Times 1870/71 Letter from [illegible] Reed p. 3 - Adv - The Bible Bann
[illegible]
Talk of Renewal W

Advent Christian Times.

LIBRARY COPY
AURORA COLLEGE

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 21. BUCHANAN, DECEMBER 20, 1870. WHOLE NO. [illegible]50.

Advent Christian Times.

BUCHANAN, ... MICHIGAN.

TUESDAY AFTERNOON, DECEMBER 20, 1870.

"Crazy."

That's our cat's name. Its a curious name, but she earned it when a kitten by her activity and antics. As I came into the house a few evenings since, she lay on the stand by the stove (she is quite a privileged character), as I opened the door she lazily opened her eyes, gazed upon me for a moment, and closed them again. She *saw* me and *knew* me, and so continued her doze. But when strangers come she is always uneasy.

As she closed her eyes with a satisfied look, like a flash the thought came into my mind,—What was it saw me from the table? Was it mere *matter?* Can *matter* perceive, recognize and distinguish persons? What was it saw me? It was not the *eye;* for I have had *dead* eyes before me often that could not see. There is a nervous membrane, however, in the eye, which reaches back from it in a cord called the optic *nerve*. This nerve extends to the brain. If *it* be severed, however perfect the eye may be, "Crazy" *cannot see*. Her eyes must be connected with the brain in order for her to see me. Now does "Crazy's" brain take cognizance of objects by *means* her eye, or is there a *something* back of the brain, or in it, or about it, that uses the eye through the brain as an organ of sight? If "Crazy" took cognizance of my presence by means of an impression conveyed through the eye and the optic nerve to the *brain* only, then it is demonstrated that matter organized by Deity for that purpose can perceive other forms of matter. But is perception a quality of *matter?*

But further: "Crazy" not only saw me, but she *thought*. She *heard* me come in, opened her eyes to see who it was, saw it was me, knew me. All this demonstrates thought and mental action, and exercise of will power and intelligence. Where in "Crazy" does this intelligence reside. In her *brain?* Then *matter* may be so organized as to *become intelligent*. Now if a cat by her brain can perceive, think, will, and manifest intelligence, why may not *my brain* serve *me* the same purpose.

But that is materialism.

Well suppose it is. We won't quarrel about names now, its the facts we are after. It is asserted that *matter* (no qualifications are made) *cannot think:* only *immaterial spirit* can think. Very well, then, "Crazy," You have an 'immaterial spirit' within you. (Crazy lazily opened and shut her eyes, as if in wonder at such sentiments.) No, Crazy, this immaterial body that I stroke, this ear that I playfully pinch, and that tremulous tail that warns me not to pinch too hard, or there will be a new movement and an unsheathing of claws in self-defense, this beautiful coat of tortoise-varied fur; these are not the *real cat* that perceives, loves, hates (dogs), is jealous of babies (a fact): this is all the work of an immaterial "Crazy" within you. You possess "*a* DUAL *nature*." And as what is immaterial is indestructible, it follows that you are *immortal*. Your material organism is mortal, and must die; but your immaterial spirit must live forever.

I suppose somebody will say I am proving myself no better than a cat. Not at all. I am only proving that if God could organize a thinking cat out of the dust of the ground, he could organize a more perfect being, of vastly higher order from the same, and that immaterialism is not a necessity. And, also, proving that if it be impossible for the Maker of all to organize *matter* in a form in which it can exercise intelligence; that if an immaterial substance is essential to thought, then our "Crazy" has an "immortal soul!" And if it be averred that the immaterial "Crazy" will perish at death, then it follows that an "immaterial substance" is *destructible*, and the soul may perish in spite of the efforts of theologians and philosophers to keep it alive.

WILLIAM.

A Diluted Gospel.

Much is preached for gospel at the present day that somewhat resembles gospel, containing just enough to give it a coloring like gospel, just as milk and water resembles the pure milk, though it may be three quarters water. It is bad enough to water milk, but still worse to water the gospel, for God's people need the "pure milk of the word, that they may grow thereby;" but they will grow poor on the water of tradition and error. Salvation is preached, but it is the salvation of *ghosts*, and not of men. A kingdom is proclaimed, but it is a kingdom for disembodied souls, and not for physical men, besides preceding the judgment, with a physical King over immaterial subjects —a resurrected Jesus reigning over disembodied spirits. It would look more in harmony with reason, as well as Revelation, to have the subjects possess real bodies like the King, but in order to have this the case, an entrance into the kingdom must be deferred till the coming of Christ, agreeing with Paul's statement; "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body. (Phil. 3; 20, 21.) The supposition that we may reign while in the kingdom without bodies, and then leave the kingdom, to obtain bodies to talk back to the kingdom again, is an unfounded conjecture. If bodiless men are to be saved, we must have bodiless subjects in the kingdom; and then, to have an adaptation of things, we ought to have a bodiless King over them. But if physical men are to be saved, we must have physical subjects, under a physical King; but in order to have physical men saved and ushered into the kingdom, we must wait till the resurrection comes. A diluted gospel differs from the pure gospel in these, and many other particulars; (1) it proposes to save bodyless men, thus making the resurrection needless; (2) it proposes to save them before the judgment, thus rendering the judgment a useless arrangement; (3) it proposes to save them in a realm never promised to the saints—in a kingdom beyond the skies, instead of "the kingdom under the whole heaven" (Dan. 7: 27.) or "the kingdom prepared from the foundation of the world" (Matt. 25: 34.) Rather let us hold up the pure "gospel of the kingdom." WM. SHELDON.

If you are God's wise men, the world will count you fools.

RELIGIOUS DIGESTION.

That sly and old talker, "They Say,"
Proclaims, for our Sabbath-day rest,
"One short, good nice sermon a day,
Is all we good folks can digest."

"Especially short! yes, be short!
Be short in the sermon and prayer;
Or hearers will surely be short,—
Be short at the grave and elsewhere.

"As brevity's the soul of true wit,
It's the soul of devotion, the best!
O come, hurry up! and do quit,—
But little the people digest.

"A seat in the churches of God
Is nice, if a splendid choir sings;
If not, the tired concourse will nod.
Be short, for the people are kings.

"True, Jesus and Paul preached long,
And seats were quite scarce in those days;
But now, if you'd call out the throng,
The less for digestion's what pays.

"A twenty minute sermon will do,—
Two more—if your timeists don't sleep,—
They shut down their swallow on you,
They're only a half an inch deep.

"The men are so wearied from gains,
The women from fixings and frills,
The children from stuffing their brains,
Long preaching is useless—it kills!

"Besides, it is often too warm:
The parlor 's luxuriant and cool;
We dread cold like a northeaster storm:
Be short! or set down as a fool.

"Progression's fast life must be right,
Be quick with the preach and the sing!
Though amusement may take a whole night,
You know that's a different thing.

"It take's time to drive a good trade—
To be most exquisitely dressed—
With hours for a good time we are paid,
A minute for a Scripture digest.

"'Tis true, we don't all quite agree—
Digestion may be somewhat wrong;
But this on the sermons [illegible],
The shortest's a little too long."

MORAL.

Men relish the novel through weeks,
Their pleasures and fashions for years;
The great thoughts of God which he speaks,
Digestion that's bad never hears.

Digestion in physical health
Has relish for plenty of food;
Without it, old Death comes by stealth,
And gives us his short house of wood.

We need spirit-good to give breath,
To drink from God's spiritual cup;
Or, souls find a spiritual death,
And worms of the world eat us up.

—*Zion's Herald.*

Advent Times Sermons—No. 3.

"The stork in the heaven knoweth her appointed time; and the turtle [dove] and the crane, and the swallow observe the time of their coming; but my people know not the judgment of their God. (*Jer.* 8: 7.)

In our text the stork is mentioned first; and it is a fact that of all the migratory birds it is the most regular and punctual in observing "the time of its coming." Her arrival in Palestine is quite regular on the 22d of March. In the fall she departs for the South again. Many other birds make similar migrations, and with great regularity travel north in the spring and south in the fall. Now it must be evident that they are governed as to the time of these, often very long journeys, by the signs of the change of seasons which appear on the face of nature: changes in the length of the days and nights; increasing heat or cold; the swelling of buds or the withering and dropping of leaves; the springing up of herbs, or the ripening and fall of fruit; a chill in the air, or the diffusion of "etherial mildness." These and other "signs of the times" they always recognize, and promptly obey their voice.

Nor do the signs which God has given them as signals for their semi-annual flights every fall. I remember once, in northern New York, a snow storm in April. It covered the ground, and was, perhaps, two or three inches in depth. A friend having occasion for a ride before the storm broke, came upon a large concourse of robins, occupying the fences and roadside in an opening, a hundred or more in all. They were chattering to each other, in evident distress, and perhaps of the opinion that they had made a blunder, and summer was not "at hand," after all. They might have thought that the "signs" which they had obeyed had deceived them: but if so, they soon discovered their mistake. Soon the clouds broke, the sun came out, and the snow disappeared in hurrying rivulets. The fact of *a late snow storm*—a disappointment no doubt to the birds—did not prove the signs of spring false, or that the seasons had forsaken their ordained course.

God's lesson, then, in this reference to the migratory birds, is, that his children may know, at least something about, and make preparations for impending events, by observing "signs."

2. Has God given his people "signs of the times." Yes, in every age. In the day when, and especially for which the text was written, the signs of impending judgment were thick on every hand. They held their houses and land by a covenant. So long as they continued obedient and righteous, all the powers of earth combined could not destroy the one or remove them from the other. But the covenant read that disobedience of God's law and neglect of his ordinances were the doors through which their enemies would surely enter and despoil them.

What, then, were the *signs* of that time! Injustice, oppression of strangers, the widow, the fatherless and the poor; idolatry; murder; adultery; theft; backsliding; lying; neglect of God's law; and prevalence of false doctrine, or "trust in lying words." (See ch. 7.) These were not secret sins, but were offensively prominent, and they loudly called for the threatened judgment. Doubtless some concluded that because vengeance was not speedily executed that God had forgotten, and would not bring the judgment announced. The stork knew, though the autumn presented some beautiful days that tempted delay, that "delays were dangerous" winter was at hand. But God's backslidden people could not see the winter of wrath that so justly impended; they wilfully closed their eyes. Suddenly the judgment of God overtook them, and there was no escape.

3. Passing over other eras in the history of the church, where it would be deeply interesting to observe how their prominent signs were noticed by the faithful and carelessly or wilfully ignored by the masses, let us glance for a moment at our own times. What are *its* signs? What are the events indicated? We have seen the scroll containing the story of prophecy within, nearly filled up without by the record of its accomplishment. Only a few more entries, and the record will be *filled full*. All the great earthly powers spoken of in prophecy have arisen—in short nearly all that was to occur before the God of heaven should set up a kingdom, has occurred. The establishment of that predicted kingdom, and the judgment are everywhere in Scripture depicted as synchronal or related events.

Do God's professed people know this judgment and kingdom are impending? or must they feel—if not past feeling—the keen edge of the Lord's rebuke by Jeremiah? "The stork,....the crane,....the swallow, ...know....but my people *know not!*" What do we see? We see a backslidden church. We see false doctrine. We see departure from the literal word by spiritualizing interpretations. We see desertion of first principles. We see idolatry (covetousness). We see spiritual adultery, the church defiling herself with the world, and not ashamed. We see gorgeous edifices with extravagant finish and furniture, and to pay for these the church ministering to "the belly-god," to "the lusts of the eye, and of the flesh, to the pride of life, and the love of pleasure, by various sorts of festivals, fairs, dinners, suppers, exhibitions, together with gambling, baby-shows; and all this to raise the money their sins have made indispensable.

In the midst of these scenes, with damning general confessions of sin, but unaccompanied by works meet for repentance; with mournful admission of lack of power, and absence of the Holy Spirit; the popular priests scribes and prophets of to-day cry, "Peace and safety!" and assure us that the millennium is at hand; that soon all will be converted, all turned to the Lord. And lacking warrant for this untruth in the condition and progress of the church, they point to the *worlds* progress in science, art, philosophy, and all human wit, knowledge, and invention, and hail *these* as tokens of an approaching triumph of the church, and a *reign of righteousness*. God set forth these very things as tokens of approaching judgment. But the prophets prophesy falsely, and the people love to have it so. What the end will be, none con mistake. As surely as winter succeeds fall, so surely the judgment is coming on. Let us learn a lesson of the birds, and carefully observe the signs of our time, lest the judgment take us unawares and unready.

He is Coming.

Yes, the same Jesus that ascended to the right hand of the Father, more than eighteen hundred years ago, has promised to come again. Christ says: "If I go away, I will come again." He will come "in like manner as" he ascended. Then the "dead bodies" of the saints will be raised, and the living righteous will "be changed in a moment, in the twinkling of an eye, and both caught up together in the clouds, to meet the Lord in the air; so shall we ever be with the Lord." "Seeing we look for such things let us be diligent that we may be found of him in peace, without spot, and blameless, unto the appearing of our Lord and Savior Jesus Christ." He is coming speedily to take vengeance on them that know not God and that call not upon his name. "Behold he cometh with clouds; and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him.

He is coming to set up his kingdom on the earth. "The Lord God shall give unto him the throne of his father David, and the government shall be upon his shoulder,....Of the increase of his government and peace there shall be no end."

The time of his coming is near, for all the signs given by our Savior in Matt. 24, are in the past except "the sign of the Son of man in heaven." We read—"This generation shall not pass away till all these things be fulfilled. "If this be so, where are we? We are nearing the judgment. The fact that we do not know the exact time when Christ will come, renders it very needful that we should "watch," lest coming suddenly he find us sleeping. "Watch and pray, for ye know not when the time is." "What I say unto you, I say unto all watch." If we are his children, watching and praying, we shall be found of him in peace when he comes. Let us "watch, for in such an hour as ye think not the Son of man cometh." G. E. M.

Worcester, Mass.

Select Poetry.

THE MORNING WITHOUT CLOUDS

The Lord will come—away we go,
Earth's burdens left behind;
Death, sin, and pain, and every wo,
No place with us can find.

The Lord will come, whose precious blood
Has wash'd our souls so clean;
Clothed with the righteousness of God,
We stand complete in him.

The Lord will come, his saints arise,
The rallying trumpet sound
Each resting one beneath the skies
The wakening shout hath found.

The living, too, at once made fair,
With these are caught above,
They meet the Savior in the air
(Rich trophies of his love.)

The washed, the saved, now fully blest,
Made like unto their Lord,
Enjoy forever God's own rest
According to his word.

No more to die, no more to fade,
No more to shed a tear;
No more to know the faintest shade
Of sorrow, death, or fear.

No more of need; not e'en to pray,
But gladsome notes they raise;
Dwelling in God's eternal day,
They yield him endless praise.

Sel. by F. Reynolds

Communications.

One Baptism. What is it?

Nearly all Christian sects believe and practice water baptism in some form, and many have esteemed this an act so essential to salvation as to administer it to the infant of but an hour. Other some practice trine immersion in the name of the Holy three. And there has been for many years a good class of people called Friends, who discard water baptism in any form, but advocate the baptism of the Spirit. My attention has just been called to this question by an article in the *Herald of Life* of Nov 9. The positions taken are (1) that John's baptism was Jewish and limited. (2) That Peter and others did not understand all the truth when they practiced water baptism after the gift of the Holy Spirit. (3) That the Spirit baptism, and that only is demanded of believers in this dispensation; and some argue that none but those who enjoy this great blessing will ever have a revival from Adamic death. Now, "Mr. Press, of THE TIMES," with your consent, as you seem to be fond of talking, let us chat over this baptism question.

1. John's baptism was

NOT A JEWISH WASHING,

such as Paul mentions in Heb. 9: 10, nor one of the carnal ordinances imposed on them until the time of reformation, but was gospel, new and prophetic. That it is something new proved by the excitement it created. See Matt. 3: 1,10. But, friend Press, we must give the proof texts entire; for you know, as well as I, that but few will take the trouble to look them up, so here they are forthcoming:

In those days came John the Baptist preaching in the wilderness of Judea,
And saying, Repent ye; for the kingdom of heaven is at hand.
For this is what was spoken by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
And were baptized of him in Jordan, confessing their sins.
But when he saw many of the Pharisees and Saducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
Bring forth therefore fruits meet for repentance:
And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

From this we learn that confessing penitents were in vast multitudes baptised; knowing that being the children of Abraham would not now save them, but the fruits of [illegible]ntance would. See what Jesus says [illegible] John and his work, in Matt, 11: 7, 11.

Jesus began to say unto the multitudes concerning John. What went ye out into the wilderness to see? A reed shaken with the wind?
But what went you out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.
But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.
For this is, he of whom it was written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

This immerser is, then, the messenger of the prophets, and his acts were gospel. So says the testimony. (Luke 16: 16.)

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

And Mark 1: 1–4:

The beginning of the gospel of Jesus Christ, the Son of God:
As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way, before thee.
The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
John did baptise in the wilderness, and preach the baptism of repentence for the remission of sins.

Here, then, is proof most positive that John's wilderness cry and his *water* baptism were gospel, and the

GOSPEL OF JESUS CHRIST;

and Jesus by his own request was baptised by John in Jordan. John's acts then were gospel, not Jewish ceremonies. 2. It is claimed that Peter and Paul did administer water to believers before they had been guided into all truth, but finally relinquished the practice. This claim rests on 1 Cor. 1, where Paul says:

"I thank God that I baptized none of you but Crispus and Gaius. And I baptized also the household of Stephanas; besides I know not whether I baptized any other.
For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words lest the cross of Christ should be made of none effect."

These texts are the only ones referred to by the writer to prove that Paul after becoming thoroughly enlightened stopped this washing with water, and believed in the Spirit immersion only. But why did he quote v. 14, 16, and and 17, and *leave out* v. 15. Let us have that, also, in its connection:

I thank God that I baptized none of you, but Crispus and Gaius. Lest any should say that I had baptized in mine own name."

Is *this* the reason why? Yes, just the reason exactly and no other is given. Not that John's message and acts in dipping many in Jordan were not gospel, but lest men should say he baptised in his own name instead of the name of Jesus. Did Peter ever learn better than to bury people in the water. I think not. If he did, he was very still about it; for as long as we have any account of his doings, as recorded in the Acts, or the practice of the Apostles, he was

USING THIS ORDINANCE

pretty freely, and this was some twenty-five years after the miraculous reception and baptism of the Holy Spirit, which was to lead them into *all* truth.

"These things have I spoken unto you, being yet present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14: 27)

This promise of the Comforter who was to teach them *all* things, was fulfilled on the day of Pentecost, in the year 33, and we have the apostolic history until A. D. 26, and they had not yet learned that water baptism had become obsolete. Surely they were not very apt scholars or they might have made greater progress under such a perfect teacher!

We now come to the third point in the argument, which is this. The baptism of the Holy Spirit is the only one required of believers of our times. What saith the word? It gives us three or four instances of Spirit immersions. The first at Pentecost.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where th[illegible] were sitting. And there appeare[illegible] ven tongues like as of fire [illegible]on each of them. And they we[illegible] filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance (Acts 3: 14.)

The whole house is filled with the Holy Spirit, and the effects are tongues of fire and miraculous gifts, which caused the vast and wondering multitude to cry out,

"Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call"

Mark Peter's instruction to the multitude which inquired of him—"What shall we do?" (1) Repent, (2) be baptised, and next ye shall receive the gift of the Holy Spirit. The next case is the conversion of Saul, and he went through about the same process, and the

WONDERFUL GIFTS FOLLOWED,

The third instance is given in Acts 10, concerning the introduction of the gospel to the Gentiles, Peter being the chosen one to tell them of the way of life opened through Jesus:

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord. Then prayed they him to tarry certain days."

Here is believing, receiving the Spirit, the gift of tongues, and then "can any forbid water, that these should be baptised?"

How similar are the effects produced in these three instances. It is a law of nature that like causes produce like effects. Do we have the gift of tongues, now? We do not. Are there any among us who can impart the gift of miracles by laying on of hands, as those could who had been overwhelmed by the promised Comforter? Do we know of any overwhelmings of the Holy Ghost since the apostles. I think not, *or the effects would follow.* What then is the one baptism of Scripture. *It is a covering, planting, burying* in water, in likeness of death, and rising from the water in likeness of Christ's resurrection from the tomb. This is the mode Jesus commanded his ministers to carry out until the end of the world, or as long as the gospel should be preached.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, *even* unto the end of the world. Amen.

Note this one point: men, or teachers are to baptise the taught what with? Not with the "Holy Ghost," but in the name of the Father Son and and Spirit. Not *with* the Father, not with the Son, nor with the Holy Spirit, but in the name of all three. Philip understood the meaning of the commission pretty well, it appears, when the Spirit taught him to go south of Jerusalem, and join himself to the Ethiopian eunuch's chariot, wh[illegible] enquired of him about Jesus, as foretold in Is. 53.

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water; and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the Chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."

This is another instance of believing and going into the water, all testimony of scripture harmonizes in making this water death the first, yes the very first act of the repenting believer.

"What therefore God hath joined together let not man put asunder"

We have another account of Paul's labors at Corinth, which, according to the Bible chronology was in A. D. 54, some twenty years after the remarkable gift of the unerring Guide; What was done here?

"And Cryspus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

We have still another account of Paul's visiting Corinth, some two years later, in Acts 19:

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were you baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues, and prophesied. And all the men were about twelve."

Here again is the water, and then the Holy Spirit given to twelve men by the hands of Paul, and the gift of tongues, as a consequence followed. Have we any instances of man's imparting the wonderful gift of the blessed Spirit since the apostles?

NOT ONE.

Then the conclusion legitimately follows, that Christ when he was giving his last commands to his beloved children couched in the language of Mark 16: 15,16 had direct reference to water baptism, and that only.

"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

By referring to other scriptures we learn that the form of the one baptism into the one body by the direction of the one Spirit by which we come into Christ and put on Christ, is a water burial, and planting in likeness of Christ's death.

"Blessed the sign which thus reminds me
Savior of thy love for me;
But more blessed the love that binds me
In its deathless bonds to thee;
Oh! what pleasure!
Buried with my Lord to be."

But the inquirer says are we l[illegible]t [illegible] destitute of the good Spirit in these last days? Certainly not. We can enjoy the earnest of the Spirit, be spiritually minded, and serve Christ in newness of Spirit, walk in the Spirit and we shall not fulfill the lusts of the flesh.

Come, gracious Spirit, heavenly dove,
With light and comfort from above;
Be thou our guardian, thou our guide,
O'er every word and step preside.

To us the light of truth display,
Help us to know and choose the way;
Plant holy fear in every heart,
That we from God may ne'er depart."

MARY A. SEYMOUR.

The Wounded Head.

And I saw one of his heads, as it were, wounded to death; and his deadly wound was healed: and all the world wondered after the beast. (Rev. 13: 3.)

The subject that I am about to introduce is one that appears to me to be but very little understood at the present day. If our premises be wrong our conclusions also must be wrong. The fourth great monarchy (or Roman kingdom) is illustrated by various symbols in order to bring out the many features it bears in its relations to the Church. The dragonic feature appears to be the first, and is to illustrate a period prior to the leopard beast or Justinian's day. It is said to have had seven heads and ten horns, or kingdoms. That proves, to my min[illegible] [illegible]hat the seven heads existed prior [illegible] great Roman apostasy of Christendom. But in Rev. 13 a leopard beast is seen to arise out of the sea. It seems that a power came up a little previous to the establishment of Popery on the eastern division of the Roman empire, or ancient site of the seat of Alexander's Grecian kingdom. Hence the body of it is like a leopard. There seems to be a transfer of the same heads and horns to the leopard beast. The dragon (Rome of the West) gave this beast of the East his seat, power, etc. I will here quote from Br. Brewer's *Last Warning Voice*, as he has cited from history.

The unfortunate Augustus (the last Roman Emperor) was made the instrument of his own disgrace. He signified his resignation to the Senate, and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom, and the forms of the constitution. An epistle was addressed by their unanamous decree to the Emperor Zeno (of the East.) They solemnly disclaim the necessity, or even the wish, of continuing the imperial succession in Italy, since in their opinion, the majesty of a sole monarch is sufficient to pervade and protect at the same time both the East and the West. In their own name and the name of the people, they consented that the seat of *the universal empire* shall be transferred from Rome to Constantinople. Thus the Greek Empire came to the dominion about A. D. 476.

In Rev. 17: We have a scarlet colored beast brought t[illegible]w, to illustrate this same fourth kingdom. The heads and horns seem to be transferred back to Rome again. When Justinian came on the throne he proved to be a rigid Roman Catholic, and issued stringent edicts to establish that religion and punish all opposers as heretics. (Rev. 13: 5.) "There was given unto him a mouth speaking great things." This mouth-piece was evidently the Bishop at Rome in his advice to the Emperor, and that mouth continued forty-two months, or 1260 years, and went into captivity in A. D. 1798. The Pope was taken by the French general to fulfill v. 10—"He that leadeth into captivity shall go into captivity."

But the leopard beast was of short duration. It was subsequently swallowed up in the Turkish empire. It only served to establish Popery at Rome, and the Pope afterwards looked in other directions for aid. And now the reader may be able to comprehend Rev. 17: 8. "The beast that was and is not, and yet is." The short absence of the seat of government from Rome seems to answer to the expression "is not."

In relation to those heads, I think them to represent seven forms of the Roman government prior to the civil rule of Popery. (1) Kings, (2) Consuls, (3) Dictators, (4) Decemvirs, (5) Military Tribunes. (Rev. 17: 10.) The expression that five are fallen and one is, represents that in St. John's day, about A. D. 96, five of its heads had passed away, and the one then in power was Imperial. But in the decline and fall of the Roman empire this head receives a deadly wound by the sounding of the four first trumpets of Rev. 8. But the time came when the anarchy ceased, and a seventh form of government was established in Rome for a short space before its transfer to Constantinople. (v. 11.) "And the beast that was and is not, even he (Popery) is the eighth, and is of the seven, and goeth into perdition." The present state of affairs in Rome indicates its speedy downfall. Rev. 13: 11–18 brings to view a two-horned beast, which is none other than the eighth head above mentioned. The two horns represent the spiritual and temporal authority. The dreadful wound inflicted on the beast between A. D. 356 and 483 was fully healed by the establishment of this eighth head or two-horned beast, and during the dark ages all the world has wondered after the beast. This eighth head, or second universal dominion, has exercised all of the power of the first beast, or sixth head. And although the Pope has claimed to be a spiritual ruler, yet he has caused the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

In Dan. 7, the Roman kingdom is proved to be the fourth on earth. But we find it to be a complicated affair, and it takes many symbols to illustrate the whole thing. But we are certain of the fact that it is to be destroyed and given to the burning flame, and the time is to come when the saints will take the kingdom, and the kingdom and dominion will be given to the saints of the Most High, and that the Lord Jesus Christ will be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

C. PENNOYER.

Lockport, N. Y.

Christain Unity.

Perhaps one of the greatest and grandest truths which the Bible reveals to us, is the unity of Christ and his church as illustrated by the human body. Every member of the body has its special work assigned to it. The head is the principal member, and is placed highest of all on the body, and by it the whole body is governed. It is from the head that all thoughts and purposes emanate, but the head of itself could not carry its purpose and intentions into execution, but it telegraphs them by means of the nerves which ramify through the system, and whose center is the brain. So when the brain has determined upon some operation, it immediately telegraphs to the other members of the body, and the work executed by them. Frequently, however, the members of the body are not in a condition to carry out the purposes which originates from the brain, owing to disease, or other causes. In such a case all the members suffer, and then is a constant sympathy existing in the body until that member is restored to its usual health and strength. If the connection between the brain and the different parts of the body is severed, there is inactivity and uselessness resulting from this condition. But if the nerves and fibers which run in all directions through the body are reunited, then harmony and action are restored.

Now if we as Christains and members of the body of Christ break the connection with Christ, we are useless and of no help to the body. Christ says, John 15 : 5—"Without me ye can do nothing." If we are carrying on the great work which Christ as the head of the body has originated we will be diligently keeping all his precepts, and walking in the Spirit. The Holy Spirit of God represents the nerves, by which we know if we are walking according to his word. If we are obeying God's word as revealed to us by his Spirit, then we are in sympathy with the great Head, and also with the other members of the body. The connection which we have to the Head is through the Spirit, and until we get the Spirit of God into our hearts, we do not know nor do we realize our connection with our blessed Christ in heaven.

In the normal condition of the Church of God every member must of a necessity love the other members, or there is certainly some disease which must be healed before a perfect connection can be had, and the design of our Head be carried out. We are united to Christ by our Spirit, and therefore believers in Christ who have really believed from the heart, are, as the Apostle says (Eph. 5: 30) "members of his body, of his flesh, and of his bones."

Let us try to realize our position in being thus exalted and made to occupy a position as members of Christ's glorious body, being the head of all things. Let us in these last days "Walk in the Spirit;" and let us not forget to nourish and cherish all the members of his body, and by so doing please our glorious Head who is in heaven. Bless the Lord for this glorious truth which brings us unto such close communion with our Savior. Let us be guided by the Spirit, and when he comes we will be glorified together.

J. WILLIAMS.

Chicago, Ill

The Bible Class.

"And they cast him out." (John 9.)

Bender tells us of three degrees of excommunication among the Jews. The first was called "casting out from the synagogue," which was a separation from all the accustomed religious privileges for thirty days. If the offender manifested his sorrow by repentance, the time might be shortened. But if he persisted in his course after the thirty days, he was again excommunicated, with the addition of a solemn curse. This curse was a great terror to the Jews, and was commonly considered equivalent to delivering the offender over to Satan. The offence was published in the synagogue, at which time the lamps were lighted, but as soon as the proclamation was over, they were extinguished, as a token that the sinner was shut out from the light of heaven. His goods were confiscated, his children denied the rites of the church, and if he died while still under the ban of the church, a stone was cast upon his bier, to express that he deserved stoning, and his friends were not permitted to make the customary solemn lamentations over him.

The last degree of excommunication was called "anathematizing," which was inflicted on obstinate offenders, who had long scorned the power of the courts. It was frequently followed by heavy punishment, and even death itself.—*S. S. Times.*

Work of prejudice.

There can be no doubt that the translators of our Bible in their rendering of *episcopous* in Acts 20 : 28, by *overseers* instead of *bishops*, contrary to their uniform practice in every other case, were influenced by dogmatic prejudice, by a desire to avoid the inference that there might be a plurality of bishops in a single church. This is shown by the fact that they do not indicate in the margin the propriety of a different translation, though Coverdale's Bible, which preceded theirs, has in this verse *bishop* instead of *overseer*, thus making his translation self-consistent, whereas theirs, as it now stands, is notoriously inconsistent with their own practice.

There is another example of the same kind of dogmatic prejudice in John, 10 : 16. These two different Greek words of very diverse significations, *aule* and *poimne*, are translated by the same English word *fold*. It is the first of these words only that means *fold*, the other means *flock*—the one is the *sheep-pen*, the other is the *sheep* themselves. As our translation stands, it implies that Christ recognizes but one external church organization for all his true disciples; correctly translated it implies that there may be different church organizations, and the members of each are equally members of Christ, different *sheep-pens* for different portions of the same flock. Let us read the verse as it ought to be translated to correspond with the Greek original.

"And other sheep I have which are not of this FOLD [*sheep-pen*]; them also must I bring, and they shall hear my voice; and there shall be one FLOCK [*not one sheep-pen*] and one shepherd." The matter is so plain that the translators must have seen it. Moreover in this place Tyndale has the right translation—*won flocke and won shepheerde.*—*Prof Stowe.*

"And the Lord was with Judah; and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron." (Judg. 1:19.)

If the meaning of the auxiliary verb "could," in this passage be understood by its construction with the negative to express "prohibition," any further explanation is unnecessary, even though this verb does not occur in the Hebrew, because the prohibition "not" is here expressed by the most positive of the Hebrew adverbs of negation (*vide* its employment in the decalogue), and the conjunction rendered "because," is a conditional particle, elsewhere rendered "though" and "although," as in Josh. 17 : 8 ; 2 Sam. 23 : 6 ; Exod. 13 : 17 ; Ezek. 11 : 6 ; Hab. 3 : 17. Read it as follows, then, the import of the passage is plain, and the infidel's objection refuted—"The Lord was with Judah; and he drove out the inhabitants of the mountain, but not to drive the inhabitants of the valley, although they had chariots of iron." Compare this with Deut. 7 : 22.—*Edward Poulson.*

Our Young Folks.

The Dark Day.

May 19, 1780 so called on account of a remarkable darkness that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with difference of degree and duration in various places. For several days the wind had been variable but chiefly from the south west and north east. The true cause of this remarkable phenomenon is not known.—*Webster's Dictionary.*

ANOTHER ACCOUNT.

The 19th of May, 1780, was a remarkable day in the annals of New England, on account of the thick darkness that overspread the land, like a funeral pall. It was a day long to be remembered and talked of by those who witnessed the strange, and that time fearful phenomenon. There was much writing upon and discussion of the subject at the time and afterward, but I believe no satisfactory conclusion was ever arrived at as to its cause. There were some who thought that it must have proceeded from a total eclipse of the sun, that had for some cause escaped the calculation of mathematicians and astronomers, but that was easily shown to be impossible by the facts and figures.

THE DARKNESS INCREASES.

The father of the writer was then a boy of thirteen years, and was at work with his father and brother, planting or preparing the ground. It was a dull, hazy morning, and as the time passed it gradually thickened, and by ten o'clock the increasing darkness began to be quite apparent. They kept on with their work, and as the gloom increased they observed that he would pause once in a while and look intently all around the horizon and over head, but made no remark until he directed the oldest boy to go to the barn and turn the horse and all the cattle that were inside out into an open lot, and to close and secure every door and window. It appeared that he was apprehensive that some sudden or furious gust or squall would soon manifest itself, and then the animals would be in less danger out in the field than inside the building.

Still the darkness grew thicker and deeper, till presently he said they might as well quit work for the present.

HOURS OF GLOOM.

On reaching the house the mother and sister were about their usual duties, pale and silent. Little was said, except an occasional remark or direction in a low tone.

No one seemed inclined to conversation or demonstration of any kind. Soon dinner was ready, with candles lighted the same as at night, but not a morsel was eaten. A dead silence seemed to pervade all nature, broken only by the occasional bleating of a lamb, or the distant howling of the kine, which wandered about restless and uneasy. The domestic fowls seemed inclined to come to the conclusion that if it was not night, they could put no other construction upon it; so, after clucking over the matter for a while, they went to roost. And thus the long and dreary hours passed away. Along in the afternoon the veil was lifted in some degree, and at the time of sunset it was about the same as in an ordinary dull and cloudy day.—*Cape Ann Advertiser.*

THE DARK NIGHT.

The night which followed was, it is said, as dark proportionately as was the day. It was the perfect "blackness of darkness." Not the faintest outline of any object could be discerned against the sky. A light would penetrate it but a little way, and then seem to disclose but a solid wall of blackness around.

Thus was fulfilled the prediction of our Savior when he said, "the sun shall be darkened, and the moon shall not give her light." (Matt. 24 : 29.) Though many seek to do away with this prophecy or interpret it to mean something else, we find by the foregoing that it has been literally fulfilled, and the fact is now placed on record by *Webster* and others who admit that the true cause of the dark day and night is not known. It can not be accounted for. It is one of the signs of the coming of Jesus, and let us be ready to welcome him when he appears. There will be another dark day and night when the wicked go down to the second death, from which there will be no resurrection to life and light.

E. T. HIMES.

MY CAT AND BELL-ROPE.—I have a white (nearly true bred) Angora cat, about four or five years old, which, being a great pet, is in the habit of sleeping in my bedroom, and is let out every morning as soon as the servants are up, about seven o'clock. One morning, some three weeks ago, having been at a ball the night before, I was sleepy, and did not hear [illegible] servants, or the cat scratch, as he usually did, at the door. There is a bell-rope at the bed head, near the door. The cat, finding his scratching of no use, must have stood upon his hind legs (for the rope is some distance from the floor) and caught at this. At all events he pulled the bell with such a clash that I heard it; the maid of course came, and the cat was let out. This was probably accidental, but the curious thing is, he has rung the bell every morning since, and on more than one occasion twice when the first pull has failed. It is a considerable effort for him to do so, as he has to stretch up at full length, (I watched him without his being aware of it;) he then gets the tassel between his paws and lets himself down with all his weight, and generally clashes the bell so that it is heard all over the house.—*Corr. "Land and Water."*

The General Western Conference.

At the next session of this Conference the following questions will be brought up for discussion:

1. The heathen theory of future life.
2. The Jewish theory of future life.
3. The Bible theory of future life.
4. Church government.
5. Church order.
6. Redemption.
7. The Restitution.
8. Future Retribution.
9. The proof of Jesus' Messiahship.
10. Why preach the coming of the Lord near?
11. Should we be a distinct people?
12. Signs of the times, and the periods.
13. The ancient and modern theories of a resurrection.
14. The future home of the saints.
15. The various theories of immortality.
16. What is the soul and spirit of man?

The meeting will probably be held sometime in February. Time and place are yet to be arranged. Any who can attend will please select one or more of the above topics, as subject for essays to read at the Conference. Thirty minutes will be allowed for the reading of each essay. Those who choose topics will please signify their selection to Eld. Wm. Sheldon, Brodhead, Wis., by letter.

J. V. HIMES, President.

WM. SHELDON, Secretary. tf

The Congregational Review for 1871. One year ago this *Review* was transferred to Chicago, and placed under the proprietorship and editorial conduct of Rev. Samuel C. Bartlett, D.D., Prof. Chicago Theo. Sem., Rev. A. L. Chapin, D.D., Pres. Beloit College, Rev. G. F. Magoun, D.D., Pres. Iowa College, and Rev. G. S. F. Savage, D.D., Chicago. The transfer was made with little preparation, and under great disadvantages. But the brief and imperfect experiment has proved satisfactory. Our readers have been addressed by Presidents Sturtevant, Mahan, Gulliver, Chapin, Magoun; Professors Pond, Mead, Lawrence, Emerson, Fisk, Bartlett; Drs. Post, Barrows, Rankin, Walker, Patton, Patterson, Guernsey; Revs. Means, Tucker, Tenney, Whiton, Love, Caverno, Ross Bissell, Cross; Senator Patterson, Dr. H. W. Lyman, and others, on a variety of the most important and timely themes. The *Review* has received a warm welcome, high commendations, and a considerable increase of circulation.

But we propose greatly to improve upon the past. Our ideal is far in advance of our attainment. We contemplate a wider and higher range of discussions, and the addition of some important distinctive features. The field is ample; the whole Congregational territory outside of New England has no organ of the kind. The range is clear; there is a call for comparison of views from a broader area, more active regions, and a more central point. There is need of utterances for and from the laymen, as well as the ministers. Our scope will include theology, ethics, æsthetics and metaphysics, exegesis and philosophy, science in its relations to religion, church polity, church history, and Christian life.

We shall also give special attention to the living questions of the day, thus daily combining themes of permanent and of current interest. The careful and trustworthy criticism of books will also occupy a prominent place. It will be the aim of the editors to make a national religious magazine; a channel for the best thought of the East and West on the highest themes.

Clinging stoutly to the principles and polity of the Puritans, we hope to have a *Congregational Review*, while we also maintain a truly liberal course towards Christians of every name.

To realize this ideal will call for a large increase of the subscription list. The four editors have been obliged to assume the entire responsibility of the *Review*. They have given their time and labor without the slightest pecuniary return for what they believe to be the general good. May they not ask for an active effort on the part of their brethren to secure them such a circulation as will make the magazine thoroughly effective for its purpose.

Terms: The *Review* will be issued once in two months at three dollars per annum, in advance. To Missionaries and Theological Students, two dollars. Any or all back numbers supplied at fifty cents a number, or two dollars a year.

All contributions should be addressed to Editors Congregational Review, Chicago, and all business letters to Rev. G. S. F. Savage, 84 Washington street, Chicago.

THE BIBLE BANNER!

This paper will be issued monthly, at 240 Broadway, New York City, beginning with the coming year. The first number will appear early in December, to facilitate the work of securing subscribers. It will be neatly executed in double quarto form, and in other respects as worthy of your patronage as we have ability to make it. THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy and Practical Piety. Special attention will be given to the Nature of Man, Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the crowning of Christians in the Kingdom to come. We shall use our best endeavors to make THE BANNER an able expositor of "Bible Doctrine," and a stirring advocate of experimental and practical godliness. It will ring out the clarion notes of truth on the living issues of the age, and seek to merit the respect of intelligent Christians everywhere.

The whole enterprise will be placed on a thoroughly missionary basis. The editors have no stipulated salaries. The expenses of clerks, office rent, etc., will be paid by private donation; so that the income may be appropriated to enlarge the circulation of the paper. By this arrangement we expect to scatter gratuitously a goodly number of copies, every month, in the various literary and theological institutions of the country, and to introduce the truth of God on these subjects into many new and destitute fields. We hope thus to set in motion a current of influence that shall eventuate in the salvation of many who would otherwise perish. Some of us can never be too grateful for the timely aid afforded us, while groping in darkness and grappling with difficulty. Nor can we better express our gratitude than by proffering a helping hand to others, who, in turn, may become efficient workers for God. In doing this, it is neither our desire nor our intention to infringe upon any existing publications devoted to the promotion of Bible Christianity; but, on the contrary, to increase their efficiency—to add another voice for the right—to re-enforce the army of the living God! We think we speak advisedly when we say that we have both the power and the disposition to increase, rather than diminish the circulation of such existing papers as we believe to be faithful exponents of God's truth. We expect to do this, (1) by a system of "exchange advertising, which only a portion of our readers will fully understand. We expect, (2) that our sheet will pioneer its way into many a vacant field, to bear its message of mercy, and prepare the way for other messengers—both papers and preachers. We earnestly advise all to continue their present papers. We hope to make our monthly so thoroughly good that you will be glad to add it to those which already bring light and comfort to your household.

While we spread our BANNER to the breeze, and launch out in the name of our glorious Captain, we earnestly desire your prayers, your pens, your names, and your hearty co-operation. SHALL WE HAVE THEM? Let the response be emphatic and prompt! Roll up a liberal list! Begin at once. We shall try to give you the worth of your money. Canvass your neighborhoods, and send us the results as soon as possible. Shall we not have five thousand subscribers to commence with the year? If it suits your convenience, you can communicate with any of the editors; but as a standing regulation all letters should be addressed to the "BIBLE BANNER," 240 Broadway, New York City.

EDITORS.

JOHN COUCH……………………Chelsea, Mass.
WM. SHELDON……………………Brodhead, Wis.
A. A. PHELPS……………………Rochester, N. Y.
H. A. KING……240 Broadway, New York City

TERMS.

THE BIBLE BANNER will be mailed to subscribers at ONE DOLLAR a year, payable in advance if possible, but always within three months.

A Book Free.

Knowing the power of valuable books in making effectual impressions of truth, and the ease with which agents form large clubs for a paper when they can offer a book free to each subscriber, we have concluded to publish in the first number of THE BANNER a list of books, by our best writers, mostly on prophetical and doctrinal subjects (prices from 25 to 50 cents, in paper covers), and send the choice from the list post-paid, free to every yearly subscriber.

"The Banner" for Free Distribution.

We will furnish THE BIBLE BANNER for free distribution at 40 cents a year, or a few samples by mail, with or without price, to all who will send us their address.

THE BANNER AND THE TIMES.

Any subscriber to THE ADVENT CHRISTIAN TIMES who has not paid for the year 1871, by remitting $2 75 to THE TIMES office, will receive both papers during the year. Any person who has not been a subscriber to THE TIMES, by remitting $2 50 to THE TIMES' office, shall receive both papers for the year 1871.

"The Bible Banner" Free.

Those who devote their time and energies to the gospel ministry can have THE BANNER free by sending us subscribers, and any person who will act as our agent and send us five or more subscribers with the money, can have THE BANNER free or retain 25 per cent., or select a premium from our large list of valuable articles which will appear in the first number of the paper. We hope to be able by the issue of the first number to announce a system or plan, by which all who have willing hands and hearts may do much in the good cause.

Oh, let us wake up, trim our lamps, and let the world hear the cry, "Behold the Bridegroom cometh, go ye out to meet him." We hope all who love the truth to which THE BANNER is specially devoted, and can take the paper or work for it, will subscribe at once and send for prospectus and sample copies.

Money by draft, or postoffice orders on New York, made payable to H. A. King, may be sent at our risk. Address:

"THE BIBLE BANNER,"
Room 15. 240 Broadway, N. Y.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 4nd pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 18mo, 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.— An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is it? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c. post-paid.

The above five works, by Eld. M. Grant—in one vol. 40c. post-paid. The first four in one vol.—large type 24c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 24c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth, $1.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1; paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By F. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

*DEATH NOT LIFE; or, The De*struction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. per [illegible]. For distribution, [illegible] copies for $1.

*THE BIBLE TRIUMPHANT; be*ing a reply to a work entitled 144 Self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 30c. post-paid.

REASONS FOR MY HOPE; or, [illegible] Redemption. By [illegible] Hastings. 15c.

Advent Christian Times.

JOSHUA V. HIMES, ... Editor.

Tuesday Afternoon, December 20, 1870.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

Within the last week we have received letters from three persons who have become interested in the Advent doctrines from reading tracts, or a single copy of the paper. In one case the tract was of only two pages. Many will read a tract or paper who would not look at larger works unless first interested in their doctrine. We are not doing half enough with tracts.

We have found one ally in opposing the dogma of endless misery from the scriptures, with whom we would not enlist. We mean a correspondent of the (Kansas City) *Christian*. When a man interprets Matt. 24 and 25 as all fulfilled previous to A. D. 75, in order to disprove eternal suffering, he is merely setting up a very serious error against a worse one. The best way to oppose an error is with *truth*. Future punishment is *everlasting*, or eternal, but it is eternal death or destruction, not ever-during existence in wo.

The little sheet started by us in Rochester nearly thirty years ago has passed through another change of form and name. No longer to be known as the *Herald of the Kingdom*, it is now called *The Restitution*, and will be issued weekly. It is a neat sheet—its looks being much better than its doctrines. One correspondent asserts—"*The Spirit has done its work*, in bringing the Scriptures to perfection." A theology without the Spirit is like the body James mentions without *its* spirit. We don't wonder it allows salvation to those only who accept its behests.

The following item comes to us bearing as a title—*A Beautiful Inscription:*

The following inscription, it is said, may be found in an Italian grave-yard: "Here lies Estella, who transported a large fortune to heaven in acts of charity, and has *gone thither* to enjoy it."

—Can an *untruth* properly be called beautiful? God's saints no more go to heaven to enjoy the treasure they may lay up there, than citizens "retire" to enjoy their competency in the banks where their means are deposited. They don't go to live in a savings bank because they have a fortune deposited in it.

A brother in New York last year ordered 20,000 questions on immortality. The cost was trifling; the entire result we know not. But only a little while since we received a letter from Br. Okerlind, a Swede in New York, in which he could hardly express his gratitude and delight that that little two paged tract, *Questions on Immortality*, fell into his hands, and awakened him to think upon and investigate this subject. Now he wants it published in Swede; for the benefit of his countrymen. We shall have it translated and printed as soon as possible. And we pray God to furnish means to enable us to fill the multiplying calls for publications.

An exchange quotes "one of the religious papers" as saying concerning "the present fondness for prophecy:"

"It seems to be forgotten that contemporary events are magnified to our sight by their nearness, and assume far greater dimensions than they will when viewed in the distant perspective of history."

—We wish that paper would inform us at what period in the history of the world "events" will appear so natural in our sight that we shall be able to distinguish them, whether they are prophetic or not, and thus be able to fulfill the Savior's injunction to "know" our whereabouts upon the stream of time, and whether we are "near" the kingdom of God.

The *Christian Observer* endorses as "scriptural" a funeral sermon by the Rev. Mr. Humphrey, in which the following passage occurs:

The soul of the righteous no sooner leaves the body than it enters into heaven in the consciousness of perfect blessedness....The faith of the pure church in all ages is to this effect: "The souls of the righteous, after death, being then made perfect in holiness, are received into the highest heaven, where they behold the face of God in light and glory, waiting for the full redemption of their bodies."

—If this be true, and so scriptural, then one of two things follows: Either David is not numbered among the righteous, or else the apostolic church was not "pure;" for Peter says "David is *not* ascended into the heavens."

The *Interior* says, and we believe it to be true—

The glory of the Scriptures is their simplicity, their being open to the comprehension of unlearned persons, composing so large a proportion of the race. These who really understand what the will of the Lord is, and all that is essential to the saving of the soul, and to its comfort and joy in the journey from world to world. They who *do* this will, as thus understood, shall know and prove the doctrine received from Christ to be indeed divine. It is a wondrous and precious provision which is thus made in the Scriptures for enlightening the eyes, strengthening the hands, and establishing the way of these earnest, lowly seekers after life—Christ's "little ones" indeed, who knowing little of this world's learning, are wise in the lore of the skies.

—Now will the *Interior* tell its readers how "unlearned persons" could ever have found out that "Ye shall surely die" included death of the body, moral death, and everlasting life in torment; that "life" means happiness or happy life; that "death" means wo, or life in anguish; that "everlasting destruction" means preservation forever. In other words, if God does not in his word use language in its common sense, how are the "common people" to understand it?

The *Advance* noticing a recently published work on the future punishment, and advocating restoration, says the "book is worthy of regard as a sign of the times, showing, as it does, the side of truth which needs explanation and guard, and that souls of genuine Christian experience have their trouble, and need wise help, in this direction." Our orthodox friends will do well to wake up to this fact. The received doctrine of future punishment is exceedingly detrimental to the advance of Christianity. Men are sure "there is a mistake somewhere." Calling those who reject orthodoxy "infidels," will not quiet thought or stop investigation, neither will simple dogmatic assertion that Jesus taught eternal torment settle the question. "Souls of genuine Christian experience" are in trouble concerning this question. Orthodoxy cannot help them. Universalism they cannot believe. Our views are just what they need—being the simple Bible truth of the matter. But a jealous orthodoxy has so covered us with reproaches of skepticism, that many are hindered from approaching us by false ideas of our position. But the stream of Adventism is flowing wider and deeper and stronger; and the efforts of all its opponents cannot long stay the current.

The New York Methodist Preachers Meeting has been, of late, discussing the necessity of preaching the fundamental doctrines of Christianity "more vigorously." The four "fundamentals" were defined on Monday week "in one of the most able addresses" delivered on this theme, to be: (1) Total depravity; (2) Atonement by Jesus Christ; (3) The operations of the Holy Spirit on the heart; (4) the *everlasting punishment* of the finally impenitent. He did not like to hear preachers "rasp away" on the latter doctrine; thought it pleased Universalists and others too well. But what are they going to do about it? They say eternal misery (for that is what they mean by eternal punishment) is *fundamental* to the good news of Jesus Christ, and yet the mass of the ministry touch upon it lightly, glide over it, present its "alleviations;" for they must feel, what we are sure is a fact, that every sermon which fairly presents the dogma of eternal wo weakens the popular faith in future punishment. But it is not so with Advent, or rather the true Bible doctrine. Every man must instinctively feel that if he fails to be what God designed he should be, he has no cause for complaint if God eventually blots him from existence, makes him "as though he had not been." The means being provided, if we refuse to fit ourselves to live forever, obviously we should *not* live forever. Universalism does not thrive on the preaching of the *extinction* of sin and sinners: but orthodoxy fears to declare what it believes to be tremendously true, for fear it will make restorationists.

EDITOR'S JOURNAL.

Before leaving Carlinville, Ill., I visited the new Court House, for Macoupin county. It is a fire-proof building—not a particle of wood in it, except the furniture. It is constructed and finished in a more costly style than the capitol at Washington. It has cost the county about two millions of dollars! This extravagance was the work of a few unprincipled men in office, against the will and wish of the people, who were willing to spend two hundred thousand dollars only. Very heavy taxes are now levied upon the people of the county, and a protest has been entered against them, and some want to repudiate the debt. Fifty thousand dollars would have given them a Court House sufficient for all practical purposes. What a fast age we live in? And what fast men we have in every community, who carry out their plans at the expense of more industrious and worthy citizens.

At night I returned to St. Louis, and Tuesday p. m., Dec. 6, came to Kansas City, about three hundred miles. Here I missed connection with the western train, and had a day to look about the city. It was a small place before the war, but in the last four years has increased twenty-four thousand! This is unparalelled growth. It is destined to become one of the largest cities in the interior. It is built on the bank of the Missouri River, among the bluffs, the most uneven ground on which I ever saw a town or city located. The inhabitants are mostly from the East, and very enterprising and prosperous. They have about twenty congregations of all sects. And at the present time the Orthodox churches are holding union revival meetings, with some success. I attended one of these in the third Baptist church. About fifty persons were present, and some who spoke and prayed seemed to feel the weight of the cause. But the interest as yet is not deep, or extensive.

I called upon Br. D. P. Alger, who introduced me to Eld. G. W. Lougan, editor of the *Christian*, a weekly paper just started here in the interest of what is called the "Campbellite" sect. I had a cordial reception, and an interesting interchange of thought on the past and the present. They are working faithfully to spread their views of truth.

Wednesday, Dec. 7. Took the cars for St. Joseph, Mo. On the way I had an interesting conversation with Mr. Nugent, a benevolent English gentleman, who is on a visit to this country to arrange for the immigration of some of his poor countrymen. He brought over some fifty boys and girls to Canada, and had them put out in good families. He said there was much suffering in England among the poor. And, besides, there was much crime. In London there were one hundred thousand boys and girls that had no means of an honest living. They resorted to beggary or crime. In Liverpool there are twenty-five thousand in a similar condition.

In looking about St. Joseph to learn something of its material and religious interests, I find that religion is at rather a low ebb, and the churches have their feasts and festivals, as further east. I find an interest to hear, and I may return and proclaim the truth to them. This is a wealthy city, and the people industrious and enterprising. It has a population of about twenty thousand. The climate is healthful, and the soil in the vicinity rich and productive. I like the climate and country.

I arrived in Maryville late in the evening, and was welcomed by Br. Hink, who had everything in readiness for the meeting.

MARYVILLE, MO.

Friday, Dec. 9. This is a young and flourishing country-town. There are several good chapels, of which the Methodists hold two, the one *North* and the other *South*. We are to have the Methodist chapel, South, for our conference. The pastor is very liberal and kind. We have but few Adventists in town, but quite a number in the surrounding region. As yet we are a weak and small people in this region, but growing. And God is with us.

Since my visit two years ago, there has been a wonderful change in numbers and strength. The movement is healthful and onward.

At night I spoke on the prophecies relating to the first coming of Jesus. The minister was out to hear with some of his people. Brn. Cate, Kent, Collins, Bilmire, Patton, McClure, Dugger, and others, were present, in good cheer. We had warm greetings. None can realize how blessed it is to meet old dear and tried fellow-laborers as can those who are scattered over a wide field, and seldom meet each other, except at the Annual Conference.

Saturday, Dec. 10. The Conference met at 9 a. m., and organized. The minutes will be given by the Secretary. I was pleased with the unanimity and zeal of the brethren. They are of one heart and one soul in their work. The elements are of an intelligent and reliable character. The preachers are mostly farmers, who support themselves and help the cause besides, and mean to see it sustained in all that is practical and useful in this life: and aid in preparing a people for the coming of Jesus, and the life to come.

At 11 a. m. I spoke on the fullness, objects and uses of the prophetic word, for the good cheer of the saints. Many of them spoke of their faith and hope, thanking God and taking courage from this hour. At night I spoke upon those prophecies that are being fulfilled in our own time, especially those that relate to the fall of Anti-Christ, and the near approach of the kingdom of God. I have hardly ever witnessed a deeper solemnity or realization of the truth.

Sabbath, Dec. 11. We had the best sort, and the thinking class of citizens out to hear us to-day. All seemed interested in prophecy, and the signs of the present times. I explained the image in Dan. 2: 31-35, and answered the question, "Where are we?" The next great event will be the smiting of the image, and this may occur at any hour. At night, my theme was, the kingdom under the whole heavens, and the whole earth filled with the glory of God.

As our brethren are scattered about the town in the families of other denominations, they have many questions propounded respecting the faith. And through these inquiries and conversations we find there is much conviction, and many are favorable to the truth. Br. Hink has prepared the way for us. He is much esteemed, and exerts a happy influence. What we do here will not be lost, but gathered for permanence and good.

THE CONFERENCE.

The Conference closed its sessions in good cheer. The prospects are good for growth. Calls for meetings multiply. There are many more than the ministers can attend to.

The Conference Territory is about equally divided between Iowa and Missouri. The climate and soil are good. Land is held at reasonable prices, and those in moderate circumstances can, with diligence and economy, soon acquire good homes. As things are now, the country new, and all struggling for homes, the people are not able to give that support to ministers that they need and ought to have. But the preachers feel that they are living in the last days of this dispensation, and the world must be warned, and souls saved, and so, in general, they provide for the support of their own families, and proclaim the gospel of truth free of charge. But there are instances of noble liberality among brethren, who have this world's goods, to help those who preach the gospel. As things are in the Western field the greater part of our ministers have, like Paul, to work with their hands to supply their temporal wants. But many among us feel the importance of relieving some of our able preachers from worldly care, that they may give their whole time to the ministry of the word.

Monday, Dec. 12. Last night and to-day we have had to take the parting hand with dear and beloved fellow-laborers. Each one goes to his field of labor with a heart full of hope in the work, and that Jesus comes soon to give us our reward.

AN INCIDENT.

To show how some "*Orthodox*" men feel towards the Advent preachers in this region, I give the following letter; but will just state the fact, that Mr. Richards *did* express his wish for a debate, though he denies this in his letter. Full proof was given of his expressed desire, before Br. Cate addressed him. Br. Cate then assured him that he was ready to discuss the following question: "Does man possess an immortal entity called soul or spirit?" Br. C. denied, and asked him to affirm. To this request he received the following reply:

THE LETTER.

W. W. Cate: In answer to yours of the 28th ult., I would say (1), that I never expressed a desire to debate with you or any of your class.

2. If you have no soul or spirit you belong to a different order of beings from myself. I am human. If you are not, then you had better seek an opponent among those of your own class. You have horses, cattle, and dogs enough on your own farm. You may carry on a discussion with either of them at your leisure, and according to your own arrangement. They have no souls, and as you say you have none, you must be of one grade. I would rather discuss with one of my peers.

3. I am commissioned to preach the gospel. If I should spend my time chasing skunks or other unclean beasts, I may be charged with neglect of duty, as Peter Cartwright said.

4. You have Moses, the prophets, Christ and his apostles. If you will not believe them, neither will you believe if one should arise from the dead.

I intend to preach the gospel there next Sabbath, no preventing providence.

Your wellwisher,
John L. Richards.

Memory, Iowa, Oct. 2, 1870.

He went to the appointment as stated in his letter, and made a miserable failure. Such men will have to learn that in order to meet the Adventists they will have to be well posted on Bible testimony. And another thing they may learn, if they meet them, that they are gentlemen, as every Christian should be, and are not to be harmed or put down by ridicule.

At night I spoke to an intensely interested audience, and the good work is progressing.

GOOD WORDS FROM O. R. FASSETT.

In a recent note to me, Br. Fassett, in view of the fact that I have been afflicted with a cancer on the face, and fearing the uncertainty of a permanent cure, says: "You have my sympathies and prayers for your recovery, and permanent cure from that terrible disease. What new and rich blessing is there in store for you, that you should be thus afflicted? May the Lord, in the 'form of the fourth' reveal himself to you in the furnace. Trust in the Lord, and take courage. There is a blessing in this for you, and perhaps to the church through you, from it."

REMOVAL OF THE OFFICE.

He then adds: "I hope the time is not far distant, when from that great inland city and center there shall go forth our Advent publications, from our office, which, like the heart, shall send its vital power all through the land, North and South, East and West. Is the Western Association to do this work? Or who is God to raise up to do it? It will be done, I think. Who has the means to accomplish it? Who the wisdom to plan? Who the heart and energy to take hold and accomplish it? 'The Lord will provide.'"

These are stirring and significant questions; and I give them that the friends of Christ and the great Advent movement may read and ponder them. Some of God's servants have duties connected with a more extensive proclamation of the gospel of the kingdom.

The Western Association is ready to do the work. It has the machinery, or agencies ready for action, and could do twenty times the work it is now doing. It only lacks the means for the removal. We have thus far done what we could. Beginning in weakness, in a small town, where some expenses and rents were small, it has done a great work. It is still doing nobly, but there is room for enlargement, and we say with Br. Fassett, "The Lord will provide." Who of us will he honor by a share in so great and good a work?

Those who find it irksome to do good to the unkind, the unthankful, the unholy, will do well to remember that Christ washed Judas' feet. Cannot you do do as much, and do it as heartily?

Review of Roman Catholic Creed on "Hell."

Dear Mr. Editor: I promised in a late number of your widely circulated paper to review three small pamphlets on "Hell" which have lately issued from a Roman Catholic firm in Dublin. In fulfillment of that promise I now send you a first letter bearing on the subject. I shall not touch on the doctrine in this letter, but simply make a few general and

INTRODUCTORY REMARKS.

It was quite by accident—to speak after the manner of men—that I heard of the works which will occupy my attention. I have for a long time seen the truth *of life eternal only in Christ*, and being a printer and publisher by trade, I had opportunities whilst residing in England to make known the truth by means of tracts and larger works, which have been scattered by the hundreds and thousands throughout the length and breadth of the British isles. The success of the truth was always a matter of deep solicitude with me, and I have watched its progress in Great Britain with much interest, and pleasure. Often has the silent prayer gone up that the word of the Lord would run into fresh regions and honest hearts and there "be glorified." That prayer I have seen answered in many instances.

Some time ago I saw it announced in the '*Christian World*,' one of the leading orgnas of the denominations in England, and respected for its fearlessness, that three letters were to be written on each of the three following subjects: *Life only in Christ*, The *Restitution Doctrine*, and *the Prevalent Belief of Eternal Torments for the Damned.* I of coruse, obtained extra copies of those papers, and eagerly read them, that I might see what could be said on the three points. But as I am not writing on this subject now, I may be allowed to pass the letters sent to that paper in silence. These contributions sent the issue of that religious weekly up to 5,000 copies extra; and letters poured in in such a stream from all parts that contributions had to be declaimed However, some short time after, a gentleman of London got in a brief talk on the subject, in which he referred to three small works published in Ireland, making such extracts from them as served to raise my curiosity to see what farther these works contained. He headed his article

ABOMINABLE DOCTRINES:

and after your readers have heard them I think they will give their approbation to that title.

In this article I will inspect the books generally, and describe the cuts. The tracts make no pretensions to size, that is number of pages, but their doctrines are many sizes too large to be true. The first book I shall speak of is entitled—"*Hell opened to Christians.*" This is an illustrated pamphlet of 48 pages, and a fragment of "Catholic divinity." The object of the book we are told is to caution them (*i. e.* Christians) from entering into it; and if anything can be done by frightening, I imagine it is well calculated to do the work intended. The writer in the *Christian World* told us he simply showed it to a friend, and a look of sickened horror—a blank, cold look—was the expressive answer. Extracts being read from the three works at a meeting I am informed made a little child cry, and it could not be pacified till it was assured that the facts did not justify the description. *Hell opened to Christians*, is a translation from the Italian of the Rev. F. Pinamonti, S. J. On the green paper cover in which it is wrapped we get the first cut. The likeness of a man is drawn, placed in mid air—a kind of an aerial imagination—with streaks of glory radiating from his head, and a cloud of splendor surrounding him. I suppose they mean that for Christ. And kneeling around him, lifting their hands and looking up, as in the attitude of prayer, are a number of men whose heads together are twelve. I suppose that means the twelve disciples. Turning over to the title page we get a quotation from the Psalms (Ps 54: 16). "Let them go down alive into hell." I turn to Ps. 55: 15 (the differences in ch. and v. are to be accounted for from the fact that Catholic writers quote from the Douay Bible, and we from King James' version), and there I read—"Let them go down quick into hell" [the margin says grave.] So that all the Psalmist wished was that his enemies should not live long on the earth; but go down into, not a burning hell, but the grave.

The second is, "That they may not go into it when dead." St. Bernard is the given authority for these words. But what are we to understand from these words? As we are not told who the "they" are, and the "it" is I leave your readers to guess. I suppose "they" refer to the wicked, and "it" to hell. But I should like to direct the attention of St. Bernard's successors to the passage which speaks of him who after he has killed has power to cast into hell; and get their definition of the words.

Underneath these two mottoes, we have, Illustration, No. 2. We have a baby's face peeping out of the clouds on each side of the head of the picture—meant doubtless for angelic visages. Then we have the Romanist's true emblem, the Virgin, placed in the center of the scene and as "the mother of God"—audacious presumption and vile blasphemy that dare say so! She, of course, is surrounded with celestial glory, and supported by three cupids without bows! A black ball is near her; but whether it means this lack-lustre globe or no I cannot say positively. I should think not, because there is sky, land, trees, and water beneath. However the artist has dressed the virgin in a moderately neat attire; for he seems to have had an eye to effect—such miserable effect as it is—in preparing the block.

We will now hear what the editor has to say to us in his preface. Amidst some sensible remarks he tells us that

ST. CATHERINE OF SIENNA,

through an excess of zeal, wished she could place herself in the mouth of hell, to block up its passage, that no more souls, redeemed by her beloved Spouse, might fall into it." But our editor owns to having less devotion than this "saint." He says of himself "I who have not so much fervor, intend at least to lay this little book in your way, begging of our Lord, from the bottom of my heart, to give it so much force, as to shut up to some one or other that immense gulf which is never tired of devouring. "He then goes on to wish his readers to find some little time every morning to read and reflect upon his considerations. He says that they might do it more easily, he had "divided the work into as many considerations as there are days in the week, and each consideration into three points, that this division might render them more clear and less tiresome." Then referring to the illustrations he says: I have therefore prefixed before each consideration a picture representing in some kind; the infernal torments, by which the eye and mind might be employed, and the discourse helped, rather than hindered. At first, therefore, fix thy eye very attentively on it, and imprinting it in thy mind, say to thyself. if this, which is only a bare sketch of the painter, be so frightful, what are these torments which are originals made by the hand of God?

After telling us of his daring act he pretends to believe we "cannot think them exaggerated," but in case we should, he ventures to tell us that the torments of the other life are supernatural and therefore, not to be explained by human understanding, assuring us that "neither eye, ear, nor heart can conceive a true idea of the punishment which God has prepared for those who offend him." Then here comes a question to my mind: If heart cannot conceive a *true idea* of the punishment for those who offend God, the editor of the *Hell Opened to Christians* cannot conceive a true idea, and, on his own grounds, his own pictures must

EMBODY FALSE IDEAS.

This is only a just conclusion. Then we must beware of his pictures, seeing that they do not represent the truth: because no heart can conceive a true idea of the punishment.

An admirable proof text is pressed in here! Reader, take notice. To prove that the glory of the saved and the suffering of the lost are beyond conception Eccl. 1: 2 is pressed into the service—"Who hath measured the hight of heaven, and the breadth of the earth, and the depth of the abyss." Do you think that is proof of the assertion.

But St. Augustine is brought in, and he will substantiate the statement. "Saint" authority is made equal to the Scriptures. Rather than yield to the foolish persuasion, says our anthor "that the things represented here exceed the truth, endeavor to conceive such a fear as may render you secure." How much fear, Mr. Editor, will render a man secure? I always read "By grace are ye saved, through faith;" and even when we are told to save some with fear, the apostle does not tell us to bring before them exciting and horrible pictures.

Now we get the sum total—the grand acme of the advice of the Romish agent. Hear it; and you will believe that after it, nothing is too bad to be expected, and remember the words—"Birds of a feather flock together." "In order therefore to receive a due impression, *recommend yourself by some short prayer* TO THE HOLY GHOST, TO THE BLESSED VIRGIN, and TO YOUR ANGEL GUARDIAN," and in the closing sentences of the Preface that beautiful exhortation of Christ in connection with the events which take place at his own coming, is brought in—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." These words are applied to the eternal damnation of the lost, instead of being connected, as Jesus connected them, with the signs of the "Kingdom of God nigh at hand." (*Continued next week.*) WM. KELLAWAY.

In the Press Room.—No.3.

WHAT I THOUGHT AND HEARD THERE.

I have just had (Saturday night) another conversation with the Press It always, I notice, takes evenings, when we are all alone, for conversations.

Press. Have you heard from those bills, yet?

W. Yes, or from *some* of them.

P. I should have supposed every one would have answered before this, in some way. I have a curiosity to know what replies you get. How is it? Are they pleasant to read?

W. Some are, and some make me feel bad.

P. What makes you feel bad.

W. There are kinds of replies that make me sorry; those from the poor and afflicted, and those where we have made mistakes.

P. So *you* make mistakes sometimes, do you.

W. Yes, I am sorry to say we do. And although I would not excuse mistakes, still I think it is no wonder that they occur. It is not with us, as with some offices that are well established, and sustained where they have, a man for every department; else I should not be, here "feeding" you. When one has to see to press-work, proof-reading, or mailing, binding and a thousand and one things that arise, and turn from one to another department rapidly and at a moments notice, it is, I say, no wonder if they sometimes make mistakes or blunders, is it?

P. Well, I should think not. I notice in changing from one "form" to another it always takes a little while to get the "tapes," and "impressions," "register," and all these things just right; and a few of the first sheets are apt to be spoiled, anyway.

W. And that is not all. We are greatly preplexed by the form in which business comes to us. Some forget to sign their names, and then scold us afterward for not sending the paper or crediting their money. Some want the paper changed from one office to another, and only tell us *where they want it*, and not where *they have been* taking, so it we know not where to find their names. Sometimes out of forty letters twenty will have a defective P. O. Address—either the State omitted (most common,) or the township given instead of the Post Office, or the whole omitted. Then again there will be an appointment, an order for books, payments on THE TIMES or *Quarterly* and a communication for the paper, all on the same sheet, and written on both sides so that there is no possibility of cutting the sheet and putting each department by itself. I hope some day we shall be able to have more help, and then we can do better. Still *we* make mistakes as well as our correspondents, for which we are sorry, and we do all that can be done to correct them when pointed out.

P. Well, how about that other class?

W. The poor? Why one of the first to answer our bills was a poor widow who washes for a living, and has a hard time to get along and support herself and children. We would'nt have sent her a bill if we had understood it.

P. Poor woman. She probably felt bad not to be able to pay. But it seems to me that every one who has the paper free, or who gets behind, ought to write—*least once a year*, and tell you the facts, and how they feel about the paper. Then you would know just how they were situated, and could favor them accordingly.

W. That is so. Letters from brethren and sisters in poverty or suffering from misfortunes with kindly words for the comfort derived from the paper have often gladdened our hearts. But some seem to feel that they need never say a word, save when there is an occasion (it may be just, too,) to find fault.

P. Now suppose you propose, that all who receive the paper free, or have not paid up *do* write the office *at least once a year*, expressing their feelings concerning it, and whether they still desire its weekly visits.

W. I will do so. But I was going to tell you of some other instances. Here is a brother, away West, himself a cripple, and two of his children invalids from birth. Another's health has failed, and he has had to change his business, find new work, such as he is not used to, and hence sees hard times. Another has had his barn, all his grain, and some of his stock burned up. Another was nearly killed in a well, and has been laid by for months, and not yet able to work. Another has been kept out of their just dues by others. Another has been overwhelmed by wave after wave of affliction in sickness and distress, still they have well nigh sunk under the trials. These all love the paper; indeed its letters from the brethren and sisters abroad are their chief comfort.

P. I am glad I print a paper for such folks as that. The poor and afflicted *need* the gospel, and should have it.

W. That's just the way we feel And such letters stir us up to stint ourselves a little more, and make the expenses a little less, so that all such may have THE TIMES free. I would like to print some letters I have received the past two weeks; but many of them feel delicate about having their want displayed so publicly.

P. I see some pay 25c., 50c., and $1 "extra" on their papers. This helps to pay for the poor brethren's papers, does it not.

W. Certainly: only not much comes in in that [illegible].

P. [illegible] are not *all* the responses [illegible].

W. [illegible] no Some say—I never wanted [illegible] paper anyway, and refuse to pay for it.

P. If they didn't want it, why did they take it?

W. That's what puzzles me. How a man can take a paper from the post-office week after week and carry it home, and use it, and then refuse to pay on the plea he didn't want it, I can't conceive. When *I* don't want a paper, I refuse to take it from the Post-office. Then I am clear. Another class send on their dues and say—I have been careless—didn't think of it. Another class write and say—If you can't *trust me* a dollar or two you needn't send any longer. We don't like to be dunned. *Stop my paper.*

Just here we heard Albert coming to help me take off and wash the forms, and the conversation ceased. For some reason the press only talks when we are alone.

But let me add, that of all the subscribers—sick, poor, free, paying, or what not, the man who pretends to love the appearing of Jesus, and with from ten to twenty-five or more thousands of dollars worth of property in his hands stops his paper under the plea of *hard times—he* is to be pitied. Some have done this within the last three months who were abundantly able to send THE TIMES *free* to from ten to a hundred thirsty souls, and would have blessed others and been themselves blessed in the gift. And a *double blessing* is good enough enjoyment for this world. Nowhere is there so much solid comfort, and in nothing do we become more like our Master than when we in his name, and for his sake and for love of his cause and his people make sacrifices or practice self-denial. Let us get nearer to God by practicing both even more than we have. WILLIAM.

EDITORIAL GLEANINGS.

The New Hampshire Conference received seven members during the past year by ordination. The lete session at Concord was a meeting of deep interest. The cause in the old "Granite State" seems to be flourishing. —— An item in the Chicago *Tribune* asserts that Mrs. E. Tupper Wilkes is to be the Advent preacheress in Rochester [Minn.] at a salary of $2,000 per annum. We are glad if there is an Advent society able to pay a preacher that sum. We wish they could all receive a like salary. But inasmuch as we never heard of an Advent church in that Minnesota city, or of "Mrs. Wilkes" as a preacher, we doubt the report.——A sister in Iowa says: "My husband commenced to read to see 'if these things were so,' and *I* to *refute his arguments.* The result is, our neglected Bibles are familiar hand-books, thanks be to God. And it came about through your paper, and a dear brother who came here preaching and whom I would not then go to hear."——Br. F. H. Kenny has removed from Manchester to Iron Hill, Jackson Co., Iowa, which will be his P. O. address for the future. He writes that the Lord's blessings attend every meeting of the new Conference.——Br. C. Fox is laboring with the churches in the Eastern District, Mich., for a while, and with improved health.——The Genoa, Ill., Q. M was a good meeting, though but few ministers got to it, for some cause.——An Advent chapel is going up at North Carver, Mass. Br. I. S. Leslie is laboring with them.——A friend writes to us to stop the paper sent to Br. John Murray at West Epping, N. H., because he is dead. Br Murray has been an Adventist, and a constant reader of our publication for years. We expect to meet him in the kingdom.——A brother in the ministry writes that if he must preach without receiving a support, he will spend his time in new fields, and not with *able* but unwilling churches. We say, Amen. Paul has some words for those churches, which they would do well to heed.——Br. James Sloan has been paying for THE TIMES sent to two of his friends for some time past. As a result, one of them is converted, and has just become a subscriber on his own account, while he rejoices in the blessed hope. Was it not a good return for the investment of a few dollars?

Correspondence.

From Sarah J. Adamson, Monmouth Co., N. J

I love the paper, for it is about all the link that binds me and the Advent people together. I am so isolated, so far away from any of the Advent churches, that I should never hear any thing about the Advent cause, or know there was such a people on the earth, but for the papers. I often fear that I shall be obliged to give up the papers, it is so hard for me to get the money. This would be a severe trial to me, for I have been a constant subscriber since the first Advent paper was printed, and a weekly reader for all these weary years of trial and waiting. They have been to me a beacon light to cheer my weary pathways, and I hope they may still cheer me by their weekly visits. God helping me, they shall.

From Samuel C. Wellcome, Winona Co., Minn.

For many years I have been a lover of the blessed truths of God's word, and a believer in the speedy coming of my blessed Savior, and have tried in various ways to sow the seed of truth, and point sinners to the Lamb of God that takes away the sin of the world; but never until last spring was I fully satisfied that it was my duty to go out and preach the gospel to a perishing world. Yet my desire has been for years to know the will of God concerning me; and having consecrated myself to his service. I felt a willingness to be led by his Spirit wherever it might take me. I attended the Ottawa tent-meeting last June, and having become acquainted with Br. E. T. Himes, of St. Paul, and Sr. Rowell, of Winona, they requested me to attend tent-meeting at Utica, where help was needed not only in preaching, but in personal effort, as there was quite an interest in that vicinity. I thought at the time it was somewhat strange that they should ask *me* to go so far—130 miles—to a tent-meeting. But my prayer had been to be led in the way of duty, and I took it as from the Lord. I went home and arranged matters so that I could leave, and went to the Utica meeting. When I arrived a letter was received stating that Br. Himes could not attend, also Br. Bursell was detained, and when Sr. Rowell arrived things looked dark. But she entered heartily into the work; soon Br. Fassett came and we had a glorious meeting, as has heretofore been related.

Here God called upon me in an emphatic manner to preach the word, and I for the first time undertook to preach, as I did twice afterward during the meeting. But oh! with what feelings of weakness none but God and those placed in like circumstances can know. But thank God, who, in answer to prayer, helped me, and the door was opened in this place for me to labor, and, at the request of the brethren. I came here in August, and have been endeavoring to work faithfully in feeding the little flock, and pointing sinners to Christ. I preach in the vicinity of Utica, St. Charles, Viola, and Eyota. Have been in Winona twice, and attended two meetings at Elliota, one a tent-meeting, when we had a glorious time. I have also been during the month of November to Blue Earth Co., where I held a two-weeks meeting with blessed results. Sinners were led to Christ, and backsliders reclaimed. Praise God for his mysterious leadings in the way of duty.

From henceforth, while God gives me strength to labor in his vineyard, I go, trusting in him, any little errand of mercy he has for me to do. Sinners are perishing, and too many even of our Advent brethren are asleep. Many have ceased praying; family altars are broken down; and hobbies are ridden, while sinners are inquiring what they shall do to be saved, some saying, "No man cares for my soul." Faithful laborers are wanted. Oh! may God awaken his people to their responsibilities is my prayer.

From R. B. Dutton, Jackson Co. Iowa.

I should have written to you before, but I have been violating nature's laws and have, also, been paying the penalty therefor. I was up to Strawberry Point to the Q. M. and was taken sick soon after I got home. Thank the good Lord I am able to be up part of the time. We had a glorious time at the Point. We found the church in good spirits, and all in working order, with their hearts full of the love and Spirit of God. We had a good attendance, the very best order, and a glorious interest all the time. Yes, the first meeting was marked with tears, both of sorrow and of joy. We felt like giving praise to God anew, and giving him all the glory.

The respective churches in that district were well represented, and some of the brethren told me that the Advent cause was never better represented in that place. Perfect unity prevailed.

One other thing I must mention. The Universalist brethren of Strawberry Point opened to us and for our use their beautiful church, and that was not all; they came to our meetings, and we could see by their countenances that the Spirit of him that raised up Christ from the dead was at work in their noble hearts, even to the moistening of the eye in many cases. We gave them a vote of thanks for their liberality, and thanked God for it too.

From P. S. W. Deyo, Charles City, Iowa.

After residing at Strawberry Point over fifteen years, I now sit down to write to you from my new home in Charles City, Floyd Co., Iowa, a town of three thousand inhabitants, having two railroads, county buildings, and mill power on the beautiful Cedar River. There are five chapels of worship, and a large public school building. Here we are in a center, where I can go with my team to eight different churches within a day, beside the railroad in four different ways, on which I am favored with a minister's pass. For years I have been delighted with this place. To move further west I have desired to do for the last three years. The way did not open till last summer, and then it was to the place of my choice.

I have not left the brethren farther east in the State for good, but shall visit them as duty may demand. I have not come here to be idle, nor to sow discord and make division. I am engaged and called to three churches, and I mean to keep a part of my time for missionary purposes, to work as in former years. I trust I shall have the co-operation of all the lovers of truth, that the cause of Christ may prosper in all this region of country.

Let me say that the brethren have done nobly to assist me to a home, but in the change I have made some sacrifice, and will have to stay at home till I get things to live. The forepart of this month my father also moved here; and while I was gone after my family my youngest brother died. They kept him four days that we might get here; but we were one day too late. O cruel death. Thou art an enemy; cutting down young men in the prime of life, as well as the old. Our homes are sad, but we long for the better land, where death cannot come.

Eld. Sweeney, of Chicago, has just closed a debate here with a Universalist. He used the same Scriptures we do for destruction, claimed that the punishment was endless, but did not know what it was. Perhaps he learned something debating with Br. Grant.

Those wishing my labors will please send their calls direct to Charles City, Floyd Co. Iowa.

From S. K. Gibson, Wilton Junction, Iowa.

I closed my meeting in Wayne Co., about one week ago. Returning home found family and friends well; but some of my neighbors had gone to the silent shades of the dead. While in Wayne Co. I held three protracted meetings with good results in each place. Fifteen were baptised and twenty-one united in church fellowship, with a good prospect of a number of others in due time. I found considerable prejudice among the people, and in some instances it was hard to get the ear. But the blazing light of God's truth did its work, and some confessed their Bible was a new book to them.

Praise the Lord for a whole gospel; one that purifies and saves the soul, the whole man. But oh! for more gospel preachers. There are plenty that feed milk and water, and men are perishing for the want of bread of life. The hours of darkness, for this world, are fast approaching, and still the watchmen are crying "Peace, peace!" to the world. "The prophets prophesy falsely; the priests bear rule by their means; and my people love to have it so," is as true to-day as ever. Will wisdom come too late? It may to save a world.

There is a large field in Southern Iowa all ripe for the harvest, and a few more laborers are wanted to gather the sheaves before the final harvest of the world. I am working with all my might to fix my family comfortable for winter, so I may push out again into the hedges, and do what I can to gather jewels for my Master.

From Hiram Munger, Chicopee Falls, Mass.

Coming home I found THE TIMES, as usual, and never was better satisfied than with this number, Nov. 29. It began rich, with good extracts and comments concerning our most interesting times. An old "Revolutioner" cares but little about advertisements, anecdotes, and other light reading, when the battle is waxing hot, as it does now. The Lord is moving the prophetic machinery, sure enough. who but a sectarain bigot, in "an adulterous generation," can fail to see the signs of the Lord's coming at hand. If we had hal half the signs in the nations in '43, we should have overwhelmed the church. In the church of Rome, "the mother of harlots," we have some of the Almighty's "landmarks," and one has come in sight within a few weeks past, that we never beheld before. What can people think. The old tried soldiers are rejoicing. I find myself almost wishing that Father Miller and Br. Charles Fitch were alive to see this day, with others who fought the first battles in the Advent cause. But they sleep, waiting.

Instead of two or three Advent papers, we now have a multitude, for every paper of note is preaching the Lord's coming. And I was glad to see such good selections from them in THE TIMES. They are all, though ignorantly it may be, declaring—"Babylon is fallen!" The Belshazzar feast has set at Rome, and God sent thunder and lighting on the declaration of infallibility, as he did the handwriting on the wall at the fall of old Babylon. The dark "tarrying time" is past, and God's people will have light to the end. Christ says, "When ye," speaking to this present generation or people, "see these things come to pass, then know the kingdom of God is at hand." "Ye" means some one. The great and wise men of this generation are in the dark, especially the ministry. No wonder you get nothing in hearing them preach, as is the case of that Chicago lecture. God's people want strong meat: they are not satisfied with the rinsings of a milk pail.

I give the paper away to such as will read them. I think the last one will be hearty food for a weak stomach. I know of no paper so highly seasoned with *Advent* doctrine, and the Advent people love it. It attends to its business, and does not give side-issues and useless stories.

I see you have a cancer. We hope to hear of its removal. Tell us about it. But if you fail, and fell, you have the satisfaction of knowing that the light is lit up, in the East, and shineth even unto the West; and you have acted your part in spreading it. "Plutarch" will be a good substitute in the office; can probably read any letter better than you can, especially this one written on my carpet-bag in the cars. But I felt like writing, for old times came up, as I passed the old Windsor Locks' Camp-ground. You will recollect that meeting. I can only remember two or three now alive who preached then.

C. A. S. writes from San Francisco to the *Crisis:* I am disgusted when I go to one of our popular churches and hear the cream-cheese preachers dilate upon the "spiritland into which the just are ushered at death," and remember that in this great city there is not one man in the ministry of truth to openly combat and overthrow the error. As it came in course, in conversation with friends, I have often talked of the gross errors of the orthodox and Roman churches, and have set many an intelligent man "to thinking;" have aroused his interest in the questions which were called and answered.

Spiritualism is really the master here. Indeed, how shall we say otherwise than that the popular religions are all properly brought under the term that is appropriated for one sect. If I believed in a conscious intermediate state and the inherent immortality of an essence within us called soul, and constituting the conscious part of man, I would be either a Roman Catholic or a Spiritualist. It seems to me I could not escape one or the other, as an honest, logical conclusion for my practice. Spiritualism and Universalism are the names of the real creeds in our churches. It is true that some old-fashioned Presbyterians believe only in the universal salvation of Presbyterians, and still find a grand element in their ghostly comfort to be the confident expectation of witnessing the eternal writhing in a brimstone fire of all who are not synodically elected. I confess I have an intense contempt for men who persist in teaching the old fables. But if some men of love and unction would come among us and preach the truth as it is, I should be enabled to overcome this unwholsome feeling. I could pass to satisfaction, because the lies were challenged, and the heathen dogma turned aside.

The people here who are not linked in sects, strictly speaking, are remarkable for candor and liberality of thought. Altogether, it does seem right to commend the time and the field. When the Mission Board next assemble, let the petition have a few moments consideration. Yours very truly,

C. A. S.

From California.

Br. Himes: I closed my labors in Santa Clara, Oct. 9. Had the happy privilege of baptising six happy souls, in the Gaudaloupe River. The banks were overhung with beautiful willows, which added grace and beauty to the heavenly scene. Under those trees stood the spectators to witness the sacred ordinance. The presence of our Lord was with us indeed.

Then we left home for Jackson, Amador Co., a distance of one hundred miles, the same town you preached in some eighteen years ago. I gave the Advent trumpet a second blast on the same battle-field. I preached twice in the Methodist church, to a large congregation, hoping the seed sown will bring forth fruit. There I was made acquainted with Dr. Pitt and wife. Sister Pitt is one of the old Adventists, and spoke of you with grateful remembrance. They helped us on after a godly sort. The Lord reward them for their kindness to us, and may we meet in the kingdom.

From there we went to Pine City, a very pleasant town in the foothills. We proposed to stop only over Sunday, but at the close the people were so desirous for us to remain, that we staid nine days and held meetings. Had the Baptist church. The Lord poured out his Spirit, the whole town was moved. One of the first families in the town took hold of the truth and became our warmest friends, and desired us to settle there, offering us the church to hold meetings in. It was one of the happiest meetings that we ever held. We expect some sheaves from that town in the great harvest day. From there went to Sacramento, stopping one night, and then took the cars to Suison Valley, where we found a good home with Sr. Scholl. Commenced meetings, the people turned out well. The word was preached with the Holy Spirit sent down from heaven. Our congregation increased till the close of the meetings, which held nearly three weeks. They told us there had never been such a turnout before in that valley. Expect to see fruit from there in the reaping day.

Then took cars to Vallejo. Spoke in the Methodist church Sunday to a full house, on the Lord's soon coming. Deep interest manifested, and found some blessed saints. Came by boat to this city, where I am now laboring. Could not get into any of the churches here *except the African.* There is quite a church of colored people here, and they own a good house, and hold meetings by themselves. They were brought across the Plains by their masters, years ago, from Missouri, and held in bondage for a time. Some of them bought their freedom, paying large sums. Others ran away, whilst others had lawsuits to get their children. They are now all free, thank God, and own houses, and some in comfortable circumstances. We enjoy laboring with them, and the news of the Lord's soon coming made their hearts rejoice. Spoke at the Court house on Sunday p. m. I showed them by prophecy that we were near to the close of this dispensation, when "the stone" would smite "the image" on the feet, and warned them to get ready to meet the coming day.

When the Ministers refused to let me into their houses, I told them the truth must and would have vent, it would clear its way and triumph at last.

I leave here for St. Helena on Thursday next, the Lord willing. Expect to be at home about Christmas. The Lord is with us, thanks to his name. If we would bring forth fruit, we must abide in the vine, which is Christ. As the branch cannot bear fruit of itself, no more can we, except we abide in Christ.

Pray for us that the word of God may ever be glorified. In hope.

D. D. & M. S. REED.

Napa City, Cal. Nov. 29.

Yearly Report of Labors.

To brethren "scattered abroad." It is now three and a half years since I conceived the plan of giving out pamphlets to spread truth, and asking donations to pay for them, on the same principle that we, and other denominations have long practiced in giving out tracts. Being a new religious sect, and being generally opposed in some of our distinctive doctrines, I have felt that we not only needed to have tracts spread broadcast to let the outlines of our views be known, but also larger works as generally spread to more fully prove them founded on the Bible. Tracts have been largely spread, but in getting books thus spread there are difficulties which I fear have not been enough looked at. The main one is that Christians, and the world will not buy our works as they do those of popular sects. They are warned to be aware of poison. I should not have had the *Six Sermons twenty-two* years ago if charged fifteen cents for them, and should have continued in the dark. God only knows how long. Sr. Dunlap, who gave them to me, sleeps in Jesus, but the fruit of her liberality remains, giving unspeakable joy to one heart at least.

Again, booksellers will not keep our books, were we able to supply them; and how then can we look for a rapid spread of our views if some extra means are not resorted to. For more than three years I have been using the best extra means I could think of, and many liberal brethren have "held up my hands," thus showing they approved the plan. Finding I could not live and let pamphlets go entirely free, I have, the past year, put them at cost, or half price, and the result has been, that I dealt out 300 of *Death not Life* at Springfield and Connecticut camp meetings, and 350 in the West at public meetings, while not over 200 would have been spread had the usual price been asked. Most of brethren have them, but if they can get them so cheap they will buy to lend and give to friends. Ministers finding it a burden to carry larger works than tracts, and that if they do they have to give many, and so lose by it, will carry but few, even in new fields; but they take them readily if put low, for they can give away part of them and then not be losers. For some years before adopting this plan I only could sell two or three hundred per year, while since last spring I have parted with 1350 of the 1500 I had printed.

Out of many good results of having works to lend and give, which have come to my knowledge, I will name only one. At our last Camp-meeting in Springfield, three young men, own brothers, were ordained who had studied at a Methodist College, and commenced preaching among that order. They told me that an Advent brother, lent them *Life not Death*, and the result is, they are now preaching our views instead of opposing them. The brother who lent that work sees much fruit from a little seed. It will be joyful meeting those in the kingdom whom we have thus converted and saved from error.

In three and a half years I have been able to scatter 4000 of *Death not Life*, 2000 of *Pauline Theology*, 4000 of my six tracts. Much has been done spread our works, but any one who vels much knows only a very small art of the people in the land are in ossession of them, especially the larer ones. If possible I shall continue the course I have taken, but owing to the change of times as to money, donations have been few and small the past year, and I am left $90 in debt for printing 1,500 of my work last spring. Who will make some Christmas or New Years presents for this object instead of making them for "things which perish." Signs are striking that we have but a short time to "lay up treasures in heaven" by giving "cups of cold water," or to enjoy treasures we may have laid up on earth. I shall oon need more of my work printed, I have only 150 left, and calls inase, as our field of labor enlarges. are not print more till I can pay up printer, and as age and health will allow me to travel in winter to see thren, I trust those who judge this a wise course to root up the ible torment delusion, will send id by mail to Buffalo, N. Y. My h is better than last year, and I the Lord will give me strength to another year, if time lasts.

J. BLAIN.

---

od bye" means "God be with

to make everybody happy,
u will make at least one so—

inquirer and every new con-
ld at once enter a good Bible
there learn the great things
ord.

the truths of God: and then
s do you get for bringing
people who love darkness?
hundred and ninety-nine
on.

Married.

WOLVERTON-RUPEL. At the residence of the bride's father, Oct. 6, by Eld. James Ferris, Mr. Jacob Wolverton of South Bend, Ind., and Alice Rupel of Sumption's Prairie, Ind.

THOMPSON-MUNSON. At the residence of the bride's father, Dec. 11, by Eld. James Ferris, Mr. D. C. Thompson of Crawford Co., Pa., and Lucy J. Munson of Texas, Mich.

Obituary.

HILL. In Milwaukee, Wis., Nov. 15, 1870, James Hill after an illness both painful and prolonged, aged 48 years.

Br. Hill possessed excellent qualities, was an energetic and diligent business man. Well-informed, generous, kind and genial, upright in his dealings, and of unquestioned integrity, he was a gentleman respected by all who knew him.

STYLES. Died, in Eauclair, Eauclair Co., Wis., Dec 20, 1869, Frederick G. Styles, aged 12 years, nine months and twenty-nine days.

Also, in Augusta, Eauclair Co., Wis., Nov. 8, 1870, Stella L. Styles, aged twenty-two years, one month and eight days.

These were the dear and only children of Br. and Sr. D. G. and P. C. Styles, formerly of Jamaica, Vt. The writer was with Stella in her last sickness, which was very short. She fell calmly and sweetly into the arms of her Savior, trusting to be gathered in the morn of the first resurrection. Words of comfort were administered by the writer, from Isaiah 61: 1—"He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

GEO. W. TURNER.

ERICKSON. Killed at Bishop Hill, Ill., Tuesday, Nov. 29, Br. Jonas Erickson, aged 60 years.

Br. Erickson was baptized by Br. Foster three years ago, and took great comfort in the blessed hope. He had faith in God, and believed those who were really in Christ would have eternal life and blessedness in the new earth. On the morning previous to his death he admonished his family to be ready to meet the Lord, little thinking he himself would be laid away to sleep in Jesus before night. The facts of the sad affair are thus given in the Galva *Republican*:

Jonas Erickson and two sons, living near Bishop Hill, were picking corn. A boy named Samuel Peterson was herding cattle in the field. Peterson came to where the Ericksons were at work, and, while there, took out a pistol to place a cap on it. He stood immediately behind the elder Erickson, when the weapon was discharged, the ball taking effect in Mr. E.'s body, killing him instantly. A coroner's jury returned a verdict of death from the carelessness of the boy Peterson.

Book Notices, Etc.

We have received a copy of Br. Wadsworth's lithograph of Daniel in the lion's den. It is a very pretty picture, and well illustrates the calmness and composure of the man who trusted in the Lord so fully.

The Editors of the *Laws of Life* say: "We shall try to conduct it so that those who subscribe through your influence shall have cause to thank you." Many have thanked us for introducing this journal to them, though they find some things in it they cannot receive. We send it to subscribers to the TIMES for 75c a year.

The Old Franklin Almanac, No. 12, for 1871.

This Almanac contains, besides the matter common to Almanacs, a great variety of statistics, chronological tables, records of events at home and abroad, and cannot fail to be of use and interest in every household, or place of business. 20c. A. Winch & Co., 505 Chestnut st., Philadelphia, Pa.

Good Words is certainly a taking title, and it is a good magazine, too, occupying a far higher plane than most of the periodical literature of the day. Its contents are entertaining, varied, instructive. Liberal arrangements have been made to secure the highest order of literary talent for the forthcoming volume. $2.75 a year. 25c single. J. B. Lippincott & Co., 715 Market-st, Philadelphia, Pa.

Revised English Version of the Psalms. New York: American Bible Union.

The following notice of this book is from the pen of an Eastern scholar and critic:

This version is made directly from the Hebrew, but with more deviation from the common English version than is required by fidelity to the sacred text. The rendering, though closely literal, is idiomatic and spirited, and is far more vigorous, as well as more exact, than the diffuse manner of the early English translators, whose imperfect knowledge of Hebrew compelled them often to translate from the ancient versions, the language of which was more familiar to them. The metrical arrangement adds greatly to the clearness, as well as the beauty of the expression; exhibiting the writer's thoughts in their true relation to each other, as he conceived and expressed them. A poem in any language would lose much of its peculiar beauty if printed in solid paragraph, without regard to its poetic form, as in the common English version of the Psalms. In Hebrew poetry this is rendered the more necessary by the relation of the two members of each couplet in sense and form. The attentive reader will find on every page beauties of thought and diction, which are lost or obscured in the common version.

Bacon's Family Guide to the Holy Bible.—This consists of a cheap large sheet of engravings, embracing a map showing the localities mentioned in the Sacred Narrative, together with remarkable sites in profane history; and many interesting facts and incidents referring to the various places whose positions are shown. A map of the journeyings of the Israelites from Egypt to the Land of Promise. A map exhibiting the distribution of Canaan according to the Syrian division. Three large Genealogical Trees of the family of Jacob on his arrival in Egypt, and of the Kings of Judah and Israel—and the Border, which comprises a vast fund of useful knowledge. Three sides of it referring to the Old, and the fourth side to the New Testament record, ingeniously designed to combine ornament with the most available form for reference, every event being in order with its date, and in connection with its corresponding scripture passage.

Its arrangement brings Scripture History, Geography and Chronology into intelligible relation with each other, and affords a most valuable means for comparing sacred with profane history, and ancient with modern Geography. It is eminently calculated to facilitate, encourage, and create a fresh interest in the study of the Bible, and is well qualified to render it easy and interesting. To all who desire to study or teach the Sacred Volume it will be found a valuable aid.

The Geographical portions are taken from the most recent and accurate maps of the day; and the chronological and historical parts have been selected with great care and labor.

The whole forms a most elaborate and fine engraving on steel, and independent of its intrinsic value, an elegant and worthy ornament for the study, the hall or library. It should be hung up as a family instructor in every house. Size, [illegible] inches.

Price, colored, mounted on cloth, on rollers and varnished, $8; dissected and folded, $8; without cloth or rollers and varnished, $1.50.

Agents wanted. John Bearnshaw, No. 29 Beekman street, New York city.

A Critical Greek and English Concordance of the New Testament. Prepared by Charles F. Hudson, under the direction of H. L. Hastings. Revised and completed by Ezra Abbott, LL. D., Assistant Librarian of Harvard University. Pp. 588.

This is the first Greek and English Concordance ever prepared and published in America, and in many respects the most valuable ever published anywhere. It contains—

1. References to all places where every Greek word in the New Testament may be found—four or five constantly-recurring particles excepted.

2. All the English words and phases by which these Greek words are rendered, both in the text and in the margin of the common version.

3. All the various readings derived from hundreds of ancient manuscripts, written before the discovery of printing, and embodied in the four best editions of the Greek New Testament—those of Griesbach, Lachmann, Tischendorf, and Tregelles—to which are added the confirmatory readings of the very ancient but recently-discovered Sinaitic Manuscript.

4. An index of English words, by means of which persons entirely unacquainted with the Greek language can find the original for any English word in any passage, and can trace and ascertain its usage and the manner of its translation throughout the entire New Testament, and can also detect any various readings occurring in the four critical editions above named.

It is prepared to supply the existing demand for a Greek Concordance so critical that it will present the latest results of sound textual investigation, and afford the most learned student valuable information which he can nowhere else so easily obtain; so simple that the mere English reader can use it with facility in his studies of the Word of God; so cheap that the multitude may purchase it by a trifling outlay; and so compact and portable that it may be made a constant companion of the traveler, the student, and the evangelist.

It leads the English reader to the Greek original and its various readings. It leads the Greek scholar to the common English translation. It saves space by omitting extended quotations, referring inquirers to the passages themselves for further information. It furnishes the Greek alphabet, with rules of pronunciation, which may be mastered by an hour's study, and thus obviates the necessity of an imperfect representation of the Greek words in the English characters. It classifies the passages where each Greek word occurs, reveals at a glance the number of ways in which it is translated in the New Testament, shows in what senses it is most frequently or more rarely used, exhibiting in their order, first the primary, and afterwards the several more remote senses of the different terms. It presents all the important various readings. It combines with these peculiarities a cheapness of cost and convenience of form which bring it within the means of the student, enabling him to have it always beside him.

Price—cloth, $2.50; leather, $3; morocco, gilt, $5. Ten copies, cloth, $20. Sent, postage paid, on receipt of the price. Size, six and three-fourths inches long, four and five-eighths wide, seven-eighths thick.

For sale at this office. tf

WHAT TO READ.—A Dialogue by the Roadside.

Brown—How are you Jones? What paper have you there reading? What is the news this fine morning?

Jones—Oh, this is my Detroit *Weekly Tribune* that I have just taken from the post office, and as usual it is so full of good reading that I can't wait till I get home to look it over; and then there is always such a rush for it the moment it comes into the house that I can't get a chance at the markets, which have every year saved many times the cost of the paper, unless I glance over them on the road, as you just caught me doing.

Brown—You don't mean to say that the children read the paper!—catch mine ever touching one?

Jones—Because you don't take the right kind. My children never did, until I commenced taking the *Tribune* and now they cannot read enough. My wife would no more think of leaving one paragraph unread than she would of omitting her weekly wash. Robert my oldest son takes great interest in the progress of the European war and in the general news of the day which is about as ably gotten up as in any paper I have ever seen. George, my next, does not rest until he has read each week's story, which he generally pronounces perfectly splendid. Fanny learns all the poetry by heart, and as they copy all the new pieces by Tennyson, Lowell, Longfellow, Whittier, and the other great poets of the day, and publish no trash, I don't mind her doing so. Sarah does not care for stories or news, or poetry, but she always finds a rich feast in the gossip and miscellany of which each paper contains a large installment, and in the Michigan news which they make a specialty of, and which is not equalled by any other paper in the country. The Tribune has its own paid correspondents in every county, and their reports are always fresh, interesting and reliable.

Brown—So good a paper ought to be highly successful. How is it with the Tribune?

Jones—The Tribune never flourished as it does today. Within a year it has purchased ground for, and built, what printers tell me is one of the completest printing offices in the country. They have spent large sums for new machinery and other appliances, and are working harder and spending more money in improving their paper and increasing its circulation than ever before. Within three years their Weekly Issue has increased fully one-half and they are expecting this year to still add largely to it. It is a positive fact that the circulation of the Weekly Tribune now exceeds that of any two other papers in the State. When you go to Detroit you should visit the Tribune office. You will be cordially welcomed and will find it will well repay you.

Brown—I think I'll call; b[illegible] points has the Weekly Tribune b[illegible] tioned?

Jones—Well there is its Personal and Poli[illegible] umn, which is said to be surpassed for vivacity and humor by nothing in the West; then the Religious column every week is very full and readable. The Farmer's column is prepared regularly by an old and experienced agriculturist, and I have already adopted many of his suggestions with advantage. The Congressional and Legislative reports, when those bodies are in session, are very full and complete, the editorials are always sound, the markets particularly correct and reliable, and indeed every department of the paper is made up with great care, taste and judgment.

Brown—I think I must subscribe for it. How much do you say it is a year?

Jones—Two dollars; but the postmaster at the Corners is talking of getting up a club of twenty, when it will come at a dollar and a half a copy. If he does not I shall get up a club myself. Besides the paper every subscriber for a full year receives gratis, a copy of the Michigan Almanac, one of the handiest little things you have ever seen.

Brown—Yes, I saw a notice of the Almanac in our county paper, and I resolved at once to send for one, but if I can get one with the paper as you say I will certainly take the Tribune for a year. Here take my money at once. If the paper is all you say it is they may count me in regularly.

Jones—I know you will be pleased with it. Good day.

Brown—Good day.

THE PAPER OF THE PEOPLE.

Now is the time to subscribe for the great Family Newspaper. Its circulation is larger than that of any other newspaper. *Now* is the time to form Clubs

The New York *Weekly Tribune* contains all the important Editorials published in the *Daily Tribune*, except those of merely local interest; Literary and Scientific Intelligence; Reviews of New Books; Letters from our Correspondents; Latest News by Cable from all parts of the world; a summary of all important intelligence; a synopsis of the proceedings of Congress and State Legislature when in session; Foreign News by cable and steamer; full reports of the proceedings of the Farmers' Club of the American Institute, Talks about Fruit; Stock, Financial, Cattle, Dry Goods, and General Market Report.

The full reports of the American Institute Farmers' Club, and the various Agricultural Reports in each number, are richly worth a year's subscription

Horticultural Department.—To keep pace with the growing interest in practical Horticulture, and to give information of a practical character on the subject, we have engaged Mr. P. T. Quinn to write a series of articles on the Management of Small Farms, Fruit and Vegetable Culture, and how to make them pay

We intend that the *Tribune* shall keep in the advance in all that concerns the Agricultural, Manufacturing, Mining, and other interests of the country, and that for variety and completeness, it shall remain altogether the most valuable, interesting and instructive Newspaper published in the world

The *Tribune* is the cheapest and best edited weekly newspaper in the country. We have all the advantages around us. We have great Daily and Semi-Weekly Editions. All the elaborate and intricate machinery of our establishment—perhaps the most complete in America—is devoted to the purpose of making the *Weekly Tribune* the best and cheapest newspaper in the world.

The *Weekly Tribune* is the paper of the people. Here the eager student may learn the last lessons of science. Here the scholar may read reviews of the best books. Here may be found correspondence from all parts of the world, the observations of sincere and gifted men, who serve the *Tribune* in almost every country.

No newspaper so large and complete as the *Weekly Tribune* was ever before offered at so low a price.

TERMS OF THE WEEKLY TRIBUNE.

To Mail Subscribers.

One copy, one year, 52 issues $2.00
Five copies, " 9.00

To one Address, all at one Post Office.	To names of subscribers, all at one Post Office.
10 copies ...... $1.50 each.	10 copies ...... $1.60 each.
20 " ...... 1.25 "	20 " ...... 1.35 "
50 " ...... 1.00 "	50 " ...... 1.10 "
And one extra copy to each Club.	And one extra copy of each Club.

Persons entitled to an extra copy can, if preferred, have either of the following books, postage prepaid: Political Economy, by Horace Greeley; Pear Culture for Profit, by P T Quinn; the Elements of Agriculture, by [illegible]

The New York Semi-Weekly Tribune

is published every Tuesday and Friday, and being printed twice a week, we, of course, print all that appears in our weekly edition, including everything on the subject of Agriculture, and can add much interesting and valuable matter for which there is not sufficient room in the *Weekly Tribune*

Nowhere else can so much current intelligence and permanent literary matter be had at so cheap a rate as in the *Semi-Weekly Tribune*

TERMS OF THE SEMI-WEEKLY TRIBUNE.

One copy, one year—104 numbers $4.00
Two copies 7.00
Five copies, or over, for each copy 3.00

For $30, ten copies and an extra copy one year. An extra copy will be sent for every club of ten sent for at one time; or, if preferred, a copy of Recollections of a Busy Life, by Mr Greeley

The New York *Daily Tribune* is published every morning (Sundays excepted) at $10 per year; $5 for six months.

Railway Time Table.

Great Western Railway.

Trains leave Windsor (G. W. R. time, which is 20 minutes faster than Detroit time), as follows:

Atlantic Express, daily .... 4:30 a. m.
Day Express. (Daily, Sundays excepted) .... 8:30 a. m.
Detroit Express. (Daily, except Saturdays and Sundays) .... 6:45 p. m.
New York Express. (Daily, Sundays excepted .... 8:30 p. m.

The Railway Ferry leaves Detroit, Detroit time from foot of Tenth street at 4 a. m., foot of Brush street at 8 a. m., 5:50 p. m., and 6:50 p. m., foot of Third street at 7:30 a. m., 6 p. m., and 8:10 p. m.

Trains arrive at Windsor at 6:30 a. m., 7:30 a. m. 5:15 p. m., and 8:45 p. m.

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt. Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1870.

Michigan Central Railway.

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station, will leave as follows:

TRAINS WESTWARD.

Mail,* daily except Sundays .... 4:27 p. m
Accommodation,† daily except Sundays .... 7:40 a. m
Pacific express,‡ Sundays only .... 4:50 a. m
Way Freight, daily except Sunday .... 1:05 p. m

TRAINS EASTWARD.

Mail,‖ daily except Sundays .... 9:20 p. m.
Accommodation,§ daily except Sundays .... 7:48 p. m.
Atlantic Express,¶ Sundays only .... 6:16 p. m.
Way Freight, daily except Sundays .... 8:30 a. m.

H. E. SARGENT, General Superintendent.

*Leaves Detroit 6:50 a. m. Arrives at Chicago 8:05 p. m.
†Leaves Kalamazoo 5:30 a. m. Arrives at Chicago 11:30 m.
‡Leaves Detroit 9 p. m. Arrives at Chicago 7:10 a. m.
‖Leaves Chicago 5:00 a. m. Arrives at Detroit 5:40 p. m.
§Leaves Chicago 4:30 p. m. Arrives at Kalamazoo 10:15 p. m.
¶Leaves Chicago 5:15 p. m. Arrives at Detroit 8:45 a. m.

Appointments.

WISCONSIN.

Paoli, Wis., Jan. 1, 10:30 a. m. Br. Peavy eve of same date.

Arena, Jan. 3, and onward as Brn. Meigs and Thomas may arrange. GEO. THOMSON.

Belleville, Wis., Jan. 2. Attica, Jan. 3. Exeter, Jan. 4. M. D. PEAVY, by G. Thomson.

There will be a protracted meeting at Cross Plains, near Cobb P. O. Wis., commencing Dec. 11. Eld. Adrian is expected to be with us.

N. G. WELLES.

Cassell's Prairie, Dec. 18.
Sauk and Crystal Lake, Dec. 24, 25.
In Eld. Thomson's vicinity as he may arrange, Jan 1. M. D. PEAVY.

West Salem, Nov. 6, at 10:30 a. m., and at Burns in the eve. This appointment to continue every two weeks during the winter.

Avalanche, Nov. 13, at 10:30 a. m., and in Springville, in the eve. This to continue every four weeks during the winter.

[illegible], Nov. 27, at 10:30 a. m., and continue every four weeks, as above. P. W. HOUSE.

MINNESOTA

The third Q. M. of the St. Paul District Minn. Conf. will be held at the school-house near Br. F. M. Libbey's, West St. Paul, commencing Friday eve, Jan. 6, to [illegible] r the Sabbath. On the Sabbath the me[illegible] afternoon services will be held with a[illegible] mission between for refreshment, so th[illegible] coming in with teams and desiring to re[illegible] re night can have the privilege of enjoying [illegible] meetings.

E. T. HIMES, Sec'y.

IOWA.

The Lord willing, there will be a meeting of the Iowa Christian Mission Campmeeting Board, at New Hartford, Butler Co., Iowa, to commence Dec. 29, in connection with the Quarterly Meeting at that place. It is desired that all of the Board will be present, to make arrangements for our coming meeting. We want to make this gathering one of religious interest. All are cordially invited to attend. ALONZO RAYMOND, Sec'y.

The second Q. M. of the Deep Creek District of the Iowa A. C. Conference. will be held at Clinton, Iowa, as Br. Wilson may arrange, to commence Friday eve., Jan. 6, and hold over Sabbath. A general invitation is extended to *all*. Let the ministers, especially, be present. Come, one and all, with hearts full of the love of God, and thus be ready to work for God and man.

M. MULLETT, Sec'y.

A special meeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., commencing Dec. 29 eve., and holding over Lord's day. Object to fill vacancies caused by the withdrawal of Brn. Dutton ann Dickinson from the Conference Board, and transact such other business as may be necessary under the circumstances. It is expected that all the churches that feel interested in the cause of Christ in this State will send delegates, and that all who feel to co-operate with us in working for the glory of God, will attend. All are invited. Come brethren, praying that peace and harmony may characterize our procedings, and God be glorified.

JON GILDERSLEVE, President.

OHIO.

The Second Q. M. of the West Virginia and Southern Ohio A. C. Conference, Charleston District, will be held at Cabin Creek, Kanawha Co., the first Saturday and Sabbath in February, 1871. A protracted Meeting is to be held in connection with it. Brethren and sisters in the region are invited. ALBERT CHAMBERS, Sec'y.

MICHIGAN.

Berville, Mich., 10 a. m. Dec. 25, and once in two weeks.
Sharrard's S. H. same day at 2 p. m.
Locke S. H. 10 a. m. Dec. 18.
Capack S. H. 2 p. m. same day.

JULIA A. RHODES.

The Eastern District Q. M. of the Michigan Conference, will be held in Speaker School House, Sanilac Co., beginning Dec. 29, and holding over Lord's day. This is about 6 miles north of Brockway Center. We hope to have a good representation from the various churches. Come all, and ecom filled with the Spirit of the Lord.

This District is composed of Wayne, Oakland, Macomb, Genesee, Lapeer, St. Clair, Sanilac, Huron and Tuscola Counties.

J. M. SNOOK.
GEORGE WRIGHT., JR.

The first Q. M. of the A. C. Conference of West Virginia and Southern Ohio, Walton District, will be held with Mt. Pleasant church near Walton, the fourth Saturday and Sabbath in January, 1871. All are invited. S. P. WHITNEY.

Jackson, Mich., School house East side, the 2d and 4th Sundays in November and December.

ILLINOIS.

Shockley's Hall, Rochelle, Ill., Sunday, Dec. 25, and once in four weeks thereafter till further notice. H. G. McCullock.

The second Q. M. of the DeKalb District, Illinois Conference, will meet in Shockley's Hall, Rochelle, Ogle Co., Jan. 4, and continue over Lord's day. Arrangements will be made to continue the meetings should the interest demand. Preaching brethren residing in the District are especially invited to arrange their appointments so as to remain during the meeting. Let the brethren rally from Linnville, White Rock, South Grove, Mayfield, Genoa, DeKalb, Afton, Shabbona, Earl, Amboy, and all the region round about. Let the new year begin with a Pentecost, whose influence shall last through the year, or till the Master comes. H. G. MCCULLOCK, Sec'y.

INDIANA.

Mud Creek S. H., 7 miles west of Rochester, Ind., protracted meeting, commencing Nov. 25, as Br. Safe may arrange, to continue as duty may demand. E. C. ANDRUS.

Windfall, Tipton Co., Ind., Dec. 17. Will continue several days as the interest demands. Will the Brn. see that all are ready for the work; and make all necessary arrangements for the meeting beforehand, so that we may reasonably look for success. Pray the Lord of the harvest to help us.

J. R. PRESTON.

MISSOURI.

Owasco, Mo., Dec. 24, and over Lord's day, as Br. Willson may arrange.
Kiddville, Dec. 28, 29 at 6 p. m. as Brn. Baker and Sorrel may arrange.
Liberty, Dec. 31, and over Lord's day.
Spring Creek, Jan. 6. and over Lord's day.
Newburg, Jan. 14, and over Lord's day.
Will go from Newburg to Paultown and Kirksville, if friends are ready. Will Brn. Gardner and Halway inform me at once. Y. HIGGINS.

Advent Christian Times.

BUCHANAN, MICHIGAN

TUESDAY AFTERNOON, DECEMBER 20, 1870.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

Business Agent's Department.

We have a supply of Eld. Wm. N. Pile's pamphlet—"The Mediatorial Kingdom." Price 25c.

We have received the new translation of the Psalms by the American Bible Union. 1 vol. $1.25, post paid.

Free.

I will send THE ADVENT TIMES FREE one year to any young man or woman who will act as agent for my new and "Beautiful Household Favorite." For terms, address A. C. COOK'S Manufacturing establishment, Faribault, Minn

Bills! Bills! Bills! We sent out bills last week. Do not neglect our call. *We need the money due.*

—Any mistakes on our part will be promptly corrected when shown to us.

THE excellence of the N. Y. *Tribune* as a newspaper is so well known that we need hardly call the attention of our readers to the prospectus we publish this week. We have remarked especially that during the Roman Council and the late war and European complications, that its news was the freshest and most reliable to be obtained. As a *news* paper, we unhesitatingly commend it to our readers.

A Colporteur's Notes.

We have just published a little pamphlet with the above title for Br. J. B. Wadsworth, the well-known pedestrian Advent Colporteur, whose walks through the South interested us so much within a year or two. It gives some incidents of his travels, and an exposition of the faith, with other matter. Sent post paid for 10c. tf.

To Correspondents.

J. M. TOZIER. Half price. Have you found those documents yet? ....Mrs. J. W. ALDRICH. Will continue on the terms you mention....H. WELTY. No trouble....J. EATON. "Laws" sent to J. B. direct. Specimens ordered to you. The *Quarterly* and *Banner* will not be identical in contents. They fill entirely different positions, and should both be sustained.... D. R. LAING. We have not copies of the BANNER at office. You will receive a specimen page, however.... O. H. RAMER. Will send again as soon as a new edition is out.... W. J. BURSELL. Will credit the $4, but have no reason to think it our mistake....J. SLOAN. Very excusable ...J. C. POST. The address is simply Boston, Mass. We have no QUARTERLY binders. We fill your orders and cr. 50c. on your TIMES....B. BURROWS. The price by mail will be $4....If CORRESPONDENT at Utica, Minn., will give us his NAME, we can then draw his money order. As the "dozen price" of cloth-covered *Minstrels* is $2.15, and his friend received 11 for $2, we cannot see that he has any reason to complain. It is as cheap as we sell them to anybody by mail, and pay postage. Also please tell us when, and by whose hand those persons paid for their papers....J. SLOAN. What is Br. Margin's *full* name?....R. PATTERSON. The bill on your paper was probably intended for some one else. You are credited to March, 1871. The money was duly rec'd and cr....G. GRAY. All right....H. G. McCULLOCK. His date now is 1 June '70.

Wanted—500 New Subscribers.

We can have that number before January 1, 1871, if our friends will only engage in the work in good earnest. Here is the result thus far:

Previously acknowledged, 195.
H Munger, 1; G W Herd, 1; J M. Snook, 1; H A Morse, 1; S P Whitney, 2.

General Publishing and Tract Fund.

Previously acknowledged, $421.61.
H, 50c; F Kingsley, $4.70; Church at Cross Plains, by E Weston, $8.40; E Boff, $1; S Floyd, $2; A Brown, 25c; L Bacon, 15c; F M Berry, $20; E C Deming, $1; A Friend, $1; H Kelley, 50c; Mrs C. J. Ingersoll, 50c.

Books and Tracts by Mail.

C Palmer F Kingsley C E Blackman E Weston E Hoff P Hitchcock W A Clark Y Higgins W Gorges J G Rogers J Bowerman D W Fuller J Brisbin F W Haskell E Tollman W Lloyd C M Booth C F Sanborn D C Williams P Albrith S Gates W Kerwood D Clark A Brown J Powell J Sloan W T Doremus S M Lum J M Snook S Judson 2 J C Post R L Scott J McMichael H M Kingeka.
Express—J S Lawrer J M Snook.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

E Geer H A Plank G M Lamb D M Jackson H Holkins L Palmer H Watkins G E Merrill W Condell H D Reed L F Allen M Mohr F H Kenny J D Palmer J Prosser F W Elmore J Boyd M Jargles W H Reese H C Davis C L Jones D Weaver K W Macomber I C Wellcome J J Goyer L R Gilman L B Lotsfrich D A Dickenson C C Marston R W Wilson C Rima A S Calkins G Geer W Gilmore J Casper G T Bryant W Buchanan E Napier F Allen L E Fassett S J Rosbrook R Burrows D S Garlick G Thomson G Sherwin S Powell F Atterbury S Shearman H Wilber E Welty A Beall J E Preston J M Snook C C Morrill V Beeley C Pennoyer A S Howard O Cushing F H Watt C Fox G W Herd J F Russell E C Deming P Aldrich H M Kingeka J W Taylor A Hinds R R York S Hewitt H W Mather A Nickerson J L Maxfield L H Mingram A A Crocker H G McCulloch M A Griswold A L Macomber I C Wellcome C Nelson J Byram I Wright D L Scott R Patterson J Dick E Tuttle C P Burroughs W Murch W T Doremus D Clark F M Berry G W Bailey O D Gibson W Kellaway S J Adams H A Morse T H Brewster H Kelley J Dean S M Lum S Clark J E Preston S P Whitney W Lloyd J S Lawver R A Dolbar J Bedient T Hasbury I Myers Mrs J M Snook Mrs J M Blanchard E R Bixby M J Kendrick J Flavell D C Williams H G McCulloch J R Turner G E Okerlind T A Smith A J Bowman E Weston H Case F Kingsley J J Goldsmith W Fuller J Hughs D R Laing J C Hooper E Hungerford, J M Tozier J W Aldrich W Valentine W J Pierce R Miller B F Gilbert L C Collins F W Haskell S A Shoudy D Kinnison W Cornell C Newcomb F G Hustson R H Kelley T S Thomasson T J Chase J Dresser Y Higgins A J Rans A Baker J Bowerman M Jeans J Brisbin C E Blackman T S Applegate H Willett A E Grow F Reynolds J G Rogers C Barkholder S K Gibson H N Butters P D Gillea P Hitchcock J Hill C G Willey C M Preston M A Benjamin D S Osborn G Thomson G W Cheesman C H Ramer G W Montgomery W Sheldon W J Bursell L C Tipple J Palmer A Brown J D Planckett P Flickner E W Marden L Bacon A Smith C Cherry J McMichael, D Wean B F Cordray T H Jay E T Himes S K Gibson D F Lake L R Palmer L Nichols A H Overturf J Eaton H Munger C C Ramsay E Wetherbee J Loan D Clark J Sullivan W Siddall M C Wedd J T Kerr J C Post.

Special Notice—Special Offers.

GOOD TILL JAN. 1 1871.

We will send *The Quarterly* and TIMES one year to new subscribers for $2 60, paid in advance. Persons obtaining new subscribers will please bear this in mind, and mention it.

Persons already subscribers to THE TIMES shall have *The Quarterly* one year on payment of 75c., any previous to Jan 1 1871.

Binding "The Times."

[illegible]

This binder is in appearance precisely like the cover of a regularly bound book. Its peculiar device for self-binding consists of two narrow strips of thin steel inserted in firmly glued casings of binders' cloth on each inside edge of the back, and working hinge-like, as do the lids. The front, or left hand side, contains eyelet-holes, from which heavy threads, with needles, pass through the papers and through corresponding eyelets in the back or right hand strips, and are firmly secured to the "cleat" or fastener by "belaying"—a figure 8 turn—the work of a moment. The flexible back adjusts itself to any thickness of papers, and the strips hold them as in a vice, quite as firmly and neatly as if bound regularly.

We commend this binder to our subscribers. It is a practical thing. The TIMES, as received from week to week, can be added to the file in a minute's time; and the cover will contain over a year's numbers. The prices of these covers are as follows: Leather and cloth $2 50; Cloth, $1 25; Muslin and Marbled Paper, $1 75. Sent free of charge to any subscriber, on receipt of price. Let none who wish to preserve their papers be without this useful binder.

FILES! FILES!

We also furnish a nice newspaper file, post-paid, for 50c. This binds the papers in convenient form, but has no covers.

Advertise "The Times."

We will furnish envelopes bearing an advertisement of THE TIMES, with directions for postmasters to return if not called for, with a blank space in which to write name and postoffice, at the rate of 10c for a package of twenty-five: sent by mail post-paid. Our friends can by this means obtain a good envelope, cheap, and, at the same time, aid us by circulating an advertisement of our paper.

To those desiring envelopes with their own business card and return address, we offer the following terms: Not less than FIVE HUNDRED envelopes by express, $2; by mail, $2 25. PROVIDED, we are allowed to put upon them the following imprint:

☞ Cheap envelope printing by THE ADVENT TIMES Buchanan, Mich. Publishers of standard Advent periodicals, books and tracts. SPECIMENS SENT FREE.

A CORRESPONDENT says: "Will you not suggest to the readers of THE TIMES that they may present five of their friends or neighbors with five ADVENT TIMES envelops each, only costing 10c., and thus be the means of advertising the paper beyond the circle of their own correspondents? Also, they might put a *Gem Tract* in each."

The Times.

AT HOME.

In New York city and its suburbs where ten years ago there were 971,769 people, there are now 2,041,150.—The first fruit of the San Francisco lottery has been garnered by the grave. One who had invested about a hundred dollars in the affair, fifteen whole tickets, and sundry fractions or coupons, on finding all his investments gone, and his golden hopes more completely gone, went and killed himself. The Mercantile Library should put over their central door a portrait of this man, and under it write, "This property was delivered from debt by the murder of this man." It is the price of blood.—Slight earthquakes in Georgia and Colorado.—Congress is busy—talking.—Large and destructive fires throughout the country.—The records of crime are as full as ever.—There are fears of a panic and general break-down in the New York money market.

ABROAD.

Austria desires peace—for the excellent reason that she is not ready for war. But she is perfecting her military reorganization as rapidly as possible. When she is ready, or thinks she is, we shall hear a different story. Large sums of money are demanded by the government for army purposes.—The Polish journals announce great excitement throughout Poland regarding the matter of reconciliation with the Russians. The subject of Pan-slavism, or absorption of the Slavonic races under the Russian shield, is also what excites them. Russia is careful to announce to all these various Slavonic nations that their true path to greatness is only in consolidation with the ruling stock. It is not improbable that the time is now near at hand for which Russia has been patiently waiting, when she will be able to unite under her broad banner a great many isolated nationalities that have hitherto been under foreign control.—Prussia has commenced bullying Luxemburg. The *Tribune* says: It was well understood when Prussia retired from Luxemburg in 1867, that she would not have been so gracious could she have avoided a fight with France; and it is perfectly natural, if not exactly honorable, in Count Bismarck, now that the contingency no longer exists, that he should abrogate that treaty. France is powerless to prevent, and the Grand Duke to oppose, and the Prussian, having the might, means to seize Luxemburg again. Bismarck is more blunt than his Russian counterpart, and states his design of abrogating his treaty more concisely, if not more clearly, than Gortschakoff announced the conclusion of that of 1856. But the Prussian can afford to be less considerate, for there are no great nations to conciliate. The Luxemburg question will not be as difficult to settle as that of the Black Sea.

In a little more than three months hence, Rome will formally become the capital of a united Italy. In less stirring times, the event would have profoundly moved the entire civilized world. Overshadowed as it is by changes still more momentous, it marks an epoch in modern history.

FACTS AND IDEAS OF THE WAR.

A *Tribune* correspondent, writing of guerilla warfare says: The Germans themselves appear to have become ferocious from this kind of warfare. At one time I saw three wretched boys and an old man who had been found with arms in their hands, and the soldiers at whose head they marched testified their pleasure in the fate that awaited the captives, for they were all to be shot. A moment afterwards I heard platoon firing, and the screams of the victims, and I confess that to me the occurrence was sickening, although I have become tolerably hardened by many battles. An officer of the Lancers told me that he had heard a heavy musketry fire from a clump of trees, and was astonished to find that it came from a single old man. I asked them what they did with him. "I sent a lieutenant with four men to him, and then ——," and he made a significant sign of the Lancers jabbing the man with lances. I afterward learned more of this incident. It appears that when the Lancers came up with the man he was lying on his back on the ground, and although one of them had bored him through with his lance in such a way that it took two men to withdraw it, he had strength enough to discharge his piece and kill one of the Lancers, and after the lieutenant had shot him through the breast with his pistol, he once more discharged his gun, and it required three more shots to kill him. The Germans, as I said before, are rapidly becoming brutalized from this kind of work. At Dreux, on the 17th, no quarters were shown, and even the wounded Frenchmen were stabbed with the bayonet.—After the defeat of the army of the Loire the French government removed from Tours to Bordeaux, as the former city was threatened by the German advance.—The general course of events favors the Prussians. There is talk of the bombardment of Paris.—There is nothing in the course of events to cause doubt as to the ultimate success of the Prussians. There is talk that Paris still has provisions for three months, that Trochu is preparing for a new sortie, that Bismark is negotiating to restore the empire; but these are mere rumors. The fact seems to be that Prussia has Europe at her feet, and will do as she pleases. Prussia is now threatening Luxemburg—has wanted it long, and is now, doubtless, ready to take it. The *Tribune* says of the situation: It is significant that the occupation of Luxemburg by the Prussians, and the concentration of the Turkish frontier of the Russians, are announced simultaneously. The Powers which guarantee the Luxemburg Treaty are practically the same with those which assert that they will maintain the Treaty of Paris; and these are now more positively defied by Bismark than by Gortschakoff. On the whole it seems very much as if the *Tages-Presse* of Vienna were telling the exact truth when it says that all treaties have become valueless. At this hour Europe lies helpless in the presence of the army of Prussia, and the indefinite menace of Russia. The map is to be made anew, and changes may be preparing that no one dreamed of when Napoleon blundered into war last July. Public opinion in England is stupefied by this new development, which certainly ought to have been foreseen. The Austrian press and people are even more incensed and excited. But it is difficult to see what they are to do. At the first cloud of disagreement between the Western Powers, the Czar will begin to give practical application to his utterances of abstract principle contained in the Gortschakoff circular. The intervention of any one Power between Prussia and her prey will act the whole continent in a blaze. It may fairly be doubted if a British or an Austrian Ministry will think it worth while to interfere to sustain in Luxemburg the rule of the idle voluptuary to whom the treaty of London guaranteed it.—The English public is much excited over the peace policy of the Cabinet. We shall see stirring times as soon as Parliament assembles.

THE EASTERN QUESTION.

An eminent French writer, M. de Laveleye, warns England against a war with Russia, and counsels that when once Germany is united the present compact with Russia will be broken, and the German empire will resist Russian encroachments beyond the Danube. But, he says:

At this particular emergency, however, all this is reversed. Prussia cannot oppose Russia, and, in all probability, is bound to her by secret treaties. If England chooses to fight, she must undoubtedly fight Prussia as well. War with Russia means war with Germany on the soil of France—a struggle supported by an English fleet and English money, that might last till France was in the condition of Germany after the Thirty Years' War, and the new German State was stripped of the flower of its youth, and the fruits of the labor and economy of ages. War with Russia means also Austrian and Italian and Turkish armies on the Lower Danube, supported by British pay, and wide-spread ruin and devastation in Eastern Europe, such as has not been seen since the Middle Ages—Austria divided against herself; the Germans of Vienna siding with those of Berlin; the Czechs of Bohemia and the Sclavons of the Principalities uniting with the Cossacks and the Russians to overthrow the ancient feudal Empire, now best defended by the Magyars.

A British war with Russia, moreover, as the French publicist well states, lets loose a swarm of *Alabamas* from all countries on British commerce. However disposed our Government might be to observe the international law which Great Britain had evaded, it would be impossible to prevent the escape of Americo-Russian privateers, armed by Americans, manned by Americans, and supported by them—perhaps often being equipped in places outside of our jurisdiction, but having Russian letters-of-marque. These would assail the commerce of Great Britain in every sea. The French publicist also sees dangers beyond even these, in the inevitable recriminations and heart-burnings sure to be engendered between England and this country in a war of this nature—differences easy to be ripened into open and fierce hostility. These considerations ought to restrain the passion of the hour in England. If they do not a black and mournful chapter is about to be unfolded in the world's history.

The Markets.

CHICAGO, Monday morning, Dec. 19, 1870.
Gold, 110⅝@110⅝.
Flour—Fair inquiry, but chiefly for low grades. White Winter extras, $6. Spring extra, $4.65@4.75. Buckwheat, $5@6.
Wheat quiet. No. 1 Spring, $1.05¼@1.06. Corn dull. New, No. 2, 41⅞@42¼c. Oats, 38@38¼c.
Live Hogs—93,900 received during the week. Extra lots bring $6.10@6.15. Common to good, $5.75@6. Beeves, no change. The demand for choice and extra stock is in excess of the supply, at $6.50@7.50.
Butter, 26@29c for choice. Eggs, fresh, 27@28c. Cheese—Western factory, 12@14¼c. Poultry—Market overstocked; prices rule low. Dressed turkeys from 8@13c. Chickens, $1@3.50 ℔ doz.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief, pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

The church in Buchanan have invited the General Conference to hold its next session in this place. If any other churches desire it, let them speak soon that the officers may arrange.

Those of you who wish my labors, will please write to me soon. Some have written at times when I could not go. If you still wish me to come, write and I will try and arrange with you. New fields are desirable. O. B. GIBSON.

Big Creek, Wis., a two days meeting, commencing Dec. 24, at 10.30 a. m. Will Br. Groat attend and assist in preaching.
Clark S. H., Baraboo, 11 a. m., Jan. 1.
Castle Prairie, as Br. Thomas may appoint, Jan. 8.
Prairie du Sac, (no date) as Brn. Kunce and West may arrange. S. J. ADAMS.

Hesperia, Mich., a three days meeting, commencing Friday, Jan. 13, and holding over Sunday. General attendance invited. Br. Bower and Sr. Seymour are expected to attend.

E. B. SCOTT.
D. WEAVER.

Salt Hill, W. Va., Thursday, Jan. 11, at 7 p. m.
Parson's S. H., Friday, Jan. 12, at 11 a. m.
SILAS P. WHITNEY.

The Ninth Annual Conference of the Advent Christian church of Minnesota will convene at Winona, Friday morning, Jan. 20, at 9 a. m.

Special attention is called to the following, to facilitate the business sessions:

1. The officers of the different Quarterly Conferences will prepare written reports of business transacted in their respective districts the past year, together with an account of money raised by quarterly and church collections.
2. As it is desired to make up the statistics of the Conference at this session, each church is requested to report its present membership and the number added the present year.
3. Each church is entitled to one delegate for every eight members, and as business of special importance will be transacted, every church ought to be represented.
4. In case any of the preaching brethren are not able to attend they are specially requested to report by letter.

There will be a service on Thursday eve previous. Persons coming on the cars will be met at the depot by Brn. P. Ramer and A. A. Gilbert. Those coming with teams will call at either of their houses. EDWIN T. HIMES, Sec'y.

The Golden Rule.

Those who would take the glory of the *golden rule* from Jesus, declaring he took it from Confucius, Tobit, Hillel, and others, are thus rebuked by the *Standard*:

What Confucius says is this: "What you do not like, when done to yourself, do not yourself to others." *Isocrates'* language is, "Do not to others those things which you are angry at suffering from others." The words used by *Rabbi Hillel* are somewhat variously reported by different authors; but we believe Dr. Lightfoot's account of them is admitted to be most literal. His statement is this: "A certain Gentile, wishing to become a proselyte, went to Rabbi Hillel, and he made him a proselyte and said, Thou shalt not do to thy neighbor what is hateful to thyself."

Tobit's expression is, "Do that to no man which thou hatest"—ch. 4: 5-15. This was probably written about 150 years before Christ. There are some learned men, however, who doubt whether the book of Tobit was written earlier than a century after Christ.

Now every careful reader will at once perceive how far short every one of these sayings comes of matching Christ's Golden Rule. They all stop short at the negative injunction of not doing to others what we dislike in others. They are excellent rules of conduct—*silver* rules let us call them, borrowing the word from a friend; but the *golden* rule is Christ's, and the glory of it belongs to him alone. His rule is positive; it bids us not merely abstain from doing what we dislike to have done to ourselves, but to do actively whatever we would wish to have done to ourselves. Those other rules, if any man observed them, would only enable him to lead a harmless life; Christ's rule observed produces a life of active beneficence. From their lips these sayings fell powerless: they were good words but they bore no fruit; while coming from Christ's lips, they were words not of truth only, but of grace and power. Since he uttered them, they have been, what they never were before, a moral power in the world, and though no mortal has ever lived steadily up to their level, yet ever since he uttered them thousands of men and women have been lifted, in earnest aspiration and effectual endeavor, higher and still higher towards that elevation.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN [illegible] The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a supplement to the Address—32 pp. Questions on [illegible] pp. The Apocalyptic Symbols; The Next Dispensation—74 pp. The Reign of Messiah—62 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1: by mail, 1,300 pp. In small [illegible], for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immateriality, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Pratt Ward. [illegible] pp. [illegible]

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 317 pp. Paper covers, 5cc.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $2; leather $2 50.

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 160 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 30.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $13 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 23. BUCHANAN, JANUARY 3, 1871. WHOLE NO. 352.

Advent Christian Times.

BUCHANAN, ... MICHIGAN.

TUESDAY AFTERNOON, JANUARY 3, 1871.

A WRITER and preacher in Iowa disposes of "materialism," by calling it a "puny system," made of "vain frivolous whims." That man must have large views, of God, eternity, and his fellows, who can speak of our views, as apposed to the dogma of the eternity of evil, as "frivolous whims," when they involve subjects of the greatest and most momentous interests. Such language shows that the one who uses it has never rightly comprehended either side of the question.

THE country is threatened with a curse in the revival of lotteries. The financial success (so far as its originators were concerned), of the great San Francisco lottery, has encouraged many needy individuals and corporations throughout the country, to resort to the same dishonest means in order to fill their treasuries or discharge their debts. Concerning the evil tendencies of lottery gambling, we can appeal to a thousand facts in the past which all testify that it is a curse to every community where it is introduced. And never was it presented in so enticing a form as now—never did the vice appear more seductive. The professed Christian churches have prepared its way, and are largely responsible for the evils that have already come, or may hereafter arise from indulgence of this sin. He who has ventured his ten cents in the grab-bags, ring-cakes, and pious raffles for canes, Bibles, and other gifts, at a church festival or fair for the benefit of "a good cause," has violated a principle of morals, and is by the act prepared to make larger investments in greater schemes, where some public benefit, some benevolent or charitable object is held out as a bait to conscience. But let none be deceived. The man in New York who after drawing the $100,000 prize in the San Francisco lottery, gave a tenth of it to charitable purposes, by the act acknowledged that his own and the public conscience declared that the money was not honestly his. He *gave* away what was not his own. Can he ever forget that $150 of the sum came from the purse of that poor disappointed wretch whose mental excitement over the hazard, and agony of disappointment on drawing blanks, culminated in suicide? And every one that has shared in the profits of that great scheme, might justly write upon his treasure—This is the price of corruption of the public morals, the blunting of my own moral sense, the loss of means and happiness to others, and it is *stained with blood!*

Christians beware! Have no part or lot in anything of the kind; but, on the other hand, exert all your influence against this rising iniquity. Already it is said that the tide of public opinion is setting so strongly in favor of the lotteries that it is quite impossible to execute the law against them. The professed church is largely responsible for this vitiation of the public morals. Shall there be speedy repentence, with work answering to amendment of life? We fear not. Church fairs seem to be on the increase rather than otherwise. *There is money in them:* and money must be had, even at such sacrifice of principle. If we would be the sons and daughters of the Lord we must keep ourselves from this great sin.

Free Divorce.

The late editor of the *Independent* uttered in recent article the following sentiments:

> The greatest question which has been propounded to modern society is, What is to be the legal status, and what the social fate, of persons who find themselves married but not mated? The common and pusillanimous answer is, To remain in a bondage which it is ostracism to break. But a just moral sense, piercing a sham morality which is only another name for custom, asks, What excuse can be given to God, and to virtue, for keeping two human beings in an enforced union which each knows to be degrading to both their souls? A public opinion which forbids the disconnection, of an unmated pair—who are tied, not knit—chained, not wedded—violates the ethics of him who, preaching from the mountain-top of morals, taught so terrible a distinction between love and lust. Marriage without love is a sin against God:—a sin which, like others sins, is to be repented of, ceased from, and put away. No mattes with what solemn ceremony that twain may have been made one, yet, when love departs, then marriage cases, and divorce begins.

The *Advance* closes an article in reply with the following truthful words:

> Hence, if married persons are "mismated," that which is their personal misfortune, and probably their own fault is not to be made a reason for the overthrow of marriage as the permanent union of husband and wife. This would cause more misery than it would cure; and would be a course at once "pusillanimous" and "degrading." It might relieve certain unhappy people, but it would lead many other people into hasty and ill-advised matches, from which they would think that they could always extricate themselves, if necessary, by a divorce; and the ensuing troubles to parents and children would be heartrending and ruinons. Besides, it would offer the plainest facilities to mere lust, and to temporary passion mistaken (as it readily is) for permanent love. A sensualist in this direction has but to marry a girl, and when he tires of her, and wants fresh beauty, to contrive a quarrel, declare that they are "mismated," secure a divorce, and marry again. In like manner the temptation is increased and made universal, to covet other men's wives or other; women's husbands, to gain their affection or arouse their passion, and then to bring about divorces, in order to form new marriages. Easy divorce, under plea of being "mismated," would be the jubilee of lust, and *the sufferer would be woman.* Sated husbands of middle age would discover that their now faded wives were not their proper mates, that they were "tied, not knit," "chained, not wedded," and would look around for excitement of younger and fairer companions. Men would be principal sinners, to take advantage of the new order of things, and to women would fall the inheritance of scalding tears, broken hearts, disgraced families, and untimely graves.

Advent Times Sermons. No. 3.

"And he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot." (Lev. 14: 25.)

The world expects, and has a right to expect, that reformers in doctrine shall also be reformers in all that pertains to life and morals. If we present different doctrine from our fellows, it is presumed we do so because we think it purer and more truthful. Nor can we succeed in convincing the intelligent of the purity of our doctrine unless they find that its tendency is to quicken spirituality, and purify the heart.

Our text applies just here, not in "the oldness of the letter," but "in newness of the Spirit." The type evidently teaches consecration of our *members*, of our entire faculties and powers, to God's service. This touching of the ear, hand and foot was not a senseless ceremonial, a mere form; but a lesson for the church while time should continue was couched in it. The ear touched with the blood of the sacrifice was *set apart*. It could no more listen to the song of the sons of Belial, nor be lent to him or her that should go up and down among the people as a tale-bearer, taking up reproach against neighbors, or peddling scandal to all that would listen. The ear was henceforth to be closed to the filthy jest, the impure conversation of the wicked. It was to be inclined to hear the words of the Lord, and ever open to receive his commandments.

And that which the ear heard, the hand was to be swift to perform, or the feet ready to carry out. While all the members of the body are not mentioned, nor were thus treated, it is evident that consderation of all our members was the lesson conveyed. The hand should be diligent, laboring to supply not only the wants of its own body, but that it might have wherewith to offer to the Lord. The feet were to tread in the narrow way, only, and not be found standing in the way of sinners, carrying their possessor to places where their Lord was blasphemed. They were to run swiftly in ways of righteousness, to the house and the feasts of the Lord, but never be found in the assembly of idolaters, of idlers, busybodies in the affairs of others, revelers, the drunken, or such like.

As Adventists we preach Christ as none others can. He is OUR LIFE—and *life* is everything. The whole world can do no good, or be of any value to a dead man. We claim that *through him* we have salvation, in a sense that no other believers can claim: for they mostly believe that even were there no Christ, *they* would live and live forever: but we believe, as did Paul, that unless Christ is risen from the dead, and *lives* (1 Cor. 15), then the dead are *all*, righteous and unholy alike, perished; and we, when we go hence, shall *be no more forever.* Through him, only, we hope for a future life, by a resurrection from the dead; and moreover we proclaim that this event is at hand, that Jesus is soon coming. Our Sacrifice is soon to be our King.

Now the important point is, is the spirit of our text fulfilled in us. Have our ears, hands and feet been consecrated by the blood of our great Sacrifice, and we unreservedly set apart for the service of God, not alone in "contending for the faith once delivered to the saints," but, also, in our trading, in buying and selling lands, in measuring grain, in our deal with servants, in our relations to the poor, in our conversation, in the company we habitually keep—in short have we become *new creatures* in Christ Jesus, or are we the same old creatures, sons of Adam the first, contending earnestly for a faith that has convinced the reason, but has not changed the heart, or taken from it the lusts thereof?

If you retail filthy conversation, if you are careless of your word, if you neglect to provide for your obligations, if you are prompt in taking up reproaches against the maligned, if you are unkind to the poor, if you use a false balance or a deceitful measure, if you find pleasure in the company of those whom God's word rejects, can laugh at their impure discourse, or take part in their untimely pleasures and jesting, remember that you are "an epistle known and read of all men;" and although you may profess to be a servant of Jesus, you are really a hindrance to his cause and work. If you are selfish, worldly, stingy, unsacrificing, mean, unkind, fretful, or indulging any other sinful habit, the mere fact that you have a correct faith will not avail for your salvation, but will, rather turn to your condemnation.

Come then to the Great High Priest. Bring no lamb, as they did under the law, but bring *yourself*. 'Tis all you *can* do, and it is what you *must* do if you are eversaved. Present yourself as a penitent; receive anew the consecrating touch, and "go and sin more."

The Ghosts of St. Anthony Discovered.

In the last *Quarterly* I referred to the ghostship of a departed physician, which haunted the Winslow House in St. Anthony about two years ago, in the following manner:

> There are amusing instances of the superstitious believer in ghosts having been frightened nearly out of their wits. In such a frame of mind, and with such a belief as that the dead are alive and capable of communicating with the living, or are conscious of the world's affairs, the imagination in the darkness of night may create ghosts, or fancy that a white horse, cow or other animal is the spirit of a departed fellow mortal! I was pointed to a vacant house not long since which was supposed to be haunted, and every night for a succession of evenings it was visited by a multitude of people to hear the spirit rapping upon the floor of the house. The ghost, however, finally turned out to be a roaming dog which made his kennel underneath the dwelling, crawling through a hole in the wall! And when persons would speak, or invoke the spirit of the dead to make demonstration of its existence, by the wag of his tail against the floor their superstitious curiosity was gratified! It is not many months since that the Winslow House in St. Anthony, Minn., was disturbed by the ghost of a departed physician seeking communication with his surviving widow to inform her of an impending danger, it was claimed. His ghost was seen on several occasions by a girl and certain others, it was reported. Both the cities of St. Anthony and Minneapolis were disturbed by the presence of this deceased doctor. Hundreds of people flocked to the house to get, if possible, a glimpse of the spirit in its hidings in cellars, dark recesses, and garret. The public prints at Minneapolis and St. Paul had daily reports of the spirit's wonderous doings. But finally a gun loaded with a heavy charge to shoot the apparition if it appeared expelled the ghost from the premises, so that he has not been seen or heard from to this day! But I suppose multitudes in these cities are still believers in human spirit existence after the death of the body, and ready to be duped again when Spiritist necromancers are ready to practice deception upon them.

The following quotation from the Minneapolis *Tribune* shows that some of the ghosts notorious in St. Anthony have been discovered:

> For two or three weeks past, the University students who room in the Winslow House, numbering about a dozen, have had their fears aroused, and their rest broken by the appearance, in long dark halls and their sleeping apartments, in the "dead waste and middle of the night," of ghosts. Of course there is no such thing as a ghost, and they know it. But they had *seen* them—clad in all the ghostly paraphernalia of white shrouds—or sheets—chalked faces, red, terrible eyes, and moving with solemn, stately tread; pointing bony fingers and uttering sepulchral sounds. Several times the apparitions appeared—there were two apparitions. The students occupying the rooms, knowing the ghostly traditions of the old house, kept close to their rooms after dark, double-bolted the doors that were provided with bolts, and slept in couples, and pulling the coverlids over their heads, chatted themselves to sleep.
>
> But Dr. Phelps, the proprietor of the house, was too matter-of-fact a man for fear, and he determined to abolish the visitations. He prepared to receive them.
>
> On Saturday night, after 10 o'clock, before the Doctor retired, he observed a couple of young men—University students—steal into the lower hall, and he followed them—with a horse-whip—up one flight of stairs after another, until they reached the fourth floor. He overheard enough of their conversation to satify him that they were the cause of all the trouble. Having forgotten something, they turned to return, but Dr. Phelps, a robust, active man, directed a few sharp cuts with the lash upon their persons, and with a step that was neither solemn nor stately, they fled towards the stairs—as they supposed; the Doctor in hot pursuit. Missing their way, they encountered a wall, which sent them reeling to the rear, into the Doctor's waiting arms. He gathered them by the collars of their coats firmly, and gently compelled them to approach each other head first, until he had satisfied himself that they would appear on earth as ghosts no more. The names we withhold, because they are not necessary to the disgrace of the parties, as they are sufficiently ashamed, if not of playing the ghost, they are of being caught at it.

And I am glad to see the statement made by the intelgent editor of that paper, "there is no such thing as a ghost." There is evidence of progress in knowledge respecting "The Popular Supestition" in this statement.

O. R. FASSETT.

WHEN the columns of the conservative New York *Observer* contain such paragraphs as the following, from its Scotch correspondent, it is high time a sleeping church began to ask *in earnest*—"Are we in the perils of the *last days?*

> The whole atmosphere of Europe is troubled and electric. As if there had not been a sufficiently full crop of horrors at Sedan and elsewhere, other nations seem eager to take part in the *melee*, and one would not now be surprised at a general war. Are we seeing the perils of the latter days? The London *Spectator*, which I have just been reading, speaks of the battle which is at this date imminent between the Germans under the Duke of Mecklenburg and the Army of the Loire, as bearing an awful resemblance to the coming conflict of Armageddon.

I find that when saints are under trials and well humbled, little sins raise great cries in the conscience; but in prosperity, conscience is a pope that gives dispensations and a great latitude to our hearts. The cross, therefore, is as needful as the crown will be glorious.—*Rutherford.*

Editors are equal to almost any emergency; but when persons send money and give no name, or post office address, or omit both, the chances that they will ever receive their paper is very small.—*Ex.*

Select Poetry.

NOT KNOWING

I know not what will befall me! God hangs a mist o'er my eyes;
And o'er each step of my onward path he makes new scenes to rise;
And every joy he sends me comes as a sweet and glad surprise.

I see not a step before me as I tread the days of the year;
But the Past is still in God's keeping, the Future his mercy shall clear,
And what looks dark in the distance may brighten as I draw near.

For perhaps the dreaded Future has less bitter than I think;
The Lord may sweeten the water before I stoop to drink;
Or, if Marah must be Marah, he will stand beside its brink.

It may be he has waiting for the coming of my feet
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips can only tremble with the thanks I cannot speak.

O, restful, blissful ignorance! 'Tis blessed not to know!
It keeps me quiet in those arms which will not let me go,
And hushes my soul to rest on the bosom which loves me so.

So I go on, not knowing! I would not if I might:
I would rather walk in the dark, with God, than go alone in the light;
I would rather walk with him, by faith, than walk alone by sight.

My heart shrinks back from trials which the Future may disclose,
Yet I never had a sorrow but which the dear Lord chose;
So I send the coming tears back with the whispered word, "He knows."

Communications.

Review of Roman Catholic Creed on "Hell."

(Continued.)

The other two works are composed of 32 pages each. These are not embelished with illustrations. But though not disfigured with such frightful representations as *Hell opened to Christians*, they are far more dangerous, for what they lack in pencil drawing is made up by descriptions of the pen. And, again, being written for children and young persons they are calculated to produce a deeper impression, because of the greater impressibility of the tender and unphilosophical mind. The great credence given by children to what they hear—their readiness to believe that what is taught them by professing Christians must be truth—lays a deeper responsibility upon those who would deceive them with such "lies in the name of the Lord" as these works contain.

The title of one of the small pamphlets is *The Light of Hell*. It is published "*permissu superiorum*." We are not however informed who the superior is that grants his authority to its issue. It is written professedly by a man whose name would give coloring to his knowing something about hell—the Rev. J. Furniss (furnace?) It is scarcely to be wondered at that we get such a glowing description of *gehenna*—glowing beyond reality—when the furnace is allowed to give its testimony! Now "parents are strongly recommended to read these books to their children." They are also "recommended for reading in Sunday school." And I doubt not the effectuality of this recommendation will secure for them a hearing by many of the "dear little ones." I will give you the *Contents*. (1) Where is Hell—the Earth's opening? (2) The Burning Mountain. (3) How far is it to Hell? (4) The Gates of Hell. (5) The first Look into Hell. (6) Fire. (7) Darkness. (8) Smoke. (9) Terrific Noise. (10) A River. (11) The Smell of Death. (12) The Devil. (13) What the Devil does in Hell—Temptation. (14) Judgment. (15) A Soul Coming into Hell. (16) The Soul before Satan. (17) The Everlasting Dwelling place of the Lost. (18) The Striking Devil. (19) The Mocking Devil. (20) A Bed of Fire. (21) Worms. (22) Fright. (23) The Pain of Loss. (24) The Dungeons of Hell—the First Dungeon—a Dress of Fire. (25) Second Dungeon—The Deep Pit. (26) Third Dungeon—The Red Hot Floor. (27) Fourth Dungeon—The Boiling Kettle. (28) Fifth Dungeon—The Red Hot Oven. Sixth Dungeon—a Voice. (29) Hunger. The Drunkard. (30) No Peace—Two Vipers—a Picture of Hell. (31) Eternity—The Question—a Measure—a Bird. (32) Tears—Land—Dots. (33) What are they Doing?—What o'clock?—The Diurnal Sound. (34) To Late!—The Prayer of a Lost Soul—The Answer of Jesus Christ. (35) Despair—The Knife. (36) The Vision of St. Teresa—a Pair of Scales—Break the Egg.—The Devil's Trap. (37) The Vision in "Ven. Bede."

This is the list of particulars in *The Sight of Hell*. I shall have to refer to some of the matter under these heads in a future number. For the present your readers will imagine the horrors depicted.

The last of the three pamphlets is entitled *The Terrible Judgment, and the Bad Child*. The contents are as striking as those of the last work; but, lest I weary the reader I will not here enumerate them. It is written by "Father" Furniss, who speaks in anything but a fatherly way. The appendage to his name—I suppose the initials of his standing are "C. S. S. R.," which, Mr. Editor, I thought might well be taken as initials of the following sentence, that could in truth be written across every page of the Book—Catholic Scrap, Scriptureless Rubbish. It contains an extract from Lord Palmerston's speech at Leeds, which quotation is headed "Cleanse the Fountain Head and the Streams will be pure." I copy it.

The great source of all those evils which affect communities is the want of early and proper instruction to children in the *first years* of their lives. If you want to dry a bog, you do not go to pump out the water which lies in the ground, but you go to the source of the evil. You turn the springs away from the bog, and change it into profitable and healthy land for the use of man. So you must go to the sources of crime at their foundation, and sow in the minds of children principles of religion and morality.

With these sentiments I most heartily agree; but if what this and kindred books contain be "*proper* instruction to children" if this is "sowing in the minds of children principles of religion and morality; I do not rightly understand the expressions.

But though I thus speak concerning these works, it is not that I do not believe in the punishment of the wicked, for I most heartily do, and *eternal* punishment, too (as I hope to show), but *this* I do object to—that such a powerful emetic should be administered to the weak and easily disordered minds of little children, whom it is possible to win by a recital of the love of Jesus and an example of godliness. I think the writer of these works will never "cleanse the fountain Head" by these means: the blood and Spirit of Jesus alone are the legitimate medicines that will effect this purification; and would it not be well for those who reflect this *light of hell* rather to seek to reflect "the light of the Sun of Righteousness:" that they may warm the hearts of the little ones, instead of chilling them with fear of evil.

In my next letter I will give an inkling of the doctrines, with some of the "strong" sayings of these tracts.

Wm. Kellaway.

A "Rest" Remaining.

"There remaineth *therefore* a rest to the people of God."—Paul.

"*Therefore:*" for this cause, for this *reason*, a rest remaineth to God's people. Now what is the cause or reason. Paul has just spoken of a "generation" who "tempted" God in the wilderness, and he "sware in his wrath, they shall not enter into my *rest*." They "sinned" and "believed not." "So we see they could not enter in because of unbelief." And we are cautioned by their example to take heed lest *we* fail in the same manner.

But what was the *rest* which they failed to enter into? Was it the Seventh-day Sabbath? Not at all. What then? It was something which they could have entered, had not their "carcasses fallen in the wilderness,"—and that, too, under Joshua. Was it not the land of Canaan? It was to this they journeyed; to this they sent Caleb and Joshua, with the other spies; "a goodly land, flowing with milk and honey," a typical land, a land of rest to that typical people. *Rest* does not mean *time*, but *ceasing from labor* or *toil*. "For he (Christ) that is entered into his rest, he also hath *ceased from his own works*, as God did from *his*."

Doubtless there is a *time* for rest. As with ancient Israel, God gave them a day in which to rest, or cease from all work; and this was in perfect contrast to their condition in Egypt, which was continual work and toil: and that they might remember that servitude and their mighty deliverance therefrom, God instituted the Sabbath. This was the cause, and only cause. (Deut. 5: 15.)

But this people rebelled and entered not in because of unbelief. So God has spoken of another day for entering into rest. But what *day*, and what rest is *this?* Now as that Israel was a type of "the whole house of Israel" the "all Israel" spoken of by the apostle, so their *rest* was typical of the rest, or land of rest, remaining to the people of God, which Jesus, our Joshua, is to lead his people into. Is not this the land of rest promised of God to Moses at the very time their unbelief shut *them* out of the type? Right there and then God promises the antitype: "And God said, I will smite them with the pestilence and disinherit them" [of the typical land] (Num. 14: 12.) Then Moses plead with God to pardon them, and God said (v. 20), "I have pardoned according to thy word. But as truly as I live *all the earth* shall be filled with the glory of the Lord."

Is not this Abraham's Canaan? (Rom. 4: 13.) Is not this the promised land of the "seed," Christ? (Gal. 3: 16.) Did not our Joshua come and spy out the land while as yet the Canaanite (wicked) was in it? And will he not ere long marshal his host, "the whole house of Israel," with the sound of the trumpet and voice of the archangel, and divide or dry up the waters of Jordan (death) and march his victorious hosts into the promised land, the land of rest? And will not the Canaanites all be extermined, after which our Joshua will give us the land? *Then we rest.*

Here, then, is that "another day" Paul spoke of, which God promised Moses should come if he lived. But how long is this rest? Is it a thousand years, and then to cease? or is it *for ever?* Let us see. "To the law and testimony. (Gen. 13: 15): "To thee will I give it and to thy seed *forever*." (Ps. 37: 18): "The Lord knoweth the days of the upright and their inheritance shall be *forever*." (v. 29): "The righteous shall inherit the land and dwell therein *forever*."

The righteous shall reign with Christ on the earth as long as he reigns, which will not be limited. "To the testimony" on this also. (Rev. 11: 15): "And he shall reign forever and ever." (Is. 9: 7): "Of the increase of his government and peace there shall be *no end* * * from henceforth *even forever*." (Luke 1: 33): "And he shall reign over the house of Jacob *forever*, and of his kingdom there shall be *no end*."

Thus our *rest* is not a temporary or limited one, but is eternal, coequal with the life which is *eternal*.

But it may be asked, What will you do with the Seventh-day type? Well, I have yet to learn that the Seventh-day ever typified a seventh-thousand years, or any limited space of time, except it may be the "To-day" in David (Heb. 4: 7), which is as long as probation lasts, and is probationary time. "For we which have believed do enter [prospectively] into rest, as he said, As I have sworn in my wrath if they shall enter into my rest, although the *works were finished* from the foundation of the world."

What works were finished from that period, but the work of creating the earth, which Paul says was the rest they were *not* to enter, through the type? But it has become polluted and must be cleansed ere it is inherited by the people of God. The sanctuary (the earth) and the host (God's people) are trodden under foot, but the times of the Gentiles are almost out. Then the sanctuary will be cleansed (of this perhaps I will speak in another article) and possessed by the host, God's elect. But "the saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever." (Dan. 7: 18.)

This is the dominion given by Christ at the judgment day (see Matt. 25), and prepared at the same time. Paul says the "rest" now "remaineth to the people of God" "from the foundation of the world." Thus all is harmonious. Our rest is *eternal*. "It shall not be left to other people." No, no. Once obtained it shall be enjoyed forever. "Let us therefore fear lest a promise being left us of entering into his rest, any should seem to come short of it."

O. D. Gibson.

Image and Likeness.

In the volume of Inspiration we read that God created man in his own "image and likeness." Now while this unqualified expression is found in the Bible, some who profess to believe the Bible deny the fact stated. This is done under the pretence that a great light has shown on their way, teaching them (1) that God has no image, body or parts; (2) that man was created in the *moral* image and likeness of God. By this they mean, that man was created in "righteousness and true holiness." Now if we admit all this, we may admit another claim; that is, that by transgression this image was lost. Then what follows? Let us see. Man must still have a [moral] image. He must, having lost God's image, have received the image and likeness of him into whose hands he fell. Satan is now his master. We now inquire: do not the terms "image" and "likeness," mean as much in one case as the other? I see no reason for making them mean a physical likeness in one place and a moral likeness in another; so we will accept the idea of the "moral image." What then? In Gen 3: 3, we read that "Adam lived an hundred and thirty years, and begat a son in his own image and likeness and called his name Seth." (The Bible (?) image and likeness is always a moral image!) Now the fact being stated, that "image" does not refer to form at all, Adam's Seth may have been in shape a bear or a badger for aught we can tell. "Oh! But that means that Seth's *person* looked like his father." Very true, but why should *the same expression* signify any less, where we read that Adam was in the likeness of God? "Well sir, I cannot tell; this matter puzzles me." Puzzles you! Why so? It is easily understood if you take the Bible view; for the Word is very explicit. You believe that Jesus Christ was shaped like other men do you not? "Certainly." In this investigation we will look at a few Scriptures. At v. 6. of Phil. 2 we read that "being found in the FORM OF GOD he thought it not robbery to be equal with God." Yes he took on him the "FORM OF A SERVANT." and was made in the "likeness of man." So we see that the "form" of God, and the "likeness" of man is the same.

Again in Heb. 1: 3, Christ is said to be the "express image" of God's *person*; and in Heb. 2: 17, Paul says that "it behooved him to be made like unto his brethren." Thus we learn that (1) Christ is in form like ourselves; (2) that he is the express image of his Father's person. Hence the truth appears that we are physically in the image and likeness of God.

Now we are required to serve God. To serve him, we must do what he tells us to do. So we see that religion is not (as immaterialists claim) like the main spring of a watch—something quirled up inside of us that runs us; but a system of duties to be performed by us. And while we work in his service God sends his truth and Spirit into our hearts to work in us that which is well pleasing in his sight. Let us then so live in this world that we may live forever in the presence of that God who created us in his own "image and likeness."

J. R. Preston.

For Consideration.

Presuming that the delay in printing tracts is owing to a lack of funds, permit me to suggest this mode of raising funds, different from any that I h[illegible] seen suggested heretofore. Make [illegible] estimate of the amount necessary [illegible] run the publishing office without in[illegible]ruption for one year, or a shorter period. Then ascertain how many enrolled members there are in the Advent churches in the West. Divide the amount to be raised by the number of members, the quotient will be the amount per member. Notify the officers of each church of the amount of its quota, and let the church raise that amount and forward it to the publishing office. To illustrate, number of enrolled members say 5,000; amount to be raised $15,000; amount per member $3. Jonesboro church, 14 members, quota $42.

The merits of this plan are as follows: (1) The Editor will be relieved of a great deal of care, and will not be compelled to beg through the columns of the paper. That don't look well. (2) More money will be raised, and sooner, than by the present plan. (3) It is systematic, and a surer plan th[illegible] the present one. (4) It does not i[illegible]fere with giving according to a[illegible] For instance, the sum required [illegible] Brn. A. B. and C. at $3 each w[illegible] $9. Now perhaps Br. A. would [illegible] al[illegible] to give $6,00 Br. B. $2,00 and Br. C. $1,00 total $9,00. (5) By assigning to each church the duty of raising its quota, each individual would feel more sensibly his responsibility to give all that he could.

The above plan of course refers to the printing of tracts and pamphlets, it being presumed that the funds received from subscriptions supports The Times. The tracts and pamphlets could be distributed as follows: one third to the churches, one third to the ministers, and one third to be distributed as the editor or Publishing Committee may direct, or such other plan as older and wiser heads than mine may agree upon. By all means let us raise the money and have the tracts; *for we cannot well do without them.*

That the present plan of raising funds is deficient, is evident from the fact that it has failed to raise the amount required; therefore, the sooner we adopt a surer and more systematic plan, the better. I offer the above suggestion for the purpose of calling attention to this subject, that some plan may be fixed upon by which we can scatter the tracts and pamphlets all over the western country. Therefore I would like to have the opinion of others on this subject.

Theo. S. Thomasson.

[We give the above without note or comment, to awaken thought. At the coming meeting of the Association it and other schemes may be considered.]—Ed.

Ambition is the rankest poison to the church, when it possesses preachers. It is a consuming fire. The Holy Scriptures are given to destroy the desires of the flesh; therefore we must not therein seek after a temporal honor. I much marvel for what cause people are proud and haughty; we are born in sin, and every moment in danger of death. Are we proud of our scabs and scalds? We, who are altogether an unclean thing?—*Luther.*

Queries and Suggestions.

Is the proper mode of baptism three immersions or one? Some maintain that trine immersion is the true form, and think to prove it from Matt. 28: 19, claiming that we must be baptised once in each name. That is their only text to prove it. Is that text spurious? Let us look at the *facts* as they stand in the New Testament.

1. That text stands *alone*; *no* reference is made to it anywhere in the Bible.

2. Why is it a fact that *every* one, mentioned as being baptised by the apostles, was baptised in the name of the Lord or Lord Jesus, and not in the name of the Father or Holy Ghost?

4. Why did the apostles *always*—where a formula is given—command to be baptised in the name of Jesus, only, and *not* according to the formula in Matthew?

4. How is it that some in the apostles' days could have been baptised in the name of the Holy Spirit, and yet not know that there was any Holy Spirit? (Acts 19: 2.)

5. Why did Peter, on the day of Pentecost, when full of the Holy Spirit, command "*every one* of you" to be baptised in the name of "*Jesus Christ* for the remission of sins?" Did not Peter know the right way? Did God sanction an error, by the addition of 3,000 souls?

6. Why does Peter in *every instance* where he gives a formula, say in the name of the Lord, Lord Jesus, or Jesus Christ, if that was not the only name to use?

7. Why does Paul give us the *same* formula—when he gives us any—as Peter. And how was it that "God wrought *special* miracles by the hands of Paul" if he was not right?

8. Do we read any where of one Lord, one faith, and *three* baptisms?

9. Is it a fact that as "many as were baptised into *Jesus Christ*, we baptised into his (not *their*) death?" "Therefore we are buried with him by baptism into death."

10. If baptism signifies *death* and *resurrection*, what does it mean when the name of the Father is called over: did he die?

11. Is it not a fact that if that *one* text were omitted, no one would ever mistrust that any were ever baptised in any other name than that of *Jesus only?*

12. Why in so important a matter as baptism, did all the apostles omit to mention, or even hint at the formula as given by Matthew, if indeed he ever did give it? It is out of the mouth of *two* or *three* witnesses every word shall be established. The witness of *one* is not enough.

If we are wrong in our ideas will some one give us the light.

G. W. Bailey.

[Note. The verse in Matthew is found in the most ancient MSS and versions. It can be rejected upon internal evidence only, which is establishing a dangerous precedent. The less is always included in the greater. Matt. 28. 19 does *not* teach trine immersion, nor, in absence of good testimony should it be rejected as spurious simply because some have built an error upon it. Ed.]

Strange People to Me.

Strange are the ministers who never tell the people about the two precious papers called The Times and the *Crisis*. Strange they don't try to get subscribers when they know that *their* influence goes much farther than the members of their congregations.

Strange are the people who are always pleading poverty and begging for themselves, yet feel that unless they constantly give a little to others they cannot be saved. It's like robbing Peter to pay Paul, and puts me in mind of a Methodist sister some years ago who said that she loved to sit in the church with cold feet although it was hard to bear, but she thought it was a sacrifice to the Lord. I remember telling her I was no Catholic, and did not believe in penance.

Strange are those people who have taken a paper for six months, and are perfectly willing to renew their subscription, but always want sombody to run after them and put them in remembrance of it.

Strange are those church people who set aside a day for prayer and fasting when they want to settle financial difficulties, and at no other time. It's like the man when the ship was about to be lost, crying "O Lord! if you'll just put me safe on shore this time, I'll never ask another favor of you while I live."

Strange are the brethren who say they are the vilest sinners on earth, yet dare keep their names on the church record. Is it any wonder there are so many infidels?

Strange are the sisters and brethren who stand and stare at strangers when leaving the church and never shake hands with them or invite them to come again.

Strange are the people who insist upon starting a hymn when they know that no other person can join in singing it.

Strange are Christians who always select, "When I can read my title clear," etc., to sing. Now if they cannot read their title clear, its high time that they could. If Jesus should come while they were singing it, how would they get time to make it clear?

Strange are ministers who tell the unconverted to work out their salvation, without quoting the rest of the verse, forgetting that they cannot work out what they have not got.

Strange are people whose tougues in visiting can run freely on worldly themes, but are very reserved when religion is introduced.

Strange are the people who can talk so much *about religion*, yet never talk religion.

Strange are the brethren and sisters who never think of speaking to you unless you speak to them. They must be very absent-minded and forget their relation to their own father's family.

Strange are those brethren and sisters who write nice peices for religious papers without signing their names, yet express astonishment at people wanting to know who they are.

Strange are the husbands who take a back seat at church and always desire their wives to do the same, contrary to their wishes, thereby losing much enjoyment of the sermon.

Strange are those men who rush out of church after meeting as though they were afraid somebody was going to speak to them, and then pout and scold about the members being unsociable.

All will be plain by and by.

Fanny Reynolds.

"Say a Word."

The article headed as above in The Times of Nov. 29, gives but the experience of numbers of "our preachers," and it is truly "a burning shame." Yet it is hard for the preachers to "let such churches alone," because there are *some* good, warm-hearted, and loving brethren (poor in this world's goods) connected with them, who will have to suffer by being "*let alone*" with the rest. But necessity compels them to adopt such a course. For the preachers and families, (though they may "live by faith") canno. live on faith alone. And though they may (as they ought) be clothed with "the whole armor of God," which is obtained "without money and without price," yet they must have clothing which is *not* without price. It would be blessed to labor for and preach the gospel to the poor in the "regions beyond." But the preacher is poor.

Sometimes he starts out visiting churches that have invited him, and preaching in new fields in the "regions beyond," until the little money he had when leaving home is gone, and he has not received one fourth enough to pay his fare home. Then unless some one shall open his heart enough to give him the needed amount, he will be obliged to go to work and earn it, or go home on foot!

This is no fiction, but *sober reality*, and *I know it*. And if those churches that "withhold more than is meet," (which tendeth to poverty) could but feel for a little while the care, anxiety, and sadness of the preacher under such circumstances, they might perhaps think of what the apostle John says: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3: 17.) May they awake to a sense of what God requires at their hands, or they may hear more

Anon.

Our Young Folks.

Peter Paasch.

THE GERMAN CONFESSOR.

In the year 1717 there was a war between the Germans and Turks. The brave marshal, Prince Eugene, won many victories over the infidels; and such was the spirit abroad in Germany, that nearly every village sent men to assist the Emperor. From the village of Hermannsburg rode forth the brave knight Staffhorst, with his two esquires Peter Paasch and Hans Puffel. Peter Paasch, full of grief at the death of his beloved master, pursued the flying Turks, was surrounded, and taken prisoner. They tied him to his horse's tail, a Turk mounted the horse, and Paasch had to run by his side barefoot. The Turks had robbed him of everything.

Late in the evening they halted in a wood, to take revenge on their Christian prisoner at their leisure. First they crossed two sticks, and spat on the cross, and tried, by blows and tortures, to force Paasch to do the same; but in vain. They then tied his hands and feet together, and struck him with their knives and daggers, to force him to spit on the cross; but to no purpose. Then they nailed his hands, over his head, to a tree, and whipped him, to make him pronounce the name of Mahomet; but he knew that this would mean, in their view, a denial of his Master, Christ; and as often as they told him to say Mahomet, he cried out, "Jesus Christ!"

The Turks then kindled a fire at his feet: he now believed his end near, and prayed earnestly and devoutly. God gave him such inward peace in this terrible conflict that, in imitation of Stephen, he prayed sincerely for his enemies; and having done so, he was filled with such holy joy, that he sang, with a strong voice, the German hymn,—

"O, innocent Lamb of God, slain on the cross for us!" etc.

When he had sung to the end of the third verse, ending,—

"Grant us Thy peace, O'Jesus, Amen!"

the clang of trumpets was heard outside the forest. Soon some German horsemen rode in; the Turks fled; and the soldiers beheld, with horror, poor Paasch nailed by his hands to the tree, and a fire burning at his feet! When they unbound him, he fell fainting into their arms.

After they had bound up his wounds, clothed, and refreshed him, his first question was, how God had sent them to his aid just at the right moment to save him from a cruel death?

They replied: "We were sent out in pursuit of the Turks, and when we heard from the forest the sound of the hymn,

'O, innocent Lamb of God!'

there is a Christian," we said; "and so rode with all speed into the wood. It is the Lamb of God, in whom thou trustest, Paasch, who saved thee."

So they brought him to Belgrade, and told his escape to Prince Eugene, who had him cared for, and visited him. As he was now unfit for service, the Prince sent him back to his own country.

Ten years after this event he died, singing upon his death-bed his favorite hymn, the memorial to him of his wonderful deliverance.—*Sel.*

Perseverance.

A load of coal was thrown down before the door of a cellar, in which a poor family lived. A little girl went out, with quite a small shovel, and began to shovel it up. "My little child," said a gentleman who was passing by, "you can't get all that coal in with your small shovel." "Oh yes, I can, sir," said the little girl, "*if I only work long enough.*"

There was a poor boy, once, who resolved to get an education. He had to work hard all day, and, when evening came, he had no place to read in, and no light to read by; so he used to take his book, and go into the street, and stand by some shop-window, and study in the light that shone from it. And sometimes, when the stores were closed, before he got through, he would climb up a lamp-post and hold on with one hand, while he held his book with the other. It is not surprising that he became a man who was distinguished for his learning.

The world, the flesh, and the devil form a triple league against the Christian, and he is obliged to contend with them at every step of his journey. Nor is he to desist from fighting until death. His armor is to be put off, only when his shroud is put on.

THE BIBLE BANNER!

This paper will be issued monthly, at 240 Broadway, New York City, beginning with the coming year. The first number will appear early in December, to facilitate the work of securing subscribers. It will be neatly executed in double quarto form, and in other respects as worthy of your patronage as we have ability to make it. The Bible Banner is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy and Practical Piety. Special attention will be given to the Nature of Man, Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the crowning of Christians in the Kingdom to come. We shall use our best endeavors to make The Banner an able expositor of "Bible Doctrine," and a stirring advocate of experimental and practical godliness. It will ring out the clarion notes of truth on the living issues of the age, and seek to merit the respect of intelligent Christians everywhere.

The whole enterprise will be placed on a thoroughly missionary basis. The editors have no stipulated salaries. The expenses of clerks, office rent, etc., will be paid by private donation; so that the income may be appropriated to enlarge the circulation of the paper. By this arrangement we expect to scatter gratuitously a goodly number of copies, every month, to the various literary and theological institutions of the country, and to introduce the truth of God on these subjects into many new and destitute fields. We hope thus to set in motion a current of influence that shall eventuate in the salvation of many who would otherwise perish. Some of us can never be too grateful for the timely aid afforded us, while groping in darkness and grappling with difficulty. Nor can we better express our gratitude than by proffering a helping hand to others, who, in turn, may become efficient workers for God. In doing this, it is neither our desire nor our intention to infringe upon any existing publications devoted to the promotion of Bible Christianity; but, on the contrary, to increase their efficiency—to add another voice for the right—to re-enforce the army of the living God! We think we speak advisedly when we say that we have both the power and the disposition to increase, rather than diminish the circulation of such existing papers as we believe to be faithful exponents of God's truth. We expect to do this, (1) by a system of "exchange advertising," which only a portion of our readers will fully understand. We expect, (2) that our sheet will pioneer its way into many a vacant field, to bear its message of mercy, and prepare the way for other messengers—both papers and preachers. We earnestly advise all to continue their present papers. We hope to make our monthly so thoroughly good that you will be glad to add it to those which already bring light and comfort to your household.

While we spread our Banner to the breeze, and launch out in the name of our glorious Captain, we earnestly desire your prayers, your pens, your names, and your hearty co-operation. Shall we have them? Let the response be emphatic and prompt! Roll up a liberal list! Begin at once. We shall try to give you the worth of your money. Canvass your neighborhoods, and send us the results as soon as possible. Shall we not have five thousand subscribers to commence with the year? If it suits your convenience, you can communicate with any of the editors; but as a standing regulation all letters should be addressed to the "Bible Banner," 240 Broadway, New York City.

EDITORS.

John Couch. .... Chelsea Mass.
Wm. Sheldon .... Brodhead, Wis.
A. A. Phelps .... Rochester, N. Y.
H. A. King..... 240 Broadway, New York City.

TERMS.

The Bible Banner will be mailed to subscribers at one dollar a year, payable in advance if possible, but always within three months.

A Book Free.

Knowing the power of valuable books in making effectual impressions of truth, and the ease with which agents form large clubs for a paper when they can offer a book free to each subscriber, we have concluded to publish in the first number of The Banner a list of books, by our best writers, mostly on prophetical and doctrinal subjects (prices from 25 to 50 cents, in paper covers), and send the choice from the list post-paid, free to every yearly subscriber.

"The Banner" for Free Distribution

We will furnish The Bible Banner for free distribution at 40 cents a year, or a few samples by mail, with or without price, to all who will send us their address.

THE BANNER AND THE TIMES.

Any subscriber to The Advent Christian Times who has not paid for the year 1871, by remitting $3 75 to The Times office, will receive both papers during the year. Any person who has not been a subscriber to The Times, by remitting $2 50 to The Times' office, shall receive both papers for the year 1871.

"The Bible Banner" Free.

Those who devote their time and energies to the gospel ministry can have The Banner free by sending us subscribers, and any person who will act as our agent and send us five or more subscribers with the money, can have The Banner free or retain 25 per cent., or select a premium from our large list of valuable articles which will appear in the first number of the paper. We hope to be able by the issue of the first number to announce a system or plan, by which all who have willing hands and hearts may do much in the good cause.

Oh, let us wake up, trim our lamps, and let the world hear the cry, "Behold the Bridegroom cometh, go ye out to meet him." We hope all who love the truth to which The Banner is specially devoted, and can take the paper or work for it, will subscribe at once and send for prospectus and sample copies.

Money by draft, or postoffice orders on New York, made payable to H. A. King, may be sent at our risk. Address:

"The Bible Banner,"
Room 15, 240 Broadway, N. Y.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp. Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 1,260 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality 8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,200 pp. for $1. By mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1, paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen, flexible cloth covers, 20c single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete in the Christian dispensation, with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 473 pp. $1.

FUTURITY. *Comprising the four* [illegible] Life and Death Theology, Immate[illegible] [illegible], the Coming Judgment. [illegible] 25c.

THE HOPE OF THE CHURCH. A [illegible] Millennium. By Henry Dana Ward. [illegible] pp. 25c.

ADVENTISM. *In two parts.* I. Its Relations to Theology. II. Its Relations to Prophecy. by Wm. Sheldon. 317 pp. Paper covers, 50c.

THE PRESENT TRUTH; *or, Meat* in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 46 pp. 10c.

EMPHATIC DIAGLOTT; *containing* the original Greek text of the New Testament, with an interlineary word for word English translation: a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4, leather back $5. Postage, 16c.

THE SYRIAC-PESHITO *version* of the New Testament, by Murdock $4 00, post paid

THE NEW TESTAMENT. *American* Bible Union translation. 32mo 25c; 18mo 75.

THE JUBILEE HARP: *A choice* collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. *A convenient little* instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. *Contains* the hymns of *The Jubilee Harp*, without the music, in large clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; *or,* The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

THE THREE KINGDOMS; *or,* the Plan of Salvation. By T. M. Preble. 15c

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION *of The* ***PHENOMENA OF MODERN SPIRITUALISM.*** By S. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; *or, The* Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY *to The* Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of infidels. By H. L. Hastings. 10c.

TWO HUNDRED STORIES *For* Children. By T. M. Preble. Nineteenth thousand. Illustrated. 234 pp. 75c. post-paid, $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. *By* "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 60c.; postage, 8c.

THE NATURE and ***DURATION*** of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; *or, The Awful Condition* of the World. 15c.

ADVENT KEEPSAKE; *or, a Bible* text for each day of the year. 25c. post-paid.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR.

TUESDAY AFTERNOON, JANUARY 3, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

JUST after Mr. Dickens died a few ministers, in speaking of him, dared tell the truth, which raised a general storm against them in the secular press, some religious journals, also, denouncing them. But the judgment of those fearless men will yet be sustained. Last week we read in the *Advance*: "The first funeral spasm of eulogy over, the English press are swinging into severer criticism of Dickens' works. One writer condemns the tolerance with which Dickens regards intemperance, even to the beastliest degree, and says that 'Pickwick' absolutely reeks with alcohol." We shall have the truth at last.

THE *American Baptist* says of Christmas: "Let it be borne in mind, that the observance did not commence until long after the apostles were dead and in glory."

—One of the apostles wrote—"When Christ who is our life shall appear, *then* shall ye, also, appear in glory." Paul never saw anything glorious in death; but the second advent, and the resurrection, and eternal life, *them* he esteemed glorious, and taught his converts to *wait for them*; and that when the day of the Lord shall come, he and they, all who had lived before and those born since that day who have been truly the Lord's, should receive the crowns *laid up* until then.

THE thing is settled. We are all wrong. We mean as to the kingdom of God. Just see this argument, from an exchange:

> Jesus preached the gospel of the kingdom of God. (Mark 1: 14.) The kingdom, then, must *have had an existence*, else its gospel, or good news, could not be preached.

—However, on reflection, we conclude that if *God* has made *promise* of a kingdom, the promise is in itself a sufficient basis for "good news" of that kingdom, even if not an element of it could be found now aside from the persons, or a few of them, to whom the promise was made. We would rather continue "*heirs*" of the kingdom *to come*, than invest in any one of the theological substitutes for that kingdom in the present age, or a *temporal* age to come.

A LEADING writer among the Winebrennarians says:

> And when the king returns and creates the new heavens and earth, changes his subjects to immortality, then he will set up the perfect, future, everlasting, mountain, and glory state, and personally reign with his saints.

Now this "mountain" kingdom is to fill the *whole earth*. (Dan. 2.) Also, "the wicked and the sinner" are to be "*punished*" "in the earth." (Prov. 11: 18.) If this punishment includes everlasting existence, then they must forever be occupants of the kingdom of God; for they are *in the earth*, and *it* fills *the whole* earth; consequently they must be *in the kingdom*. Furthermore, they are punished in the lake of fire: hence *it*, also, is to be in the kingdom. These half-way materialists, that want the new material earth, make sad work of consistency. As long as their real, essential *man* is immaterial, they had better go the whole figure, make death the resurrection, and heaven a condition or state, in which immaterial beings enjoy immaterial bliss. They would then have consistency on their side, however hardly pushed they might be for argument.

But to return to the previous question: we suggest that these half-materialists adopt the ancient idea that hell is *inside* the earth. They can then set forth God's kingdom filling the *outside* of the earth, and the devil's occupying all the inside, to all eternity. Possibly they can find some one to believe it.

THE *Advance* having set forth some very just remarks upon Luke 20: 27-37, a more consistent immaterialist is allowed to criticise the argument. In the course of his remarks the correspondent indulges the following strain of ridiculous and absurd assertions:

> The resurrection of the material body which it is believed will take place at the last day, is a doctrine that *never was* "delivered unto the saints," and therefore Christians are not required to "contend for it." This doctrine was engrafted as a dogma of the church *after the apostles' time*, and it is now retained in the creed, not by the force of reason, or the testimonies of Revelation. But the advocates of it *place their most reliance on tradition*, and to silence the opponents of this doctrine, their favorite question is, "Has not God power to raise the natural body?" In reply, *He has no where promised that he will do it.* And, therefore, it is not required to prove that he cannot do it. It is enough to know that such a supposition is unauthorized by the divine word; that it involves a host of difficulties; *weakens the belief in the immortality of the soul*, and is opposed to the belief of Christians when left to their own spontaneous perceptions. While, on the other hand, Christ's doctrine of the *continued existence* of man in his spiritual body is an agreement with common perception; is *fully taught* by the *express language* of Scripture; is in *perfect harmony with reason and science*; and is full of consolation to the departing spirit.

—We wish to call special attention to one statement in the above extract, because it is the only truth uttered in the whole paragraph. We do not remember ever to have seen a more audacious and deliberately put reiteration of that "falsehood forged by Satan" in the Garden—"Ye shall not surely die!"—than this utterance of one who claims to be "a firm believer in the Divine inspiration of the Bible." But, as we said, he utters *one* truth—the doctrine of the resurrection "weakens the belief of the immortality of the soul." Amen. So it does. And let immaterialists take warning from the above whither *the necessities of consistency* are driving them all. Give up your immaterialism, or else deny the resurrection! Many of your eminent leaders are demanding this.

EDITOR'S JOURNAL.

QUITMAN, MO.

TUESDAY, Dec. 20. I have been surveying the great Western field this morning which is to be occupied by religionists of all classes. We have, as Adventists, our duties connected with these new States and Territories. The gospel of the kingdom moves westward, and the cry comes from the West, even from our stand-point in Michigan, "Come out and help us." Take the following from an excellent and noble soul who calls for help. After stating his case, and describing his field and its wants, he closes thus:

> "I don't know but I am asking too much of you, and promising too much for myself; but I am so anxious to have a religious society here where I can feel at home and have a restraint thrown around my proneness to wander from the strait way, that it seems to me the Lord would bless the effort. The people are starving for spiritual food. They are too intelligent to listen to the pulpit twaddle about their 'immortal souls,' which seems to be the principal theme of the speakers here. Let me know if you can come, and when."

To such an appeal I could not say no, although the writer says they are all poor and promise no compensation. Such appeals must be heard, and I trust that the Lord will open the hands of the stewards of his goods to aid missionaries among the poor and destitute in this far West. We receive only small sums, though depending upon what we get in our missionary labors to make up expenses and supply the wants our families at home. The last year, with few exceptions, I have not received enough to meet expenses; but I shall go as long as I have the means to do so. I do hope our Missionary work connected with the Western field will be sustained. We need funds for this special work in this wide West; the cry for help is urgent and constant. Let us not turn a deaf ear to the cry.

I spoke this evening to a large audience of truth-seekers, on the time of reward. It was received with readiness of mind. A good interest is coming up and there is an open door for preaching the word.

WEDNESDAY, Dec. 21. Spoke upon the signs of this time. (Matt. 16: 1, 3.) Biblical scholars in England, it is understood, are about to translate, and publish a new version of the Bible. They now possess a larger number of the oldest manuscripts than King James' translators had. These critics say that the first three verses of Matt. 15 are not in the best and oldest MSS., but were added by some transcriber. *They* may not have been spoken by the Lord, but their

SUBSTANCE IS FOUND

in other parts of the Evangelists' writings, and the truth will not suffer by their omission. Let all interpolations be amended, and give us only the pure word.

From the text I showed that the present generation are now beholding the signs of the second coming of Jesus. Stated first that there were *no signs* of the temporal millennium, or conversion of t[illegible] world, while there were many, and a[illegible]nding signs of the Lord's very [illegible]y coming. This closed my work [illegible]. Br. Hink has a regular appoin[illegible]t here, and it is becoming an int[illegible]ing one. A new church will [illegible] be raised.

I enjoyed [illegible]pitalities of G. Porte[illegible], who [illegible]o profession of enjoying [illegible]is time, but his conc[illegible] the kind attentions [illegible]hat he had more interest in [illegible] than he professed. I trust he will soon openly profess Jesus.

MONDAY, Dec. 22. This is Forefather's day. The Pilgrims landed on the cold bleak shores of New England two hundred and fifty years ago. They were a handful of men and women; but their descendants and successors number millions, and vast portions of the continent, then a wilderness, now "blossom as the rose," so far as material improvement is concerned. But the moral and religious condition of the country is far

BEHIND THE MATERIAL.

The "restitution," only, will bring the happy and holy time for which all the faithful sigh. The endless life, and immortality in the New Earth will consummate our hope. At 9 a. m., Brn. Hink and Griffith left Quitman, with me, for Maryville, in an open carriage. We rode nine miles over the cold prairie, and called on Br. Fitzsimmons, and dined with him. It was a pleasant call. Br. F. and family have long been believers, and have been good representatives of the cause. They have always taken the *papers*, and so are well posted in our history and faith. After dinner, we went five miles to Maryville, where I was to preach by special request in the Christian Chapel on the "signs of the times" relating to the coming of Christ.

The house was filled with the citizens of all the churches and all classes. I had the best hearing I have had beyond the Mississippi. The audience would have done credit to any city. I had freedom also, and laid before them the solid evidence from prophecy, history, and facts, "signs there's no mistaking" that "proclaim Messiah near." The little church and their pastor, were greatly cheered to have so many citizens give a candid hearing to the evidences of their faith, and look for fruit that will tell on their progress.

I find many of the leading men in most of the churches sympathize with us in the belief that the world will *not* be converted, and that Christ will come personally to reign. And more, many believe that man is mortal, and eternal misery is a fable; and still they are retained as members in good standing! They do not like to lose such members, *heretics* though they be.

FRIDAY, Dec. 23. Took leave of Br. Hink, and friends, at an early hour, and took the cars, with Brn. Dugger, Griffith and Coombs, for Savannah, Mo., on the way to the conference, at Flagg Springs. The mercury indicates about ten degrees below zero, and our exposure to the biting winds was severe. It is not usual to have such intense cold in this region.

FLAGG SPRINGS, MO.

FRIDAY, Dec. 23. I had a warm welcome by Eld. Harrison Billmire and family. He was formerly a rough skeptical man. He could not listen to a gospel that taught eternal torment. On hearing Eld. Dugger on the Advent doctrine, his heart was touched, and he gave himself up to God, and since has become an acceptable and successful laborer in this new and destitute field. He is an industrious mechanic, and supports himself, and gives liberally not only his time, but his means to support the gospel, also. The Lord raise up more such workers.

There is a church here of thirty members, and increasing all the while. They have raised means for the support of Eld. Dugger in this place and vicinity for one third of the time. The members of the church are mostly farmers, and are a reliable element of society. This is a new part of the country, consisting of timber lands and rolling prairie. The prairies produce grain in large quantities, and the farmers raise stock in abundance. But most of them are yet without much ready means, as they are fencing and improving their farms, and buildings. In this transition state they suffer many inconveniences, and the want of many comforts. But they labor in hope of better things, should time continue long. But if not their prospects connected with the heavenly land are good. Blessed hope!

I spoke this evening on what constitutes a true Christian, and his inheritance the new earth. The house was full of people that were interested to hear the gospel. Brn. Dugger, Billmire, and Blivin followed, when the service closed. It is tedious and painful to travel in this bitter cold wind and weather from place to place in open wagons and sometimes on foot. Then the houses are small, and many of them are cold, with scarcely more than one room, for their families and visiting friends. So that sometimes from eight to thirteen souls must eat drink and sleep, in one room. It is wonderful how comfortable and happy all are made. Plenty to eat and drink, with every kindness and attention to each other's wants. In most of these families I have witnessed

THE GREATEST KINDNESS

in words and deeds, between husbands and wives and children. In some *few cases* it has been the reverse. It would seem that some persons could not live unless they could have the delightful enjoyment of finding fault and fretting without rhyme or reason. But it is pleasant to see those who have to endure such things bear them with kindness and patience, and so make the rough places of domestic life as smooth as possible. It would be a good thing for unhappy spirits to spend more time with Christ in secret prayer for help from God to enable them to attain peaceful and happy dispositions. We have enough to endure without having our cup embittered by those who profess to be the heirs of divine grace. Let us love one another and make the difficult passage from this to the next life as pleasant as possible.

SATURDAY, Dec. 24. Met the brethren in Quarterly Conference, at the Reed School house. The ministers and churches are happily united in their organization and determined to carry on their work with vigor.

I here met with Br. John Nicholsom who has just been burnt out. He saved most of his furniture and clothes. He was aroused at 3 a. m. by the smoke and flames, and in a short time his home was in ashes. He is calm and resigned, as a Christian should be. I dined with Br. Fitzsimmods last week in Nodaway Co., at his new house, just built after the burning of his former dwelling last year, with all he had in it. And although the results of years of toil were swept away, I found the same resignation to the providence of God. Like Job, these brethren could say, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

I enjoyed a pleasant call upon Br. Reed, son-in-law of Br. Griffith. Br. G. had spoken to me of his anxiety for the conversion of these children on his way home. On his arrival the first news he heard was of the baptism of Br. Reed and his wife. The Lord does hear the prayers of parents who lay their children upon the altar. Let us not be discouraged.

FAREWELL.

About a hundred or so of our subscribers who are considerably in arrears, and who have failed to make any response to our bills must be "cut off" from our list. We say, kindly, farewell. We have sought to do you good. We shall not *sue* you at the law for what you owe, but trust you will pay us at your earliest convenience.

ELD S. W. THURBER.

We learn that Br. Thurber is still in Wisconsin. He is ready to serve our churches in the West in protracted meetings so far as he may be able. We trust he may be called out and given a good support (don't forget his temporal necessities), and we earnestly desire that he may settle in the West. His post-office address is Omro, Wis.

PAUL'S "DESIRE."

We shall next week give Br. Davidson's defence of his position on Phil. 1: 21-23, and his reply to his critics who have spoken through the *Advent Herald*. That journal declines to allow him to defend himself in its columns. We not only think he has a right to defend himself before the public, but, also, that his article, though somewhat lengthy, will be read with the deepest interest.

TO THE MINISTRY.

It will not be much trouble for you to just state to your congregations that they can have THE TIMES on trial, post-paid, for THREE MONTHS, for only 35c. Many who are partially interested would subscribe for this term, who are not prepared to subscribe for a year.

Try it, it will help us, and it will help you. Let us introduce the ADVENT TIMES all over the land, and by it stir the people up to the fact that these are the times of the Advent. Let us labor together in this matter.

DEAR READER: What are *you* going to do about our liberal offers of the TIMES and *Quarterly*. Will you show them to your neighbors and friends and tell them how cheaply they can get good reading matter. Will you point out to them the fact that for 35c. they can have a paper THREE MONTHS, on trial? Will you send it yourself, to one, three, five, ten or more persons for that time on trial? Let us all wake up, and begin to work more as though we were in earnest.

INFIDEL QUESTIONS.

I have selected the following questions from a four-paged Infidel work that is in circulation in this city. Would like to have you, or some one of the readers of THE TIMES answer them. G. E. M.

Worcester, Mass.

1. How could Pharaoh's magicians turn water into blood, since Moses had already done the same thing to all the waters?

There are no doubt, honest skeptics, but we cannot number amongst them the compilers of several infidel tracts, lately brought to our attention. The spirit of sophistry and quibbling disposition to evade a consideration of all the facts in the case which they exhibit, destroys our charity for them. We must set them down as deceivers. When an event involving much territory and many people is related in a single sentence, it is clear that not many particulars can be given, and some *general* statements must be made. Hence while the record says a command was issued to turn all the water of Egypt to blood, it does not follow that this was to happen simultaneously, on the very same moment, to all the water-courses and reservoirs. The river was smitten first; and, though nothing is said about it, it is not unreasonable to suppose that the other waters were turned to blood afterwards. Also, the statement that the Egyptians "digged round about the river for water to drink," implies that they procured water in this way, though it was not as desirable as the even yet famous Nile water.

Hence we may suppose the magicians practiced their arts before *all* the waters were changed, or on water obtained by digging.

2. In Luke 2: 1, 15, it says Joseph and Mary went up to Bethlehem to be taxed, when Mary was great with the child Jesus; and that this taxing was first made when Cyrenius was governor of Syria. How can this be true, since it is a well known fact, that no such tax ever took place in the Roman empire, and Cyrenius was not governor of Syria until ten years after the birth of Christ?

Most translations and versions [illegible] ered or *enrolled* instead of [illegible] while it may be true that history does not speak of a world-wide tax, it is true that it mentions that several times a *census* was taken, and the world (Roman) enrolled. It is certain that such enrollments took place A. U. C. 726, 740, and 767, and there may have been others.

2. The world here sometimes includes the inhabited earth, sometimes the Roman world, sometimes a particular land or country.

3. Zumpt, Mommsen, and Bergman, have shown from monuments and other testimony, that it is not only possible, but very probable that Cyrenius was twice governor of Syria, first, about the time of Christ's birth, and second about ten years afterward. This, in connection with the fact that Luke's historical accuracy in the Acts and the remainder of this Gospel is proved by many testimonies, leaves us no room to doubt that the difficulty here urged is only apparent and not real.

There are other interesting facts and explanations bearing upon this supposed contradiction of facts, for which we have not room at this time.

3. In John 3: 18, Christ says: "No man hath ascended up to heaven." What does this mean? Elijah went up by a whirlwind into heaven." (2 Kings 2: 11.)

It means just what it says: he was *taken up from earth.* But it does not follow that he passed to the heaven that Christ spoke of—the place of God's immediate presence. Anciently, as now, there were in common language, three heavens: the atmospheric heavens; the starry heavens, and the place of God's immediate presence. When Elijah was taken up from earth, translated, he no doubt was conveyed some *place;* but not to that *place* of which Jesus speaks in John 3:

4. Astronomy teaches that the sun's light causes day, and its absence night. And the Bible clearly teaches that there were three days and three nights before the sun had an existence, it not being created until the fourth day. (Gen. 1: 11, 16.)

5. Science teaches that the sun's rays are necessary for the growth of vegetation. How can this be made to agree with the statement in Genesis that "the earth brought forth grass, and herbs yielding seed after his kind, and the tree yielding fruit," before the sun, moon and stars were created? (Gen. 1: 12.

We put the two objections together for convenience. It is *light* that causes vegetation to flourish: the direct rays of the sun are not necessary. We will not here enter into a discussion of the days of Genesis; but it is evident that the appearance of the sun, moon and stars did not regulate or indicate the succession of day and night until "the fourth day." Previous to "the fourth day" the earth's atmosphere was undoubtedly heavy or foggy, well calculated to support vegetation, but through which the sun, planets and stars did not appear. The expression "made" is not "created" as in v. 1, but refers to forming out of already existing materials. Hence we understand that the fourth day's work was the introduction of the lights of heaven to earth, by a clearing of its atmosphere, perhaps by their influence; and it may be, also, that great changes came about in *their* constitution conducing to the same end. We have here in a few verses a general summary of most magnificent events, which necessarily leaves room for the sophist and quibler to interpose objections. The Bible often uses the term day without any reference to the sun's apparent revolution, sometimes including a short space of time, sometimes many years, and sometimes eternity. There was probably a succession of light and darkness, day and night, before the sun, moon and stars were appointed to mark that change, as also the succession of seasons, months and years.

6. Physiology teaches that a father must be older than his son; but the Bible gives an account of a son that was two years older than his father. Ahaziah, it says, was forty-two years when Jehovah his father was only forty years of age. (2 Chron. 21: 5 and 20, and 22: 1, 2.)

Not long since one of our contemporaries came to us dated on its first page a month in advance of the true time. We might have imagined that the publishers did not know any better, and really supposed they were in the next month. But when we came to examine the date in other portions of the same paper, we found the *correct date* given. Now this proved that the date given on the first page was simply an oversight of the printer, a typographical error. In reading any book, if a writer varies in his statements of figures or dates, we naturally allow, especially if it involves him in an absurdity, that the apparent contradiction is merely a typographical error.

Now 2 Kings 8: 26 says that Ahaziah was *twenty*-two years old. The Syriac and Arabic versions of Chronicles read twenty. Some copies of the Septuagint read the same. The Hebrews expressed figures by letters, and the letters *mem* (forty) and *caph* (twenty) closely resemble each other. How much more natural, then, to suppose that some copyist made an error in *transcribing*, than to quibble over the supposition that a writer would intentionally declare a son to be two years older than his father. Surely infidelity must be sorely pushed when it must lean upon such support.

Nature and Object of the Second Advent.

(Concluded.)

Standing on this foundation for prophetic interpretation, we can safely apply other prophecies concerning the second advent, keeping before us the fact that probation ends at this time, and is followed by the judgment or the distribution of rewards to the two classes of mankind.

According to Daniel (Dan. 12: 1.) when Michael the great prince shall stand up, there is to be a time of trouble upon the wicked from which the people of God are to be delivered, even every one that shall be found written in the book. The resurrection is also connected with this scene, some awaking to everlasting life, others to everlasting shame and contempt. In a previous vision (Dan. 7: 21.) Daniel had seen the great anti-Christian power that was to prevail against and make war with the saints until the time came that the saints possessed the kingdom. Synchronizing with Daniel's statement, we find the record of the last events of the sixth seal, now open, and the closing scenes of time under the seventh trumpet, which must speedily come. Then the third and last wo is experienced: and while the men of earth are crying that the great day of God's wrath is come, the Gentile kingdoms are passed over to him whose right it is to reign." It is time of the dead that they should be judged, the epoch for rewarding all—the prophets, the saints and them that fear God, small and great, and also of those that corrupt the earth, who are then and there destroyed.

The foregoing scriptures are like a survey stake which has been driven at the right point, and if in our location of events which we may conclude are yet future we find it necessary to

REMOVE THE LANDMARKS

which the Master has established, so as to make more room, or to qualify, or modify his declarations so as to admit of *our* position, will it not be wisdom to conclude that such a position is a mistaken one? that Jesus must be true, though it proves every man a liar?

Those who claim the world's conversion find it necessary to remove the tares from the field, to convert all the tribes of earth before Christ returns; and thus when the Son of man appears in the clouds; instead of mourning they would rejoice. Instead of the wicked doing wickedly and remaining ignorant of God's word, and Christ coming on them as a theif, they will become wise, and will, therefore, understand his word and be ready to welcome him. The scoffers who were to come asking—"Where is the promise of his coming?" are also to be converted, and thus would be waiting for Jesus to return as the millenium closed.

If the Jews are to be restored, according to any of the many theories of such a restoration that are presented in this day, this restoration must take place before all nations, *the Jew not excepted*, are gathered before the King of glory and seperated into two classes, when *every man*, the Jew not excepted, will be rewarded according to his work.

If the Man of Sin is yet to appear and persecute and wage war against the followers of Christ, he must do this work previous to the time that Jesus appears and destroys him with the brightness of his coming.

We understand, then, that when the seventh trumpet sounds, the lease of this world to the powers that be will expire and that Jesus will then break them with a

ROD OF IRON

and dash them in pieces like a potter's vessel (Ps. 2: 9), having first separated from them the Bride who is made ready for the marriage supper of the Lamb. (Dan. 2: 34, 35.) The stone will smite the prophetic image on the feet, accomplishing its utter destruction, and then become a great mountain and fill the entire earth. There shall be no more curse. Satan's head is crushed, and that lake of fire which is the second death will have engulfed all that pertains to mortality, corruption, and sin. For previous to the new earth state, the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. After this we according to his promise look for renewed heavens and earth, wherein the righteous shall dwell. (2 Pet. 3.) "The righteous shall inherit the land and dwell therein forever: when the wicked are cut off, thou shalt see it." (Ps. 37: 34.)

It may be queried—"Is all this work to be accomplished in a moment of time? Are the objects of Christ's second coming to be effected instantaneously? It might be answered, that he who in the beginning, said "Let there be light, and there was light," could as easily perform this work in a moment as in a thousand years, if he had so declared: but I do not understand this to be his purpose. Time will doubtless be necessary to perform the work of restitution; but the actual length of the process is nowhere recorded.

In conclusion, the objects of Christ's second coming may be summed up under the following general heads: (1) The resurrection of the dead, both the just and the unjust. (2) The judgment, at which the eternal destiny of the human family is manifested. (3) The rewarding of the righteous with the gift of God, eternal life; and the payment to the sinner of his wages, which is hopeless death. (4) The purification of the earth by fire.

Beloved, seeing ye look for such things, be diligent, that you may be found of him in peace, without spot and blameless.
EDWIN T. HIMES.

Don't Croak.

No, no, friend reader, whatever weak and unmanly things you do, *don't croak.* Its a bad habit, a useless habit, a pernicious habit, and, in a period like the present, positively sinful. If times are hard, croaking won't better them. If business is dull, work the harder, and smile the more. Your neighbors will thank you for it, your wife will thank you for it, and your children will thank you for it. It is impossible to ruin a man who works hard, is always cheerful *and won't believe himself ruined.* If a man imagines every straw that lies in his way an impassible barrier, or, when his path becomes really difficult, sits down on the nearest curbstone, and goes to blubbering over his "bad luck," instead of exerting himself bravely, and cheerfully to surmount the obstacle and change the "luck," he cannot of course expect to succeed, Such a man not only fails himself, but discourages his neighbors, and helps to pull them down. Croaking is as contagious as the measles, and twice as destructive to manly vigor and health. No man has any more right to introduce the one malady than the other. Society instinctively shuns a sour face, and always feels kindly towards a pleasant one, and society is right. *Cave Canem—Beware of the Croaker.—Sel.*

NATURE teaches us that the mind of man is dependent not only upon the formation of his brain and nervous system, but its vigor is dependent upon his physical health and condition; his mentality increases until he reaches his prime, and then declines as he grows old, with age, and his physical powers become feeble. Again, if this be true, with the death of the physical organism the mind would perish. Nature here supports and coincides with the Bible. Another proof is found in the following: An officer of the British Navy, at the Battle of Trafalgar, was bringing his ship into line of battle, when a ball from the enemy's cannon struck the bulwarks of his ship, and a splinter struck the officer on the head, produced a concussion upon his brain and he fell unconscious upon the deck, and so remained for two years; when his ship returned to England, the surgeons of the marine hospital trepanned him, and removed the fractured portion of his skull, and relieved the brain from pressure, and the first words that he uttered was "Fire," the order that he was in the act of issuing to his gunners at the time of his injury; showing that his mind had been at complete rest all that time. He could not realize that he had ever had a single thought during those two years.

Now, if an injury could thus suspend the action of his mentality, would not the destruction of his brain have destoyed his mind as completely as it would have destroyed his physical organism? *—Cor. Memphis (Mo.) Conservative.*

In a review of Mr. A. R. Wallace's recent works on the "Theory of Natural Selection," the Nation says: "It is not a little singular that within a year two of the greatest thinkers of the day, who have gone furthest on the road which is generally believed to lead inevitably to atheism, have in all earnestness, and in the true scientific spirit, declared that their studies have given them the abiding conviction that there is beyond this range of physical events an intellectual guiding force. Our author believes that all force is 'will-force,' —the will of a Supreme Intelligent; and Julius Robert Meyer, who carried the idea of a correlation of forces to that point where the short-sighted believed he had left nothing but machinery in the universe, has declared that beyond all these phenomena must lie the Infinite Mind, and that his work, so far from sapping, has only strengthened the foundations of religion."

The greatest curse to ordinary Christians would be to relieve them at once of all earthly cares.

There are two reasons why some people don't mind their own business. One is that they haven't any business, and the second that they have no mind.

EDITORIAL GLEANINGS.

One of the few Adventists in Virginia has recently died—Br. S Stickley We trust others will be raised up to more than fill his place, and aid Br. Mowrey. ——A Baptist minister in Arkansas who has seen a copy of THE TIMES, writes for it. He says, "I am 70 years old, every day looking for the *parousia* of Jesus. I preach that doctrine to three churches, though other preachers around me deny it. They quote such men as Andrew Fuller, on the Millennium, and think they are strongly fortified. I shall want a few tracts and specimens of your paper." We send them to you, Br. Prine, and rejoice that you prefer *the Bible* teaching above all authority for faith. ——We learn that Brn. Geo. Thomson and Graves have held a successful series of meetings in Fisher Valley, Wis. Some 19 have enlisted in the cause of Christ. A church is to be organized.——Br. Adrian [illegible] closed a protracted meeting at Cross Plains, Wis. Three were baptised, and some led to adopt our views.——We think our "Correspondence" page furnishes a rich feast in this paper, as it has for several weeks past; and we have more good "letters and extracts" for next week.——Good news comes to us from Portland, Me. The work of God has been revived, backsliders have returned, husbands, wives, children, the old and the young, have been brought to Christ, in a saving knowledge and belief of the truth. The good work goes on. Br. York, the pastor, baptised twenty at one time—a blessed sight.——God does not forget the *little* churches. Br. Chase writes that the little band at Cainville was greatly refreshed by a recent visit from Br. George Howard. Glad to hear he is in the field. We need all the laborers.——Br Wm. Branch is laboring in Eastern Michigan.——We hear that Eld. G. M. Lyon is once more roused from his lair by our preachers in Eastern Michigan. He backed out of one discussion, but now declares the Adventists must be put down. At Davisville he called us "Infidels, Deists, Atheists, Simple-minded people, (!) Wolves in sheep's clothing," false prophets, said we had the mark of the beast, were deceivers, and children of the devil; and before another audience, in another neighborhood, denounced us as "*Hellhounds of damnation!*" Br. Wright replied in a very different strain, and, we doubt not, the people could appreciate the difference in the two styles of preaching.——Br. Preston baptised four at Windfall, Ind., a few days since, two of whom subscribed for THE TIMES last summer, at his former visit, that they might learn more of "this way," called (though it is not) heresy. ——Br. C. Hosmer and Br. Slater, formerly a Catholic, and one sister, were baptised a few Sundays since in the Genesee River, Rochester, by Br. McCulloch Br. Hosmer can hardly find words to express his delight in finding the truth, and enjoyment in the society of a people looking for the Lord. Papers, tracts, and personal conversation were the means of his conversion.——At latest accounts Br Geo Storrs' health was slowly improving, under the care of a hygienic, or "water cure" physician

THE

ADVENT CHRISTIAN

TIMES,

A large, neat, eight-page weekly paper, thoroughly devoted to the advancement of the cause of Christ by the faithful advocacy, defence and dissemination of what is called *Advent doctrine.*

EDITED BY

JOSHUA V. HIMES.

THE TIMES contains, weekly, matter expository, exegetical, illustrative, practical; including communications, selections and original matter, with letters from those of like precious faith in all parts of the country, the news of the body, and a faithful digest of the news of the world bearing upon the signs of the times; with news of the progress of our cause in different parts, and also news of what our *opponents* are saying and doing, with expositions and refutations of their arguments; articles on prophecy; notices of current and useful literature; short sermons; a column or more for the children; choice bits of poetry—in short matter enough in every number to make a good sized book, and all furnished for only FOUR CENTS A WEEK, or $2 a year. No paper of its class furnishes so much reading matter, even when a greater price is charged.

The paper has been very useful in the past, and can be made more so by extending its circulation. To our friends who are working faithfully for this end, we make the following offer: We will send

THE TIMES, POST-PAID,

to any address in the United States or Canada, *on trial*

FOR THREE MONTHS,

for 35c. For *one dollar*, we will send THE TIMES to any three persons, three months, post-paid; and any larger number at the same rate.

Who will take advantage of this liberal offer, to introduce THE TIMES in a village, neighborhood, a church For

TEN DOLLARS

you can send a live Advent paper to

THIRTY PERSONS,

or into thirty families, post-paid, for three months. Could it fail to do good? Five dollars will pay for fifteen copies; and one dollar for three.

We make this liberal offer solely to introduce the paper in new fields and localities.

Will the ministry please publish it to their congregations?

Will our friends please tell it to their friends.

Will you who love the cause and wish THE TIMES to prosper, pay for 3, 5, 10, 50, or 100 copies, on these liberal terms We have now 300 names, of partially interested persons, among whom we could obtain

FORTY PERMANENT SUBSCRIBERS,

perhaps more, could we send them the paper free for three months.

Who will send at once? Send in the names, with 11⅔ cents for each name, and (if you give the P. O. address plainly) we will guarantee the delivery of thirteen numbers of THE TIMES, free of postage, to each one of them.

Three thousand three months subscribers on this plan, will give us a large and permanent addition to our list.

Address JOSHUA V. HIMES,
Buchanan Mich

Correspondence.

From Josiah Bowerman, Harrison Co., Iowa.

I am your brother in the faith of the speedy coming of Jesus, in power and great glory. Behold he comes quickly, and his reward is with him, to give to every one as his work shall be. I pray God to give us grace to hold out and be faithful to the end. Neither hight nor depth, things present or things to come, shall be able to separate us from the love of God, which is Christ Jesus, our Lord. At the time appointed the end shall be. Jesus will soon introduce the new earth state, where all will be joy and peace without end.

From T. W. Richardt, Eau Claire Co., Wis.

As a church we are still a happy praying band, patiently waiting for Christ. He is precious to us now in these dark and troublesome times, and while we see the professed followers of Jesus (many of them) clinging to the vanities of this sinful age, we are trying to be diligent that we may be found of him in peace. Br. Turner is now laboring here and in the surrounding country, and is encouraging saints and warning sinners. I am much impressed with the responsibilities that rest upon us as a people to proclaim the common salvation to all, that they may be saved without money and without price. I feel a settled conviction that time is short and that it is necessary we should heed our Savior's oft-repeated command, *Watch!* at the present time. We are most assuredly in the perils of the last days, the "quickly" time, the hurrying to and fro. We are living in a grand and awful time. We see the Man of Sin stripped of his power and awaiting his doom. We see the Mohammedan power trembling on the brink of destruction. We see the perplexity of the nations, and the still further preparations for war. We see signs in the heavens, and men's hearts failing them for fear. In our intercourse with mankind we see and hear forebodings of coming changes, and the world is at a loss what to expect, but try to flatter themselves that there are better days coming. We hear ministers preaching peace and safety, we see wickedness around us on every hand, in short, commotions everywhere, under the earth, on the earth, and in the heavens.

But we have trusted in Jesus, we believe him, we know he is true, we have a witness within us, and we learn from that Blessed Word. We there see the world pictured in prophecy, and read the particulars of our Savior's birth, sufferings and death, and see every iota fulfilled in the exact time and manner. And by it we may know just where we are. Now is the time to read, to pray for wisdom, to ask for assistance to believe more fully, to wrestle in prayer, to launch out from the world *wholly*, at any sacrifice, and show our faith in Jesus and his word as Abraham did when he wandered a pilgrim and stranger on the earth. Brethren, let us watch, let us exhort one another to love and good works, let the strong bear with the infirmities of the weak, let us love one another with a pure heart fervently. Jesus is soon coming, our warfare will be ended, our trials and toils will cease forever. There will be a happy meeting by and by.

From Samuel Ayres, Worcester, Mass.

We had our usual quarterly meeting of the church last eve. for the choice of officers for the coming year, and other business. All passed off well, and we gave an unanimous vote to invite Br. S. G. Mathewson to be our preacher for the coming year, or after April first. We very much need some good judicious man amongst us. I pray the Lord to send us one after his own heart. We think we could not all unite on any other one, as on the one signified by the vote of the church.

There seems to be a waking up among us to love and care more for the young. I fear one reason why our children care so little about our meetings is our lack of a pastor in our midst, to look after them, as well as their parents. Children like good order in church, whether they like to submit at home or not. I have noticed that when a church is all the time engaged in the deep things of God, searching prophecies and mysteries, the children soon lose their interest, and want to go to other churches, and are very willing to attend their Sunday schools, because of the particular interest taken to make the school pleasant for them. I am happy to say, however, that we have a very good Sunday school, and on the increase in both numbers and interest, under the faithful charge of Br. J. Giddings. But this may be even yet improved. May God hasten the time.

From John R. Turner, Madison Co., Mo.

Thanks to you and Br. Rosebraugh of Ark., for the light on the Scriptures that I now have. I have been a member of the M. E. Church South since 1851, and always thought that the soul was immortal, and the wicked would suffer alway in a lake of fire; but your views have given me light and satisfaction. Where it was dark and mysterious before, I now have light. If ever you come to this part of the world inquire for me, for I would be glad to see you, or any of the brethren of the same faith.

From Y. Higgins, St. Catherine, Mo

I have just returned from a tour in which I was accompanied by Br. J. C. Malloy, who is a faithful minister of the word, and feels toward his Baptist brethren as Br. Collins does toward the Methodists, and desires them to give him an opportunity to present a reason for his hope before them in public. But this they will not do. They prefer to keep away, and impeach the truth at times and places where and when there is no one present to defend it. Their theology will not bear weighing in the balance of truth, for it would be found wanting.

We have kindly invited all persons who think we are in error in preaching the speedy coming of the Lord to give eternal life to all his children, and to *destroy* those that corrupt the earth, to take the word of God and show us where we are wrong, and we will be glad of sound instruction. I have had to contend earnestly for the faith since I came to this State, but only twice in public discussion. The first was with a Universalist. The question was—"Do reason and revelation teach that man has by creation an immortal soul?" The doctor affirmed, and agreed to continue the discussion one week. After running out of reason, scripture, ghosts and spirit-rappings, on the *third* day he left, with a plea that he must attend a court. Thus God's truth triumphed.

The second discussion was with a Baptist minister, also on the immortality question, including the intermediate state and doom of the wicked. He affirmed the generally received views on all these points, and agreed to continue the debate as long as the parties should mutually agree. He used up all his Baptist arguments the first day. The second he applied to Alex. Campbell (though he had been a vigorous opposer of Campbellism); but this did not help him. On the morning of the third day, he notified us that he could continue the discussion no longer, on account of sickness. But the next day he went to a log rolling, thus giving evidence that it was "the inner man," or ghost, that was sick, and unable to stand before God's eternal truth.

These discussions had a salutary effect, and many were led to search the Scriptures.

I have corresponded with the boasting W. R. Davenport, whose letter you gave in THE TIMES. Up to this time I have not succeeded in getting a favorable answer, although I have even offered to come to his place and accommodate him with a discussion, if he and his friends would reasonably compensate me for my time spent and expenses. Notwithstanding his boasting that he could meet any man in the State, he does not want me to come to his place. Perhaps he has whipped himself out by reading God's Word. He might easily do that.

I have organized four Advent Christian churches the past year. We hope to organize a State Conference next spring.

From Thomas W. Jay, La Crosse Co., Wis.

I am one of the few in this place who are looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Our little band was organized by Eld. Hough, two years ago last February. Since then we have been visited by the zealots of the law, who told us we must keep the Seventh-day, or be lost. But, with few exceptions, we resolved to "stand fast in the liberty wherewith Christ hath made us free, and not to be entangled in the yoke of bondage." I thank God for his blessed Bible, and for the light now shining in the fulfillment of prophecy. Truly the nations are angry; and the time will soon come for the dead to be judged. May the Lord help us to live in that way that we may receive a crown of life that fadeth not away, and have our home, with all God's people in the earth made new.

From G. Y. Bryant, Wayne Co., Iowa.

I am glad that I ever got hold of a copy of THE TIMES. I had one given to me last spring. It set me to reading. It did not teach the doctrine I was used to. I went fifteen miles to hear Br. McCullock, and hearing him was convinced at once that I was wrong. I then signed for THE TIMES, and like it very well. I read it, and then lend it to my neighbors.

I have been preaching the doctrine in my weak way, but now feel more encouraged, since Br. Gibson's visit. My wife, self and four others united with the church. Br. Gibson said he would come back. If he does, there will be others to join. People are getting their eyes open, and they begin to look for the truth. I am tired of orthodox preaching. I will tell you how it looks to me. It is like *a pile of chain links.* It looks like a chain; but when you undertake to pick it up, it ain't a chain at all. Just so with their preaching. Examined in the light of the Bible, it falls to pieces.

From E. C. Dening, Cleveland, O.

Another year will soon be numbered with those that are past, and we are still pilgrims here, seeking a better home, where sorrow and tears are unknown, and the inhabitants will not say they are sick. I have been a firm believer in the second advent of our Lord and Savior for almost thirty years. Twenty-five years ago the Advent people were numerous here in Cleveland. Alas where are they now? I know but one brother and family, and they have adopted the reimmersion theory, and they want me to be rebaptised, but I have not so learned Christ. It is *the Spirit* of Christ I want to give me a part in the first resurrection.

Christ is the first resurrection, and we must have the Spirit of Christ or we are none of his. That Spirit will give us part in the first resurrection, and we will live and reign with Christ a thousand years. Thank God, Satan will be bound and shut up in prison. He cannot then afflict or deceive God's people. When the thousand years are expired, then he is loosed for a little season, and he is ready for another battle. So he goes out to gather his hosts and brings them up on the breadth of the earth. Who are they? I think they are those that fight against Christ when he comes; for we read in Jer. 25, "The slain of the Lord shall be at that day from one end of the earth even unto the other." I think they are the second resurection, and have their part in the lake that burns with fire and brimstone, which is the second death. Then the earth will have cast out her dead, and will no more cover her slain. Then we will have the new earth with all its Eden beauty, and the glory of God will cover the earth as the waters cover the sea.

Oh! I pray God to keep us all in the unity of the Spirit, in the bond of peace, that we may have a part in the first resurrection; on such the second death hath no power. The Spirit of Christ makes our afflictions light. Sorrow may endure for a night, but joy and gladness come in the morning. I hope then to meet all my brothers and sisters in Christ, that I have never seen, yet love them with an everlasting love.

From W. C. Hicks, Marlett, Mich.

I was surprised on reading, in THE TIMES, Br. Wright's letter concerning my case, but, bless the Lord, I hope he has done more than that for me. I trust he has written my name in the Lamb's Book of Life. I feel the Lord is no respecter of persons, and I know my dear Savior died that through him I, even I might live. Brn. Wright and Durand have done a great deal of good here, though they had to work against a good deal of opposition. But the truth will prevail; and I bless the Lord that he in his all-wise providence directed their footsteps to this quarter of his vine-yard. And I know others feel thankful besides me; and as we go on our way rejoicing we are willing to work to propagate the glad tidings of the personal coming of our Lord Jesus Christ to reign on this earth. On last Wednesday evening, after prayer meeting, we resolved ourselves into a Mission Society, and proceeded to raise a tract fund; and if the Lord tarries yet a little while, we hope with his blessing to be able to do much good here yet. Pray for me, brethren, that I may remain steadfast to the end, and with you enter abundantly into the everlasting kingdom prepared for all those that love and fear the Lord.

From Z. B. Cases, Franklin, Maine.

I left home Nov. 28, and walked (for I have no other way to go) some ten miles, and preached in the evening to a good audience at Gouldsboro. This is a pleasant place on the eastern coast of Maine. The truth had a good effect on the minds of the people. Many wanted to hear more; but ours is a flying message, and I had to go on. Next day walked six miles to Winter Harbor. Preached in the evening at the Masonic Hall. Consented to stop and speak the next evening. Subject: "What is man?" Oh! how God's truth shines out beside error. We felt God present by his Holy Spirit. The people here have no preaching except occasionally the fable of man's immortality, of which some have become sick. I labored to present God's truth, and believe I shall see a glorious result.

Dec. 1. To-day we entered upon the last month of the year. How our time flies. Jesus will soon come, yes, *very soon.* I walked three miles today through snow and slosh to B. Harbor, and preached the word (as Paul gave the charge to Timothy) to a full house. This is a hard place. Tom Payne has some converts here. I visited one poor old sick man, over eighty years of age. He is a lost man. Nothing but the power of God can save him. O wretched man! No God, no hope. I have never in all my life found so hard a case, one who was so calm in all his conversation. He would talk all day, and his strongest argument was, no future for the human race.

Dec. 3, I walked three miles to Prospect Harbor. Found a good home at Br. Bickford's. Here we had a heavenly time. Six spoke in favor of God's truth, and one found Jesus.

Lord's day, Dec. 4, had a good time in the Lord at West Goldsboro. This is a hard place. The people seem to think they are good enough, and have no need of Christ. The devil is seeking whom he may devour, knowing his time is short. Here we found a nice hall, and some were anxious to hear the joyful tidings of salvation. Trust some prejudice gave way. Some were anxious to hear more,

Dec. 6, find myself sick with a bad cold and unfit for public service; but God has been with me when all others seemed to forsake. Praise his holy name. He has promised never to leave nor forsake us. Let us trust him and go forward in his name, that we may be the feeble instruments in his hand of saving some, at least, in the day of rejoicing.

From M. E. Hawley, Fillmore Co., Minn.

I have been a Methodist for fifteen years, and have followed my blessed Redeemer in that time. But last year I got to be an Adventist. There are only two of us here—myself and Br. Organ. He was a class-leader for about twenty years. But about two years since he got to reading THE TIMES, and now he loves the Advent doctrine. He lent me THE TIMES to read, and as a result *I* am an Adventist, too. We are despised by all. When Br. Organ got to believe the doctrine, he spoke of it in class, and then they put him out, and put another man in his place. He then tried to preach to them, but they would not listen to hear him. We have a preacher here who teaches eternal hell-fire, and that the world will soon all be converted to Christ. But I cannot believe it, for Christ himself said the wheat and tares should grow together until the harvest, and the harvest is the end of the world, when the blessed Savior comes again.

Five years ago I buried four lovely children. When they died, I thought they went right to heaven. Oh, how blind I was! My dear children are not in heaven, but asleep in Jesus. At the morning of the resurrection, when Jesus comes, and I think it will be soon, *then* I shall see them.

Conference Minutes

Conference Secretaries will please make their reports as interesting as possible. This can be done by making them condensed and pointed, and by omitting all statements of mere forms

Report of the New York Adv. Chris. Conference, Dec. 1st to 4th, 1870.

The second quarterly meeting of this conference, for the year, was held with the A. C. Church in Honeoye, N. Y. The central and western portions of the State were well represented, and one of the best meetings enjoyed ever attended by the writer. In the absence of others, the opening discourse on Thursday evening was given by that worthy veteran in the cause, Vice President Cogswell, whose ever-readiness to stand in the gaps, speaks a Christian desire to "guide the ship aright."

Friday, A. M. The first business meeting was called to order by the Vice President, and Br. Warren Hobbs chosen Secretary *pro tem.* The subject of the Tent enterprise was discussed at some length. The following committee were appointed to prepare resolutions: B. C. Simonds, A. C. Newell, and W. J. Hobbs. Failing to make such connections as were expected, the President, Secretary, and others, arrived only in time for the p. m. meeting, when we listened to an earnest discourse from Br. W. E. White, of the Chris. Conf. Text Dan. 12:4. After which a business meeting was held, the President in the chair. S. H. Withington, O. B. Brown, and W. E. Brown were appointed a Devotional Committee.

The regular order was suspended, and the subject of circuit preaching made the special order of the hour, occupying the time to adjournment. At six came together for prayer and social meeting. Quite a large number of brethren and sisters zealous for the coming of Jesus were present, and we have seldom enjoyed so rich a feast; glorious seemed not too expressive an adjective for the occasion—our joy was full. While there was no undue excitement in prayer, song, or exhortation, there was such a calm and holy trust in God manifested; such an abiding purpose to serve him; such a willingness to testify of his goodness; such a love for Jesus and his coming, and for one another,—oh! it caused apostolic hearts to "burn within;" whose words (and they are "written") are.

"Lo, I am with you alway, even to the end of the world."

Preaching services throughout the session were preceded by meetings of this character; all excellent, and perhaps as highly interesting and profitable to others, as this first to the Secretary; but space cannot be taken to report further. We only wish the world *en masse* could have beheld our joy. After this meeting Br. W. A. Fenn preached from the words of the angels: "Come see the place where the Lord lay."

Saturday, a. m. Business meeting opened at nine. Prayer by Br. M. R. Miles. Song—"In expectation sweet."

REPORTS.

Delegates (and Mission Fund): A. Wiley, Springwater $10; P. M. Grinnell, East Shelby, $5; O. B. Brown, Honeove Flats $8.10; B F. Brownell, Brockport $5; E. A. Rowe Darien $6; A. Gates, Fremont $2.66; R. C, Brown, South Buttler $4.75; Dansville, $4.55; Lockport $12; Isolated Brethren: S. Gove, Fairport $3; —Thayer, Castile; E. Kingsworth, Marion. Preachers: B. P. Stevens, W. T. Fenn, D. Cogswell, C. P. Greenman, M. R. Miles, W. J. Hobbs, and A. C. Newell J. H. Whitmore Brn. L'Allen, H.H. Brown W. Vreeland, W Ingmire, W. E. White, and E. Barron, were present, but there was not time for more reports.

VISITING COMMITTEE.

The following resolutions passed unanimously: *Resolved*, (1) That a committee of three be appointed to visit all A. C. churches and societies in the State for the purpose of perfecting plans, if possible, for *circuit preaching*. (2) that the committee (viz., M. R. Miles W. A. Fenn and J. H. Whitmore), be instructed to advertise their visits, and report their success at the next quarterly meeting. (3) That the expenses not met by the churches visited, voluntarily, if presented to treasurer next session, shall be paid from the conference treasury. (4) That the Board of Trustees be authorized and requested to sell the old "mission tent" before the next quarterly meeting. (5.) That the above visiting committee be instructed to see to the appointment of an efficient person in each place visited to solicit and hold funds for the purchase of a new State Mission Tent (to be put into the field early the coming season, if the time permit), said funds to be sent by delegate or otherwise to conference at the next session. Adjourned till afternoon services.

2 p. m. Prayer by Br. Warren Vreeland. Song:

"'Tis the very same Jesus."

Sermon by Br. A. C. Newell, from 1 Cor. 15: 12-15. Br. N. had a good audience, and we a good discourse; after which in business session several invitations for conferences were urged, and thus decided: Next quarterly meeting to be held with the A. C. church in Rockport, Br. J. H. Whitmore being requested to make the opening address; the next annual meeting assigned to East Shelby, Orleans Co., early in June.

Treasurer's Report: [This not having been passed to the Secretary's table at the time, was forgotten, and is given from memory.] Paid D. Cogswell for tracts for mission tent, $14. Paid B. P. Stevens for tracts for "The Lord's Tent," $20. On hand, $30. Received to-day from delegates, $61.06. Total, $91.06.

Evening. After a spirited social meeting, a large and attentive audience listened to Br. J. H. Whitmore, discoursing from Luke 23: 42-43, and taking a glance in closing at the perplexed condition of the nations.

Sunday, a. m. At nine o'clock enjoyed a very excellent season at love-feast. Prayer by Br. Hobbs; sermon by Br. Fenn, from 1 John 5: 9-11. Br. Warren Freeland was then formally introduced and recommended for ordination, which ceremony was proceeded with in the usual manner. Prayer by Br. Cogswell; Charge by Br. Fenn; Right hand of Fellowship by Br Whitmore.

2 p. m. After prayer by Br. C. P Greenman, Br. B. P. Stevens gave a timely discourse upon this interesting *symbolic* prophecy: "The beast that thou sawest was, and is not; and shall ascend out of THE *bottomless pit*, and go into perdition." [But for burdening the report, the Secretary would like to note, in order, the points made. And yet another consideration, that all would not endorse the inevitable results of the "summing up;" a proper deference to their feelings makes it a pleasure even to forego a pleasure. He ventures a prayer, however, for the "Spirit" and for "truth"—O Lord, give them us.]

Evening. At an early hour another large congregation assembled and enjoyed the hour which was well filled up with earnest prayers, stirring exhortations, cheering songs, and simple, loving testimonies for Jesus. It is hardly possible but that many left that hall firmly resolved to be better men and women; more consecrated to God; better scholars in his school; more conversant with his word; more godly, watchful, prayerful, patient; more worthy of Jesus' "well done." Then after prayer by Br. Wm. Ingmire, Br. M. R. Miles gave a touching discourse from the text—"As it was in the days of Noah, so shall it be," etc The Lord's Supper was then celebrated, and a large number united to "show forth the Lord's death till he come."

At the close of the afternoon service, Br. E. Barron stated his convictions of duty, and received, by vote, an unordained minister's license, and recommendations to the church. Br. E. A. Rowe received certificate and recommendation as colporteur, and Br. Warren Vreeland certificate of ordination. A vote of thanks was tendered the good friends of Honeoyke for kind entertainment. Adjourned to meet (D. V.) in Brockport, Thursday eve. March 2, 1871.

It is evident the prospects of the cause we love and represent were never brighter in this State. Brn., encourage your Visiting Committee. WM. E. BROWN, Sec'y.

The General Western Conference.

At the next session of this Conference the following questions will be brought up for discussion:

1. The heathen theory of future life.
2. The Jewish theory of future life.
3. The Bible theory of future life,
4. Church government.
5. Church order.
6. Redemption.
7. The Restitution.
8. Future Retribution.
9. The proof of Jesus' Messiahship.
10. Why preach the coming of the Lord near?
11. Should we be a distinct people?
12. Signs of the times, and the periods.
13. The ancient and modern theories of a resurrection.
14. The future home of the saints.
15. The various theories of immortality.
16. What is the soul and spirit of man?

The meeting will probably be held sometime in February. Time and place are yet to be arranged. Any who can attend will please select one or more of the above topics, as subject for essays to read at the Conference. Thirty minutes will be allowed for the reading of each essay. Those who choose topics will please signify their selection to Eld. Wm. Sheldon, Brodhead, Wis., by letter.

J. V. HIMES, President.

WM. SHELDON, Secretary. tf

An exchange remarks that many a child sings, "I want to be an angel," who would be much more satisfactory to his friends if he wanted to be a good boy.

Married.

FOUCH-FREDLINE. In the M. E. Church at Windfall, Ind., on the evening of Dec. 25, by Eld. J. R. Preston, Mr. B M. Fouch and Miss Mary Fredline, both of Windfall.

ROZEE-ROGERS. In Salem, Mass., Dec. 25, by Eld C. E. Barnes, Mr. James Rozee of London, Eng., and Miss Maggie Rogers of Yarmouth, N. S.

CONNER-MOHR. In Coffin's Grove, Iowa, Dec. 18, 1870, by Eld. H. H Janes, Mr. Isaac V. Conner and Miss Nancy C. Mohr, both of Coffin's Grove.

Obituary.

ROGERS. Mr. John Rogers, a citizen of Boston, Mass., for over half a century, died at his residence, Poplar Court, Dec. 19, aged 88 years and 10 months.

Thus we are called upon to witness the removal of one of the old patriarchs, ripe in years, ripe in experience, and well remembered by a large circle of friends and many who received tokens of his charity. A man of remarkable industry, perseverance and business tact, whose motto was, "My word is my bond." In fact an honest man, who was faithful in the performance of all his duties. His aged partner keenly feels her loss. Although deeply afflicted with loss of sight, his kindness has well provided for all that she can enjoy till she meets him on the other shore.

Sr. Rogers writes: "I am now a lonely widow, yet I hear a voice saying, 'Thy Maker is thine husband;' and even so, more than all in him I find. He is more precious to me than ever. Blessed be his holy name. I rejoice to read in your paper that your health is improved and you have had successful treatment of that cancer. In this also we can glorify God.

QUIGGLE. In Mendora, Wis., July 20, 1870, James Quiggle, in the 71st year of his age.

He had been a member of the Methodist denomination for many years prior to his embracing the Advent faith; but being a Bible student, he became somewhat puzzled and even skeptical through the preaching and theology of the day, it being so contradictory to the teaching of the scriptures as he read them. On hearing the Adventists and their interpretation of the scriptures, he immediately embraced their views, and became identified with them, and was ever a consistent and intelligent defender of the faith, and a holy and exemplary Christian. The writer preached his funeral sermon in Mendora from Job 14: 12—the text having been selected by Br. Quiggle during his last sickness. A large concourse of his fellow citizens followed him to his resting place. His widow, with several children, survive him, and sorrow, but not without hope. The church mourns the loss of one of its most devoted and worthy members. "The memory of the just is blessed." O. R. FASSETT.

CONLEY. Killed, Dec. 14, 1870, Br. George W. Conley, aged 27 years, 4 months and 8 days.

He was a son of Eld. R. Conley, a Methodist Episcopal minister of Watertown, Iowa. George and his family came from Nebraska to see his mother, who died a short time ago. With a company of hunters he went to Wisconsin, 150 miles from here; and one of the number in shooting at a deer shot him in the side. He lived eight hours; chose the text, and the writer to preach. He was brought home the 23d, and was buried the 26th. Services in the M. E. church at Floyd. They attended the first camp meeting held at New Hartford. We tried to comfort the mourners from the text of his choice—Job 19: 25, 26, which they much needed in their hour of trial. PETER S. W. DAYO.

Book Notices, Etc.

We are indebted to Rev. J. O. M. Hewitt for a copy of the minutes of the Wisconsin Baptist Anniversaries.

THE PRISM is a finely illustrated quarterly journal issued by Horton & Leonard of Chicago. No finer printing can be done anywhere.

"Our Dumb Animals" is a little monthly paper, pleading for those who cannot speak, at least in human language, for themselves. It does its work nobly and should be sustained. Published at $1 a year. Address Geo. T. Angell, 46 Washington street, Boston, Mass.

The Swedenborgians are doing a great deal for the dissemination of their doctrine by the distribution of tracts. They publish a Letter Series of 28 tracts at 25c., and a series of 22 larger tracts containing from 8 to 40 pp. for 60c. Specimens sent for 5c. Address E. H. SWINNEY, 20 Cooper Union, New York city.

THE BRIGHT SIDE is the name of a weekly paper for the children published by the BRIGHT SIDE COMPANY, of Chicago. Several of our young friends to whom we have shown it, pronounce it to be an excellent paper, one that they like first rate. It is published at $1 a year. The Semi-monthly edition is $1.00 a year. ONE CENT will secure a package of samples. Send, and after reading you can judge for yourselves.

Mr. H. A. Ford is the able, and, also, efficient Superintendent of the public schools in this corner of Michigan. He has established at Niles a monthly devoted to educational interests, called THE MICHIGAN TEACHER. The copies we have seen are of a character to enable us to recommend the periodical to teachers. It is, as its title page declares, "devoted to Educational Intelligence, to the practical work of the school-room, and the Philosophy of Education." $1.50 a year. Single copies, 15c.

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especial in that department which becomes her so well, Christian charity.

Published at Concord, N. H., by the Women's Christian Association.

Mrs. T. F. Sargent Editor, assisted by Mrs. E. S. Jennings, Mrs. H. B. Hastings, and others.

TERMS: Single copies, $1 a year. 50c for six months. Ten copies to one address, $7.50. Address Mrs. T. F. Sargent, Box 426, Concord, N. H.

N. B. NEW SUBSCRIBERS to both papers, will receive the TIMES (weekly) and Woman and Her Works (monthly), for $2.25 a year. Six months for $1.15. tf

Railway Time Table.

Great Western Railway.

Trains leave Windsor (G. W. R. time, which is 18 minutes faster than Detroit time), as follows:

Atlantic Express, daily	4:30 a. m.
Day Express. (Daily, Sundays excepted)	8:30 a. m.
Detroit Express. (Daily, except Saturdays and Sundays)	6:45 p. m.
New York Express. (Daily, Sundays excepted)	8:10 p. m.

The Railway Ferry leaves Detroit, Detroit time from foot of Tenth street at 4 a. m., foot of Brush street at 8 a. m., 5:50 p. m., and 6:30 p. m., foot of Third street at 7:30 a. m., 6 p. m., and 8:10 p. m.

Trains arrive at Windsor at 6:30 a. m., 7:30 a. m. 5:15 p. m., and 8:45 p. m.

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt, Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1870.

Michigan Central Railway.

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station, will leave as follows:

TRAINS WESTWARD.

Mail,* daily except Sundays	4:27 p. m
Accommodation,† daily except Sundays	7:40 a. m
Pacific express,‡ Sundays only	4:50 a. m
Way Freight, daily except Sunday	1:05 p. m

TRAINS EASTWARD.

Mail,‡ daily except Sundays	9:30 p m.
Accommodation,§ daily except Sundays	7:43 p. m.
Atlantic Express,¶ Sundays only	8:16 p. m.
Way Freight, daily except Sundays	8:30 a. m.

H. E. SARGENT, General Superintendent.

*Leaves Detroit 6:30 a. m. Arrives at Chicago 8:00 p. m.

†Leaves Kalamazoo 5:30 a. m. Arrives at Chicago 11:30 m.

‡Leaves Detroit 9 p. m. Arrives at Chicago 7:10 a. m.

‡Leaves Chicago 5:00 a. m Arrives at Detroit 5:40 p. m.

§Leaves Chicago 4:30 p. m. Arrives at Kalamazoo 10:15 p. m.

¶Leaves Chicago 5:15 p m. Arrives at Detroit 3:45 a m.

Appointments.

The church in Buchanan have invited the General Conference to hold its next session in this place. If any other churches desire it, let them speak soon that the officers may arrange.

Those of you who wish my labors, will please write to me soon. Some have written at times when I could not go. If you still wish me to come, write and I will try and arrange with you. New fields are desirable. O. B. GIBSON.

WISCONSIN.

Castle Prairie, as Br. Thomas may appoint, Jan. 8.

Prairie du Sac, (no date) as Brn. Kunce and West may arrange. S. J. ADAMS.

Arena, Jan. 8, and onward as Brn. Meige and Thomas may arrange. GEO. THOMSON.

West Salem, Nov. 6, at 10:30 a. m., and at Burns in the eve. This appointment to continue every two weeks during the winter.

Avalanche, Nov. 13, at 10:30 a. m., and in Springville, in the eve. This to continue every four weeks during the winter.

Mendora, Nov. 27, at 10:30 a. m., and continue every four weeks, as above. P. W. HOUGH.

MINNESOTA.

The Ninth Annual Conference of the Advent Christian church at Minnesota will convene at Winona, Friday morning, Jan. 20, at 9 a. m.

Special attention is called to the following, to facilitate the business sessions:

1. The officers of the different Quarterly Conferences will prepare written reports of business transacted in their respective districts the past year, together with an account of money raised by quarterly and church collections.

2. As it is desired to make up the statistics of the Conference at this session, each church is requested to report its present membership, and the number added the present year.

3. Each church is entitled to one delegate for every eight members, and as business of special importance will be transacted, every church ought to be represented.

4. In case any of the preaching brethren are not able to attend they are specially requested to report by letter.

There will be a service on Thursday eve previous. Persons coming on the cars will be met at the depot by Brn. P. Ramer and A. A. Gilbert. Those coming with teams will call at either of their houses. EDWIN T. HIMES, Sec'y.

Br. Ramer informs me that the Advent Christian chapel at Winona is so far completed that it will be ready for the use of the Conference. It is built on Broadway, near the corner of Winona Street. He also says he will effect an arrangement with the Winona and St. Peter railroad so that brethren can come over that road at reduced rates. We can not state positively that the arrangement is now made, but before buying tickets on that road let the friends inquire for *excursion tickets to Conference at Winona.* E. T. H.

Providence permitting I will be with the church at Winona, Minn., Sunday, Jan. 15, and continue meetings till the Conference.

EDWIN T. HIMES.

The third Q. M. of the St. Paul District Minn. Conf. will be held at the school-house near Br. F. M. Libbey's, West St. Paul, commencing Friday eve, Jan. 6, to hold over the Sabbath. On the Sabbath the morning and afternoon services will be held with a short intermission between for refreshment, so that friends coming in with teams and desiring to return before night can have the privilege of enjoying two meetings.

E. T. HIMES, Sec'y.

IOWA.

The second Q. M. of the Deep Creek District of the Iowa A. C. Conference, will be held at Clinton, Iowa, as Br. Wilson may arrange, to commence Friday eve., Jan. 6, and hold over Sabbath. A general invitation is extended to *all*. Let the ministers, especially, be present. Come, one and all, with hearts full of the love of God, and thus be ready to work for God and man.

M. MULLETT, Sec'y.

A special meeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., commencing Dec. 29 eve., and holding over Lord's day. Object to fill vacancies caused by the withdrawal of Brn. Dutton and Dickinson from the Conference Board, and transact such other business as may be necessary under the circumstances. It is expected that all the churches that feel interested in the cause of Christ in this State will send delegates, and that all who feel to co-operate with us in working for the glory of God, will attend. All are invited. Come brethren, praying that peace and harmony may characterize our proceedings, and God be glorified.

JOB GILDERSLEEVE, President.

OHIO.

The Second Q. M. of the West Virginia and Southern Ohio A. C. Conference, Charleston District, will be held at Cabin Creek, Kanawha Co., the first Saturday and Sabbath in February, 1871. A protracted Meeting is to be held in connection with it. Brethren and sisters in the region are invited. ALBERT CHAMBERS, Sec'y.

MICHIGAN.

Hesperia, Mich., a three days meeting, commencing Friday, Jan. 13, and holding over Sunday. General attendance invited. Br. Bower and Br. Seymour are expected to attend

E. B. SCOTT,
D. WEAVER.

Berville, Mich., 10 a. m. Dec. 25, and once in two weeks.
Sharrard's S. H. same day at 2 p. m.
Locke S. H. 10 a. m. Dec. 18.
Capack S. H. 2 p. m. same day.
JULIA A. RHODES.

The first Q. M. of the A. C. Conference of West Virginia and Southern Ohio, Walton District, will be held with Mt. Pleasant church near Walton, the fourth Saturday and Sabbath in January, 1871. All are invited. S. P. WHITNEY.

ILLINOIS.

Galva, Ill., Friday eve, Jan. 13, as Br. N. Ronquist may arrange.
Milroy, Saturday eve, and over Sabbath.
C. W. SMITH.

Johnson's Grove, Ill., Sunday eve, Jan. 1.
Rochelle Conference, Jan. 4.
Afton, Sunday, Jan. 8, at 11 a. m.
S. H west of Kaneville, Kane Co., Jan. 13 to 14
Squaw Grove M. E. Church, Jan. 15, at 11 a. m.
Afton, Sunday, Jan. 22 at 11 a. m.
F. BURR.

Shockley's Hall, Rochelle, Ill., Sunday, Dec. 25, and once in four weeks thereafter till further notice. H. G. McCulloch.

The second Q. M. of the DeKalb District, Illinois Conference, will meet in Shockley's Hall, Rochelle, Ogle Co., Jan. 4, and continue over Lord's day. Arrangements will be made to continue the meetings should the interest demand. Preaching brethren residing in the District are especially invited to arrange their appointments so as to remain during the meeting. Let the brethren rally from Linnville, White Rock, South Grove, Mayfield, Genoa, DeKalb, Afton, Shabbona, Earl, Amboy, and all the region round about. Let the new year begin with a Pentecost, whose influence shall last through the year, or till the Master comes. H. G. MCCULLOCH, Sec'y.

INDIANA.

Brookston, White Co., Ind., Jan. 6. Will continue over Sunday as Br. Smelser may arrange.

Near Clark's Hill, Feb. 3. Will continue over Sunday, as Brn. Davis and Boyd may arrange.

E. C. ANDRUS.

Mud Creek S. H., 7 miles west of [illegible] Ind., protracted meeting, commencing [illegible] Br. Nafe may arrange, to continue as [illegible] demand. E. [illegible]

Windfall, Tipton Co., Ind [illegible] tinue several days as the interest [illegible] the Brn. see that all are ready [illegible] make all necessary arrangements [illegible] beforehand, so that we [illegible] success. Pray the Lord [illegible]

Spring Creek, [illegible]
Newburg [illegible]
Will go [illegible] ville, if [illegible]
Halway [illegible]

The third Q. M. of the [illegible] District [illegible] Advent Christian Conference [illegible] and B. W. Iowa [illegible] A general attendance is desired.

WEST VIRGINIA.

Parkersburg, W. Va., Thursday, [illegible] Barbour's Hall, Friday, [illegible]

A Critical Greek and English Concordance of the New Testament. Prepared by Charles F. Hudson, under the direction of H. L. Hastings. Revised and completed by Ezra Abbott, LL. D., Assistant Librarian of Harvard University. Pp. 510.

This is the first Greek and English Concordance ever prepared and published in America, and in many respects the most valuable ever published anywhere. It contains—

1. References to all places where every Greek word in the New Testament may be found—four or five constantly-recurring particles excepted.

2. All the English words and phrases by which these Greek words are rendered, both in the text and in the margin of the common version.

3. All the various readings derived from hundreds of ancient manuscripts, written before the discovery of printing, and embodied in the four best editions of the Greek New Testament—those of Griesbach, Lachmann, Tischendorf, and Tregelles—to which are added the confirmatory readings of the very ancient but recently-discovered Sinaitic Manuscript.

4. An index of English words, by means of which persons entirely unacquainted with the Greek language can find the original for any English word in any passage, and can trace and ascertain its usage and the manner of its translation throughout the entire New Testament, and can also detect any various readings occurring in the four critical editions above named.

It is prepared to supply the existing demand for a Greek Concordance so critical that it will present the latest results of sound textual investigation, and afford the most learned student valuable information which he can nowhere else so easily obtain; so simple that the mere English reader can use it with facility in his studies of the Word of God; so cheap that the multitude may purchase it by a trifling outlay; and so compact and portable that it may be made a constant companion of the traveler, the student, and the evangelist.

It leads the English reader to the Greek original and its various readings. It leads the Greek scholar to the common English translation. It saves space by omitting extended quotations, referring inquirers to the passages themselves for further information. It furnishes the Greek alphabet, with rules of pronunciation, which may be mastered by an hour's study, and thus obviates the necessity of an imperfect representation of the Greek words in the English characters. It classifies the passages where each Greek word occurs, reveals at a glance the number of ways in which it is translated in the New Testament, shows in what senses it is most frequently or more rarely used, exhibiting in their order, first the primary, and afterwards the several more remote senses of the different terms. It presents all the important various readings. It combines with these peculiarities a cheapness of cost and convenience of form which bring it within the means of the student, enabling him to have it always beside him.

Price—cloth, $1.30; leather, $3; morocco, gilt, $5. Ten copies, cloth, $10. Sent, postage paid, on receipt of the price. Size, six and three-fourths inches long, four and five-eighths wide, seven-eighths thick.

For sale at this office. tf

Our Book and Tract Column.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is it? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.

The above five works, by Eld. M. Grant—in one vol. 40c. post-paid. The first four in one vol.—large type—35c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 35c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth, $1.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1 paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. [illegible]

HISTORIC ECHOES OF [illegible] *VOICE OF GOD.* By John Cooch. [illegible] of Dan. 11. 15c.

DEATH NOT LIFE; [illegible] truction of [illegible] ery disproved [illegible]

SPIRITUALISM [illegible] *BY THE BIB* [illegible]

THE BIBLE [illegible]

REASO [illegible] Tokens [illegible]

THE [illegible] Collection of [illegible] most [illegible] which [illegible] and Tables [illegible] ble students and [illegible]

THE PLAN OF REDEMPTION [illegible] Fall of [illegible] tion, [illegible] lenium, [illegible] by mail.

TREATISE [illegible]

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, JANUARY 3, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: } Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "near at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

Business Agent's Department.

We have a supply of Eld. Wm. N. Pile's pamphlet—"The Mediatorial Kingdom." Price 25c.

We have received the new translation of the Psalms by the American Bible Union. 1 vol. $1.25, post paid.

Free.

I will send THE ADVENT TIMES FREE one year to any young man or woman who will act as agent for my new and "Beautiful Household Favorite." For terms, address A. C. Coon's Manufacturing establishment, Faribault, Minn.

A Colporteur's Notes.

We have just published a little pamphlet with the above title for Br. J. B. Wadsworth, the well-known pedestrian Advent Colporteur, whose walks through the South interested us so much within a year or two. It gives some incidents of his travels, and an exposition of the faith, with other matter. Sent post paid for 10c. tf

To Correspondents

C. HARLEY, Jr. They were sent Nov. 22. And now sent again Jan 2 ...F. HAYES. What is your P. O. address? ...E. HOFF. About 33 years is reckoned as a generation now. We do not know that the words "a generation" are ever used of just 30, or just 33 years. They are used in general rather than special sense. We would not limit the word of God only as he limits it. We must take ALL he says, in order to arrive at correct conclusions. Will read your arguments carefully....E. K. MONROE. Have cr. you to Dec. 1870....A. J. COTTRELL. We have so much standing out now that we cannot do so. We have to pay the cash for them. Can you not take orders for them? We will see them delivered ...F. REYNOLDS. Sent extra copies last week and this ...T. MARSHALL. Thank you for your suggestions. We were aware of the facts you state, and guard against them so far as possible, but there are other things we are obliged to ... adopting a system similar to what you ... NTWORTH. Will continue ... notice rec'd ... ceip

Sheldon W McCulloch M Winslow J Hewitt H Bange C Wilson H Richardson M C Gillispie W H Lowderbeck A Potter S H Taylor J H Whitmore J R Preston E H Wheeler W J Burrell W B Taylor H Botsford B Palmer M E Green H H Born W E Brown S B White J B Lawrence W H McDonald W Kellaway M A Potter S F Hindley J D W Churchill N Field P Webb J H Nichols J Roach V Mant J T Kellam S C Wellcome J Campbell J M Tozier A S Graves S Baldwin R W Wilson E S Levi P Hitchcock E H Burrington E Bowen S H Newman A J Young D J Amos W Yalice M M Maxwell P J Groat J R S Mowrey N Wheeler H L Hastings O R Fassett W Sheldon S H Bently E S Levi W J Masters C Wilkinson L A Rima C L Thinlas S M Whitten J Dresser E Wentworth W N Murrells D P Langley E Hoff J W Wilson J Grinnell L Dickerson J Pickard T J Chase G F Gridley P G Thurber J S Lawrer A C Hueston T Marshall J Memmeller O R Fassett R H Scott O B Rhodes H Bennington F Reynolds W Sheldon E Blanchard R Underwood W Davis A J Cottrell J Briggs J Greening C B Reynolds J Maynard E E Monroe S D Nokes B N Nokes J Jewett M Humphrey P W Hough S B Wood N R Cheadle E N Chaffee G E Merrill C H Cass W H Todd J D W Churchill M Clagg A B Ryan J H Preston P S W Deyo E Bacon J Preston H Rogers J Curtis J W Burroughs J A Chaplin A B Preston G W Wyllie D Cogswell C Hill G Thomson R H Dutton H W Norvill R Harley jr M A Robinson W Hyman J A Southworth J Berry J Stinson J N Sherman H H Skinner G Wright jr P Fox H Jones D W Spear M A Potter S C Raymond C R Banks E P Daniels P Alling R H Scott O R Fassett M E Green C R Barnes L Call E S Robbins J S Heath P Hitchcock H Patten A Nokes H Cass L L Chaffin I K Hopkins S E Mabey W M Tallman S Cole L K Burk F Hayes P Reynolds C C Marston G M Prime J R Preston O D Gibson S W Thurber E Hoff D Williams J Smith A Rittenhouse C C Marston J C Stoddard C R White A F Dugger.

Special Notice—Special Offers

GOOD TILL JAN. 1 1871.

We will send *The Quarterly* and TIMES one year to new subscribers for $2 00, paid in advance. Persons obtaining new subscribers will please bear this in mind, and mention it.

Persons already subscribers to THE TIMES shall have *The Quarterly* one year on payment of 75c., any previous to Jan 1 1871.

Binding "The Times"

This binder is in appearance precisely like the cover of a regularly bound book. Its peculiar device for self-binding consists of two narrow stripes of thin steel inserted in firmly glued casings of binders' cloth on each inside edge of the back and working hinge-like, as do the lids. The front, or left hand side, contains eyelet-holes, from which heavy threads, with needles, pass through the papers and through corresponding eyelets in the back or right hand strips, and are firmly secured to the "cleat" or fastener by "belaying"—a figure 8 turn—the work of a moment! The flexible back adjusts itself to any thickness of papers, and the strips hold them as in a vice, quite as firmly and neatly as if bound regularly.

We commend this binder to our subscribers. It is a practical thing. The TIMES, as received from week to week, can be added to the file in a minute's time; and the cover will contain over a year's numbers. The prices of these covers are as follows: Leather and cloth $2 00; Cloth, $1 25; Muslin and Marbled Paper, $1 75. Sent free of charge to any subscriber, on receipt of price. Let none who wish to preserve their papers be without this useful binder.

FILES! FILES!

We also furnish a nice newspaper file, post-paid, for 30c. This binds papers in convenient form, but has no covers.

Advertise "The Times."

We will furnish envelopes bearing an advertisement of THE TIMES, with directions for postmasters to return if not called for, with a blank space in which to write name and postoffice, at the rate of 10c for a package of twenty-five; sent by mail post-paid. Our friends can by this means obtain a good envelope, cheap, and, at the same time, aid us by circulating an advertisement of our paper.

To those desiring envelopes with their own business card and return address, we offer the following terms: Not less than FIVE HUNDRED envelopes by express, $3; by mail, $3 25. PROVIDED, we are allowed to put upon them the following imprint:

☞ Cheap envelope printing by THE ADVENT TIMES Buchanan, Mich. Publishers of standard Advent periodicals, books and tracts. SPECIMENS SENT FREE.

A CORRESPONDENT says: "Will you not suggest to the readers of THE TIMES that they may present five of their friends or neighbors with five ADVENT TIMES envelope each, only costing 10c., and thus be the means of advertising the paper beyond the circle of their own correspondents? Also, they might put a *Gem Tract* each."

, whether our
highly civilized,
on the dark
of hor
tion

hopes for seems likely to arrive simultaneously with the Greek Kalends.—*D.*

ABROAD.

The latest news from the seat of war indicates that the Prussians are slowly crushing the French before them. We are not able to give details, or even a general view of the situation, this week.

Rome.

A severe parliamentary conflict is going on at Florence as regards the future status of the Pontiff. This important question was submitted to Parliament to take the precedence over all others. The extreme left will endeavor to destroy the Pope, the Sacred College, and the whole body episcopal. The extreme right will try to save as much as possible of the Court power and dynasty of St. Peter. The ministerial project for guaranteeing the independence of the Pope and the free exercise of the spiritual authority of the Holy See, consists of the following articles:

1. Personal inviolability of the Pope.
2. The palace guards to be retained.
3. An appropriation annually of 3,213,000 livre for the guard of the former civil list.
4. The papal residence to be free from taxes, and located at the Vatican and Santa Maggoire, in Rome, and Castle Vandalfa, in the country, and they will be free from the ordinary jurisdiction of the States.
5. The same immunity shall extend to the localities occupied by the General Council of the Church.
6. Criminals and misdemeanants within such localities, or taking refuge there, shall not be pursued by the agents of justice, or arrested without the sanction of the Pope or priests' conclaves.
7. Such residence as aforementioned shall be free from the appropriation laws.
8. No researches or sequestrations of any work or documents shall be made on the offices of any sacred congregations invested with ecclesiastical attributes by the Pope.
9. The pontiff shall enjoy freedom in publishing the acts of his ministry.
10. Cardinals and ecclesiastics taking part in the acts shall be free from molestation by government.
11. There shall be free correspondence between the Pope and the Catholic world.
12. The postal and telegraph offices in the Vatican shall be free of charge.
13. The papal legates accredited by the Pope shall enjoy the same privileges as other ministers.
14. The Pontiff's spiritual and disciplinary jurisdiction shall be exercised free of contest by the State.
15. All ecclesiastical meetings shall be held without government permission.
16. The nomination of all beneficiaries, dignitaries and officers of the church shall be made without government interference.
17. The Episcopal oaths of allegiance to the king are abolished.
18. The office of apostolic legate of Sicily is abolished.
19. The institutions founded in Rome for the education of priests shall be under the direction of the Pope, without interference from the secular authorities.
20. All existing laws contrary to the foregoing are hereby abrogated."

Meanwhile from latest reports it would appear that there seems to be an internal conflict threatening the Catholic church, for it is rumored that the conference to be held be- een Cardinals Swarts, Femberg and Tarco, the Hungarian prelates, is likely to lead to united action against the Papal pretensions of infallibility. The bill introduced into the Italian Parliament, guaranteeing the Papal prerogative and perfect freedom of the Œcumenical Council, has passed through the committee, and will probably be agreed upon by a vote in the Parliament. But as on the 23d inst., the Chamber of Deputies passed by a vote of 192 yeas to 18 nays, the bill providin r the removal of the capital from Flor ome within six months, it is not pr is Holiness will care to have t s sittings. The Cham n. 16, by which er will

JE.
on the
titution
ction:
sortening
e.
e words—
Agent of
e Board of

ws:
es shall su-
Agent, from

their governance, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, ex officio.

Another proposal is as follows:

Add to ART. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of ART. III., Sec. 3, except the words, "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That ART. IV. be amended to read:

ART. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

SEC. 2. No member shall hereafter be entitled to more than one vote.

SEC. 3. Voting by proxy shall not be allowed.

SEC. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Add to ART. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board may elect.

Make ART. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: *provided*, notice of the intended alteration shall be given in the organ of the Association at least three month previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

The precise date of the meeting at which these amendments will be considered, has not yet been fixed. It will probably be the last week in February, or the first in March; and as no other church has requested it, the meeting will probably be held in Buchanan.

WM. L. HIMES, Sec'y.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief, pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Crow ... Wis., Jan. 15, and once in two week ... r.
P ... Wingville, Grant Co., Jan. 8 and ...
PHILO HITCHCOCK.

... Jan. 8, at 10 a. m. and once in ... at 3 and 7 p. m., once in two ... e S. H., Jan. 15, at 10. 30 a. ... eeks. ... t 3 p. m., and once in two
J. R. PRESTON.

... tered abroad: You are ... r third Q. M. appointed ... hanged to Holton, Rip- ... rvene on Thursday pre- ... 'ebruary. The preach- ... nce are confidently ex- ... C. Andrus is specially ... me one and all. Ample ... entertain all who come. ... ations from Jeffersonville, ... Atsville, Volga, Dupont, ... here a member of our Fa- ... "The end of all things is at ... watch unto prayer," and ... b ... urches.

C. H. CASS,
Sec'y S. I. A. C. Conference.

NOTICE.

At the Oh State Conference, Br. C. D. Jefferson proposes to furnish a Mission Tent for the State, provided the Conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the Conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Br. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon Bucyrus; P. T. Light, Plymouth; Dr. H. Kester, New London; Dr. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Rust, Stryker; Wm. Sednall, Pioneer; Geo. English, Montpelier; N. B. Cheadle, Delta; Geo. B. Terwelligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. MCCULLOCH, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately. E. M.

The Markets.

CHICAGO, Monday morning, Jan. 2, 1871.
Gold, 110⅝@110¾.

Flour—Spring extras, $4.25@5.30. Wheat quiet at $1.08@1.08½. Corn, 48½c. Dressed hogs, $6.90. Live hogs, $5.90@6.15. Sheep, strictly choice, $3.75@4.50. Stock, no change. Good cattle bring good prices.

Poultry, large supply, prices down. Butter, choice 27@30c. Eggs, 27@28c.

THE ADVENT CHRISTIAN QUARTERLY,

EDITED BY

JAMES H. WHITMORE AND WILLIAM L. HIMES.

The Quarterly is one of the most interesting and valuable publications of the day. Its articles are comprehensive, and give full or complete views of the subjects treated, in the handiest form for preservation. And it is the intention of the editors to give the best writings, original and selected, of the best writers on all topics related to the Second Advent. No articles will be inserted which are not deemed worthy of permanent preservation by the Bible student for study and reference. A year's numbers form a volume of 320 pages of matter, containing besides the valuable original articles, which can be found in connected form nowhere else, the cream of books, magazines and other publications, that would cost ten times the price of the *Quarterly*.

It will be the ambition of the Editors to make the *Quarterly* so interesting and valuable as to be a necessity to every well-informed and well-posted Adventist; while the publisher will endeavor to offer it on such favorable terms that none can afford to be without it.

The contents of the two numbers already issued, of the present volume are as follows: *Loss and Gain*, by A. A. Phelps; *The Restitution*, by O. R. Fassett; *The Popular Superstition—Ghosts*, by the same author; *Object of the Present Dispensation*, by Dr. McNeile; *The Kingdom of God, The Davidic Covenant*, and *The Time of Reward*, Editorial; *Review of Stuart on Future Punishment*, by Henry Constable; *The Doom of the Unjust*, by the same author; *The Final Punishment*, by an able orthodox scholar and minister; *A Question for the Times*, or the Par... of the Leaven, selected; *The Witch* ... Prof. Walter Scott. *The Stumbling* ... Rev. Samuel Mintor, with other valu... ticles.

The next number will be issued early in January; and contain articles by Edward Falconer Litton of Scotland (on Jewish Knowledge of a Future State); by H. Bonar (from the Quarterly Journal of Prophecy); by J. H. Whitmore (a Review of Dr. Clark's essay on the two fold nature of man, containing the arguments which Methodist journals assert made an immaterialist of Eld. R. Wendell); by the Editor of the *Rainbow*; by Prof. Barlow of Dublin, and others.

Remember that only a limited edition of the *Quarterly* is published. Subscribe at once, and secure the entire volume. Only about a dozen sets of Volume I. remain, and they cannot be duplicated.

TERMS: Single copies, one year, $1. Seven copies to one address, $5.

SPECIAL RATES.

To all subscribers for the ADVENT TIMES the *Quarterly* will be furnished at 75c. a year.

To *new subscribers for both*, we will send the TIMES and *Quarterly* one year for $2.50.

The *Quarterly* and *Bible Banner* one year, $1.50.

To ministers, of any denomination, we will send the *Quarterly* for

FIFTY CENTS A YEAR!

320 *pages of valuable reading matter*

FOR FIFTY CENTS.

☞ Will not the ministry call the attention of their congregations to these liberal offers, and endeavor to secure new subscribers; thus extending our circulation and enlarging our usefulness.

A very few copies of the first volume for sale. PRICE, bound, $2, post-paid. Unbound, $1.25, post-paid.

Communications for publication may be addressed to either of the editors.

All business letters should be addressed to

JOSHUA V. HIMES,
Buchanan, Mich.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 24. BUCHANAN, JANUARY 10, 1871. WHOLE NO. 353.

Advent Christian Times.

BUCHANAN, ... MICHIGAN.

TUESDAY AFTERNOON, JANUARY 10, 1871.

THE *Review* copies a *Dialogue at the Gate of Heaven* from some publication, which it is acknowledged "at first sight" may appear "disingenious," whatever that may be. In it the keeping of the seventh-day is spoken of in this wise:

> Be ye assured that no sin can be admitted into his holy place. And if you had read your Bible as you ought, you must have known that the very least deviation from the royal law, is sin; and the least sin, unrepented of, will forever bar the gate of Heaven against you.

—We do not intend to go into any lengthened argument, but simply propose to Sabbath-keepers that inasmuch as they have made Moses' law to be "the Royal law," and declared that neglect of *this* law is *sin;* and that one sin, unrepented, will shut one out of heaven (!), that they immediately *repent* of their sins, and set us a more consistent example of law-keeping. The law of the Fourth Commandment is, "In it (the seventh day) thou shalt NOT DO ANY WORK." In several instances wives and children of Sabbath keepers have acknowledged to us that "the Sabbath" was the day of all the seven that they worked the hardest. This was in cases where meetings were held in their neighborhood, and they had to care for company. In other cases Sabbath keepers will harness up teams, and drive from three to ten or more miles to go to meeting. The Sabbath law said the *beasts*, as well as man should rest, and "NOT DO ANY WORK." If Sabbatarians are right, they are self-condemned, and their sin of worki [illegible] selves, and making their be [illegible] k on the Seventh-day will shut th [illegible] out of "heaven."

We Must Do What We Can.

The time is past when we could say, we *should* do what we can. It is *must* now. You would not say to a dying man, you *should* repent and believe on Christ; but you *must* repent and believe. Why? He is near his end—but little time is left him before it will be too late. He *must* repent *now*, or be lost.

Is it not so with us now in regard to our work? *must* we not now do what we can? Can the work be omitted and we approved? It is optional with us, and our salvation secure? Is there not a *necessity* for our doing what we can? Is not the time now short in which all is to be done that we can ever do? Would we have less time than there now is? Who knows that there is now time enough for us to finish our work in? How many of us will have it done before the Lord comes? How many then? Now to do *what we can* is our work. How many will have it done when the day closes?

Knowing therefore that we have left but little time; and not knowing just how much; and that our reward depends upon our faithfulness, we say not that we *should*, but that we *must* do what we can? To sacrifice and labor then, let us go. We *must* do what we can. I. I. LESLIE.

Advent Times Sermons. No. 4.

"Rejoicing in hope." (Rom. 12:12)

This an Advent text. It looks forward. It indicates that there is something to come better than any thing we now enjoy, and is a sufficient refutation of that inconsiderate class who urge that we should be satisfied with present enjoyment and not be curious about the future, or what God has for us in it. For *hope* relates not to what we have in possession but only to what we have in prospect. "What a man seeth, why doth he yet hope for?" Hence while we enjoy *a present* salvation, we are not satisfied with this, because it is imperfect. Precious as is all we enjoy here during probation, it would all *be worthless were there no future.* We know this because Paul affirms that "if in *this life only* we have hope, we are of all men most miserable:" that is, we are deluded, and that upon which our enjoyment rests is a deception. The Christian's best things are all in the future. In the present the best enjoyment he has is nothing more than a *foretaste* of what is to come. Here there is much of bitterness mingled in even the sweetest cup; but the draughts of eternity will consist in unmixed blessedness. It is instructive, also, to notice the remarks which immediately follow the text. No sooner has the Apostle said, "Rejoicing in hope," than he adds, "Patient in tribulation." The period of hope is the period of tribulation; and we are to be patient under the tribulation, let it come in what form it will, or be severe as it may, because the *realization* of our hope is to be the final, the eternal end of tribulation, and the tribulation is necessary to fit us for the *enjoyment* of the realized hope. It acts upon us as fire upon the precious metals, or the lapidary's wheel upon the jewels, or the stamping mills upon the quartz ore; the fire consumes only dross; what is removed on the wheel only leaves the stone more comely and precious; and the stamping mill destroys the rock only, and by its means the gold is separated and saved. The process in each case is severe; but the result, more than justifies the severity.

Let us, then, rejoice in our hope. It is in God, and therefore cannot fail: *he* cannot deceive. (1 Peter 1: 21.) It is in Christ, which reminds us that he is our all, and through him come all the blessings of time and eternity. (1 Thes. 1: 3.) It is a "lively" or living hope, always fresh and new. (1 Pet. 1: 3.) We can understand our hope, and therefore it can be intelligently appreciated. We not only know that God hath spoken good concerning Israel, but we know what that good is. (Eph. 1: 18.) It is a hope for *live* men; the dead cannot enjoy it, though they may *rest* in it. (Is 38: 18.) But it sustains in death, and dying in its assurance we may "rest in hope." (Ps. 16: 9.) Our sleep will seem to us as but an instant. The sleepers fall in hope, and so far as consciousness is concerned, the next moment awake in full realization. Many other considerations might be given, but in conclusion we urge all never to be ashamed of our hope. "Let me not be ashamed of my hope," said the inspired writer. Our hope was his hope. Let *us* not be ashamed. It is not a popular hope, but it is a good hope, and will not disappoint us. "The flesh is weak," and we are sometimes empted to be ashamed of our hope. But the Spirit is stronger than the flesh. Let us allow it to possess and rule us. And if we walk "rejoicing in hope," notwithstanding life's tribulations, the world will take knowledge of us, that we have been with Jesus, and learned of him.

Consciousness

There is a great deal of highly finished rhetorical nonsense talked and written about the testimony of "Consciousness" to the existence of the Deity, and the immortality of the soul. And the testimony of "Consciousness" is declared to be like instinct, in that *it never* deceives. The following paragraph from a late writer is a speciman of this turbid reasoning:

> But we might also argue that the doctrine of the soul's immortality has a deep lodgement in the intuition of man. Though the light of that inner revelation shone dim in the mind of Plato, he clung to its comforts and cherished its hopes. Tertullian says. "The testimony of men's souls is the same in Egypt, in Syria, and Pontus." We find the belief in a future state among the nations of Society, the Friendly, and the Pelew islands. The New Zealanders, the Kalmuc Tartars, the Burmans believe it. The inhabitants of the African wilds, the nations of Dahomy, and the Persians acknowledge it. Even the North American Indian, the child of the forest, on whose dark and benighted mind the light of revelation has never shone, even he, far out in his own native woods, consoles himself with the thought, that when he dies, and is called upon to to leave this earth, he will be permitted to go forth in company with the Great the ten thousand dee without molestation, and without restraint.

—We would like *proof* that all these nations *believe* in the immortality of the soul. We doubt. We apprehend the best proof that can be brought of the Indian's belief is from Pope's *Essay on Man.* Besides, when the appeal to the "consciousness" of mankind in general is made, and on the ground that it is unerring, the argument carries along with it spiritual dogs, deer, buffaloes, and a thousand other absurdities. The fact is no man's consciousness tells him anything about God or himself, except as it is guided by intellect; the *reason* which God has given. Paul did not blame because they had neglected the voice of "Consciousness," but because they had not used their reason and common sense, to which the works of God in creation, were continually appealing. "Consciousness" is a scholar rather than a teacher.

THE GREAT NORTH-WEST.

The East and the West have their wants, and their claims upon the stewards of the church. Each branch of the church of Christ has its responsibilities connected with this great field, and each must carry on the work according to their resources in men and means, Of the people of this important field, the *Free Baptist*, says:

> The great Northwest posesses all the natural elements of self-sustaining religious enterprises. Its people are intelligent, unusually free from bigotry and superstition, remarkable for their enterprise and public spirit, and with sufficient wealth in possession and prospect to accomplish great results. There are mental and moral resources in the newer portions of our country that are sure to make themselves felt for good or evil.
>
> While Christian men and societies are dreaming and hesitating, the problem of the direction these energies are to take is being solved. While good men sleep, bad men are busy. Already the tares have taken root in all our large towns. But they are not as numerous nor so deeply rooted as they will be a year hence. The nature of the human heart is such that there must be plenteous sowing of good seed and careful culture, or no good fruit will be garnered.
>
> We need *men.* Strong men, with strong convictions, strong faith. Thoroughly furnished men, and godly, full of the Holy Spirit. We need men who are alive to the wants of this generation, who comprehend the wants of our times and adapt themselves wisely to them.
>
> We need *money* to make these men effective and to secure the fullest success. We can get money after we get the people converted. Pioneer workers need the means of support as they go to plant the standard in new places, so that they can say without mental reservation, "I seek not yours, but you." If they can induce sinners to give themselves to the Lord, we know that their wealth and influence is included.
>
> In order to secure the men and the means for support of this pioneer corps, we must have *co-operation.* Mutual sympathy is good, but mutual help is better, because it includes the first combined with its ripened fruit. We do not need more machinery, but to use what we have to better advantage.

This correspondent of the *Baptist*, has hit the nail on the head. His remarks about the people of the North-west are just, and in reference to men means and machinery they are true.

As *Adventists*, we have all the [illegible] co-operation in our work. We have a great work, and we of the West must do it. Let every one gird themselves anew for the labor before us.

RELIGIOUS ITEMS.

The wisdom of fairs and bazaars for religious purposes is undergoing warm discussion in the English papers. There is no wisdom about them except the wisdom of this world. They minister to things earthly and sensual.—An exchange states that the churches in Boston which maintain women as missionaries among the poor are well satisfied with their labors. The undeserving poor prefer men as missionaries, as they are more easily deceived than experienced women.—A correspondent of the *Evangelist* writes from the Iowa town where Abner Kneeland lies buried, that when he first went there eighteen years ago, there was no preaching of any kind, but every kind of wickedness. Kneeland, who was imprisoned in Boston for blasphemy, when released went there, and wrote back to his followers to come on, which they did. "Here was the place where there was no priest, no Bible, no Sabbath, no heaven, no hell, no God, no devil." He is dead; his followers have gone—moved away—dead or converted.—Bibles and other religious publications are now freely sold in Rome.—The superstitious ignorance of a Romish population was well exhibited in Southern Italy, when the late auroral display was witnessed. The people took it as a sign of God's anger for the dethronement of the Pope, women ran about the streets saying ave marias and pater nosters, and a mob attacked the house of a Protestant evangelist.—The *Churchman* says of the Thanksgiving day "Union Meetings:" "We have seen this 'union' quoted as a beautiful example of Christian charity—'for that day only,' it would seem. Once for all, we protest against such shallow humbug. The 'charity' consists in having a service that shall have as little religion as possible in it. One minister makes a political prayer, and another preaches a political sermon; while what is left of the service is divided between the choir and the clerical brother who plays host."—The New York *Tribune* avers that a woman in Ohio demands a divorce from her husband, "because he does not believe in the damnation of still-born infants."—The Spanish government proposes to reduce the dioceses from 61 to 16, the parishes from 30,000 to 8,000, and the state allowance from £1,700,000 to £600,000, leaving the people to provide for what more is needed. The bill proposes to give the clergy the same civil right as other citizens, and no more, and takes from the bishops all temporal jurisdiction.—The French have abrogated the Concordat with Rome, sundering another tie between the Papacy and civil power.

Select Poetry.

MEMORIES OF THE OLD KITCHEN

Far back, in my musings, my thoughts have been cast
To the cot where the hours of my childhood were passed.
I loved all its rooms, to the pantry and hall,
But that blessed old kitchen was dearer than all;
Its chairs and its table, none brighter could be,
For all its surroundings were sacred to me,
To the nail in the ceiling, the latch on the door,
And I loved every crack in that old kitchen floor.

I remember the fireplace, with mouth high and wide,
The old fashioned oven that stood by its side,
Out of which, each Thanksgiving, came puddings and pies,
That fairly bewildered and dazzled my eyes;
And then, too, Saint Nicholas, slyly and still,
Came down every Christmas, our stockings to fill.
But the dearest of memories I've laid up in store,
Is the mother that trod on that old kitchen floor.

Day in and day out, from morning till night,
Her footsteps were busy, her heart always light,
For it seemed to me then that she knew not a care,
The smile was so gentle her face used to wear.
I remember with pleasure what joy filled our eyes,
When she told us the stories that children so prize,
They were new every night, though we'd heard them before
From her lips, at the wheel, on the old kitchen floor.

I remember the window where mornings I'd run,
As soon as the daybreak, to watch for the sun,
And I thought, when my head scarcely reached to the sill,
That it slept through the night in the trees on the hill,
And the small tract of ground that my eyes there could view
Was all of the world that my infancy knew,
Indeed, I cared not to know of it more,
For a world of itself was that old kitchen floor.

To-night those old visions come back at their will,
But the wheel and its music forever are still,
The band is moth-eaten, the wheel laid away,
And the fingers that turned it lie mould'ring in clay;
The hearthstone, so sacred, is just as 'twas then,
And the voices of children ring out there again;
The sun through the window looks in as of yore,
But it sees stranger-feet on the old kitchen floor.

I ask not for honor, but this I would crave,
That when the lips speaking are closed in the grave,
My children will gather theirs round at their side,
And tell of the mother who long ago died.
'Twould be more enduring, far dearer to me,
Than inscription on marble or granite could be,
To have them tell often, as I did of yore,
Of the mother who trod on the old kitchen floor.
—*Sel. by M. S. M.*

Communica ons.

Paul's "Desire to Depart."

Br. Himes: In the *Advent Herald* controversy on "Paul's desire to depart," which had been waged to some extent in that paper. In his letter the Prof. pronounced against the view of the passage which I had presented, without however giving any *critical or Bible reasons* for his opinion. Believing that a scholar of the Professor's standing could sustain any *true position* by something more forcible and convincing than assertion, I wrote the reply to his letter which I herewith enclose, in the hope of having the popular view either unanswerably sustained, or its fallacy exposed.

Br. Orrock, however, declined to publish it, and being anxious that *the truth*, whether held by the Professor or myself, should have a wide circulation, I enclose his letter and my reply thereto, hoping that you will lay them before your readers in the *same issue* of THE TIMES, and greatly oblige yours fraternally, THOS. DAVIDSON.

Quebec, P. Q.

PROF. WHITING'S LETTER.

To the Editor of the Advent Herald—Dear Brother: In your communication of April 20, you allow me to answer your inquiries as briefly as I please. I am grateful for this permission, as my health will not suffer me to neglect brevity.

You inquire, in the first place, whether in my judgment Phil. 1:23 can be justly rendered—"Having the ardent longing for the returning of Christ, and to be with him, for that is immensely better?" I reply, that such a rendering is not a *just one*, but on the contrary it cannot be sustained as one that presents the thought expressed in Greek by the inspired writer.

The next inquiry is—"What objections would you urge to such a translation?"

Answer. The verb *analuo* is translated in Latin, by *dissolvo*, to loose, untie, disjoin; by *discedo* to depart. The New Testament Lexicon of Bretschneider, in defining the word quotes this very passage, v. 23, and says, "*analusai*, (understand) from life." In other words—*to depart from life*. In the same article he refers to the return from the wedding, Luke 12: 36, and says "discedo ut redeam, revertor:" "I depart that I may return, I return." This is a paraphrase used to express the thought more fully. The noun *analusis* is properly rendered in the only place in which it occurs in the New Testament, 2 Tim. 4: 6, thus: "The time of my *departure* is at hand." Robinson, N. T. Lexicon, renders *analusis* (*tropically*) "*departure* from life." Schleusner, in his Lex. N. T., after defining the verb by migro, abeo se, gives the definition morior (I die—as if, *discedo*) "I depart from life like a guest from an entertainment, or, I return to God." I could quote the lexicons of Scapula, Hedericus, Greenfield and others to the same effect.

I object to the above translation—because it is at war with the subject-matter or context. And again, because the following translations harmonize with the English Version as to sense. Some, like the Vulgate and Erasmus, are more closely literal—using "dissolve" or its equivalent,—still the thought presented in the original is preserved. I therefore submit the list:

Vulgate, Peshito-Syriac, (to be dismissed—released); Arias Montanus *Latin*, Vatablus *Lat.*, migrare; Beza *Lat.* release; Castalio *Lat.*, migrare; Schott *Lat.*, discedere vita; Low Dutch *Holland*, om onthonnen te worden—"to be unbound," or "loosed;" Luther and De Wette, orb auscheiden—to depart; Martin's Geneva French, deloger—"to remove;" Tyndale, "to be loosed" (to be loosed); so the English Genevan Translation, Penn's New Covenant, and the Translations of Newcome, Wakefield, Doddridge, Dickinson, Sawyer, Geo. Noyes, and that published by the American Bible Union. I regard the testimony of these translators, ancient and modern, as entitled to some regard.

Now, as to the "criticism," which was printed in the *Advent Herald* of March 2, I know not its author, nor the author whose article was noticed by the critic; hence, I have no bias to favor either of the writers, and frankly say that the criticism is fatal to the article or the "new translation" of the passage in question. N. N. W.

LETTER TO THE ADVENT HERALD.

Br. Orrock: In the interest of truth by whomsoever held I would ask your permission to briefly notice one or two points in Prof. Whiting's letter in reference to Phil. 1: 23 which appeared in your issue of May 25.

In answer to your question, could the passage be justly rendered—"Having a desire for the returning of Christ and to be with him?" the Prof says, "Such a rendering is not a just one." Will he be kind enough to give us his reasons for the opinion? Will he favor us with a *literal* translation of the passage without adding to, or taking away from the exact words which Paul used, or altering

THE GRAMMATICAL CONSTRUCTION

which he observed? Will he please tell us how the words *ten epithumian* have been translated *a desire* when they mean *the intense desire?* and explain by what law of language the phrase *eis to analusai* can be rendered *to depart?* Will he as we have already done parse the sentence, explaining not only the meaning but the relationship and connection of each word in it? This is a simple and effective manner of testing our rendering. We challenge the Prof. to make the experiment, and promise him that this course will be rather more valuable in guiding his [illegible] Latin fathers whose minds were [illegible] from infancy with the idea that death meant simply the act of transferring the saint from earth to heaven, translated it.

Has the Prof. seen and examined our reasons for differing from the popular rendering? or has he adopted the easier and less troublesome mode of condemning us unheard? Has he examined the argument based on the grammatical construction of the text which all our reviewers with singular and suspicious unanimity have left *unnoticed?* We claim that the rendering we have given is the exact grammatical equivalent of the words Paul used, and now ask the Prof. to disprove it if he can.

There are just two other points at issue between us which I must establish, or the Prof. disprove, before either can reasonably ask his view to be accepted as the true one. (1) *That analuo is sometimes correctly rendered return.* (2) *That the consistency and agreement of Paul's writings and the context of Phil. 1: 23 authorize nay absolutely require that rendering there.* Upon these two positions rest the entire controversy. If they can be disproved our able and learned friend is just the man to do it, but if we

CAN SUCCESSFULLY MAINTAIN

them against all comers by sound critical and scriptural reasons, then must our rendering remain a just one, the *opinion* of Prof. Whiting to the contrary notwithstanding. And in support of the first *viz.* that *analuo* is sometimes correctly rendered return, a quotation from a former article is in point:

The Greek word *analusis*, the noun form of *analuo* which we have appropriated almost without change in our English word *analysis*, expresses what seems the *radical* meaning of *analuo* and the idea of return runs through it all, for the analysis of any substance is just the action by which its component parts return into their simple and primitive condition. Before they were organized into the body which they form, they existed in the simple state, and the analysis just permits them to return into that simple state again. This being so, any careful critic may see at a glance how naturally such a word would come to be used to express the *return of persons* to places where they had formerly been, and in this sense it is most undoubtedly used in Luke 12: 36 "*pote analusei ek ton gamon*"—when he shall return from the wedding."

Prof. Hudson than whom it would be difficult to cite superior authority on a question of this kind says: "In twenty-two manuscripts of the Septuagint including the Oxford *analuo* is used in Josh. 8: 8 for the Hebrew word which always signifies return. See *Debt and Grace*, p. 257. Upon this point we might multiply testimony, but for the sake of brevity we omit quoting the numerous lexicons which render the word *return*, especially as your correspondent "L." three or four times in his criticism

DISTINCTLY ADMITS

that the word might sometimes be rendered return, as indeed no man whose business it is simply to analyze language, untrammeled by any popular or preconceived theory, could for a [illegible] the [illegible] that the saints whom he addressed were suffering? And if so, what more appropriate and natural than that he himself when assailed by fierce persecution, when subject to severe trials, as we know he was when he wrote the letter to the Philippians, should long for the *returning* of Christ, the dawning of that glorious day of deliverance at Jesus' "appearing and kingdom" which he had presented to his persecuted fellows as their sustaining hope? Why should he have one kind of comfort for them and another and different kind for himself? Why should they wait for his (God's) Son *from* heaven, if at death they would go to that Son *in* heaven? Why, in short, did he impress upon them that their scriptural attitude was to be "*waiting for the coming of our Lord*" if he knew that the Lord would *never* come for them, but that they would rather go to him? unless indeed the fiction that

THE PAPACY INTENDED

reconcile their theory, and which our rthodox friends have too readily lopted were true, namely, that Christ omes again to every saint at death.

Paul however made sad havoc with is theory of *thousands of comings* hich they have substituted for the riptural *two*, the first and the second, hen he taught (Heb 9: 28) that Christ was *once* offered to bear the ns of many, and unto them that look r him shall he appear the *second* time ithout sin [the necessity of a sin offering] unto salvation." And when he hall appear the second time, he tells us 2. Tim, 4:—"I charge thee before od and the Lord Jesus Christ who hall judge the quick and the dead at *is appearing and kingdom.*" He appears the second time *at the judgment f the quick and the dead*, and no sooner.

"As I said unto the Jews, Whithe go ye cannot come, so now say I nto you," are Jesus' own words to the isciples (John 13: 33) in the immedite prospect of his death, and Paul eems to have felt their solemnity and orce, and placed all his hope of attaing to the presence of a *risen* Redeemr upon a resurrection from the dead. "If by any means I might attain to a esurrection out from among the dead" his intense desire as expressed in this ame letter to the Philippians. (ch. 3: 1,) And to us it seems unaccountable ow he could thus speak if he believd that e could attain to Jesus and heaven *without* it; but this language, though conradictory of and strangely inconsistent ith popular theory, is in perfect and omplete harmony with the gratitude hich he expresses to God for the *mercy* vouchsafed to his fellow-laborer paphroditus, in restoring him to health nd life, when he was sick "nigh unto eath." (Phil. 2: 27) But we confess e are unable to see any harmony between those expressions and the intense ersonal

DESIRE TO DIE

hich our orthodox friends tell us the postle expressed in the phrase *eis to nalusai.* If it were so exceedingly derable for Paul to die why was it so ndesirable for Epaphroditus? If death ould bring Paul to Jesus, wherein as the *mercy* manifested to Epaphroitus in *preventing* him from going to esus? And in what sense would the esurrection from the dead at some fuure period, thousands of years afterward be a matter of life and death imporance to both! Or if no resurrection *ever* akes place, and "the dead rise not," in what sense are they, in common with all who have fallen asleep in Christ." erished? (1 Cor. 15: 18.) Wi earned brother remove these difficulies and harmonize these contradicions. Or will he perpetuate these by iving a single expression in one of Paul's letters a meaning which is diectly contradictory of his other writngs and even of that very letter itself.

Every competent critic admits that where a doubtful or difficult passage occurs in any author, it must be understood in harmony with the general sense of the author; and when he has treated the same subject in plain terms elsewhere, *there* it is that we discover his correct meaning, that, in short, the plain and simple should interpret and explain the doubtful and difficult. Let us apply this rule to the present controversy. To the saints at Corinth Paul wrote (2 Cor. 1: 8, 10.) "For we would not brethren have you ignorant of our troubles which came to us in Asia, that we were pressed out of measure above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raiseth the dead; who *delivered us from so great a death* and doth deliver; in whom we trust that he will yet deliver us." Now here Paul *undeniably* speaks of his death, and in plain, simple, easily understood language tells us his feelings when thus placed in the exact circumstances which he is supposed to so ardently desire in Phil. 1: 23. And what is his testimony? Why that he *despaired* even of life, that he had the sentence of death in the *assurance of a resurrection*, rather than in the hope that it would bear him to heaven *before* and *without* a resurrection; that the God who delivered him from death was he who "*raiseth* the *dead.*" Contrast this testimony with the passage in Phil. 1: 21, 23, as our orthodox friends understand it: "For to me to live is Christ and to die gain. But if I live in the flesh this is the fruit of my labor. Yet what I shall choose I wot not, for I am in a strait betwixt two having a desire to *die* and to be with Christ, which is far better." Now here is

CONFLICTING TESTIMONY

To the saints at Philippi he is represented as saying that he desired to die; to those at Corinth he emphatically says, he does *not* desire to die. Did Paul bear testimony thus? Or have the zealous teachers of reward and punishment to saint and sinner *at death* before either resurrection or judgment; given the apostles' words a meaning which he never intended, and which the words themselves do not authorize, to sustain a theory which increasing numbers of thoughtful Bible-students strongly suspect of having originated among the corruptions of apostate Rome?

One of your friends, a former reviewer, taught us that Paul did not desire death for its own sake, but for the result, namely, of bringing him to Christ. To this we reply that wherever in his writings the apostle *plainly* alludes to death, he speaks of it as a calamity, a penalty, an enemy, and in the light of this fact, the simplest of your readers may determine how far your friends, professors though they be, are justified in interpreting a disputed passage in direct opposition to this view. But whatever it is that Paul means by the phrase *eis to analusai*, whether *to die*, or *for the returning*, he does desire it for its *own sake*, and that very earnestly too. Here are his words: *Ten epithumian*—the intense desire [*Epithumian* does not mean a simple or ordinary desire, but an intense desire], *echon* having, *eis to analusai* to die [as our friends teach], *kai sun Christo einai* and with Christ to be. Now though to be with Christ is a *second* object of desire with the apostle coupled to the *first* by the conjunction *kai*,—it cannot and does not invalidate or neutralize the *primary* desire which [illegible] essed. If he believed, as we [illegible] he did, that he could not be with Christ before his (Christ's) return, or coming again to receive him, in harmony with Jesus' promise—"I will come again and receive you," then the Lord's *return* would be his *primary* desire, and "to be with Christ" would follow as a natural and certain consequence. And whether our view be right or wrong this is

EXACTLY THE ORDER

the apostle has observed in giving expression to his feelings in the passage under consideration. His strong desire is (1) *eis to analusai* (whatever that means), and (2) *kai sun Christo einai* and with Christ to be. *The latter he does not desire any more strongly than the former*, and your readers may determine whether in that case the former could possibly be death. In v. 23 Paul says—"For I am in a strait betwixt ' .' or more properly *the* two. And what the two were he tells us in v. 21, namely, *to live* and *to die;* "and what I shall choose I wot not;" or, if I had a choice between them I could not tell which I would prefer, having my mind filled with an intense desire for the return of the Lord, and to be with him, for that would be *infinitely* preferable to either.[1] Nevertheless if that may not *now* be, and the Lord should still tarry, it is more needful for you that I should abide in the flesh, or live on, to impart that scriptural consolation that your pilgrim and waiting condition requires. This we believe to be the apostle's meaning, and if it be, it harmonizes most completely with his other writings, and with the context of the letter of which it forms a part. The common view represents Paul as in one breath declaring that between *life* on the one hand and *death* on the other, he *cannot* choose, and in the next not only *choosing death* but earnestly desiring it, and declaring respecting it that it is *far better*, or rather as we have already shown, *infinitely* better.

DID PAUL REASON THUS?

We think not; and the theory which rests upon *such* reasoning had better be rolled away back again to the second century where it originated, by Origen's attempt to improve the plain, literal simplicity of God's truth by a mixture of heathen philosophy. Were Paul to appear among us to-day and question some of the popular teachers of our time respecting the use they have made of two or three expressions which are found in his letters, in sustaining theories which they have possibly received from Rome, corrupt and apostate both in doctrine and practice, they would find it, we think, exceedingly difficult to give him a scriptural answer. Certain it is that their teaching and his are in striking and direct contrast in many particulars. They teach that the wicked at death are consigned *immediately* to torment in hell. He, or rather Peter, "that God *reserves* the unjust to the day of judgment—to be punished." (2 Pet 2: 9.) They teach that the punishment consists in everlasting misery: he in "eternal destruction." (2 Thess. 1: 9.) They comfort the sorrowing and bereaved with the assurance that the deceased saints are enjoying present reward and glory in heaven; he with a future resurrection from the dead, *when* "the Lord himself shall descend from heaven, and the dead in Christ rise first." (1 Thess. 4: 16.) They teach that all men, sinners as well as saints, live forever; he that eternal life is a special gift bestowed *only on the believer.* (Rom. 6: 23.) And his testimony is supported by both Jesus and John in very emphatic terms. "He that *eateth* of this bread shall live for ever." (John 6: 58.) "He that hath not the Son *shall not see life.*" (John 3: 36.) *They* teach that Satan himself is destined to immortal existence and will hold a place in God's universe forever; *he* that Christ "took flesh and blood, that through death he might *destroy* him that had the power of death that is the devil." (Heb. 2: 14.) They teach that saints

ATTAIN TO HEAVEN

without a resurrection; *he* that "they also who have fallen asleep in Christ are perished....if the dead rise not." (1 Cor. 15: 18.) These striking contrasts tell their own story and require no comment.

The circumstances which called forth in Paul's day the question—"How are the dead raised?" exist in ours, as there are among our orthodox friends not a few who say like the Corinthians of old that "there is no resurrection of the dead" unless the immortality of the soul be admitted. They reason very learnedly and call science to their aid to prove that the decomposing elements of the buried man pass off and enter into the composition of plants that are growing around and finally become appropriated by and form a part of other beings, and therefore the *same* matter belonging to several individuals forbids the resurrection of either; or, as one of our Presbyterian ministers in a recent publication stated the case: "Such a thing as the resurrection of a mere material man, the matter of whose body has existed in many different bodies, is a *physical impossibility.* A new creation of a precisely similar man there may be, but the resurrection of the very same man with his personal identity untouched there cannot be. Is not this a bold *denial of the resurrection*, even from our friend's own standpoint? For the immortal immaterial soul not having died cannot of course require to be raised from the dead, and if it be a *physical impossibility*, as our friend declares, to raise the material mortal body, the only part of man which according to his theory needs to be raised, then the resurrection is disproved, "and the dead rise not." Is not "evangelical" Christianity thus practically joining hands with the Romish apostacy, either in ignoring or denying the great hope of the gospel which Paul preached, viz: the resurrection of the dead, by preaching and believing a theory which requires *no resurrection?* If this be not so, how comes it that the subject which was constantly and

PERSISTENTLY PROCLAIMED

by the apostles even at the risk of life itself should be so completely ignored by their pretended successors *now* as to call forth even from their own ranks testimony so condemning as that borne by Dr. Adam Clarke in his commentary on 1 Cor. 15. He says: "One remark I cannot help making: the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is *now;* how is this? The apostles were continually insisting upon it and inciting the followers of God to diligence, obedience, and cheerfulness through it, and their successors in the present day seldom mention it. So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching which is treated with more neglect."

Why this striking contrast which the Doctor honestly admits? Whence this difference between apostolic and modern preaching? Is it because of a corresponding difference in their estimate of the *importance* of the doctrine has taken place? It may be so. One thing however is certain. If our orthodox friends believed that man was *wholly dependent upon a resurrection* for future life, then would they give the doctrine all the prominence and importance that Paul gave it, and thus following Paul in practice they would be more likely to be at one with him in doctrine also. For ourselves we frankly confess we have

NO OTHER HOPE.

We are constrained still to feel the ravages of sickness and death among us; still to bear the bereavement and sorrow that the "king of terrors" has inflicted for so many ages; still to witness in our households the "vacant chair" that in its emptiness speaks so eloquently to us of our sorrow; still feel our hearts rent with the pang that thrills them when we witness the steady approaches of the grim destroyer as he chills with cold icy touch a life as dear to us it may be as our own, and forces us to bear away on the morrow to the sleeping place of the dead the warm-hearted and affectionate friend of yesterday. A groaning creation still travails in pain, the dense darkness of earth's dreary night is still upon us, although we begin to discover in the eastern horizon the dawning of *eternal day.* But until that day comes, though others may hope to fly away at death as disembodied spirits "beyond the bounds of time and space," we much prefer to cherish the solid comfort imparted by Jesus when he said (John 6: 40): "And this is the will of him that sent me that every one who seeth the Son and *believeth on him* may have *everlasting life*, and *I will raise him up at the last day.*"

THOS. DAVIDSON.

---

[1] The phrase *pollo gar mallon kreisson* is, as McKnight testifies, "the highest superlative that can be found in any language, and would be more properly rendered, for that would be infinitely better

---

Our Young Folks.

The Iceberg's Voyage.

Away up on the coast of the land that we call Greenland, but which ought to be called Snowland, the icebergs are born. The one I am going to tell about came from an ice river. Did you ever hear of a river, all solid ice from bottom to top? There are many such. This great ice mountain was pushed slowly down toward the sea by a glacier, or ice river of which it was a part. At last it trembled and toppled on the brink of a steep precipice. But the ice behind kept pushing, and a great fragment, weighing hundreds of millions of tons, fell off the cliff into the Arctic Ocean, and made waves larger, a good deal, than a pebble does when you toss it into the brook. After plunging about awhile, and washing off the Greenland mud, he settled down for a voyage. The clear Arctic sunshine flashed upon the great ice cliffs, that gave back in return the most brilliant colors from their prismatic shapes. There seemed to be castles, towers, temples, palaces, and mosques of ice upon the berg, as it slowly set sail for the South.

"Beware of the Northwind," said a hoary old headland, who had seen icebergs sail away from Jacob's Bight for thousands of years, but never one came back again. But the sea-gull, who had traveled extensively over sea and land, and who knew what became of the ice, took care, as he sailed in dizzy circles around its purple top, to warn Iceberg against the real dangers of his voyage. But, remembering how iron-strong his own deep heart of ice was, Iceberg laughed at both warnings and moved away.

No sooner had he set sail than the winds began to conspire against him. "I will wreck him before he gets away from his native land," said Westwind. "I will blow a hurricane at him off the cold Labrador." "But I," said Northwind, "will rack his joints with cold. I'll crack him to pieces. I will kill him with rheumatism." "And I," said Eastwind, "will blind him with " brothers, if he escapes the rest of you, and, when I get my cloud blanket over his eyes, I will smuggle him off into Hudson's Bay, where I have carried thousands like him; and, when I get him fairly bagged, he may coast around its narrow shores till he dies." "And I," said Southwind—but they all laughed at him, and wouldn't let him go on. "You're too mild to hurt any body, brother," said Northwind, and that ended it.

Before Iceberg got out of Baffin's Bay, Westwind grounded him in water only a thousand feet deep, for you know, that is shallow for an Iceberg. But his steadfast friend, Undercurrent, lifted him off and carried him safely through, though Westwind fought hard to drive him ashore. But when Westwind gave it up, fierce old Northwind came down out of his ice-mountains, mad to see Iceberg broken away from his chains, and getting safe out to sea. Very savagely did he roar about the walls of the berg, until the ice came to be a deeper purple, and cracked open with cold. "Ah!" said Iceberg, "Northwind cracks my sides, and makes me blue with cold, but all this cold and bluster makes my great crystal heart strong, and sends me more swiftly toward the South."

"Let me at him, brother," said Eastwind, impatiently. "Let me give him a wet-sheet-pack." With that, he swept his great arms full of fogs, and threw them into Iceberg's face, smothering him almost to death. When he was fairly blinded, Eastwind threw his arm about him, and went tugging away to pull him into his great bag of Hudson's Bay. But, you know, the whole iceberg family live with seven times as much of themselves under the water as they have above. What we see above the water is a huge mountain, but, after all, it's only the head of the iceberg out of water. Now, while Eastwind was tugging away at his head, Iceberg's good friend, Undercurrent had a stronger hold on him, and pulled away toward the South. For though the fog was around his head so that he could not see, Undercurrent knew the roads through the sea, for he had traveled these dark paths for a thousand years. So all the fog, and all the plotting of Eastwind, came to nothing. Iceberg sailed on to the South.

At last came the Southwind. His gentle breath smelled of spices and orange-groves. Iceberg liked him. But Undercurrent tried to pull him away. Iceberg liked the balmy Southwind the better, because he had never been used to such caresses.

Then Southwind introduced him to a new friend called Gulfstream. Now Gulfstream felt genial and warm to the heart of Iceberg, and he said: "I've never had anything but snow and cold in my life, and there can be no harm in enjoying my new friend's." So he left his good, steadfast friend Undercurrent to follow Gulfstream. For weeks, Iceberg enjoyed the gentle songs of Southwind and the soft caresses of Gulfstream. Then he found there were rills of water running from his side, and that the waves made inroads upon him, so that great caves were forming all around him. He did not feel as strong as usual. "I will get out of this," he said. But alas! his good friend Undercurrent was now far away. There was no help for him. And so he rotted in the sunshine until he was only a shell; whereupon all the other winds fell upon him, and, because his strength was all gone, he perished miserably.

Not the rude storms of life are our greatest enemies, but the blandishments that take away our strength by degrees. —*S. S. Scholar.*

A Critical Greek and English Concordance of the New Testament. Prepared by Charles F. Hudson, under the direction of H. L. Hastings. Revised and completed by Ezra Abbot, LL. D., Assistant Librarian of Harvard University. Pp. 534

This is the first Greek and English Concordance ever prepared and published in America, and in many respects the most valuable ever published anywhere. It contains

1. References to all places where every Greek word in the New Testament may be found—four or five constantly-recurring particles excepted.

2. All the English words and phrases by which these Greek words are rendered, both in the text and in the margin of the common version.

3. All the various readings derived from hundreds of ancient manuscripts, written before the discovery of printing, and embodied in the four best editions of the Greek New Testament—those of Griesbach, Lachmann, Tischendorf, and Tregelles—to which are added the confirmatory readings of the very ancient but recently-discovered Sinaitic Manuscript.

4. An index of English words, by means of which persons entirely unacquainted with the Greek language can find the original for any English word in any passage, and can trace and ascertain its usage and the manner of its translation throughout the entire New Testament, and can also detect any various readings occurring in the four critical editions above named.

It is prepared to supply the existing demand for a Greek Concordance so critical that it will present the latest results of sound textual investigation, and afford the most learned student valuable information which he can nowhere else so easily obtain; so simple that the mere English reader can use it with facility in his studies of the Word of God; so cheap that the multitude may purchase it by a trifling outlay; and so compact and portable that it may be made a constant companion of the traveler, the student, and the evangelist.

It leads the English reader to the Greek original and its various readings. It leads the Greek scholar to the common English translation. It saves space by omitting extended quotations, referring inquirers to the passages themselves for further information. It furnishes the Greek alphabet, with rules of pronunciation, which may be mastered by an hour's study, and thus obviates the necessity of an imperfect representation of the Greek words in the English characters. It classifies the passages where each Greek word occurs, reveals at a glance the number of ways in which it is translated in the New Testament, shows in what senses it is most frequently or more rarely used, exhibiting in their order, first the primary, and afterwards the several more remote senses of the different terms. It presents all the important various readings. It combines with these peculiarities a cheapness of cost and convenience of form which bring it within the means of the student, enabling him to have it always beside him.

Price—cloth, $3.50; leather, $8, morocco, gilt, $5. Ten copies, cloth, $30. Sent, postage paid, on receipt of the price. Size, six and three-fourths inches long, four and five-eighths wide, seven-eighths thick.

For sale at this office. tf

Our Book and Tract Column.

ADVENT TRACTS—WESTERN [illegible] Sermon on Hell. The Penalty of Sin. [illegible] Heaven and Hell Before Judgment; The [illegible] The Key of Truth, each 16 pp. [illegible] —Be Ready. The Only Hope; The [illegible] Think for Yourself. Why am I an Adventist? each 8 pp. The 2300 Days. The Sabbath. Everlasting Punishment 24 pp. The Everlasting Dominion 20 pp. Collins' Address on Future Punishment 10 pp. Objections Removed, a Supplement to the Address 12 pp. Questions on Immortality [illegible] pp. The Apostolic Symbols. The Next Dispensation 72 pp. The Reign of Messiah—46 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,800 pp. In small lots, one cent for every ten pages, post-paid. Add 2c for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 356 pp. Cloth, $1; paper, 50c

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, [illegible] and conference meetings, with [illegible] remarks to aid inquirers in [illegible] J. V. Himes. 180 pp. Paper covers [illegible] $1.50 [illegible] flexible cloth covers, 30c. [illegible] $3 15 a dozen.

THE FIRST-DAY SABBATH; [illegible] made [illegible] with a cen[illegible] history of the Sabbath [illegible]. By T. M. Preble. 471 pp $1

FUTURITY. Comprising the four [illegible] Life [illegible] Teachers, Immate[illegible] The Coming Judgment [illegible]

THE HOPE OF THE CHURCH. A [illegible] Millennium. By [illegible]

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy, by Wm. Sheldon. 317 pp. Paper covers, 50c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 66 pp. 10c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament with an interlinear word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No 1209, in the Vatican Library.) 854 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 18mo 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music in large, clear type. Cloth, 75c. single; $7 a dozen Leather, $1 single; $9 50 a dozen.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.— An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 [illegible] By mail, $1 75.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or Wisdom and Folly Contrasted. By T. M Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

TWO HUNDRED STORIES For Children. By T. M Preble. Nineteenth thousand. Illustrated. 234 pp. 75c post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 60c.; postage 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable, Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c, post-paid.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, JANUARY 10, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

IT is said that half a century ago Jewish converts to Christianity were rare; now there are three thousand in England and twenty thousand on the Continent. But this does not prove that the Jews are *all* to be converted; it only goes to show that the gospel is fast accomplishing its work of taking *out of* all nations a people for God. May the number of the elect—the true Israel, soon be made up.

ONE writes to an exchange, commending an article that had appeared in its columns on "the state of the dead," "the old wine is better than the new." The oldest doctrine we know of on that subject is found in an early page of Genesis, and teaches of the state of man in death—"Unto dust shalt thou return." Later ideas must be stamped "new wine," and no improvement.

WE are often referred to the fact that Theodore Parker declared that Jesus taught eternal misery; and the impression is given, that *so far* he was an impartial judge; and we ought to accept his understanding the gospel thus, as very strong evidence that the doctrine is really there. But our good friends forget that Theodore Parker was just as strong an immortalist as any of them. We freely admit that *if man is immortal* then the letter of the gospel, directly and by inference, does clearly teach everlasting conscious misery. It can only be got rid of by an allegorizing interpretation, such as was the [illegible] of Origen. But man is not immortal: therefore everlasting punishment does not imply his everlasting existence.

A correspondent of the *Secretary* says on Eph. 1 : 21:

> We suggest that the common interpretation is the true one. We would translate and paraphrase thus: When (*epeide*) it was manifest that the world *by wisdom* knew not God; that philosophy, and culture, and science, falsely so called, *befooled* men; it pleased God *in his wisdom*, through the foolishness of preaching to save them that believe.

—Science taught that death was the final extinction of being, that to enjoy this life was the highest wisdom; or else it taught a kind of faithless half-hoping immaterialism. But when God sent his Gospel to save men by "the foolishness of preaching," its first messengers preached "*Jesus and the resurrection*" —the Life-giver, and the time of reward. They never mentioned immortal souls, not even once. How different now. Shall we return to the old ways and preach "Jesus and the resurrection," instead of Paradise or heaven, or hell at death?

WE write this editorial upon the back of a solicitation to publish the following advertisement:

DIVORCES.

Absolute divorces legally obtained in New York, Indiana, Illinois, and other States, for persons from any State or country, legal every where; desertion, drunkenness, non-support, etc. sufficient cause; no publicity. No charge until divorce is obtained. Advice free.

—This is the second application we have received within a brief period for the publication of similar announcements. We put it on record as a sad sign of the times. There is not only a general loosening of the marriage tie, but men are found not only ready to make gain of such cases as present themselves, but who publicly tempt the dissatisfied, *from whatever cause*, by promise of secrecy. A wife or husband may be divorced and know nothing about it. Such cases are of continual occurrence: their increase is invited, and the public morals are so loose that public opinion cannot prevent the open prosecution of this vile traffic in our courts of justice. And besides all this, it is well known that nine-tenths of these secret divorces are early followed by *a new marriage*. This fact reveals the iniquity of the whole business.

Dr. Bonar bemoans the fact that "the tendency of the world's religion just now is to reject the blood and to glory in a Gospel which needs no sacrifice—no Lamb slain." Various "Evangelical" journals have taken up the lament. But *why* is this? is a fair question. Has not the church, itself, unconsciously introduced this contempt for "the blood" by sinking the Scriptural doctrine that "*the life is in the blood*," and substituting therefor the notion that the life resides in an immaterial immortal essence? Only in the light of the Pauline doctrine that "Christ is *our life*," can the shedding of blood in sacrifices be understood. The world's *reasoning* from the Church's premises is plain. The church says, You are all immortal, and *must* live forever. Then we are not dependent upon any one for *existence*. But, says the church, unless you believe, you will be eternally miserable. The day *has* been, perhaps, when people generally believed this, but it has gone by. They quietly say—There is a mistake somewhere, and adopt the best refuge they can discover, from their doubts,—Restoration, or what not—and "reject the blood" just because they do not know what it means. It means that Jesus purchased *life* for us with his own life: that "God hath given us eternal life, and this life *is in his Son*," not in our own immaterial souls.

EDITOR'S JOURNAL.

MONDAY, Dec. 27. Being detained at Savannah, on my way to St. Joseph, from our meeting at Empire Prairie, I called in to see some Freedmen who were keeping Christmas in a social religious way. They were singing as I entered, and their spirit and deportment showed that they had made a good use of the liberty they have enjoyed for a few years past. I addressed them for a short time with words of encouragement and then bade them good night. I hope that I may ever conduct myself towards this poor and oppressed race as a friend, and a Christian. The wicked prejudice so long cherished against them, has no foundation in right or justice. It is a violation not only of Christianity, but humanity. For a colored man has right and justice on his side, when he asks, "Am I not a man and a brother?"

I enjoyed the hospitalities of Br. J. Fellows, long a friend of the colored race. I was made welcome, and felt at home, although he does not entertain Advent views. He thinks the moment he dies his conscious spirit will go to heaven, to God who gave it. He is a sort of Spiritist; pleasant and genial, but firm and fixed in his opinion.

At 10 a. m. took the cars for St. Joseph. On the way our engine broke down, at some distance from any depot. Eld. I. G. Encell, of the Christian church in Maryville, Mo., in whose chapel I spoke last week was a passenger. So we had time for an exchange of views, on baptism, the state of the dead, the resurrection, and the new earth. He has some views in common with the Adventists, though not of us. He told me that they had a number of members in their church, who hold to the sleep of the dead and destruction of the wicked, and they are allowed to enjoy their views on these subjects and esteemed as acceptable members.

After two hour's delay we were enabled to continue our journey.

My plans for meetings in St. Joseph not being carried out, I met by invitation, with the M. E. church this evening, in their protracted meeting. A brother of the pastor, Eld. Stocking, spoke from John 5 : 25, explaining it in reference to conversion, and spiritualizing the whole subject, as I used to do forty years ago. It sounded old fashioned; but I now see it is not *true*. Yet he made a good turn of the subject to bring souls to Christ. Many texts are used to convert men that are sadly misapplied. Mr. Abbot, called "fighting Abbot," one of the early Methodist preachers, once took the text in Luke 19 : 21—"But I feared thee because thou art an austere man." He read and explained it—"Because thou art an *oyster man*." He went on to show how oyster men dug the oyster out of the mud, and compared it to digging sinners out of sin and wickedness. At the close one of his hearers said, "Br. Abbot, you have misquoted and misapplied your text. It reads "*austere* man." "Oh, never mind," said Br. Abbott, "seven souls were converted."

But the spirit, earnestness, and sincerity of these brethren in their work, is worthy of the highest commendation. And in taking the part to which I was invited, I felt free, and spoke out of the fullness of my soul. At the close, I was invited to preach to-morrow evening, and so I shall stay over one day.

I was invited to enjoy the hospitalities of Mr. Geo. Buell, one of the city council, an enterprising citizen, and a successful manufacturer of woolen cloths of all kinds. He is a Baptist in religion, but liberal to all. I found a generous welcome and had a free conversation on the questions relating to the Advent faith and hope, with him and his pious and intelligent companion, who is inquiring into "these things" that we teach.

WEDNESDAY, Dec. 28. Have had interesting conversations during nearly the whole day on the prophecies. Many are eager to get an understanding of these things. At night I spoke in the M. E. church, North, for Br. Stocking. I had a kind reception and spoke on the first and second advents of Christ. There was good attention to the subject. The pastor, and others followed me in remarks, and the meeting seemed like an old fashioned Methodist meeting. They have a good state of things among them, and quite a number have been converted of late.

MONDAY, Dec. 29. Left for Columbus, Kan. Stopping in Kansas City about noon, I called upon Br. Lougan of the *Christian*, in whose office I found the TIMES of Dec. 20. At this distance from home, it is more pleasant to see THE TIMES, though I may have seen some of its contents before. I spent my time in the a. m. in Eld. Lougan's editorial "sanctum." *The Christian* advocates the doctrine of the late Alexander Campbell, and is prospering.

I took supper with Eld. Logan at a restaurant I was surprised on looking over the bill of fare to find prices so high. 75 cts. for tenderloin, and 50 cts. for sirloin steaks, and other meats in proportion. 20 cts. for one slice of bread made into a milk toast, and ten cts. for a glass of milk. These last sufficed for my supper. But to eat a full meal would cost a dollar and more. I told the proprietor I thought his prices "rather steep." He replied that he thought I must have come from the *East*. I told him I did, and that we had no such prices there. No, he said, and you do not pay such rents and taxes as we do. I pay $2,200 rent, and taxes are five per cent. Well, said I many of you must fail some day. Yes, he said, forty or more have failed since I have been in business here. But I did not see how *he* could fail at his prices if he had much custom.

The Kansas City *Times* says to-day, that "taxation is eating out the life of the far West. The poor are becoming poorer every day, money is getting scarcer, and agriculture less remunerative. All taxes are heavy, but heaviest of all is the School Tax. In Kansas City it is now *one per cent* on the valuation of all assessed property, while in Illinois it is only one-eighth of one *per cent*. Things in this country are going ahead too fast, and a crash must follow."

At an early hour I took a bed in the sleeping car, on the Fort Scott Railway, though they did not leave until 11 p. m. In the morning when I arose, I was near my stopping place at Columbus, one hundred and fifty miles away. This is very different from jolting over the prairies in an open wagon with the thermometer ten degrees below zero. But we must take things as they come.

COLUMBUS KANSAS.

On arrival I went directly to the residence of Hon. Amos Sanford, who with his family greeted me kindly and made me welcome to their home. After breakfast we made arrangements for our meetings, and I shall enter at once upon my labors here.

Columbus is a new town, not two years old, and located on the Fort Scott and Gulf Railroad, which is to be carried through the Indian Territory, to Texas and the Gulf of Mexico. The village is on the open prairie, and one looks in vain for any timber, or elevation, as far as the eye can reach. It makes a New Englander feel that he is living out of doors. The wind has full sweep, but the climate is mild, and comfortable in winter, and genial for the rest of the year. The land is rich and yields plentifully both fruit and grain. It is indeed a beautiful country. Much of the land in this vicinity was originally given to the Cherokee Indians, and is called "neutral lands." When the Kansas City and Fort Scott Railroad was projected to run through these lands, Mr. J. F. Joy of Detroit, Mich. secured by purchase a large portion of these lands in Cherokee, Crawford, and Bourbon counties. Many people were then living upon them, and had made valuable improvements, which they have refused to give up. They claim that the land they occupy is government land, and are willing to pay the government price, $1.25 an acre, and no more. At present this people are in conflict with the government, and have brought the matter before the United States Court for a decision.

THE MEETINGS IN COLUMBUS

I am to hold a series of meetings here. Our hope and trust is in Christ who always causeth his people to triumph in the way of obedience and holiness. We are to have the Baptist chapel, as at present they have no preacher. Dr. Childs, formerly of Worcester, Mass., is here giving us his sympathy. His father was one of the early believers in 1840, and his children continue to proclaim the faith, in distant States. At night I spoke to a select audience; the county court being then in session, some lawyers and professional men were in, and some of the people that were not often seen at church. I spoke from Ps. 37: 10, 11. At the close, questions were asked respecting the nature of future punishment by the Disciple preacher, and, also, by Judge Fry, which were answered, to the apparent satisfaction of the audience. One question asked by the preacher was—"If the wicked were punished with everlasting destruction from the presence of the Lord and glory of his power, where are they?" I replied, *nowhere*. They are destroyed, or if you please, annihilated. He tried to get round this, or meet it by other texts, such as Matt. 25 : 46. But here I showed that *kolasin* translated punishment meant, *cut off, prune, punish*, and did not mean *eternal life in misery*.

SATURDAY, Dec. 31. I spoke at night on the "blessed hope," and pressed on all to secure it, and so be prepared to meet Christ at his soon coming. This is a new doctrine to most of the people here. They look for long years to come, and expect to see these vast prairies of the West all settled before the Lord shall come.

On our return from the meeting, with Br. Sanford, I stopped at the Court House where the settlers were holding an indignation meeting. Word came to-day that the Secretary of War had sent United States troops to the Miami settlement, in Linn County, to remove the settlers, many of whom had squatted on these lands, as government property, and have made many improvements. The people in this county are in the same condition as to their land titles, and so they make common cause, and talk rebellion, rather than give up their homes. The meeting was as warlike as anything I have seen since the great rebellion. It filled me with sadness to see such a state of things among those who had left all in the East to obtain new and comfortable homes in the West. I can but hope that some compromise will be made between the settlers, and those who claim to own these lands.

This is the last day of 1870. It has,

"Paid its homage to the tomb;
The tale is told,
The last of all and end has come,
And sadly here
It lies silent and cold upon the bier.
Another laps of time
Has rolled into eternity's abyss
Its cares, its fears,
Its bright sweet days of bliss,
Its hopes sublime,
Its sighs and bitter tears
Has brought decline.

The closing year
Has carried with it to the tomb
Our bosom friends,
Perhaps a father lies beneath its gloom—
A mother dear—
While o'er their pale cold faces memory bends
To drop a tear.

We bid adieu
To the sweet memories and departed hours.
The past is gone.
The *present*—all that we can claim as ours
We are passing through,
So let our lives with morning dawn,
Begin anew."

But to enter the New Year with all my weakness and unworthiness; with its temptations, and dangers, I feel the need of the help of that dear Savior who has promised to be with his people to the end. And my prayer in the language of the poet is:

"Rock of ages cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side that flowed,
Be of sin the perfect cure,
Sanctify and make me pure.

Should my tears forever flow,
Should my zeal no languor know,
This for sin would ne'er atone,
Thou must save and thou alone:
In my hand no price I bring,
Simply to thy cross I cling."

As a sinner saved by grace, this is all my hope, and in the last hours of the dying year of 1870, I throw myself at the foot of the cross, and cling to it as my only hope of entering the kingdom of God when Jesus comes with crowns of life and glory for his waiting ones.

The General Conference.

We are receiving requests that this Conference be not held *East* of Chicago. Thus far the only invitation for the Conference has come from "East of Chicago." If the church in Chicago, or churches further West do not care enough about it to invite its sessions among them, they must not complain if the officers accept a cordial invitation elsewhere.

A Protest.

'Tis Christmas day, and in remembrance of him who came as the Babe of Bethlehem, and bore so much for me, I cannot refuse, to perform what to me is not a pleasant duty, to protest against some of the errors of our times, as he protested against them in the days of his flesh; sometimes in words of sharpness, but mostly in love, with tenderness and gentleness; to those who knew better than they taught, severity; to others kindness was the rule.

Let me then in the spirit of Jesus, address a few words to you Br. Himes: This I think I have a right to do,—first, because I trust we are brethren in Christ. Second, since 1842 you have always found a shelter with me, when in the providence of God you have journeyed this way. Third, because for all these years I have been a supporter of the paper with which your name has been associated as Editor, mostly approving your course, always when you were found planting your standard on the eternal truth, and not led by other influences. Fourth, because you have said, "Write, and I'll publish your articles against our position," when I have privately objected and protested against the course pursued to disseminate error. And, fifth, because you teach the doctrine of the unconscious state of the dead, and the annihilation of the wicked, and couple these with the doctrine of the second coming of my Lord, and call it, Adventism, and leave no means untried to make them appear as one and the same; and something, now and again thrown out in THE TIMES, that looks very much like a sneer (I can find no better word, if sneering can be done in print), at the believers in the second coming of Jesus at hand, who do not receive the doctrine of the unconscious state of the dead, and utter extinction of the being of the wicked.

One of the most favorite modes in the editorial columns has been to seize upon any and every paragraph from every source, containing an error, or the truth loosely or improperly stated, and to often by a gloss or sophistry make error appear to be truth, seeming to forget, that asserting an error, will never make it truth. [We must protest against this statement. We cannot find room for notice of one half, nay one quarter of the weaknesses of immaterialism that come to our notice. Ed.]

I would not say, needlessly, the things that I do; But shall I suffer sin upon my brother? nor would I grieve one, without cause, who has evidently spent the best part of his life in trying to serve the Lord; certainly not without proof in hand, and from his hand whom I address. Yet not to, nor of him alone, do I write these things; for that which I protest against, has been carried on by the principal writers and supporters of THE TIMES.

Let me cite *The Editor's Journal*, in THE TIMES, Dec. 13, '70. There we find the proof of the means taken to propagate error. Here the writer *seems* to know what he says, even appealing to the original Greek for the truth of his position. Was it done that those who are "without education" (*viz:* a knowledge of the Greek), might take it for granted, that the editor had settled forever the meaning of two difficult passages, which stand in the way of our believing in the unconscious state of the dead and the annihilation of the wicked?

If we still cling to the words of Jesus in their God-like simplicity, we are classed with "Plato and some other heathen philosophers," as holding, "old, heathen, papal views of the nature of man and the future state," and this because when we read the words of Jesus, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Believing that when Jesus says *both* soul and body, he means two, *i. e.* soul and body, I care not—at this time—what distinction is made between the soul and body: they are two, and not one and the same thing, any more than two blind men are one, which are in danger of *both* falling into the ditch together, if one lead the other.

But the point of the sophistry is found in the gloss given to the words of Jesus, "not able to kill the soul." This we are told, means, "could not destroy their hope of the resurrection to eternal life." In this portion of Scripture which is here used (viz: Matt. 10: 28), Jesus says not one word about the hope of the resurrection to eternal life. No, not a word! Nor can he be made to teach it here, only by inference, which, when let loose is a mighty influence and source of error.

The lessons taught by Jesus in the passage under consideration, with its context, plainly were, that whatever might befall them here, whilst confessing him, they would not be forgotten; if he remembered the sparrows, that not one of them fell to the ground without our Heavenly Father's notice, and that the very hairs of the heads of his people are all numbered, is it possible that the disciple can be forgotten? Let them kill the body, if they will, you will be taken care of. What Jesus meant by confessing them before his Father in heaven, does not appear in this connection, certainly he does not teach them here, that, it is the resurrection to eternal life; certainly not the sleep of the dead; but if any thing bearing upon the question, it is the reverse.

The editor says: "On another text, Matt. 25: 46, 'These shall go away into everlasting punishment' he [Benson in his commentary] says, 'Not *destruction or annihilation*, as some would understand the word *kolasin* (to mean).' But this is just what it *does mean*, [says the editor] and not eternal life in torment."

Now this is a bold assertion, and plainly stated—italicised by the editor. Let us see if *kolasin*, used in Matt. 25: 46, means destruction or annihilation. In Hudson's Greek and English Con. it reads *kolasis*,[1] Matt. 25: 46, punishment; and the same Greek word in 1 John 4: 18, *kolasis*, torment. Now why did our brother make such a bold assertion, with the light of an author who held views like himself? Were C. F. Hudson and Ezra Abbott, in the work referred to, mistaken, when they gave to the word *kolasis* the rendering, *punishment, torment?* Let us try again: "*kolasis*, punishment, chastisement; torture, the rack; a punishment or infliction;" etc. Rev. John Groves' *Greek and English Dictionary*. Not one of these words are what our brother says *kolasin* means, *viz:* destruction or annihilation. Quite another word must be found to sustain the position our brother has taken, and one that is *not* found in Matt. 25: 46.

These thoughts are expressed in love, and not for disputation, but for the truth's sake, and to warn my fellowmen against a growing evil, against which I am bound to protest. That they believe in the unconscious state of the dead, and the destruction of the wicked, I am not protesting. If it satisfies your minds, believe it. But do not make use of sophistry to sustain it, nor mistake a fact to make others believe with you. If you can bring forth *true* and fair arguments from the word of God to sustain your position, do it: but do not do otherwise, lest you be found handling the word of God deceitfully, and though saved (by virtue of your faith in the atonement of Christ), your works, like wood, hay and stubble be burned up, and you suffer loss.

With these parting words, and solemn protest against the course pursued in the "Voice, now Times," I bid you adieu, making this one request, that you will do me justice, by publishing this protest in reasonable time, in the A. C. TIMES, and send me a copy, but discontinue the paper to me, as I can no longer receive it into my house, until purified from its present course.

THOS. WARDLE, M. D.

Philadelphia, Pa.

THE EDITOR'S RESPONSE.

Dear Brother Wardle: there are many things we *might* say in reply to your protest, but we prefer to leave all insinuations of *knowing better than one teaches*, of having convictons of right and truth stifled by *influences* of whatever nature, and intimations that you are a better judge of what is *eternal truth*, or its standard than we—let all this go for what it is worth, and we will give our attention to the direct charge you bring.

You charge that we disseminate certain doctrine as Adventism. *We do!* We did not give it that name; the views bore the name when we adopted them. The name rightly belongs to them, as associated with the doctrine of the speedy coming of Christ and the object of his Advent, and we intend to stand by the name, and the principles for which it stands, while life is granted us, or until Jesus comes.

You charge that we treat opponents with *sneers*, that we use *sophistry* in replying to their *arguments*, or *loose statements*, etc. Now as to sneers—they are favorite weapons in our opponent's armory; *we do not intend to use them.* Very likely we sometimes show the same contempt that you yourself exhibit of their *improper or loose statements of* "truth" you say, but we say *error.*

The charge of sophistry I deem unjust, and am happy to be confirmed in this belief by the testimony of hundreds of readers, at least as candid as yourself, and some of them converts from the views you yourself maintain.

But let us come to the instances cited. In dealing with Matt. 10: 28, is seems to us you justly incur the very charge you bring against us—of using "bold assertions," rather than giving strong reasons. We read in that chapter, besides the promise of confession, or threat of denial before the Father, which clearly belongs to the resurrection, and judgment, that, "He that findeth his life [Greek *psuche*—soul in v. 28] shall lose it; and he that loseth his life [soul] for my sake shall find it." Pray tell us when the martyrs of Jesus are to receive the life [*soul*] they lost for his name's sake? Does not Jesus here plainly use the word life (*soul* in the Greek) in a double sense? And this being indisputably the fact, is it incredible that he used it v. 28 in the *same* sense that he uses it elsewhere in the same discourse? We do not accuse our brother of sophistry; but he certainly deals in "bold assertions."

If we had never said anything concerning this word *kolasin* in THE TIMES; if the argument and *all* the facts bearing upon the case had never been presented to our readers (they have been frequently), there might be some justice in your attack on us founded upon a construction of a brief passage in our "Journal." But we did not mean or expect to be understood as speaking of the critical definition of the Greek work *kolasin*, but of its sense in that passage—a sense demonstrated, to our mind, over and over again by a variety of arguments. Benson asserts that it means "*not* destruction or annihilation, as some would understand the word *kolasin*," to which we replied that *that is* a correct understanding of the word *kolasin* as there used. The Savior reaffirms the ancient doctrine that the wicked shall be "cut off."

Moreover, when you say that Hudson and Abbott render *kolasin* "punishment, torment," you are mistaken, They simply give in a *concordance* (not a lexicon) *the translations found in King James' version.* Prof. Hudson in his works gives a complete view of the uses of the word *kolazo*, and the argument from it, and from parallel passages, demonstrates, to our mind, that in Matthew 25: 46 it means eternal death. Critically, the primary meaning of the word is to *cut off*. From this the *secondary* senses of restraint and punishment are derived. Here is Donnegan's definition in full:

> *Kolazo*, properly, to cut off, or take from, to curtail, clip, or mutilate; hence to prune; generally, to chastise, *lit* and *met*, to correct, to check, to moderate, to chide, to rebuke, to punish, to keep back; to hinder, repress, to keep down.

This is the definition from a standard Lexicon of classic Greek. Robinson sustains it, also. The value of "the Rev. John Groves'" definition, and, also, Prof. Hudson's real opinion, may be gathered from the following remarks of Hudson himself:

> "Now the Greek word in question occurs elsewhere in the New Testament, as a noun or a verb, only in Acts 4: 21; 2 Pet. 2: 9; 1 John 4: 18. In the two former instances it will not be claimed that it should be rendered "tormented." And though our English version renders it by "torment" in 1 John 4: 18, the propriety of this is questioned by Grotius, Hammond, Beausobre, L'Enfant and Schleusner, for various reasons; and it is otherwise rendered in the Syriac, the Arabic and the Vulgate. And the sense of "torment" is given by only one lexicographer of the Greek at large, Sturg, who offers this as a *fifth* sense, citing a single passage, and allowing even there another sense instead. Moreover, in the Septuagint Greek the word occurs twenty eight times, the actual punishment being literal death in almost every instance. In one case a senseless idol is said to be *punished*."

Thus Hudson, with more to the same effect. But enough. I kindly submit that no brother animated by the spirit of Christ and love to me, and well-informed upon the use of this word, would have seized upon a carelessly worded expression, with intent to hold it up to the world as a proof of a misstatement of facts with the intention to deceive the unwary.

Much more might be justly said in reply to your "protest," but enough. We have been bringing, and expect still to bring "true and fair arguments from the word of God," and elsewhere, to bear on this question. Not less than ten or twelve correspondents within a week have acknowledged their efficacy, and many similar testimonies, as well as the convictions of our own conscience confirm us in the opinion that our columns stand in need of no such *purification*, as you suggest to be needful.

We regret parting with an old subscriber to our publications, of near thirty years standing, and the more, because we feel sure that your strong feelings will not allow you to do as some have done—refuse to take the paper *on principle*, and then read a neighbor's copy. We reciprocate your feelings (except the insinuations) and kindly say farewell.

EDITOR OF THE TIMES.

In the Press Room.—No. 4.

WHAT I THOUGHT AND HEARD THERE.

After our Press and Engine both broke down the same week a little while ago, I had to work quite late one night. Our work had been hard and very trying for some days. It was about ten o'clock, and I was musing upon what lies near my heart—How *best* to advance the cause advocated in THE TIMES. I must confess that not only had my patience and powers of endurance been severely tried, but that I was tempted to feel discouraged. But in the midst of it I heard a voice, which I easily recognized.

Press. Don't get discouraged.

W. Why do you say that?

P. Oh! I thought you looked rather tired to night, and was afraid you might get disheartened over the disappointments of the few days past. I do the best I can. You know I told you I was *mortal*, and liable to break down. And if I do the *best I can* in *my* place, knowing that when worn out I shall be thrown away and *lost*, *you* ought not to be discouraged, even if you should wear out; for I have read enough to know that those who wear out in the cause of Christ, will not be broken up and lost like an old press, but will be renewed by and by in a resurrection.

W. Well, old presses are sometimes made over, so that they are as good, or even better than new.

P. Are they, though? (This thought seemed to give it a glow of pleasure, but it added) Yes, but they wear out again, do they not?

W. Of course.

P. Well, it is good to be renewed, even to last a little while, but it seems to me that the prospect of *eternal* life, with power and every possible means to enjoy it, ought to sustain you under *every* trial. Does it?

(That was coming pretty close home. I didn't know just what to say. I could see the force of reasoning, and yet I knew there had been times when I had given way to fears, if not actual doubts in time of trouble. However I could truthfully say, that of late I was trusting more fully than I ever had done before: so I said:

W. It surely should do so; but I have not always leaned upon this hope as I should have done.

P. Well, "confession," I have heard, "is good for the soul." And as my question has called it out, I am glad I asked it.

W. So am I. The thought has done me good already. I feel as though I had been resting.

P. I wish I could ask the same question of all the readers of THE TIMES; perhaps it would suggest some healthful thoughts to their minds.

W. I will put it in the paper for you.

P. That will be good; but after all, I have noticed that things put in the paper don't *tell* as they do when you can talk right at a man personally. I wish I could talk with them *all* just as I do with you.

W. But your talk through the paper has done some good, already. We have a good many letters from persons that your remarks set to thinking, some of them very encouraging, too.

P. That may be so. I'd like to see evidence that *every one* had been awakened to a new interest in the cause we are engaged in. They ought to be willing to *do* as well as to *bear.* Why, how can they do too much for a being who offers them eternal life so freely.—I understand, eternal life is a free gift; it isn't earned by works; but I believe a man *can't have this hope in him without going to work.* Dont the Bible tell about "dead faith?"

W. Yes, it does.

P. Is it good for anything?

W. The Bible compares it to a dead body.

P. Then of course it is not good for anything, unless it is *revived.* If a dead man is *raised to life* —revived, he can be useful, but if he remains dead, he only counts as so much inanimate matter in the universe. So if a *dead faith* is compared to a dead body, it must be a poor thing to have. If any have a dead faith, I would advise them to have it *revived*, and be themselves created anew in their Savior unto good works. Would'nt you?

W. Yes indeed. I wish these truths printed in the paper made as much "impression" on every one as on you.

P. I think of it every day when I am idle. I say to myself—"From two to five thousand tracts might have been printed to-day, if they had only had the paper. Why dont those who have the means help to do it, I wonder. This Advent doctrine is so good, and it is so evident that it is *true*, I don't see what they are thinking of, not doing more to sustain it. They ought to get new subscribers, and circulate the papers and tracts so freely that *I* should be kept busy *all the time.* Why don't they do it, I wonder." There, you can tell them what *I* think about it.

W. I will.

P. Are you going to have any new tracts soon?

W. We are getting ready to print Br. Collins *Address*, and his *Objections Removed*, soon, in one tract of 32 pp. specially for distribution.

P. That's something that ought to be scattered everywhere. I'd like to print a *million* of them. How much would fifty thousand cost?

W. I couldn't tell without calculating closely; at a guess I should say perhaps $500.

P. Well I wish somebody would set me at the job. But whether they do or not, don't you get discouraged. This is God's cause, and *he* will surely take care of, and raise up friends to help it. So keep your eye on the promise of eternal life, and suffer patiently the righteous will of God. No matter what others do, *you* do right, and keep to your work, and the crown of life will be yours at last.

Here the Press stopped talking, for the papers were all printed, and I felt as though the conversation had paid me well for doing a little "night work."

WILLIAM.

I hold it to be a duty to be liberal and generous even to the illiberal and narrow-minded; and it seems to me a pitiful thing for a man to aspire to be true and to speak truth, and then to complain in astonishment that truth has not crowns to give, but thorns.—*Rev. F. W. Robertson.*

EDITORIAL GLEANINGS.

During the last three months of 1870, the *Crisis* received 669 new subscribers. We received during the same time about 300. Hence we conclude that Adventism has been introduced into about 1,000 families within three months, which indicates progress.——In the minutes of the last Maine Q. M. we find the following incident: "One man came out for prayer, and confessed he had been converted among the Baptists, years ago, run well for a season, became interested in Advent views, obtained some of our books to examine. His minister found it out, and warned him against them, advised him to burn the books. He did so, and lost his faith and hope in Christ. Has traveled over a large part of the world since, the last seven years, without light. The Lord led him into this meeting, and awakened his heart to turn to him. There is an example of blind ministers slaughtering the lambs of the flock."——An Advent chapel will be dedicated at Newcastle, N. H., Jan. 18, and another at South Berwick, Me., Jan. 22. These are the results of meetings with the New Hampshire Mission tent.——Br. Workman writes from Auburn, Ill., "We still have the labors of Br. A. S. Calkins, which may the Lord bless more and more, and we see the fruits in this neighborhood. Our prayer-meetings are continued with interest, and well attended."——Br. Shaw sends us two new subscribers and says, "So much for the effort in Oneida (Ill.) last fall. There is a growing interest to learn the truth."——Br. Wm. Ingmire, one of the first champions of Adventism, and over seventy-years of age, is still preaching in Western New York. Recently he preached every day for eighteen days. His strength, physical and mental, holds out remarkably.——While Br. Whitney was absent on his last tour in West Virginia, his trunk containing the best of his clothing, and valuable books, in all worth about $100, was stolen from Br. Chambers' house. He says, "All things work together for good to them that love God;" and looks with new interest for "the better land where thieves will not break through or steal."——Br. Wm. Sheldon is preparing to leave soon for a tour South, in Alabama and Georgia. He will write for THE TIMES concerning his trip.——Brn. L. H. Davis and Wm. McCullock commence a protracted meeting in [illegible] this week.

---

[1] *Kolasis* is the nominative case; *Kolasin* is the accusative case—simply a variation of the same word.

Correspondence.

On the Frontier.

A visit to the churches on the frontier in Hutchinson District, Minn.

Left Minneapolis Nov. [illegible] and met Sr. McKee at Delano, [illegible] to be my traveling companion [illegible] visit. Reaching Lake Howard [illegible] our good pioneer, Eld. Rayn[illegible] in waiting to take us to our first halting place. We found quite a change in the mode of conveyance, it taking nearly the same length of time to pass over three miles, it had taken to go forty-six by steam. But the day was fine and we really enjoyed the change, and gave much credit to our driver for his skill in escaping stumps, and dodging the low limbs of trees, that looked rather threatening as we approached them. In good spirits we reached the comfortable home of Br. Corey, just in time to share with his kind family their frugal meal before going to our evening appointment. Our appetites were keen, and our welcome so hearty that we enjoyed more than we have time to express. The mules were again in readiness, for a ride of three miles to reach our appointment with the Victor church. As the evening closed in the stumps were not so easily avoided, and on several occasions we found ourselves clinching each other and the wagon box, to keep our seats in the old fashioned chairs we were seated in. Br. Corey and family accompanied us, and though the road was rough and limbs frequently brushed our faces, we enjoyed every passing moment, my companion occasionally favoring us with one of the songs of Zion, joined by several of our company.

Arrived at the school-house, Lo! in the hurry of getting off, fixing the little ones so they would not take cold, the lamps had been forgotten. One tallow candle, and two lanterns were all the light we had. The house was well filled, but how should we talk to the people, without light sufficient to see the congregation. The subject chosen was a familiar one, and the silence with which the people listened evinced the deep interest they felt. Several warm exhortations followed, and the meeting closed quite triumphantly. The morning found us refreshed in body and mind, and with Br. Wood, a Methodist minister, Br. Corey and others, we started on our way to the Quarterly Conference at Lake Hook,"a distance of fifteen miles. Our pioneer started ahead to clear away the fallen trees, and guide us along a newly made road. The sisters rode with the baggage most of the way, while the brethren walked. The "blessed hope" was our theme during this novel ride, and often were our hearts lifted up in praise and thanksgiving as we wound around those towering, stately trees. Truly "day unto day uttereth speech," and calls loudly upon man for tributes of praise and thanksgiving to his maker.

The company of our Methodist minister and his niece added much to this day's enjoyment, and when we reached Eld. Wm. Parsons' home a distance of ten miles, we were prepared to enjoy our four o'clock dinner. The weather was that of our Indian summer. Overcoats and shawls were quite burdensome. We could but number this day among the most pleasant of our pilrgimage. Hymns of praise from my companion, joined by several others, increased the joyfulness of the few hours that sped so swiftly by. No one of our little company will ever forget our summer's day ride on this the first day of December.

Though Sr. Parsons was not expecting us until the next day, and was not in readiness to receive so generous an addition to her family, yet the warm hospitality extended made all feel at home. Our sister is a model house-keeper. Every thing around her house showed this; a positive proof that a comfortable log house can be made as cheerful and inviting as the more costly mansions in the city. Eld. Raymond soon after reaching here, took to scouring the neighborhood on horseback to apprize the people of an evening meeting. One would hardly have thought so large a congregation could have been gathered in so short a time. The spiritual standing of the little flock gathered, spoke well for their faithful pastor. A short sermon from Acts 2: 11, was backed home to many hearts by the spirited exhortations that followed. One arose and requested us to pray for her. While most knelt in prayer, solemnity rested on all and it was after the usual hour of closing service when our meeting ended. The next morning it was arranged that Sr. McKee and myself should accompany our faithful guide to call on a sick sister, who would not be able to attend the Conference. We were to ride on horseback. Not having mounted for such a ride in thirty years, I felt a few misgivings about my ability to perform it. Choosing one of the gentle mules for my own safety, while my companion and Eld. R. mounted their noble steeds, they took the lead. My faithful long-eared donkey did the best he could to keep up. An hour's ride brought us to the dwelling of the sick one. Our tarry was short, but comforting and encourgaing to the sufferer. We felt well paid for the effort we had made. Returning we found with quite a delegation from the Silver Lake church, accompained by their pastor, Eld. Randall. All were of good cheer, and we proceeded on our journey. To have seen our wagons and ox-teams would have given an impression quite different from the realiity; for those accustomed to frontier life know well how to provide for emergencies. Bedding, baskets and pails were in abundance. Reaching the Lake our company halted. Oh! how beautiful. The smooth surface of the water on one side, and the towering hight of the trees on the other, with the dense forest in front of us. Soon we reached the school house. It stands alone in the thick forest, and as we had passed but three log houses in our five-miles ride, we wondered where the people would come from to fill the house. The meeting this evening was of good interest; a short practical discourse was followed by many blessed testimonies. Two arose for prayers; the companion of one of the brethren from Silver Lake, and the niece of Br. Wood. Thus the good work began. These precious souls were converted, and ere this meeting closed our Methodist minister joined hands with Br. Parson in the fullest, warmest fellowship. "Thank God" was the unanimous expression of many present, and the feeling of every heart. Eld. Parsons immediately propounded his name for membership with that body. Yes, he who six months before would hardly consent to read a tract, now in fullness of Christian sympathy stood ready to join the despised ones, and was most joyfully welcomed among them. Our meeting closed at a late hour, full of interest.

On Saturday at the close of the Conference service, Eld. Raymond gave us one of his best soul-arousing practical discourses. All were fed. An intermission of an hour and a half gave ample time for dinner. The day was fine and the table spread in the woods, and all invited to help themselves. A more cheerful happy company I never met. At 2 p. m. preaching. Text: "I have finished the work thou gavest me to do." The earnest attention, the falling tear, and hearty response, gave satisfactory evidence that the word was accompanied with the Holy Spirit's power. This meeting closed with an increase of numbers and interest, to meet again in one hour. A request had been made for a discourse on Baptism in the evening. Two expressed a desire for baptism and it was arranged to attend to this ordinance on the Sabbath, which found most of the friends gathering for a prayer meeting at an early hour. The house was too small for our congregation. All could not get in. My curiosity was not a little excited to learn where all the people came from. Some we learned afterward came six miles with their oxen; others, with horses, still farther. The best of attention was given through the entire meeting though the services were very lengthy. At one oclock we repaired to the Lake side. The season was a most blessed one, deeply impressive. The candidates came up out of their watery graves rejoicing. Others would have followed had they have come prepared. After the baptism, all, there were twelve double wagon loads, were kindly invited to tarry until evening service, with Br. Price, who lived quite near the school house. Refreshments in abundance had been provided by Sr. Parsons and others. At an early hour we gathered for our last meeting. Br. Wood gave a short discourse from Ps. 133: 1. A better text could not have been selected, and the many spirited exhortations which followed, led all to feel we had "the best of the wine at the last of the feast." Several more resolved to be identified with the cause of God from that glad hour. One of these was Br. Parsons little daughter. At the close of our meeting a stout-hearted sinner arose and asked an interest in our prayers. Others were deeply impressed with their need of salvation. "Thank the Lord," again and again, was the language of many hearts as then our Quarterly Conference closed.

L. E. Fassett.

From J. P. Russell, Montgomery Co. Ind.

The minds of the people in this vicinity are being somewhat exercised on the life and death question, the nature of the Kingdom, destiny of the wicked, etc. We have a few in our neighborhood of Age-to-come Christians. They number eight or ten in all, and have constituted a church. They have a preacher who with his brethren vigorously oppose the doctrine proclaimed from our pulpits generally. After much talk of debate on the above questions, a public discussion is at length arrived at. There are two propositions:

1. That the church of which I am a member is identical in doctrine and practice, with the primitive church in the days of the apostles. Wm. Holt of the Christian (Campbellite) church affirms. The second is in the same words of the first, and A. S. Hatch affirms. Although the points of difference are not mentioned in the propositions, it is expected they will appear in debate. Four or six days will be occupied, beginning Jan. 2.

As far as I am concerned, I can only hope that the truth may in some degree be advanced, and that this may be a prelude, or entering wedge to a better understanding of these subjects. I have membership in the Christian Church of this place. I consider this the best I can do for the present. I cannot unite with the Age-to-come brethren of one faith. Although we agree on some of the principal doctrine yet they hold to some which are irreconcilable with my convictions of Scriptural teaching.

I differ materially, too, with the brethren with whom I am identified; and I shun not to declare my views. Yet we live in harmony. We have regular social or prayer meetings weekly; preaching monthly. The Advent Christian Times to me has become indispensable. Let it still come. Although you, Br. Himes, are to me *personally* unknown, yet I pray that your labor of love in the Lord may not be in vain; and that you and I and all the saints who look for, and love the appearing of our Redeemer, may attain to immortality through Christ, who is our life.

From J. W. Barroughs, Neponset, Ill.

I have just returned home from a seven week's tour in the Master's vineyard, as usual, *tired* and worn by excessive labors. When shall I rest? Not till Jesus comes, which I hope will not be long. I left home Oct. 29. Held a few evening meetings in Wilton, Will Co., with good result. Four expressed their desire to be united with us. I next attended my regular appointment at Ancona. Found the brethren wide awake in the cause of truth. Next to Long Point, and held meetings through the week. Interest good. Two came out and united with the church. From there we went to Streator, La Salle Co., a new and thriving town, and a new field of labor. I spent the week here, had a good hearing, and trust some good seed was sown. Some said that they never heard the Scriptures made plain before.

From Streator went to Vermillionville. Found the brethren struggling against the tide of opposition, and remained with them a few days. A goodly number came out and united with the little church there, which gave them new courage. I baptised seven, all heads of families.

Returned to my appointment at Ancona. The church here are holding three prayer meetings a week. Next to Rook's Creek, a new field, where our dear Br. Bailey is laboring. Gave them five discourses, baptised two, and left them feeling much encouraged. On my way home stopped and filled my regular appointment at Long Point, where I found the church in a healthy condition.

I am satisfied that time is very short; therefore I am determined to do all I can for poor fallen man, while time lingers. Soon probation will end. Soon it will be said, "Let him that is filthy be filthy still, and he that is righteous, let him be righteous still.

From "A Friend," Cincinnati, O.

Seeing the frequent allusion in your own paper and others, to the present increasing wickedness of the world, the expression of our beloved Savior on his way to crucifixion, comes to mind, and indeed it is only recently the meaning became clear to my mind: "If they do these things in a GREEN tree, what shall be done in the DRY?" If men are capable of such ferocity at the outset, in the beginning of a dispensation which is to make clearer the plan of salvation, what may not be expected as time advances, and they who are evil disposed have had time to devise new mischief, new plans of torment, toward the end of the dispensation. This state of things must come, before the Savior makes his appearance; persecution of God's people, and a "time of trouble such as never was since there was a nation," will soon be with us, a reality at our own doors. This may not appear probable, but the word of Jehovah, and of Christ, is sure and stronger than probable appearances. Then will be seen "who is on the Lord's side." Our chief support in such time will be a living, acting faith in our Redeemer, and education of our mind to a familiarity with the expected troubles, remembering through all, that our Savior has prayed for us that our "faith fail not." We will find it necessary to have frequent self-examination as to whether we are prepared to move joyfully to the stake, rather than renounce our hope; we will also find inward temptation to sin and iniquity, of a much stronger character than heretofore. Those who have been unaccustomed to swearing, will find themselves in mental ejaculation of fearful oaths; temptations to lewdness and lasciviousness, will be found of increasing strength; all this because it is the "last days" of "the prince of the power of the air," and he knows that his time is short. This question will never again be asked—"Art thou come to torment us BEFORE THE TIME?" for Satan well knows, that at our Savior's next appearing, his downfall is certain, and the period, or age, of his destruction inaugurated. Let us then closely watch our own heart and mind, "that no root of bitterness spring up," giving shelter to Satan or any of his emissaries; let us "put on" now (if ever) "the whole armor of God," and be thankful, constantly grateful, that we have it to put on. (See Eph. 6: 11-18.)

—It is well known to the readers of The Times that we do not look for, or believe that another time of persecution awaits the church. The dangers to the church are of another character. More persecution would do us good. But it is well to be prepared for *any event*. —Ed.

From E. P. Daniels, Jackson, Mich

We are trying in our weak way to build up the cause of Zion in this wicked city, with the help of our Heavenly Father, in whom we place our entire trust. But we have not forgotten that the enemy of man is also at work, making his appearance in our midst in a form that would hardly seem, to the worldly man, otherwise than the advocate of our dear Lord. Let me now inform you of what is to take place in one of our (so-called) houses of worship. Next Sunday evening, at the Congregational chapel, is to be held a Lottery Festival, to be conducted after this manner: Each lady is to wear a calico apron, and from the same piece of calico of which the apron is made is to be made a gentleman's neck-tie. The latter is to be placed in an envelope, sealed up, and given to the man at the door of the chapel. On entering, the gentleman will pay to the door-keeper ten cents, for which he will receive a sealed envelope containing a calico neck-tie, which he will place about his neck. He advances into the room, seeks out the lady that wears a corresponding *apron*, escorts her to a table laden with luxuries provided for the occasion, and spends his dollar to feed the little lamb that clings so fondly to his arm. The dollar and ten cents goes for the purpose of purchasing an organ, and hiring a good musician to play it for them!

Would our kind Father be pleased with his people, if through our great desire to become a strong and prosperous branch in his vineyard, we should make his house a den of thieves rather than a house of worship? This is but one of many such deceptive arts that will in all probability be held up as an inducement for the young and old of this city to worship Mammon's pleasures rather than the living God. I pray that the time may soon come when they will see the folly of such things, and that ere it is too late to be saved. How many there are that we might lead to the truth, as it is in the word of God, if those who profess to be the leaders of God's flock would speak against such wickedness.

God grant that *our* efforts here [illegible] not be in vain. We have no org[illegible] church, but of those in regular [illegible]ance on our preaching ten are of [illegible] Advent faith, and about as many more are deeply interested. Aid us with your sympathies and prayers, that we may not die but have everlasting life.

From R. B. Dutton, Iron Hill, Iowa.

I have just got home from holding a series of meetings about twenty-five miles away. There was some fruit. When I look at the prophecies, and turn my thoughts over to the old world, I can see great need of a speedy preparation to meet our blessed Lord, and to be awake to the interests of the unconverted. May the good Lord send more laborers into the vineyard, and especially into this part of his moral heritage. I expect to leave home soon again, to work for my Master. Sometimes I feel as though I am fulfilling one Scripture, at least, and that is, in forsaking all for Christ. Nearly all the preaching I hear (except myself) is once a week, and it comes a great way through the sunshine and storms, but not with noise and bustle, like the fashionable preaching of the day, but with a still small voice, like the Spirit of him who raised up Jesus from the dead. It is THE TIMES, Br. H., and how it gladdens my heart to read its pages. And while I read I feel that Spirit attends the word. I would to God every family could have it to read, and I am trying to do all I can to induce men to take it. But times *are* hard, and *hearts* a great deal harder. But they will soften by and by.

From J R. Preston, Windfall, Ind.

Our readers, especially those in Indiana, will be glad to learn of the interest at this point. I came here Dec. 17, and commenced a meeting in the village of Windfall and continued one week with good interest. We then moved out to the school house near Br. Junk's mill, where we have been at work since. Day before yesterday I baptized four happy souls in the likeness of Christ's death. To-morrow six more very promising young persons are to follow in the same path of obedience. I some expect Br. E. C. Andrus to be with me over Sunday; at least I have written him to come. If he does he will tell you of the interest after this date.

I expect to organize a church next Sunday if the Lord will. I realize more and more the blessedness of our glorious hope. I desire to be found giving meat in due season when Jesus comes. I expect to return to Michigan next week to commence another year's labor with the churches of Gilead, Algansee, Camden and Woodbridge. That God will revive his work at all these points is my prayer.

From L. B Lotsfrich, Wayne Co., Iowa.

There is a good work commenced in this part of God's vineyard. Br. S. K. Gibson has held a series of meetings this neighborhood, which I feel has been the means of doing much good. Several confessed the truth as it is in Jesus, and were buried with Christ in baptism, among whom were myself and wife. And I believe there are others that are "almost persuaded." May the word which has been spoken here be "as bread cast upon the waters that may be gathered many days hence.

Our old friends are all opposed to us in our belief, but we are doing all we can to show them the beauties and truths of God's word, that they with us may be watching and waiting for the appearing of our Lord and Savior Jesus Christ, when he shall change these vile bodies and fashion them like unto his glorious body. We have been making some efforts to secure the labors of Br. Gibson for the ensuing year, and hope we may be successful, as there is a large field, and good material to work on. May God bless him and his labors wherever he may go.

I have received two numbers of THE TIMES and prize it very highly. I ask an interest in the prayers of all God's people, that I may ever be faithful, by patient continuance in well doing, seeking for glory, honor and immortality, and receive eternal life.

Truth is far more certain in the Bible than in the mouth of an angel.

Conference Minutes

Missouri and Iowa.

The S. W. Iowa and N. W. Missouri Advent Christian Conference, met at Maryville, Mo. Dec. 9. Eld. J. V. Himes was present to preach on Friday evening to an intelligent and appreciative audience. The transaction of business was characterized by harmony, earnestness and despatch. Most of the churches reported by delegates, and the reports were of a cheering character. Some of the churches were enjoying a revival season, and receiving additions to their membership. Some who heretofore suffered much from opposition, report that "opposition is melting down. Several new churches and ministers have been added during the year, and many new interests, not yet developed into organized churches are springing up all around us, which greatly cheers us, in the good work in which we are engaged. Some of the churches have no regular preaching, but are, nevertheless, in a living condition.

One important feature connected with the business of the Conference was the inauguration of a plan for the districting of the Annual Conference for *Quarterly Meetings.* The Committee to whom was commited this matter, submitted the following, which was adopted: "That the Conference consist of three districts, located as follows: First District Adair, Cass, and Pottawattamie counties, Iowa. Second District Page and Taylor counties, Iowa. Second District Page and Taylor counties in Iowa with Nodaway Co., in Missouri. Third District Andrew, DeKalb, Gentry, and Davis counties in Missouri. Two brethren in each District were appointed to call and organize each of the above Quarterly Meetings. In the First District Brn. A. Collins and P. Nokes; Second District D. Q. Kent and D. O. Hink. Third District H. Billmire and A. F. Dugger.

It is expected that these meetings will be so arranged, as to time, that no two meetings will occur at the same time, so that there can be a correspondence kept up with each district by delegation, or otherwise, and thus be a mutual help to each. We hope for large results from this plan. Let those brethren who have charge of this matter give due notice of the time and place of the meeting in their respective districts through THE TIMES.

The meetings for worship were well attended and a deep interest was manifest while Br. Himes unfolded the prophetic Scriptures to a deeply interested people, blending the practical with the doctrinal in an earnest, pathetic style that reached the heart, as well as the intellect. Much of misrepresentation, and missapprehension and prejudice was removed by the earnest and practical style in which the prophecies were expounded. The spirit of inquiry has been waked up, and we shall look for fruit.

Our Conference closed on Sunday evening. A church was organized consisting of 16 members. Praise God for this result. We will thank God, and take courage, for God is with us of a truth.
D. O. HINK, Sec'y.

Missouri.

The first Q. M. of the third district of the S. W. Iowa, and N. W. Mo. Advent Christian Conference, met at Reed's S. H. DeKalb Co. in the town of Pope, Dec. 24. Eld. H. Billmire, was elected President, and Br. John M. Blivin Secretary, and Thomas H Griffith Treasurer.

Visiting brethren were invited to take part in the deliberations. Eld. J. F. Nicholson, represented the church in Empire Prairie. It was organized in April 13, 1869, by Eld. A. F. Dugger, with seven members. Under the labors of Eld. Billmire, it has prospered, and now has 30 members, living in unity.

Dea. W. B. Combs said that the church at Hazel Dell, in Clermont, had recently enjoyed a good revival, under the labors of Br. Dugger, and 22 have been added, making their numbers thirty.

The church in Davis Co. is in a low state, and needs help, and will have it soon. Besides there are openings for labor at Wilborn in DeKalb Co. and Elm Grove, Fontainbleau, Rochester and Whitesville, in Andrew Co., and many other places. We feel the need of help.

The Conference is cheered with their prospects, and determined to do more to spread the gospel of the kingdom.

Voted. To invite Eld. Andrew F. Dugger, to labor with us one third of the time for the coming year. And while laboring among us we will give him a support. We will also give our proportion of the expense of providing Eld. Dugger with a horse, in connection with the two other quarterly conferences.

The subject of a campmeeting was suggested, and the other quarterly conferences were invited to consider the matter, that we may unite in sustaining an annual campmeeting, to be held the last of August or first of September, with the Annual Meeting of the State Conference.

Voted, That this Conference do fully sympathize with the General Western Conference, and regret that we cannot bear the expenses of delegates, to its next session in February, '71.

Voted, That John M. Bliven, be licensed to improve his gift.

Adjourned.
JOHN M. BLIVEN, Sec'y.

The General Western Conference.

At the next session of this Conference the following questions will be brought up for discussion:

1. The heathen theory of future life.
2. The Jewish theory of future life
3. The Bible theory of future life.
4. Church government.
5. Church order.
6. Redemption.
7. The Restitution.
8. Future Retribution.
9. The proof of Jesus' Messiahship.
10. Why preach the coming of the Lord near?
11. Should we be a distinct people?
12. Signs of the times, and the periods.
13. The ancient and modern theories of a resurrection.
14. The future home of the saints.
15. The various theories of immortality.
16. What is the soul and spirit of man?

The meeting will probably be held sometime in February. Time and place are yet to be arranged. Any who can attend will please select one or more of the above topics, as subject for essays to read at the Conference. Thirty minutes will be allowed for the reading of each essay. Those who choose topics will please signify their selection to Eld. Wm. Sheldon, Brodhead, Wis., by letter.

J. V. HIMES, President.
WM. SHELDON, Secretary. tf

Book Notices, Etc.

If any one wishes to trace the advance of the so called progress of the age we advise them to take Woodhull & Claflin's weekly, and they will get a mirror of the most intense and lawless radicalism of the day. It is published by two able women. Its course in the relentless exposure of the financial humbugs o the day we can heartily endorse. We wish it were as true to God and the Bible as it is to the public interest in those things. Published in New York city $4 a year.

THE ADVENT REVIEW has been enlarged to nearly the size of THE TIMES, and has a fine new dress. Whatever views we may have of its doctrines, we freely concede that "The Review" is ably conducted and contains much interesting matter

THE INDEPENDENT of New York has lost its late talented editor, and is to be henceforth conducted by the able publisher, Mr. Henry C. Bowen We suspect that the change will not really prove a loss; but that the *Independent* will be found a vastly more acceptable visitor in all Christian families than it has been for some months, or longer, in the past. $2.50 a year Address *The Independent*, New York city

The "Advent Christian Quarterly," published at Buchanan, Michigan, is received. Every number contains expositions of Bible doctrines from the pens of the best writers, among its own and other denominations. It may be ranked among the best of religious publications.—*Allegheny (Pa.) Times*

LITTELL'S *Living Age* is universally acknowledged to be one of the most valuable publications of the day. It has a special field and occupies it so well that no other journal of its class seems called for. It proposes to give to American readers the *cream* of foreign literature, and keep them fully posted in the literary progress of the old world. This it has done to the satisfaction of the public for many years, and for the coming year they offer unusual attractions

Br. Jacob Blain of Buffalo, N. Y., sent to the Brethren at our last Q. M. at Honeoye, a work called *A Recast of the Credibility of the Scriptures*, by J. H. McCulloch, M. D., in two vols. Each volume contains 400 pages. He offers to sell the two for the small sum of $1.75. Either one is richly worth $1.50 or more. If was very much pleased with the book. Send and get them, and thereby help dear Br. Blain and at the same time get a good book.
D. COGSWELL.

VICK'S *Floral Guide* for 1871. The first edition of one hundred and fifty thousand copies of Vick's Illustrated Catalogue of Seeds and Floral Guide, is published and ready to send out—100 pages, and an Engraving of almost every desirable Flower and Vegetable. It is elegantly printed on fine tinted paper, illustrated with three hundred fine wood engravings and two beautiful Colored Plates. The most beautiful and the most instructive Floral Guide published. A German Edition published, in all other respects similar to the English.

Sent free to all my customers of 1870, as rapidly as possible, without application. sent to all others who order them for ten cents, which is not half the cost. Address James Vick, Rochester, N. Y.

Railway Time Table.

Great Western Railway.

Trains leave Windsor (G. W. R. time, which is 16 minutes faster than Detroit time), as follows:

Atlantic Express, daily	4:20 a. m.
Day Express (Daily, Sundays excepted)	8:30 a. m.
Detroit Express. (Daily, except Saturdays and Sundays)	6:45 p. m.
New York Express. (Daily, Sundays excepted)	9:10 p. m.

The Railway Ferry leaves Detroit, Detroit time from foot of Tenth street at 4 a. m., foot of Brush street at 8 a. m., 5:50 p. m., and 8:50 p. m., foot of Third street at 7:30 a. m., 6 p. m., and 9:10 p. m.

Trains arrive at Windsor at 6:30 a. m., 7:30 a. m. 8:15 p. m., and 8:45 p. m.

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt, Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1870.

Michigan Central Railway.

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad stopping at this station, will leave as follows:

TRAINS WESTWARD.

Mail,* daily except Sunday	4:37 p. m
Accommodation,† daily except Sundays	7:40 a. m
Pacific express,‡ Sundays only	4:50 a. m
Way Freight, daily except Sunday	1:08 p. m

TRAINS EASTWARD.

Mail,‖ daily except Sundays	9:20 p. m.
Accommodation,§ daily except Sundays	7:43 p. m
Atlantic Express,¶ Sundays only	6:16 p. m.
Way Freight, daily except Sundays	8:50 a. m.

H. E. SARGENT, General Superintendent.

*Leaves Detroit 6:30 a. m. Arrives at Chicago 6:05 p. m.

†Leaves Kalamazoo 5:20 a. m. Arrives at Chicago 11:30 m

‡Leaves Detroit 9 p. m. Arrives at Chicago 7:10 a. m.

‖Leaves Chicago 5:00 a. m Arrives at Detroit 5:40 p. m.

§Leaves Chicago 4:20 p. m. Arrives at Kalamazoo 10:15 p. m.

¶Leaves Chicago 5:15 p. m. Arrives at Detroit 8:45 a. m.

Appointments.

NOTICE.

At the Ohio State Conference, Br. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the Conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the Conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Br. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A Mackey, Seal; Martin Bacon Bucyrus; P. T. Light, Plymouth; Dr. H. Kester, New London; Br. Beadly, White House, Lucas Co.; Thos. Boardmann, Shiloh; Henry Rust, Stryker; Wm. Sednall, Pioneer; Geo English, Montpelier; N. R. Cheadle, Delta; Geo. B. Terwelligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. MCCULLOCH, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately E. M.

The church in Buchanan have invited the General Conference to hold its next session in this place. If any other churches desire it, let them speak soon that the officers may arrange.

Those of you who wish my labors, will please write to me soon. Some have written at times when I could not go. If you still wish me to come, write and I will try and arrange with you. New fields are desirable.
O. B. GIBSON.

WISCONSIN.

Cross Plains, Wis., Jan. 15, and once in two weeks thereafter.

Rock S. H., Wingville, Grant Co., Jan. 8 and once in two weeks.
PHILO HITCHCOCK.

Castle Prairie, as Br. Thomas may appoint, Jan. 8.

Prairie du Sac, (no date) as Brn. Kunce and West may arrange.
S. J. ADAMS.

West Salem, Nov. 6, at 10.30 a. m., and at Burns in the eve. This appointment to continue every two weeks during the winter.

Avalanche, Nov. 13, at 10:30 a. m., and in Springville, in the eve. This to continue every four weeks during the winter.

[illegible], Nov. 27, at 10:30 a. m., and continue every four weeks, as above.
P. W. HORON.

MINNESOTA.

The Ninth Annual Conference of the Advent Christian church at Minnesota will convene at Winona, Friday morning, Jan. 20, at 9 a. m.

Special attention is called to the following, to facilitate the business session.

1. The officers of the district Quarterly Conferences will prepare written reports of business transacted in their respective districts the past year, together with amount of money raised by quarterly and church [illegible].

2. As it is desired to close up the statistics of the Conference at this session, each church is requested to report its present membership, and the number added the present year.

3. Each church is entitled to one delegate for every eight members, and as business of special importance will be transacted, every church ought to be represented.

4. In case any of the preaching brethren are not able to attend they are specially requested to report by letter.

There will be a service on Thursday eve previous. Persons coming on the cars will be met at the depot by Brn. P. Ramer and A. A. Gilbert. Those coming with teams will call at either of their houses.
EDWIN T. HIMES, Sec'y.

Br. Ramer informs me that the Advent Christian chapel at Winona is so far completed that it will be ready for the use of the Conference. It is built on Broadway, near the corner of Winona street. He also says he will effect an arrangement with the Winona and St. Peter railroad so that brethren can come over that road at reduced rates. We can not state positively that the arrangement is now made, but before buying tickets on that road let the friends inquire for *excursion tickets Conference at Winona.*
E. T. H.

Providence permitting I will be with the church at Winona, Minn., Sunday, Jan. 15, and continue meetings till the Conference.
EDWIN T. HIMES.

OHIO.

The Second Q. M. of the West Virginia and Southern Ohio A. C. Conference, Charleston District, will be held at Cabin Creek, Kanawha Co., the first Saturday and Sabbath in February, 1871. A protracted Meeting is to be held in connection with it. Brethren and sisters in the region are invited.
ALBERT CHAMBERS, Sec'y.

MICHIGAN.

Gilead, Mich., Jan. 8, at 10 a. m. and once in two weeks.

Algansee, Jan. 8, at 3 and 7 p. m., once in two weeks.

Woodbridge, Devine S. H., Jan. 15, at 10. 30 a. m., and once in two weeks.

Camden, Jan. 15, at 3 p. m., and once in two weeks.
J. R. PRESTON.

Hesperia, Mich., a three days meeting, commencing Friday, Jan. 13, and holding over Sunday. General attendance invited. Br. Bower and Br. Seymour are expected to attend.
E. B. SCOTT.
D. WEAVER.

The first Q. M. of the A. C. Conference of West Virginia and Southern Ohio, Walton District, will be held with Mt. Pleasant church near Walton, the fourth Saturday and Sabbath in January, 1871. All are invited.
S. P. WHITNEY.

ILLINOIS.

Galva, Ill., Friday eve, Jan. 13, as Br. N. Ronquist may arrange.

Milroy, Saturday eve, and over Sabbath.
C. W. SMITH.

S. H. west of Kaneville, Kane Co., Jan. 13 to 14. Squaw Grove M. E. Church, Jan. 15, at 11 a. m. Afton, Sunday, Jan. 22, at 11 a. m.
F. BURR.

Stockley's Hall, Rochelle, Ill., Sunday, Dec. 25, and once in four weeks thereafter till further notice.
H. G. MCCULLOCK.

INDIANA.

To the Brethren scattered abroad: You are hereby informed that our third Q. M. appointed for Scottsville, has been changed to Holton, Ripley Co., Ind., and will convene on Thursday preceding the first Sunday of February. The preaching brethren of the Conference are confidently expected to attend. Br. E. C. Andrus is specially invited to be with us. Come one and all. Ample provision will be made to entertain all who come. We hope for good delegations from Jeffersonville, Memphis, Medora, Scottsville, Volga, Depont, and all other points where a member of our Father's family resides. "The end of all things is at hand, let us be sober, watch unto prayer," and work.

By order of the Churches.
C. H. CASS,
Sec'y S. I. A. C. Conference.

Near Clark's Hill, Feb. 3. Will continue over Sunday, as Brn. Davis and Boyd may arrange.
E. C. ANDRUS.

Mud Creek S. H., 7 miles west of Rochester, Ind., protracted meeting, commencing Nov. 25, as Br. Nafe may arrange, to continue as duty may demand.
E. C. ANDRUS.

MISSOURI.

Will go from Newburg to Paultown and Kirksville, if friends are ready. Will Brn. Gardner and Halway inform me at once.
Y. HIGGINS.

The first Q. M. of the Northern District of the Advent Christian Conference of N. W. Missouri and S. W. Iowa, will meet at Lewis, Cass Co. Iowa, on Saturday, Jan. 14, and hold over the following Sabbath. Eld. J. V. Himes is expected to be present. A general attendance is desired.
A. COLLINS.

Our Book and Tract Column.

WHAT IS MAN? 5c; *by mail,* 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is it? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c. post-paid.

The above five works, by Eld. M. Grant—in one vol. 40c. post-paid. The first four in one vol.—large type—24c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 24c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor Cloth, $1.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, 12 copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled [illegible] to the Bible, published by Andrew Jackson Davis By Mrs. H. V. Reed. 15c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a speedy Redemption. By Hastings. 25c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $3; leather $3 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 400 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 30c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 3. 25c.
[Tokens Nos. 1 and 2 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 30.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $22 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

[illegible] LEXICON. By Liddell & Scott.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, JANUARY 10, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed, the atonement; the unconscious state of the dead, their literal resurrection; the finite nature of [illegible] final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good [illegible] in the various Conferences and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

to whom all communications should be addressed.

Business Agent's Department.

The Quarterly

THE QUARTERLY will be mailed t[illegible] ers this week.

We have a supply of Eld. Wm. N. Pile's pamphlet—"The Mediatorial Kingdom." Price 25c

We have [illegible] new translation of the [illegible] by the [illegible] Bible Union. [illegible] $1.25 post-paid.

We have received a circular of Stoddard's Improved Horse Rake. Those interested will do well to send for one. Address J. C. Stoddard, Worcester, Mass.

Dr. L. Royce has published a pamphlet containing [illegible] essay upon The Mediatorial Covenant. Price [illegible] $1.50 a dozen. Can be obtained of him or at [illegible] this office.

Sheet Music. We have a sheet for sale containing the following tunes by Geo. E. Lee: "Will You be There," [illegible] "A Little While," "Cease Repining," "A Home for the Weary;" "Jesus is Coming Again," [illegible] and the Storm [illegible] some [illegible] Sent post paid for 30c.

Free

I will send THE ADVENT TIMES FREE one year to any young man or woman who will act as agent for our new and "Beautiful Household Favorite." For terms, address A. C. C[illegible] Manufacturing establishment, Fa[illegible], Minn.

A Colporteur's Notes.

We have just published a little pamphlet with the above title for Br. J. B. Wadsworth, the well-known pedestrian Advent Colporteur, whose walks through the South interested us so much within a year or two. It gives some incidents of his travels, and an exposition of the faith, with other matter. Sent post paid for 30c. tf

Registered Letters.

We cannot advise our correspondents to send us money in "registered letters." They are no safer than letters sent in the ordinary way. If you cannot obtain a *postal order*, send us a *plainly directed* letter, the ordinary way. Your 15c paid for registering *does not insure safety*. Over a thousand registered letters were stolen last year, and the government makes no restitution in case of loss.

To Correspondents.

W. A. E. RYAN. Times will come. ..T. QUINN. Ordered "Laws" ...A. M. BARNES. Has been sent regularly. G. HILL. Your letter was not received. We will credit you $1 and send a few tracts....J. BARRUM. Thanks for what you did write. ..M. H. NORTON. We can wait. We have all the hands we require. ..H. M. BUTTERS. Ordered "Laws"....A. A. WILBUR. Will send TIMES and QUARTERLY to A. S., but cannot send the "Banner" on credit. He can get the back numbers when he pays. Sent book and tracts. E. ODELL. Received. ..G. E. MERRILL. Have none ...B. HIBBART. A letter for this person has reached our office.

New Subscribers

Previously acknowledged, 247.
M R Miles, 1; S S Hughes, 2; E H Evans, 1; W C Blake, 1; O Berry, 1; A A Wilbur, 1; A T Kingsley, 1; T A Smith, 1; L P Whitney, 1; N W Wait, 1; W M Rankin, 2, J Campbell, 4, J C Shaw, 2; G E Merrill 3, E P Morton, 1; P M Morrison, 1

General Publishing and Tract Fund.

Previously acknowledged, $470.87.
M B [illegible], $1; J White, $1; A C Aldrich, 50c; A S Kingsley, 10c; W L Himes, $10; A Friend, $1

Fifty Cents Extra.

C H Bamer

Books and Tracts by Mail

A A Phelps A R Fassett F Burr W Sheldon J S Lawver D Mathewson R Harley jr C Keve M L Hunt L L Ames T B Rankin A P Betts S B Woods W H Lowderback D D Reed 16 T S Thomasson 2 S J Rosbraugh 3 E Chase W Morphy J D Rogers A Farrow W C Hicks J H Brown 2 J Buell 2 J Hughes 2 W Kay J Offatt T J Williams F Reynolds A A Wilber 3 J S Lawver S R Wood S Overturf C Myers A A Wilbur W Rieckoff J. Bacon J R Turner A N Perkins S G Stevens C H Balmer J Sloan J S Lawver J M Groover 2 G Shurtleff.
Express—L C Raymond S P Whitney G T Adams

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

L C Rice F E Davis J Henderson O Berry A Squares V Hall H Crippen M B Sayre J Garrett W C Hicks R H Evans M R Miles P Allyn A W Ward O W Kimball C V Newton C Pennoyer C B Chapman M M Barnes L A Durgin E Chase T H Johnson A E Babcock C Morse C H Bamer H M Butters P Hitchcock J S Hughs M A Norton P Welell E Green J Brown N B Ager E W Patten D D Reed 2 A W Averill M M White J A Churchill M A Pierce A C Aldrich M Roberts T A Smith J White J Canadale A C Hoetman T D Sweet A C Kingsley A S Graves J Barnes W Kay B F Force J P Powell M M Corliss P F Mambo E P Daniels I J Leslie E Hunter E Udell G Picket I Fisher W Ingmire S P Whitney C Tuttle S Tuttle P Rice T G Kelly E Brooks F Smith A S Kingsley M A Spencer C Churchill P Wright J D Rogers J W Tourot A Farrow H Garnsey M A Lord W Morphy T J Williams J S Lawver E Royce J C Shaw M F Wadsworth W C Clark E H Chase S Overturf B D Hinman J Campbell E Cleaves B R Parks P Fisher D Markland M A Folsom W M Rankin D N Gardner P R Wood T R Allen H Allyn G Thomson M D Perry G Shurtleff J Barnum L Munger E Huff H J Hicks M C Myers M Gatta N W Wait A M Yockey G Hill T M Storer E C Andrus A M Morrison O R Fassett T G Bartlett G W Peavy D D Reed S Dodge J W Hurd N Dumble H W Southwick H Briggs S M Grover P W Hough C L Douglas F Reynolds J Lewfort M H M Benson G E Merrill E P Morton J Wendall L Ross E K Bixby S G Massey J Wicoff H A Morse W Kidney J W Rosbrook H J Cole A Raymond S C Raymond C Decatur

Special Notice—Special Offers.

GOOD TILL JAN. 1 1871.

We will send *The Quarterly* and TIMES one year to new subscribers for $2.60, paid in advance. Persons obtaining new subscribers will please bear this in mind, and mention it.

Persons already subscribers to THE TIMES shall have *The Quarterly* one year on payment of 75c, any previous to Jan 1 1871.

The Times.

AT HOME.

Albert Barnes, the celebrated commentator of the Scriptures, died at his home in Philadelphia, on Saturday, Dec. 24. He was seventy-two years old. His various *Commentaries* have reached a circulation of over a million of volumes, and have exercised no small influence upon the theology of the age.——It is an astonishing fact that men in New York are making money by sending out circulars offering a large sum in counterfeits for a small sum in *genuine* greenbacks. The fact that they receive frequent responses speaks badly for the morals of the community. Of course they simply keep the *greenbacks* they receive, and never send anything in return.——For four years past the adjoining borders of New Hampshire and Vermont have been the scene of more than fifty marvelously successful burglaries and robberies, and only of late has the leader, or any of the assistants in these depredations been discovered. The leader has at last been captured. He is only twenty years of age, and his band was composed entirely of young men, mostly sons of substantial farmers. What next?——Mr. Wm. Welsh, one of the special agents of the government to inquire into Indian affairs, reports frauds that must make every honest man blush that the country's professed servants can be guilty of such things. The Indian agents with salaries of $1,500 a year, in four years accumulate large fortunes. We have no room for the facts and figures.——Congress will send Commissioners to San Domingo to inquire into the expediency of annexing that island-republic to the United States. The scheme meets with bitter opposition.——It is seriously proposed to build the Darien ship-canal over the mountains, and supply the locks with water *by means of steam pumps!* Such a canal would probably pay full as well as that across the Suez. It might benefit commerce, but not the stockholders, we should think.——The United States steamer Saginaw, missing for a long time, was wrecked in October last on a barren island in the Pacific. A portion of the crew, after intense sufferings, made their way to the Sandwich Islands. Help has been despatched, which it is hoped will reach the island in time to rescue the ninety souls left there, from starvation.——Election riots, with loss of life, are reported at points in Kentucky and South Carolina

ABROAD.

The War.

It is almost impossible to obtain any definite idea of the progress of the war from the brief, crude, and conflicting despatches that reach us through the cable. The Prussians have certainly captured some of the French positions, forts, on the east side of Paris, and seem to be closing in upon the city. Elsewhere, in all engagements of any importance, they are still successful. But the French are making herculean and desperate efforts to rally their forces, and, apparently, have no intention of surrendering, or giving up the unequal combat. There are rumors of an attempt on the part of the French to carry the war into Germany. The late fighting seems to have been quite severe, and the Germans have met with severe losses. Indeed, there seems to be great sacrifice of life on both sides.

Not All Union.

Details of the discussions in South Germany relative to the adjustment of the new Confederation show that, in spite of the brotherhood in arms, and the general increase of patriotic feeling, the old distrust of Prussia is not yet dead. Even the war has had its share in developing this, since, in the language of a writer at Dresden, "the 'suspicious elements'—namely: the Bavarians, Wurtembergers and Poles—have almost always been placed in the front, the Prussians being usually brought up as reinforcements, and often obtaining the credit of a victory which they only helped to secure after it had been substantially achieved by their southern allies." This state of feeling is adduced to explain the important privileges demanded for and granted to Bavaria in the new Bund, just as it certainly inspired the bitter sarcasm uttered by a Bavarian radical, that if Prussia continued her arbitrary policy, "she would have to demand from France not only Alsace and Lorraine, but also Cayenne."

Russia Ready.

A Vienna correspondent of the *Tribune* says: Railroads now connect with the southern part of the Empire, one entering on the Black Sea at Odessa, and the other in the Sea of Azov; and thus the disadvantages which Russia had to contend with in the Crimean war are totally abolished. The *Fremdenblatt*, a semi-official Vienna journal, has reported that troops are now concentrating by means of these roads: that the Moscow-Kiew-Balk-Odessa Railroad is transporting men to the shores of the Black Sea at the rate of 2,000 per day; that northwest of Jassy, on the Roumanian frontier, the land is alive with Russian troops; that in Poland the soldiers on furlough have been called in: and "under the pretense of preserving the country from famine, the communes there are ordered to fill their granaries, and for the benefit of land-owners, lists are required of all horses available for military purposes." The idea prevails in Vienna ministerial circles that Russia is perfectly armed and ready for war. Some doubts have been expressed here of the capacity of Russian generals; but the same may be expressed of the other Powers. The Prussian journals are urging the adoption of the Russian personal obligatory military system.

Austria.

Never has a constitutional State had such a budget to show as this Austrian budget of 1870. It would have been better, says the *Presse*, to have acknowledged frankly that Austria could not pay her debts this year, than for her to have fumbled in the State-purse, as she has done, and at last have brought out before the eyes of the astonished world her very last kreutzer. But the worst has yet to come. If, as the *Neue Freie Presse* thinks, the expenses for 1871 will be quite equal to those for 1870, and if, as in the plain fact, Austria has no more capital to fall back on; the empire will be saddled at the end of next year with a deficit of 56,000,000 or thereabouts.

It is certainly time for Austria to set her house in order, and keep her eyes steadily averted from anything like a warlike foreign policy. And this is no doubt the view of all her responsible statesmen. The empire is passing through a great political and financial crisis. The late liberal measures have as yet brought little fruit but discord. A people which all at once finds itself free, after centuries of despotism, is not wont to exhibit the graces, directly it has received the privileges, of freedom. Whether Austria will in the end be able to form a nation out of the 16,000,000 Sclaves, 9,000,000 Germans, and 5,000,000 Magyars who fall now under her sway, or whether these diverse elements will eventually be attracted to one or other of the two great kingdoms which lie to the north or east of her, must be determined mainly by the actions of her leading statesmen during the next few years.—*Tribune Vienna Cor.*

The Mont Cenis Tunnel.

This victory of Peace which is heralded by the cheers and congratulations of the workmen in the Mt. Cenis Tunnel would have brought more renown to Napoleon III., were he now on the throne of France, than all the improbable triumphs of the impossible campaign in Germany which he planned six months ago. French engineers suggested and French commerce built the Tunnel under the Alps as clearly as that French genius conceived and French prowess accomplished the Passage of the Splugen. The mighty work was begun when Napoleon was at the hight of his power and popularity, but before it was finished his overthrow was complete. A main incentive to the work was the commercial rivalry of France and Germany. It was thought in France that if the project of Mt. Cenis became a reality before that of Mt. St. Gothard, the connecting link between the Northern and Southern railway systems of Europe would be under the absolute control of France. Now she is not only powerless to prevent the completion of the Mt. St. Gothard Tunnel, but Germany has possession of the Rhine and its parallel iron routes to Switzerland, and thence through neutral territory access to the completed Tunnel. Further, France may yet lose the territory of Savoy, in which the Tunnel lies, and with her authority all that control of the line which accompanies possession of the country through which it runs.

Greece.

Affairs in Greece have taken a new turn. There has been a change in the ministry, which has been transferred from Russian to the power of English influences. As the new Premier has been the advocate of a Turkish alliance and co-operative system in the suppression of brigandage on the frontiers, as well as the uncompromising enemy of Russia, it is possible that Greece will enter into the Eastern question much as Sardinia entered into it during the Crimean War

Spain.

Gen. Prim did not live to see the new king he had placed in power. He was shot by an assassin, and after lingering a few days, died Dec. 29. The assassins, a party of six, have not yet been captured.

W. A. C. P. ASSOCIATION NOTICE.

At the next meeting of the Association the following amendments to the Constitution will be offered for consideration and action:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 9, as follows:

SEC. 9. The Board of Trustees (or the Association,) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, *ex officio*.

Another proposal is as follows:

Add to ART. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of ART. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That ART. IV. be amended to read:

ART. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

SEC. 2. No member shall hereafter be entitled to more than one vote.

SEC. 3. Voting by proxy shall not be allowed

SEC. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read:

ART. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences: each church being entitled to one delegate.

Add to ART. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make ART. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: *provided*, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

The precise date of the meeting at which these amendments will be considered, has not yet been fixed. It will probably be in March; and may be held in Buchanan.

WM. L. HIMES, Sec'y.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief, pointed and stirring.

☞ Always write appointments on a slip of paper by themselves

EXCURSION TICKETS.

Persons coming to the Minnesota Conference from stations on the Winona and St. Peter Railroad—St. Peter, Mankato, Owatonna, Utica, etc.—can obtain excursion tickets of the station agents, which will be good from Jan. 19 to the 25th, inclusive.

THOS. K. ALLEN.
PHILIP RAMER.

The next Q. M. of the Hutchinson District of the Minnesota Conference, will be held at the H. mer S. H., near Br. Truxel's, Silver Lake, commencing Feb. 3, and holding over Lord's day.

S. R. WOOD.

There will be a Q. M. of the Iowa Christian Conference at Boylan's Grove, commencing Jan. 27. All who can attend are cordially invited. Come praying that the cause may be furthered on by your coming. May the Lord's blessing attend this meeting. ALONZO RAYMOND, Sec'y.

THE

ADVENT CHRISTIAN

QUARTERLY,

EDITED BY

JAMES H. WHITMORE AND WILLIAM L. HIMES.

The Quarterly is one of the most interesting and valuable publications of the day. Its articles are comprehensive, and give full or complete views of the subjects treated, in the handiest form for preservation. And it is the intention of the editors to give the best writings, original and selected, of the best writers on all topics related to the Second Advent. No articles will be inserted which are not deemed worthy of permanent preservation by the Bible student for study and reference. A year's numbers form a volume of 320 pages of matter, containing besides the valuable original articles, which can be found in connected form nowhere else, the cream of books, magazines and other publications, that would cost ten times the price of the *Quarterly*.

It will be the ambition of the Editors to make the *Quarterly* so interesting and valuable as to be a necessity to every well-informed and well-posted Adventist; while the publisher will endeavor to offer it on such favorable terms that none can afford to be without it.

The contents of the two numbers already issued, of the present volume are as follows: *Loss and Gain*, by A. A. Phelps; *The Restitution*, by O. R. Fassett; *The Popular Superstition—Ghosts*, by the same author; *Object of the Present Dispensation*, by Dr. McNelle; *The Kingdom of God*, *The Davidic Covenant*, and *The Time of Reward*, Editorial; *Review of Stuart on Future Punishment*, by Henry Constable; *The Doom of the Unjust*, by the same author; *The Final Punishment*, by an able orthodox scholar and minister; *A Question for the Times*, or the Parable of the Leaven, selected; *The Witch of Endor*, by Prof. Walter Scott. *The Stumbling Block*, by Rev. Samuel Minton, with other valuable articles.

The next number will be issued early in January; and contain articles by Edward Falconer Litton of Scotland (on Jewish Knowledge of a Future State); by H. Bonar (from the Quarterly Journal of Prophecy); by J. H. Whitmore (a Review of Dr. Clark's essay on the two fold nature of man, containing the arguments which Methodist journals assert made an immaterialist of Eld. R. Wendell); by the Editor of the *Rainbow*; by Prof. Barlow of Dublin, and others.

Remember that only a limited edition of the *Quarterly* is published. Subscribe at once, and secure the entire volume. Only about a dozen sets of Volume I. remain, and they cannot be duplicated.

TERMS: Single copies, one year, $1. Seven copies to one address, $5.

SPECIAL RATES.

To all subscribers for the ADVENT TIMES the *Quarterly* will be furnished at 75c. a year.

To *new subscribers for both*, we will send the TIMES and *Quarterly* one year for $2.50.

The *Quarterly* and *Bible Banner* one year, $1.50.

To ministers, of any denomination, we will send the *Quarterly* for

FIFTY CENTS A YEAR!

320 pages of valuable reading matter

FOR FIFTY CENTS.

☞ Will not the ministry call the attention of their congregations to these liberal offers, and endeavor to secure new subscribers; thus extending our circulation and enlarging our usefulness.

A very few copies of the first volume for sale. PRICE, bound, $2, post-paid. Unbound, $1.25, post-paid.

Communications for publication may be addressed to either of the editors.

All business letters should be addressed to

JOSHUA V. HIMES,
Buchanan, Mich.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 27. BUCHANAN, JANUARY 31, 1871. WHOLE NO. 356.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN.

TUESDAY AFTERNOON, JANUARY 31, 1871

A YEAR ago it seemed that the military preparations of Europe had attained their utmost proportions; and the people could not possibly bear greater burdens in this direction. But the present war has revolutionized military affairs, and a new era has commenced, which promises to make every ablebodied man a soldier. Sweden is already moving for a re-organization of its army, and the German system will, undoubtedly, be adopted, in whole or in part. Austria proposes a total "war budget" of $41,000,000 for 1871, not for purposes of actual war, but to bring her army into a condition of efficiency rivalling that of her neighbors, that she may be *ready* for war. How much Russia is doing in the way of military preparations, no one but her rulers can tell. We only know that she is putting forth immense efforts to make herself the strongest military power of the world.

And able statesmen now declare that England must arm as never before. She has allowed Germany to crush France, with scarcely a verbal protest, and out of the conflict united Germany has risen, to become a great naval as well as military power, and dispute with Great Britan the sovereignty of the seas. England must enlarge her navy, and increase her armies, or become a second or third-rate people.

And, worst of all, these preparations *for* war, mean *actual* war. It must come. Exactly as for years the present conflict has been anticipated because of the preparations for it, so the world looks for a general European war, because the nations of Europe are all getting ready for the fray. It is not the Millennium that is at hand, but trouble, and wo, and sorrow. It is not better days for the world, but "worse and worse." We do not mean, either, that there are not better days in the immediate future. We mean they are not there as the church and world expect. We have seen the signs that proclaim the kingdom of God "*nigh* at hand." Light is breaking for God's people; but the lamp of the wicked—men and nations—is about to expire in eternal night.

THE political power acquired by Romanism in this country was manifested a few days since in a most unexpected way. France had been freely congratulated upon the overthrow of the Empire, and a great meeting was called in New York to congratulate the Italians upon the completion of their unity by the addition of Rome to the nation. But this was to endorse the action of Victor Emmanuel in taking away the temporal dominion of the Pope, which is execrated by American (not Italian) Romanists. Leading men, politicians of all parties were called upon to assist in this demonstration recognizing the 'advance of civil liberty in a long down-trodden land. But not a politician *dare attend*. Says the *Evening Post* (N. Y.): Politicians of both parties, refuse to approve in public the union of Italy, for fear of offending the Roman Catholics." And the philosophic *Nation* declares that virtually Romanism is the established religion of the State of New York, controling the city, and through it, largely ruling the State.

This is a remarkable state of affairs. The rulers of our greatest city and State, of both the leading parties, are corrupted by the Catholic Church!

Nor is this all. A scheme is in progress, which will, doubtless, be successful, for adding another Romanist State to the Republic, namely, St. Domingo. While the country is asleep, the Roman hiararchy is at work day and night, no longer laying its foundation in this land, but building thereon a structure which may yet be the prison of our boasted liberties. God's curse is out against the nations that uphold the apostate church of Rome. Shall America share in it?

ADVENT.

"Now it is high time to wake out of sleep."—(Rom. 13: 11.)

Awake—again the Gospel trump is blown—
From year to year it swells with louder tone,
From year to year the signs of wrath
Are gathering round the Judge's path,
Strange words fulfill'd, and mighty works achiev'd.
And truth in all the world both hated and believ'd.

Awake! why linger in the gorgeous town,
Sworn liegemen of the cross and thorny crown?
Up from your beds of sloth for shame
Speed to the eastern mount like flame,
Nor wonder, should ye find your King in tears,
Even with the loud Hosannas ringing in his ears.

Meanwhile he paces through the adoring crowd,
Calm as the march of some majestic cloud,
That o'er wild scenes of ocean—war
Holds its still course in heaven afar;
Even so, heart-searching Lord, as years roll on,
Thou keepest silent Watch from thy triumphal throne.

Even so, the world is thronging round to gaze
On the dread vision of the *latter days*,
Constrain'd to own thee, but in heart
Prepar'd to take Barabbas' part:
"Hosanna" now, to-morrow "Crucify,"
The changeful burden still of their rude lawless cry.

Yet in that throng of selfish hearts untrue
Thy sad eye rests upon thy *faithful few*,
Children and childlike souls are there,
Blind Bartimeus' humble prayer,
And Lazarus waken'd from his four day's sleep.
Enduring life again, that Passover to keep.

—*Keble's Christian Year.*

The Anxious Cry.

I am anxious to put before you, as clearly as I can, a few of the events that will take place at the sounding of the trump, that our hearts may be led to wait more earnestly, and that we may be stirred up to send forth the cry with increasing urgency, "Lord Jesus come quickly.

Does he not wait to hear the cry? When king David was returning to his kingdom, after the defeat of his enemies, he might have made a triumphant entry at once, but he would not. When he came to the borders of the land, he waited in order that he might send a message to his own beloved people, his flesh and blood. He sent to the house of Judah, saying, "Why are ye the last to bring the king back to his house? Ye are my brethren, ye are my bones and my flesh; wherefore, then, are ye the last to bring back the king? And when the message reached the people, we read that he bowed the hearts of all the men of Judah even as the heart of one man, so that they sent this word unto the king, "Return thou and all thy servants." So the king returned, and came to Jordan, and Judah came to Gilgal to go to meet the king to conduct him over Jordan." May it not be for this message of welcome that our gracious Lord like king David, is waiting? Does not his loving heart long that his own flesh and bones, his own church, for whom he gave his life, should as one man send up this cry, "O Lord return?" I believe that we are beginning in these days to hear the sounding of the cry, "Behold the Bridegroom cometh;" that he is sending many a messenger to us to lead us to pray for his return; and I earnestly hope that we shall have our hearts bowed as the heart of one man, and that our united cry may be, "Even so, come, Lord Jesus." I think he waits for it.

And what will happen when he comes? What will be the first great event that shall take place when his trumpet sounds? "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." And what will he do? Will he first of all set in order the things of the universe, and occupy himself with the great affairs of his universal and glorious government? No! there is something nearer to the heart of Jesus than those important matters, and that is to have his people with him. That is the first thing. "the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." (1 Thes. 4: 17). Like David's brethren, we shall go to meet the King, to bring him back in triumph. Does not that, dear friends, give us a glimpse into the Savior's heart? Does not that show us his great love, and what lies nearest his heart? Yes, his first thought is to have his Church, his bride, with him. He said, "I will come again, and receive you unto myself; that where I am, there ye may be also;" and he will keep his promise. He will take his people home. Oh, what a wonderful scene that will be, when he comes in his glory!

But it is asked: "Have we any reason to think that this day draws nigh?" I believe, in common with many, that we have. God has given us signs, and bidden us consider them. He has told us that we may "*see* the day approaching," and that when we "*see*" certain "things come to pass" we may "lift up our heads, for our redemption draweth nigh." There is to be a "*cry*" made "at midnight;" there is to be a knock at the door; there is to be the "*day-star*" before the dawn. It was one of the rebukes to that generation which could not see the glory of God in him; "Ye can discern the face of the sky, but can ye not discern the signs of the times?" God has written the sure word of prophecy, "unto which," he says, ye do well that ye take heed, as unto a light that shineth in a dark place."

There are many signs, but time will only permit me to touch upon a few. There are *moral* signs. One of them is the denial of the truth of the books of Moses. There shall come in the last days scoffers, saying, "Where is the promise of his coming?" and denying the fact of God's solemn judgment upon the ungodly world by the flood. If there is one thing prominent in these days in the professing Church, it is that there are men calling themselves ministers of Christ, who are undermining the authority of the inspired Word of God, casting contempt upon the history written by him, and saying that it is an allegory, not to be literally understood. They deny the truth that God visited the world of the ungodly with judgment, and they would thence infer that he never will interfere with the world that now is. As in the case of the Jews, who, in the closing day of their dispensation, cried, "Where is the God of judgment?" so the tendency of the present day is to get rid of the thought of coming judgment. Such is one striking sign of these days—a denial of the inspiration of the Word of God, by men calling themselves Christians, and a consequent denial of the plain and solemn expressions of the living God as to eternal judgment.

Other signs of the last day are given in 2 Tim. 3: 1-5. If you read these verses, you will see what we are lead to expect—and mark, to expect among *professing Christians*. The characteristics there detailed have existed in all ages among heathens, but the "perilous" nature of "the last days" will consist in their being found in the professing Church. Covetousness, the effort to excel others, insubordination, heartlessness, the want of common honesty, independence, and waywardness of spirit, rushing after pleasure in any shape; are not these characteristics of so-called Christians in these very days? And yet there is plenty of the outward show of religion; churches are multiplied and filled, religion is respectable, meetings are crowded, sermons are listened to. Thus the prediction is fulfilled, that, with all these evils, there shall be great profession, for the description concludes with these words: "Having *the form of godliness, but denying the power.*" Look at the headstrong lawlessness and insubordination of the day: It pervades all classes, whether it be the insubordination of children to their parents, servants to their masters, or the masses of the people to the constituted authorities. A revolutionary and a lawless spirit is abroad working like leaven; everybody seeks to be able to say, "I am my own master."

But enough. The signs I have dwelt upon are numerous, and to my mind, and the minds of many, most striking. Moral—chronological—and political—they combine to send forth the cry, "The Lord is at hand." Singly we might not consider them of importance: it is not one swallow that makes summer, nor one falling leaf, autumn; and there may have been times when one or another of these signs have been manifested with more or less distinctness. But there never has been a time when, as at the present, they have all been manifested together. It is this which to me gives to their appearance such significance and weight. Surely it is not without meaning. Surely it is a warning, encouraging word to God's children, repeating in clearer and still clearer accents, "Behold I come quickly;" "*Surely*, I come quickly." May "the Lord direct our hearts into the love of God, and into the patient waiting for Christ!" (2 Thes. 3: 5.) And "seeing that [we] look for such things, [may we] be diligent that [we] may be found of him in peace, without spot and blameless." (2 Pet. 3: 14).

Reader, are you *saved?* Are you ready for that glorious appearing? Whether you concur in the belief that the above mentioned signs herald his quick approach or not, it is certain that "the end of all things is at hand," and that "in the days of the seventh angel, when he shall begin to sound, the mystery of God [shall] be finished, as he hath declared to his servants the prophets."

When the last trump sounds, on which side will you be? Whether that sound be immediately or distant, the question for you to answer is, "Am I ready?" Are you hoping to be saved, though unconverted? Do you remember how the children of Israel marched seven times round the walls to Jericho, and how, as they fulfilled their task, the doomed people, confident of the strength of their walls, relied upon the works of their hands? Yet what terror and dismay fell upon them when those walls fell flat, and the Israelites marched every man straight before him, and took the city. But the great shout of victorious Israel, and the trumpets of the priests, will be as nothing to "the shout" of the Lord, "the voice of the Archangel, and the trump of God." The sound of the last trump will extend over the universe; all the people of God will be raised from the dead, quickened and changed; and a shout of triumph will burst from them at the glory of that coming Savior. But it will bring dismay to those who have despised his warnings. If you are waiting in the hope of finding a more convenient season, if you are letting your life ebb out its little stream, and know that you are not yet reconciled to God, and have not a true confidence in Jesus Christ, oh, let me ask you now, even now, to look to him that died for sinners.

There was one person in that city of Jericho who was saved from the general destruction, and that one was Rahab. She believed in the approaching judgment. She trusted the promise of safety, and placed her confidence in the scarlet line—the token of the covenant between Joshua and herself. She was a great sinner, and deserved destruction, doubtless, as much as any in Jericho; but "*by faith* the harlot Rahab perished not with them that *believed not.*" She bound the scarlet line in her window—she ventured all on the promise made to her—and she was saved. In that moment of fearful destruction she must have been calm: her calmness may not have been understood by her fellow-townsmen, for they could not see the scarlet line, and knew not the secret of her security. The secret was between her and Joshua.

God holds out to you the scarlet line—the precious blood of Christ. He promises, and he cannot lie, that if you trust in that blood—in that Savior—you shall never perish. Then you may have confidence and assurance. Others may not understand it and may call it presumption, but it is because they know not the secret covenant that exists between Jesus and the soul that trusts him. They cannot see the blood, and they know not its saving power. Then, when on a careless and guilty world, stained with the blood, and rejecting the love of Christ, the last trump peals with its startling and thrilling sound: when many and many a deadened conscience awakes to feel that the day of grace has closed, and that the day of judgment has come; then when the unbelieving cry in their despair to the mountains and rocks to fall on them and hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb"—you, and all who have trusted in Jesus, will be caught up to meet him in the air, and to be ever with him, to behold his glory, to serve him, to reign with him, and to be like him. "Even so, come, Lord Jesus.—*S. A. Blackwood, England.*

GATHERED FRAGMENTS.

All "science, falsely called," has thus far disappeared before the tests of secular truth, while genuine science and Christian doctrine have ever been brought more in harmony, and at this day serve to help and illustrate each other upon all points that have been proved.—*Methodist.*

A LIFE

I came at morn—'twas spring, I smiled:
The fields with green were clad,
I walked abroad at noon—and lo!
'Twas summer—I was glad.
I sat me down; 'Twas autumn eve,
And I with sadness wept;
I laid me down at night, and then
'Twas winter—and I slept!

When some one asked the late Hon. Linus Child whether he thought it possible for a lawyer to be a good man, he instantly replied that he thought *it depended very much upon how he behaved.* A very fair answer, excepting that it might be taken as putting the lawyers and their clients too nearly upon the same level.

Jeremy Taylor thus sums up: "Prayer can obtain every thing; can open the windows of heaven and shut the gates of hell; can put a holy constraint upon God, and detain an angel 'till he leave a blessing; can open the treasures of rain, and soften the iron ribs of rocks 'till they melt into a flowing river; can arrest the sun in his course, and send the winds upon our errands."

"The world is becoming a great deal too fond of what you call excitement and success. Of course, it is a good thing for a man to make money by his profession, and a very hard thing when he can't do it," added Mrs. Furnival, thinking of the old days. "But if success in life means rampaging about, and never knowing what it is to sit quiet over ones own fireside, I for one would as soon manage to do without it."

Select Poetry.

HIMSELF HATH DONE IT.

Isaiah 38: 15.

"Himself hath done it." all! Oh! how those words
Should hush to silence every murmuring thought!
"Himself hath done it"—he who loves me best—
He who my soul with his own blood hath bought.

"Himself hath done it." Can it then be aught
Than full of wisdom, full of tenderest love?
Not one unneeded sorrow will he send,
To teach this wandering heart no more to rove.

"Himself hath done it." Yes, although severe
May seem the stroke, and bitter be the cup,
'Tis his own hand that holds it: and I know
He'll give me grace to drink it meekly up.

"Himself hath done it." O, no arm but his
Could e'er sustain beneath earth's dreary lot;
But while I know he's doing all things well,
My heart his loving kindness questions not.

"Himself hath done it." He who searched me through
Saw how I clave to earth's ensnaring ties,
And so he breaks each reed on which my soul
Too much for happiness and joy relies.

"Himself hath done it." He would have me see
What broken cisterns human friends must prove;
That I may turn and quench my burning thirst
At his own fount of everlasting love.

"Himself hath done it." Then I fain would say—
Thy will in all things evermore be done;
E'en though that will remove whom best I love,
While Jesus lives I cannot be alone.

"Himself hath done it"—precious, precious words!
Himself—my Father, Savior, Brother, Friend!
Whose faithfulness no variation knows—
Who, having loved me, loves me to the end!

And when in his eternal presence blest,
I at his feet my crown immortal cast,
I'll gladly own, with all his ransomed host,
"Himself hath done it" all from first to last!

—*Sel. by Amanda Bailey*

Communications

The Second Coming of Christ.

When may we expect the period of Christ's second coming to arrive? and what are the signs by which we may know that it is at hand? are two exceedingly interesting questions. "To the word and to the testimony. If we speak not according to these, believe us not." We will take the last question, and consider its import. In Matthew 24 : 6, 7, 12, 14, Christ tells his disciples that the signs which shall precede his appearing are many, and thus enumerates them: "And ye shall hear of wars, and rumors of wars. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. And because iniquity shall abound, the love of many shall wax cold. And this gospel of the kingdom shall be preached in all the world, for to witness unto all nations; and then shall the end come."

In Luke 21 : 25, 26, the same Divine authority says: "And there shall be signs in the sun, and in the moon, and in the stars; and on the earth, distress of nations with perplexity; the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth." Paul, in the 1 Thes. 2 : 3, 4, 8–10, writes: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."

The same apostle writes also to Timothy (1 Tim. 1: 2), that "the spirit speaketh expressly, that *in the latter times*, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience serged with a hot iron." "This know also, that *in the last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, *having the form of godliness, but denying the power thereof.*" (2 Tim. 3: 1–5.) We likewise read in 2 Pet. 3: 3, 4, the following: "Knowing this first, that there shall come *in the last days* scoffers, walking after their own lusts and saying, Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

From these passages of Divine truth we learn that in the LAST DAYS the world at large, and the church in general, will be in a very alarming condition. For a further description of the state of the church, read Matt. 25 : 1–13. In those verses, Christ, the heavenly Bridegroom, finds on his return an equal number of lamp-bearers only, with those who had, with their lamps, oil in their vessels, and when the announcement was made, "Behold the Bridegroom cometh," they, to their consternation, found that their lamps were *gone out.* I would here put a question to the reader, and ask, When Christ has entered the marriage chamber with his Bride, the church, are all who are left behind, worshipers of God? Has the preaching of the gospel prepared the whole of mankind for his appearing in the heavens? We say, no! and will prove from God's word that we are right. In Matt. 24: 30 it says: "Then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." The language here used by the Savior is plain, and easy to be understood; but lest they should cavil at it, and presume to say that "the tribes here mentioned refer to a part of each, and not to the whole, the Spirit (Luke 21 : 35) uses language which cannot, with any degree of reason, be made to express anything else than that it states. We will give it as it is written: "For as a snare shall it come on all them that dwell on the face of the whole earth." We conclude, therefore, that "all the tribes" in Matthew mean what Luke describes as "till who dwell on the face of the whole earth." There is no ambiguity at all in the words used.

From what the Bible teaches, we conclude that the signs which precede the second coming of Christ and which foretell his near approach are—conflicts with nations, famines, pestilences, earthquakes, perplexities and distress in the political and commercial world; the gospel having free course to the various nations of the earth, and a worldly conforming church, a church resting satisfied with a mere form of godliness, but denying the transforming and renewing power thereof, and we might add, knowledge increasing. Dear reader: Are any of these signs existing in the present day? How is it with the different nations of the earth? Is it all peace and harmony among and within them? Have there been no famines neither pestilences within the, say, last fifty years? Are earthquakes among the calamities that were, but have no existence now? Is there nothing to disturb or perplex the minds of those who legislate; nor anything in the commercial world which causes anxiety or fear? Is ignorance as wide spread as formerly? Is the liberty of the gospel confined to certain countries and localities as once it was? Is the Christian church separated from the world by a line as broad and visible as that which separated the Christians of former years? Let the battles which have been fought during the last half century answer. Let Ireland with its repeated failures of crops, India, and other places like circumstanced, answer. Let the diseases which have baffled the skill of our most eminent and skillful physicians, from the year 1832, answer. Let the destruction of life and property by the upheavings of various parts of the world, and engulfing all in ruins, answer. Let the consultations of crowned heads and high functionaries reply. Let the embarrassments, politically and commercially which have and still are effecting the various countries of the known world. respond. Let the public schools, and the desire manifested by young and old to obtain and impart instruction, answer. Let the Bible Society, the Tract Society, and every other organized society which has for its object the welfare of the human family, answer. And, oh! let the church of every sect and name, with its worldliness, its formality, and the disregard exhibited by each and all to the commands of its founder, Jesus, the Son of God, answer. One voice will then be heard, and one judgment given, and the words uttered will be—"The day of the Lord is at hand!" The signs of Christ our Savior's near approach, are all taking place. They are to be seen in the east, west, north and south; and should be, yea are, the source of joy and happiness to his *waiting* and *watching* people, who see the day long foretold, and with their eyes resting on the parable given by their Savior in Mark 13: 28, 29, his people rejoice, knowing their redemption draweth nigh.

Reader: let me ask you, prayerfully to consider the following questions: Did Christ give an answer to the question, "What shall be the sign of thy coming?" or did he not? If Christ is the bridegroom alluded to in Matt. 25, and there is to be 1,000 years of universal righteousness, *precious* to his coming to take his bride, who, or what are those virgins on whom the door is shut? Also, what is meant by all the tribes mourning, when they see him in the clouds of heaven? and his coming shall "to all who dwell on the whole earth," be "as a snare?"

Detroit, Mich. A. H.

Theories of Rev. 13 and 17 Examined.

By a careful examination of Rev. 13 1–10, and comparing the rise of the two-horned or leopard beast with the history of the world, the only power that can be found to fill the prophetic mould is Papal Rome, beginning in the days of the Emperor Justinian, and ending in the wars of the first Napoleon, being a period of 1260 literal years or 42 prophetic months. During that period the Revelator calls it "*the beast* (not the *woman*) having power over all kindreds and tongues and nations," *i. e.* the fourth or Roman kingdoms was for that length of time governed by Papal Rome. Now as inspiration declares, and history records the fact, we are justified in use of the term, "*the beast*," when referring to that power, even if it is masculine, and at variance with the positive declarations of some good brethren, whose opinions we regard, when not at variance with Revelation. Now as Papal Rome was a unit, as, also, a universal supreme power, and exercised dominion over the nations of earth, of course there could be no other coexisting power exercising at the same time, *all the power of the first wild beast seen by the Revelator*. Hence it follows that the earth, which is the location of the two-horned beast is beyond or this side of *the sea*, measured off by the 42 months, the place and time allotted to Papal Rome. Then, again, it follows, that if Papal Rome was itself supreme, as declared by the angel, and did receive that power from Imperial Rome, attested by authoritative history, it is a certainty, that papal Rome was not created by, nor was her power perpetuated by a succession of imperial or dragonic heads that rose during the 1260 years.

The imperial powers of Europe thus fixed upon by our brethren as governing heads, were in subjection to the one papal head, and were the executors of the will or decrees of that head. In ch. 17: 1–10, we are told of those seven heads that "*five are fallen, one is, and another is not yet come, and when he cometh he must continue a short time.*" By going back to Roman history we find the following facts which agree with this explanation, viz: Beginning with the regal form established by Romulus, that prior to the first advent of Christ five distinct successive forms of government, each of which did, during their existence exercise control, or govern the Roman kingdom, had all passed away. The one that then bore rule was the imperial form, called in ch. 12, the dragon. This form was the sixth, and continued to exercise dominion in "the eternal city" until it was taken away to give place to the Papal Rome, or Paul's "man of sin." (2 Thes. 2.) Now it follows that if Imperial Rome was the sixth its successor must certainly have been the seventh. But, says the objector, does it not say of the seventh "when he cometh he must continue a short time?" and is not 1260 years too long a period to be thus condensed? Certainly, and no such liberty would be admissible had we not Divine authority therefor. By turning to ch. 2 we have this testimony: "*Wo to the inhabitants of earth and the sea; because the devil hath come down to you in great wrath, because he knoweth he hath but a short time.*" After this "short time" begins, he persecutes the church, or woman in her wilderness state for 1260 years, the precise time alloted to papal Rome, the *seventh head.* This is, to my mind adequate authority for the applications made above of ch. 17: 10, and removes a stone of stumbling to nearly all commentators with whom I am acquainted, upon this passage; which has led to a diversity of perplexing theories, instead of enlightening honest inquirers after truth. To obviate this difficulty, some more modern writers have assumed to place the seventh form between the breaking up of western Imperial Rome into two kingdoms and the setting up of Papal Rome or the leopard beast, and called it *a kingly head*; thus making two regal forms. (*viz* the first and the seventh). By this application the seventh form ended before Papal Rome came up, and there being but one form in the future, they were driven to the necessity of calling Papal Rome that eighth form, and when they come to the *two-horned beast and his image*, and the *papal restored beast, whose deadly wound was healed* of ch. 13: 11 18, and the scarlet beast, and the harlot woman that rides upon that beast to the judgment (ch. 17), making in all three or more distinct powers; they consolidate them all into the one eighth head! This is confusion confounded.

A more recent class of writers, to obviate these and other difficulties have gotten up what is called the Napoleonic theory, as a fulfillment of the two-horned beast, the scarlet beast, the eighth head, etc. By so doing they escape the "Scylla" upon which others were wrecked, but split in the whirls of "Charybdis," as will appear before we close.

One class of these writers admit that imperial Rome was the sixth headship, which they extend down through the different imperial governments of Europe to near the days of the first Napoleon, and begin the seventh form with the beginning of his imperialism and end it at his overthrow in 1814–15. From that time until the reestablishment of the French empire under Napoleon III., "*the beast was not.*" All the seven heads being in the past, his government they call *the two horned* beast, the eighth head, *the scarlet beast that is to carry the harlot woman to the judgment, when it is to go away into perdition.* Some writers aver these events are now accomplished facts. I must confess that this claim at the present time, *looks* plausible, which is, in fact, the strongest argument in the whole theory; but as the basis is wrong, the superstructure must, also, be wrong, and the late fall of that emperor and and his empire, and the events that have recently occurred at Rome cannot establish and confirm that hypothesis for reasons following. In their extension of the sixth or imperial form, to the days of the first Napoleon, they ignore the testimony of the angel, of the Revelator, and the history of the world: in this the angel says of the leopard beast; "*And the dragon (or imperial Rome) gave him his power and his seat and his great authority.*" *And power was given him to continue (or make war) forty and two months. And power was given him over all kindreds and tongues and nations.* History informs us that the "eternal city" was vacated by imperial Rome, which was succeeded, as before stated, by Papal Rome; and by virtue of the Justinian decree, the succession of popes in that city, held and exercised their authority over the saints and over the nations of Europe, agreeably to this prophecy, for the long period of 1260 literal years. Now if that supreme power was given to Papal Rome, and exercised by it, where is the propriety of avering that it was still in the hands of, and exercised by imperial Rome? This would make two supreme universal powers each occupying the same territory at the same time, and would be too absurd an idea to be entertained by any sane and enlightened mind for a moment.

Again if the Imperial or sixth form could be extended down, as claimed, to the days of the Napoleonic dynasties, why not extend it onward to their close? for certainly in these two reigns, there was no change in the forms of government; they were a continuation of imperialism, even down to the late fall of Napoleon III. Hence, if there is any authority for such an extension of the sixth head, the proper time for its end, was in the events of the last summer! To claim that the sixth ended at or just prior to the first Napoleon, and the seventh ended with his overthrow in 1814, is as absurd as it would be to claim that a change in the form of government occurred at the death or downfall of each of the Cæsars, or their successors.

There is still a more recent class of writers, who claim that the two Napoleons are the seventh and eighth heads, the scarlet beast, etc. These merit attention. They admit the existence of the papacy, for the appointed time of the forty-two prophetic months; but claim that for that time it was only an ecclesiastical power, not the *beast* of ch. 13: 1–10. That this beast consisted in, or was made up solely of the civil powers of Europe, who carried the harlot; that during that period, she sat upon the seven heads as noted in ch. 17; 10.

To maintain this, they assume that those heads were seven consecutive imperial governments which existed during that time, who were the creators and sustainers of the woman, extending down to 1814, thus including the reign of the first Napoleon; when "*the beast was not.*" The scarlet beast, the eighth head, and the two-horned beast, they made their antitype to be Napoleon III. A part of my objections to this last hypothesis are already expressed, and consist in this: they virtually disannul the testimony of the Revelator, and of history. The first declares that the dragon (or imperial Rome) gave to this beast *his power, throne and great authority, and that this beast had power over all kindreds and tongues and nations forty-two months.* History affirms this to be true. I repeat that this beast was a unit embracing both the ecclesiastical and civil powers of Europe, and not two distinct co-existing powers, occupying the same time and territory.

Again inspiration affirms of these heads, when the revelation was given, that "*five are fallen, and one is, and the other is not yet come.*" History records the fact that at the first advent of Christ, five of these heads were in the past, and that the sixth or imperial had come up; and it requires much positive testimony in addition to theory, to prove they were then all in the future. P. Alling

Norwalk, O.

Lamentable Reports from Maine.

The following is taken from the Report of the Maine Conference of the Seventh-day Adventists—1870:

Br. White made extended remarks on the condition of the cause in Maine, and the difficulties under which it labored, with especial reference to the jealousy and suspicion with which Western ministers had been met when they came to help the cause in this State, by those who had shown greater regard for their own personal interests than for the interests of the cause of God and truth. Believing it [illegible] that these things be now met and [illegible] and right that the [illegible] of the cause have a chance to take their stand and pledge themselves to co-operate hereafter with those who are laboring to advance the cause, he presented the following preamble and resolution:

[illegible]

Resolved, That we [illegible] deplore these great sins [illegible] in the sight of God, and [illegible], and, by the grace of God, we [illegible] pledge ourselves to do all we can to redeem the past in this respect in particular, [illegible]

[illegible] their hands in their arduous labors.

Br. White followed the reading of these resolutions with impressive and instructive remarks and a strong testimony and appeal to those who have stood in the way of the work in this State, while professing to be its friends and advocates.

On motion, these resolutions were adopted by the Conference, after which they were adopted by the body of believers present, by a rising vote.

The chairman of the Committee on Resolutions presented the following, which were also unanimously adopted:

Resolved, That we heartily indorse the remarks of Br. White in regard to the labor of ministers in this cause, to wit, that they must either labor in bringing souls into the truth, or in building up those who are in the truth, and that those who do neither of these are of [illegible].

Resolved, That we hereby instruct our Executive Committee to [illegible] with ministers in con[illegible] of the labors done for the benefit of the [illegible] according to the time reported, without regard to what has been done.

Resolved, That we [illegible] our Executive Committee [illegible] the church treasurers to send their means [illegible] to the State Treasurer, and we would also in[illegible] the Treasurer to pay out [illegible] only by order of the President of this Conference.

Resolved, That we express our heartfelt thanks to Br. and Sr. White for their labors [illegible] camp-meeting under the most trying circumstances, and we [illegible] them to retain their interest in the cause in Maine, and not forsake us because of the wrongs of those who have injured them and thrown obstacles in the way of their labors.

From the above it appears that those who preach Mrs. White's visions for doctrine and discipline, find it rather difficult to consecrate their ministers in Maine to that work; and although these ministers have been re-baptised and re-ordained, by law-keeper's hands, yet they have rebelled and "have involved the ruin of precious souls." Sad truth, if true! ! !

These were good and useful ministers in bringing souls to Christ before they sought to be "justified by the law." Are they fallen from grace?" Or is it because they have given up the visions of Ellen, and her use of the third angel's message? They are now, of course, not capable of "bringing souls into the truth" (?) of Sabbath keeping, or of "building up those who are in the truth" (?) but are doubting the obligation upon Christians to keep the law.

It also appears by the above report, that their Executive Committee constitute the supreme head, to determine the amount of benefit done for the Seventh-day cause by preachers, and are empowered to pay them according to their ability to proselyte, and not according to the time they spend, the labor they perform, or the number and needs of their families. It is hoped that these suspended ministers, having seen the snare of Ellen's (vision) testimony, and taken a long step in advance, will confess all they ought, and become once more faithful and useful "ministers of the New Testament."

I. C. Wellcome.

Good News.

The news of sinners being converted to Christ and his truth is always welcome to the household of faith, I therefore communicate that the Lord is at work in various places in Maine. In Wayne, the Free Baptists have given up their meetings because there was not intrest to sustain them. They allowed their house to be opened for Advent preaching, and although there was but one family of believers in the village, preachers were called and full congregations were gathered. Deep intrest to hear the word was soon manifested. I spent one Sabbath with them and found many anxious inquirers, some converted, others searching the Scriptures.

In Lewiston, a new interest has sprung up. Quite a number have embraced the faith and been reclaimed from their wanderings, several have been clearly converted, one an English Catholic sister, which causes much stir among the Romanists.

At Bath the good work of grace is progressing. Nearly 20 have lately been reclaimed and converted. One very prominent and faithful worker of the Congregational Church, has taken a bold and decided public stand for the truth as we teach it. We will thank God and take courage.

I. C. Wellcome.

Our Young Folks.

THE CHILD AT PRAYER.

Into her chamber went
A little child one day,
And by a chair she knelt
And thus began to pray
Jesus, my eyes I close,
Thy form I cannot see,
If thou art near me, Lord,
I pray thee speak to me
A still, small voice she heard within her soul.
"What is it, child? I hear thee; tell me all"

I pray thee, Lord, she said,
That thou wilt condescend
To tarry in my heart!
And ever be my friend
The path of life is dark,
I would not go astray;
Oh, let me have thy hand
To lead me in the way.
"Fear not, I will not leave thee, child, alone"
She thought she felt a soft hand press her own

They tell me Lord, that all
The living pass away;
The aged soon *must* die,
And even children may
Oh, let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?
"Fear not my child, whatever ills may come,
I'll not forsake thee, and I'll bring thee home."

Her little prayer was said,
And from her chamber now
Forth passed she with the light
Of heaven upon her brow.
Mother, I've seen the Lord,
His hand in mine I felt;
And oh! I heard him say,
As by my chair I knelt—
"Fear not, my child, whatever ills may come,
I'll not forsake thee till I bring thee home."

—*Christian Intelligencer.*

Alphabet of Proverbs.

A grain of prudence is worth a pound of craft.
B oasters are cousins to liars.
C onfession of a fault makes half amends.
D enying a fault doubles it.
E nvy shooteth at others and woundeth herself.
F oolish fear doubles danger.
G od reaches us good things by our own hands.
H e has hard work who has nothing to do.
I t costs more to revenge wrongs than to bear them.
K navery is the worst trade.
L earning makes a man fit company for himself.
M odesty is a guard to virtue.
N ot to hear conscience is the way to silence it.
O ne hour to-day is worth two to-morrow.
P roud looks make foul work in fair faces.
Q uiet conscience gives quite sleep.
R ichest is he that wants least.
S mall faults indulged, are little thieves that let in greater.
T he boughs that bear most hang lowest.
U pright walking is sure walking.
V irtue and happiness are mother and daughter.
W ise men make more opportunities than they find.
Y ou never lose by doing a good turn.
Z eal without knowledge is fire without light.

Children's Etiquette.

Always say, "Yes, sir;" "No, sir;" "Yes, papa;" "No, papa," "Thank you," "No, thank you," "Good night," "Good morning." Use no slang terms.

Rap before entering a room, and never leave it with your back to the company.

Always offer your seat to a lady or to an old gentleman.

Never put your feet on cushions, chairs, or tables.

Never overlook any one when reading or writing; nor talk or read aloud while others are reading.

Never leave your clothes about the room. Have a place for everthing and everything in its place.—*The Mother's Magazine.*

A Child's Opinion.—"Pa," said a little boy, as he climed to his father's knee, and looked in his face earnestly as if he understood the importance of the subject, "Pa is your soul insured?"

"What are you thinking about, my son," replied the agitated father.

"Why, Pa, I heard Uncle George say you had your houses insured, and your life insured; but he didn't believe you had thought of your soul, and he was afraid you'd lose it; won't you get it insured rignt away?"

The father leaned his head on his hand and was silent. He owned broad acres of land covered with bountiful produce, his barns were even now filled with plenty, his buildings all covered with insurance; but as if that would not suffice for the mainteance of his wife and only child, in case of his decease, he had the day before, taken a life policy for a large amount; yet not one thought had he given to his soul's life.

He Mistook the Light.

And what was the consequence! Why, one of the largest steamships in the world, with a rich cargo, and a company of 800 souls on board, was wrecked, in a dark and stormy night, on the most dangerous part of the coast of Ireland. The noble ship, which cost upwards of £200,000, left her port that very afternoon in fine trim, and with every prospect of a safe and speedy voyage, and at nine o'clock she was thumping upon the rocks—the sea breaking over her with terrific violence, and threatening to send the people, ship, and cargo, to instant destruction.

But how could they mistake the light? Were the captain and his officers on the lookout? Yes. Was the chart closely examined? Yes. Was the compass all right? Yes. And were the common precautions taken to keep the ship on her proper course? Yes. All this was done.

How then could she have met with such a sad disaster? Why, because a light appeared which was not noted on the chart, and the captain was deceived by it! He mistook it for another light that was on the chart, and so, when he supposed he was running out to sea, he was really running in upon the breakers! How great a mistake, and how terrible the consequences!

Every reader of these lines is sailing on a more hazardous voyage than the *Great Britain* attempted, and has the command of a nobler vessel, and a richer freight than hers; yet, richer than all the treasures of the world! Thousands of plans are laid to mislead and divert him from his course. False lights are purposely held out to betray him, and tides and currents of almost resistless power set against him from every point of the compass. Will he steer clear of them all? Shall we see him push out into the broad sea, with a bright sky, a fair wind, and sails all set for the desired haven? Will he accomplish the voyage, and his fears and perils all be exchanged for the tranquility and joy of a happy home?

It will depend on two things—(1) Whether he has the true chart, and takes good heed to it. It is known as the Holy Scriptures, and it lays down the position of every light on the voyage; and he may be sure that any light that is not found upon the chart is to be shunned. (2) Whether he commits himself and the whole direction of the voyage to him whose footsteps are on the sea, and who rides upon the wings of the wind.—*Selected.*

Our Book and Tract Column.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209, in the Vatican Library) [illegible] 12 mo. Cloth binding, $4, leather backs, $5. Postage, 40c.

THE SYRIAC PESHITO version of the New Testament, [illegible] Murdock. $2.50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn book ever introduced among the Adventists. [illegible] $1; postage 12c. $9 a dozen. [illegible] a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little [illegible] of your book, or letter, or newspaper being careful to make it point to [illegible] wish to mark, and you may [illegible] a dozen.

HYMNS OF THE HARP. Contains the [illegible] without the music, in large, clear type [illegible] single; $7 a dozen. [illegible]

SIGNS OF THE TIMES; or, A [illegible] all Christendom [illegible]. A valuable commentary upon 2 Tim. 3:1. By H. L. Hastings. Cloth, $1. paper, [illegible]

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil: his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of [illegible] established, and Endless Misery disproved [illegible] post paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. [illegible] W. [illegible] 10c. post paid. For distribution [illegible] copies for $1.

THE BIBLE TRIUMPHANT; being [illegible] from radicalism [illegible] published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, [illegible] Redemption. [illegible] 15c.

THE THREE KINGDOMS; or the Earth of Satan [illegible]. By T. M. Preble. 15c

THE TEN VIRGINS; or, Wisdom and Folly [illegible] By T. M. Preble. 5c.

The TWO ADAMS; the first man of the earth [illegible] the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By [illegible] M. D. pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the Epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

THE BEREAN'S CASKET. A collection of Scriptures in various versions, on the most important subjects in the Bible, in sections to which is added [illegible] History, [illegible] a book of great value [illegible] $2. Leather $2 50

THE PLAN OF REDEMPTION. The Creation and Fall [illegible] Atonement, Redemption [illegible] Millennium [illegible] etc. By Wellcome and Good. [illegible]

A TREATISE ON MATT. 24 and 25. Expository and [illegible] fulfillment to Christ [illegible] to the present time, and what we [illegible]

CHRISTIAN BAPTISM. Its Objects and Duty. Thoroughly [illegible] Scripturally and [illegible]. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $8 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

Notices, Etc.

W. A. C. P. ASSOCIATION NOTICE.

At the next meeting of the Association the following amendments to the Constitution will be offered for consideration and action:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 9, as follows:

Sec. 9. The Board of Trustees (or the Association,) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, *ex officio*.

Another proposal is as follows:

Add to Art. III., Sec. 2. But the person filling those two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two thirds of the members present at any Annual Meeting of the Association: *provided*, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four fifths of the members present at any Annual Meeting.

The precise date of the meeting at which these amendments will be considered, has not yet been fixed. It will probably be in March; and may be held in Buchanan.

Wm. L. Himes, Sec'y.

THE
ADVENT CHRISTIAN
TIMES,

A large, neat, eight-page weekly paper, thoroughly devoted to the advancement of the cause of Christ by the faithful advocacy, defence and dissemination of what is called *Advent doctrine*,

EDITED BY
JOSHUA V. HIMES.

The Times contains, weekly, matter expository, exegetical, illustrative, practical; including communications, selections and original matter, with letters from those of like precious faith in all parts of the country, the news of the body, and a faithful digest of the news of the world bearing upon the signs of the times; with news of the progress of our cause in different parts, and also news of what our *opponents* are saying and doing, with expositions and refutations of their arguments; articles on prophecy; notices of current and useful literature; short sermons; a column or more for the children; choice bits of poetry—in short matter enough in every number to make a good sized book, and all furnished for only FOUR CENTS A WEEK, or $2 a year. No paper of its class furnishes so much reading matter, even when a greater price is charged.

The paper has been very useful in the past, and can be made more so by extending its circulation. To our friends who are working faithfully for this end, we make the following offer: We will send

THE TIMES, POST-PAID,

to any address in the United States or Canada, *on trial*

FOR THREE MONTHS,

for 35c. For *one dollar*, we will send The Times to any three persons, three months, post-paid; and any larger number at the same rate.

Who will take advantage of this liberal offer, to introduce The Times in a village, a neighborhood, a church. For

TEN DOLLARS

you can send a live Advent paper to

THIRTY PERSONS,

or into thirty families, post-paid, for three months. Could it fail to do good? Five dollars will pay for fifteen copies; and one dollar for three.

We make this liberal offer solely to introduce the paper in new fields and localities.

Will the ministry please publish it to their congregations?

Will our friends please tell it to their friends.

Will you who love the cause and wish The Times to prosper, pay for 3, 5, 10, 50, or 100 copies, on these liberal terms. We have now 300 names, of partially interested persons, among whom we could obtain

FIFTY PERMANENT SUBSCRIBERS,

perhaps more, could we send them the paper free for three months.

Who will send at once? Send in the names, with 31½ cents for each name, and (if you give the P. O. address plainly) we will guarantee the delivery of thirteen numbers of The Times, free of postage, to each one of them.

Three thousand three months subscribers, on this plan, will give us a large and permanent addition to our list.

Address JOSHUA V. HIMES,
Buchanan, Mich.

Advent Christian Times.

JOSHUA V. HIMES. - - - - - EDITOR

TUESDAY AFTERNOON, JANUARY 31. 1871

As we allow a reasonable latitude in the expression of opinions to our columns, we wish it understood that the editor is not to be held responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and [illegible]

A writer in the *Christian Union* thinks "the next age will regard this as one of rather gross superstition." No doubt; and the superstition growing, chiefly, out of its immortalism.

Our "pigeon hole" for "brief" articles for THE TIMES (which all delight in) is empty. That for *long* articles (which must possess real merit to secure a general perusal) is quite full, though we have no more, even of this class, than we like to have on hand, to secure variety. Write.

A LITTLE while since a Kentucky paper was credited with a statement that a man was drowned while being "baptized by immersion"(!) in its neighborhood. Several papers who believe in *immersion by sprinkling*, made more or less capital of the report, in favor of their own views. It now appears that the report was a hoax, and these moralizings against immersion are all lost.

"EUSEBIUS" writes from Rome to the New York *Observer*, that the angels used to attend the brutal exhibitions in the Coliseum at Rome, waiting "to conduct the spirits of the suffering saints to receive the palm of victory and the crown of martyrdom on high." That they were present as "ministering spirits" we doubt not; but we would like better authority before we believe that dead saints' *spirits* get the palm and crown promised to the saints themselves.

THE people are sometimes congratulated upon the decay of certain vices when the fact is that they still exist with unabated virulence, only in new forms. We may mention gambling especially. While gambling houses are not so openly patronized as formerly, we have instead horse-racing, lotteries, gold and stock gambling involving in the aggregate amounts of money before which the famous stakes of the London gambling-houses seem insignificant. The vice itself was never more [illegible] than now.

ONE [illegible] has of late been quite active in opposing "soul-sleepers," once called at our office, in order to procure information concerning our views. We conversed as freely as our limited time would allow, and on his departure gave him an assortment of works, from which he might gather correct ideas of our theology. Some months afterward we met him, and inquired if he had read those tracts. "No, he had not had time." Yet he has tried to oppose us. We would advise all opposers to find out first, *where we stand*, before they declare that our foundation is not of Divine workmanship. We declare that it is. When [illegible], we will [illegible]

IT is a solemn fact that no person persisting in any of the following sins can ever enter God's everlasting kingdom; fornicators, adulterers, idolaters, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners. Nor such as are guilty of uncleanness, lasciviousness, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders and revellings. (1 Cor. 6: 9, 10. Gal. 5: 19-21.) And, in short, persistency in any error, vice, or sin, must result in our eternal destruction. This is plain talk, and the words have just the sense they carry on their face. Forsake sin and live, through Christ; or cling to evil and die. God will not have the wicked live forever. Repent, that you may enjoy eternal life.

AN opponent says, "All the efforts of soul-sleepers can never put or hold in the grave the inward man." "Soul-sleepers" do not exert their efforts to put any man or part of man in the grave; their earnest endeavor is to keep men from dying. And they are confident that even those who for a time fall into the hands of the enemy, may be redeemed forever from his grasp, through Christ. But "soul-sleepers" do not propose to set themselves up as wiser than the holy men of old, moved by the Holy Spirit, and assert that the soul does not go to the grave, when they declare that it does. For David said—"Thou hast brought up my *soul* from the grave." "Redeem my *soul* from the *power* of the grave." "Soul-sleepers" do not "put" or attempt to "hold" "inward men" in the grave: they only believe the record God has given of the condition of the dead. And more than this, they do not spend futile efforts to take out of the grave that which inspired men have declared to be in its "power."

EDITOR'S JOURNAL.

LEWIS IOWA.

MONDAY, Jan. 16. There is a good deal of excitement in town this morning about the meetings of the Adventists yesterday. It was a day of much interest and success, which stirred up some of the citizens who thought I did not preach the truth. Among these was the Congregationalist preacher, who thought we were propagating the doctrines of *materialism*, in reference to man and his inheritance. He assumes that man is immortal and immaterial, and his future inheritance is the same; and, hence, that the doctrine that the saints in the resurrection will have material bodies, like Christ's, is heretical, as also, that the saints will "inherit the earth" renewed. He affirmed that Wesley nor other Orthodox teachers referred to by me, believed this doctrine of the inheritance, by which he showed his ignorance, if nothing more.

The future abode of the saints as set forth by Wesley, Hitchcock, Chalmers, Knapp, Tholuck and others, is the *earth renewed*. They take the ground that 2 Pet. ch. 3 is to be literally fulfilled; and that, v. 13—"Nevertheless, we according to his promise look for new heavens, and a new earth, wherein dwelleth righteousness," is to be literally understood. They argue that whatever may be said of Is. 65, or even Rev. 21, that this passage is literal. And distinctly teaches that this earth is to be "burned up," that is, all within it, or upon it, combustible will be consumed, without the loss of a particle of matter now existing. Thus purified, from the contamination of sin, and surrounded by a new atmosphere, or heavens, and adapted in all respects to the nature and wants of spiritual and sinless beings, it will become the residence of the righteous. Of the precise nature of that new dispensation, and of the mode of existence there, the Scriptures are indeed silent. But that, like the present world it will be *material*,—that there will be a solid globe, and a transparent expanse around it, seems most clearly indicated in the sacred record.

He adds, "that the wide-spread opinion that heaven will be a sort of airy Elysium, where the present laws of nature will be unknown, and where matter, if it exist can exist only in its most attenuated form is a notion to which the *Bible is a stranger*. (See *Religion and Geology*, Edward Hitchcock, D.D., LL.D., pp. 370-408.)

He also says (p. 405); "Among men who understand Biblical interpretation, and, also, the principles of science,.... the more scriptural, philosophical, and animating doctrine is embraced, that there will be only a change of form and condition of our earth and its atmosphere, and that the matter of the universe will survive, and successively assume new and more beautiful forms, it may be eternally."

I visited the schools here this a. m. They have as fine a building and furniture, as I have seen in the West. I was much pleased with Mrs. Walker's school. She is a noble Christian lady, and one of the best teachers. Mr. S. D. Cook and wife have the charge of the High School and are doing well. I am glad to see the interest in education in this western country.

In the p. m. I went to Waveland, with Br. Geo. McClure, twelve miles over the prairie, and spoke at night, on prophecy. I had a fine hearing from intelligent Eastern people, many of them from Vermont, and some with whom I had been acquainted at the East. This is a fine settlement, both as to inhabitants and land. It is in Pottawathamie county, some twelve miles southwest of Lewis.

I went home with Br. Alfred Collins, formerly of Waterbury, Vt. He is pleasantly settled here, and maintains his faith and hope, which too many moving West fail to do. We hope the truth will be permanently planted here.

TUESDAY, Jan. 17. In my calls today, one gentleman said—"If I understand you, your people hold that the wicked will not rise from the dead; but that their death is an eternal sleep." "Who told you that?" "A man that lives in another part of the county." I told him we did not as a people believe this to be a Bible doctrine, though some hold it. "Nor do I," said he; "the Bible speaks too plain on that subject, to doubt." The wicked will be punished in *gehenna* (Mark 9: 43; 47) after they are raised out of *hades*. (Rev. 20: 13.)

At night I traced the history of the world, in a line of prophecy from 600 years before Christ to the present time, showing that the prophecies are nearly all fulfilled, and next comes the kingdom of God. The word was received with great solemnity and favor, and at the close they asked me to continue the subject the next evening, which I had reserved for rest. But

"Here is no rest."

We look forward to the rest that remains for the people of God.

WEDNESDAY, Jan. 18. We are having very cold weather, the mercury below zero. The change from the warm climate I was in a week since where the mercury stood at 70°, makes the cold weather severe upon me.

At night I spoke on the signs of the times, which indicate the speedy coming of the Lord. I think our labors here will not be in vain in the Lord. Br. Collins and others intend to sustain prayermeetings, which will not fail to keep them alive in the work of God.

THURSDAY, Jan. 19. Bade the friends adieu, and came to Lewis, where I dined with Br. Pratt, one of the firm believers, and workers in the Lord. He has had conversation with one of the ministers here since my meetings, who bitterly opposes the Advent doctrine, but who knows little about it, and is blinded by a wicked prejudice. We have many such opposers. How much better it would be to meet us in the spirit of Christ, and compare what God has said with our own opinions, and then abide the result.

In the p.m. came to Atlantic, and put up with Mr. John Keyes, the Banker here. He is a stirring and successful business man, but as yet makes no profession of religion. Sr. Keyes is one of the devoted and waiting ones. Their hospitality was abundant, and here I was refreshed.

At night I spoke in the Congregationalist church to an appreciative audience. But the people at large have no interest in these things. The present world has too strong a hold upon them.

FRIDAY, Jan. 20. Visited the schools now under the care of Mr. Manning. They have just opened their new school-house, which is a credit to the citizens. They have 180 scholars.

This evening we had a much larger attendance, and deep interest to hear on the prophetic word, which is being fulfilled in our time, in the downfall of Rome, and the "drying up of the Euphrates," or Turkish power, in both of which we have the sure indications of the approach of Jesus, and *not* the conversion of the world.

SATURDAY, Jan. 21. My attention was called to the fact, that the Methodist *Book Concern*, in New York, was founded in 1789, eighty-one years ago. It was commenced on a capital of six hundred dollars, which was loaned by a traveling preacher. In 1836 the establishment was burned, with a heavy loss. At present after giving the Southern Methodists their portion, after the division in 1844, the Concern is said to be worth a million and a half of dollars. Their agents have ever been faithful, until within the last few years, complaints have been made against some of them, which have caused no little scandal, and the investigation has certainly been mismanaged.

Our establishment in Buchanan, was begun with less than three hundred dollars in 1864, and it being conducted which the object of spreading all the light possible, on the missionary principle, we have not built up a property interest as we might have done; and yet through the aid of kind friends East and West, with industry and economy we now have an establishment that would cost us some thousands of dollars, if we had to purchase. And what is cheering to our hearts is that the enterprise is onward. The only difficulty we have, is to supply the demand for publications for missionary work and gratuitous distribution. Thankful for all help in the past, we still look for greater things. And as what we do, is for the present time, believing the Lord is soon to come, we ought to do more than we are now doing, if we would give an acceptable account to our Master. The Lord help us all to see, and feel the measure of our present responsibility. What we carry into the kingdom, of our substance will be in the *good* we do to men *here*, who by our agency will enter and enjoy the Paradise of God.

In the p. m. went out to Troublesome Creek, about seven miles, with Br. Morphy, and others. This is one of his fields of labor among the farmers. It is an excellent neighborhood and meetings are well attended. Here I put up with Br. Ariel Slater, formerly of Square Pond, Ct. He is settled here with his children, contented and prosperous, and the Advent meeting here is much appreciated by them.

I spoke at night on the peace of Christ in the soul of the believer. The house was filled, and the audience gave me the best attention, and some were blessed. I find that Br. Morphy is much esteemed, and is doing good in this field of labor.

SABBATH, Jan. 22. We had a great gathering of the place to-day, the greatest they ever had. I preached three times, and had a blessed day. Many came to hear for the first time. One gave herself to God. Eleven subscribed for THE TIMES, and many bore cheering testimony to the truth. Br. Morphy has reason to thank God and take courage. The cause is onward.

MONDAY, Jan. 23. Took leave of the dear friends here, and came to my next appointment, at Dexter, Iowa.

AN UNMIXED EVIL.

The *New Jerusalem Messenger* enters this vigorous protest against church gambling:

The churches will come to see, after a while, what irreparable harm they are doing in giving a religious sanction to this crime, and holding it up before the people as a commendable thing. After the great Sanitary Fair in Brooklyn, in which raffling abounded, the teachers of a large boy's school found the boys utterly carried away with this gambling spirit. They were raffling their pencils, pocket-knives, toys, and every article of property at their disposal, and it required the most stringent and persistent efforts to eradicate the evil.

This indicates the kind of influence which nearly all the religious bodies of this country are exerting upon the public mind, the kind of lessons they are teaching to the rising generation. Whenever a religious body makes use of a lottery, no matter by what name called, to obtain money, it says, most emphatically, to the children, as well as others, entrusted to its care, "Gambling is commendable and right." And can any one doubt for a moment that a single religious fair will do more to inculcate this lesson than all the gambling hells in New York? For gambling under its proper name is disreputable; but when it is sanctioned and commended by the church, though under other names, the spirit is excited, and strengthened and approved, and the after protestation of teachers and parents will prove of little avail in checking the spirit or preventing its indulgence.

—A church living near to God could not eng[illegible] in the ministry of worldly ple[illegible] for sake of gain.

[illegible]UTURE PUNISHMENT.

Le[illegible] fairest star be selected, like a b[illegible]us island in the vast and sh[illegible]a of the azure heavens, as th[illegible]ome of the criminals from the [illegible]nd let them possess what[illegible] [illegible]ost love, and all that it is [illegible]r God to bestow; let them [illegible]d with undying bodies, and [illegible]ls which shall forever retain t[illegible]ntellectual powers; let no Savior ever press his claims upon them, no Go[illegible]veal himself to them, no Sabbath ever dawn upon them, no saint ever live among them, no prayer ever be heard within their border; but let society exist there forever, smitten only by the leprosy of hatred of God, and with utter selfishness as its all prevailing and eternal purpose, then, as sure as the law of righteousness exists, on which rests the throne of God, and the government of the universe, a society so constituted must work out for itself a hell of solitary and bitter suffering to which there is no limit except the capacity of a finite nature! Alas! the spirit that is without love to its neighbor, is already possessed by a power which must at last create for its own self-torment a worm that will never die, and a fire that can never more be quenched!—*Dr. Norman Macleod.*

—But who would believe that God would allow the continuance of such a moral fester upon his universe. Were therein it a star or a planet, in a never so distant or obscure spot, where sin *must* eternally exist, and especially if it must be manifested in the never ceasing sufferings of immortal beings, that spot would mar the Creator's handiwork, and be a living witness, either of his inability to *destroy* evil, or of its necessity to his government. Either thought is almost if not quite blasphemous, and not to be entertained. There is a better hope. *Evil is to have a final end.* Its lesson will have been learned; its authors and practicers will be extinguished from conscious being; and only the holy, and therefore supremely happy, will live in all the universe of God.

"A PECULIAR PEOPLE."

Who are they? Shakers are peculiar in their dress and some habits of life. Quakers are peculiar, or used to be, in their dress. The Methodists used to be peculiar in the same respect, and in their manners in public worship.—and a great many "peculiar" people can be found in the world, some of whom are real Christians, and some are not. But who are *Peter's* "peculiar" folk. One may be numbered with any other peculiar people, and not derive any especial advantages from the relation: but he who belongs to the sort Peter tells of, is rich indeed. How may we become a member of that society?

Here are some their peculiarities. No single one of these marks is sufficient to stamp them with Peter's brand; but if they have them all, they are the "peculiar people."

They believe in God; hope for grace at the revelation of Jesus; have purified their souls by obedience to the truth; have unfeigned love for God's children; have laid aside malice, guile, hypocrisy, envy, and back-biting; they desire to know the truth of God, at any expense; they are living stones in a spiritual temple; a holy priesthood offering spiritual sacrifices; they shew forth the praises of God; and have obtained the mercy of God which is in Christ Jesus our Lord. These are some of the marks of this people, who are a *purchased* people, and kept by the power of God, through faith, unto salvation ready to be revealed in the last time. Their ranks are not yet full. Come and join their company, *now*. Soon 't will be forever too late.

Holiness first and pardon after, says the sinner; but God's way is pardon and peace first, holiness after.

SUFFERING FOR TRUTH.

Edward White, in the last *Rainbow*, tells us of a sister in England, a school-teacher, who has been thrown out of her situation, because of her faith in the New Testament doctrine of "Life in Christ," and branded as "a dangerous person," unfit to instruct children. After having been a faithful supporter of the gospel, she is now suffering for the necessaries of life. We propose to send her a trifle as from *friends of her faith in America.* If any wish to join with us, let them send their contributions at once on the receipt of this paper, and we will forward them with our own. We make this statement, not that there are no demands for means *at home;* but we feel this will be a proper thank offering for the noble defences of the truth that have come to us from England, to cheer our souls.

The people who thus persecuted this sister are known as Plymouth Brethren, and claim to be God's special people. Let us send a thank-offering to England.

A NUMBER of Christian gentlemen, who, we trust, are sincere, have been for some years past holding conventions with the object of introducing a direct recognition of Almighty God into the Constitution of the United States. They now propose to add recognitions Jesus Christ and "the Sabbath" to that instrument. This scheme, carried out would only be the entering wedge for a State religion. It would, also, be a fruitful perjury. Our politicians are sufficiently corrupt. Let them not be compelled to swear to belief in God and his law, when it is well known that many of them disbelieve the existence of one or both of them. Let not a nation of rebellious sinners, containing millions of real or practical infidels, be made a nation of perjurers by a formality in their constitution, the principle that introduces a formal recognition of God and Jesus Christ into the Constitution of the nation legitimately opens door for similar articles concerning baptism, the Sabbath, endless torment, immortality of the soul, or any other dogmas of religion. Christ's "kingdom is not of this world." If his followers only understood this, they would have less to do with governments, their forms and policies. The church has misunderstood and perverted her mission, and is trying to do the work God has reserved for himself—namely, establishing his kingdom. This will be done after the destruction of all earthly kingdoms (Dan. 2.), which have universally proved failures. Let the church give herself to making ready a people *for* that kingdom: God will do the rest.

—But we may rest assured that the proposed alteration in the Constitution will not be accomplished. The effort is worthy of notice chiefly as one evidence of how widely the church has mistaken her mission.

Truth Dearer than Life.

Among the multiplied varieties of human sophisms and vain speculations with which the world is flooded at this age, there is only one way by which truth may be distinguished from error, and that is this: by making constant use of God's great detective—the New Testament. It will clearly distinguish the counterfeit from the genuine. And the reason why there is so much counterfeit religion, is because the detective is so little used. Bless God, this detective is common property. It is the privilege of all to use it. And in this age of intellectual and progressive infidelity, it becomes the imperative and absolute duty of all who would know the "truth as it is in Jesus," to always have have this detective at hand. The cloaks under which the pernicious principles of "anti-Christianism" are being presented to and diffused among the people of to-day, are of such varied character, and their merit is being urged with so much zeal and importunity, by men of both high and low degree, that it requires the closest scrutiny, and most diligent improvement of all the Divine helps that God has placed in our reach, to sail clear of the shoals and breakers. But, thank God, t' ere *is* a map upon whose [illegible] drawn the delineation [illegible] and narrow path." I [illegible] the selfish and unch[illegible] de[illegible]nciamentoes of theologic[illegible] dogmatics and enthusiasts. No, no The truth as it is in Jesus" is not found here. It is not found in the authoritative edicts and pronunciamentoes of councils and ecclesiastical bodies. No, no. Not here *even* is the "truth as it in Jesus" always found. Where can it be found? Answer, It may be found in its purity, without any mixture of error, in the New Testament. This, then, is the great fountain from whose perennial streams of light and truth the humble inquirer after the true faith is to drink.

After having sought in the mighty quarry, and judiciously separated a few pebbles of truth from the massive rocks and miry clay of superstition and error, shall not those precious pebbles be dear to us? The doctrine of the New Testament, in connection with the Old is the embodiment of the revelation of God's great will concerning man. It treats of the most sacred interests of man. It teaches man what he is by nature, and what he must be by grace. It shows his present and his future. In short, it is the truth; whereas, all other systems of theology are false and untrue. Ah! yes, it reveals the only road to eternal life; all others lead to death. "The wages of sin is death; but the gift of God is eternal life." Truth like this certainly must be precious. Who, that has tasted of its sweetness and realized its worth, would give it up for any consideration? The gold of Ophir, or the fame of princes sinks into insignificance, and we turn away from them with disgust, and seek under the balmy wing of truth a home, knowing that it leads to an abiding inheritance and to an unfading crown.

These reflections carry me back in imagination about fifteen hundred years, into a dark age of Romish superstition and heathen idolatry. Ambrose was Archbishop of Milan. He prosecuted the sacred work of his office with diligence and success. The Nicene Creed was his oracle in the great theological question—Arianism—then agitating the religious element throughout the Roman Empire. The view of the Trinity propagated with great zeal by a factious party called Arians, followers of Arius, was regarded by him as fallacious in the extreme. By accident, the Empress Justina assumed the dictatorship of the royal palace. She had long since imbibed the Arian heresy, and by careful diligence had sought to instil it into the mind of her son, the youthful Emperor Valentinian. The earnest efforts and successful ministry of Ambrose in the interest of the true faith displeased her exceedingly. She sought redress by calling the Archbishop to an account. A first attempt to bring him before a council for trial proved a failure, because of the interposition of the people in his behalf. A second was more successful. The haughty Empress required immediate recantation, in defalcation of which the severest penalty would be inflicted. The meek but resolute answer of Ambrose was substantially as follows: "My life and fortune are in the hands of the Emperor; but I will never betray the church of Christ, or degrade the dignity of my holy office. In such a cause I am willing to suffer whatever the malice of my enemy can inflict, only wishing to die in the presence of my faithful flock and at the foot of the altar." Let these words, so big with meaning, from the lips of this great man, inspire our hearts with a new afflatus of zeal and resolution for the promulgation of the precious truth of God, even in the most adverse scenes of persecution. If preaching the truth should lead to our ecclesiastical execution, let us falter not. God's comforting Spirit will stand by us even in that critical hour. Should the faggot and stake seek us as a prey of persecution, we will not be dismayed, for Peter says, "If any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf." (1 Pet. 4: 16.) We will rejoice, then, that we are accounted worthy to suffer for Christ's sake, and for the truth's sake.

The truth, *the whole truth*, AND NOTHING BUT THE TRUTH, is our motto. Let this be our watchword in life, and in the cold waters of death it will be to us a staff and rod upon which we may lean and be comforted. "Lord, evermore, give us thy truth." Amen.

C. C. MARSTON.

—*Advocate.*

Peter's Estimate of Prophecy.

Believers under the Old Testament had but the prophetic word and this not fulfilled in Christ, as we have it. We possess double testimony: *first*, what the apostles saw, experienced, and testified; *secondly*, we can compare the events of the New Testament with with the Old Testament prophecies, which constitute a *lasting* testimony, and a source of light and assurance of the truth of our holy religion, against all false teachers, to the end of time.

Vv. 19–21.—"We have also a more sure word of prophecy [we have also more sure the word of prophecy]; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Some expositors construe this last sentence thus—"We have also more sure the word of prophecy, whereunto ye do well that take heed in your hearts, as unto a light that shineth in a dark place," etc. This construction, being not against the Greek, is evidently preferable. "[illegible] day-star" is considered to be id[illegible]al with "the bright and morning st[illegible]" (Rev. 22: 16), which our blesse[illegible]vior applies to himself.

The question now arises, In what respect is the word of prophecy more sure than the testimony of transfiguration of Jesus Christ? Evidently the apostle Peter contrasts the two. Without infringing in the least on the deep importance of the transfiguration, we shall show that the word of prophecy, as an evidence of the Christian religion, *is more sure* than that event.

1. However the apostles were confirmed in their faith in Christ by the transfiguration of our Lord, it does not equally confirm the faith of those who favored with that wonderful sight, as does the prophetic word. *Fulfilled* prophecy has become history, and can be appealed to, and this with confidence, against all rationalists and unbelievers, as an unanswerable evidence of the truth of Christianity; because even profane and undenible facts attest its truth. This is one reason why *sceptics*, and *free-handlers* of the Word of God, are ever anxious to disprove phrophecy by denying the *authenticity* of the prophetic Scriptures, and, in some instances, the truthfulness of their authors. Why has the history of Jesus Christ been represented as a myth by some daring infidels of the present day, but to be enabled thereby to deny the miracles and the prophecies contained in the Gospel?

Prophecy—though alas! so unaccountably neglected by otherwise good men; and by others wofully misinterpreted and perverted—is the greatest boon to the people of God. What should we do without this unerring guide regarding the future? Should we not be in a state of complete bewilderment in reference to events whose forecast shadows make thoughtful men tremble? Why do all civilised nations emulate with each other, and wise men rack their brains, and try who can invent the most destructive engines of war? There must be some reason for all these things;—yes, some secret apprehension of fearful events looming in the unknown future; and a conviction that the confidence once existing among nations is gone. These, and similar signs of our times, show the student of the "sure word of prophecy," that our present dispensation is fast drawing to its close.

Prophecy was to the Old Testament saints the greatest solace in their otherwise dark dispensation. The promises of the coming Messiah kept ther hope alive amidst their varied trials and sufferings. The same should prophecy be to us, regarding things to come. Rightly considered, the prophetic word should keep us ever watchful for the coming of our blessed Lord and Savior. His return in glory is held out as the believer's hope throughout the New Testament.

Then, while *fulfilled* prophecies afford the most *palpable evidences* of the truth of Christianity, they are likewise a *pledge* to believers of the *literal fulfillment* of yet *unfulfilled* prophecies. As those predictions were fulfilled, that had reference to Christ's first coming, so will those be fulfilled, which relate to his second advent.

2 *Prophecy is accessible to all.* Whoever will, may inform himself of Christianity by studying fulfilled, prophecies. He will be surprised to find how literally they were fulfilled. Prophecy therefore, as alluded to, is a standing proof of our holy religion, which does not equally apply to the glorious event of the transfiguration.

3. *Prophecy is an accumulative evidence of Christianity.* Like as a river, in its course toward the ocean, takes up tributary rivers and streamlets, and thus swells into a mighty stream, so prophecy acquires increasing force, as one prediction after another receives its accomplishment. If we trace up prophecy to Gen. 3: 15, what an accumulation of power of the truth of God's word do we not obtain? Let all that love the Lord rejoice in this abundant and solid proof of the truth of our holy religion!

4 Prophecy may be called "*the more sure word,*" because both Christ and his apostles have borne such strong testimony to its absolute veracity. How severely did our Lord reprove his disciples for their backwardness "to believe all that the prophets have spoken!" (Luke 24: 25–27.) Again in verses 44–48 of the same chapter, we read, "These are the words which I spake unto you that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me," &c. And the apostles who have left us any records, spoke repeatedly of Christ's second coming, and of the blessed results accompanying it. (Acts 3: 2; 2 Pet. 3: 15.) The pre-millennial advent of Christ is indeed a leading doctrine of the New Testament. (See 1 Cor. 15 23–28.) How becoming, then, is the exhortation of the apostle, "to take heed to the more sure word of prophecy, as unto a light shining in a dark place, until the day dawn, and the day-star arise in our hearts." The prophetic word is to the believer what the chart and compass are to the mariner. The mariner would be lost upon the tempestuous ocean, beset as he is with rocks and shoals, and quicksands, were he not to consult these instruments; the same is true of the Christian. He must consult his chart—"the sure word of prophecy"—if he would steer clear of the rocks which beset his path through this deceitful world, and arrive in safety in the heaven of eternal rest. And this will be more imperative, as the days draw nigh which the apostle Paul calls "perilous."—*London Quarterly Journal of Prophecy.*

To My Friends.

Having made several promises to visit friends and hold or aid in holding meetings this winter, a word of explanation is due, as to why I have not fulfilled my word. My excuse is, a pressure of duties at this office. By remaining here, and doing some extra work at times I can save the wages of one workman. Therefore, for the present I think it best to spend my time and labor here. This requires some self denial on my part, as there are many friends I desire to visit. I hope for the oportunity by and by.

WM. L. HIMES.

EDITORIAL GLEANINGS.

BR. Grant is holding meetings with good success with a Methodist church in San Francisco.——Br. J. L. Wood of New Milford, Ct., was ordained to the work of the ministry Jan. 4, at the 24th St. church, New York city, by Br. King, Smith, and Cox. We welcome every efficient laborer.——Br. Alonzo Raymond was ordained at New Hartford, Iowa, by Elds. Ramsay and Deyo, Jan. 1, by recommendation of his church and conference, which will be seconded by all who know his worth.——Eld. J. V. Himes closed his labors at this place on Wednesday and took up his line of march for Lewis, Cass county, Iowa, on Thursday morning. His lectures were intensely interesting, and many have been made to see "new light" in the Scriptures. An Advent Christian Church—the first in Kansas—was organized and promises good results. *Working Man's Journal*, Columbus, Kansas, Jan. 13.——An English brother eighty-seven years old, writes us from Illinois that he has lived forty years in America, and heard two sermons on the resurrection in all that time. He feared ministers had forgotten or scratched it out in the blessed Book.——Br. Wm McCullock has organized a church at Lenox, Kane Co. Ill. Some twenty conversions are reported, and a fine interest. ——A Sunday school teacher in Bloomington, Ill. is introducing Adventism there. two are already converted, and the Advent paper once treated with contempt, are now highly valued. May a great tree grow from this small twig.——A great and good work is going on at Arena, Wis. Br. Thomson and Peavy are laboring there. Some 25 have expressed their desire for Christian reformation. A church will be organized.——Eld. J. W. Burroughs has baptized three more at Deer Park.——Br. S. B. Mabey will supply churches or new fields as desired. Address, Amboy, Ill.——Not ministers alone are spreading Adventism. A brother in a Minnesota city has introduced the views into the Methodist church, by lending his papers and tracts; and a Congregationalist minister is now reading to ascertain what our views are. The Lord give him light.——We learn that Sr. Fassett is spending nearly all her time in the field in Minnesota. May her crown have many jewels.——Eld. Alb. Farrow, an Illinois Baptist minister, thanks us for THE TIMES and other Advent publications, and sees with us on many points, especially the approach of the kingdom of God. He says: It is astounding how fast the vine of the earth ripens for the great harvest, and grievous to see how the professed branches of the vine of heaven are assimilating themselves into a likeness of, and a union with the corrupt vine." ——The late effort by Brs. McCullock and Davis at Earl, Ill. was attended with very bad weather, which hindered a large attendance for a time; but there were good results nevertheless.——We are glad to hear that Br. Chas. Bunnell is in the field again in Central Illinois, and of good results from his labors. ——Br. Thurber has been enjoying an excellent revival with the church at Sparta, Wis. He is of a mind to spend his time in the West, should God open the way, which we pray he may.——Sr. J. A. Rhodes reports four conversions in Eastern Michigan. The Methodist preacher warned the people to stay away—and as a result more came to hear her. Amen.——Br. Hough says the interest to hear, and call to preaching was never so great in his field as now. He adds: "It seems to me, that every tongue that can say, Behold he comes! ought to be engaged in the work of arousing the church and world to their duty at this time."——The church at Moline Ill. has had two additions to its numbers; and they greatly desire help for a protracted meeting. Oh! for laborers!——Brs. Babcock and Crandell are in a protracted meeting at Cecil, O.——Br. Harrison of Steuben Co. N. Y. "happened" to get hold of THE TIMES, and so subscribed for three months. We hope then he will take it permanently. He says he loves the doctrine, and so do we. ——Br. Reed baptised one soul in the Gaudeloupe River, Cal. a short time since. She has left the pleasure of the ballroom and the world, to look for Jesus, and eternal pleasure at his coming.——Br. J. W. Elliott has removed to Oakhurst, Miller Co. Mo., which will be his P. O. Address for the future. ——From Aurora, Ill., we hear of another Methodist minister preparing to proclaim the glorious Advent message. The Lord bless him.——We are sorry to hear that Br. Wm. A. Fenn is sick, so as to be unable to labor.

Correspondence.

From O. Case, Belvidere, Ill.

On awaking this morning these words came to my mind—"He sitteth as a refiner and purifier of silver."

Why is he represented as sitting, instead of standing; It implies the process is of so long duration, and requires such constant attention, an easy attention is necessary. Says the tempest-tossed, afflicted one, "Why is this permitted to come upon me? I shall sink." He still sitteth by as a refiner and purifier and knows just how much discipline is required to separate the dross from the pure metal. Those nearest the throne, come up out of great tribulations, having washed their robes and made them white in the blood of the Lamb. Just such a process is necessary to cleanse us. Every spot and wrinkle must be removed. It may cost many a sigh and groan, but he still sitteth by. Every avenue to permanent happiness may be closed up, no resting here, but there is a resting by and by. Weary or desponding ones, only a few more waves of sorrow. The last is just in sight, will soon have passed. The dark night of weeping is about ended. The day is about breaking. Courage, fellow pilgrims.

From E. A. Dodd, Titusville, Pa

The Times is the only preaching that we have here, that can be called *Bible preaching*. It rejoices our hearts that we can have the great privilege of reading a paper that teaches the *truth*, and proves its position as it progresses, by the word of God. I find as yet, very few that are willing, here in this place, to read The Times; but I have found one man and his wife, who believe the Bible doctrine, and I think will subscribe for the paper soon. I am searching for more believers, and hope to find those that are both able and willing to subscribe.

I attended church yesterday, and the speaker took for his text—"So God created man in his own image." He said that man was created above the brutes, as man was the only being that possessed the power of communicating his thoughts by speaking, and *that* was proof that God could do the same thing. But that was not the great point of likeness between God and man: the great likeness consisted in the fact that *man had a soul that was as immortal as God himself:* and that geology informed us that the world had existed for millions of years, and the inference was that it would continue for untold ages. And he prayed that the time might soon come when wars should cease, and all mankind be at peace with each other; and such other kindred doctrines of the day.

I could say *Amen* to the desire that the time of peace might soon come, but not in the way that he taught. He gave us some good ideas, but there was more cockle than wheat in the discourse. Take it all in all, if the world was to be converted, there was a great mistake made in selecting the means to be used in accomplishing it.

We are striving to do the will of God, and are looking for the speedy coming of our Master, and we talk the Advent doctrine to all such as are willing to hear. I hope to be able ere long to inform you that we have been able to form a church here. We will strive to do our duty, and leave the events in the hands of God who doeth all things well.

From Mary E. Fletcher, Cerro Gordo, Ill

Feeling as I do that the coming of the Lord draweth near, I feel to thank God that our eyes have been opened to see the truths that are revealed in his word. We can truly say, Bless the Lord O my soul, and all that is within me bless his holy name: for his goodness is from generation to generation, and his mercy is over all. Brn. Hurd and Gibson held a tent meeting here in October, which resulted in good. Many are searching to see whether these things are so. There are but few of us here, but we have been holding prayer meetings every Thursday evening from house to house. Our meetings are good. One has confessed Christ, and desires baptism. We feel to thank God and take courage that any are willing to accept the truth and rejoice in it. That some one may come this way to break to us the bread of life, is our prayer.

From I. I. Leslie, North Carver, Mass.

This is the last day of another year upon this still dreary earth. I might not have lived to see it, and only have through the purpose and power of God.

It has been a year to me, partly lost, or in which little has been done by me. Thus it seems, as I review it, yet I have done what I could, and what in the providence of God was placed before me to perform. I trust that another year, if I live to see its close, will witness more accomplished for Christ than the one now nearly passed. And yet I would here say, that I believe we do not know how much God wants us to do, or expects of us. We know not our strength to-day, nor what it will be. How then can we know how much he may expect us to perform in the year to come? The truth is we are not our own, nor in our own hands and keeping. God has our strength, and the amount required to be accomplished by us will be in proportion to the strength of body and mind given us by him. So after all, he is all.

I am now confined in doors by an attack of liver complaint induced by my living at the South. But the Lord is as good as ever, and I am among some of my best friends and lack no earthly good thing. I hope to live and regain my health. I have no desire for death—there is nothing in that state inviting to me. I do not see my propriety in the sentiment beginning the hymn which is attributed to Whitefield:

'Ah! lovely appearance of death!
What sight on this earth is so fair?
Not all the gay pageants that move,
Can with a dead body compare."

Those who expect to live up in heaven when they are dead, may see beauty and loveliness in death. I confess that once I did have this most absurd notion, and would have been glad to go to the grave in order to get to heaven. But I have learned better things than what I was taught in my childhood. I say I was taught it, for I never learned it myself, nor can any one learn it by his own investigations.

I have been here the most of the time since my return East. I came by the request of the believing few here; and in connection with Br. W. E. Hathaway have labored to build up the cause of our soon coming Lord. By God's blessing granted, a good interest has been awakened among the brethren and sisters, which has however, not been wholly confined to them, as two have been hopefully converted who have heretofore never attended our Advent meetings. Also, a church of about thirty members has been organized, and steps taken for the erection of a Chapel, which is already begun, and will, if the weather is favorable, be finished in two months. The house will be twenty-eight by forty-two feet, built of the best materials, and in a plain substantial manner. It will be built by the freewill offerings of the Church and people, many of the citizens not committed to our faith contributing to its erection. This house will be free for all, saint and sinner. Free seats and a free gospel to the poor and rich, if they will come and hear it. Brethren hereafter coming here to preach will find a good house and a united, warmhearted Advent church.

A great blessing is prayed for here; and it is expected that as the tithes are being brought into the storehouse of God, it will be poured out upon this people. Br. Hathaway has labored here long and hard, and is now seeing some of the fruit of his labor. He is a true self-sacrificing brother in the gospel, and will have a great reward by-and-by.

I shall remain here at present, and if health permit, until the chapel is finished and dedicated.

From Phrosie Wright, Hillsdale Co., Mich.

I wish to say a few words for my Master. I love his holy name, and am trying to serve him. Although I am a stranger to you, I trust I am not to Christ. It is nearly two years since I first gave him my heart. Since that time I have been trying to serve him with my whole heart fervently. But I come so far short in so many things, and feel myself unworthy. It seems that our little church has had trials, more than it could endure. Some have gone back to the world, we have lost some of our best members by death, and others have moved away. Oh! pray for those that remain, that we may all—every one—prove faithful to the end; which is not far distant. I feel like putting all that I have, am, or ever expect to be upon the altar of Christ, and consecrating myself, soul, body, and spirit to his service.

From Abigail M. Barnes, Clinton, Mass.

God bless the dear children in the Western country. I am rejoiced to hear that the truth is spreading far and wide, notwithstanding all the opposing influences which are brought to bear against it.

Dear Brethren, be of good cheer. "Be not weary in well doing: for in due season we shall reap, if we faint not." My heart says, Lord bless the truth everywhere. Give power to the word spoken, and inspire the writers with new energy, that this last message may reach the hearts of the people, and more be brought to a saving knowledge of God, before it is forever too late.

From John Ongley, Crawford Co., Pa

I find a few that are interested in the truth we advocate, but the majority are heedless, and overcharged with the cares of this life, going on with railroad speed to the judgment, which according to the signs of the times is soon to come on a doomed world. Oh! for grace and wisdom to enable us to do our duty in warning them to prepare for the great day of God's wrath, and try to get some to "be able to stand." When we see how good God has been to give "his only begotten Son" to die that we might have life; and also through his blood the possession has been purchased, and an offer made to us of our Home with the curse taken off it. how strange that so few are willing to accept the same, on the easy terms of faith in Christ, obedience to him, and a godly walk and conversation. Pray for us that we may be able to stand.

From Moses Winslow, Mt. Sterling, Ill.

I attend Sabbath-school and preaching from Sabbath to Sabbath. I often sigh for the privilege of hearing an Advent sermon from some of our strong men, for we have them in the Advent ranks. But I hear at our prayer meetings every week, at a single meeting, much about our immortal souls, and of going to heaven at death, of angels meeting us to convey us home to heaven, and the wicked to be transported to immortal suffering in hell, at detah. I go home to examine God's word to see what it says on these subjects; but find among the very many texts that speak of the soul or spirit that not a single one ever has immortal or immortality or anything that conveys an idea of an existence as consciousness between death and the resurrection, unless the parable of the rich man and Lazarus. When I find that the word immortality is only applied to man in the resurrection, when "this mortal shall have put on immortality," that is, those who had while in the probationary state on earth by patient continuance in well doing sought for glory, honor and immortality; when I find the word immortal only five times in the Bible; when I realize the fact that *I hear more about it in a single prayer or exhortation than in the whole Bible*, I am forced to believe God's word and reject the theology of the present age. I have seen it stated that the first teacher of the natural immortality of the soul was Tuales of Miletus 640 years B. C. [A mistake. Ed. Times.] Anaxagoras, one of his disciples next taught it. That 50 years after, 580 B. C. Pythagoras taught the same natural immortality of the soul. That B. C. 469 Socrates, the most distinguished man of his age taught the same doctrine. That Plato about 429 to 348 B. C. taught the same heathen theology. That neither Christ nor the Apostles taught it. Also that among the early teachers in the Christian church that in an Epistle to Diognetus A. D. 135, is the first trace of the doctrine of natural immortality, and that only *supposed* to have been written by Justin Martyr. That not until the third century do we find Turtullian, who affirmed the doctrine of endless torment. Now if these historical statements are correct (and I have seen no denial of them), we can see how this popular doctrine of immortality crept into the church with all its other kindred notions of going to heaven and hell at death, *by tradition* from heathen mythology taught by Thales, Socrates, Plato and others of their school, until a man who now takes the Bible view is put down as a skeptic, and one dangerous to society. I thank God that there are men who are not afraid to think, speak, and act, even against popular opinion.

I have been an honest believer of the natural immortality of the soul and its hundred doctrines of going to heaven or hell at death, thus doing away with the necessity of the resurrection taught by Christ and the apostles, fifty-eight years out of sixty of my life; for I was taught it from my earliest recollections. My dear brethren and sisters, let us cultivate a higher tone of piety, take God's word and understand it just as we understand the same language used in the every day affairs of life, and not have two meanings for the same words—a Bible meaning, and another for the affairs of this life. When we see destruction, let it mean so, not an endless life in misery. And so with perish and all the words that speak of the future condition of the wicked.

Brief Extracts.

Br. John Idel writes from Macon Co. Mo.: Br. Higgins is the only Adventist we ever heard. It is through him and your papers that we got on the right track, and are now looking for the return of our blessed Lord and Master. We have suffered much from sickness, and are poor, but are hoping that the Lord Jesus will soon return and drive all sickness and all trouble away.——————C. L. Jones Boylan's Grove, Iowa, says: My heart was pained when I read that you must bid adieu to many subscribers because they would not pay for the paper. I am sorry that our brethren do not feel more interested than to allow their subscription to fall behind. Oh! how I wish all would keep paid up. It would be better for them and for you. I am trying to let my light shine, to live for Jesus, that when he comes I may meet him with joy.——————Sr. Julia Shaw, Carlisle, O. says: I am trying to live for Jesus. He is a wonderful and glorious Savior, and has done all things for me. I live among the Presbyterians, and have no other meetings, except through The Times. If it were not for it I should have little real gospel preaching to enjoy. I lend and give away my papers, and the *Quarterly*, and they are making a stir among this people.——————From Northern Minnesota Br. H. B. Baldwin writes: One year ago I lost my beloved wife, who for twenty-seven years had rejoiced with me in "the blessed hope." This faith enabled her to rejoice in the midst of her sufferings, and at last she quietly fell asleep in Jesus. Since then I am all alone, with no one to sympathize with me or to talk with on those important truths. By the grace of God I hope to be found faithful at last.——————Br. John Barnfield, Tuscola Co. Mich., says: The Times is all the preaching I get. I would say to those whose letters I read, and all who read the paper, Let us live nearer and nearer to God. Let us be *alive* and *in earnest* in the Master's cause, and show by our walk and talk that we are the Lord's.——————Br. L. D. P. Armstrong, Detroit, says: I rejoice that light upon Advent truths is taking root in the minds of honest inquirers after the truth. The Lord will have a believing people when he comes; although they may be a little flock, yet they hear his voice—"Fear not little flock, for it is your Father's good pleasure to give you the kingdom." We are truly living in startling times. The present state of the nations of the old world indicates their speedy downfall. The King of kings, the Lord of life and glory is coming. We almost hear the rumbling of his chariot wheels. Oh! let us be ready to welcome his appearing, and be enabled to say, "This is our God, we have waited for him; this is the Lord, we will be glad and rejoice in his salvation."——————Br. E. Brintnall, Sanilac Co., Mich., says: I have been made to rejoice many times in reading the letters from my brothers and sisters. It gives me strength to hear of their faith. I trust the time is not far off when we shall meet; when Christ will come in his kingdom. And I truly thank God for the light I have seen on his blessed truth. God has blessed the labors of Brn. Mackey and Durand in this place. My prayer is, that God would give his ministers strength for their work. And I desire the prayers of all, that I may be faithful to the end.——————Sr. J. Meek, Tipton Co., Ind., says: Brn. Preston and Andrus have been here holding meetings, and a little band of soldiers in the army of the Lord has been organized. We have prayer meetings once a week and are trying to build up the cause. We rejoice in the hope of soon being with the Savior. Let us not cease to pray for the Lord to bless us and give us grace to be faithful to the end, that we may receive the crown of righteousness, which is laid up for us. I fully believe in the "unconscious state of the dead," a "literal resurrection," and that the future home of the saints will be in the renewed earth. It has been but a few months since I commenced work in the Lord's vineyard, but I have received many blessings, and "go on my way rejoicing." "The Lord is my shepherd, I shall not want."——————Sr. Mary Sayre, Louisiana, says: I should be very lonely without the paper. It is my church, for we have no preaching in this neighborhood. I have tried to get some to take or read the paper; but they laugh, and ask me if I think I "can revive that old Millerism again." The people think very little about religion. And there is but one person who will read my papers. I have placed them, and my books and tracts at her disposal.——————Br. James Meehan, Lenawee Co., Mich., says: The Times has come regularly, filled with precious truth, the truth of Jesus. And I hope the brother, whoever he is, that sent me *The Voice* a few years ago, and paid one year in advance, may be recompensed with good when Jesus comes. I thank him in my very heart. And I want the paper still, because I like it. It breathes of peace and good will to man. It gives the honor and glory to Jesus for life and immortality to be given, through obedience, when he who is our life shall come again to earth. Oh! I am glad that we have hope in the resurrection from the grave. I have learned to put my trust in Jesus, for life and immortality, who only hath it. (1 Tim. 6: 16.) I have not as yet joined the Advent church. But on the very first opportunity, God willing, I intend doing so. I am with you heart and hand.

Conference Minutes

Minnesota.

The Third Q. M. in the Saint Paul District was held at West St. Paul Jan. 6, 7 and 8. Preachers present, G. W. Miller, J. Raymond, E. T. Himes, Srs. L. E. Fassett and H. Dubey. Friends were present from Minneapolis, Mendota, St. Paul, Newport, Cottage Grove, Pine Bend, Castle Rock, High Prairie, St. Anthony. At the six preaching services the following facts were set forth:

1. The fruit which we bear will determine the character we possess; and if we would be successful in correcting the faults of our brother, we must first illustrate that which we teach by our own example.

2. The world, the flesh and the devil are our three great enemies; we sin when we yield to their temptations; but by the help of God we may overcome them, and be exalted to sit with Christ in his throne of glory, and at his second coming.

3. Sinners were admonished that Jesus of Nazareth passeth by, and as the blind man was healed so they may also be healed of sin—by faith.

4. Jesus finished the work God gave him to do, by his death and resurrection. The result of this work is (1) An unconditional salvation from the first or Adamic death; and (2) A conditional salvation from the second death.

5. By the parables we are taught that the harvest of the world is near at hand, when the reapers will go forth and gather the wheat into the garner and the vine of the earth into the great wine-press of God's wrath.

6. The seventh trumpet is the next to sound, when the mystery of God will be finished: therefore what we do for the salvation of souls must be done quickly.

Saturday morning in the social meeting the habit of tobacco-using was brought up and discussed at some length. Some testified that by the grace of God they had been enabled to break off the use of tobacco after indulging its use for many years. Others regretted they had ever learned to use it, but were ready to lay it aside if it was a sinful practice. A vote was called to decide this question, in the estimation of the Conference, by the light of God's word; but after further consideration, it was referred to the next session of the Annual Conference.

We all enjoyed a season of deep spiritual interest, which closed with hymns of good cheer, hoping to meet to part no more, when Jesus comes.

E. T. Himes, Sec'y.

Iowa and Missouri.

FIRST DISTRICT, Q. M.

The first Q. M. of the First District of the S. W. Iowa and N. W. Missouri Conference, met at Lewis, Iowa, Saturday, Jan. 14.

Organized by the appointment of Br. Alfred Collins, President; Wm. Morphy, Secretary, and G. L. McClure, Treasurer.

The subject of a camp meeting this year was taken up, and the subject freely discussed, after which it was voted that we agree with our brethren of the Third District in their suggestion, for the change of the annual meeting from winter to August or September, and hold the Annual Conference and a Camp meeting together. Eld. Morphy was appointed to act in conjunction with committees that may be appointed from the Second and Third Districts to carry this plan into effect.

Visiting brethren were invited to take seats with us in conference. The next Q. M. was appointed at the Slater S. H., seven miles east of Atlantic. It was voted that Montgomery Co., Iowa, be added to this Conference. It was also determined to give Brn. G. L. McClure and Emerson Blanchard a license, each, to hold meetings.

Preaching by Eld. Himes, Saturday eve and Sunday morn and eve, to full houses.

This Conference was a complete success, although some brethren were absent that we desired much to see. Six persons united with the Lewis church. The brethren have taken new courage. When we look back two years we are constrained to say, What hath God wrought! We believe we have the truth, and that this truth is just what the world and church both need, now, in order to arouse them to prepare for the judgment by taking refuge in Christ. May we be filled with the Holy Spirit, so that we may be fully alive to our responsibilities, and be clothed with power fearlessly and faithfully to proclaim our message to a sinful world.

Brethren, attend the Conferences if you would get good and do good.

WILLIAM MORPHY, Sec'y.

Illinois.

Q. M. AT ROCHELLE.

The second Q. M. of the DeKalb District, convened in Shockley Hall, Rochelle, Jan. 4. Preachers present: F. Burr, E. H. Burington, S. B. Mabey, D. S. Clark, N. W. Spencer, M. McCullock, and H. G. McCullock.

The following resolution was presented and passed:

WHEREAS, Buchanan is not a central point, we suggest to the officers of the Ministerial Conference, to locate the meeting at some point as far West, at least, as Chicago.

Resolved, That we are in sympathy with our Publishing Association in Buchanan, and will give it our aid and support.

Resolved, That we request the preachers and officers of the churches to solicit aid for the expenses of the delegates to the General Ministerial Conference, the same to be sent to the Secretary of the Conference.

Voted, To appoint a Committee of preachers to visit the church in DeKalb, hold a series of meetings to encourage and help them to rise from their depressed condition.

Adjourned to meet in Genoa, the first Wednesday in March.

The preaching was spiritual and excellent. Interest good. And we had the best of evidence that the talents of our young ministers have not lain idle.

H. G. MCCULLOCK, Sec'y.

BOARD MEETING.

At a meeting of the Board of officers of the General Conference of Northern Illinois, held at Rochelle, Jan. 6, the following brethren were appointed as delegates to the Western Ministerial Conference: D. S. CLARK, WM. MCCULLOCK, E. H BURINGTON. The following resolution was also passed:

WHEREAS, The Q. M. of the First District have voted to request their churches to help defray the expenses of said delegates,

Resolved, That we as a board do hereby recommend the same to all the churches: that their officers do lay the subject before them, and that said means be sent in as soon as practicable.

SILAS B. MABEY, Sec'y.

The General Western Conference.

At the next session of this Conference the following questions will be brough up for discussion:

1. The heathen theory of future life.
2. The Jewish theory of future life.
3. The Bible theory of future life.
4. Church government.
5. Church order.
6. Redemption.
7. The Restitution.
8. Future Retribution.
9. The proof of Jesus' Messiahship.
10. Why preach the coming of the Lord near?
11. Should we be a distinct people?
12. Signs of the times, and the periods.
13. The ancient and modern theories of a resurrection.
14. The future home of the saints.
15. The various theories of immortality.
16. What is the soul and spirit of man?

The meeting will probably be held sometime in February. Time and place are yet to be arranged. Any who can attend will please select one or more of the above topics, as subject for essays to read at the Conference. Thirty minutes will be allowed for the reading of each essay. Those who choose topics will please signify their selection to Eld. Wm. Sheldon, Brodhead, Wis., by letter. J. V. HIMES, President.

WM. SHELDON, Secretary. tf

Book Notices, Etc.

THE BAPTIST UNION makes a fine appearance in its new dress, and hailing from New York and Chicago as offices of publication. It is a continuation of the "Christian Freeman," the Western F. W. Baptist paper, which failed to be supported.

WE are requested "as an act of personal courtesy" to announce the existence and object of the "Woman's Journal," of Boston, Mass. Its object is to bring about female suffrage. If we were politicians, we should be in favor of the movement. The "Woman's Journal" is the best of its class of papers.

I wish to say to those who write us letters of inquiry on the Atonement, Covenants, New Birth, and Millennium, that while always glad to give our views to all who ask, or will hear them, yet it requires more time than we can devote to write private letters to numerous inquirers, and to do justice to the subjects by elaborate arguments. These subjects are all presented and clearly argued in "*The Plan of Redemption*," which can be obtained at the office of THE TIMES, for $1.25. If any point in that needs further explanation, we will readily give it. I. C. WELLCOME.

THE ADVANCE has entered upon its fourth year under most favorable auspices. Its popularity has increased with each year, and it now stands in the front rank of American Religious Journals. It is able, candid, and independent in its editorials, full and fresh in its Church News of all the large denominations, attractive in its Children's Department; in fact it embraces in its columns—Agricultural, Scientific, Commercial, and Literary—a complete summary of current news of the day, with correspondence from all parts of the globe. The Advance Company of Chicago are publishers.

NEW TRACT.—All who subscribed for the publication of Br. Geo. Thomson's tract, are requested to send the amount to Eld. Himes at once, as the work is now ready for delivery. And any who would feel it a privilege to assist him and aid in its circulation, are requested to do so. Send such sums as you can. Any who desire shall receive books in return to the amount of their donations.

The work contains 32pp. and is a review of Warren's "Modern Sadduceeism." It will interest and be of use to all. 10c. post paid; 75c. a dozen.

Address: Eld. Geo Thomson, Attica, Wis., or M. D. Peavy, Arena, Wis.

THE BIBLIOTHECA SACRA for November was, to us, a number of unusual interest. The article on the inscription upon the monument erected by the Moabite King, Mesha, about the time of Omri and Ahab, and lately discovered, is the clearest and best we have seen upon that topic. "The significance of Jewish Sacrifices," is full of most suggestive ideas. Prof. Reubelt on Eschatology, or the last things, interested us intensely; while "Theories of the Resurrection" is valuable as showing the tendencies of modern theology. The Rev. Mr. Rose pleads as best he can for "the silence of women in the churches," and says all that can be said on this side of the question. But the fact will remain, that women, though not usually, are called to the public ministry, as well as to more private labors in the church.

THE BIBLIOTHECA SACRA, which stands at the head of the American Theological Quarterlies, has just entered upon its forty-first year. The January number announces the consolidation of the THEOLOGICAL ECLECTIC with the BIBLIOTHECA, and the addition of Geo. E. Day, of New Haven, to its able editorial corps. The table of contents is as follows: Protestant Sisterhoods, as they exist in Germany, and as they may be organized in the United States, by Rev. Francis Wharton; St. Patrick, and the Primitive Irish Church, by Rev. Enoch Pond; The Incarnation, by Prof. John A. Reubelt; What can be done for Augmenting the Number of Christian Ministers? by Prof. Edward A. Park; The Decline of the Religious Sentiment, by Rev. James H. Fairchild; Cicero, and Remarks on the Ciceronian Style, by the late Prof. George Shepard; Origin and Significance of Jewish Sacrifices; Literary Intelligence.

Published by Warren F. Draper, Andover, Mass. $4 a year.

Married.

KENNISON-WALKER. In Fairfield, Grundy Co., Iowa, Dec. 25, 1870, by Eld. C. C. Ramsey, Mr. Charles Kennison and Miss America Walker, both of Fairfield.

SMITH-CARLISLE.—In Hampshire, Kane Co., Ill., Jan. 18, by Eld. M. McCullock, Mr. Wm. T. Smith and Miss Jeanette Carlisle, both of Hampshire.

Obituary.

WISE. In Baltimore, Nov. 27, 1870, Br. Geo. Wise: in the 70th year of his age.

His end was peace; and he died in the full assurance of the advent near. When asked if Jesus was precious to him, he exclaimed, "Oh! yes! and I can from my inmost soul say,

"Jesus, lover of my soul,
Let me to thy bosom fly."

And he repeated nearly all of this, his favorite hymn.

HURLBURT. At his residence in the town of York, Green Co., Wis., Dec. 27th, 1870, Eld. Augustus Hurlburt: in the 76th year of his age.

A discourse by the writer from a text chosen by Br. H. several weeks previous to his death (Ps. 17:15)—"As for me I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness," in the Baptist meeting house at Postville. The services were largely attended by the citizens, who showed their sympathy for the bereaved, and their friendship for our venerable and much esteemed brother and fellow-laborer in the vineyard of the Lord. May the widow's God and Father pour into the sad heart of the widow the consolation she so much needs. Br. Hurlburt died, as he had lived, in the sweet enjoyment of the true believer's hope, which no storm of earth can overthrow. It defies the power of earthly charms, and is an equal match for the king of terrors, as the sweet composure of mind and the strong confidence expressed by our brother at the close of his earthly pilgrimage attested. M. A. HITCHCOCK.

MANNING. In Manchester, Iowa, Nov. 1, 1870, Edward A. Manning: aged 66 years, 4 months and 18 days.

He was converted in 1843, under the labors of Father Miller, in Andover, Mass. Ever since he has been a firm believer in the speedy personal coming of Christ to reign on David's throne. This being his hope, he lived a life of devotion to his Lord, and died firm in the faith that his sleep will be short. May the Lord sustain the children, a son and three daughters, in the loss we all so deeply mourn, F. H. KENNY.

DRUM. Jan. 8, 1871, at his residence in Laporte Co., Ind., Br. Z. Drum, in the 81st year of his age.

Br. Drum had been a resident of this county over thirty years, and for the last sixteen years a firm believer in the speedy coming of the Lord Jesus Christ to reward his saints and establish his kingdom. This hope sustained him in his last moments, and he sleeps in Jesus, "Blessed sleep, from which none will ever wake to weep." Services by the writer.

D. MATHEWSON.

DUBEY. Castle Rock, Minn., Dec. 21, 1870, Br. Nicholas Dubey: in the forty-fifth year of his life.

His family sorrow not as those who have no hope. His companion desires the prayers of all, that she may receive strength to go forth and continue to preach to a dying world Jesus and the resurrection, which is her only hope in this affliction. Sermon at the funeral from John 11:35—"Jesus wept."

E. T. HIMES.

THE GREAT

English and Scotch Quarterlies,

AND

BLACKWOOD'S MAGAZINE,

Reprinted in New York by

The Leonard Scott Publishing Co.

QUARTERLY.

The Edinburgh Review.	London Quarterly Review.
North British Review.	Westminster Review

MONTHLY.

Blackwood's Edinburgh Magazine.

These periodicals are the medium through which the greatest minds, not only of Great Britain and Ireland but also of Continental Europe are constantly brought into more or less intimate communication with the world of readers. History, Biography, Science, Philosophy, Art, Religion, the great political questions of the past, and of to-day, are treated in their pages as the learned alone can treat them. No one who would keep pace with the times can afford to do without these periodicals.

Of all the monthlies Blackwood holds the foremost place.

TERMS

For any one of the Reviews	$4	per annum
For any two of the Reviews	7	"
For any three of the Reviews	10	"
For all four of the Reviews	12	"
For Blackwood's Magazine	4	"
For Blackwood and one Review	7	"
For Blackwood and two of the Reviews	10	"
For Blackwood and three of the Reviews	13	"
For Blackwood and the four Reviews	15	"

Single numbers of a Review, $1; single numbers of Blackwood, thirty-five cents. Postage two cents a number.

CLUBS

A discount of twenty per cent will be allowed to clubs of four or more persons. Thus, four copies of Blackwood, or of one Review, will be sent to one address for $12.80. Four copies of the four Reviews and Blackwood, for $48, and so on. For clubs of ten or more persons, a copy gratis to the getter-up of the club, in addition to the above discount.

Premiums to New Subscribers.

New subscribers to any two of the above periodicals for 1871, will be entitled to receive one of the Reviews for 1870. New subscribers to all the five may receive any two of the Reviews for 1870.

Neither premiums to subscribers, nor discount to clubs can be allowed, unless the money is remitted direct to the Publishers. No premiums can be given to clubs.

Circulars with further particulars may be had on application.

THE LEONARD SCOTT PUBLISHING CO.,
140 Fulton street, New York.

Postmasters and others disposed to canvass, liberally dealt with.

The Leonard Scott Publishing Co.

ALSO PUBLISH

THE FARMER'S GUIDE

To Scientific and Practical Agriculture.

By Henry Stephens, F. R. S., Edinburgh, and the late J. P. Norton, Professor of Scientific Agriculture in Yale College, New Haven.

Two vols. Royal octavo. 1,600 pages and numerous engravings. Price, $7, by mail, post paid, $8.

Railway Time Table.

Great Western Railway

Depot in Windsor, Ontario. Trains run by Hamilton time, 12 minutes faster than that of Detroit, and the ferry boats leave the Central dock 15 minutes before the departure of trains.

	Leave.	Arrive.
Atlantic Express	[illegible] a. m.	8.45 p. m.
Day Express	[illegible] a. m.	6.15 p. m.
Detroit Express	[illegible] p. m.	6.50 a. m.
Night Express	[illegible] p. m.	7.31 a. m.

Company's ticket office [illegible] Jefferson ave. and [illegible]

F. E. SNOW, Western Pass. Agt. [illegible]
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1870.

Michigan Central Railway.

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station, will leave as follows:

TRAINS WESTWARD.

Mail * daily except Sundays	1.27 p. m.
Accommodation, daily except Sundays	[illegible] a. m.
Pacific express, [illegible]	4.50 a. m.
Way Freight, daily except Sundays	1:05 p. m.

TRAINS EASTWARD.

Mail, daily except Sundays	9.30 p. m.
Accommodation, daily except Sunday	7.43 p. m.
Atlantic Express, § Sundays exc't,	8.15 p. m.
Way Freight, daily except Sundays	8.50 a. m.

H. E. [illegible], General Superintendent.

*Leaves Detroit 6.[illegible] a. m. Arrives at Chicago 8.05 p. m.

†Leaves Kalamazoo [illegible] a. m. Arrives at Chicago 11:20 a.

‡Leaves Detroit [illegible] p. m. Arrives at Chicago 7.20 a. m.

‖Leaves Chicago 5.00 a. m. Arrives at Detroit 6:40 p. m.

§Leaves Chicago [illegible] p. m. Arrives at Kalamazoo 10:15 p. m.

¶Leaves Chicago [illegible] p. m. Arrives at Detroit 5.15 a. m.

Appointments

NOTICE.

At the Ohio State Conference, Br. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the Conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the Conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Br. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon Bucyrus; F. T. Light, Plymouth; Dr. H. Koster, New London; Br. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Bust, Stryker; Wm. Hodonall, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. B. Terwilligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. MCCULLOCH, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately. E. M.

The church in Buchanan have invited the General Conference to hold its next session in this place. If any other churches desire it, let them speak soon that the officers may arrange.

Those of you who wish my labors, will please write to me soon. Some have written at times when I could not go. If you still wish me to come, write and I will try and arrange with you. New fields are desirable. O. B. GIBSON.

WISCONSIN.

Cross Plains, Wis., Jan. 15, and once in two weeks thereafter.

Rock S. H., Wingville, Grant Co., Jan. 8 and once in two weeks. PHILO HITCHCOCK.

West Salem, Nov. 6, at 10:30 a. m., and at Burns in the eve. This appointment to continue every two weeks during the winter.

Avalanche, Nov. 13, at 10:30 a. m., and in Springville, in the eve. This to continue every four weeks during the winter.

Mendora, Nov. 27, at 10:30 a. m., and continue every four weeks, as above. P. W. HOUGH.

MINNESOTA.

The next Q. M. of the Hutchinson District of the Minnesota Conference, will be held at the Homer S. H., near Br. Truzel's, Silver Lake, commencing Feb. 3, and holding over Lord's day.

S. R. WOOD.

OHIO.

The Second Q. M. of the West Virginia and Southern Ohio A. C. Conference, Charleston District, will be held at Cabin Creek, Kanawha Co., the first Saturday and Sabbath in February, 1871. A protracted Meeting is to be held in connection with it. Brethren and sisters in the region are invited. ALBERT CHAMBERS, Sec'y.

MICHIGAN.

The next Q. M. of the Northern District of the Michigan Conference will be held at Millbrook, Mecosta Co., commencing Thursday, Feb. 2, and continuing over Sunday. E. B. SCOTT, Sec'y.

The first Q. M. of the A. C. Conference of West Virginia and Southern Ohio, Walton District, will be held with Mt. Pleasant church near Walton, the fourth Saturday and Sabbath in January, 1871. All are invited. S. P. WHITNEY.

The Second Q. M. of the Manchester District of the A. C. C. of Iowa, will meet at Greeley, Friday eve, Feb. 3, and continue over the Sabbath. All that love Jesus are especially invited. Ministers and delegates in particular should endeavor to be present. Come praying in the Holy Spirit, that God may bless us abundantly, his name be glorified, and souls saved. M. J. JAMES, Sec'y.

The Third E. D. Q. M. of the Mich. Conference will be held in Columbus, St. Clair Co., in the Methodist chapel, two miles northeast of Boggerty Station, Grand Trunk Railway, beginning March 2, and holding over Sabbath day. Let us have a good turnout. Eld. C. Fox, of Southern District, will be present. J. M. SNOOK, Sec'y.

Rives, Jackson Co., Mich., Sat. eve, Jan. 21, and Sunday a. m. the 22d, and every two weeks.

Morrell S. H., 5 miles north of Jackson, Sunday, Jan. 22, at 2.30 p. m. and every two weeks.

Jackson, corner of Trail and Blackstone sts, Sunday eve, Jan. 22, and every two weeks.

J. M. SNOOK

ILLINOIS.

Havanna, Mason Co., Ill., a protracted meeting, commencing eve. Jan. 24, as Br. Wm. Leaf may arrange. WM. MCCULLOCK.

Third Q. M. of the New Rutland District of the Northern Illinois Conference, will be held at Long Point, in the Gilman S. H., commencing Saturday, Feb. 4. All lovers of Jesus and his speedy coming in his kingdom are invited to attend.

R. P. HOOK.

Oneida, Ill., Friday eve, Feb. 3, as Br. Shaw may arrange.

Ionia, Sunday, Feb 5. D. S. CLARK.

Wilton Center, Ill., Jan. 25, and over Lord's day.

Ancona, first Lord's day in each month forenoon and eve.

Long Point, Center S. H., second Lord's day in each month.

Vermillionville, the last Lord's day in each month. J. W. BURROUGHS

Amboy, Ill., Sunday, Jan 22.

E. H. BURINGTON.

If the Lord will, I intend to commence a series of meetings in the meeting house near Br. Jesse Beemers, Merlugin's Grove, [illegible], Ill., Wednesday eve, Jan. 25, to continue over the following Sabbath, and as much longer as the interest may demand. Will Eld. Levi [illegible] and any other brother in the ministry, who may be able, meet me there, and assist in proclaiming truth?

Lovers of Jesus, pray for us. J. W. SMITH.

The Lord willing I will preach with the church near Carroll, [illegible] Stations, Platt Co., Ill., Jan. 24, and over the following Sunday, and longer if duty seems to demand.

O. B. GIBSON.

Shockley's Hall, Rochelle, Ill., Sunday, Dec. 25, and once in four weeks thereafter till further notice. H. G. McCullock.

INDIANA.

To the Brethren scattered abroad: You are hereby informed that our third Q. M. appointed for Scottsville, has been changed to Holton, Ripley Co., Ind., and will convene on Thursday preceding the first Sunday of February. The preaching brethren of the Conference are confidently expected to attend. Br. E. C. Andrus is specially invited to be with us. Come one and all. Ample provision will be made to entertain all who come. We hope for good delegations from Jeffersonville, Memphis, Medora, Scottsville, Volga, Dupont, and all other points where a member of our Father's family resides. "The end of all things is at hand; let us be sober, watch unto prayer," and work.

By order of the Churches.

C. H. CASS,
Sec'y S. I. A. C. Conference.

Near Clark's Hill, Feb. 2. Will continue over Sunday, as Brn. Davis and Boyd may arrange.

E. C. ANDRUS.

Mud Creek S. H., 7 miles west of Rochester, Ind., protracted meeting, commencing Nov. 28, as Br. Nafe may arrange, to continue as duty may demand. E. C. ANDRUS.

MISSOURI.

Will go from Newburg to Paultown and Blake ville, if friends are ready. Will Brn. Gardner and Halway inform me at once. T. HIGGINS.

IOWA.

The first Q. M. of the Second District of the S. W. Iowa and N. W. Mo. Conference, will be held at the Tetor S. H., two miles S. W. of Memory, Page Co., Iowa, commencing Friday, Feb. 3. Let there be a large representation present.

D. O. HIVA.

The Second Q. M. of the Advent Christian Conference of Iowa, will be held at Egart S. H., on Thursday, March 2, and continue over Sunday. Come one and all to the feast of love. The Campmeeting Committee is requested to be present, to arrange for Campmeeting in June.

F. H. KENNY, Sec'y.

My appointments for the present will be as follows:

Iron Hill, 11 a. m. three-fourths of the Sabbaths, commencing Jan. 1.

Egart S. H., 3 p. m. once in four weeks.

Richland Creek S. H., 3 p. m. once in four weeks.

Cascade, Jan. 29, 11 a. m. and 7 p. m. and once in four weeks.

Other places, time not yet decided.

F. H. KENNY.

PENNSYLVANIA.

Alleghany City, Pa., the last and first Sundays in each month until April 1.

Rouseville, the third Sunday in Jan., Feb. and March.

Bucklin's Corners, Chaut. Co., N. Y., eve. Feb. 9, and over Sunday. Services on Sunday at 2 and 7 p. m., and if duty demands will stay through the week. Br. Burdick will be with me to assist in the meetings. JOHN T. OXGLEY.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Heb. [illegible] [illegible] The [illegible] each [illegible] The One Hope; The [illegible] [illegible] pp. [illegible] Address [illegible] [illegible]

THE DOCTRINE OF IMMORTALITY, by [illegible] Whitmore. The [illegible] work devoted to this topic yet published. [illegible] simple and convincing. [illegible] with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c

THE ADVENT MINSTREL. A choice collection of [illegible] for camp, tent, prayer, and conference [illegible] Scripture references and remarks [illegible] to Bible truth. By J. V. Himes. 175 pp. [illegible] $1.00 a dozen, besides cash covers, 20c. single, $2.15 a dozen.

THE FIRST-DAY SABBATH; [illegible] showing that [illegible] Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four [illegible] Life and Death Theology, [illegible] the Dead, The Coming [illegible] By Wm. Sheldon. 160 pp. 20c.

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.

The Slaying of the Witnesses. 10c.

[illegible] In two parts. [illegible]

The Kingdom of God, and Signs of the Times. [illegible] the Immortal Soul. Mythology and Theology vs. Bible. 10c.

[illegible] No. 2. 25c.

[illegible] Nos. 1 and 2 are out of print at present.

[illegible]

The Seven Messages of the Apocalypse. 15c; postage, 2c.

Evangels of the Coming One. 8c; postage, 2c.

The above ten [illegible] by Eld. S. G. Brewer, sent to one address, post-paid, for $1 3[illegible]

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew Index. $[illegible] by express.

ENGLISHMAN'S GREEK CONCORDANCE. [illegible]

ENGLISH GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. [illegible] pp. 25c.

ADVENTISM. In two parts. [illegible] by Wm. Sheldon [illegible] Paper covers, [illegible]

THE PRESENT TRUTH; or, Man [illegible] An interesting prophetic treatise and argument. By Eld. J. Tendall. 48 pp. 10c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 254 pp. 75c. post-paid; $[illegible] a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume [illegible] postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable [illegible] bendary of Cork, Ireland. Irrefutable argument [illegible]

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Little text for each day of the year. 40c, post-paid.

WHAT IS MAN? 5c; by mail, 7c.

THE SOUL; What is it? 5c; by mail, 7c.

THE SPIRIT; What is it? 5c; by mail, 7c.

RICH MAN AND LAZARUS. [illegible]

SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its morals, doctrines and politics. [illegible]

The above five works, by Eld. M. Grant [illegible] post paid. The first four in one [illegible] post-paid, "Spiritualism Unveiled," bound with [illegible] "Bible View of the Personality of God," [illegible]

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the [illegible] Fathers, [illegible] Theologians [illegible] two thousand years. [illegible]

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.— An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if any word can be remembered. Unabridged, $4, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or The Principal Texts relating to the Persons, Places and Subjects occurring in the Holy Scriptures; with maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures; with engravings, maps and tables. [illegible]

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, JANUARY 31, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association of Buchanan, Mich.

TERMS { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; the literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of his people, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

Business Agent's Department.

We have a supply of Eld. Wm. N. Pile's pamphlet—"The M[illegible]" Price 25c.

Who Sent $3.00?

Last week we received a letter enclosing $3 (the letter said [illegible] it contained only $3), to pay a balance due on TIMES, with NO NAME or P. O. ADDRESS [illegible]. Can any one inform us?

Bible Panorama.

We had the pleasure last week of viewing a Bible Panorama, consisting of [illegible] Dozen Tableaux, exhibited in this place by Br. [illegible] of Fort Wayne, Ind. We were highly pleased with the entertainment and can heartily recommend it.

We have received the new translation of the Psalms by the American Bible Union. 1 vol. $1.25 post paid.

Br Aaron Rittenhouse of Wooster, Ohio, is dealing in self adjusting saw handles and [illegible] that are giving entire satisfaction to those using them. Address him for circulars.

SHEET MUSIC. We have a sheet for sale containing the following tunes by Geo E. Lee: "Will You be There?" "Christ is Coming," "A Little While," "Cease Repining," "A Home for the Weary," "Jesus is Coming Again," "We'll Stand the Storm," "I Will come Again." Sent post paid for 30c.

A Colporteur's Notes.

We have just published a little pamphlet with the above title by Br. J. B. Wadsworth, the well known pedestrian Advent Colporteur, whose walks through the country have interested us so much within a year or two. It gives some incidents of his travels, and an exposition of the faith, with other matter. Sent post paid for 10c. tf.

Registered Letters.

We cannot advise our correspondents to send us money in registered letters. They are no safer than letters sent in the ordinary way. If you cannot obtain a post office order, send us a plainly directed letter, the ordinary way. Your 15c paid for registering does not insure safety. Over a thousand registered letters were stolen last year, and the government makes no restitution in case of loss.

To Correspondents.

P. B. PRRAITT. Refer your case to one who we think will help you. Advent ministers are few, compared with the work demanded of them. [illegible] WHITNEY. Your last will was filed Jan. [illegible] [illegible] W. SOUTHWICK. [illegible] MASON. The "Arena" package was sent [illegible] SEXTON. Write to Dr. [illegible] B. F. W. COOK. You are correct. Will bring your request before the ministry in that section. B. J. GOODWIN. Will send to the widow. [illegible] A. TIBBETS. The paper has gone to E. K. T. [illegible] regularly as the work has come around.

Fifty Cents Extra

[illegible] $1. P. W. [illegible] 25c.

General Publishing and Tract Fund

Previously acknowledged, $59.72
C W Smith, [illegible] E Vanvalkor, 50c; M. A. Tib[illegible], $2.00, A. J. [illegible] 25c; L. Billings, $1.00; I Boddy, 50c; [illegible]

Books and Tracts by Mail

[illegible]

Express—A Rittenhouse J D Nichols C C Marston P S Morse E T Himes.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

C H White [illegible] say G W Shark J A Cooley A O Sefton F S Morgan W F Collier H A Potter H H Davis S A Alley H Peppel S F Ware H [illegible] M E Hawley T Allen G W Turner A Lemen A Miller Y Higgins D M Schenck C B Colman W C Hall F Vermillion J H Depuy R W Meddaugh M A Harley J H Nichols G V Greenman D Claw P W Matts A S Johnson S Burrill G Thomson P W Hough H K Fisk [illegible] S Buck L Billings M E Alexander S M Tatro A J Fossick C W Locke F E Davis G Wright H A King A G Lombard S P Shepherd A F Hales T C Baker G Kilber P Hayes J W Finn C Beandenberg L Scott J S Heath B Gurnsey A Aurner P S Lyman W H Reese O C Denslow S J Nye A M Lombard C D W Scott J A Newton I Adrian W F Talley I E Andrus S Squire C F Surey H Williams G Thomson J S Morse I Baldy E Fisk G E Merrill H J Cole E B Scott M Beals

The Times.

AT HOME.

A severe snow storm last week prevailed throughout the East, delaying the mails; and in large cities there was much suffering among the poor.—We also observe a *very small* war-cloud, in the shape of a Washington despatch, announcing that unless Mexico voluntarily ceased to encourage smuggling along our borders, we must appeal to arms.—A great many large fires are reported. Be careful of your fires.—The Pacific Railway has been the scene of another great robbery, this time of the mail. A portion of the plunder has been recovered.—"Shocking chapters" of crime continue to occupy a prominent place in the daily press. The details are made up from every part of the world.—A late dispatch from New York says: Murders were never more frequent here than now. During the forty-eight hours ending Monday noon, there have been five homicides and thirteen attempts to kill; nine men were shot and stabbed yesterday alone.—Within a brief period the Erie Railway has laid out nearly $2,000,000 on lawyers and for other legal expenses.—There are registered in the country at large 696 grain distilleries, having a capacity for using 196,298 bushels of grain a day, yielding 870,984 gallons of spirits. The total quantity of distilled spirits in the United States on the fifteenth day of November last was 45,902,564 gallons.—Prof. James C. Watson, of the University of Michigan, who went to Sicily to observe the eclipse, has written home that he was completely successful; that he devoted himself entirely, during the totality, to the observation of the phenomena connected with the corona, and that the data he obtained show conclusively that this corona really belongs to the sun, it being composed of gases held in suspense high above the hydrogen flames, or protuberances, already so well observed.

Last Friday night the boiler of the Steamer W. R. Arthur, exploded when the boat was a few miles above Memphis. 87 lives are reported lost.

ABROAD.

Since Queen Victoria took her place on the English throne, thirty three years ago, every other throne in Europe, from the least unto the greatest, has changed occupants.—The South African "diamonds" are only quartz.—The vast prevalance of contagious diseases among the cattle, sheep and swine of Europe and North and South America gives evidence of the rapid approach of a period when the meat question will be an exceedingly important one. Authentic reports show that at this time cattle plague exists in Austria, in the Provinces of Transylvania and Galicia; in Belgium, in the districts of Blois and Jamoigne; in France, in the districts of Alsace and Lorraine, Seine and Marne, the Ardennes and Moselle; in North Germany, in Prussia proper, Rhenish Prussia, Brandenburg, and Pomerania; in South Germany, in Bavaria, Baden and Wurtemberg; in Russia, in Poland, in both European and Asiatic Turkey. Pleuro-pneumonia prevails in Holland, Turkey, Germany and Great Britain; and several of the United States. Foot and mouth disease exists in many parts of the United States, in South America, in Great Britain, France, Italy, Denmark and North Africa. In addition to this list of specific diseases, which might be much extended, various other fatal diseases are reported as prevailing among cattle in Texas, Virginia and other States, and generally over Europe.—It is asserted that the island of Aurora, containing some 180 square miles which lay about 900 miles east of Australia, has *sunk*.

The revived German Empire enters history with an area of 211,[illegible] square miles; and its population, which was 38,521,700 in 1867, may now be safely reckoned at 40,000,000. Its area is thus more than four fifths of the States of Texas, and its population a little greater than that of the whole United States.—The *Cologne Gazette* says that after the settlement of the preliminary question, Frankfort-on-the Maine is to become the capital of the Germanic Empire and the seat of the Government of the Confederation.—The *Pall Mall Gazette* says that the German Confederation can command the services, in case of need, of 60,000 seamen, a very large number of whom are now living or have served and have learned their business in the English mercantile marine.—M. Kuhn, recently the Austrian Minister of War, declared that he could place 270,000 men in the field in eight days, and double the number within a month, all armed with the breech loader and provided with an effective and improved artillery.—Up to Dec. 18, the Twelfth Prussian Army Corps has lost in the war 70,000 men, killed, wounded, and missing.

In Asia

The impending conflict between British and Russian civilization in Asia has long been foreseen by everybody who has watched the movement of the Czar toward Hindostan, but few realize how far that movement has gone, and how difficult it must now be for England to meet and check it. Practically the rival powers are only five days' march apart. Russia has no facilities yet for the rapid concentration of troops on the Oxus, but her advanced posts are surrounded by friends and allies; she has acquired a complete ascendancy in Persia; and on no part of her Asiatic frontier is she especially vulnerable. England, on the contrary, is open to serious attack in her North-Western provinces of Hindostan, where she holds in more or less precarious subjection a disaffected population who look upon Russia as their predestined deliverer. English statesmen undoubtedly appreciate the danger which they see not how to avert, and the settlement of the questions of Luxembourg and the Black Sea will be governed in a great measure by considerations of the chances of a campaign in Afghanistan.

Future Influence of Germany.

M. Michael Chevalier, a French writer who has been popular in England, has been writing upon the effects which the triumph of Bismark may have on this country. If France be blotted out from the list of Great Powers, Germany can command the Western sea-board, from Norway to Gibraltar. She will have navies and sailors; and, in the case of a war with America, he asks, "Would the situation of England be an enviable one? Would she have reason to congratulate herself on having held herself aloof from Continental affairs in 1870? Would she not bitterly regret having coldly allowed her faithful ally to be thus mercilessly crushed? "An invasion of England," he says, "would be popular in Germany." English travelers and correspondents tell us that the idea of one is so already. "The Germans are not mere dreamers: when they make war, they make it pay."

"They act as utilitarians with a vengeance. Booty has great attractions for them; they have a weakness for 'loot.' Independently of requisitions and war contributions they find a charm in individual plunder. Werther ever thinks of Lotte and the children, and is mindful of the pleasant home on the banks of the Elbe and the Oder, which can be embelished by knick-nacks and articles of *vertu*. Their pockets, their knapsacks, and the wagons they can lay their hands on, are filled with these *souvenirs* intended for home. Now, what a place England would be to plunder: how many touching, rich, valuable mementoes of his visit the landwehrman—good husband and tender father that he is—would he not find in the ancestral seats of the peerage and the comfortable houses of the English middle class? What a mine of wealth would he not find in London, the rendezvous of the capitalized wealth of the whole world. Supposing England invaded, she would then experience—what she pretends to ignore—the manner in which Prussians carry on the war, and the respect which they show for the rights of humanity. She would learn the bitter lesson taught by showers of bombs rained down upon open and defenseless towns; villages burned with petroleum as a punishment for harboring a few volunteers or militiamen, whom the Prussians might not choose to acknowledge as belligerents; she would have her experience widened by the outrages on her wives and daughters, (as at Bazeilles;) by having her Mayors flogged and dragged at horses' tails; by her Judges and most eminent citizens made to ride on the engines drawing trains laden with Prussian troops or ammunition; in short, by all that France has witnessed, suffered and experienced for the last four months."

M. Michael Chevalier's conclusion is that by helping France to resist, and check the overgrowth of Prussia, England would act in her own interest; and he puts the matter practically enough when he says that once France is crushed, the English home army must be raised to 350,000 men. In conclusion, M. Michael Chevalier asks how is it that "the bright intellects" that rule England do not understand that her interests are bound up with those of France? An English journal says "He will find the answer to his question in the apathy with which the country seems to view our seven vessels lying at the bottom of the Seine."

A writer in the *Contemporary Review* takes an equally gloomy view of the prospects of England as a great Power. He says:

"At this moment we are drifting to the disintegration of our Empire. Few believe it. Few have seen the great currents sweeping away off beyond the horizon, commencing their vast circuits even at the antipodes; but ere long the cyclone will burst upon us, and every one, especially the chief officers, will acknowledge a divine wind, and calmly resign themselves to see the vessel rocked and blown to pieces, saving themselves, no doubt, some on boards, and some on broken pieces of the ship."

But I believe that all this will not come without a tremendous struggle. There will be a great flurry before this whale rolls over and is stripped of her blubber. She will spout blood first, and a great deal of it.

INDEX OF ENGLISH SENTIMENT.

I lighted the other day, on an index of English feeling—a sixpenny pamphlet on the war, entitled—"The Fight in Dame Europa's School: Showing How the German Boy Thrashed the French Boy, and How the English Boy Looked On." My copy is of the tenth thousand. It begins:

"Mrs. Europa kept a dame's school, where boys were well instructed in modern languages, fortification, and the use of the globes. Her connection and credit were good, for there was no other school where so sound and liberal an education could be obtained. Many of her old pupils held masterships in other important establishments, two of which may be mentioned as consisting chiefly of dark, swarthy youths, decidedly stupid and backward for their years: while a third was a large modern academy, full of rather cocky fellows, who talked big about the institutions of their school, and talked for the most part through their noses."

The whole case is argued out very cleverly, and the result is the same as that arrived at by M. Chevalier.—*London Cor. N. Y. Times*

Latest.

MONDAY Jan. 30. It is certain that Paris has surrendered, and an armistice for three weeks by land and sea is agreed upon. The Germans will occupy the Paris forts, while the French troops, disarmed, will remain in the city, which will be provisioned. A meeting of the National Assembly will be called at once, and it is said that the following are the Prussian terms of peace:

1. The cession of the province of Alsace and that part of the province of Lorraine known as the German Lorraine.
2. A money indemnity of 1,000,000,000 francs.
3. Forty war ships from the French fleet.
4. One of the colonies now held by France which cannot learn that money indemnity must be guaranteed by municipalities. If this guarantee be refused, the property of each individual will be held until acquiescence is obtained.

The cable gives us a mass of conflicting and and undigested rumors and reports, that we have neither space nor patience to copy.

RELIGIOUS ITEMS.

Mr. Spurgeon has undertaken the defence of church fairs, or bazaars. He is of the opinion that much good may come out of them." Can "much good" ever come out of violation of principle?—Says the *Examiner and Chronicler:* Among the humors of the season we may mention the advertisement of Christmas services in a certain Protestant Episcopal church, in which the names of the singers were printed in full, and the assurance given to the public that the music in the morning would be "strictly ecclesiastical," while that in the evening would be of a "lighter" character. Whether there was to be any *preaching*, and if so by whom, and whether the sermons would be, like the *songs*, "strictly ecclesiastical" in the morning and "lighter" at night, the types did not tell us—that being a matter of comparative insignificance.—Dean Alford, a most able Scripture critic, died Jan. 2.—The *Episcopal* has discovered that there is a strong tendency in the Church toward masses for the dead. The same subject was discussed in the conference last February between the Greek Bishop of Syra and Tenos and the Bishop of Ely. The Bishop objected to the invocation of saints, but admitted that prayers for the dead were not forbidden in the English Church.—Professor Dr. Friedrich having, simultaneously with Prior von Dollinger and Professor Dr. Silbernagel, declined to sign an acceptance of the Infallibility Dogma, as well as of the decrees of the Ecumenical Council, demanded of him by the Dean of the Theological Faculty, has been required by the Archbishop to give a written declaration of submission to Papal authority within four weeks.—A clergyman of the Established Church, in England, is teaching the pupils of the schools in his parish that it is "wicked" for them to enter a "dissenting meetinghouse."—Years of famine are succeeding years of plenty. The various denominational societies and boards are fast coming to pecuniary straits. That of Presbyterian Domestic Missions, having run in debt for $25,000 to its own members and $25,000 more to its missionaries, is forced to cry earnestly for instant relief. That of the M. E. Church says, through its treasurer: "For the last three years the treasury has been greatly overdrawn. It is compelled to borrow heavily, and to pay interest to a very large amount. The debt of $115,000, Dec. 1 will be increased by April to nearly $200,000 unless the contributions of the people are largely increased." The American Home Missionary Society and the American and Foreign Christian Union are also out with urgent appeals, showing diminishing receipts, and exhausting treasury, and laborers in the field to suffer severely and to be painfully crippled in their work unless their supporters are willing to make the needed sacrifice at once.—Rev. Dr. Brooks will soon begin to publish in the St. Louis *Presbyterian*, a series of articles on the premillennial coming of our Lord. "Few have given this subject so much studious and prayerful attention, and we question whether any one is better prepared to set it forth in an intelligent and consistent manner." says a Presbyterian paper.—The trial of D. Lanahan, who exposed the misdoings in the Methodist Book concern, has resulted in his reinstatement in office, and a reference of the whole matter to the General Conference.—The New York *Jewish Messenger* resents the solicitude for the conversion of the Jews, that is, the fact that the Evangelical Alliance had set apart the 7th of January for the special consideration of the religious condition of the Jews. The *Messenger* said tartly: Evangelists! you have better work than to try to convert the Jews. Let us alone. We are happy in our "unbelief;" but there are thousands of starving Christians who have a Bible, but no bread; thirty-nine articles of creed, but hardly an article of clothing. Think of their wants, but let us alone!"—The "Year Book of Spiritualism for 1871" is unable to give the location of more than one hundred and ten Spiritualist societies, but claims that there are eleven millions of persons in the United States who hold that faith! There is assurance enough among a few of them to answer the purpose of eleven millions.—Says Robert Collyer (Unitarian): If I can judge rightly, the whole religious life is below zero, and we do but share the general torpor. There are, no doubt, seven thousand who have not bowed the knee to Baal, but they are no more seen than they were in the days of Elijah, the prophet. It was not more true in the days of the Prince of the Prophets than it is now, that the whole head is sick and the whole heart faint. The declension in values seem to have gnawed its way into the temple and tainted even the sacrifice by the altar.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief, pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Galva, Ill. Friday eve., Feb. 24 as Br. Ronquest may arrange.

Milroy, Saturday eve. Feb. 25, and continue as long as the interest may demand. Will Eld. D. S. Clark be present and assist? C. W. SMITH.

Winona, Minn. Sundays, Feb. 12 and 19.
EDWIN T. HIMES.

The Markets.

CHICAGO, Saturday eve., Jan. 28, 1871.

Gold, 110¾.

Flour—Fairly active in spring extras and superfines. Prices nominally unchanged. White Winters, $7@8.00. Spring Extras, $5.50@6.25. Superfines, $4.87½@5.00.

Wheat—Firmer. No. 1 Spring $1.29½@1.30. No. 2 $1.24½@1.25½.

Rye—Steady, at 85@87c the outside for fresh.

Barley—[illegible] lower; almost nominal at 80@81 for cash.

Oats—1@1½c higher. Sales large mostly at 47c.

Potatoes—Mich. $1.20@1.25. Ill. 95@1.00.

Butter—Quiet. Low grades sell at 10@12c *Fresh roll* and jars, 20@26c.

Eggs.—Fresh 22@24c. Pickled 10@15c.

Cheese—Prime Factory 14@16c. Poor 6@12.

Stock.—Cattle $2.62½@3.75 for common butchers' stock. $4.50@6.90 for fair to extra prime steers. Live hogs, receipt 8923 head. Sales. $7.35 @7.50 fair to good, $7.62½@7.90 for extra to prime smooth. Dressed hogs, lower; 8.75@8.50. Closing dull.

Fruits—Apples $4.00@4.50. Oranges $5 per box. Lemons $7.50 per box.

Vegetables—Onions, $2.75@3.50 per bbl. Turnips $1.75 per bbl.

Miscellaneous—Poultry. Live chickens $3.00@3.50 per doz. Ducks, $4.50. Geese, $10.00 per doz. Dressed turkeys 12@14c per lb.

General Remarks.—The market as a general rule has been dull for the past week. Trade in most kinds of goods quiet.

THE
ADVENT · CHRISTIAN QUARTERLY,

EDITED BY

JAMES H. WHITMORE AND WILLIAM L. HIMES.

The Quarterly is one of the most interesting and valuable publications of the day. Its articles are comprehensive, and give full or complete views of the subjects treated, in the handiest form for preservation. And it is the intention of the editors to give the best writings, original and selected, of the best writers on all topics related to the Second Advent. No articles will be inserted which are not deemed worthy of permanent preservation by the Bible student for study and reference. A year's numbers form a volume of 320 pages of matter, containing besides the valuable original articles, which can be found in connected form nowhere else, the cream of books, magazines and other publications, that would cost ten times the price of the *Quarterly*.

It will be the ambition of the Editors to make the *Quarterly* so interesting and valuable as to be a necessity to every well-informed and well-posted Adventist; while the publisher will endeavor to offer it on such favorable terms that none can afford to be without it.

The contents of the two numbers already issued, of the present volume are as follows: *Loss and Gain*, by A. A. Phelps; *The Restitution*, by O. R. Fassett; *The Popular Superstition—Ghosts*, by the same author; *Object of the Present Dispensation*, by Dr. McNeile. *The Kingdom of God*, *The Davidic Covenant*, and *The Time of Reward*, Editorial; *Review of Stuart on Future Punishment*, by Henry Constable; *The Doom of the Unjust*, by the same author; *The Final Punishment*, by an able orthodox scholar and minister; *A Question for the Times*, or the Parable of the Leaven, selected; *The Witch of Endor*, by Prof. Walter Scott. *The Stumbling Block*, by Rev. Samuel Minton, with other valuable articles.

The next number will be issued early in January; and contain articles by Edward Falconer Litton of Scotland (on Jewish Knowledge of a Future State); by H. Bonar (from the Quarterly Journal of Prophecy); by J. H. Whitmore (a Review of Dr. Clark's essay on the two fold nature of man, containing the arguments which Methodist journals assert made an immaterialist of Eld. R. Wendell); by the Editor of the *Rainbow*; by Prof. Barlow of Dublin, and others.

Remember that only a limited edition of the *Quarterly* is published. Subscribe at once, and secure the entire volume. Only about a dozen sets of Volume I. remain, and they cannot be duplicated.

TERMS: Single copies, one year, $1. Seven copies to one address, $5.

SPECIAL RATES.

To all subscribers for the ADVENT TIMES the *Quarterly* will be furnished at 75c. a year,

To *new subscribers for both*, we will send the TIMES and *Quarterly* one year, $2 50.

The *Quarterly* and *Bible Banner* one year, $1.50.

To ministers, of any denomination, we will send the *Quarterly* for

FIFTY CENTS A YEAR!

320 pages of valuable reading matter FOR FIFTY CENTS.

☞ Will not the ministry call the attention of their congregation to these liberal offers, and endeavor to secure new subscribers; thus extending our circulation and enlarging our usefulness.

A very few copies of the first volume for sale. PRICES, bound, $2, post paid. Unbound, $1.25, post paid.

Communications and publication may be addressed to either of the editors.

All business letters should be addressed to

JOSHUA V. HIMES,
Buchanan, Mich.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 28. BUCHANAN, FEBRUARY 7, 1871. WHOLE NO. 357.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN.

TUESDAY AFTERNOON, FEBRUARY 7, 1871.

"Behold I Come Quickly."

This is the language of Jesus about sixty-three years after his ascension to heaven. His return is declared positively. When? *Quickly!* What is the force of this word in this place? The Greek is *taku*, and is defined by Greenfield: "*Taku*, quickly, speedily, hastily; *in the sense of*, soon, shortly, immediately, suddenly; *by implication*, easily, readily."

It occurs in the following passages only: Matt. 5, 25: 28, 7, 8: Mark 9, 39; 16, 8: John 11. 29; Rev. 2, 5, 16; 3, 11; 14, 14; 22, 7, 12, 20. In Mark 9, 39, it is translated *lightly*.

Did Jesus tell John that he would come in a *short time*, or that he would come *suddenly?* It is obvious that shortness of time clings tenaciously to the word in the most of the preceding scriptures; but does not *suddenness* very strongly imply the same? If a thing is done suddenly, is it not necessarily done in a short time? Would not a long time entirely destroy the suddenness?

When John's condition is taken into account, the preponderance appears in favor of meaning, *quickly, shortly, soon.* John was in banishment—an outcast from society. The wicked were in power. The righteous were suffering cruel martyrdoms. John had himself been thrown into a vessel of boiling oil! But the Lord had promised to reward him and them. When? "When the Son of man shall sit in the throne of his glory." (Matt. 19, 28.) But when shall this be? "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them as a shepherd divideth his sheep from the goats." (Matt. 25, 31, 32.)

John needed comfort: so did his fellow-sufferers: and so have all that have suffered for Christ since: and so will they need comfort who may continue laboring and suffering for Christ till he shall return. How cheering to hear him say: "And, behold, I come *quickly;* and my reward is with me, to give every man according as his work shall be." (Rev. 22, 12.) If this could be said in the time of John, how much more vehemently can it be said now, seeing we are almost eighteen hundred years nearer that glorious appearing of the mighty Savior?—*Prophetic Key.*

The Meaning of the War.

Eighteen hundred and seventy has left its awful mark in history. We had no intention of taking the place of the newspapers, which, for many months contained little else than details of carnage, distress, and misery unprecedented in modern times, and, in some respects, unparalleled in the dismal story of man. Our business was to point the moral of the dreadful fact now and then, to generalize and suggest, not to write the history of fire, agony, and famine with which the world's papers were making the world's inhabitants only too familiar. We keep to our sacred mission, and proclaim that the things which are shaken must pass away to make room for that which cannot be shaken, because it is founded in everlasting righteousness. We need not indulge in words of indignation against ambitious monarchs, because we understand, and have taught for many years, that all "the powers that be" are simply provisional, during the time that God permits the world power to Gentileism, and will pass away forever as soon as Christ, the Anointed Sovereign of universal empire, shall come to his throne. We leave it to the secular press to mete out praise or blame as it sees fit, to emperor, king, or republican, and to devise its own schemes of universal peace and brotherhood, for we know beforehand that all these schemes will fail, and that they are, like the very war which has given them birth, among those signs of the times which speak of the nearness of a crisis, the naming of which only provoks the world's ridicule, and provides satire to the avowedly "religious" as well as the secular portion of the press.

We are not surprised at anything that has taken place during the last six months, because we know that the time of man's probation is fast coming to a close, and that in the face of the universe he must be pronounced a failure once more. That the doctrine of human perfectibility by human agency is utterly fallacious, though proclaimed by statesmen, philosophers, and divines, we are thoroughly convinced, and have been scorned and shunned for saying so, although the reason why we have spoken thus is simply because we prefer the word of God to that of men. There is a *divine* constitution prepared for the government of the nations, and they will be heaved, and tossed, and shattered, and broken until that be brought into actual operation. The government of the world will be a perfect and most beautiful thing some day, but not until the Second Adam, the Lord from heaven, is "King over all the earth."

The thing that has pained us most of late, however,—*i. e.* apart from our deep sorrow on account of the poor men and helpless women and children who have been the victims of insanity,—is the ignorance of men who ought to know better. Some amazingly foolish things have been said about "Christianity and the War Spirit." We cannot cease to wonder how it is that men who [illegible] words of our Lord and his apostles can possibly expect the era of universal peace before the Prince of Peace returns to set up his kingdom of truth and righteousness. The world would not have the Prince of Peace when he was here. It preferred the dominion of the Prince of Darkness to that of the Son of God, and what can it expect but upheavings, revolutions, trouble, war? For the Divinely appointed Ruler has not given up his claim to the inheritance and the throne; and one of the worst things that could happen to humanity would be the enjoyment of undisturbed repose under "the ruler of the darkness of this world," who is a usurper, a murderer and a liar. We have had leaflets, and tracts, and pamphlets sent us, denouncing the war—as if any one approved it—and intimating that ministers of the Gospel are to blame for not preventing its continuance, which is something too absurd for criticism.

How little some men know, even at this hour of the day, what the proper function of a minister of the Gospel is! The fallacy of this kind of reasoning arises from the inveterate idea that *Christianity* is destined to subdue the nations to the will of God—an idea which is not only without the slightest support in the Bible, but which is directly contradicted by its plainest teachings.

"But," we are asked, "is not war anti-Christian?" And as it is correctly assumed that there is only one reply to this pointed question, the querist congratulates himself that he has made out his entire case, that Christianity is "a failure," and that its advocates must be struck dumb by the horrible calamities which are desolating "Christian nations" in the latter end of the nineteenth century! But we are too old to be frightened by a logical superstructure whose foundation is a quagmire. We have but to touch the imposing erection and it sinks into ruin. We admit at once that war is anti-Christian, obviously, emphatically, flagrantly so; and that Christianity has not tamed the ferocity of the human animal, nor sheathed swords, nor subdued the ambition of tyrants, nor diffused the love of peace through the hearts of nations. "The nations have drunk of the wine of Babylon, therefore the nations are mad." The intoxication caused by the poisoned cup of apostasy from God has driven the human race into acts of insanity; and Christianity, though nominally embraced by the chief of the nations, has not exorcised the delirious demon under whose influence they have been wounding and slaying each other from time immemorial. The nations are called Christian, but there is no magic in a name to change them into the likeness of him to whose name they have no right. There *are* "Children of God," saints and servants of Jesus Christ, in Germany and France, men who sigh and cry because of the abominations that surround them, and *they* are the living proof that Christianity has done the holy work she professes. She comes to "take a people out of the nations," and gladly welcomes all who submit to her gracious conditions, but she is *not* responsible for a task she never undertook, and must not be charged with failure in a region where unbelief of men would not permit her to act. The war, then, is another evidence that the boasted "civilization" of the day is only *a more highly educated barbarism;* another proof of our Lord's prophecy that wars should continue to the end of the age; another most manifest sign of the times, telling us that events are rapidly hastening to the great crisis; and another call upon believers to look for the coming of the blessed Lord, whose presence is so urgently needed in this sin-cursed and terrible, distracted world. *This* is the lesson we draw from the tremendous conflict of 1870. May it be impressed upon many hearts, so as to lead to a more earnest waiting upon God.—*Rainbow.*

Rom. 8: 22.

The air is full of strange
And solemn whispers of a fearful wrong,
Whose dire disorders, like a fever-flame,
Consume and blight the bloom on Nature's
  cheek,
Unspoken grief and dark forbodings crowd
The vaulted sky, like winged embodied sighs.

A universal wo,
Full of a breaking wo, goes up to God
From every creature. In the winds is heard,
By ears attuned to sympathies divine,
A willing cry, caught from the stricken world
That calls for her deliverance.
The same sad, mournful wail rose up to
  heaven
When sinning Adam fell.

The marching years,
Deep freighted with immortal deeds, and
  dark
With murky battle-smoke, and stained with
  blood,
Have borne upon their bosom wide and far
The seeds of youthful nations.

These have sprung,
Like exalations of a summer's night,
And grown from pilgrim bands to empires.

Those in turn
Have flashed like meteor gleams across the
  wild,
Till then untrodden, wastes of other lands,
And tortured earth for bread.

Yet all,
All change and motion and stupendous toil
Could heal no wound, could soothe no bitter
  pang,
Nor hush one note of mourning Nature's wo.
Well nigh six thousand years the patient
  Earth
Has borne her blasting curse around the sun,
Through vailing darkness, through the chang
  ing light,
Through strange mutations, and th' eventful
  scenes
Of restless, fleeting ages.
Convulsed and shattered by the hidden wrath
Of subterranean fires; upheaved and torn
By vengeful floods, and scourged by rainless
  winds,
Robbed of her beauty by devouring heat,
By vigorous cold, by scathing lightning's fire
And swift, remorseless tempests. She has felt
The bitter fullness of consuming wrath,
And borne the dark, primeval curse upon
Her bleeding bosom to the very gates
Of her millennial Sabbath.

Yet still she groans,
And still she yearns for her immortal King
To roll the ebbless tide of glory in.
Ah! Earth is weary of her mouldering dead,
Her daily new made graves and living wrongs;
Her breast is panting with a mortal throe,
To shake the slumbering millions from her
  graves,
And leap along her orbit with her garb
Of ancient glory on.

The years roll on,
And darker still the cloud of vengeance grows
Upon the brow of him who died to save,
And brighter grows the bow of promise, too,
That spans the darkness of the stricken world.

The hour of joy is hastening on apace,
Deliverance, promised long, is on the wing;
The "times of restitution" seems to steal,
Like morning's ruddy glow, across the hills;
The startled curse must flee, as flies the night
Before the blazing day: the groan must cease,
The voice of wailing and the cry of wo
Must die in solemn silence, and a song,
Full of a gushing rapture, shall uproll,
And Earth shall celebrate her jubilee.
Look up! lift up the weary, drooping head;
Watch yet a little longer for the tread
Of royal feet on hoary Olivet.
The day must break, the light must come!
  Hope on!

—*H. B. Hartzler.*

Retrograde Movements.

We are led to believe sometimes, when looking upon the achievements of man, that the world is really growing better, but when we look the ground all over, we see some very dark pictures that may well cause us to feel some degree of anxiety and apprehension. Let the wheat and tares grow together until the harvest, was the command of our Saviour; and we think, perhaps, the harvest is about to commence; already we may hear the voices of the reapers in the distance. There are two mightier opposing influences at work gathering, than ever before. The wheat is being gathered; the bad also is striking hands in every departments of life. In our national affairs the dark side is seeking to control the nation, and crowd out all that is good and pure. One class would enslave the masses and exalt the few; and to accomplish this, they will sacrifice honor, honesty and purity. There is no work attempted for the good of mankind, but what the adversary of serpent-like cunning, to oppose that work, and prevent the accomplishment of anything for the good of the people. The women have thought that they had a work to do, and many believed it; but no sooner does the prospect begin to brighten, than a retrograde movements is commenced by those that pretend to be helping in a good work, but in reality their influence tends to degrade by teaching to disregard God's commands—breaking down the sacred marriage relation. Could such persons succeed, we would soon drift into barbarism, and the foundations of our government would totter and fall. The permanancy of our Republic is in the virtue and intelligence of the people, let either fall—and with it goes our people's government. We call on every man that loves his country, on every man that loves a higher civilization, on every man that loves his home, to oppose such sentiments as were advocated by a lady lecturer in Farwell Hall this week. The change needed is not that we have a law less stringent, making it easy for villains to break up happy homes. There are cases where divorce may be necessary; but for the good of society, it would be better to grant divorces only for separation, but not permit a second marriage; it would wrong a few, but the suffering of the few would be the salvation of our country. Let people understand that they could not marry a second time, and ninety-nine cases out of every one hundred that now get divorces, would want none; and a large per cent. of those that do, would finally live together. Society would be protected, crime, in every way, would be lessened. The present loose law on the subject, is only an invitation for crime, and should be changed, not as advocated by some, who would drift us into heathenism; but let the marriage contract be made more sacred, let it be guarded by more stringent laws than we have at present.

Since the close of the war, there is manifested every where a general looseness in morals, and the charge brought against us, that, as a people, we will do almost anything for money, is too true. It is said that money will hire one's best friends to dishonor you and themselves. It is said that for money, you can get men to blast the prospects of any man; for money life will be sacrificed, as if it were of no more account than that of the beast. Time was when you could depend on the honor of men; we would not infer that there is no honor now among men, for we find it every where, but it is growing more scarce every day, and it is hard to find men but what will sell themselves and every one else for money. We think honor is worth more than money, and the man that sells it in the markets has got about as low as any man can possibly get. What is there left of a man when his honor is gone? He cannot look a man straight in the face; he cannot ask God to be his friend, for he has been no friend to any one else; he cannot ask *him* to love, care, and guide him, for he has only hate for those for whom he should have cared. No man can lodge a prayer higher than his head, until he has first done his duty to his fellow-man. He that would know the sweets of being forgiven, and cared for by an all-wise Providence, let him forgive, and love, even while he grieves over the injury of a supposed friend. Many of our blessings that we receive, come through the agency of some one man; so it seems that we find God very easily when we have done our duty to those about us. So I conclude that God helps us about in proportion as we help others. Some men think it makes but little difference how they over-reach, and take advantage of their fellow-man, providing they only pray long and hard. They think they are the Lord's dear children, they have the privilege of doing what they wish and it is all right. It is a downright imposition on God and religion, to ask him for what we do not work and live for. God looks with tender compassion upon a [illegible] dedicated to him, where angel messengers can come and go, scattering light and truth along our pathway. One such temple is worth more to the world than all the grandeur of wealthy temples built with hands.—*Life Boat.*

GATHERED FRAGMENTS.

A divinity student recently said to Henry Ward Beecher, "How do you preach the doctrine of election?" "Well," was the reply, "when a man is soundly converted, I tell him he is elected. I preach that *after* the fact rather than before."

As a specimen of Bunyan's homely yet pointed similes we give his forty-first Emblem, "On the Cackling of a Hen:"

"The Hen so soon as she an egg doth lay,
Spreads the fame of her doing what she may,
About the yard, a cackling she doth go,
To tell what 'twas she at her nest did do.

Just thus it is with some professing men,
If they do aught that's good; they like our hen
Cannot but cackle on't where'er they go,
And what their right hand doth, their left
  must know."

—A Roman Catholic establishment in London supplies instruments of "religious discipline" to the faithful who wish to mortify the flesh. One is called "iron discipline," and is a whip or "cat" with several tails made of wire links, each tail ending in a weight to give momentum, and each link of the tail being armed with two sharp spikes to pierce the flesh. Another is a "bracelet" or band for any part of the body, lined with spikes on the inside! This in the name of the Lord Jesus!

A LAY PREACHER'S TESTIMONY.—Wendell Phillips, in his late Sunday address, spoke as follows: "Is Christianity an inspired faith or not? Shakespeare and Plato tower above the intellectual level of their times. But if that Jewish boy in that era of the world, in Palestine, produced Christianity an inspired faith or not? Shakespeare and Plato that the difference between them and their times becomes an imperceptible wrinkle on the face of the earth.... The miracles which Christ wrought are nothing to the miracle he was. Until you show me some loving heart that has felt more profoundly, some strong brain that even with the aid of his example has added something important to religion, I must, if I use my common-sense, say, *no man did all this.*

Select Poetry.

The beloved Dr. James Hamilton of London—just before the close of his work—made a fine translation of a German "peasant hymn," with which American readers are not generally familiar. It is so exquisitely fresh and beautiful that it was sung at Dr. Hamilton's own funeral.

Neighbor, accept our parting song,
The road is short, the rest is long,
The Lord brought here, the Lord takes hence,
This is no place of permanence.

The bread, by turns of mirth or tears,
Was thine these checkered pilgrim years;
Now Landlord World, shut to the door,
Thy guest is gone forevermore.

Gone to a realm of sweet repose,
Our convoy follows as he goes:
Of toil and moil the day was full,
A good sleep now!—the night is cool.

Ye village bells, ring, softly ring,
And in the blessed Sabbath bring,
Which, from the weary work-day tryst,
Awaits God's folk through Jesus Christ.

And open wide, thou Gate of Peace,
And let this other journey cease;
Nor grudge a narrow couch, dear neighbors,
For slumbers won by life-long labors.

Beneath these sods, how close ye lie,
But many a mansion 's in you sky:
E'en now, beneath the sapphire throne,
Is his prepared through God's dear Son.

"I quickly come!" that Savior cries;
Yea, quickly come! this churchyard sighs.
Come, Jesus, come! we wait for thee—
Thine now and ever, let us be.

—*Dr. Cuyler in The Evangelist.*

Communications

"The Time is Short."

This language was used by the Apostle Paul in his first letter to the Corinthians. He presents a great truth in most emphatic words, "*The time is short.*" The bold affirmation is left without a word of argument. The facts asserted are so patent to all that proofs from a public logician would have been superfluous and unnecessary. Paul knows this, hence he simply states the fact as a fact and leaves it to work its own way and take its own course.

Time is short. Look at it from whatever standpoint we may and it still holds true. There is no view that can be taken of it consonant with truth without incorporating the idea of its brevity. Time is often spoken of as embracing the duration allotted to this economy of God—the space between the Creation and the Judgment. In this application its point of contrast is between the limited and the unlimited—time and eternity. Certainly, considered in this light, it is *short*. It might seem long to us if it were the measure of *our* days. There have been already nearly six thousand years since God spake this world, with all the machinery of nature, into existence. And this, if we had it to measure, would, doubtless, appear long to us. But it is only because of our finite comprehension; because we cannot fathom things that are infinite. Could we understand the length of eternity as its broad expanse stretches out into the unceasing forever; could we number the days of God, and count the years of the eternal, then should we begin, at least, to realize the shortness of *time* as compared to eternity. This we cannot do, hence we shall be satisfied with a faint comprehension of the manner in which God regards time. Peter says, that, with God, "a thousand years are as one day, and one day as a thousand years." (2 Peter 3: 8.) We will surely be satisfied with a *faint* comprehension of this. How it is that *one day* is as a *thousand years* is undoubtedly beyond the reach of human understanding, only as it may be faintly recognized in the fact of God's infinite greatness. Such, however, is God's idea of time, however little we may comprehend it. And although, if we were promoted to the exalted position of God in our present condition, the ages of time would drag out wearily, and be of long continuance, yet time, in its broadest sense, when duly considered and properly applied, is but short, and will be soon passed. The creation to the Eternal is as though it had been but yesterday. It is all present to him. He knows no such thing as finite calculation. This state of things is transient. There is nothing permanent or lasting about it. Close upon the heels of creating power and glory is heard the closing requiem of earth's last hour. With the speedy succession of fast passing ages, nations rise and fall, and with an unerring rapidity the panorama of time closes forever, and upon the last, as well as the first drama, is written—*Time is short.*

Another, and perhaps more pertinent use of the word *time*, is in its application to the period that elapses between the cradle and the grave—our life in this world. Doubtless in this sense Paul uses the term in the text, referred to above, when he declares *time* to be short. "This, I say, brethren, the time is short." (1 Cor. 7: 29.) That is, your life is brief—you cannot stay here always—your being is transient, and soon will your end come. This seems to be the import of his words. And how true are they! Is not life short? Ask the gray-headed and infirm old man, who has crossed the threshold of three score and ten, and is fast sinking into the narrow recess of the silent tomb. Should you ask such an one, "Is time short?" he would quickly reply, "Yes! it is so short that at the moment when I expected to enjoy it I found myself at the end of the journey, with no more time allotted to me." This is true to the letter. The world is flooded with men whose brightest anticipations will culminate beyond their exit from time. Their plans reach so far ahead that death oftentimes cuts them down before they have reached their expected and longed-for goal. How foolish it is to build so much on a foundation so fickle. It has been said "Riches have wings;" so has life, and everything else that pertains to earth or earthly things. They will [illegible] very long at best. Soon they [illegible] be numbered with the past. [illegible]hen behooves mortals to build upo[illegible] sure foundation (which is Christ,) and to lay up treasures in heaven, where they will abide forever.

Days, months and years pass quickly away, and we feel loth to realize or acknowledge the transition. Many events connected with our history, recorded many years ago, are still fresh in our minds, and the only wonder with us is that it has been so long since they occured. It seems like a dream to remember our early life, when at home we spent so many happy days with parents, brothers and sisters; but they are gone, and years have intervened since their exit, and yet we feel as though but yesterday we enjoyed their associations. Can it be? Yes, life is short. At the longest it can't be long. A life-time, although it may be fraught with many years, and those years may be full of sorrow, yet its longest day is short. How important then it time be so short that it be well improved! Every moment should be appropriated to its true purpose. It should be given to the work for which God designed it. During this narrow space man must qualify himself for eternity. His actions in life are to be the only criterion from which judgment can be rendered in the great and awful day of account. Time, then, is a precious treasure. The issues at stake are mighty and big with importance. They lay hold of eternal things. Man's eternal destiny is at issue. Let not, then, a moment of our time go to waste. Let us rather seek to improve it all in the great work of laying up a treasure in heaven, and thus securing the one great end of life—the salvation of our souls, both in time and in eternity.

C. C. Marston.

The Second Coming of Christ. No. 2.

We are now to answer the question "when may we expect this period to arrive?" The day, the week, the month or the year, we cannot with certainty state. "The times and seasons which the Father hath put in his own power" are not made known to us. The Christian's duty is, to, "watch," and "wait." Jesus, the Savior has assured us however, that the world's inhabitants will be *unprepared for his coming*; for "when men shall say, peace and safety, then sudden destruction cometh upon them." Christ says his return will be as unexpected as the destroying waters were to the inhabitants of the old world, and the fiery elements to the people of Sodom; "they ate, they drank; they married wives and were given in marriage" until the judgment of the Most High fell upon them, and destroyed them all; and "so shall it be, in the day of the Son of God." (Luke 17: 26–34.)

But some of my readers may say—"Those passages of Scripture which refer to Christ's coming, may, and can, be used to designate the shortness of life and the certainty, or suddenness of death." *Is this so?* Will such a rendering be consistent with the language used to specify the Lord's return? We think not. But let us select a few of these passages, and see if they will bear such a construction. But before we do so, let me remind you that God has represented *death* in his most holy Word, as the *wages of sin;* and designates him an *enemy*; and an enemy which shall be destroyed by Christ. And here let me ask you, whether nature does not shrink from the anticipation of death's approval? Do we not shudder at his icy touch? Is not the heart often lacerated and torn with anguish while gazing on the mortal agony of a loved husband, wife, child, parent or friend, while they are gasping in convulsive agony for the breath which grows shorter and weaker? Is there anything beautiful in the attennuated frame, the languid eye or the pallid cheek, which induces the beholder to long and desire to be in like circumstances with the suffering one? Nay, verily! Flesh instinctively shrinks from the grim messenger, and wishes it were so, that, they too, like Enoch and Elijah could be spared the pain or misfortune of dying.

But we will proceed to make the change referred to, and substitute for Christ's coming, that of death. "For as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of *death* be." "Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of *death* in heaven; and then shall all the tribes of the earth mourn when they shall see *death* coming in the clouds of heaven with power and great glory." "And *death* shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." "But as the days of Noah were, so shall also the coming of *death* be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall the coming of *death* be." (Matt. 24: 27, 29 31–39.)

We will pass over the other Gospels and turn to the Epistles: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of *death* shall not prevent those who are asleep. For yourselves know perfectly that the day of *death* cometh as a thief in the night." (1 Thes. 4: 15; 5: 2.) "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of *death's* coming; for since the fathers fell asleep, all things continue as they were from the beginning of the creation." "But the day of *death* cometh as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." (2 Pet. 3: 3, 4.) He will select no more, for the change is not pleasant. Have I, dear reader, given the true rendering of those passages? If your hypothesis is correct, the change made is correct likewise. It cannot possibly be otherwise; for what can be said is the meaning of *one*: must of necessity be the meaning of all; for each passage has reference to the same subject. Think of this.

But there are others who will say, that the time refered to, when Christ shall a second time come to this earth, is explained by John in Rev. 20: 7–15. Can this be proved? We will again refer to our Book of books and learn what that teaches. If you, dear reader, are aquainted with the Bible, you know that Jesus the Savior is represented as a "Prophet," a "Priest" and "King." In each of these offices he stands related to man, and sustains each character at separate and distinct periods.

Now when does he sustain these characters? As we proceed we shall learn when. In Matt. 10: 17–23, Christ foretells, that his children shall be persecuted by councils, governors, kings, parents, and children; and, also, of his second coming. In Matt. 12: 41–43, he foretells the destruction of the wicked, and the happiness of the righteous. In the same Gospel (ch. 16: 24) he tells of his second coming, and in ch. 17: 9–12 of his death and resurrection. In ch. 20: 18, 19, of his betrayal, condemnation, mocking, scourging, crucifixion and resurrection. In ch. 24: 1–41, the destruction of the temple, of false Christs and their success; of wars, famines, pestilences, earthquakes, persecutions, false prophets, of the love of many professing Christians waxing cold, the universality of gospel preaching, the signs and wonders performed by false Christs and false prophets, the suddenness of his coming, the signs which shall preceed this event; and the mourning and distress which shall be experienced by all the tribes of the earth, when they shall see him coming in the clouds of heaven; and, in ch. 25: 1–12, he foretells the state and condition of the professing church, when he shall come to claim his Bride.

The beloved disciples in Rev. 19: 10, says: "for the *testimony of Jesus, is the spirit of prophecy.*" Thus we see that the character of the prophet was sustained by Christ while tabernacling here in the flesh, a man of sorrow and griefs. Priest he was not, yea, he could not be; for he was the victim; the sacrifice offered, the Lamb slain. His blood was poured out before God, *an atonement for the people.* On him *was laid* the iniquity of us all. But *now* that he has ascended into the heavens, he has taken the character of "Priest," the "Great High Priest;" a Priest who liveth to make intercession for us. He *now* stands between unflexible justice and sinful rebellious man, and prevents the sinner from being cut down as a cumberer of the ground. It is because he *now*, sustains the priesthood-character, that man with his manifold infirmites and weaknesses draws near to a throne of grace and obtains mercy and receives grace to help him in time of need. It is because he is *now* a Priest, that his pleadings prevail in the sinner's behalf, and mercy woos, entreats and persuades mankind to be reconciled to God. Blessed be God; that, Jesus the Savior of men, *now* sustains the character of priest, the people's priest. This position he could not have taken while an inhabitant of this world, for Paul (Heb. 8: 4,) says: "For if he were on earth, he should not be a priest, seeing t[illegible] there are priests that offer gif[illegible] according to the law." But now he "is set on the right hand of the throne of the Majesty in the heaven, a minister of the sanctury, and of the true tabernacle." Paul therefore tells us, that, *now*, in this present dispensation, *Christ is a priest*, and and a "priest after the order of Melchizedek."

A. H.

Detroit, Mich.

Adventism Worse Than Infidelity.

This grave charge has become a proverb. Some one said so once, and some one heard them, and thus it goes from mouth to mouth, parrot like, and is about as deeply considered and realized as is the parrot's talk. This charge is either true or false. If true let us confess it: if false, let us prove it so. There are thousands of facts (and as many falsehoods) asserted, and the reason entirely unknown to the author. For instance: the little child as soon as it begins to prattle about its mother's knee will notice, and say it is dark; but cannot give you the reason, although the assertion is correct. But when it becomes a little older, it will tell you it is because the sun is set. You ask it, What causes the sun to set? It is again silent for a few years, until its mind is sufficiently developed to understand the solar system. Then it can give you the full cause of the effect seen. This is why there is so much said without proof. They see the effect, and know not the cause.

Now to this charge we plead guilty, and will endeavor in a brief and simple manner to give our reasons. It always seemed hard to me to accuse men who claim to be called of God to preach his gospel (1 Cor. 15; Gal. 1: 8), and to be led by his Spirit (although led in over six hundred different ways), to accuse such men of telling falsehoods, which must be the case, unless this charge be true. Many objects when viewed from different standpoints have as many different views. For instance. I held in my hand a book; passed it to one, and asked what color it was. They replied, *blue.* I turned it over, passed it to another, who decided it was white. I opened the same passed to another who said it was black and white. [illegible] were honest, and all told the tru[illegible] Each had but one view of the same object, when a general view would have easily explained all. This is why there is so much dispute on religious matters.

Now let us inquire into the reason why Adventism (from a certain point) is worse than infidelity. As we cast our eyes out upon Christendom, we behold them all in perfect working order; not apostolic, but there is system obout the sects that gives vitality to their religion (Acts 26: 5.) We need not ferret out the different limbs and branches of this glorious tree; neither need to speak of its fruits; but refer to its trunk, and all is understood. GOLD that glorious boon, carries an untold power in church, as well as state.

Perhaps to refer to a circumstance which came under my observation early this winter may illustrate the point. Br. B. and I were sent for to go into a certain place and preach the Word. The invitation was accepted. On our arrival there, there had been a man there who taught the people that the time was soon coming when the Bible will be as a last year's Almanac. He had gathered a little flock, and gone undisturbed. No preacher, as far as I learned, said aught against him or his teachings. We held our meeting, and left the result with God. *This* matter could not be passed by as had been the other. No, no. Great union prevailed among the churches. (Luke 23: 12.) A dear brother, whom I have stood beside in the stand, after our departure, gives notice that he feels it his duty to show up the state of man in death—a subject to which we made no allusion only as it was drawn out in answer to objecti[illegible]hy is this great differen[illegible]e made no attempt to organize a church, and advised members who were in good standing in the churches to remain there; while the infidel urged hard for all to join him. Again, we ask, why was this man passed by unnoticed, while we must pass all the scrutiny and criticism that human ingenuity can invent? The reason is very plain and can be seen by all who will look at it. Although the infidel had gathered a little flock he had injured no church; for they were those spoken of in Acts 17: 5. Now comes the answer to "What harm could the Adventists do, when they organized no church, and said nothing about it? This is very simple and plain. The Rev.——who owns a good farm with outfit and buildings, etc., had received (we are told) seven hundred dollars for his last year's labor. But we found him riding around with a blanket on his back, and the people's sympathy wrought to a high pitch, in behalf of the dear brother to secure him an overcoat. Consequently a *festival* was gotten up, with glorious hopes and bright prospects. All hearts were merry, until the news that the Adventists were to commence a meeting fell upon their ears, which had about the same effect upon his mind that it would upon his person had his blanket been dipped in the lake on a January morning, and wrapped around his body. There was nothing said, to my knowledge, in regard to the Elder to injure him or his pocket. Our meeting closed, and we returned to our homes, and from thence went to other fields. We were informed the festival produced twenty dollars. Sad disappointment. (Acts 19 27.) And the result was laid to the Advent preachers. And why? There had a certain class of people been listening to certain Bible truths, that had aroused them to investigation, and caused them to feel there was a power in God's word; and this, they say, led to the serious results to the festival. And why should it. That class of people (unlike our infidel friends) were just such as are always ready to learn God's will—the best and most devoted people in the place.

Now who can fail to see that God's truth is more fatal to false doctrine than infidelity? Therefore, when you see a sanctified looking Divine draw down his face, and say "Adventism is worse than infidelity," don't call him a bad man, but remember *he is looking on the other side of the book.*

A. G. Lombard.

Sources of Theological Changes.

That extensive changes are going on in theological opinion must be admitted by every intelligent observer. What they are, precisely, in nature and extent, and what they portend, may be a matter of dispute; but the general fact itself is proclaimed equally by the sorrowings of some and the rejoicings of others. There is an increase of skepticism, in literature and in the popular world. There is a growth of unevangelical or rationalistic Christianity. There is a modification of ancient rigid dogma within the evangelical sects, and a toning down of the harshness of preaching. To what is all this due?

Something is due to the progress of popular intelligence, which awakens a disposition to independent judgment. This is often supposed to be exercised by a departure from previously received opinions; though, in fact, many deceive themselves by simply exchanging one set of masters for another. Not a few men more credulously accept the *dicta* of their favorite infidel writers and speakers, than either they or their fathers did the words of their religious teachers. Still, increased intelligence has properly led to more general discussion, and to a greater variety of opinion among the people.....

Beyond question, the modification of many old ideas of theology, and even of practical religion, is due to exegetical progress. Biblical scholorship has made greater advances within thirty years. A more correct text of the original Scriptures has been determined. The canons of interpretation are more nearly settled. Higher training and wider reading have brought about more unanimity of explanation among men of learning. Less weight is allowed to single words and clauses, or solitary verses, and more to drift of the context, the well-known sentiments and style of the particular writer, and the general tenor of Scripture. Hence dogma is compelled to rest on a broader and more scholarly exegesis, and theology is occasionally forced to recognize other than logical modes of thought and reasoning, and to admit that an assertion may be true poetically, which is false philosophically; that an idea may be valuable to the imagination, when unimportant to the reason; that language may be used rhetorically, liturgically, popularly, which would be improper in a dialectical, legal, or scientific sense. There has been a disposition among theologians to dictate to exegetes. They are now receiving return payments, and a theological professor in a seminary will have a hard time of it, if he differs from his exegetical brother, unless prepared to meet the latter on his own ground. And this is as it should be, if the Bible is divinely inspired, and is to be our rule of faith and practice. What does it actually teach? That is the question.

And, in answering this, the interpreter cannot rely on stereotyped conclusion, any more than the theologian. That it has been customary in evangelical circles to interpret a certain way; that Calvinistic authors all take this and not the other meaning of a particular text; that "our denomination" has always relied on such a view of such an expression of Christ's or Paul's—these are arguments of little weight now. Authors and preachers are learning to address larger audiences than those of any one sect, and their judges are correspondingly more numerous and intelligent. Part of the contribution which we are all to make to the church of the future is, to surrender some of the untenable expositions of Scripture which our fathers have handed down to us.—*Advance.*

Guessing Out Prophecy.

The danger of adopting *new* interpretations, and of making hazardous guesses on so good a subject has been exemplified by several modern expositors that have tried to show that L. Napoleon is destined to become the future personal anti-christ; that he is to become conqueror of the world, exact divine honors from the people, and, in short, that he will accomplish in 1260 literal days all that is predicted of antichrist. Baxter, who published a volume on this subject in 1861, I believe, after laboring to establish this point, says in a foot-note on page 22: "Since the above was published in July, 1861, Napoleon landed some forces in Mexico, in December, 1861, and is rapidly progressing towards its complete conquest. He will, doubtless, soon form an alliance with the Southern States, and not long afterwards invade and overcome the Northern States, and eventually also Canada!!"

It is too much like forging the answer to a sum, as school boys say, to leave the N from Napoleon's name to make it *Apoleon*, and to make him antichrist, when some future president of the United States is as likely to become that distinguished individual as he is. This shows how cautious we should be in making ourselves prophets, instead of very meekly trying to learn prophecy; and how slow we should be to advance *new* and unheard of theories which are against all antiquity, as well as against the views of the brightest stars in the intellectual firmament of modern times—*Exchange.*

Our Young Folks.

The Oldest City.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates. Damascus remains what it was before the days of Abraham—a center of trade and travel—an island of verdure in the desert—"a presidential capital," with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun, and the street which is called Straight, in which it was said "he prayed," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass and the water wheel; the merchants of the Euphrates and the Mediterranean still "occupy" these "with the multitude of their wares." The city which Mohammed surveyed from a neighboring hight, and was afraid to enter "because it was given to man to have but one paradise, and for his part, he was resolved not to have it in this world," is to-day what Julian called "the Eye of the East," as it was in the time of Isaiah "the head of Syria." From Damascus came the damson, our blue plums, and the delicious apricot of Portugal called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth, bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried off the artist into Persia; and that beautiful art of inlaying wood and steel with silver and gold, a kind of mosaic engraving and sculpture united—called damasking—with which boxes, bureaus, swords, and guns are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon and the "river of gold" still murmur and sparkle in the wilderness of the Syrian gardens.

"Mamma!

"Yes, dear; what is it?"

"Well, Mamma, I don't understand—many things I want to."

"My bright little girl, what a discovery! And yet I am glad you have made it; for people don't value knowledge until they feel themselves ignorant; and as I know my Nelly is a diligent young lady, I hope she will soon have *such* a store of wisdom. But what is it you wish to know?"

"Well, ~~Mamma, you ask Eddy and~~ me to pay attention to what Mr. Hope says, and he said this morning, 'It will be put right when Christ comes.' Now, I want you to tell me, please, what he meant by that."

"Well, Nelly, darling, what should he mean, but exactly what he said? Mr. Hope always expresses himself with great clearness. He was speaking of this shocking and wicked war, and of the inability of mere men to rule the world in righteousness; and then he said, 'But the Christian is not to despair, as if the world was finally given over to ruin. The Church is safe in her Redeemer's hands; and, by and by, the world itself will be a place of marvelous beauty and happiness. It will all be put right when Christ comes.' As nearly as I can remember, these were his words."

"Yes, Ma; but as I was walking home with Aggy Norton, I heard her mother say to Mrs. Feld, that Mr. Hope need not have told people that it will be all right when they die. Now, I did not hear him say that. Do you think he meant that?"

"He neither said it, nor meant it, my dear; and I am sorry Mrs. Norton should have so strangely misunderstood him. He meant when Jesus himself comes back to his own world to put away all evil and make it holy and happy."

"Oh! I am so glad, Mamma."

"Why dear?"

"Well, Ma, I hope it isn't naughty, but I don't like to think of death at all. It is so cold and dark, and everybody is so sad; and those strange men in black things coming to take away the ——"

And sweet little Nelly wept again, when she thought of the death and burial of her beloved playmate of eight summers, Amy Joyce, whom the cruel enemy had torn from the arms of loving parents and sent to the narrow home.

"But you like to think of Jesus himself, who is love, and light, and life, all in one, coming back; do you, dear?"

"O, yes, Ma! that is *so* beautiful! It should make everybody glad!"

"And it would, if everybody loved him; but alas! my child," said Mrs. Leslie, with a deep sigh, "that is far from being the case."

Nelly Leslie knew little of the great black field of worldliness and unbelief and dead profession, over which her mother's mind flashed at that moment, but sympathy with visible sadness kept her silent for a time.

"Mamma," and she looked earnestly at her mother, "if Jesus had returned before, would Amy have died?"

"No, my precious one, no!" and the loving mother pressed her child to her heart. "That is what Martha and Mary said to the Lord about their dear brother. When Jesus returned from Galilee, he raised Lazarus from the dead; and when he returns from heaven he will raise all his sleeping saints to life eternal, and the living ones will never die."

"O, Mamma, how beautiful! I would so like to see Jesus. I wish he would come."—*Rainbow.*

The Bible Class.

2 Cor. 5: 8. "We are still confident and well content rather to go from our home in the body, and to come to our home with the Lord."—*Alford.* Substantially: "We should prefer to be found alive at the Lord's coming, and to be clothed upon with our heavenly body." (v. 2-4.)—*Fausset.*

Heb. 12: 29: "For our God is a consuming fire."

Notice that in the verses preceding, Paul has been speaking of those revelations of himself which God made to Israel in the wilderness, when he appeared in the top of Sinai, in cloud and flame, with thunderings and lightnings. Let us not forget that, he seems to say, even now when we have the milder revelation in Jesus and the gospel, God is a dreadful God, even while he is the merciful and the good God. Let us serve him "with holy fear," remembering that his wrath is like a fearful flame that consumes the firmest things to ashes.—*Standard.*

It is usual for the shepherd of a large flock of sheep on the farms near Old Windsor, Berks, to go before his flock, and the sheep to follow him. The shepherd walks before his flock, clasping in his right hand a long staff, and turning round occasionally to hold converse with his charge, which know his voice, and the rear of the flock is carefully watched by the shepherd's dog, and so they march on quietly like a commanding officer attended by his adjutant.

Out of some eight hundred thousand various readings of the Bible that have been collated, about seven hundred and ninety-five thousand are of just about as much importance to the sense of the Greek and Hebrew Scriptures, as the question in English orthography is, whether the English word *honour* shall be spelled with a *u* or without it. Of the remainder some change the sense of particular passages or expressions, or omit particular words or phrases, but no one doctrine of religion is changed, not one precept is taken away, not one important fact is altered by the whole of the various readings collectively taken.—*Moses Stuart.*

Mat. 24: 2. "There shall not be left here one stone upon another that shall not be thrown down."

Judge Noah (a Jewish judge in America) seems dissatisfied with the fulfillment of prophecy; because, behind and beneath the temple platform some stones, as at the Jews' weeping-place, are left one upon another. But this limitation of the destruction shows rather the exact wording of the sentence to the facts of the case; for, of all those stones which the disciples saw belonging to the temple, there was, in that generation, not left one upon another.

It may even be remarked that our Lord does not say that a stone should not be left *there*, as pointing to a place out of sight; but he says in effect, There shall not be left *here* of all these things which ye see. The more the matter is examined, the more we may see the exact truthfulness of his saying, "My words shall not pass away."—*Watchman of Ephraim.*

John's Ministry.

A correspondent thus writes:—"John's ministry commenced A. D. 26, and lasted about three and a-half years. Proved thus:—St. Luke 3: 1, 2, tells us that 'in the fifteenth year of Tiberius Cæsar, the word of God came to John in the Wilderness.' The solution of the query must therefore, lay, in ascertaining what year of our era corresponds with the above date; but history informs us Julius Cæsar was assassinated in the Senate B. C. 44; that he appointed Octavius his successor, who was afterwards called Augustus Cæsar, whose reign in all lasted fifty-seven and a-half years, and consequently died A. D. 13½, was succeeded by his nephew, Tiberius Cæsar, whom he had taken into co-partnership with him in the empire (all laws and decrees being equally issued in the names of both), for the last three years of his reign, *i. e.*, A. D. 10½. And Luke, dating the reign of Tiberius from this co-partnership, as has been done in other such-like cases, would place the fifteenth year of Tiberius Cæsar in the middle of A. D. 26, thus: 10½+15=25½. When Jesus was about thirty years of age he was baptized by John (Luke 3: 23) soon after which he was cast into prison, and beheaded by Herod."

[1] 1 Cor. 4: 4. A new reading.

Upon looking into Liddell and Scott's Lexicon for the word *sunoida*, I find a similar phrase quoted and translated thus—to have no load on one's conscience," Socrat. Diogen. etc.; and at the same place a reference made to 1 Cor 4: 4. Add to this, that "I know nothing *by* myself," meaning "I know nothing *against* myself," is an expression in daily use amongst the poorer classes in the North of England—a remnant, no doubt, of old classical English, as many of the phrases of the poorer classes are—and I think Paul's words, from being somewhat obscure, become as clear as daylight—*C. E. Hey, in the Guardian.*

Notices, Etc.

W. A. C. P. ASSOCIATION NOTICE.

At the next meeting of the Association the following amendments to the Constitution will be offered for consideration and action:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 9, as follows:

Sec. 9. The Board of Trustees (of the Association,) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, *ex officio*.

Another proposal is as follows:

Add to Art. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at [illegible]

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith: and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: *provided*, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

The precise date of the meeting at which these amendments will be considered, has not yet been fixed. It will probably be in March; and may be held in Buchanan.

Wm. L. Himes, Sec'y.

At the Ohio State Conference, Br. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the Conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the Conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Br. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Aguer, Rickbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon Bucyrus; P. T. Light, Plymouth; Dr. H. Koster, New London; Br. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Rust, Stryker; Wm. Sedousll, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. B. Torwelligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. McCulloch, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately. E. M.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, FEBRUARY 7, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

We call special attention to our "Correspondence" this week. And we have more of the same sort for next issue. Do not fail to read Br. Brewer's letter.

We give this week the first part of a concise and graphic history of the Franco-Prussian War—on the whole the best we have seen. And, aside from the personal views of the writer, it will be valuable for reference.

It has been well said: There is no surer sign of rottenness in any sect, body, or organization than the appearance of greater horror over the making of an accusation than over the commission of the offence. And the remark applies with equal force to individuals. When we feel greater grief upon the *exposure* of our sins than we do that we have been guilty of the offence, the case is desperate indeed. We should cherish a holy horror not of discovery, but of sin itself.

"There the wicked cease from troubling and there the weary are at rest" How often those words are quoted as referring to the rest of heaven and how few know that they refer to Job's desire for unconscious slumber, till the judgment should bring him eternal life and its blessedness. If *I* had died, he says, I should have slept; been at *rest*, with kings, princes, counsellors, the oppressed and the oppressor, servant and master, the small and the great All are *there, in the grave.* "*There* the wicked cease from troubling, and *there* the weary are at rest!" See Job 3: 17, and context.

The *Advent Herald* gives the principal portion of an essay by a Missouri Baptist on the two resurrections. In the course of some remarks upon Rev. 20, the following truths leak out:

> The word *psuke* occurs in the New Testament one hundred and five times: is rendered in the common English version sixty times *soul*, forty times *life*, three times *mind*, once *heartily* and once *heart*. Its use in the Scriptures seldom — never confounds it with the *pneuma*: but it rather would appear that the *pneuma* and the *soma* constitute the *psuke*—that is, the spirit and the body constitute the *living man*.

In Mat. 10 39: *psuche* is rendered *life*; but to render it life in v. 28 is—infidelity materialism! In Matt. 16: 25 it is rendered *life*, but in v. 26 it is *soul*. Can any one tell why?

We frequently hear or read expressions of regret that any of the Chinese have come to this country. It seems that the feeling is fully reciprocated across the Pacific. But for the dread of the cannon of "Christian nations," the foreigners in China, missionaries and all, would quickly meet their death at the hand of the mob, or assassin. A book or pamphlet has of late been widely circulated, to cultivate this hatred of foreigners. It is filled with the most absurd tales concerning the "outside barbarians" and especially the Christian religion. They are told, for instance, that when converted Chinese die the Christians take out the eyes of the corpse and fill the orifice with lead. The reason for this is, that by compounding a hundred pounds of lead with the eyes of Chinamen, eight pounds of silver can be obtained, and the rest of the lead sold at its original value. The method of making this silver is known only to foreigners, but the eyes of none except Chinamen are serviceable for the purpose. Some of the fictions not so absurd as this, it must be confessed are "founded on facts," while others are too indecent for publication. Some fear further massacres and outrages, while others think the missionaries will soon have greater privileges than ever. There will be some from among the Chinese in the throng that shall stand acquitted at the Judgment. It is to this end that the gospel is finding its way among them by various means.

EDITOR'S JOURNAL.

SOUTHWESTERN IOWA.

MONDAY, Jan. 23. Just before leaving Atlantic I had pleasant interviews with Brn. Morphy, and McClure. Br. Morphy thinks to arrange to labor more in the Lord's vineyard. He has acceptable gifts, and will be called out, and, we trust, fully sustained in this field. Br. McClure has a good gift, and will go into Missouri to help Br. Dugger. I trust by close application to the study of the Word of God, he will become a useful servant of the church. A trial will decide the matter.

On my arrival at Dexter Father Knox met me as I stepped out of the car, saying the congregation were waiting. I had hoped to rest to-night, but one cannot find an opportunity where there are so many who want to hear "this gospel of the kingdom." At the large schoolroom, I found a good audience, and spoke from John 5: 39—"Search the Scriptures, for in them ye think ye have eternal life." I proved from the prophecies the Divinity of Christ, and then pressed all to come to him for *life*.

Dexter, Dallas Co. Iowa, is one of the new villages which have sprung up on the Rock Island Railroad within the last two years. It now has several hundred inhabitants, some of whom are believers in the Lord's speedy coming. But there are more of this class living in the country than in town.

THE FATHERS.

I have been severely censured by some for not receiving the Christian Fathers as authority for some Christian doctrines. In reading Henry Constable's work on *The Nature and Duration of Future Punishment*, I find on page 79, the following table which shows the chronology of the three views concerning future retribution, among the Christian Fathers.

ETERNAL DEATH.	Died A. D.	ETERNAL LIFE IN PAIN.	Died A. D.	UNIVERSAL RESTORATION.	Died A. D.
Barnabas	90	The forgers of the Clementina, and Recognitions of Clement, Athenagoras	100	Origen	253
Clemens Romanus	100	Tatian	200		
Hermas	104	Tertullian	235		
Ignatius	107				
Polycarp	147				
Justin	164				
Theophilus of Antioch	183				
Irenæus	200				
Clemens Alexandrinus	212				

The advocates of eternal torment claim that the Fathers of the first and second centuries were the teachers and supporters of the eternal misery dogma. But the above table compiled by Mr. Constable gives another view of the matter. The preponderance of testimony is in favor of *Eternal Death*.

On Tuesday evening I showed the importance of the fulfilled, and unfulfilled prophecies to the church at this time.

WEDNESDAY, Jan. 25. To-day a minister of the gospel argued that prophecy could not be *understood till fulfilled*. Then Peter must have been mistaken, when he said (2 Pet. 1: 19): "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a *dark place*." This "blind watchman," would have the people look only to past fulfillment of prophecy, for light shining in a *light place*, where all is demonstrated. We are to turn our eyes to the past, and walk backward in the darkness, without the means of knowing what is in our pathway, or any knowledge of where we are going. If this man were an engineer, he would put his *head light* on the rear of the engine, and so drive in the dark. And if he were a navigator, when he came into port, instead of looking to his chart to find where the rocks and reefs lay, he would trust to discovering them after they were passed, provided he did not perish in his folly.

Those who claim that we can know nothing from unfulfilled prophecy live in darkness and have no light. It is only by this that we can know anything of the future. The second advent of Cl [illegible] resurrection, as well as the signs of their approach, are all subjects of unfulfilled prophecy, which we ought to understand. The Jews rejected unfulfilled prophecy and perished. Jesus wept over them, when he looked upon their city, and said—"Oh! that thou hadst known even in this thy day the things that belong to thy peace; but *now* they are *hid* from thine eyes." So they perished for want of the light that could illuminate their way. Just so, with the Gentile church now. She is refusing to look to unfulfilled prophecy, and dreaming of peace, safety, and triumphs, while sudden destruction is impending.

I spoke at night on the history of the world, and the approach of the kingdom of God.

THURSDAY, Jan. [illegible]. I find much inquiry to-day on the prophetic word, and a desire to know more about it. One brother called to say that he liked my exposition of the vision of Daniel, all except my views of the *stone*. This he thought was not Christ, but the *United States*, which were to break the kingdoms of the earth to pieces. He had no proof to offer, but said it struck him that it was so. He had never heard the idea from others. I told him that the stone *kingdom* could not be a *republic!* It must be a *kingly* form of government, which the United States utterly repudiates. Besides, when the stone smites the image it will be in the end of all earthly kingdoms, and *it*, "the kingdom of God, shall stand forever:" and "never be destroyed." Which could not be asserted of this nation.

I closed my labors here to-night, speaking upon the signs, of the coming of Christ.

BABYLON IS FALLEN.

Mystic Babylon is the Roman Church and State. That great union of civil and ecclesiastical power constitutes the Babylon of the Apocalypse. This union was completed in the sixth century. From that time, for 1260 years it was to persecute and "wear out the saints." At the end of this period, a judgment was to sit on this power, to consume, and destroy it, and, finally, to "take away its *dominion*."

First, then, in order, at the time of the end: An angel was to "fly through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and every nation, and kindred, and tongue, and people, saying with a loud voice Fear God, and give glory to him, for the hour of his *judgment is come*." (Rev. 14: 6, 7.) This judgment began in the French Revolution, and has continued, "consuming and destroying" up to the present time. The ten kingdoms have "eaten the flesh, and burned with fire," Papal Rome, for the last seventy years.

Secondly. "Another angel followed saying, Babylon is fallen, is fallen, that great city [or hierarchy], because she made all nations drink of the wine of the wrath of her fornication." (Rev. 14: 8.) Some expositors have thought this was fulfilled in the great Reformation; others, in the French Revolution and under the first Bonaparte. But in no case has the Papacy been totally, and hopelessly deprived of temporal power, or had its dominion taken away till 1870, when the work was done by the Italian kingdom.

Thirdly. "Another voice was heard from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God that judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying Alas! alas! that great city! Babylon [the Papal hierarchy], that mighty city! for in one hour is thy judgment come. And the merchants [who dealt in *her* merchandise] shall weep and mourn over her." (Rev. 18: 4–11.)

These words of God are now being fulfilled. The Papal kings can do nothing for the Pope. They can only weep and wail. And so, with the cardinals, bishops and archbishops, and the Catholic masses. They are holding meetings all over the world, giving expressions to their deep feelings of indignation against Victor Emanuel, and Italy: and their deep feelings of sorrow for the Pope, and his fallen hierarchy.

CATHOLIC MEETINGS.

The Archbishop of Baltimore, at a meeting of the Catholics to condole with the Pope said:

"The invasion of the Papal territories and the overthrow of the government of his Holiness, and the usurpation of his sovereignty, were against right, and justice—and the circumstances would justify the intervention of Christian government, in favor of his Holiness to his sovereign rights."

In New York at a meeting Dec. 27, Archbishop McClosky, said:

It was necessary that he should be the *subject of no civil ruler;* that he, in his capacity of divinely appointed, supreme pastor of the Church, his spiritual jurisdiction extending over kings and rulers and emperors, as well as over subjects and peoples—that he should speak with freedom to all; that he should recognize no man on earth as his temporal master; that he should rebuke wickedness in high places. It was necessary, in order to secure this, that he should not be the *subject of any temporal prince*, and the Catholic world saw and felt that, and all Catholic princes and emperors worthy of the name acquiesced in it. And in the

ORDER OF DIVINE PROVIDENCE

that little State has existed thus for a thousand years, but now bold men have come in to usurp that power, and interfere with that independence. We have a right to enter our protest against this as an injury to our Holy Father, and an injury to us. For when they have robbed him they have robbed the Church; when they have outraged him they have outraged two hundred millions of Catholics throughout the whole world; when they have placed bonds, as it were, around him, and have restricted his independence and his liberty they have

OFFENDED THE CONSCIENCES

of all good Catholics, and done them a grave injustice. You know that the Archbishops and Bishops of the province of New York have already protested against these iniquities. It is right the clergy and the people should do the same, and the opportunity to do so will be given; for the voice of the people should reach the Holy Father, to *console and strengthen him in his hour of trouble;* and while we pray for him we should also pray for his enemies; but we must pray above all that God, who never deserts his Church, may console the heart of his vicar, may deliver him from the hands of his enemies, and may, in his own good time—which we hope may come speedily—re-establish him in his just rights, and thus strengthen the bonds of faith over the whole earth, and unite the children of that Church once more in charity and peace.

These are the views and feelings of the Catholic world. But he declares that their temporal power is now taken from them, with the estates of the church; and that its dominion has fallen, and now lies in ruins, to the great grief of the whole church, and of the Holy Father himself, to whom they send their sympathies.

And similar public meetings are being held all over the world. There is a general lamentation and wailing over the fall of Romanism. Upon that great city of two hundred millions of souls, is judgment come.

Fourthly. God's people, and all lovers of liberty and right were to rejoice over her fall. "rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her." (Rev. 18: 20.)

Protestant christendom is rejoicing everywhere in the fall of Rome. We hear it in all the pulpits, and from all the Protestant and liberal presses of the world. Besides, the leading men of all Protestant parties are holding public meetings to express their joy at the fall of Mystic Babylon.

As a specimen of the general feeling, I will quote the following sentiments presented by distinguished Americans, at the meeting in the *Academy of Music*, New York Jan. 12, to celebrate *Italian unity.* The New York *Tribune* says:

> The demonstration last night was worthy of our city, and worthy of the great and righteous cause whose triumph it commemorated.
>
> The astounding events which left the way to Rome open to the Italian people have so engrossed the attention of the world that the disappearance of the Papacy from the sovereignties of the earth, and the consequent completion of the plan of Italian unity, have been accepted as matters of course, rather than as political revolutions of the most radical and hopeful character. And what may have contributed greatly to that equanimity with which the nations have looked on at these momentous results, has been the fixed impression, existing for years in the minds of all thinking men, that the liberation of Rome was an event which might happen any day.

Henry Ward Beecher, made a thrilling speech from which we quote:

> Italy has groaned, being burdened through centuries with this government, and now, as part by part it has been rescued, we have been all glad; and now that at length the Pontificial States themselves have had an opportunity to express themselves in regard to their masters, and have blown them up, we are glad of that too, not because they are Roman Catholics, and not because they are priests, but because they are a class government, and one of the most odious of all class governments. America, then, sends back to-night to Italy sympathy, because Italy has thrown off the despotism of the priestly class government. [Cheers.]

He adds on this point,

> I do not despair of the day when there shall be heard in every part of Rome the voice of Protestant Christian people gathered in their several chapels and places of worship; interrupting no other, but exercising their own liberty and praising God as their fathers praised him. [Cheers.] It has not been in your day or mine, but *that change has come which has broken the priestly hand;* the yoke is gone and the shackle has gone, and I say, God be thanked for it." [Tremendous applause.]

Many other distinguished citizens spoke during the evening. Letters were received from many eminent men in Church and State.

Hon. Chas. Sumner, writes:

> Beside the triumph of the Nation, I see in this event two other things of surpassing value in the history of liberty. First, the union of Church and State is overthrown in its greatest example. The Pope remains pastor of a mighty flock, but without *temporal power*. Here is a precedent which beginning at Rome, must be followed everywhere, until Church and State are no longer conjoined, and all are at liberty to worship God according to conscience, without compulsion from man.

Henry Wilson wrote,

> Though I cannot be with you, I join with heart and soul in the expression of the congratulations of the commercial capital of the republic for what has been achieved by "the free vote of the Roman citizens," and in the expression of the hope that "civil and religious liberty" will be established and guarded by the people of United Italy. Surely, American citizens, who are imbued with the vital spirit of their own institution, will gladly join in sending such congratulations and hopes to the Italian people.

J. G. Whittier, writes:

> It is a matter of congratulation that the redemption of Rome has been effected so easily and bloodlessly. The despotism of a thousand years fell at a touch in noiseless rottenness. The people of Rome, 50 to 1, cast their ballots of condemnation like so many shovelsfull of earth upon its grave. Outside of Rome there seems to be a very general acquiescence in its downfall. No Peter the Hermit preaches a crusade in its behalf. No one of the great Catholic Powers of Europe lifts finger for it.

Thrilling letters were received from many others

At the conclusion of the meeting the Chairman rose and said: Before we separate, I deem it right to state to you that I have sent the following dispatch to the king of Italy at Florence: "*More than ten thousand American citizens are celebrating to-night the union of Rome with Italy, and send congratulations.*" [Immense and prolonged applause.]

In reply to the [illegible] Ambassador's inquiry, What would satisfy the Pope, in a way of a compromise, cardinal Antonelli replied by command of the Holy Father, that nothing would satisfy him but the *entire restoration of his estates, and Temporal Dominion.*

This cannot be effected. The power of the Pope is therefore hopelessly gone.

A WORD IN SEASON.

We have just received a letter from Dr. Henry Ward Poole, of the city of Mexico. The following brief extracts arrest attention:

"I give you my opinion, and that of all the Mexican friends capable of judging of your excellent translation of the new Testament called *El Nuevo Pacto.* It is an elegant language, and in conformity with the original Greek. You may make use of me in distributing copies, or in any way in which I can serve the cause."

John W. Butler, of the same city, writes in equally strong language, and offers to aid in every suitable way to circulate our books.

Rev. Thomas M. Westrup, in the city of Monterey, Mexico, is equally decided in recommending our Spanish Testament, and equally ready to aid in circulating any number which we can afford to donate. He has six Baptist churches under his charge.

The pastor of four congregations in and near the city of Mexico fully accords in these views, and has freely expressed them to us in person.

We have, from time to time, as the Lord has granted us means, furnished copies of this excellent version for circulation in Spain, in Mexico, and in South America; and scarcely a week passes in which we do not donate some. More than 18,000 copies of Spanish Scriptures already have been printed from our plates, and nearly all are in circulation.

At this period of the year we wish to do more than usual. New Year's Gifts are seasonable. None can be better or more appropriate than the pure Word of God. We wish to send to Mexico within thirty days, more than 2,000 copies of Spanish Scriptures. We are now giving orders, both to printers and binders, to prepare them.

But we have not the means of paying for them.

There are already seventy-three congregations of Evangelical Christians in Mexico, and we wish to see the whole country evangelized. The most effectual means for this object is the pure Word of God, the seed of the kingdom. Who will send us means to furnish this New Year's Gift to the Mexicans? Wm. H. Wyckoff, American Bible Union. 32 Great Jones St. New York.

—We are informed that over 2,000 Romanists have of late been converted, in Spain and Mexico. The circulation of the Scriptures is one of the principal means of this work; and the Bible Union Version in Spanish is undoubtedly one of the best. Ed. Times

TRUE DOCTRINE CORRUPTED BY THE FATHERS.

The editor of this sheet has been publicly classed with "infidels" for an affirmation that the doctrine of the Bible was early corrupted by the so-called Fathers of the Christin church. The following extract, strongly corroboratory of our position, is from that staunchly orthodox periodical, the *Congregational Review*:

This cruder conception of the state of the departed by degrees shaped itself into the later Greek theory of the upper and the nether regions of the future home of mortals, with the same accompaniments of purifying pains for all save the most abandoned of the bad. This was substantially the doctrine of Pythagoras and Plato, who thus provided for the cleansing of the soul from the impurities contracted by imprisonment in the body. It could not immediately return to the Deity at death, even if its earthly life had been virtuous, by reason of the mortal disorders of a fleshly inhabitation. Some are too vile for restoration, and they are doomed to the Tartarean hell. Others are less infected by sin, and they are recovered to God through the intermediate probation of Hades. (*Cf. Knapp's Christian Tehology.*)

The Hebrews of the earlier times held much the same views of this subject as their neighbors; nor did they advance much beyond these vague ideas until the Christian age. The connection of later and current purgatorial and restoration doctrines with those venerable myths is obvious. The *early Christian Fathers* did not throw off entirely their influence, for these beliefs had been woven into all their previous philosophical and theological speculations. *Hence they shaped the Christian doctrine somewhat to the older mould.* "The idea of Hades," says Hagenbach, "known to both the Hebrews and the Greeks, was transferred to Christianity, and the assumption that the real happiness or the final misery of the departed did not commence till after the general judgment and the resurrection of the body, appeared to necessitate the belief in an intermediate state, in which the soul was supposed to remain from the moment of its separation from the body to this last catastrophe."[1] While some of those *early writers*, as Justin, Origen, Tertullian, strongly held this belief, others of them are silent on the subject. But enough of seed was sown to ripen into the wide harvest of Papal indulgence and error. Starting from the old ethnic faith, and enforced by the teaching of the Greek fathers, whose theology was much tinctured with Platonic infusions, the dogma of purgatorial probation beyond death took the definite form, in the Roman church, which it now holds. But it has made this important change from the Platonic and Origenic conception—that, while this regarded suffering of souls for their sins only as a means of disciplinary purification, the Papal purgatory is expiatory, and is intended to make a real atonement for transgression.—(*Cf. Knapp.*)

---

[1] History of Doctrines, Vol. 1, 221.

The Fathers on Future Punishment.

In this inquiry into Scripture Teaching on Future Punishment, Dr. Angus ("Future Punishment." By Joseph Angus, D. D. Clarke & Co. 1870.) has entered upon the further inquiry as to the opinions of the early fathers on this important question. Mr. White has already exposed Dr. Angus' argument from Scripture; we propose to show how utterly he has failed to support his view from the early fathers.

Dr. Angus professes to be well acquainted with their writings. He remarks, with much propriety, that "the fathers are at best a kind of Saul's armor, nor should they be used by any who have not first *proved* them."(p. 7) We do not know whether Dr. Angus had us in his mind when he wrote thus, but as a considerable part of our pamphlet on "Future Punishment" is occupied with the opinions of the fathers, we think it probable that he had. We will only say that we should not have ventured upon this difficult field if we had not, in our own judgment, "*proved*" the armor with which we fought; and that we should indeed be ashamed if we exhibited as poor an acquaintance with our weapons as Dr. Angus has. We will now show our readers how the President of Regent's Park College speeds, clothed in the armor of Saul.

At p. 60, the second edition of our pamphlet on "Future Punishment" we stated that "from beginning to end" of the apostolical fathers "there is not one word said of that immortality of the soul which is so prominent among the latter fathers. Immortality is asserted by them to be peculiar to the redeemed. In the preface to our pamphlet we challenged contradiction to this statement.

Of the apostolic fathers Clement of Rome is first and chief. He was the valued and loved fellow-laborer of the apostle Paul. (Phil. 4: 3.) His opinion on this question would indeed be of consequence. It would rank next to that of inspiration. At page two of his work accordingly Dr. Angus gives us what he professes to call a quotation from Clement of Rome. It is this: "All souls are immortal (*athanato*), even of the ungodly, to whom it would have been better not to be incorruptible" (*upthurtous*). When we first read this in Dr. Angus' pamphlet we could scarcely believe our eyesight "Can this be true?" we said to ourselves. Have we read the epistle of Clement some dozen times and failed to see this startling statement? Have we ventured in print that has been read by, we are happy to say, many hundreds of readers, to say that Clement never said anything of this kind, and are we not convicted of having made a most rash and unwarranted statement? We took down our Clement again from the bookshelf, and, with a positive sigh of relief, ascertained beyond a question that whoever wrote the above quotation *Clement of Rome did not.*

But where did Dr. Angus get it? That was our next inquiry. We remembered that there were in existence two large works bearing the name of Clement, through which we once felt it to be our weary duty to wade, unaided by what would have been a most welcome, and sometimes, we do not blush to say, a most needed translation. These works are "The Recognitions of Clement" and some nineteen "Clementine Homilies," of which we gave some account at pp. 63, 64 of our pamphlet. Dr. Roberts has given us a translation of the former in his valuable "Ante-Nicene Christian Library;" we hope, as we are a subscriber, that he will not feel it his duty to translate the "Homilies" also. They are a sad parcel of rubbish, with few jewels interspersed, and in substance are presented in "The Recognitions." Whatever they are, it is in one of them that Dr. Angus met with his quotation from *Clement of Rome. Dr. Angus has fallen into the mistake of taking a wretched forgery for a genuine work of Clement, and quoting what was written by nobody knows whom as written by the companion of Paul.* Verily, the first step Dr. Angus has taken in Saul's armor he stumbled and fell.

As we mean to found an observation or two addressed to Dr. Angus in particular upon this famous quotation, we will give it somewhat fuller than the Doctor thought necessary for his purpose to do. In "Homilia Undecima" (11) we read: "The soul, even of the ungodly is immortal (*athanatos*), for whom it would have been better not to have it incorruptible (*apthurton*); for being punished by quenchless fire, by unending torture, *and not dying* (*me thneskousa*), it can to its loss find no end." This is the passage on which Dr. Angus fell in his researches through the fathers. In one point of view, namely, as an authoritative opinion, it is absolutely valueless; in another point of view, as showing us the indisputable sense of a most important scriptural term it is a passage of very great importance. We beg to draw Dr. Angus' attention to it, and, as an honest man, we ask him to follow it out to its conclusion.

When a Greek writer, who, as both Dr. Angus and we alike allow, held the Augustinian view of future punishment, wishes to convey beyond any question or doubt his view that it would consist in *an endless existence* in torture, he can find in the copious language of Greece no stronger term to express it than by saying the soul "*does not die*" (*thnesko*) in hell. This is not, let us remember, the language of a *heathen classical writer*, though the idea that the Greek of the New Testament was different from the Greek usually spoken and written by heathens is of all ideas one of the most supremely ridiculous. This is the Greek of a Christian writer, which we hope Dr. Angus will allow to correspond with that of the New Testament. If he does not allow this, he must divide Greek into at least three distinct languages—classical, New Testament, and Clementine Greek; but we suppose he will not insist on this.

Well, then, we see that the phrase the soul "*will not die*" in hell, is one of the most significant, clear, unambiguous phrases that can be chosen to express the idea that the wicked will continue to exist in hell. *Dr. Angus thinks so;* and Dr. Angus is quite correct in thinking so. There is no ambiguity about it here. We will only ask Dr. Angus to carry on this just idea of his *to the New Testament, to the sayings of Christ, to the writings of Paul.* In the New Testament we are told that the wicked "*shall die*" in hell. (Rom 8: 13.) We ask Dr. Angus to give the same sense to the word "die" (*thnesko*) in the epistle to the Romans, that he gives to it in the Homily of Clement. Is that too much? In the latter it signifies, according to Dr. Angus, most unmistakably, "*to cease to exist;" let it have the same signification in the former.* And then we have the writer of the Homily telling us that the wicked will never cease to exist in hell, and St. Paul telling us that they will cease to exist in hell, and have only to decide whether he will believe a nameless forger or an inspired apostle.

And now one word more about *Clement of Rome and his real opinions.* Dr. Angus tells us that a writer who affirms that the souls of the wicked are "immortal" (*athanatoi*) means to convey his opinion that they will never cease to exist. We quite agree with him. There cannot be, that we see, a second opinion on the matter; but we hope that Dr. Angus will allow that when Clement of Rome, in an epistle acknowledged to be his, denies that the wicked are immortal, he means that in his opinion they will *not* continue to exist forever in hell. If we can show this, we hope Dr Angus will honestly confess that he mistook the opinion of Clement of Rome.

Now, the substantive "*immortality*" (*athanasia*) has the exact same meaning as a substantive that its adjective "*immortal*" (*athanatos*) has as an adjective. This will scarcely be denied even by an Augustinian advocate. But Clement (1 Ep. 35.) expressly states that this "immortality" is one of God's gifts confined to the redeemed. We will give his words in Dr. Robert's translation: "How blessed and wonderful, beloved, are the gifts of God! *Life in immortality* (*zoe en athanasia*), splendor in righteousness, truth in perfect confidence, faith in assurance, self-control in holiness!" Immortality, then, according to the genuine Clement, is a gift of God to his believing people, as peculiar to them as their faith and their holiness, and consequently Clement did not hold that the wicked were immortal or would continue to exist forever. He held with us that they would die, perish, be destroyed.

We now come to Dr. Angus' second feat in the armor of Saul, namely his view of the opinions of *Justin Martyr.* He quotes from Justin as follows: "*I do not say that all souls die,* for that were truly a piece of good fortune to the evil." (*Dialogue with Trypho.* p. 2.) Now we have to allow of Dr. Angus' quotation from Justin what we denied of his quotation from Clement. Justin Martyr *did* write the above words. Unfortunately for Dr. Angus he wrote some more words, which Dr. Angus has in some mysterious way overlooked. Of course, Dr. Angus brings forward Justin's words in proof of his own view of future punishment, namely, as indicating that in Justin's opinion the soul of the wicked would never die in hell.

Will it be believed that in the words which Dr. Angus has quoted from Justin that father is not speaking of hell at all, but of *hades* only! Will it be believed that when Justin comes in the very next sentence to speak of hell, he affirms that that will take place in hell which he said would not take place in *hades, namely, that the wicked would in hell cease to exist!* Believe it or not, this is what Justin does say, and that our readers may see it, we will give them the passage in full from Dr. Robert's translation. Here it is: "But I do not say, indeed, that all souls die, for that were truly a piece of good fortune to the evil. What then? *The souls of the pious remain in a better place, while those of the wicked are in a worse, waiting for the time of judgment.* Thus *some* which have appeared worthy of God *never die, but others are punished so long as God wills them to exist and to be punished!* (*Dialogue* Trypho, Ch. v.)

We do not know how to characterize Dr. Angus' quotation from Justin. If he had read the entire passage just quoted, we could scarcely call it *honest* to quote a part and leave the rest unquoted. It is like the sceptic who would demonstrate from the words of Scripture that "there is no God," while he omitted the words which tell us that it is "the fool who sayeth so in his heart," (Ps. 14: 1.) What Justin really teaches is, that the souls of the wicked do not die *in hades*, but continue there to exist; but that after the judgment they do die and cease to exist, after such pain as God wills them to endure. This is precisely what we ourselves hold and teach.

We do not see how Dr. Angus or his friends can get over the above testimony of Justin. As however they are possessed, we must say, of no small amount of Jesuitical casuistry on this point, we may imagine them to say that it was Justin's opinion that God willed the wicked "to exist" forever, and so that he quite agrees with them. Even this broken reed we will remove.

We believe that on the sense of the word "*exist*" (*eimi*) there is no dispute. Our Augustinian reasoners amuse themselves with the idea that "to live" means to be happy, but we do not know that any of them give a similar latitude to the term "exist." What does Justin say then? Here is one passage: "God delays causing the confusion and destruction of the whole world, by which the wicked angels, and demons, and men shall cease to exist." (Second Apology, Chap. 7, Dr. Robert's translation.) Here is another passage: "God ordained that if he (man) kept this (commandment) *he should partake of immortal existence; but if he transgressed it, the contrary should be his lot.*" (p. 358 of Dr. Robert's translation.) So we find that in Justin's opinion a time will come when every sinful being will "cease to exist."

One word more of Justin's language. Dr. Angus insists that "*not to die,*" when used by Justin Martyr, means beyond any dispute *not to cease to exist.* We only ask him to apply this canon of interpretation to the language of Scripture, and to admit that "to die" means with it to cease to exist. But if he follows his own law of language as we hope he will, he must allow that his view of future punishment is altogether wrong, for Scripture affirms a hundred times and more, *that the sinful soul shall die.*

We now come to another adventure of Dr. Angus in the armor of Saul. He is speaking of the views of *Tatian.* At p. 6 he says, "*the annihilation of the soul of the wicked was taught by Arnobius and Tatian;*" in his note on p. 7 he says, "*Tatian,* who taught that the soul of the wicked dies with the body, *holds that both will rise again in immortality, and will die continually while they live on forever.*" Thus Dr. Angus makes Tatian hold two precisely opposite views! Saul's armor scarcely suits him here.

For the present we will say no more than just to draw attention to Dr. Angus' curious note (p. 6) on *Irenæus.* The testimony of Irenæus is very clear, and has been constantly quoted on our side. But the Doctor tells us that Irenæus is "*confuting Platonism (not Pharisaism, which is quite a different thing).*" We used to be told that the Pharisees and Plato, and the whole world in fact, held one and the same doctrine on the immortality of the soul, but now we find that Dr. Angus renounces Plato, and prefers to sit at the feet of Gamaliel,

"It must be so! Plato, thou reasonest well,"

may no longer be taught in the school of St. Augustine! *Poor Plato!* Is this your reward after having for centuries afforded the text for ten thousand pulpits? But we fear the Doctor's distinction between Platonism and Pharisaism will not serve him much. If Josephus knew anything of the matter, he seems not to have recognized the distinction which Dr. Angus draws. (Jewish War 2, 8: 11, 14). Whatever distinction may exist, we should recommend Dr. Angus to sit at the feet of Paul rather than Gamaliel. Gamaliel would assure him that the wicked will never die; Paul has told him that they will die.

Apparently having nothing to advance from Irenæus himself to show that he held the immortality of the wicked, Dr. Angus reposes upon authority. He tells us that "both Massuit (the Benedictine editor) and Dr. Roberts (the translator) agree in saying that he teaches repeatedly that "the wicked will exist in misery forever." (note on p. 6). We do not think that his two stools of Rome and Geneva will keep Dr. Angus from here, too, coming to the ground. We will only say that, in no unkindly spirit, we challenge Dr. Angus to read Irenæus, and to bring forward from his words any proof of Dr. Roberts' assertions, or that, on this point, we are prepared to meet Dr. Roberts himself, fresh from his work of the translation of Irenæus. Henry Constable.

—*Rainbow.*

EDITORIAL GLEANINGS.

We learn by the *Crisis* that Br Sheldon is in Georgia, expecting to commence a meeting in Macon or Brunswick.——We also learn from the *Crisis* that Br. Grant's labors in San Francisco are attended with excellent results. Numbers are being converted, and there is no small interest in the Advent doctrine. This is largely due to the notice the secular press take of the movement, giving reports of meetings and personal interviews, which is bringing the matter prominently before the public.——Br H. B. Setey informs us that two "Christian" ministers in Maine have lately embraced the Advent views of life and death, and now preach, as the Bible teaches, no reward until the judgment. This is good news.——An Advent Chapel at Vienna, Me. is nearly completed, and will be dedicated soon——Br. Dugger has just closed a meeting of eight days in Ailanthus Mo. A minister and most of his members were convinced of Adventism.——The meeting at New Hartford Iowa carried on by Brn. Ramsay and Deyo has closed. Br. R. says: "I preached 31 discourses, and buried 15 souls with Christ by baptism into his death. thirty-two were reclaimed sand eighteen added to the church." They are now at Charles City——The brethren at Auburn, Ill. are thinking of putting up a chapel. This is just what they should do. We hope soon to hear that it is up.—— Br. Calkins says there are overwhelming calls for labor in the Gospel of the Kingdom from Southern Illinois. But where are the laborers.——The letter from Z. B. Chase of Maine which we gave a few days since, should not have been published. We learn he is not a reliable Christian man.——Br. Mansfield is aiding Br. Preston in a protracted effort at Algansee, Mich. It is a union meeting, including several denominations. The "results are glorious," as is always the case when Christians unite in earnest labor.——Brn. Mathewson and Fer[illegible] have just closed an interesting meeting of days at Union Mills, Ind.——Br. Maybee says the cause in Henry and Whiteside Co's, Ill. needs "more laborers."——Br. Durand has organized a church of twenty-three members at Cass, Mich. and sends us a goodly list of subscribers for The Times. Peace has been made among quarreling neighbors, and there is a good reformation. The meetings are in private houses, because the country is new, and there are no school houses yet built God bless the workers in the highways and hedges.

Correspondence.

From Br. Brewer.

The eventful year 1870 is numbered with those by-gone. But few that have strewn the [illegible] with historic records of wo, wre[illegible] ruin, have dotted time's p[illegible] with events of greater magnitude, having a bearing upon prophetic [illegible] and territory than the above.

A dynasty, by some considered invulnerable, has like the year written, passed away. A scepter that less than one short year ago made some nations tremble, hath, from a source the least expected, been crushed, and "The Man of Destiny," who was to grasp his predestined sword and hurl his invincible legions against the nations of earth, and transcending the fame of Macedonian Philip's great son, impose a mark on all mankind, under the penalty of death, alas for human greatness! pent up in Williamshohe, the purjured assasin broods over the untold misery his selfish and debauched ambition has entailed upon the millions of that once the bloodiest and most cruel of all persecuting nations.

The Bartholemew and Vendean horrors are now being revisited upon the gory soil, once red with the blood of unnumbered martyrs. God's judgments are visible upon this once, and for a time being, the only royal paramour of the golden-cup Harlot, with BABYLON emblazoned upon her Jezabel forehead.

The "Man of sin," the once haughty Vatican thunderer, that intimidated monarchs with the blasphemous assumption of excommunication, is now but a relic of the most corrupt race of men that ever made any pretence to either modesty or religion. Everlasting praise to infinite mercy. The history of the Man of sin is forever in the past. And let all say, Amen.

I like the alteration of THE TIMES to the quarto form. I wish there were none other form of our papers. I read your "Journal" with pleasure, and, I trust, profit. You often mention old friends whom I shall see no more in this world of mutations, but hope soon to greet in the sunny clime of bright Canaan. I long to be there.

Br. Thos. Davidson's article on "Paul's desire to depart," in No. 353, is very excellent. It should be in tract form. Who will put it there. The article "On The Frontier," by Sr. Fassett, afforded me a great treat. It waked up reminiscences of former years, when I had health to "rough it in the bush." But, alas, nearly three score and ten years—and twenty-seven of them in various exposures, often in school-houses, pent up with crowded listeners, succeeded by exposure to rainy, damp, and cold atmosphere—hath, with unceasing labors, entailed infirmities for which nothing but translation can ever effect a remedy.

I see names of persons in THE TIMES that are dear to me. The Lord preserve them unto eternal life. Br. Fassett's article on the "Alarm Bell," is timely. Some may think it rather severe. It made me think of an old maxim of an aged Methodist minister. "Never hew blocks with a razor." If Br. F.s weapon does wound, I feel certain that sober second thinking will prove a perfectly satisfactory emmolient. It certainly will if the words of Ps. 145: 5 are applied in the sense intended.

To the dear saints scattered abroad throughout the West, that I had the pleasure of forming an acquaintance with, I wish to say, be of good cheer. Our night of weeping is fast fleeing away. The omens of coming day thicken all around. The sky is tingeing with the rosy hue of coming day. Portents are gleaming and the moment of the church's redemption hasteth greatly.

Dear brethren in the ministry: Be strong in the Lord. Yours is a glorious mission. You are crowning the glad tidings with the last message to the last generation. Soon "The headstone thereof with shoutings, crying, Grace, grace, unto it!" shall be brought forth, and the ransomed of the Lord shall come with singing, bringing their sheaves with them.

We are now amid the perils of earth's closing history. Unparalleled iniquity abounds. Mammon, pleasure, lust, and crimes that once would require penalty and prisons to expiate them, are committed with unblushing effrontery; and the polluted culprit laughs with impunity at masked justice, pompously clothed, in many instances, with heavy "black mail." Truly in the language of the son of Pethuel—"Their wickedness is great." Soon the pent up wrath of long insulted Justice will be visited upon this generation. In the language of our Lord, we may exclaim in the now exhausted condition of prophecy—"*This* generation shall not pass away, till all be fulfilled." On, on, the ever running current of time rushes. Swift the day of doom approaches, few are the sands of time remaining ere the Master shall arise and shut to the door. A few more trials, tears, pains, and sorrows and they will all be done. Halleluia! *All* the mortal conflict will be past.

Oh! how transcendently ravishing the thought to faith! The moment is near, when translation will change a race of mortal sufferers into the image of the ever blessed Redeemer, and consummate the Marriage of the Lamb.

My dearly beloved brethren and sisters in Christ, I beg this privilege of saying that I shake hands with you in my heart. Farewell till we meet. O! shall it be soon, in our long-sought and desired land of sacred and eternal rest and liberty?

S. S. BREWER.

Ashburnham Depot, Mass. Jan. 26.

From W. O. Hicks, Marlett. Mich.

Dear Brethren: I want to speak in this letter to those who are in the habit of using the noxious weed; for I notice that a great many of my young friends, who have started out to serve the Lord, have brought the practice of using tobacco along with them. I want to give you my experience, hoping, as it comes from one that loves you and knows how to sympathize with you, that it will encourage you with the help of God to say, "I will use it no more." I know you will say, "I can never give give it up. I have used it so long, and its so hard to quit it." Mind, my dear brother, it is Satan that is whispering all those objections to you. You *can* quit it. The Lord is able. That is what the Spirit of the Master says. Dear brother, obey that Spirit.

I have been addicted to the use of tobacco ever since I was thirteen years of age, and now I am twenty six. So you see I have used it constantly for thirteen years. When a few months ago, I was brought to realize that I was a very wicked sinner, I felt it my duty to quit the use of tobacco. I felt felt it was a bad example for a Christian to set to the world. Then up came the thousand and one excuses that Satan brought to bear on me. But I remembered the Lord loved me, and if I went to him nothing doubting, he would give me strength to overcome the habit. I even felt I was unworthy to be called a Christian; and that for me to talk about faith was only an empty profession, while I was not able to exercise enough to ask my Father to take away the appetite.

By the way, you may think I was a moderate consumer. I was once, but when I quit it I was using at the rate of ten cents worth a day. But, thank the dear Lord, when I found the position I held, I immediately laid away the tobacco, got down on my knees, told the Lord I wanted to stop using it, and if he would only help me by taking away the appetite, I would never use it any more. I can now thank him that the moment I asked him he took away the desire, and from then till now I have never once felt that I wanted to use it. May this meet the eye of some dear one struggling to quit that filthy habit, and it may be a word in season, to give you courage to take it to the Lord. Go to our Heavenly Father; he is able.

He will all our sorrows share.
Jesus knows our every weakness,
Take it to the Lord in prayer.

From C. C. Ramsay, Fairfield. Iowa, Jan. 17:

I am at present laboring in a protracted meeting at this place. I commenced preaching the first day of the year, and continued for several days without any signs of special interest, except there were plenty of hearers. The house was dedicated one year ago to-day, is neat and commodious, large enough to accommodate all who come on ordinary occasions. But during these meetings it has some of the time been uncomfortably packed; every portion of available space being occupied. Benches in the aisles have been filled, and all have been very attentive to the preaching of the word. One acquainted with the people, and their surroundings would be astonished if he could suddenly be transferred to this Prairie church, and find himself surrounded by at least one hundred farmer's sleighs, each bringing from two to four persons of all ages. Mothers with infants are constant in attendance, riding from two to five miles in an open sleigh. Some of these teams come eight and even ten miles to attend, and some men have walked a long distance. One walked eleven miles to hear the gospel of the kingdom.

This township is settled by farmers who average about five families to a square mile, but people come from surrounding towns to attend when there is a special interest. The church owes its prosperity largely to the labors of Eld. P. S. W. Deyo, and others who have preached the good news of the kingdom in this place. I have preached twenty successive discourses in seventeen days. The Lord has blessed his word and backsliders have been reclaimed, and several others have started. About twenty have arisen for prayers, six have pledged for baptism, and others are expected to do so. The meeting will be continued as long as as the interest demands. It is encouraging now, although for the first few days it seemed as though nothing could move the people. But when the church got thawed out and began to work with the preacher, the ice broke up, and the stream began to run clear; and now the prospect is good for a glorious work. May God bless his word and bring many to believe, and also, obey it. Pray for us.

Brief Extracts.

Geo. E. Merrill, Worcester, says: It is good to live near the Lord, and feel that he is near to us, even in our hearts continually. I do not want to have the truth we hold so dear in the head, simply, but I want to have it down deep in my heart. Sometimes I look around and see the inconsistencies of some that make great pretensions to religion, and ask, Where is to be found true faith in the soon-coming King? I not only want intellectually to know that Christ is coming, but I want to feel and realize the fact, and be all ready to hail him with joy when he comes. I feel it is important to have present salvation, in order to have future salvation, or to be saved in the kingdom of God.————Br. Wm. McCullock: The effort at Earl, Ill. resulted in much good to the little church there. They were revived and strengthened, and some that had wandered from the fold brought back with rejoicing. Others were deeply convicted, but did not fully commit themselves to the Savior of sinners. May the Lord have mercy upon them. There is some real good material identified with the truth at Earl that ought to be brought out more fully. May the Lord impress the burden where it belongs.————H. H. Davis: The little Advent church in New Boston, Mass., is doing finely, under the care of Br. Potter. There is much prejudice, and it is hard to get a church-member to read THE TIMES. But the different churches here are holding, from time to time, Concerts, Tableaux, Excursions, etc., to ge money for their churches, while prayer meetings and daily living Christians are greatly neglected, which goes to show the fulfillment of Scripture. Pray for us.————D. M. Schenck, Adair Co. Iowa: THE TIMES is the only paper we take—and we could not do without it very well. It is the only preacher of the kind we have in our neighborhood, if it is a "silent" one. It does us good to peruse its columns and hear from the brothers and sisters that we are somewhat acquainted with, who are scattered up and down the land, and others, also, their hope and prospects of eternal life when Jesus comes to give his people life. Brn. Cate and Kent have preached to us occasionally the last year, and we think light was given to some on the Scriptures who had never heard the Advent doctrine before.————M. B. Geer, Ogle Co., Ill: If one thousand of THE TIMES, subscribers would enclose one dollar each, and select three of their neighbors that would read the paper, that would be three thousand names, and I am sure that one thousand out of the three would subscribe at the end of three months. It seems as though one thousand out of four thousand subscribers must be able to inclose one dollar. There is no way that can be more effective to spread truth, than scattering THE TIMES among the people. Enclosed find one dollar, with names and addresses.————Wm. Ragland, Piatt Co., Ill: We have Eld. Hurd preaching for us, and he will continue for two weeks. He is delivering some master sermons, without any signs of success, as yet. This is a hard place for an Adventist, for all hands think they are immortal, and that they will fly away to heaven as soon as they die, instead of waiting till the resurrection, and dwell in the new earth. What a sad mistake.————Carrie Lindbeck, Henry Co., Ill: I do love our glorous cause, and I love to read the letters from our brethren and sisters, and also the "Editor's Journal." It is cheering to learn how the truth is being proclaimed all over the land. Times are very hard, but I cannot do without the paper, it does me so much good. After reading it, I send it off to friends, and I hope it will do them as much good as it does me. Oh! how happy I have been ever since I did what our Savior told us to do—believe on him and be baptized.————W. H. Reese, La Cross Co. Mo: I found in THE TIMES of Jan. 17, a few articles headed, "Things to keep." I can or would like to keep them all, except the last; and that I cannot. The Sabbath, which is referred to Ex. 20: 8, is the one the Jews were commanded to keep, and I think it is not binding on us at all. If we are to keep the first day, then it is *not the Sabbath;* for that is the seventh-day. Are we not under the Gospel dispensation? If so then we are no longer under the law, but free to worship God according to our conscience. But it is necessary for us to have one day set apart for worship, and as the first day of the week has been kept for that purpose down to the present time, I think it should be observed as the day of worship; but not called "the Sabbath day."————Hattie Potter, Antrim Co., Mich.: We should miss the paper very much, as we have no religious privileges here, whatever, and there is scarcely any one that seems to care for any thing beyond this world's pleasures. We have tried to circulate THE TIMES, and what few tracts and books we have; for we feel that "time is short," and we would awaken some to see their danger. But very few will read them, and most *orthodox Christians* regard us as little better than "infidels."————Geo. Wright jr.: I have been here, Speaker, Mich., continuing the meetings since the close of our Q. M. Some have started to serve the Lord, and the interest is rising. Last night five arose for prayer. They have been the subjects of many prayers already; and if the Lord should lead them out into a large place in his love, it would be a great blessing to this community, and the church, as most are husbands of wives who are trying to serve the Lord. Br. Branch is with me, and is a valuable helper.————From a private note: Don't lay to heart much what any may say of you by way of "*A Protest,*" or any other "test." I *know* that *truth,* and *right,* and *God,* and *good sense,* are on *your side.* And you *know* it too, and all the dear readers of your excellent paper know it. And if *all* these are for you, you are in the *majority,* though all others may be against you. A religious faith or doctrine, based on the immortality of the human soul, will cause even *good men* to repeat the devil's lie"—"Ye shall *not* surely die"—and they can't help it anymore than water can help running down hill. It is *impossible* for even good men, with such a belief, to preach a doctrinal sermon without *contradicting* themselves two or three times. I have seen enough of this to *know* that it is true. Continue, my dear brother, to hold up the truth *as you see it,* and may God be with you.————Another private note: "A man who does not believe in the immortality of the soul is *insane* or an *idiot.*" So proclaimed a minister of the Presbyterian order, not long ago, in my hearing (and I think for my particular benefit.) It is comforting to know that learned men are driven to such straits, *for lack of argument.* As for me, personally, I conclude if my belief that the soul is not inherently immortal is true, then being denounced is a matter of no importance to me. And if it is *not* true, and the *belief is sure evidence of insanity* or *idiocy,* then personal responsibility is lost in the fact of unsound condition. But the most shameful part of the whole thing is, that a man will proclaim from the pulpit that which he knows is untrue. God forgive him.————And another: Being anxious to spread the truth as I now see it in God's Word, I had THE TIMES sent to —— —— in ——. He was a Methodist for many years. When I sent to him tracts and papers He read them and was anxious to have them. Hardly did he think 'twould bring trouble upon him. His brethren informed the preacher, no doubt, and charges were brought against him for "sowing false doctrine," etc. I am sorry to inform you he had to let this Bible doctrine alone. THE TIMES and other works are laid by. They say they have the Bible, and that its good enough for them. It is so, bless the Lord! I wish they understood it as they must in order to be Bible Christians. I don't want to bring railing accusations against such Christians. But I do think charity suffers much. I would not boast of my attainments, but would praise God for the light that has been revealed unto me. And this, I well know: if I cannot be a Methodist and believe the Bible doctrine, that I can be a true Christian independent of orthodoxy and our present-day theology.

Prayer.

What is prayer? Prayer is a petition. To pray is to entreat, to implore, to supplicate. It is the life and power of religion. Without it there can be no true heartfelt devotion. Yet many are very backward in this respect.

Those who feel the importance of living a holy and spiritual life, can not live without praying. It is a delight for all such to hold frequent converse with the Father of our Lord and Savior Jesus Christ.

Secret prayer is enjoined upon us. Christ says: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father which seeth in secret will reward thee openly." He has taught us how to pray, and in what manner we should ask for temporal and spiritual blessings. As we are dependent upon God for all things, we ought to obey his commands, for there is no other way we can have our wants supplied. The promise is—"Ask and it shall be given."

Nothing hard. The terms are easy; so easy that the weakest saint can comply. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." "The effectual fervent prayer of a righteous man availeth much." "Pray without ceasing." Let this be our motto, and peace and happiness is ours, even in this state of things.

Public prayer will give us the same kind of peace. Therefore none should excuse themselves from praying in public.

Some do excuse themselves by saying they have no gift in prayer. This is wrong. If we have the right spirit, and open our mouths God will fill them, and we shall not lack for utterance.

If we have a willing mind, and are humble, it will be delightful to "pray for one another." Let all join with one accord in praising God, and the blessing of heaven will descend, and "we shall have a heavenly sitting together in Christ Jesus."

All that have families should pray with and for them. It will prove a blessing, not only to the suppliant, but to all the family. Let us "watch unto prayer," living a good and practical life. Prayer then will be a delight, and the Lord will manifest himself unto us a prayer-hearing and prayer-answering God.

G. E. MERRILL.

Worcester, Mass.

Why I Like the "Times"

I mean the *Advent Christian Times* of course. I do like it and I enjoy its presence, and as, snow-bound, I failed to get the last number until the following Monday (I generally get it on Thursday), I felt quite lonesome without it, and I learned by its absence how much I prized it.

I like it for its stirring articles on the second advent and kindred truths. I frequently have the reading of the *Interior,* the *Advance,* and some other good religious papers, but seldom do I find in them anything on our blessed Lord's return. But in THE TIMES I find this glorious truth set forth in its simplicity and beauty, its reality and grandeur, filling my soul with ecstatic joy, and enabling me to run with patience the race set before me.

I like it for its sweet, kind spirit towards all, both friend and foe. No bitter taunt, or harsh crimination, but ever a pleasant, peaceful spirit, while at the same time a distinction is kept up between truth and error, between right and wrong. I have watched THE TIMES from its beginning with interest, and I am glad to find that it stands the test on this matter. I do not agree with many of its editiorials, but I do agree with the spirit manifested in them. Some have found fault with its editor for speaking plainly concerning men and things, and for making known facts which serve as a warning to Adventists. I wish to see no cajoling, nor false dealing, but plain truth in the spirit of Jesus.

I like it for those stirring letters from brethren and sisters scattered abroad. They are the cream and sugar sweetening and enriching the whole.

Like it for those "talks with the press" that William has occasionally. I think it a very sensible press indeed. But I see it admits learning something by being used to print THE TIMES I only wish all its readers were duly im*pressed* to do their whole duty as ex*pressed* in those "*press*" talks. Perhaps they will be, some of them, at least.

Well, there are many more reasons why I love THE TIMES as a dear old friend, and I wish the Association was able to dress it up in a little better color. I wish it could be printed on paper that is whiter and stronger. The type would print clearer and THE TIMES. would look more cheerful, and its articles would attract more attention, and all its readers would say, "Well well; this looks good. I shall take more comfort than ever in reading it now." Perhaps this change will be made some day, when the "press" has said so much that some begin to feel that they ought to give more to help on in the work of sending THE TIMES out as a cheerful messenger to the thousands who read its pages. F. BURR.

"All for Jesus."

This was the title of a touching little poem, handed us by a friend a few days since, the perusal of which, led me to make the searching inquiry, Am *I* doing all for Jesus, either by thought, word, or deed, that I possibly can? Do I love to think of the dear Savior, of his blessed ministrations to the poor and needy, the sick and the afflicted, while here upon earth, or of his suffering and death upon the cross for one so unworthy as myself? Do I love to speak for Jesus, "and tell to sinners all around, What a dear Savior I have found." Are all the moments sweet, and rich with blessing, that I spend in earnest pleadings for Divine care and guidance, while passing through this vale of tears? Do I love to sing his praises, morning, noon, and night, while contemplating his wondrous love for a perishing world? Am I obeying the Divine injunction—"Freely ye have received, freely give," not only of my goods to feed the poor, and clothe the naked, but also to aid in the dissemination of light and truth, on the great plan of salvation? Am I daily striving to live up to the precepts and examples of the dear Son of God, by a well ordered life, and godly conversation; Is all that I have, and am, laid upon the altar; with the renewed consecration, at the beginning of the new year, that I will do all I can for the cause of Christ and suffering humanity? In short, may I not ask, Should not the motto of every Christian heart be, *All for Jesus?* "Then, whether we eat or drink, or whatsoever we do, do all, in the name of Jesus, and for the glory of God." M. E. O.

The Inner Man Converted.

Some of our "orthodox" friends assert that "materialists do not believe in a hell or heaven; neither do they believe in conversion." The argument (?) for the latter assumption is—"That unless man is in possession of an immaterial man, the incorruptible inner man, there is nothing that can be changed; and as materialists do not believe in this incorruptible inner man, therefore they do not believe in conversion, because," say they, "unless this be so, there is nothing that can be changed." Now the charge is not only pure assumption, but is based upon a premise that is utterly unfounded, and impossible in and of itself. Conversion signifies a change of heart. But Br. M. E. Minister says—"It is not the taking out our heart and putting within us an ox's heart, nor the changing the mind or the affections; but it is a radical change of the incorruptible inner man." So, then, the change effected is not in any way concerning the material man, or the mind of the material man; it is only changing the incorruptible, immaterial inner man. Very well, Brother Immaterialist, Can that which is *immaterial* and *incorruptible be* changed? That which is *unchangeable must be changed!*

Is it absolutely necessary for us to believe in an impossibility in order to be saved? I wonder if our immaterialistic friends are not straining out a gnat and trying to swallow a camel? I wonder if it can be done? I am perfectly willing *they* should undertake the job, if they must; but I decidedly object to their imposing such an impossibility upon me.

Again. They contend there must be a part of man, or a man incorruptible, *in* man, that does not die with the body, or there could not be a resurrection. A part of man must be preserved alive to identify the other part.

I wonder if this theory does not set at naught the *power* and *promise* of Almighty God! Does it not virtually ignore the great mission of Christ to this world as the *Redeemer* and *Lifegiver?* Does it not deny the power of God to effect through the sufferings, death, and resurrection of Christ, the resurrection of his people? Did Christ die in vain? or did he die to save immortal men? Brother Immaterialist, Do you believe that God cannot identify the man at the resurrection, but that the "inner man" can? Then you admit that the soul can do that which God cannot do, thus exalting man's soul above God our Creator. S. K. GIBSON.

How Done!

A Methodist preacher who sends up sixty new subscribers to his paper, tells how it was done: "I declared the excellence of the paper from the pulpit, and afterward, through the week, proceeded to take names by personal application." If all in the ministry among the Adventists would take this course, our list would soon be greatly enlarged. It seems to us, that no minister should rest until by some means every Advent family within the circle of their ministry is supplied with THE TIMES. Our most successful workers declare that the paper *helps them immensely.* Introduce it to the public attention from the desk: and introduce it again and again until you accomplish the desired object.

THE CONQUEST OF FRANCE.

Paris has virtually fallen, and France is at the mercy of the Germans—their spoil if they so will it. The campaign of 1870, vaingloriously proclaimed by those who precipitated the war, as that of "Paris a Berlin," has ended where few suspected it would close—in the French, not the Prussian Capital. It is not its most remarkable characteristic that the original plan of the campaign was completely reversed; that the nation in the offensive should have been thrown so suddenly and irrecoverably on the defensive; that the most peacefully disposed of nations should have proved for the time the most warlike; and that an immense standing army, whose strength and martial spirit all Europe has feared for almost a generation, should have been annihilated at a blow by an army marshaled on the instant, and whose existence was only suspected, whose power was never dreaded. The campaign of the Germans in France has been in every military aspect the most wonderful of modern times, dwarfing in the magnitude of its operations and the importance of its results the most brilliant efforts of the great Frederick or the First Napoleon; and as such, worthy of the most careful study and review.

Let us no longer credit the stale fiction that the two nations went to war for a trivial point of honor. The candidature of the Prince of Hohenzollern we now know was not the cause but the absurd pretext for war; and it is to insult the nations themselves to look upon the conflict as precipitated by such a shallow cause, or brought about simply and solely by the ambition or criminal folly of one man. Opposing races, conflicting nationalities, antagonistic churches, commercial rivalries, competing civilizations, between whom was no natural love and much unnatural hate, clashed in this giant struggle. The conflict was inevitable; theirs the credit who long postponed it; theirs the crime who precipitated it. Napoleon and his people saw that the threatened success of German unity would destroy the political supremacy of France; and this fear won the nobility and landed proprietors of the Empire to the support of war on any pretext. The consolidation of the German armies, under the leadership and upon the military system of Prussia, whether accomplished by confederation or treaty, promised eventually to give Prussia military power greater than that of France, and this belief rendered the French army enthusiastic for war. The commercial projects of Germany—notably the Mount St. Gothard Railway, which, as the rival of the Mt. Cenis route, was to have united the German railway lines with those of Austria and Italy beyond the Alps—were absurdly thought to threaten the commercial prosperity and importance of France; and this roused to hatred and to action her industrial and commercial classes. The French Catholic clergy have ever been the enemy of Protestant Germany, and persistently preached the crusade which Napoleon dreaded to declare and durst not oppose. The fallen Emperor was too much the coward, too absolute a knave, to have gone to war had not every social, commercial, and religious consideration urged the nation to the conflict. Wise statesmanship in Germany prevented the struggle three years ago, when the possession of Luxemburg was demanded by France, and would have postponed it longer; but weakness and folly in France, too criminal to be forgiven, permitted it to be inaugurated.

The reorganization of the French army; the interference in the Luxemburg affair; the opposition to the St. Gothard enterprise—all these and many other more trivial demonstrations have revealed the disposition of France to provoke her rival. Except in the thorough organization of her armies, Germany has betrayed nothing of eagerness for war; yet she has diligently prepared for it. She accomplished by treaty that union of her several armies and secured that neutrality of other nations which was necessary before she could accept the wage of war. Not being ready, she yielded in the matter of Luxemburg—hesitated in the St. Gothard project, but never halted in the work of organizing the armies and perfecting the Union. France has been passionate, quarrelsome, and threatening, and has thus appeared always in the wrong. Germany, on the contrary, has shown a disposition to overlook insults for the sake of peace, and, always calm and self possessed, has managed to appear always in the right. But Kings and Emperors and their Premiers were but the insignificant instruments that brought about the struggle. It was, after all, a conflict of Civilizations seeking supremacy, and the weaker and worse has happily gone to the wall. No one can fail to see that it was a united nation which responded to the French declaration of war on July 15, nor doubt that at the call of the Prussian King united Germany extended its hearty support. The uprising of the two nations so different in character fully committed them to the quarrel and raised it to the dignity of a war of Nations, not of Monarchs. The summons to arms was received in France with the enthusiasm, exultation, and boasting, that are characteristic of the French nature. In Germany, it was responded to with that stern reticence, that serious determination, which belong to the German temperament. The one nation sprang up angry and defiant; the other rose fierce and resolute. France had but one motive, to sustain her fading glory; Germany, to maintain her wounded honor. France, impulsively; Germany, doggedly; France, with passionate cries of rage; Germany, in stern and silent indignation these the characteristic outward evidences of the uprising which makes that of 1870 there so exact a parallel of that of 1861 here. To no mere quarrels of kings or politicians do civilized nations respond with such vigor and determination as was witnessed there and here.

NAPOLEON'S FIRST BLUNDERS.

In this initial development of the war—the uprising of the two nations—the greatest blunder of the French Emperor was exposed. His own nation was at his back; his hopes were realized there, for only a few voices like those of Favre and Theirs had been heard in weak remonstrance against the inexpediency of the crime. But Germany, too, was united in support of the Prussian King. Napoleon had believed that to threaten Germany with invasion was to divide the Confederation and detach the Southern allies from its support. The war had not been declared a week before he recognized that in insulting and arousing the national spirit, not the mere national pride, of Germany, he had united her. The disaffection of Hanover, troublesome always during time of peace, disappeared the instant war was begun. Frankfort bankers and citizens, bitter enemies of Prussia while peace lasted, became loyal, liberal, enthusiastic citizens of the Confederation when threatened with invasion. Bavaria, Baden, Wirtemberg, Saxony—forgetting how, no longer than four years before, the Prussian army had desolated some of them in its triumphant march upon Austria—responded with alacrity to the German call. Napoleon entirely miscalculated the strength of the German feeling of nationality. He forgot that in the face of great dangers minor dissensions disappear; and that to thus demonstrate the value of unity was to confound all arguments for disunion.

Errors as great as this lost Napoleon also the sympathy of neutral nations, and left him without moral support in all Europe. The shallowness of the pretext for war was recognized by all. In Italy it was so strongly condemned by public sentiment that Victor Emanuel, in replying to Napoleon's demand for aid, declared that to send him an Italian army was to destroy the monarchy. In Austria the indignation of the people at the French insult to the Teutonic race was so strong that the Saxon Von Beust and the Hapsburg Emperor durst not afford Napoleon even moral support. Russia was already leagued with Prussia. England, Spain, and the rest of the minor States, were powerless to interpose. France thus found herself doomed to cope singly and alone with united Germany.

And, as if to further appal Napoleon, it was at this time that the great military inferiority of France to Germany was displayed. To his call responded a great standing army, imposing in its display of numbers, and supported, as we have seen, by an almost united public sentiment. But to the call of the Prussian King an armed nation replied. The French people, forbidden to carry arms for twenty years or more, merely urged the standing army to its work. The German people, trained to arms under the peculiar system in vogue with the Teutons since the days when they fought the Roman Empire, joined the Prussian army and marched with it. The one nation was a warlike people prohibited from bearing arms that a despised government might be safe from civil contentions. The other was a people of peaceful disposition and pursuits, forced for greater security from powerful and beligerent neighbors to bear arms and maintain an army in which all citizens owed service by law. The regular French army was large, but practically it had no reserves, for the Gardes Mobiles were untrained to the use of arms. The standing armies of Germany were comparatively small, mere skeleton organizations; but their reserves of the Landwehr were ample, and trained to the use of the best weapons of war. Hence to the Rhine only a great French army moved, but from Germany and its allied States marched a whole nation.

MILITARY BLUNDERS.

These were initial errors which materially affected the whole campaign, for they begot others. Among the gravest was a halt in the advance, and a false disposition of the French corps.

Napoleon's campaign was based, as he himself tells us, on the supposition that Southern Germany could be detached, in fact as well as sentiment, from the Northern Confederation. His plan was "to mass 150,000 men at Metz, 100,000 at Strasbourg, and 50,000 at Chalons, and to cross the Rhine near Haguenau." Had this campaign been carried out with vigor by July 20th, as it might have been, it would have proved comparatively successful. The German armies would have been caught in the act of mustering; the Rhine fortresses would have been found poorly prepared for defense; only the Badeners were then on the upper and only Von Steinmetz on the lower Rhine. The disaffection of the South Germans, if any existed among them, would have been encouraged by the temporary success of the invaders. The passage of the Rhine would have given an excuse to Austria and Italy to impose neutrality on South Germany, as Napoleon says he hoped they would, but we now know they would not have ventured to act at all. His success would have been, therefore, only temporary but the campaign across the Rhine could, nevertheless, have been made before the end of July, had not Napoleon halted irresolute on the discovery of his initial diplomatic blunders. By the end of the third week in July, the corps of the French army were in position to make the contemplated advance. The First Corps, under Marshal McMahon, was concentrated at Strasbourg, with its supports at Bitchie, Belfort, and Besancon, forming the right column. The Third Corps, under Marshal Bazaine, and two others, was at Metz, with Frossard thrown forward to St. Avaid and Ladmirvault to Thionville; forming the left wing. The center was at Chalons and Nancy under Marshal Canrobert. The advance corps, thus spread out like a great fan, extended along a point from Thionville to Belfort, a distance of more than 150 miles. Between the right at Strasbourg and the left at Metz, connected only by the two advanced corps of De Failly and Frossard, fifty miles of the most difficult country of France intervened. This false disposition of the French army, insignificant if the intention to advance had been persisted in after the first disappointments, became a glaring military blunder when delay had given the German army time to organize and occupy Baden and Rhenish Bavaria. It was the manifest duty of the French Commander to move with his large standing army before the German citizen soldiers could be assembled, armed, and organized. Having no volunteers to recruit from, no trained reserves to call upon, the French had everything to lose and nothing to gain by delay. Delay was all the Germans asked. "If Napoleon will give us until July 23," said Von Moltke, on July 16, "he will never pass the Rhine." If Von Moltke—who had more confidence in the military system which he had elaborated, and a more just appreciation of German public sentiment, than any of his associates, excepting, perhaps, Count Bismarck—was too sanguine regarding German energy, he was also too apprehensive of French daring. Napoleon, grown cautious, and, as now appears, full of misgivings of his own strength, gave the Germans still longer time. It was not until August 2 that he made his first demonstration at Saarbruck. If this ridiculous affair had any higher purpose than to amuse the troops and the Prince Imperial, it was to deceive the Germans into the belief that the Palatinate, and not Baden, was to be first invaded. But it cannot be considered as having this importance; for it was followed by no movement whatever, and the French never again really assumed the offensive.

Above all things, let us ever keep in mind the truth, that men can never be denounced out of their vices. Teach them to put on faith and love, and when they array themselves in this dress, their vices will drop from them like moth-eaten garments.

Book Notices, Etc.

NEW TRACT.—All who subscribed for the publication of Br. Geo. Thomson's tract, are requested to send the amount to Eld. Himes at once, as the work is now ready for delivery. And any who would feel it a privilege to assist him and aid in its circulation, are requested to do so. Send such sums as you can. Any who desire shall receive books in return to the amount of their donations.

The work contains 32pp. and is a review of Warren's "Modern Sadduceeism." It will interest and be of use to all. 10c. post-paid; 75c. a dozen.

Address: Eld. Geo. Thomson, Attica, Wis., or M. D. Peavy, Arena, Wis.

Railway Time Table.

Great Western Railway

Depot in Windsor, Ontario. Trains run by Hamilton time, 12 minutes faster than that of Detroit, and the ferry boats leave the Central dock 20 minutes before the departure of trains.

	Leave.	Arrive.
Atlantic Express	4:30 a. m.	5:30 p. m.
Day Express	6:30 a. m.	5:15 p. m.
Detroit Express	6:45 p. m.	[illegible]
Night Express	8:40 p. m.	7:[illegible]

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt, Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1870.

Michigan Central Railway.

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station, will leave as follows:

TRAINS WESTWARD.

Mail,* daily except Sundays	4:37 p. m.
Accommodation,† daily except Sundays	7:40 a. m.
Pacific express,‡ Sundays only	4:50 a. m.
Way Freight, daily except Sunday	1:50 p. m.

TRAINS EASTWARD.

Mail,‡ daily except Sundays	9:20 p. m.
Accommodation,§ daily except Sundays	7:45 p. m.
Atlantic Express,¶ Sundays only	8:16 p. m.
Way Freight, daily except Sundays	6:20 a. m.

H. E. SARGENT, General Superintendent.

*Leaves Detroit 6:50 a. m. Arrives at Chicago 6:30 p. m.

†Leaves Kalamazoo 6:30 a. m. Arrives at Chicago 11:30 m.

‡Leaves Detroit 9 p. m. Arrives at Chicago 7:10 a. m.

‡Leaves Chicago 5:00 a. m. Arrives at Detroit 6:00 p. m.

§Leaves Chicago 4:30 p. m. Arrives at Kalamazoo 10:15 p. m.

¶Leaves Chicago 5:15 p. m. Arrives at Detroit 8:00 a. m.

Appointments.

WISCONSIN.

Cross Plains, Wis., Jan. 15, and once in two weeks thereafter.

Rock S. H., Wingville, Grant Co., Jan. 8 and once in two weeks. PHILO HITCHCOCK.

West Salem, Nov. 6, at 10:30 a. m., and at Burns in the eve. This appointment to continue every two weeks during the winter.

Avalanche, Nov. 13, at 10:30 a. m., and in Springville, in the eve. This to continue every four weeks during the winter.

Meadora, Nov. 27, at 10:30 a. m., and continue every four weeks, as above. F. W. HOUGH.

MINNESOTA.

Winona, Minn., Sundays, Feb. 12 and 19. EDWIN T. HIMES.

MICHIGAN.

The Third E. D. Q. M. of the Mich. Conference will be held in Columbus, St. Clair Co., in the Methodist chapel, two miles northeast of Ridgeway Station, Grand Trunk Railway, beginning March 2, and holding over Sabbath day. Let us have a good turnout. Eld. C. Fox, of Southern District, will be present. J. M. SHOOK, Sec'y.

Rives, Jackson Co., Mich., Sat. eve, Jan. 21, and Sunday a. m. the 22d, and every two weeks.

Morrell S. H., 5 miles north of Jackson, Sunday, Jan. 22, at 2.30 p. m. and every two weeks.

Jackson, corner of Trail and Blackstone sts, Sunday eve, Jan. 22, and every two weeks. J. M. SHOOK.

ILLINOIS.

Galva, Ill. Friday eve., Feb. 24 as Br. Rosquist may arrange.

Milroy, Saturday eve. Feb. 25, and continue as long as the interest may demand. Will Eld. D. R. Clark be present and assist? C. W. SMITH.

IOWA.

The Second Q. M. of the Advent Christian Conference of Iowa, will be held at Egart S. H., on Thursday, March 2, and continue over Sunday. Come one and all to the feast of love. The Campmeeting Committee is requested to be present, to arrange for Campmeeting in June. F. H. KENNY, Sec'y.

My appointments for the present will be as follows:

Iron Hill, 11 a. m. three-fourths of the Sabbaths, commencing Jan. 1.

Egart S. H., 3 p. m. once in four weeks.

Richland Creek S. H., 3 p. m. once in four weeks.

Cascade, Jan. 22, 11 a. m. and 7 p. m. and once in four weeks.

Other places, time not yet decided. F. H. KENNY.

PENNSYLVANIA.

Alleghany City, Pa., the last and first Sundays in each month until April 1.

Rouseville, the third Sunday in Jan., Feb. and March.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, FEBRUARY 7, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement, the unconscious state of the dead, their literal resurrection, the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT, Wm Sheldon, VICE PRESIDENT, D R Mansfield TREASURER; O S Knapp, AUDITOR, Wm L. Himes, SECRETARY; F. Burr, O R Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed

Business Agent's Department.

A Colporteur's Notes.

We have just published a little pamphlet with the above title for Br. J. B. Wadsworth, the well-known pedestrian Advent Colporteur, whose walks through the South interested us so much within a year or two. It gives some incidents of his travels, and an exposition of the faith, with other matter. Sent post paid for 10c. tf.

Registered Letters.

We cannot advise our correspondents to send us money in "registered letters." They are no safer than letters sent in the ordinary way. If you cannot obtain a postal order, send us a plainly directed letter, the ordinary way. Your 15c paid for registering does not insure safety. Over a thousand registered letters were stolen last year, and the government makes no restitution in case of loss.

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well. Christian charity. Published at Concord, N. H., Mrs. C. F. Sargent, Editor, assisted by Mrs E S Jennings, Mrs H. B Hastings, and others.

Single copies, $1 a year. Address Mrs. C. F. Sargent, Box 435 Concord, N. H.

N. B.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Works (monthly), for $2.50 a year. Six months for $1.15. tf

To Correspondents.

D. O. HINK. Have no Adventism in cloth. We send you Adventism and Immortality, to Wm. J. ....S. S KINSION. We send the only work we have on that topic. You can get a few others at the Crisis office. Will continue the paper....A. D MACKIE. Your letter was delayed, so that your appointment came too late for publication ...S. M. W. COOK. We send a few German tracts. They must lend them and make them go the rounds ...C. W. JOHNSON. Glad to hear from you. The paper shall visit your house so long as it is "most welcome." But we want to hear from you at least once a year....E. A. LAKE. Thanks for selections. Have changed date. If all were of your mind the tract cause would flourish....T. S. THOMASSON. Will endeavor to get out an edition before spring....CHURCHILL. Have applied the dollar as you requested. Do not understand your allusion to our "taking sides with France." We look upon France as suffering the judgments of God for her sins. But we have no idea that Prussia is a peculiarly holy nation, or that she is destined to introduce the Millennium. We take the side of neither, but look for both ultimately to be destroyed to give place for a better and immortal government ...C. K. We do not feel like saying "rejected." But the article had much better appear in the sheet which contained the review of your position. Probably not a dozen of our readers saw the review, nor as many of those would see your reply. But we may give it by and by. But try the other paper....F. W. HASKELL. Thank you. Date changed, and have written for "the Banner" to be forwarded to you....M. A. TIBBETS. Thanks for good news and new subs. Letter mailed....W. BRANCH W. McDERMOTT. Our judgment is that it should go in. Will give soon.

Fifty Cents Extra

S H McKinstry [illegible] E Churchill

General Publishing and Tract Fund.

Previously acknowledged, $580 27
J Long's $1.50; F W Haskell $1.50; J Hunt $1.00, R A Palmer 50c R A Lake 50c, Jean Templeton $4.50, A Orphrane $3 75, R Han 75c.

Books and Tracts by Mail.

A Lewis D W Rook J B Jeffrey J Langley D B Garlick K W Wilson F W Haskell (2) D Cogswell J H Maynard R H McK [illegible] H Sweet E D Durand G Gough A M Lombard A Eden G Thomason D S Bas [illegible] W J Cummins J Churchill J Blair G W Wallis A Hixon L A Gilpin S M W Cook E W Hanson L Record R Tibbets W Kite L M Morrison F Kist S B Hubbell P Hitchcock I N Reasoner A F Dugan
Express—J S Smith

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notice to correspondents" for such answers to questions as may be given through the paper.

D Burkholder J [illegible] P Holler A D Mackie H A King D Gifford J Garrard C H Sweet M A Tibbets G Rood [illegible] S McDonald W Habberly [illegible] H Richardson H H Stebert R W W [illegible] H Dickinson G W Drasser D W Rook J [illegible] M F Worrell E H Bland A Lewis E W Hanson [illegible] Burks K [illegible] Brewer W P Colter [illegible] H Dickinson O W Ashton L A Holbert [illegible] Mabey I B Andrews A J Langley O N [illegible] W C Hall J Wolverton [illegible] E Freeman [illegible] A Bechtel P Byer [illegible] E P Graves F W Haskell F D Gifts A G Lombard T B Lunsford D Howard [illegible] H McKinley [illegible] R Branch J H Lawler [illegible] J Townsend W Kite [illegible] Kirk J D W Churchill J Anderson E K Tibbets G B [illegible] Blanchard E A Lake B McCain L W Pierce [illegible] Pierce M B Hawley L Cole [illegible] Watkins P Wilson H H Morrison E A Palmer J Pine L A Gilpin E W Hanson G Horn J J Townley W Arrington H P Hathaway [illegible] Sargent J Hunt J P Parrish C W Johnson J H [illegible] Mosley N Carpenter N F Saxon [illegible] Keach [illegible] L Record C Faulkner D Barber D O Hink S M W Cook Wm Thomason J W Burroughs C C Ramsey [illegible] Wilson M G Trine R W Rowell [illegible] Fahnestock F N Reasoner A S Johnson L L Chaffin A F Dugan [illegible] J M Pierce E Churchill F Hitchcock W J Cummins J S Smith L Pike H Welty R Rowland W Branch O Wood H Ebersole

The Times.

ABROAD.

Paris is surrounded by "a belt of howling wilderness."—A special telegram to the London Times from Berlin, says the conditions of peace presented by Bismarck to Favre embrace the cession of Alsace and Loraine with Belfort and Metz; payment of a thousand million francs indemnity for expenses of the war; the cession of the colony of Pondicherry, and transfer to the German navy of twenty first rate frigates. M. Favre refers these terms to the National Assembly to meet at Bordeaux.—The little town of Chateaudun has seen hard times during this present war, having been taken and retaken three times. In this can be fully realized all the horrors of modern warfare. Whole masses of ruins now mark the former site of the town, once filled with streets of good and substantial houses. The church bears evidence of the enormous and heavy artillery fire, and in the cellars of the houses which have yet to be dug out are lying the unfortunate inhabitants who had taken refuge within them, to be suffocated and stifled. Walking amidst these streets seems like visiting some town laid waste and desolate by a mighty earthquake.—That numerous class of the English public that is openly dissatisfied with the measures taken by their government to place the country on a proper defensive footing will not be reassured to hear that both in the Second and Third German Armies the invasion of England is a favorite topic of discussion. With an unbounded confidence in their military capabilities, not altogether without excuse, the fire-eaters in the German ranks have conceived the gigantic idea of first throwing a small army across the Channel, and after leaving it to protect itself with field-works, to construct a bridge of boats from Calais to Dover, for the purpose of sending over reinforcements. At present any such contingency looks highly improbable; but if, in the future European complications that the present year will inevitably develop, Prussia and England should find themselves on opposite sides, it is obvious enough that the military ardor of a section of Germany would find a certain satisfaction in clamoring for a trial of strength between the two great Protestant nations of Europe. With a military establishment that has been proved to be short of powder, breech-loaders and field-guns, with a population of a very unmilitary character, and with generals whose competence to handle large masses of troops has been gravely doubted, Great Britain can hardly afford to regard even a vague possibility like this with calmness. *N. Y. Times.*—In a late speech Von Beust advocated an increase of the armament of the Empire, both military and naval. He distinctly repudiated the idea that the government was actuated by any policy of revenge for the past, but said the danger of warlike complications involving Austria was not a phantom peril. The policy of the Empire was peaceful and prudent, but "contingencies were possible, and foreign powers must learn that Austria is ready for defense.—The war is over. The statement that 800,000 more Germans have been called into the field is an ample offset to the cry of some Frenchmen for a renewal of the conflict as soon as the armistice shall have expired. France is overpowered, crushed by superior numbers and intelligence, and must submit. What is to be her future? She is now arranging for the choice of a new National Assembly, upon which will devolve the weighty responsibility of organizing a government to take charge of the wrecked nation. Meanwhile political intrigues abound. The Imperialists are at work with tremendous energy for the restoration, if not of Napoleon III., at least of the Empire, with Napoleon IV.—he of the Saarbruck "baptism of fire"—as principal actor, and of the Empress as regent. But their hopes are dimmed by their inability thus far to secure the services of Bismarck in their intrigues. The Bourbons and Orleanists and Republicans all actively working out their several schemes for the future. What is that future to be? We can only conjecture. But so far as we may judge the future from the past, France has before her the doom of all the Roman Catholic nations. Henceforth, more than ever before, she is to be the victim of revolutions, internal strifes and dissensions, until she shall break the yoke of Romanism and reform her manners and morals. What we see in Austria, Italy and Spain, we may see hereafter in France. For the power of the *last supporter* of the Great Apostasy of Rome, is broken, we believe, forever. The terms of peace offered by Prussia indicate her views for the future. They are the hardest terms, says the London *Times*, known in modern history. She means to cripple the only great rival she has on the continent of Europe outside Russia. Hereafter "the bully of Europe" is to be neither French or English, but German and Prussian. She demands a fleet of war vessels from France, and will thus have the nuckles of a navy ready-made to her hands. This means that she intends to be mistress of the seas as well as of the land. And, if the recent report be true, that Austria and Russia have agreed upon the partition of European Turkey at some future day, we may expect to see Denmark, Holland and Belgium absorbed in the new German Empire, making it one of the greatest commercial and naval, as well as military powers of the world. The prophets of peace are already in the fields, predicting good times at hand. France is to rise regenerated from her fiery baptism. Prussia is to use her newly acquired power and position with even greater moderation and care for the general welfare of mankind than even the Antonines showed in the last days of Rome. Standing armies are to be reduced, and the world's progress Millennium-ward is to be greatly accelerated. But the Bible student should know better. The nations of earth are receiving their last chastisements which only precede the final destruction. The great powers now rising have no long centuries before them, but a *short work*. Then will come the end of all earthly, and the beginning of the heavenly kingdom.

THE CONQUEST OF FRANCE.

(*Continued from page* 187.)

THE BATTLES IN THE VOSGES.

On August 3 the mass of the German armies were in position near the French frontier from Treves to the Rhine, and along the upper Rhine. On the next day the left wing, under the Crown Prince of Prussia, threw itself in overwhelming force, and by surprise, upon the single division of Gen. Douay, holding an advanced position at Weissenburg on the Lauter, near its junction with the Rhine. The attacking army numbered [illegible] men. The French had no more than [illegible], and they were surprised at their morning meal. The principal defense of the town was stormed, and the French fell back [illegible] upon the main army of the Vosges near Worth. During the night of August 4 and the next following day the Crown Prince pushed [illegible] not less than 125,000 men, and prepared to advance, on August 6, by a [illegible] route, to Strasbourg, where MacMahon was then [illegible]. But the French Marshal, instead of withdrawing his advanced detachments to Strasbourg, [illegible] took up a new position at Worth, and established a line from Haguenau to Worth, holding the passes of the Vosges and threatening the right flank of the Germans if they attempted to march on Strasbourg. He succeeded in concentrating about 50,000 men at these points. De Failly, at Bitche, failed to come up in time, else MacMahon would have confronted the Crown Prince in a naturally strong position with fully 70,000 men. The range of front necessitated by the position assumed by MacMahon, caused considerable delay in the Crown Prince's attack, and though the battle began at eight o'clock it did not become general until after noon. In one or two minor affairs of the morning the French were successful; but in a desperate attack upon the Fifth Prussian Corps they were driven back with great slaughter. In the afternoon the Crown Prince, weakening his center, although the French persisted in attacking there, extended his right and left in heavy flank attacks on both wings of MacMahon's army. Its right was first overlapped and driven in on the center, and eventually broken. Almost immediately afterward the French left was flanked, and a panic seizing the whole army it turned and fled in great confusion to the mountains. Just at the close of the engagement one division of De Failly's corps reached the field and covered the retreat. In this battle the French lost 20,000 men in killed, wounded, and prisoners, and thirty cannon, including six mitrailleuses. Pursuit was made next day. Abandoning the march toward Strasbourg, the Crown Prince pushed forward toward Nancy, with directions from Von Moltke to thrust himself between MacMahon and Bazaine, and prevent their junction at Metz. Forces were detached to mask Bitche and Pfalsburg, and an army of Bavarians was advanced to besiege Strasbourg, which was now held only by the regular French garrison under Gen. Uhrich.

On the same day that the Crown Prince routed MacMahon at Worth, the armies of Von Steinmetz and Frederick Charles made the passage of the Saar at Saarbruck, and surprised and defeated the French at Forbach. The attack seems to have been prematurely made, and was permitted by Gen. Von Steinmetz to develop into a general engagement, against positive orders. It has been asserted that it was the design of Von Moltke to thrust Prince Frederick Charles between that part of the French left which had been advanced to the Vosges and the main body at Metz, and capture it; but there is nothing in proof of the existence of this daring design. It does not seem to have been feasible, for at the time only one of Prince Frederick Charles' divisions had passed the Saar. After its defeat at Forbach, the left column of the French army concentrated toward Metz. In the meantime the center, under Canrobert, had advanced to Nancy and Metz, and hopes were entertained that the army could be again united on the Moselle. But the Prussian Crown Prince, with wonderful vigor, thrust his columns forward between the two French wings. At the same time the army of Prince Frederick Charles was moved upon the right flank of Bazaine's columns, and thus becoming for the time the center of the German army, at once established communication with the left, and increased the force which continually separated the two wings of Napoleon's shattered army.

Thus was accomplished the difficult work of driving the French from their strong positions in the Vosges Mountains. It was accomplished with less loss to the assailants than was sustained by the defenders. In doing it the French Army, doubtless by design on the part of the German commander, but partly by fortuitous circumstances, was broken in two. It now became the chief purpose of the German leader to prevent its concentration. The natural lines of retreat from Metz and Nancy converged at Chalons; it was necessary, therefore, to get upon these lines and cut one of the armies off from retreat. Von Moltke decided to make the effort against that of Marshal Bazaine.

THE BATTLES AROUND METZ.

Whether or not Von Moltke's original design was to cut off Bazaine from retreat to Metz is unknown, but he now concentrated his whole energy upon the task of shutting him off from retreat from Metz by passing his own armies between that city and Chalons. It is not known that Napoleon's second plan of campaign necessitated a retirement of the whole army to Chalons, and it was resolved to abandon Metz to the care of its regular garrison. This design was suspected by the Germans, and their entire army was pushed on to intercept the French retreat. The Crown Prince halted in his pursuit of MacMahon, and stayed in the vicinity of Nancy, in case he should be wanted. Prince Frederick Charles made forced marches to the Moselle, which he designed passing south of Metz at Pont-a-Mousson. The army of Steinmetz pressed closely on Bazaine's rear, retarding its withdrawal to Metz, and attacking only when it prepared to retire. On August 13, the army of Frederick Charles appeared at Pont-a-Mousson. The French left wing was in fact detained in its dangerous position by the attack of Steinmetz upon the Sixth Corps of Canrobert, which was advancing to Bazaine's aid. Thus apprised of the German advance, Bazaine began on Sunday, August 14, and continued without interruption from Von Steinmetz an attempt to withdraw. Von Steinmetz on the north and rear of the town, and one corps of Frederick Charles's army fell upon them with all their vigor, determined, as Von Steinmetz afterward reported, to "nail them to the spot." They were repeatedly and bloodily repulsed; in no combat of the war had the slaughter of the Germans been as terrible; and Napoleon rightly claimed the result as a victory for the French arms. But, while unquestionably a tactical success for the French, the strategic design of the Germans had been gained. The French rear guard was not only prevented from passing the Moselle until nightfall, but re-enforcements had to be returned from the corps which had already crossed to its assistance. [illegible] left wing [illegible] position, by two corps of the Germans, while an entire army of 200,000 men marched day and night to seize its lines of retreat. Von Steinmetz's sacrifice was a necessity. It was not made in vain.

During August 15 the passage of the Moselle was finally accomplished by both armies. But the column of Bazaine moved with such difficulty that by nightfall of the 15th it had reached only Mars la Tour, on the Verdun road, and Doncourt, on the Etain road, neither place more than twelve miles from Metz. Here it bivouacked on the night of the 15th, with a front extending from road to road, and along the Verdun road as far toward Metz as Gravelotte. The Germans, meantime, had accomplished a much greater distance, and moving from Pont-a-Mousson, had reached the Verdun road west of Mars la Tour. Their advance corps were actually on the shorter of Bazaine's lines of retreat, and on the morning of August 16 attacked from the direction of Chalons.

The battle of Mars la Tour was opened by a cavalry attack by the Third Prussian Corps, evidently with the design of delaying the French until the German infantry should come up. It [illegible] into confusion. When, after considerable delay, the French reformed and prepared to brush the cavalry away, it was to find [illegible] their passage. Other Prussian corps arriving and engaging, a general battle, [illegible], raged from Mars la Tour along the Verdun road to Rezonville. It was finally ended by a charge of the Tenth Cavalry Corps upon the right of the French at Mars la Tour, which was forced back in some confusion toward Metz.

[illegible] on the night of August [illegible], crossed the Moselle, north of Metz, and moving westward, beyond Doncourt, attacked the position from the direction of Etain. A severe conflict ensued from dawn until dark of the 16th, when the French fell back toward Metz and joined the rest of the army at Gravelotte.

By these two [illegible] "victories," as Bazaine [illegible] them—the French retreat had been frustrated; they were compelled to abandon their advanced positions, and fall back toward Metz; and the Germans were firmly established on their best lines of retreat to Chalons. It only remained for the French to gain one other such Chalons victory to be utterly ruined.

Bazaine had been forced by the operation of the 16th to assume the defensive, and though clearly his escape depended on the immediate resumption of the struggle with all his force before the full strength of his enemy could come up, he permitted the 17th to pass without attacking. He disposed his army, fully 135,000 strong, from Gravelotte to Metz, facing west and south. His position was admirable for defense, but afforded no natural advantages for offensive movements, though it was necessary, now if ever, that he should take the initiative. On the same day, August 17, the whole effective force of Von Steinmetz and Frederick Charles reached the Verdun and Etain roads; and by dawn of August 18 there were probably 250,000 Germans in line in front of Bazaine's chosen position. The plan of battle, [illegible], was to amuse the left and center of Bazaine along the Verdun road with three corps (Second, Seventh, and Eighth), while five others (Third, Ninth, Tenth, Twelfth, and King's Guards) made a grand flanking movement north and west of Gravelotte, and forced the French right back toward Metz. Though begun at daylight on August 18, the turning movement was not completed until noon, and it was one o'clock before the battle opened with vigor. The extreme right of the French was strongly posted at a hamlet called St. Privat, and it was not until late in the afternoon that this was carried, after repeated assaults by the Guards. Immediately thereafter the corps attacking the French center carried the outskirts of Gravelotte, and there soon after occurred one of the most murderous contests ever witnessed. Every direct assault on the fatal heights beyond the town failed, and it was not until the forces which had carried St. Privat pushed forward, and, by flanking, forced the French from their first line of works, that the Germans attacking Gravelotte, found a foothold on the heights. When, at last, the French retired slowly and sullenly under cover of the fortifications of Metz, it was eight o'clock at night, and only the burning villages and farm houses lit up the terrible scene. In this desperate battle the French losses are said to have been 20,000 men, while the Germans must have lost at least one fifth more. The advantages otherwise were indisputably with the Germans. Bazaine was hopelessly shut up in Metz. His army could not hope to escape without immense sacrifices. Remaining, it had no alternative but surrender, unless a relieving army came to its aid. Apparently this was impossible; but MacMahon, who, no longer pursued by the Crown Prince, had reached Chalons, attempted to go to Bazaine's aid, and, as we have now to relate, the crowning disaster of the campaign befel him.

THE SEDAN CAMPAIGN.

When Marshal MacMahon, on reaching Nancy on August 12, found the advanced columns of the Prussian Crown Prince still interposed between him and Bazaine, he instantly continued his retreat to Chalons, where the highways from the Vosges converge and form the magnificent Marne Valley that leads through the Champagne country to Paris. He had no communication at this time with Bazaine, but either commander seems to have considered, as indeed no man familiar with the topography of the country could fail to comprehend, that the retreat was to be made to Chalons. But when MacMahon reached Chalons, on August 16, Bazaine was vainly struggling at Mars la Tour, and before MacMahon's Corps could be reorganized and united with the Sixth of Canrobert, the Seventh of Douay, brought hastily from Belfort, and the newly formed Twelfth of Le Brun (in all not less than 150,000 men), Bazaine had been beaten at Gravelotte. Meantime the Prussian Crown Prince's army had halted about Nancy to await the issue of the struggle before Metz, or to take part in it if necessary. The fate of Bazaine was no sooner decided by the victory of August 18 than the Crown Prince, joined by the King and by Von Moltke, the directing genius of the campaign, set his columns in renewed pursuit of MacMahon. A fourth army, hastily detached from the forces of Frederick Charles and Von Steinmetz, was organized and intrusted (with that wise and subtle diplomacy which in its smallest matters granted concessions to the South German allies) to the command of the Saxon Crown Prince, with orders to move on the right flank of the main army of the Prussians. Thus to the destruction of MacMahon not less than 250,000 men were marched with fatal promptness on August 23. Five days later the Prussian was beyond the Meuse and at Bar le Duc, on the right flank of Chalons; while the Saxon approach of Verdun in the immediate front of MacMahon's position. On the morning of August 23, while Von Moltke was yet at his breakfast, the assurance of what he had suspected and perhaps hoped, came to him in positive information that MacMahon, badly counseled in his own camp, or insanely directed by the Regency at Paris, had marched, three days before, to the relief of Bazaine. Orders for pursuit were issued before the meal was finished, and before the day was ended the Prussian Crown Prince's army had abandoned the march upon Paris, and plunged into the Forest of Argonne (where three-quarters of a century before, the first German invasion had been halted by the inspired rabble of Dumouriez), with the purpose of striking in flank the columns of MacMahon then crossing the northern skirts of the forest.

By whom MacMahon's march was planned is now of little consequence. Napoleon in his Apology—as if there could be any apology for such failures and crimes as his—attributes it to the Regency. It offered but slight advantages if successful; it promised vast difficulties of execution, and threatened grave disasters if it failed. The concentration of [illegible] French columns at Metz, Thionville, or indeed at any practical point east of the Meuse, and near the Belgian border, was a result not wholly desirable, for the united forces would still be overmatched in numbers and confined [illegible] to a narrow district of unproductive country. If the concentration should not be completed the army of MacMahon would be confronted in the same disadvantageous locality by a largely superior force, while Bazaine would remain hemmed in Metz. During the long march which the scheme entailed, MacMahon's flank would be exposed to frequent attack. There was little reason to hope that the movement could be long masked from cavalry which had shown such enterprise as that of the enemy, or that the Germans, who had already displayed the utmost decision and resolution in former operations, would hesitate to pursue now.

But if the scheme was undisputably unwise, extravagant, and foolhardy, what must be said of its tardy and inert execution! The false strategy may have been inspired at Paris; only MacMahon and Napoleon can be held responsible for the slow marches! The French army was unquestionably cumbersome and unwieldy—undisciplined, disorganized, and ill-appointed—but these facts, while affording positive reasons why the campaign should [illegible] only a few miles beyond [illegible] the Argonne forests. If the plan of campaign was without excuse, the manner of its execution was unpardonable. The position in which MacMahon [illegible] Attigny, and [illegible] the Meuse and of the Prussian Crown Prince [illegible] of that river moving rapidly north, struck MacMahon's scattered columns in flank, and drove them violently back in hasty retreat by the several roads which, leading northward, converged at Sedan, an old defense of the Meuse and the Belgian border.

The confusion of this retreat extenuates in some degree the weak defense of Sedan which followed. The French army reached Sedan in a state of complete demoralization, and it is probable that an attack on the following day (August 31) would have resulted in MacMahon's dispersal and flight across the Belgian frontier. But the German commander had resolved upon a plan for the capture of MacMahon's whole army—a design as daring in conception as it subsequently proved admirable in execution; and the day and night of the 31st were employed in the movements necessary to its success. Those hours, during which only severe skirmishing ensued, were vigorously employed by MacMahon in disposing his army for battle, and he was thus enabled to make a show of resistance when the battle opened at daylight on September 1.

The plan of Von Moltke contemplated the actual development of the entire French army. The immense force of the Germans enabled Von Moltke to divide his armies, one posted to the east, the other to the west of Sedan, with orders to fight their way to a junction north of the city, and on the best lines of retreat of the French. The incidents of this struggle are not numerous. The French were everywhere overpowered, and it was only high-noon when the Germans had carried the heights north of Sedan and planted their artillery there. It was not yet one o'clock in the afternoon when the French, beaten at every point, huddled in confused, demoralized mass, lay in Sedan at the mercy of the guns with which the Germans at once opened a crushing bombardment. "Hell was let loose in Sedan," said one reporter of the terrible scene which followed. Discipline, there was none; all organization was destroyed; officers despaired and soldiers grew mutinous. At length a white flag displayed on the ramparts brought an end to the bombardment, but not to the fury, the rage, the despair of the shattered, humiliated army. The night of riot which followed the surrender has been described as more painful than the day of terror and confusion which led to it. Sedan was in a double sense the crowning disgrace of the French army, for it brought not only defeat but demoralization. In impotent rage the soldiers, with that impatient cry of "treachery," with which the French have ever sought to excuse their defeats, broke and trampled their weapons under foot, and officers protested in written formula against the act of capitulation, as if they seriously thought it could have been avoided. Nevertheless a few regiments and guns were all that were required to guard and conduct the disorganized prisoners to their camps of confinement.

Never before in the annals of war had the surrender of an army of 125,000 men and 400 guns been recorded as the result of a few hours' fighting. Such, however, were the fruits of the victory at Sedan. The Emperor Napoleon, after having fled from Metz, to hang like an incubus on skirts of MacMahon's column, retarding its march with a more than regal train of cumbersome wagons, tendered to the conquered King, in language which, coming from him, read like mock-heroics, the sword he had never drawn on the field of battle. MacMahon wounded, all his corps, division, and brigade commanders surrendered [illegible] at discretion. And all this sacrifice followed a battle so badly directed that a loss of only 6,000 men was inflicted on the assailing enemy.

Nor was this capture of men and material all the gain to the Germans. With Bazaine closely shut in at Metz—his vain efforts of August 31 and [illegible] had already revealed how utterly hopeless his position was—and MacMahon annihilated, nothing remained to oppose the march upon Paris save Vinoy's corps of Mobiles—compared to the Crown Prince's armies an "awkward squad"—or to retard it save the few weak fortresses which [illegible] the Campaign's route. The fate of MacMahon's army, which alone had [illegible] Paris [illegible] a possibility, and its [illegible] became the first purpose of the Germans.

N. Y. Tribune.

(Concluded next week.)

The Markets.

CHICAGO, Saturday eve., Feb. 4, 1871.

Gold, 111⅝.

Flour—Very little doing; prices firm on low grades, but weak on good to choice qualities. White Winters, $7.25. Spring Extras, $6.00. Superfine, $5.00.

Wheat—Lower. No. 1 Spring, $1.22@1.23. No. 2, $1.21@1.22.

Rye—Quiet at 85@87c.

Barley—No. 2, 70@76c. Rejected, 35@40c.

Oats—Lower; 45½@46c.

Potatoes—Quiet; Illinois, 90@$1.00. Michigan, $1.10@1.20.

Butter—Quiet; more than enough to fill the demand; low grades, 10@12½c; fresh roll and jars, 25@35.

Eggs—Not so plenty; fresh, 22@23c; pickled, 16c.

Cheese—Choice, 15c; extra, 16c.

Stock—Cattle, $5.75@6.10; fair cows, $4.50@5.00, fair to good stockers. Live Hogs—$6.12½@$7.75 for common to light and rough; $6.80@7.25 for fair to medium; $7.35@7.60 for extra lots. Dressed Hogs, $8.50@8.85 (offerings not large).

Fruits—Apples, prime, $4.00@4.50 ℘ bbl. Lemons, $7.00 ℘ box.

Vegetables—Yellow Onions, $4.00 ℘ bbl. Turnips, $1.25 ℘ bbl. Parsnips, $1.50 ℘ bbl. Carrots, $1.25 ℘ bbl. Lettuce 25c ℘ doz. Radishes, $1.00 ℘ doz.

Seeds—Timothy, $3.50@3.90. Clover, $7.75.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 29. BUCHANAN, FEBRUARY 14, 1871. WHOLE NO. 358.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN.

TUESDAY AFTERNOON, FEBRUARY 14, 1871.

WITH all their boasted anticipations of future prosperity, the churches of the *present*, have to confess that they fill the prophetic description of their condition in the last days. For instance. At a late meeting in London to consider the perilous condition of the church of England, Dr. McNeile "called upon the Dissenters for their sympathies and their prayers in this the hour of her crisis." An eminent layman followed, who affirmed that the question now was not, "Whether they were THE CHURCH of Christ, *but the question was, Whether they were* A *Church of Christ at all!*" The Rev. Mr. Ryle said:

"I cannot help remarking that it is high time to look the situation fairly in the face, and seriously consider whether we are ready to meet the coming hurricane. The barometer is rapidly going down. The horizon grows black on every side. Are we prepared for the tremendous stuggle for life or death, which may be very near us? Is the good old ship in proper trim? I assert most unhesitatingly that she is not. Unless we throw overboard a great deal of useless lumber we shall infallibly go down. Of all bodies within the Church of England, at this moment, there is none so thoroughly asleep as the evangelical body. The spirit of slumber and self-satisfaction is wide-spread and profound. May God in his mercy awaken us before it is too late."

—And what Mr. Ryle says of his is to a greater or less extent true of all. "Thoroughly asleep" on the true issues of the day and age; with little or no idea of the impending return of her Lord; knowing, indeed, no reason why he should or need come; subjected to continual encroachments from the world; and quite ready to be taken by surprise at the appearance of her Lord. "Let us not sleep as do others, but watch and be sober."

Advent Times Sermons. No. 6.

"We look for the Savior." (Phil. 3: 20.)

Our text implies a party *waiting* and a party *coming*. Nor can we possibly mistake who are the waiting ones, or or who are expected to come. We (Paul and all who indulge his hope,) are waiting; and the Savior, our Lord Jesus Christ is *coming*. How strange that the idea should ever have obtained generally that instead of Paul's statement being a clear presentation of correct doctrine, the *fact* is that *the Savior is looking for his people to come to him;* that *he* is waiting, rather than they!

It is absurd to say that Paul passed over the intermediate state, during which his disembodied people are in his presence, and referred to the resurrection and judgment, many ages away. Lovers and friends do not talk that way. When they are parted, they anticipate not a meeting they may expect on a special occasion far in the dim future, but their thoughts turn to *the very next meeting*. And this is the key to the frequent references to the second advent by the apostolic church: it was to be their first meeting, after separation, with their Savior and their friends who had fallen asleep in him. (1 Thes. 4.) If they had entertained the present popular theology, it would have operated upon them precisely as it does upon the church of the present: it would have *taken off the edge* from all the promises of Jesus' *return*, and set them to talking of *death* instead of the resurrection. But they never so learned Christ. In their estimation death was an enemy. (1 Cor. 15. Phil. 2: 26-30 etc.) And when they mourned his triumphs, Paul never told them his victims were crowned disembodied immaterial conquerors in heaven or paradise; but that when Jesus came, *then* they would see both him and them. If they could meet them before that period, it was cruel in Paul not to inform them of so joyful a fact. (1 Thes. 4.)

"Look for the Savior." What else can we do, if we love him? What, love Jesus with all the heart, and not desire to see him at the first possible opportunity? Could anything be more absurd? If we love him, we shall look for him simply for the sake of *seeing him.*

"Our hope, our salvation, our all."

Besides, we shall look for him on account of what he will bring with him for us. When he comes we shall be made like him. (1 Jno. 3: 2.) Not like him as he was in his humliation; we are (or *should be*) that *now:* but we shall be like Jesus *glorified!* Entrancing thought!

We also look for him that our *true position* may be manifested. People generally do not believe that we are children of a King. But we are. (Rom. 8: 16.) They have no faith that we are legal heirs to an inheritance better and richer than anything any man, not even excepting Adam, ever saw. But we are. (1 Pet. 1: 3-7; Rom. 8: 18-25; Mat. 5: 5.) Ours is

"That land upon whose blissful shore,
There rests no shadow, falls no stain,
Where those who meet shall part no more,
And those long parted meet again."

Very many think that we have got to live forever anyway, and do not mistrust that "*Christ* is our life," and that when he shall appear, "*then*" we are to have immortality. But this is the fact. (Col. 3: 4.)

Finally, very few have any idea that if Christ does not come then all the dead are perished, without hope, and when we die we, also, shall pass out of existence forever. But it is even so, Paul being witness. (1 Cor. 15.)

Therefore, seeing all that is permanently good in the future depends on Jesus' coming again, we look for the Savior. And may God, by his Spirit, grant us such a continual lively sense of the importance of the event, and the necessity of preparation for it, that our days may all be spent looking for the Savior. And may his Spirit so dwell in us, conforming us to himself that our general conduct, as well as our profession, may testify that we look for him.

"A Few Tons of Earth."

A friend sends us the following literary effort of a Free will Baptist minister in Gorham, Me., with a request that we should notice it. We have concluded to give it to our readers, not doubting it will amuse them as it has us. We have no words to express our appreciation of the breadth of intellect and depth of thought that can see in mankind, "only a few tons of earth," unless there is in man, a superadded immaterial, immortal entity, "possessing neither length breadth or thickness, interior or exterior, extension or weight." But hear him:

A FEW TONS OF EARTH.

In the *Star* of May 26, "Friend of Truth" objects to what he terms ridicule, but this seeming ridicule is but solid argument against a ridiculous error. If that error when fairly stated appears ridiculous, my logic is not in fault. The brother does not appear to question the statement that all Christ came to save was some tons of earth, but he thinks there will be many, instead of "few tons" saved. If there be but "few saved," then of the gross weight of the whole race there will be but few tons of earthy matter saved; or, when the gross weight of the saints is taken in comparison with the gross weight of the entire globe, the quantity will be still smaller.

How strange that man, the image of his God,
Should think himself to be naught but a clod!
Without immortal, animating soul,
Or aught more noble than the asses foal,
Save this, his legs are two while jack has four,
And of the two, man thinks he knows the more,
But common dust the frames of each compose;
Breathe the same air, alike in death repose.
Bold Atheism might not blush to own
So foul a creed or with the jack lie down;

But low indeed the mind of man must sink
When Christian souls such slimy waters drink.
But when he wrests God's word in efforts vain
Himself a beast to prove, and logic strains
To carry such a point, then reason finds
No sure relief for such disordered minds.
When reason fails, zeal tries to make amends;
When helm is gone, then, driven by the winds
On fatal rock, your ship becomes a wreck,
Though firmly built and stout from keel to deck.
Zeal like the wind may always fill the sail
When reason guides the helm safe blows the gale.

The Christian sects on this one point agree—
Man ate the fruit of the forbidden tree,
And then to save him from an awful fate
The Son of God came down from heavenly state,
Endured the cross, and shed his precious blood
To rescue man, and bring him back to God.
But if like beasts man was but changing dust
Would heaven pay such a price to save the lost
Lost what? Lost dust, of course, lost clay,
No more nor less than this, the vile worms prey.
Were man but dust the resurrection morn
As well could bring up nations never born;
If dust were all, then other dust might rise
To life, without a bleeding sacrifice.

'Tis but a spirit that that birth can know
That must be known if saved from endless wo,
The fallen spirit bound with carnal chains,
By grace is freed, its usurped throne regains;
The flesh,—old Adam,—now no longer rules,
But spirit, grace empowered, the flesh controls.
If flesh is all that constitutes the man,
Make sense of gospel truth in case you can.
You might as well preach gospel to your swine
As to the man, if no dividing line
Save form and bristles separates the two;
If all is flesh, grace has no more to do.

If flesh is all of man, then Paul was blind
To think that body being left behind
His spirit might to the third heavens rise
And see those things unseen by mortal eyes,
And serious, too, was his mistake indeed,
To wish to be from his vile body freed
That he might all his Savior's glories see,
When he, in fact, would only cease to be.

"Who can answer sneers?" And are they worth answering when those who indulge them recklessly pervert truth and facts. Here is a Christian minister who professes he can see no difference between a hog and man, save form and bristles, *unless the man has an immortal soul!* Can he see any difference between a hog and horse, save form and bristles? And because the horse has superior qualities and intelligence, does he conclude that the *horse* has an immortal spirit, too? And if not, why not? And why does he pervert Scripture, to make Paul say he would be *free* from his "vile body," when what he did desire was, that Jesus should *change* his body, at the second advent. Is there not "a more excellent way" than this? We think so. Meanwhile here are a few thoughts, which if not so good "rhyme" are better "reason" than those quoted above.

How strange that man, the image of that God
Whose word declares he made him from the clod,
Should still his Maker's written word deny,
And say 'twas God, not Satan, told the lie.
God says he made the man a living soul
From dust, with breath to animate the whole.
Dominion him he gave o'er all the earth,
And 'living souls' which it had given birth,
Even beast and fish, and fowl and things that
For every one God calls 'a living soul;' [crawl,
And common dust the frames of each compose,
One breath have they, alike in death repose.

"Well, says the'ologian, 'if that's the fact,
The man you've made is no better than a jack '
To me, it's clear, he's not above the swine,
'Twixt him and them there's no dividing line
Save "form and bristles," unless it be
An immaterial, immortal soul has he.

'Tis true your statements in the word I read,
But I should 'blush to own so foul a creed.'
A doctrine mine, more worthy the most High—
My soul's immortal, and can never die!

How far from truth the teacher's mind has erred,
When Satan's lie to God's truth is preferred;
When he will wrest God's word, in effort vain,
Himself a God to prove, and logic strain
To show what God has said "shall surely die,"
In spite of him has immortality. [call
On "vain philosophy," and "science false" they
And trust them 'spite the warnings of a Paul.
And puffed with knowledge of the earthly cast,
Make "reason" steer when fiercely blows the blast.
Far better take the Scriptures for a guide
Than with "false science" be so close allied.

We care not what the warring sects may preach
The question is, What do the Scriptures teach.
They tell, 'tis true of fallen man's estate,
And how God's Son came down to avert their fate.
But nowhere say, that immortal souls to save
From endless wo, he passed into the grave.
Why o'er his mission should there be such strife,
When HE declares. "I CAME TO GIVE MAN LIFE!"
Sects may discourse of joy or endless wo,
"Immortal souls" must joy or undergo;
But in God's Book (and I have searched the whole,)
Not once is found that phrase, "immortal soul."

But with one thought let me your mind refresh,
I don't believe live man is only "flesh."
A figment that of theologian's brain,
That by deceit his cause he may maintain.
Mere "flesh" was Adam, until first he knew
The animating blast, God in his nostrils blew·
But he who in this man sees naught but soil,
In Raphael's gems would find but "paint and oil."
Angelo's statues would but "chunks of marble" [be,
In house of brick, he only "clay" could see.
Such reasoning to decency must give offence,
And shows a lack of sober common-sense.

The Approaching Surprise.

And first, it may be asked, how was it that the disciples generally were taken by surprise at the mention of a crucified Messiah, and were so ignorant of the truth respecting his resurrection from the dead? They, in common with the Jews of our Lord's day, had fallen into a very grievous error, which arose from a misinterpretation of the prophetic Scriptures. All the prophecies which referred to the Messiah's second coming they applied to his first. The predictions of his kingly glory, of his setting on the throne of David, and reigning over the house of Israel for ever—the fulfillment of these, and similar other prophecies was expected at his first advent instead of his second, to which, in truth, they entirely refer. Hence when our Lord spoke to them about his suffering, and death, and resurrection, they were perplexed and confounded. "They questioned within themselves what this rising again from the dead should mean." "We have heard out of the law that Christ abideth for ever, how sayest thou that the Son of man must be lifted up? Who is *this* Son of man?" Hence the surprise and unbelief of the disciples in the upper room at Jerusalem, when the intelligence of his resurrection was announced. And yet the Bible was unmistakably clear on the point. The 53d chapter of Isaiah spoke all through of humiliation, the sufferings, and death of the Savior. Their mistake should be a warning to many even now, who have fallen into an equally dangerous error? How many are spiritualizing those prophecies which speak of our Lord's *personal* appearance on earth a second time? How many are expecting a spiritual millennium before Christ comes? Jerusalem means the Church! The coming of the Lord Jesus means a universal outpouring of the Spirit! Alas for such dangerous and unscriptural notions! A millennium before the Lord comes *in person* to accomplish it, is nowhere countenanced in God's Word. The error of the Jews in misinterpreting prophecy should be ou beacon in these last days. The advent of a Messiah that was to be crucified was not a greater surprise to them, than the advent of a personal Savior to reign over the world would be to many in our own time.—*F. Whitfield in Episcopalian.*

"Preach the Gospel and Let Other Denominations Alone."

What may we preach? Not "doctrinal sermons," respond a thousand voices. "Just preach the gospel and let others alone." I may oppose Mormonism before an audience that are anti-Mormon; I may oppose Catholicism before a Protestant audience; I may oppose Universalism before a Methodist audience, or Methodism before a Universalist audience; all this, and yet no one suspects me of preaching doctrinal sermons. But let these sermons be delivered in the presence of those that believe the things opposed in the sermons, then I am doctrinal. "Just running down other denominations, as though nobody was right but himself."

One thing is quite evident; if a man will be popular, he must not preach doctrinally. The primitive Christians were constant in their attendance upon the apostles' doctrine, and Paul exhorts Timothy: "Till I come, give attention to reading, to exhortation, to doctrine." But the semi-christianity, make-belief piety of the present time, delights itself in the thing that it calls charity, but not in the truth. Doctrine is teaching. Hence, a sermon that does not contain doctrine, does not contain teaching. A sermon that does not contain teaching, does not contain thought. We may say of a sermon, then, that has no doctrine in it, what Paul said of an idol: "It is nothing at all." And this is the thing that pleases the masses of this wicked and adulterous generation. They want sound—PURE AND UNADULTERATED SOUND.—*D. R. D. in Christian.*

ON the evening of the 31st ult., Rev. E. O. Haven, D. D., LL. D., (we believe this is all,) lectured in Philadelphia on the following profound subject: "Soul a Positive Entity." Nothing clearer, nothing. Of course "Soul is a positive entity." Let him who doubts it do so at his peril. We infer the Rev. Dr. means soul in general—the great universal soul. This is "positive entity," as sure as day and night. For how could it be anything else? Is it not clear that if it be not that—well, who could tell what it is? O! yes! it is certain and fixed that "Soul is positive entity." There is simply no getting around it.

But, now, if one begins to deal with soul in particular, or with particular souls, things are not so clear. The learned Dr. could not have made out so good an argument in favor of particular souls, as he doubtless did for soul. For while, as we have already seen, it is sure that "Soul is positive entity," it is just as certain, at least so our observation goes, that many a particular soul is a "positive *non*-entity." And this is queer. The Dr.'s subject runs into "ways that are dark" in it corollaries.—*Christian Radial.*

GATHERED FRAGMENTS.

Prize the Word of God by the worth of it, that you may not come to prize it by the want of it.

When we shall live in that day we shall look with wonder on one another and say, "Shame! that we were not of better cheer, and more joyful to trust Christ, and to endure the cross, and all tribulations and persecutions, since this glory is so great."—*Luther.*

"The steps of faith
Fall on the *seeming* void, and find
The *rock* beneath."

An opportunity is like a favoring breeze, springing around a sailing vessel. If the sails be all set the ship is wafted onward to its port. If the sailors are asleep or ashore, the breeze may die again, and when they would go on they cannot; their vessel stands "as idle as a painted ship upon a painted ocean."

POPISH MORALITY.—The doctrines which Popery still inculcates and enforces when and where she is able to do so. "Those are not to be called oaths but rather perjuries which are taken contrary to ecclesiastical utility." —(*Third Council of Lateran*) "They who deny that heretics are to be put to death, ought much rather to deny that thieves, much rather that murderers, ought to be put to death; for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies."—*Maldonatus, Maynooth Standard.*

Select Poetry.

A WORD OF THANKS

I would render a tribute of praise to-day,
To the bountiful Author of good,
For the manifold blessings he strews in my way;
Lest I should be tempted to wander astray,
And neglect to love as I should.

Especially now would I praise his dear name,
For the recent and signal display
Of rich grace in giving me vigor again,
The unsearchable riches of Christ to proclaim,
Thus cheating the grave of its prey.

Another strong reason exists in my mind
For praising and thanking the Lord,
In the undeserved favor he gave me to find,
By providing me friends so attentive and kind,
When helpless, and sick, and abroad.

I pray that the blessing of heaven may fall
In large measure on them where they be,
That Christ will not fail to reward one and all,
Nor suffer disaster a soul to befall,
But assure each—"Ye have done it to Me."

—*Sel. by M. M. Maxwell.*

THY KINGDOM COME.

Thy kingdom come! 'tis the desire
Of all thy faithful followers here;
With longing hearts we watch and pray,
In wait for that auspicious day.

Thy kingdom come, when all thy slain
Shall be released from death's domain
The living saints from sin set free;
All changed to immortality.

Thy kingdom come, when earth shall rise
To more than pristine Paradise;
When life's fair fruits again shall grow,
And its pelucid waters flow.

Thy kingdom come, when wars shall cease,
And all mankind shall be at peace,
And love extend from shore to shore,
And cruel pride appears no more.

Thy kingdom come, when David's heir
The sparkling diadem shall wear,
His scepter sway from zone to zone,
And all his righteousness shall own.

Thy kingdom come, when Israel's sons,
The remnant, God's own chosen ones,
Beneath Messiah's peaceful reign,
The ancient promised land obtain.

Thy kingdom come, when Satan's power
And influence are felt no more;
When sin, and death, and every stain
Caused by the fall no more remain.

Dear Savior when that day shall come,
And all thy saints are gathered home
To share the honors of their King,
May I be there, thy praise to sing.

—*Little Marsh, Pa.* J. W. TAYLOR.

Communications

The End.

The first discourse I ever heard on the destruction of the wicked, was in the large tent, in the city of Cincinnati, by Br. Charles Fitch, in 1843. He stated that at the coming of Christ, the wicked would be "punished with everlasting destruction" and remain as ashes under the feet of the righteous for one thousand years, and *then* be resurrected. I took occasion to inquire of this devoted man of God whether I understood him correctly; that *destruction* in the sense he stated meant extinction or extirpation. He answered in the affirmative. I was searching for light, for truth. My inquiry was, how; after final extirpation they could possibly be susceptible of a resurrection. He, then, in his calm, benign manner, stated that he would investigate the matter. He did so, and, on board of the steamer, on our way to Pittsburg, he came to me and stated: that the judgment of God upon the wicked at Christ's second appearing was *final.* This orginated an investigation in my mind with regard to the work that is to be accomplished at the second appearing of our Lord. Whether it is to be final—one burning day, or two; or whether there is to be one thousand years between the resurrection of the two classes.

I must say that having been a firm believer in the above period, between the resurections, I clung with great tenacity to what has been to me as a settled fact, and defended as such with all the ability I was capable of bringing to bear in that direction.

There were, however, some plain declarations that I had passed over prevous to that time; not intentionally; but now, I perceived, they were insunarable obstacles to my favorite theory. Permit me to state some of them. I found in Dan. 1, 2. that both classes were awakened at the same time from the dust of the earth. This is harmonious with John 28, 29—"THE HOUR is coming *in the which* ALL that are in the graves shall hear his voice and come forth." Both classes are included, and Christ corroborates the testimony of the prophet.

The testimony of the apostle (Acts 17:37): "He hath appointed *a day* in the which he will judge *the world.*" This deeply interested me; for I did, and do now understand the expression. "The world," in the same sense as in John 3: 16—"so loved the world." "It certainly is expressive of all the universal brotherhood of mankind; and just as certain in the one case as in the other.

To this day all are destined for their rewards. To reserve the unjust unto the day of judgment to be punished," is an inspired declaration. This day of judgment is at Christ's appearing "Who shall judge the QUICK [living] and THE DEAD AT HIS APPEARING, and his kingdom." This expression—"The quick and the dead" I accept in precisely the same sense as in the phrase—all that are in their graves," and as that in Dan. 12 all are included.

The language of the Revelation (ch. 10: 18) seems expressive of the same fact. "Thy WRATH IS COME and THE TIME OF THE DEAD that they should be judged, and thou should'st give reward unto thy servants the prophets, and to the saints, and them that bear his name, small and great: and shouldest destroy those which destroy (or corrupt) the earth. Thus we perceive that God's wrath comes upon the wicked AT "the TIME OF THE DEAD," and the time of the dead is at the sounding of the seventh trumpet, which occurs next in the symbolic arrangement. His wrath terminates in their destruction.

Concerning this appointed day. Peter declares that "the heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. (2 Pet. 3,) I once thought that, probably, this day might be in extent a thousand years, from the expression in v. 8. But the plain, positive language of our Lord, as recorded by Luke (ch. 17: 29), precludes the possibility of any such idea in the mind of the apostle. Please notice. "But *the same day* that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed THEM ALL. EVEN THUS SHALL IT BE IN THE DAY when the Son of man is revealed." Doubtless the mercy of God will interpose in the extirpation of those unfortunate creatures. It now appears to my mind that the words of Zephaniah (ch. 1: 18) are explicit upon this point. After the prophet describes the terror of that day, he then declares the Lord "shall make even a speedy riddance of all that dwell in the land," and doubtless such is the purpose of uncreated Love and Mercy.

The prophet Malachi declares that in that day that shall burn "as an oven," "ALL the proud, yea and ALL that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall LEAVE THEM NEITHER ROOT NOR BRANCH." In reading, and re-reading this fearful malediction, I was forced to the conclusion, that "all the proud" and "all that do wickedly" are expressive of *all:* and so I now believe. And their being burned up and LEFT NEITHER ROOT NOR BRANCH, is to my mind conclusive that the day that cometh will witness the execution of the prophet's inspired declaration, and not a root nor branch be left to germinate. In language of the Psalmist "The transgressors shall be destroyed together: the end of the wicked shall be cut off." (Ps. 37: 38.) In the language of Prof. Murdocks translation of the Syriac (Mat. 3:12): "He will MAKE CLEAN his threshing floor. The wheat he will gather into his storehouse; and the chaff he will burn with fire not extinguished" (Margin—"fire suffered to burn on and consume what is in it." Truly, when ALL the proud and ALL the wicked are consumed, left neither root nor branch, the threshing floor—the earth—will be clean; nor will Satan, Gog or Magog ever defile it.

EVERY MAN REWARDED AT CHRIST'S SECOND COMING.

"The Son of man shall come in the glory of his Father with his angels; and THEN he shall reward EVERY MAN according to his works" (Mat. 16: 27.) We read (Heb. 2: 9) that Jesus tasted death "for *every man.*" I consider the one phrase as universal as the other. The entire human family is included; and thus the reward will be universal. I can draw no other conclusion. The same plain fact is set forth in the parable of the the tares and the wheat. "The harvest is the end of the world," and, without doubt, it will be the end of all the proud, all the wicked, all the tares. At the smiting of the great symbolic image it is declared—"*Then* was the iron, the clay, the brass, the silver, and the gold, BROKEN TO PIECES TOGETHER, and became like the chaff of the summer threshing floor: and the wind carried them away, that NO PLACE was found for them." It does seem to me that universal extirpation cannot be made plainer then these words of the prophet express it.

With all the above conclusive testimony I have arrived at this conclusion. It is safe, entirely so, to believe the *plain* teaching of God's word in preference to any interpretation of the allegorical, especially, of the 20th Revelation. For me to believe that one thousand years shall intervene between the resurrection of the two classes is to disbelieve what is plainly taught in so many instances, as above cited. Whatever is designed to be revealed in Rev. 20, it is not intended to ignore the simple truths as above expressed.

Permit me to state, that the Revelator after the thousand years had transpired, declares: "And I saw the the dead small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and THE DEAD were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them and they were judged EVERY MAN ACCORDING TO THEIR WORKS."

I will now invite you to notice this judgment scene, AFTER the thousand years have been fulfilled, in connection with these plain declarations such as, "who shall judge the quick and the dead AT his appearing, and his kingdom." Now it is certain from the apostle's testimony that the judgment positively takes place at Christ's second appearing. Therefore it is not one thousand years afterwards. Again, please notice the words of Jesus: "For the Son of man shall come in the glory of the Father with his angels: AND THEN he shall reward EVERY MAN according to his works."

Dear friends, I have not written for controversy, but to set forth in as plain and brief a manner as my ability will allow me, my reason for renouncing what I now consider an error: I once believed the thousand year period, without doubt, to be yet future. Plain testimony now compels me after years of careful investigation, to place it, without doubt, in the past. My belief is that when the prediction of Matt. 25: 37 and onward is fulfilled, and Christ shall sit upon the throne of his glory, "and pass judgment upon ALL NATIONS, it will be final, and as he declares (v. 46), "these shall go away into everlasting punishment: but the rightous into life eternal."

I can see but ONE burning day, that will renovate the earth, and the words of Is. 62: 4 will be fulfilled. "And thy land shall be married." Never again will Satan, Gog, or Magog, be allowed by the infinitely pure and holy One to tread the bosom of the pure and holy sanctuary under their foul polluting feet. "Thy land shall be married." When I consider the purity of the new heavens, the new earth, the new Jerusalem; the purity of the inhabitants, the bond of union as set forth in the marriage vow, I feel certain of earth's perpetual purity after the Lord is "revealed from heaven in flaming fire."

The Scriptures, in my humble opinion, teach but one burning day, and that at Christ's appearing. Then the prayer of David will be answered. "Let the sinners be consumed OUT OF THE EARTH, and let the wicked BE NO MORE." "Bless thou the Lord, O my soul. Praise ye the Lord." (Ps. 104: 35.) Then shall be fulfilled, the prediction (Dan. 7: 14)—"Then shall the sanctuary BE CLEANSED," then the wicked will be destroyed. Left "neither root nor branch." No heterogeneous masses to appear on the new earth; no fiery deluge cast in furious indignation upon the placid bosom of Edenic purity, No, no!

Then will be consummated the vision of the seer of Patmos. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb FOR EVER AND EVER." Amen and Amen. "Even so, come for Jesus," and "let the wickedness of the wicked COME TO AN END!"

S. S. BREWER.

[We had intended to let the much vexed questions involved in Rev. 20. rest for a while, at least as a subject of special articles. But we felt that Br. Brewer had a right to be heard, and we heartily endorse nearly every sentence of the above article. ED.

Oppositions of Science. Falsely So-Called. (1 Tim. 6 : 20.)

First, I would call attention to the whole of 1 Tim. ch. 6, as a basis of thought, and especially to vv. 20, 21: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called; which some professing, have erred concerning the faith." It is admitted, I suppose, by Christians generally, that Paul was a learned man, as he declares, brought up at the feet of Gamaliel, "and taught according to the perfect manner of the law of the fathers." Also, as an inspired man, he received visions and revelations of the Lord. We will do well then to bear with him a little in his folly, as he termed it, in this confidence of boasting of his knowledge and experience, and mark well the assertions, and heed the advice of such as Paul, the aged.

From the sentence—"Oppositions of science, falsely so-called," I conclude that Paul meant either that there was a false science, or false conclusions or deductions from true science, or perhaps both, which lead to oppositions, as I understand it, to what Paul had taught and written. In this chapter are some things mentioned to Timothy, which I will refer to, such as "Godliness with contentment is great gain." "The love of money is the root of all evil," etc., etc. "But thou, O man of God, flee these things; and follow after righteousness, faith, love, patience, meekness." "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment, without spot, unrebukeable until the appearing of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light; which no [mortal] man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting."

From these and other charges of Paul we should be led to regard any "so-called" science teaching in opposition to any of the instructions laid down by Paul for Christians to observe and follow, as a false science, or a false conclusion of science. As an illustration, take the proposition taught by Paul that God "only hath immortality, dwelling in the light which no man can approach unto," and compare it with the assertion of some, that man is naturally immortal, and will not cease to exist under any circumstances. This assertion is based upon the ground of science, and I conclude that either their so-called science, or their conclusion is false. I lately heard a lecturer on Phrenology publicly declare that man was immortal, and always would be so; and that, too, after he had publicly shown that in the brain (a material substance) was the seat of thought and life, but yet jumped at the conclusion (very unscientifically I thought) that thought and life must continue after the organism by which thought was produced, was destroyed by death.

Thus was presented to my mind a false science or a false conclusion. Believing as I do that the study of the brain and development of the organs of the head may properly be called science, yet my belief in this knowledge, called science, only assists and assures me to believe the word of God. that man is mortal (Job 4: 17; 3: 17–19; and ch. 14); and that as thought. life, and the various faculties and powers of mind and body are contingent upon organism, or rather the result of organization and breath of life, so, when the breath of life is dissipated, and the body returns to the dust, we certainly cease to exist, or to exercise any of the faculties of mind or body: and according to the laws of science, it would be folly to suppose any action resulting without a cause or means of action.

We do well to take heed to ourselves as to how we receive any doctrine or science not corroborated by the Word. The Savior said in his prayer to the Father, "Thy Word is truth." Consequently whatever is taught therein, whether of doctrine or science, we must believe is true doctrine, and true science; and true science cannot conflict with the word of God, when both are properly understood and delineated. But when I hear so-called scientific men make declarations unsupported by the word of truth, and see professors of Christianity and of "the faith once delivered to the saints," eager to hear and enticed, as I fear, by the oratorical powers, and eloquence, and witticisms of the speaker, to the neglect of a careful examination by the light of truth (the word of God), of the so-called sciences and professed knowledge of the day, I would refer them to the following Scriptures, as pointing out some of the results of these "profane and vain babblings," as Paul terms them. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the sentiments of the world, and not after Christ." (Col. 2: 8.) "That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 5.) "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to declare." (Eph. 4: 14.)

In conclusion, are not the manifestations of the signs of the times, verifying the predictions of Paul in 2 Tim. 4: 3–4? "For the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers; having itching ears [in and out of the church]; and they shall turn away their ears from the truth, and shall be turned unto fables." Let us, therefore, watch in all things, for we have the assurance by the word of truth, that life and immortality are only brought to light through the gospel.

Toulon, Ill. H. W.

"Occupy Till I Come."

Christ, before leaving his church, to finish the atonement in the Most Holy place of God's tabernacle, "heaven itself," represented that event and his subsequent relationship to them by a parable of a nobleman who, when going away to receive, or more plainly speaking, to secure a kingdom, left talents in the hands of his servants to use for him while absent, saying, use, or "Occupy till I return." They were thus put in trust with their Lord's substance, to do his work in his absence. He did not give to all alike, but "to every man according to his several ability." So that none were burdened, nor did any lack; but in using it all were required of alike, that is, each was to double his money. The five must become ten, and the two must be four; and one, two. Thus his way is equal, requiring only in proportion as he has given.

But this is to represent spiritual things. Christ has left his work in our hands while he is away. He has put means into our hands to accomplish it, and expects us to "occupy," each "according to his several ability." The great work and mission of Christ is to save men by their reconciliation to God, and this is left for us to do. Thus Paul breaks forth—"We beseech you in Christ's stead, be ye reconciled to God."

Now to each is committed a part in this great work; but all have not the same things to do, have not the same office; and yet the one is as *essential in his place* as the other. All cannot teach or prophesy, or be leaders in the work, but they may assist, each according to his or her several ability. To illustrate. When Israel fought with Amalek near the waters of Meribah, while Moses held up the rod Israel prevailed, but when he lowered it to rest his weary arms, Amalek prevailed. So Aaron and Hur came to his help, and, one on each side, held up his hands. Their strength thus combined, the rod was held up, and so Israel prevailed.

Now this is for our instruction. Some like Moses are trying to hold up the truth of God in this last generation, but many feel their "hands grow heavy" and the truth falters and lags, while wickedness and error prevail, for the want of Aarons and Hurs to stay up their overburdened hands. Who will come to their help? You are not required to take the rod from them and hold it up, but to aid them by making it more easy, with such things as God has given you. "But I have not the talent to preach; what can I do?" You can do something; for all have one talent, if no more. Can a soldier stand on guard, or in the forefront doing battle day in and out, and furnish his own provision? Must he leave his post to go and forage? How shall he provide for his own household, and not deny the faith, and so be worse than an infidel, while holding up the truth, if you do not do it for him? Can "a man go to war at his own charges?" Who shall "muzzle the ox that treadeth out the corn?" Shall he not be permitted to eat as he treads?

Oh! how few are crying—"The hour of his judgment is come!" And that few, how trammeled. O ye who claim but one talent, what are you doing with it? Come up, Hur and Aaron like, and stay the hands of those fellow-servants who labor in word and doctrine, and so, unitedly, more time be given to sounding the last note of warning to a perishing world; who, if they believe not, are doomed to swift destruction.

But some may say—"Those who preach must trust in God, and he will provide for them." Yes, and so has God trusted in you, also, to use your talent for him. How are you doing it? You say your talent will not let you take and hold up the rod of truth. Come up then, with your substance, and ease the burden of those who do the other work, and the work will go on, and, to say the least, the Lord will receive his own with usury.

He is about to come. Are we ready for the reckoning? Shall we hear, "Well done! Thou hast been faithful over a few things, I will make thee ruler over many things! Enter thou into the joy of thy Lord?" O. D. Gibson.

Peace.

What a great blessing is peace. How free from disturbing thoughts, when the mind is at peace with God. I do so love peace that I feel as if I could not live and enjoy myself at all without that heavenly boon. "Great peace have they that love thy law, and nothing shall offend them," says the Psalmist. If we are offended do we have this *peace*? Says Jesus, "Peace I leave with you." Does he leave it with us! Can we say we have peace when we are fretting about this one's faults and that one's erroneous doctrines, fretting about that which does not concern us? For one, I want peace; and I mean to have it. I love to do the will of God, for that brings peace to our hearts.

How sweet when the rough storms of life press upon us, and wave upon wave dashes around us, threatening to swallow us up, to look right away to Jesus, and tell it all to him, and resting in the Lord, find that peace that none but those that love him can enjoy.

I feel to praise God for this blessed assurance that when peace fills our hearts, we know that Jesus' blessed Spirit has been in our hearts, and that if we will let it reign there we can and shall forever enjoy this blessing. Let no harsh or angry words fall from the lips of any of us; but let our hearts be so full of love, joy and peace, that it will crowd everything else out.

I am glad that nothing can ever enter into that blessed final of the saints that is not *peaceable*. O Jesus! Ever fill my heart with that peace that passeth all understanding.

Theria B. Weaver.

No. Dana, Mass.

A "Charity Fair" in Chicago hired the Young Men's Christian Association Hall a short time since, and knowing there was about as much money in dancing as in any other amusement they could offer the world, they "hitched a ball on the programme," whereat the officers of the Association were greatly scandalized. And they were justly, if not consistently indignant. But we doubt if balls are, intrinsically, more unchristian than church-fairs, as now usually conducted. It is certain that both are a curse to the church. *Zion's Herald* improves the occasion to utter the following earnest warning:

"Too many Christians, and we regret to say it, some Methodists, attend dances and balls. They send their children, and even go themselves. They are caught by the charity dodge, or the military, or firemen, or Mason, or something they are interested in or identified with, and so comes community with this evil. They send their children even to these midnight schools, which train many for other midnight schools of vice, and for that midnight that knows no morning. These must learn, in some way, and will learn if they persist in this course, that it is full of evil, and only evil, and that continually. They can neither send their children or go themselves without greatly harming, if not ruining both the soul of the children and their own.

Recipe for making Tattlers.—Take a handful of the weed called Run-about, the same quantity of root called Nimble-tongue, a sprig of the herb Backbite, (either before or after dogdays,) a tablespoonful of Dont-you-tell-it, six drachms of Malice, a few drops of Envy, which can be purchased in any quantity at the shops of Miss Tabitha Teatable and Miss Nancy Night-walker. Stir them well together, and simmer them for half an hour over the fire of discontent, kindled with a little Jealousy, then strain it through the rag of Misconception, and cork it up in the bottle of Malevolence and hang it on a skein of Street Yarn; shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out, and the subject will be enabled to speak all manner of evil and that continually.

Troubles are like babies—they grow bigger by nursing

Our Young Folks.

The editor thinks that if I would "talk" with his young readers occasionally through his columns, that it would interest them more than he can by a mere selection of items for them each week. To please him, and, I hope, you, I have undertaken the task; and if I succeed, will endeavor to "talk" with you every week. The object of all my talk will be to interest and instruct you. Sometimes I may tell you my own thoughts, and sometimes only call your attention to the thoughts of others.

Did any of you ever go a trouting? I mean by that, fishing for trout. They are a smart, quick, active fish, gaily dressed, and, no doubt, have as good an opinion of themselves among the fishes as young folks have of themselves in *their* position. Did you *ever* think that a good lesson for your life could be drawn from trouting experience? But it is so. Br. Hastings put it in rhyming prose quite a while ago, and I will give it in just his words;

THE SPECKLED TROUT.

The speckled trout Goes swimming about: He lives in the brook, And gets caught with a hook. When the fisherman tries Baiting his hooks with flies, Then the trout jumps up high, Bites the hook and has to die. Or if with his hook He drops a worm in the brook, Then the silly trout will bite, And gets jerked into daylight, And flung on the ground to lie, There to pant, and gasp, and die. So they catch the speckled trout, Who don't mind what he is about.

But when any noise is made, Then this trout becomes afraid, And away he swiftly glides, And 'neath the rocks he hides; And so when he runs away, He lives on another day.

Now, my little children, dear, I do hope you will hear, How like little trouts in brooks, Children bite the Devil's hooks, Or are taken in his net, (Children, listen,—don't forget.)

Here the Devil offers one Some mean wicked piece of fun, And he tries to make another Plague and pester his poor brother; And he makes young Tommy feel As if he would like to steal; And he teaches John to swear, Just as if God was not there; And he bids Frank truant play, So from school he runs away; And if Charlie don't take care, He will make him lie and swear. So he teaches all things wrong, And he tries to make them fight, Lie and steal, and strike and bite, And be full of sin and pride, And not heed the heavenly Guide. Thus Satan leads along, With his hooks and lines so strong, That unless men stop and pray, They will never get away.

Now, my children, pray, beware! For if you do not all take care, You will bite the Devil's bait, And find out when too late, That you have swallowed Satan's hook, Like the trout down in the brook. O then, when it's done you'll pray, But you cannot get away.

So if you would not be caught, And to death and sorrow brought, Learn to mind what you are about, And be shy as any trout; And if Satan shows his bait, Fly and shun it, ere too late. For, if you will go and hide By the blessed Savior's side, Then the Lord will with his arm, Fold and keep you from all harm.

—I suspect Br. H. has hid a hook under those pleasant rhymes: but it is'nt barbed, and if it draws you out of a miry pool into clear running water of right and truth, you should be glad. Don't forget to study this lesson. You need it especially, because we are living in perilous times. "That means *dangerous* times. And though you may not believe it, it is still true that "pleasure" is one of the greatest dangers of young folks now-a-days. I do not mean that you are in danger if you enjoy yourself; but I mean worldly pleasure. That

"—— is the spider's web,
To catch you it will try."

You think you can enjoy yourself best to have your own way, and follow after what you desire. But you are mistaken. The best and truest pleasure is found in denying self and pleasing and doing good to others. Try it. Worldly amusements gratify self: true pleasure is something higher than this.

I will not speak of any worldly pleasure in particular, this week, only to caution you to be on your guard. The Devil has many a hook out in these days hid under a gilded bait! Don't bite at any of his baits, I beg of you. Do you want to know how you can tell them? Yes, there is a way. Don't engage in any pleasure that your conscience tells you is wrong. Nor in any that makes others feel bad while you are enjoying yourself. Nor in any that you enjoy at the expense of your health. And, above all, beware of those forbidden by the precept and spirit of the Gospel.

—Now if any of you have any questions to ask on the Bible, or on anything connected with Bible subjects, send them to the office, and I will try to answer them as fast as I can, if I know how. And that there may be no mistake about my getting your letters, observe this rule. Write what you have to say, as plainly as you can. At the head of the sheet write

For Uncle Lloyd.

Direct the envelope to J. V. Himes, Buchanan, Mich. And if you ask questions and give me plenty to talk about, you will hear more from

Uncle Lloyd.

The Bible Class.

Thy Word is Truth. John 17: 17.

Perhaps few events tend more powerfully to impress the mind with the evidence attending true Christianity, that the fact that many who have sat down to read the Bible to oppose it, have been compelled, by the force of conviction, cordially to embrace its truths. We select the following, as related by the Rev. T. T. Biddulph: The effect which was wrought on the mind of the celebrated Gilbert West by the particular evidence of our Lord's resurrection which was afforded to his apostles, was very remarkable. He, and his friend, Lord Littleton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures Fully persuaded that the Bible was an imposture, they were determined to oppose the cheat. Mr. West chose the resurrection of Christ, and Lord Littleton the conversion of St. Paul, for the subject of hostile criticism. Both sat down to their respective tasks, full of prejudice, and a contempt for Christianity. The result of their separate attempts was truly extraordinary. They were both converted by their endeavor to overthrow the truth of Christianity. They came together, not as they expected, to exult over the imposture exposed to ridicule, but to lament their own folly, and to facilitate each other on their joint conviction, that the Bible was the word of God. Their able inquiries have furnished two most valuable treatises in favor of revelation; one entitled, "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection."

"Until the fulness of the Gentiles shall have come in." (Rom. 11: 25.)

That is, until they who are to complete the full number of elect Gentiles in the present dispensation, during the time of Israel's national blindness, shall have been brought into the Church.—*Newton.*

Luke 11: 33-36.

Now no one lighteth a lamp to put it into a hole, nor under a measure, but upon a stand; that they who come in, may see the light. The eye is the lamp of the body; when therefore, thine eye is sound, thy whole body is enlightened; but, if it be disordered, then thy body is in darkness. Consider, therefore, whether that light which is in thee, be darkness.—*Wakefield's Translation.*

John 10. 11.

All that have come in my name are thieves and murderers; but the sheep did not hear them. I am the door: through me if any *sheep* enters, it will be *safe*; and may come in and go out and find pasture. The thief only comes to steal and to kill, and to destroy; I am come that the *sheep* may have life, and abundance of all good things. I am the good shepherd: the good shepherd exposeth his life for the sheep.—*Ib.*

Acts 2: 25-28.

For David saith concerning him, I know the Lord to be with me everywhere, on my right hand, that I might not be moved. Therefore my heart was glad, and my tongue rejoiced greatly, and moreover my body also will dwell in hope, that thou wilt not utterly leave my life in the grave, nor allow thy holy one to see corruption. Thou hast made known to me the way of life; thou wilt make me full of joy with thy countenance. —*Ib.*

Notices, Etc.

A NEW VOLUME OF
Lange's Commentary,
COMPRISING
GALATIANS, EPHESIANS,
PHILIPPIANS & COLOSSIANS.

Translated and edited by Rev. C. C. Starbuck, D. D., M. B. Riddle, D. D., and Prof. H. B. Hackett, D. D.

One vol., royal 8vo. Cloth, $5: Sheep, $6.50.

This volume is fully equal to those which have preceded it in respect of accuracy and breadth of scholarship, amply sustaining the opinion taken of Lange's Commentary as "the greatest Biblical Work of the Age."

, The volumes already issued—nine in all—are, in the Old Testament, Genesis (1 vol.); Proverbs, Song of Solomon and Ecclesiastes (1 vol.); and in the New Testament, Matthew (1 vol.); Mark and Luke (1 vol.); Acts (1 vol.); Romans (1 vol.); Corinthians (1 vol.); Thessalonians, Timothy, Titus, Hebrews and Philemon (1 vol.); James, Peter, John and Jude (1 vol.)

There are in preparation, John (1 vol.) and Revelations (1 vol.), completing the New Testament; and of the Old Testament, Jeremiah and Lamentations (1 vol.), Joshua and Judges (1 vol.)

These works sent by mail, post-paid, upon receipt of the price. CHARLES SCRIBNER & CO.,
No. 654 Broadway, New York.

W. A. C. P. ASSOCIATION NOTICE.

At the next meeting of the Association the following amendments to the Constitution will be offered for consideration and action:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 9, as follows:

Sec. 9. The Board of Trustees (or the Association,) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, *ex officio.*

Another proposal is as follows:

Add to Art. III., Sec. 2. But the persons filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: provided, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four fifths of the members present at any Annual Meeting.

The precise date of the meeting at which these amendments will be considered, has not yet been fixed. It will probably be in March; and may be held in Buchanan.

Wm. L. Himes, Sec'y

At the Ohio State Conference, Br. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the Conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the Conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Br. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, [illegible]; Martin Bacon, Smyrna; P. T. Light, Plymouth; Dr. H. Kester, New London; Br. Ready, Widow's Home, Lucas Co.; Thos. Boardman, Shiloh; Henry Reed, Stryker; Wm. Sedonall, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. W. Terwilliger, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. McCulloch, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately. E. M.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR.

TUESDAY AFTERNOON, FEBRUARY 14. 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

We fear the following statement is as true in the church as in the world, and absolutely true in both. If it "hits" any one we trust it will lead to information.

People are always talking of "hard times;" but did you ever hear a man speak of "pinching want" when he went to buy a pound of tobacco, a glass of whisky or a fragrant cigar? No

---

A CATHOLIC church in New York advertises preaching on the coming of the Lord. What they mean by this we cannot say. When the Bible talks of the Lord's coming we understand what it means. But when theologians use the expression, they may mean death, destruction of Jerusalem, a national judgment, a revival, or what not. It's a pity Bible terms should have ever become *unsacred*—if we may be allowed the expression.

A SCOTCH correspondent of the New York *Observer* says:

"It must be acknowledged that there is a perilously increasing number of persons who, in one form or another, are questioning the eternity of future punishment."

—When you read in an orthodox journal of "eternal punishment," you must understand it of *conscious* punishment. They have not apprehended the Scriptural idea that eternal death is eternal punishment. But we are curious to know *what* is in "peril" in consequence of the increase of deniers of the eternity of suffering. Is it anything more than a theological dogma?

NEW YORK bids fair to have a State religion and that the Roman Catholic. Both parties cater to that church because of the voters she controls. The State and city already contribute heavily to the support of Romanist institutions, and now they are endeavoring to secure an act that virtually places all the public charitable or reformatory institutions under Popish influences, and prevents any Catholic child from becoming a Protestant, and any Protestant from making an attempt to convert them. At present all these institutions are purely unsectarian, but if Rome does not bring them under her control it will be simply because she cannot. Romanism is a fallen form of Christianity, but she is still a dangerous one.

THE follies of Rome are by no means on the decrease. The *Echo* says:

"Well-informed Protestants are generally aware that in the Church of Rome there has been growing up during a recent period a tendency to offer direct worship, not only to the whole "Corpus Christi," but to the various parts of the body of Jesus. The adoration of the wounds has been for some time established, and that of the 'Sacred Heart' is the special concern of whole fraternities of devotees. We learn that this, to our minds, singularly unworthy form of religious veneration has lately received a new and still more curious development. Peculiar and direct adoration is now paid to many Roman Catholics to the "back" of Christ, which received the lashes of the scourge, and to that portion of his cheek which was struck by the hands of the soldiers of Pilate. The bad influence of this sort of worship is not difficult to see."

AT a late "Clerical Conference" in Islington, London, at the close of a session on the present crisis, reviewed in connection with the doctrine of national judgments; the Rev. Henry Dana Ward, of this country, the able champion of pure doctrine so far as the Advent, resurrection and new earth are concerned, was introduced. *The Rock* says:

The Rev. Mr. W., of Philadelphia, on rising to say a few words was greeted with most enthusiastic cheering, as a brotherly testimony of respect to the Church he represented. The cordiality of his reception evidently moved the heart of the venerable minister, and he thanked the brethren present with some emotion. He invited all present not to mourn the old world but to rejoice in the new—to look forward for the time of restitution of all things, and to turn attention to the coming of Christ and his kingdom, rather than to the events of earthly kingdoms.

MR. ALGER is getting very mighty. He lately declared, in beginning a sermon, "I shall now demolish the whole doctrine of the resurrection of the body." Of course, it will never be heard of again. The next Sunday he promised to tell what would happen to the soul hereafter, and after spending an hour in not showing it, he said, "There is the curtain of death, no body knows what is behind it." Whereat two thousand boys and girls of various ages gave a round of applause, glorying that they were as the beasts that perish. How much happier and wiser was Dr. John Conder, on whose tomb in Bunhill Fields is this inscription;—

I have sinned, I have repented,
I have trusted, I have loved,
I rest, I shall rise,
And, through the grace of Christ, however unworthy, I shall reign."

—We quote the above passage from *Zion's Herald*. Dr. John Condor's epitaph was strictly Scriptural. He hoped to rise—not live disembodied. That's our hope. And if there is *no resurrection*, Mr. Alger is right, there is no future life, or, at least, none that man knows anything about.

A MEMBER of Parliament writing home concerning the war says:

English and American, as well as French, and even German testimony, proves the extent of German cruelties, of brutal treatment of defenseless persons, of villages and farms wantonly burned on futile pretexts, or without pretexts at all, of country houses plundered and gutted, costly furniture taken for fuel, wine-cellars ransacked and the liquor poured out and wasted when there was too much of it to drink, exactions so heavy that they were tantamount to condemning the unfortunate victims to immediate or proximate starvation. There are whole districts of France now covered with paupers, many of whom were the other day in easy circumstances, while nearly all of them had enough to live upon. They have been ruined by the invasion; everything has been taken from them; no moderate ransom would content the conqueror; under one pretense or other he took all they had, and destroyed what he could not use; he left them, as the French say, nothing but their eyes to cry with."

—This is one item in the fulfillment of prophecy in Rev. 14, so erroneously, by many, applied to the future punishment of the finally impenitent, when, in fact, it relates solely to the supporters of the Apostasy in this world.

IF THE Virgin Mary is alive in heaven, and possesses the power her devotees ascribe to her, she is certainly very ungrateful in not bestowing help upon them in their time of trouble. Says an English paper:

What is the Roman "B. V." about? Not to speak of her formal deification, sixteen years ago, as all know the extent to which her practical deification had proceeded long before. Whatever may be the honors professedly paid to her Divine Son, they are insignificant indeed when compared with the homage actually paid to her. It is *her* image (not HIS) that meets you at the corner of every street in "the eternal city." *She* (not HE) is styled the *unica spes peccatorum.*" She (not HE as the inscription on her effigies attests, is ELPIS EMON. The *Annee Liturgique* enumerates twenty-two festivals in honor of HIM: but in honor of *her*, no less than two and-forty. In her Litany she is addressed as "Salus in firmorum, Refugium peccatorum, Consolatrix afflictorum, Auxilium Christianorum." Nor—if we may credit those who built her shrines and profit by them—was all this incense of adulation offered in vain. An inscription outside the Church of the Minerva records the height to which the Tiber rose in the inundation of 1530, with this inscription:—"Huc Tiber ascendit, jamque obruta tota fuisset Roma, *nisi hinc celerem Virgo tulisset opem.*" And the same is said elsewhere concerning the earthquake which threatened the city in 1703 But now when Rome is laid half under water, the goddess of the Pantheon makes no sign! What can be the cause? Is it that the glory conferred on her by the Papal Edict of December 8th, 1854, has been effaced by the Decree of December 8th, 1870? Is "the Queen of Heaven" in dudgeon because "S. Joseph" has been officially and infallibly declared "Patron of the universal Church?"

EDITOR'S JOURNAL.

ARBOR HILL, IOWA.

FRIDAY, Jan. 27, In company with Father Nokes, left Dexter for his residence in Arbor Hill, Adair Co. fifteen miles away on the prairie. I observed that the land was rolling, with the North, and Middle and Grand Rivers running through it, with occasional creeks, and a good supply of timber on the banks of the streams. The land is good, and is being fast taken up. The settlers are of a good class of Eastern people, and in their buildings, and fences, and improvements, I saw evidences of their taste and thrift. The new land now sells for from five to twelve dollars an acre. At Arbor Hill, twelve miles from Stuart Station on the Rock Island Railroad, there is a chance for good homes, in a good neighborhood, with the advantage of a small but rising Advent church. Any information desired can be obtained of Philander Nokes Esq., Arbor Hill.

On the way I called on Br. N. Finney, a practical farmer, and a Christian. We had a pleasant interview, and an exchange of thoughts, on divine and other subjects. Next we came to Br. Stowell's, near the place of our meeting, and stopped until night. He removed here two years since from Western New York. Became an Adventist in Nevada, Ohio, under the labors of Br. H. A. King. And here he is doing a good work for the cause of his coming Master. He has been greatly cheered by the coming of Br. Nokes and family who have settled in the neighborhood. They now have Advent meetings, and enjoy good times.

I preached at night to a full house on Luke 24: 25-27, after which quite a number bore testimony of the goodness of God to them. I put up with Br. John Nokes and family, who are making themselves useful in this new country, in the cause of religion and humanity.

WHITMORE'S REVIEW OF CLARK.

SATURDAY, Jan. 28. It appears that sometime last year, the Boston Methodist Clergy in their weekly ministers' meeting took up the subject of the nature of the human soul. This was discussed in several meetings, and at one time W. R. Clark, D. D. read an essay, which has since been published under this title.—"The two-fold Nature of Man Psychologically Considered." It seems that Eld. Rufus Wendell was considerably impressed with Dr. Clark's views, and professed to have received light from him. He was claimed by Dr. Haven of *Zion's Herald*, as a *convert to immaterialism.* Considerable ado was made about it by the Methodists, and the fact of his change of views has been used to show that they had at last found a *specific* for the cure of materialism. Eld. Wendell, in the mean time has been dismissed from the "Life and Union Association" of New York, as holding views inconsistent with membership in that body.

It was natural that the materialists should give their attention to the article in question, and if it contained any new or important light on the subject treated, to receive it with joy. I have read the review of Dr. Clark by Eld. Whitmore with much pleasure. He states the position and arguments of Dr. Clark fully and fairly, and meets him on his own ground in the field of metaphysics. For Dr. Clark had no use for the Bible in the support of his theory, it being sustained, like that of Samuel Drew of England, by metaphysical arguments alone. Timothy Dwight, the famous President of Yale College, said (Vol. I, p. 163, Sermons): "Among Christians, I know *of but one* (S. Drew) who has regarded the immortality of the soul as susceptable of demonstration. Should we believe with this ingenious writer, that the soul metaphysically considered, is so formed, as naturally to be immortal, we must still acknowledge, because it cannot be denied, that its existence may terminate at death, or at any supposable period. Whatever has been *created* can certainly be *annihilated* by the power that created it. The continuance of the soul must, therefore, depend absolutely on the will of God."

Nothing then is gained by this metaphysical immortality. It is at best a *myth.* And how any Bible student resting his faith on the pure word of God could be swerved from the truth even by the very ingenious metaphysical arguments of Dr. Clark, is beyond my comprehension.

I invite all interested in the subject to read the review of Dr. Clark by Br. Whitmore. They will find it in the January number of the *Advent Christian Quarterly.* A good brother said to me to-day, after reading it, that it alone was worth *five* times the yearly subscription, and I am fully of his opinion. And, besides, the articles by Barlow, Litton, Leask, and others are of very great value. Let all who wish to secure a copy do so at once.

I spoke to-night to a full house, and described Christian character, and its rewards. Some followed in faithful testimony, and thus closed another week. And the first month in the new year is, also, nearly gone. Time truly flies. The Lord help us to faithfully improve it.

SABBATH, Jan. 29. We have a dull foggy morning. My health is good, but I am worn down, and shall be obliged to rest for a while soon. Incessant work and care, with constant exposure, *wears* upon the mortal system. I spoke upon "the signs of the times," as related to the speedy coming of Christ. (1.) The state of the world, and the church. (2 Tim. 3: 1-5.) Matt. 24: 37-50.) (2.) Celestial and terrestrial signs. (Luke 21: 24-28.) (3.) The downfall of Rome. (Dan. 7: 25-27.) (4.) Downfall of the Turkish empire. (Rev. 16: 12-16); when Michael will stand up. (Dan. 11: 45; 12: 1-3.) These events are upon us.

While I was speaking on the kingdom as to be *under* the heavens, a man spoke out and said the saints went to heaven at death. I handed him my Bible and asked for his authority for his statement. He declined to give it, and said to me, "Go on." I told him if he could not prove his assertions by the Bible, he had better hold his peace. At the close, Dr. Coril asked me if I believed there was a God. I replied, yes. "Well, where is he?" I replied that "his throne was in the heavens." And Jesus was at "his right hand." "Then, do not the saints go there when they die?" Not at all. Jesus said to his disciples before he went away, "Whither I go, ye cannot come." (John 13: 33.) "But" said he, "Christ said, I go away to prepare a place for you, and I will take you to myself, that where I am there ye may be, also,"

Hold on, Doctor, said I; let me read it to you *as it is.* "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place [by my atonement and intercessory work], I will come again and receive you unto myself: that where I AM [not where I WAS in heaven] *there* ye may be also." (John 14: 2, 3.) *Where* will Christ be, Doctor when he comes back? "Oh! that is not the question." Yes, it is the very question. And he will be on this earth at his return, and his people will be *with him* as he hath said. "Blessed are the meek for they shall inherit the earth." (Matt. 5: 5.)

We had an ordination and communion in the evening. Br. Philander Nokes, was ordained elder, and Brn. John Nokes and Wm. M. Stowell Deacons of the Advent Christian Church of Arbor Hill. The truth is triumphing in this new country. I think the cause will prosper, because the elements are good and reliable—and withal this is a praying people. The foundation is laid, and the work may increase till the Master comes.

MONDAY, Jan. 30. Took leave of the friends with whom I have enjoyed this precious visit, which I do not doubt will be crowned with a mutual blessing, and with Brn. Hubbell and Lee started for a fifteen miles' ride across the prairie, to Br. Hubbell's home in Madison Co. Br. Hubbell was formerly from Indiana, near Elkhart, and there are others about him who came from the East, which makes an excellent neighborhood. He, with others, maintains his religion, and of late has taken a strong stand upon Adventism and is outspoken in its propagation and defense. I am now to spend a short time in his neighborhood to aid in establishing the cause.

Madison County, through which I have come to-day, is not behind other counties in this part of Iowa. The land is rich and cheap. Any information desired can be obtained of M. B. Hubbell Esq., Dexter, Iowa.

TUESDAY, Jan. 31. I took a little time to-day to look over

"A COLPORTEUR'S NOTES,"

by J. B. Wadsworth. It is a tract of forty-eight pages, and full of interesting matter of facts, incidents, and of conversation on the Advent doctrine. I find that it interests all who read it, and cannot fail to be useful. The author, Br. W., was brought up in the South, and was in good temporal circumstances at one time. But in a change he gave himself to God, and then, as he had no gifts to preach, devoted his time and talents to conversation and distributing tracts relating to the coming [illegible] the Lord. His travels have bee[illegible]stly in the South. And I hav[illegible]nal knowledge of his usefulness [illegible] cause of Christ. Within the [illegible] ear he has been united in marriage with Sr. M. P. Valle, formerly o[illegible] faithful teachers in Memphis [illegible]ho, also, remains faithful in the [illegible] work of missions in the S[illegible]y now reside in Memphi[illegible] His address is Box 634. [illegible] doing good there. Any help [illegible]m by the purchase of his pamphlet which costs 10 cents by mail, and even if something were added to this sum, would be wisely bestowed. Br. Hubbell, looking over my shoulder, who had just read the work, says:—"Amen. I wish to recommend the book. It contains many useful things."

A CONFESSION.

I had a conversation with a brother on his experience in the use of tobacco. He voluntarily said: My tobacco bill was *sixty dollars* a year! The influence on my health was not good. I felt convicted every day of its being a filthy habit, besides the spitting away the energy and strength of my life. When I went to the grocery for the week's provision for my family, if any money was short, the first thing was to provide for the *full* amount of tobacco, and then divide the balance for groceries. So if in anything we were stinted, it was in these. Tobacco was king, and must reign, and I was the *slave.*

If I have been pained at any one habit of the people with whom I have traveled the last few months, more than another, it has been the free use of tobacco, among both men and women. The amount used annually by those who profess to be interested in the religion of Christ within the bounds of the Conference in Iowa and Missouri, is over $3,000. And this $3,000, that would send out annually fifteen hundred copies of the TIMES, is worse than wasted. *A great deal worse than wasted!* If it would do any good to weep, or talk, or entreat that this waste of the Lord's money should cease, I should feel some hope. But —God be merciful to his people. I ought to say that the brother referred to above, has been completely redeemed from the use and love of the "filthy weed." And he now has $60 a year for the support of religion. But our people in Iowa and Missouri are not *alone* in this fault. The same habit exists all over the land. Who will reform?

WEDNESDAY, Feb. 1.—To-night I began a series of meetings in the Center S. H. in Penn, using as a text 2 Tim. 1: 15—"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." This I showed from the prophetic word. I inquired if any one had any objections to the views advanced, but none were presented. One man in the neighborhood ought to been with us, as he contends that "we have nothing to do with the old Testament Scriptures." This is quite different from the opinion of Christ who said to the Jews,—"Search the Scriptures, for in them ye think ye have eternal life, and they....testify of me." (Jno. 5: 39.) There is a wonderful ignorance of the Bible among many professed Christian people. They do not read their Bibles. They read other books, but the Bible is neglected.

THURSDAY, Feb. 2. Spoke to-night on the kingdoms of earth which are to pass away, and give place for the one "which shall not be destroyed," even the kingdom of God which is soon to come. And as much as this matter has been published to the world for the last thirty years, I had many hearers to-night who had not heard of it heretofore. It needs a month's labor here to bring the people together in the truth. But duties press in other directions and I must leave some of the work for others. But I shall "set things in order," and the way will be opened for others. Penn and Dexter were to unite in the organization of a church to-day. So I went with a good company from Penn to Dexter, where we met at Br. Sherks' and organized a church of ten members, all heads of families. Br. M. B. Hubbell was ordained Elder, and Br. C. L. Raymond, Deacon. They occupy a good field, and have the prospect of doing much good. The Lord help them to be faithful. At the close of the services, we gathered about the table for the Lord's supper. We took leave of each other with no little emotion, but hope to meet again soon.

At night, having no meeting, Br. Raymond and I went to the school room to hear Mr. Ellis, a Disciple preacher. His text was John 21:24-25. "These things are written that ye might believe that Jesus is the Christ," etc. He said there were two theories: the first, that the Spirit converted men without the word; the second, that they believed and were converted through *faith in* the word. He advocated the latter view, and severely condemned the former. He said if men were converted by impressions, or feelings, it was no evidence of gospel conversion, for Mormons, Quakers, Spiritists, and all the "ists" could make the same claim, and they all *differed* from each other. I might reply, that all the sects of Christendom prove their opinions by the naked word (or, at least, set up that claim, equally with this preacher), and yet they all differ from one another just as much as they do about the Spirit's influence. Hence he gains nothing by this idea, which, if sound, would go to prove that there is no truth in the gospel.

A brother made some sensible remarks at the close, and exhorted the brethren to pray that God would bless the word to the good of souls, that the "word might have a free course and be glorified," to which I said, Amen; that is the true gospel. It is "not by works of righteousness that we have done." "By grace are ye saved." "Paul plants and Apollos waters, but *God gives the increase.*"

THE UNDERMINING OF MORALS.

The growing spirit of levity with which the home relations of the human race are treated is justly the cause of no little anxiety to moralists. There is a great change in public and private morals going on, and but few have the hardihood to assert that the change is for the better. Says the New York *Tribune.*

It cannot be denied that the severity of our earlier morals now exists only in tradition. That earnest and strenuous piety of New England, where each man lived as if always under Divine supervision, has passed away, and has left, it is true, the most faultless social fabric that exists; but the old asceticism cannot be expected to survive forever, after the old bigotry is departed. In the pioneer days of the West there was too much work to be done to leave any time for the frivolities of gallantry. But leisure and wealth have come together, and the social life of our interior States is more animated and unconstrained than any other provincial society of the world. Foreign books foreign plays, and the influence of foreign travel, have broken down the safe barriers of what our parents called modesty and we have agreed to call prudery. In our news stands, in our theaters, you see nothing to distinguish us from Europe but the language. Our morals have become Continental in all but the liberty allowed to young girls. Is it not worth while to consider whether we are to be exempt from the application of the lesson that all advancing civilizations have learned?—that solitary evenings passed with "gentlemen" "friends are not the most improving school of young maidenhood, and that there is a basis of truth in the monkish adage that *Solus cum sola* is not a condition favorable to religious meditation.

—These things are not pleasant to record; but we have to relate them as a part of the testimony to the character of the days we live in; and they rebut the declarations of those who insist that a temporal millennium is impending, if, indeed, it be not already begun. They are mistaken: the world is being perverted, not converted.

Spiritualism and Science.

We do not know that Mr. Beecher wrote the following remarks on this subject, but they occur as an editorial in his "Paper:"

> Dr. Hammond, after having examined the whole of it, is ready to maintain with confidence that "no medium has ever yet been lifted into the air by spirits; no one has ever read unknown writing through a closed envelope; no one has ever lifted tables or chairs but by material agencies; no one has ever been tied or untied by spirits; no one has ever heard the knock of a spirit; no one has ever spoken through the power of a spirit other than his own."—*Dr. W. A. Hammond's Physical and Physiological Spiritualism.*

We do not believe in the assumptions of modern Spiritualism, but we wish the whole subject might be taken out of the hands of over-confident scientists, who betray quite as much lack of logic and subjection to prejudice in their promptness to reject, as enthusiasts do, in their eagerness to receive. Whether Dr. Hammond means to express any thing more than a cheap "begging of the question," in saying that the phenomena which he seems to deny, are not produced by *spirits*, we do not know. If that is all, there are a good many of us to whom it was hardly worth saying. But if he means to affirm that none of these manifestations have taken place except by known or recognizable "material agencies," there are hundreds of thousands of witnesses to refute him. When the great Faraday, in the matter of table-tipping, "exploded the whole thing" (that appears to be the favorite phrase) by his theory of an unconscious muscular action in the fingers of the operators, the lustre of his name only made his failure more conspicuous, and confirmed the superficial in the belief that here was something beyond the power of science to explain. The theory itself never had a moment's footing with any sensible and unprejudiced observer of the facts in the case.

The whole question of Spiritualism seems to have arrived at somewhere about this point. The legitimacy of the preacher's warning against hasty and unskillful deductions as to the nature or origin of these manifestations, and the momentous doctrinal inferences which so easily follow, is obvious enough. But to the man of science who would set conclusively at rest the great physical and physiological heresy of the day there remain but two alternatives,—to disprove the alleged facts, or to account for them. If the earnest and candid inquirer cannot receive real assistance in one of these directions, let us, at least, have done with the vain babble of "science falsely so called."

SINCE the death of the Rev. Albert Barnes we have frequently seen the following expression, or its equivalent: "That great and good man, Rev. Albert Barnes, *entered upon his reward* last week. His *death* took place suddenly." Considering the fact that Jesus has said he will bestow every man's reward at the second advent or judgment (Rev. 22; Matt. 16), it appears to us something of an assumption for ministers or editors, however orthodox, to affirm that any are *now* "entered upon reward." It involves the consideration that either *they* are mistaken, or else the Savior misapprehended the time of reward.

Again, this doctrine comes in conflict with other doctrines. Mr. W. himself unconsciously glides into a trap from which he cannot extricate himself.

He says that the souls of the righteous go to heaven at death, enter in part upon their reward; and, of course, the wicked must enter upon theirs. Then why have a day of judgment? If each is judged as he dies, why judge him again? "But," says Mr. W. "Are not people responsible for their influence as well as for their deeds?" Certainly they are.

Now, let us see the result. A., a righteous man, dies and goes to Heaven at death, leaves a book he has written that has a bad effect after his death, that outweighs all the good he had done. B. was a wicked man, died and went to hell. He left a book he had written that had a good influence after his death that outweighs his wicked deeds. Now, at the judgment day, they must exchange places for all eternity. [illegible] under this ridiculous doctrine [illegible] d man went to heaven [illegible] and enjoyed himself, that the righteous man suffered in hell; but the day of judgment, being, I suppose a Court of Error, rectifies the mistake!!—*Cor. Memphis (Mo.) Conservative.*

A Scripture Reading.

But the end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging.

For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that are evil. And who *is* he that will harm you if ye be followers of that which is good. But and if ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold; but with the precious blood of Christ, as a lamb without blemish and without spot. Wherefore let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God. But let patience have her perfect work, that ye may be perfect and entire wanting nothing.

If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him. And the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good works, without partiality and without hypocrisy. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice. And be ye kind one to another, tender hearted, forgiving one to another, even as God for Christ's sake hath forgiven you.

And whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. And wait for his Son from heaven, who shall change our vile body, that it may be fashioned like unto his glorious body. Behold, I [Jesus] come quickly: hold that fast which thou hast, that no man take thy crown.

E. A. LAKE.

"Wishy-Washy" Religion.

The name is a bad taste, and the religion is thought to be no better; perhaps no more expressive title can be found, and it may be as easily pardoned as that which it describes. It seems to be a convenient religion, as it does not demand deep and Bible repentance, but is satisfied if its possessor lives as his neighbors do, but it does demand great charity, a little for old-fashioned worshippers, and much for themselves. Some think it is increasing and rather popular, its doctrines being liberal, its conscience accommodating, and its requirements few and easy to be met by anybody.—*Chris. Observer.*

Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.—*Lacon.*

EDITORIAL GLEANINGS.

The church in Ottawa, Ill. have hired a hall, and hold meetings every Sunday a. m. and eve. They have no regular preaching, and cordially invite preaching brethren passing that way, to call.——An interest is growing up in Nevada City, Mo. Br. Fry is doing all he can, and wishes for—what so many desire—an Advent preacher.——Fifteen were converted at the late Q. M. at Silver Lake, Minn.——The brethren at Clyde, N. Y. have a new chapel, dedicated last Sunday, we understand. They number about forty souls, and working in the Scriptural rule of addition. The Lord bless them. Would that some more *ministers* could be "dedicated," as well as chapels.——Br Wm. Kellaway was ordained at the last session of the Rhode Island Conference. He is giving himself wholly and acceptably to the work of the ministry.——Br. Hubbell writes encouragingly of the new church in Penn and Dexter townships, Iowa. They were much encouraged by our visit to them.——Br. N. Macon lately made the church in Memphis a visit, was much liked by them, and has been requested to remove to that city. We trust he will do so. He is a reliable brother, and will help them.——We understand that Br. Reed will soon leave for the Sandwich Islands, to proclaim the gospel of the kingdom there. He is in the right work; for he is one of the Lord's pioneers. May a wide door be opened to him.——Br. Grant's labors in San Francisco are attended with increasing interest. —— Br. S. K. Gibson has returned to Wayne Co. Iowa. The cause is gaining ground in those parts.——Br. E. B. Scott says the church at Hesperia now numbers twenty-eight members, and others coming in. Their late "three-days' meeting" was of such interest that it was held six days Br. J. H. Palmer, a Free Methodist preacher, has identified himself with the Adventists, and is aiding them in that region.——Eld. E. T Himes has been invited to become pastor of the Winona church, but we have not learned whether he has accepted the call.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN [illegible] on Hell, the Penalty of [illegible] Heaven and [illegible] Judgment, The Second Advent, The Key of [illegible] Time is Short—Be Ready, The Only Hope; The Personal [illegible] each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment, 24 pp. The Everlasting Dominion, 20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed [illegible] 12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—64 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,500 pp. for $1: by mail, 1,200 pp. In small lots, [illegible] for every ten pages, post paid. Add 2c. for [illegible] for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks [illegible] to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c. $1 50 a dozen; flexible cloth covers, 20c. single. $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made [illegible] in the Christian dispensation, with a [illegible] review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, [illegible], Death and the Dead, The Coming Judgment. [illegible]

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1. paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and [illegible] By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition [illegible] 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By [illegible] postpaid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For the [illegible] copies for $1.

THE BIBLE TRIUMPHANT; being [illegible] published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a [illegible] Redemption. By [illegible] 25c.

THE BEREAN'S CASKET. A [illegible] most important [illegible] in the Bible in sections, to [illegible] a book of great value to all Bible [illegible] Cloth, $1. [illegible]

THE PLAN OF REDEMPTION. The Creation and Fall [illegible] Redemption, [illegible] of Christ, Millennium, [illegible] By Wellcome and Good. [illegible]

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfilment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 20c.

THE INQUIRER. Protestant or Catholic? Which? 5c. $3 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 180 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 317 pp. Paper covers, 5c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting pamphlet [illegible] and [illegible] J. Wendell. 48 pp. 10c.

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.

The Slaying of the Witnesses. 10c.

A treatise on Revelation 13. In two parts. 10c.

The Kingdom of God, and Signs of the Times. 10c.

The Immortal Soul. Mythology and Theology of the Bible. 10c.

Last-day Tokens. No. 2. 25c.

[Tokens Nos. 1 and 3 are out of print at present.]

Revelation 20. 5c.

The Seven Messages of the Apocalypse. 10c; postage, 2c.

Evangels of the Coming One. 5c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 24.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $13 by express.

ENGLISHMAN'S GREEK CONCORDANCE, with both Greek and English index. $5 by express.

ENGLISH GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date, place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE. An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; with maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 25. By mail, $1 75.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 12c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM, by N. Field, M. D., pastor of the Advent church, Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 25c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

THE

ADVENT CHRISTIAN

TIMES,

A large, neat, eight-page weekly paper, thoroughly devoted to the advancement of the cause of Christ by the faithful advocacy, defence and dissemination of what is called *Advent doctrine,*

EDITED BY

JOSHUA V. HIMES.

THE TIMES contains, weekly, matter expository, exegetical, illustrative, practical; including communications, selections and original matter, with letters from those of like precious faith in all parts of the country, the news of the body, and a faithful digest of the news of the world bearing upon the signs of the times; with news of the progress of our cause in different parts, and also news of what our *opponents* are saying and doing, with expositions and refutations of their arguments; articles on prophecy; notices of current and useful literature; short sermons; a column or more for the children; choice bits of poetry—in short matter enough in every number to make a good sized book, and all furnished for only FOUR CENTS A WEEK, or $2 a year. No paper of its class furnishes so much reading matter, even when a greater price is charged.

The paper has been very useful in the past, and can be made more so by extending its circulation. To our friends who are working faithfully for this end, we make the following offer: We will send

THE TIMES, POST-PAID,

to any address in the United States or Canada, *on trial*

FOR THREE MONTHS,

for 35c. For *one dollar,* we will send THE TIMES to any three persons, three months, post-paid; and any larger number at the same rate.

Who will take advantage of this liberal offer, to introduce THE TIMES in a village, a neighborhood, a church. For

TEN DOLLARS

you can send a live Advent paper to

THIRTY PERSONS,

or into thirty families, post-paid, for three months. Could it fail to do good? Five dollars will pay for fifteen copies; and one dollar for three.

We make this liberal offer solely to introduce the paper in new fields and localities.

Will the ministry please publish it to their congregations?

Will our friends please tell it to their friends.

Will you who love the cause and wish THE TIMES to prosper, pay for 3, 5, 10, 50, or 100 copies, on these liberal terms. We have now 300 names, of partially interested persons, among whom we could obtain

FIFTY PERMANENT SUBSCRIBERS,

perhaps more, could we send them the paper free for three months.

Who will send at once? Send in the names, with 33⅓ cents for each name, and (if you give the P. O. address plainly) we will guarantee the delivery of thirteen numbers of THE TIMES, free of postage, to each one of them.

Three thousand three months subscribers, on this plan, will give us a large and permanent addition to our list.

Address JOSHUA V. HIMES,
Buchanan, Mich.

Correspondence.

From Henry Rast, Stryker, O.

During the past season I have occasionally absented myself from home to scatter tracts and to meet brethren and sisters of the Advent faith, being here separated from those who can sympathize with me and mine, in the blessed hope of soon seeing Christ in all his glory. Oh! much of the Spirit of God is needed to stand firm against the tide of opposition in this place. Br. J. R. Preston has been here, and spoke the words of life to this people. Was here one week. After him came Br. A. N. Seymour, for one week. The good seed has been sown broadcast, and I think it will yet bring forth fruit to the glory of God. Pray for us.

From Henry Zader, Rock Co. Wis.

The Times is a welcome visitor to me. I do not want to do without it. It is all the Advent preaching I have. I attend mostly at the Baptist church. I also attend the Bible Class. We have one of the leading members for our teacher. I have got his good will, and he feels interested in me. He gave me a book to read which treats on baptism and close communion. I agree with it on baptism. The book sets forth the Baptists as a despised people in an early day; and I thought it was very much as we Advent people are at present. But I have *exchanged* books with him. I lent him Dobney on Future Punishment. I hope and trust the Lord will stir up a spirit of investigation.

Dear Brethren: Let us be kind to our Christian friends although they may differ from us, for they may differ honestly. Many of us have believed as they do, and honestly, too. But let us do our duty, kindly, and still earnestly and prayerfully. Strive for the truth of God's Holy Word. Let, also, our example correspond with our precept. And let us with unwavering faith lay hold of God's promises, claiming them as ours, through Jesus Christ our Lord. Let us leave off bitter words. They do no good. We make poor headway with them. But let us exhibit the Spirit of Christ, and God will bless us in his own time.

From E. K. Tibbetts, Cumminsville, Ohio.

I have been waiting for a favorable opportunity, in which to write a few lines relative to the great doctrine that should interest all *Christians, viz:* the coming of our Lord and Master. I was not always a believer in this "*new doctrine,*" as it is now called, but thought I had good grounds against it. I now see I was mistaken, and have been "*newly converted*" about three years; and the Bible seems like a new book to me now, and I wonder how I ever read it in any other light. But such is the progress of truth, it seems to me that the opposition is *purely willful;* for there is certainly "*line upon line*" and "precept upon precept" regarding these sacred truths. I am very much engaged, but still I try to find time to read your valuable paper, which, I am happy to say, visits me regularly each week. From it I receive wholesome instruction. It opens the truth to me in a very clear manner. And now as my time is out, I send a renewal for six months. I lend as fast as I read, and find plenty who love these papers. Thus I am trying to let my light shine by telling, and pointing to these truths as taught in the Divine Word. There are very few believers with us, in this place; but still I can see some progress.

From B. B Dutton, Iron Hill, Iowa.

We had a good time at the Conference at Clinton, and found the church there in good spirits, and patiently waiting for Jesus, who will soon come to reward the faithful. Oh! that will be glorious! But as I was coming home on the cars, along under the bluff which stands almost perpendicular to the hight of (I should think) a hundred feet, I asked myself the question is this one place where wicked men will stand and cry for the rocks to fall on them, to hide them from the face of him that sitteth on the throne? For the moment my heart grew sick within me, when I thought how many wicked persons there are in the world. What a time that will be! Oh! for more vital godliness, and more of a missionary spirit. When I contemplate the signs of the times, and consider how very near the judgment is, I feel as though more of our brethren ought to be in the field at work for Jesus and suffering humanity. Oh for a waking up, and more of consecration. Why should we be grasping after the things of this world? Jesus is coming! Do we believe it? If so let us show it by our work, daily. You know that actions speak louder than words.

From Antoinette McQuivey, Freeborn Co. Minn.

I am still looking for the second coming of the Lamb of God, that taketh away the sin of the world. Oh that I may prove faithful till the end; for I sometimes feel almost like giving up. *Then* I think of the compassion and goodness of God, how in his infinite mercy he gave his only begotten Son, that we through him might live; and he, being acquainted with our infirmities, pitieth us. When I meditate on his mercy, I feel like asking his forgiveness for laying aside the shield of faith. I am afraid there are too many of us that have forgotten our armor, or have laid it aside for a season. Let us see to it. If we have not got it on, let us not tarry a moment, for the darts of the enemy are flying thick and fast, and if we are not prepared with all the equipments that God has provided, we shall not conquer.

From Mary A. Tibbetts, Volga. Ind.

Last evening as the household were gathered around the bright fire and brighter lamp-light ready for the usual reading, we called special attention to the last interview held between yourself and the "Press." We became increasingly interested in the subjects under consideration, particularly that of *tract distribution*, so much so, that when the article was concluded, all spoke up nearly at the same moment, that as the "Press" was so willing to work, and so much work needing to be done, it was a pity not to keep it in constant employment. And as a result two dollars was immediately made up, (some of it by one young man who has recently professed Christ), which I will now send to aid you in printing some of the tracts we so much need to scatter abroad in the land, that the people may come to understand those precious truths in the Bible, that have so long been enveloped in mystery. Please tell the "Press" in your next talk, that the chat on that evening when you felt so "tired and nearly discouraged," was not all lost, but has secured these two dollars from one family. If each one *would send something*, the "Press" will be kept busy.

There is one thing more you may tell the "Press" while you are talking and that is, when different persons from all parts of the land with as many different temperaments, and dispositions send in their communications for publication, request that while they use "hard arguments," they will select soft words, in which to clothe their ideas. Most persons can be led, while but few can be driven; and harsh words with odious epithets only repel and disgust rather than win to the truth we wish to teach. I can remember the time when I most ardently defended the views held by many dear brethren and sisters with whom I now differ. I regard them as honest as I was then and am now, and trust, with the divine blessing, that time and a candid investigation of many precious truths held in mystery under my former teaching, may speedily become clear and comprehensible, joyous and comforting, to them, as they have proved to myself. It always pains me to see any harsh communication in The Times, as I wish it to be the kind and logical exponent of gospel truth. I trust therefore, you will be able to convince the "*Press*" in your next interview that it will greatly conduce to the interest of the paper issued from your office if it will print only those things that manifest a kind, loving spirit, and words of tender and earnest solicitude for those whom they wish to instruct; leaving out severe criticism and bitter reflections, which are only calculated to separate friends, rather than bind them together.

From Wm. McCulloch, Havanna, Ill. Feb. 1:

I believe, verily, that I have approached near where "*Satan's seat is.*" I judge so by the multitudinous host that seems to be his followers, if not his immediate relatives. It truly reminds me of the saying of Jesus to a certain *class*—"Ye are of.... doing his works," etc. It does appear to me that we are almost uselessly spending our time and our energies in these cities. They are nearly all *church poor* and *priest-ridden*, and wound up in a sectarian film so strong that it is next to, if not quite impossible to get a shot of truth from the artillery of heaven to penetrate their citadel. *Like priest like people.* All combine to erect forts against the success of God's eternal truth; and if we turn away in disgust or disheartened, the united shouts of triumph of priest and people, go up. But, thank the Lord, there is a time coming, and that not far distant, when truth will prevail.

But you may infer from this strain that I have been retreating before the tide. Oh! no! I have seen *no tide here.* The forts are so high and so strong, that not even a wave can be felt beyond a certain bound. No, no. It is this slock, easy, sleepy, slide-along way, that I abhor. Give me now and then a rush, or even a storm, to encounter if it is never so strong. Then will we sing—"We'll stand the storm, it won't be long." etc. But this *dead calm*, who can bear it?

> "Far more the treacherous calm I dread,
> Than tempests bursting o'er my head."

But praise the Lord, we will do our duty: then our skirts will be clear, whether men hear or forbear. The judgment is soon coming. May we be all ready to meet it is my prayer.

I often think how the truth took hold of the people in Iowa where I labored last winter; and I read with interest Br. Himes' "Journal," and imagine just how eager the people are to hear, and willing to obey; and then I almost wish to go into that, or some other new field that has not been burnt over. But the Lord direct all my steps, is my prayer.

Yours for truth to triumph.

From Joseph Roberts, Winchester, Ill.

Our little company met to-day, and broke the loaf. Br. J. G. Bush spoke on the saint's inheritance. A good time. The Presbyterians are holding a protracted meeting. On Thursday the minister said there never was such a move in all the churches as at the present time, and that the world was going to be converted. A member of the body of Presbyterians rose up, and said he did not believe a word of it. The word did not so teach. I attribute this to what he learned from Brn. D. S. Clark and Scott, some three years ago, which was backed up at the tent meeting a year or more since. So the "truth, crushed to earth will rise again." We are but a few here, but we have the truth. Although I was twenty years in the M. E. church, and twenty years in the Christian church, and am now in my sixty-seventh year, I confess I knew nothing of the Advent teaching until I heard Brn. Clark and Scott. These same truths I now endeavor to teach. And some have moved away from us that united with us after those preachers left us who have carried the same truths and published them. The masses of the people here are most generally wedded to their theories, and do not cordially receive the Advent teaching. We would be glad to have Br. Himes here to preach the Word; but none of the churches would let us have their houses, and popular opinion is against us, or we could get the large school house. So we will have to make the best of our condition.

From B. J. Goodwin, Chickasaw Co. Iowa.

As I read in The Times' letters from brethren and sisters who enjoy meeting with, and the society of others of like precious faith, we sometimes feel like leaving this place, and seeking a home in an Advent settlement, that we too may enjoy like privileges in a faith held only by a peculiar people, who consider the Bible a sufficient rule of faith and practice.

About the middle of December, we were very agreeably surprised by a visit from Elds. Lauphere and Wilbur of Floyd Co., who preached to us six times with good effect. New year's day Br. Wilbur returned and preached five times to interested congregations. An organization was not effected, indeed, was not mentioned; but more light was given, professors were stirred up, and two made a start for the kingdom. I have since heard that one young man has burnt his cards, and that two young ladies say they will dance no more. We hope and pray that the work so well begun will be continued until sinners are converted from the error of their way, and a church raised up here of such as will be able to give a good account of their stewardship at the day of judgment. This is a new field, as there was never but one Advent sermon preached here until their visit. Our school house is some eight miles S. W. of Williamstown.

May the Lord bless those faithful laborers abundantly, and all in every place who call upon him in truth.

From Amos Sanford, Columbus, Kas.

For nearly three long years I have been a resident of this portion of Kansas called the "Cherokee Neutral Lands," having a nominal membership in a Free Will Baptist church about ten miles distant, but living an almost isolated Christian life beset by temptations on every hand, until I had well nigh lost my hold on eternal life and the hope of the resurrection. I loved my denomination because of the earnestness and devotedness of its members, and was loth to sever my connection with them, notwithstanding their belief in the doctrine of the immortality of the soul and endless life in misery; and I should not have done so had not every effort on my part to secure an organization at this place (the seat of Cherokee County) proved a failure. I had heard Eld. Himes preach in the Free Will Baptist church at Prairie City, Ill. in 1867, which was the only Advent sermon I ever heard in my life. But in searching the Scriptures my disbelief in the popular dogmas of this age was confirmed, and the truth as it is in Christ made more apparent to my mind. I had well nigh forgotten him until I saw his address in Henry Ward Beecher's *Christian Union*, when I at once sent a copy of *The Workingman's Journal*, which I am publishing here, and received in exchange, The Times. I perused its columns with deep interest, until I was moved by "the Spirit of truth" to write to Br. Himes a candid letter, explaining my condition, the poverty of the people here, the almost hopelessness of obtaining any pecuniary reward for his labors, but promising to do all in my power to give him a hearing before the people if under these circumstances he could come and preach to us. I must confess that I did not have much faith, for I had previously written elsewhere for help, and received not even a reply. I had nearly made up my mind to join the Missionary Baptist church at this place, when I received the welcome news from Br. Himes that he was coming. I prepared the way for him as well as I could; but everything seemed to work unfavorably. The District Court was in session: the coldness of professed Christians, and the universal prejudice of the people against "soul-sleepers" rendered it difficult to break the way. The meetings were protracted over one week and on Sunday night last a call was made for sinners to "come out from among them," by Br. Himes; but not a soul came, and my spirit failed me. My hopes seemed to be dashed to the ground. I gave vent to my feelings, and spoke despondingly. Returning home, at night, I noticed its effect upon our faithful minister, and I felt more sad. He too seemed discouraged, but he said—"Let us trust in the Lord."

We retired to rest praying for the realization of our hopes. The next night the Lord poured out his Spirit and four souls came forward to unite with the church, and several others arose for prayers. The "Editor's Journal" has no doubt told you the rest.

The church was organized, and many others are awakened and seriously contemplating a union with us. May the Lord prosper the little branch started here, and "give the increase." We now want some young minister *to* come here and labor. But we shall not *wait for that*, but will carry on the work as best we can. Brethren let us have your prayers for our welfare, that we may not faint by the way, nor grow weary in well doing. Pray for the little lone church in Kansas.

The Second Coming of Christ. No. 3.

In the preceding article we treated on Christ as a "prophet," and "priest;" and when these characters were sustained by him. We are now to show Christ as king; and *when* this shall be. "But," it may be asked, "does he not *now* sustain this character?" In a limited sense he does; but not to the extent which he will sustain it. His reign is now confined to the few who love him; and those are but very few compared with the many who are his enemies. But permit me to ask you, my friend, if you will acknowledge that the allegiance now paid him, is the allegiance promised him by God the Father? God said that Christ should have a kingdom in which he should reign *supreme;* no rival sharing the love and homage due to him alone. Is this the character of the love felt, and the homage paid him by those who are called by his name now? What is the language often used by those who exhibit the greatest love for his person, and the greatest zeal for his honor and glory; and whose lives bear the fullest testimony that he is the God of their affections? Let the apostle of the Gentiles give the answer: "I find there a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh! wretched man that I am." How often do the Christians of the present day use the words of the poet—

> "Prone to wander, Lord I feel it;
> Prone to leave the God I love."

Is this love and allegiance perfect? Do you, Christian reader, experimentally understand the language there used? Have you from the depths of a troubled heart made use of it yourself? If you have not, the writer of these lines has been compelled so to do; and I doubt not, but many who have been cleansed from their filthiness in the precious blood of the Lord Jesus Christ from the day of Paul to the present, have been compelled to the same conclusion.

The faithful love, and the perfect obedience promised the Savior by the Father, is yet to come. But he shall reign and rule and govern entirely and exclusively, the whole man; and, blessed be God, it shall be *all men*, as well as the entire man; for "he shall be King over all the earth; in that day shall there be one Lord, and his name one," and every knee shall bow to him and every tongue confess him Lord, to the glory of God the Father." Christ is now, as he describes (Luke 19: 27), gone into a far country to receive for himself a kingdom.

We are now prepared to enter upon the subject of the third and last character to be sustained by the Savior. It is not my intention to treat upon chronological dates, as my wisdom as a student of the Bible is altogether too small to enable me to do so; but I will confine myself to events which shall take place at the time and just previous to his "taking to himself his great name." In Daniel's prophecy (ch. 7; 3), it is written: "And four great beasts came up from the sea diverse one from another." From this verse to v. 7, Daniel gives a description of these beasts: and in v. 17–24, the explanation of what they represent. Biblical scholars describe them *as* the kingdoms of Babylon, of the Medes and Persians, of Greece, and Rome. The fourth beast is said to be "diverse" from all the others, being "dreadful and terrible, and strong exceedingly; having great iron teeth, which devoured and brake in pieces, and stamped the residue with his feet." He is also described as having "ten horns;" and among those horns, comes up a "little horn." The prophet says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool. His throne was like the fiery flame, and a fiery stream issued and came forth before him; thousand thousands ministered unto him, and ten thousand times ten thousands stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body destroyed and given to the burning flame. I saw in the night vision, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." In v. 21–22 it says: "I beheld, and the same horn made war with the saints, and prevailed against them, *until* the Ancient of days came, and judgment was given the saints of the Most High; and the time came that the saints possessed the kingdom."

Daniel is given to know the time the time wherein the Son of man is given the kingdom, and is told it shall be when the little horn is making war with the saints. I do not think it is necessary that we should understand this war to mean fiery persecution all the time; although it may, for in Rev.

3: 10 it says: "Because *thou* hast," (that is, the faithful of his flock, those who "abide in Christ," and his words abiding in them;") "kept the words of my patience, I also will keep thee from the *hour of temptation*, which shall come *upon all the world* to try them that dwell upon the earth." One form of temptation is given by Isaiah, and is described as a "sifting process." "Behold the name of the Lord cometh from far, burning with his anger, and the burthen thereof is heavy. His lips are full of indignation, and his tongue as a devouring fire; and his breath as an overflowing storm, shall reach to the midst of the neck, *to sift the nations with the sieve of vanity;* and there shall be a bridle in the jaws of the people causing them to cry." (Is. 30: 27, 28.) Satan will doubtless use those things in which human nature delights for his own ends, even as he did the, "Thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die." The worldly Christians will suffer; but those who "do the will of God," those who walk in his ways, and glorify him by a godly life: will be preserved by God himself from "the hour of temptation."

Christian Reader, has this time commenced? If your heart replies, "it appears so," be warned; for a love for worldly vanities and pleasures will be used by the enemy of your soul, to draw you away from your steadfastness, and alluse you into the by paths of sin and wickedness if possible. Remember! it is those who have "kept the word of" God's "patience," that are preserved by him "from the temptation, that is to try those who dwell on the earth." Satan knows, if God is worshiped, he must and will be "worshiped in spirit and in truth." He knows that nothing less than the *whole heart* will be accepted by the Lord, and, therefore, will blind the eyes of some, and cause them *to* believe *that* no sin lies in their worldly amusements, or that worldly pleasure, since they cannot be denominated "gross or sensual."

The Christian Pattern and Guide says (Mat. 7: 24): "No man can serve two masters." He says, likewise that his followers are "not of the world even as," he himself "is not of the world." (John 17: 14). And, by the way; the very name, "*follower*," indicates they are not; for if they *follow* Christ, they cannot be of the world. James 4: 4 says; "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world, is the enemy of God." 1 John 2: 15 says: "If any man love the world, the love of the Father is not in him." Prove yourself by the word of truth; and try the ground on which you are standing; for these are in very deed, the LAST DAYS. A. H.

THE CONQUEST OF FRANCE.

(Concluded.)

A WAR OF SIEGES.

Indeed from this time (September 1) until the close of the year the efforts of the Germans were almost wholly confined to the siege of the various strongholds of France, the reduction of Paris, of course, being the one of greatest importance. This semi-inaction on the part of the invaders was forced upon them. There were no more French armies in the field to conquer, save those forming at Paris, Orleans, Lille, Lyons, and the Brittany camp at Conlie, and these were too far distant to strike, even if the Germans had had the men with which to disperse them. But the two grand armies were required to keep Bazaine in Metz and Trochu in Paris, while the detached forces had enough to do to reduce the minor fortresses. The siege operations were conducted vigorously and successfully. Verdun (Nov. 9), Pfalsburg (Dec. 12), Toul (Sept 23), Montmedy (Dec. 14), Laon (Sept. 8), Soissons (Oct. 16), New-Breisach (Nov. 10), St. Quentin (Sept. 21), Schlestadt (Oct 24), Thionville (Nov. 24), and various other fortresses of the second and third classes, fell in rapid succession, and with heavy aggregate loss to the French. From the moment that Paris was invested these became of secondary importance and interest, only as affecting direct lines of communication, and we therefore merely allude to them here, out of their chronological order. The defense of Strasbourg was conducted with more stubbornness than skill for nearly two months, and the city and its citadel sustained during that time a heavy and continued fire from a numerous and destructive German artillery. But the siege was remarkable only for the stubbornness of the resistance. The French engineers did not display their quality at all; and there was nothing remarkable in the operations of the approaches and the breaching by the Germans. There were few assaults and no sorties whatever, perhaps because a vigilant German commander gave no opportunities for any. Thus, without noteworthy incident, the siege continued until patience and provisions being alike exhausted, the French commander surrendered (Sept. 26) at the discretion of the conqueror. But the army thus relieved from this siege had others before it, and advanced only to sit down before more stubborn Belfort.

Metz, never closely invested, but at the same time closely guarded, endured frequent repulse of desperate sorties and hunger for two months and eight days; but finding escape impossible and relief by another French army a vain hope, Marshal Bazaine, on October 26, surrendered his army of 173,000 men at discretion. Such magnificent results as the actual capture of two armies, aggregating 300,000 men, never before attended the military efforts of any nation, and the stories of Metz and Sedan are without parallel in war's annals; yet how insignificant do these triumphs appear in comparison with the final success which a few days more must complete in the capitulation of more than 400,000 soldiers garrisoning a city of 2,000,000 inhabitants!

On surrendering at Sedan, Napoleon III. endeavored to open negotiations for peace, but the Prussian Premier soon discovered that neither he nor the Regency, to which the Emperor had delegated authority, had power to enforce on France the conditions precedent to peace which were demanded; for the Republic had been proclaimed and the Empire repudiated. Well would it have been for France if the crime of the Empire in declaring and making war had also been disavowed; but the responsibility for its continuance was unhesitatingly assumed by a Committee of National Defense, which by this first act indicated imbecility since fully established. Von Moltke was not the man, nor was the Prussian Premier in the humor to delay long in negotiations with a fallen monarch or a defiant ministry, and the same day that saw the capitulation of Sedan also beheld the columns of the Crown Princes in motion toward Paris. The Saxon by the Aisne and Oise, the Prussian by the Marne and Aube, swept forward with resistless numbers, masking Laon, Soissons, and other fortified towns in their pathway with forces adequate to their reduction; and in two weeks, on the 15th of September, just two months after the French declaration of war, the German armies deployed before the north-eastern defenses of Paris. This part of the line of investment was established without serious opposition, greatly to the surprise of the Germans, who anticipated resistance at the passage of the Seine. Trochu's troops were certainly unfit at this time to be trusted in battle, and could not have prevented the investment, though they might have retarded it under a skillful general, without jeopardy to themselves. If it was wise, however, not to oppose the passage of the Seine with such troops, it was madness to attempt, as Trochu did four days later, the re-occupation of the elevated country south of Paris. The extension of the German line from the Seine to Versailles in front of the southern line of forts, brought on an engagement (Sept. 19) known to the French as the battle of Chattillion, and to the Germans as that of Sceaux. Lying between the two towns thus named and commanding the country round and the French forts in its front, is a range of hills known as the Hights of Sceaux; and it was for the possession of this position that the battle was fought. Gen. Trochu, with apparently culpable negligence, had failed to seize and fortify this important position. He had declared his intention to remain strictly on the defense until he could arm, organize, and discipline the immense mass of *Gardes Mobiles*, marines, and volunteers who had crowded into Paris for defense. He doubtless had also some indefinite hope of aid coming from the army which had already begun to form on the Loire at Orleans; but dependance on this force or on his own unskilled soldiery was, as events proved, mistaken confidence, and won for Trochu the satirical title of the "Military Micawber." But after resolving that nothing remained to him but to hold the defensive, Trochu was weak enough to be overruled by the advice of subordinates and the wishes of his associates in the Government, and consented to make an effort to retake the hights which he had permitted the Germans to seize without opposition. If it was folly not to have secured them before the approach of the Germans, it was insanity to attempt to recapture them with a single corps of half drilled, untried troops. The unwisely ordered attack was badly directed and tardily conducted; the troops displayed great gallantry, but they also displayed their indiscipline, and their efforts naturally resulted in positive repulse.

The movements of the Germans in strengthening their lines south and west of the city more than once induced Trochu to make reconnoissances, which in one or two instances resulted in brief yet serious engagements. On September 30 two columns, operating from Chatillon and St. Cloud, advanced to develop changes which had been made in the investing line in front of these positions, but they had hardly deployed before overwhelming numbers of Germans were advancing from their bivouacs to meet them. The French were driven back at both points, and being flanked on their right by the overlapping lines of the Germans, suffered severe losses. The only result of the affair was to reveal precisely what the French did not wish assured from them, that the Germans were daily transferring forces from the east to the west side of Paris, and preparing to bombard the city on its weakest front. By these movements, masked by the Hights of Sceaux and their own strongly maintained lines, the Germans finally disposed their great forces around the city in the order named on the map which illustrates the operations of the siege. The investing line established by the Germans was about five miles in depth, the reserves being not more than that distance from the advance posts. The system on which the Germans conducted the siege was different in many respects from that in vogue during our own war. The advanced posts, where small bodies of men kept vigilant lookout on the proceedings of the French in the city and forts, were strongly intrenched with the design of being held until supports could come up. In their immediate rear, larger forces were posted in camps or stationed in convenient farm-houses, villas, and chateaus; while divisions and corps, still further to the rear, were cantoned in the numerous villages and towns which form suburban Paris. With houses to live in, warm beds and rich linen to rest upon, wine in the cellars, fruit on the trees, and vegetables from near and distant gardens of the occupied departments, the besiegers had little to dread from delay, and could afford to wait until famine forced capitulation. Strong as this line was known to be the French did not despair of breaking through it, and while the Germans prepared for the bombardment their enemy made two or three fruitless efforts to raise the siege and escape. The most of these were made against Trochu's judgment, and, badly supported and worse directed, failed ignominiously. The first of any note made on Oct. 28, against LeBourget on the north of Paris appears to have been permitted as a sort of concession to a corps of Paris volunteers, led by noted Communists. It is significant of the condition of Paris at this time that on its failure and the repulse of their corps with heavy loss, Communes of Paris invaded the Hotel de Ville, captured Trochu and the members of the government, proclaimed a new republic, and for several hours were in possession of the Government. A corps of Mobiles happily arriving thrust the new leaders out, and restored the Committee of National Defense, else France would have been again revolutionized by a Paris mob.

The most formidable of these sorties was undertaken on Nov. 30, by Gen Ducrot, 100,000 men, against the positions at Brie, Champigny, and Avron held by the Saxons and Würtembergers, and commanding the German line of communications. The French were certainly sagacious in detecting here the weakest points in the German line, but they under-estimated the facilities for concentration which their positions gave the enemy. Gen Ducrot passed the Marne and penetrated the German lines, capturing two or three important positions and establishing himself at Brie and Champigny. But here, strangely enough, he resumed the defensive, as if satisfied with what he had gained, when clearly his tactics were to mass all the troops possible in that part of the line and continue the attack. He waited, however, for two days, when the Germans, re-enforcing their allies, attacked and carried Champigny and Brie (Dec 2), and forced Ducrot back into the small peninsula formed by a bend in the Marne. This, on the following day he was compelled to abandon. Two important positions gained during this attack were retained by the French, and from these they were driven only after the preparations for bombardment had been completed by the Germans. One of these was a hillock east of Paris called Mount Avron, overlooking and commanding Forts Rosny, Nogent, and Noisy; the other was the town of Villejuiff, south of the city. Both were at once fortified by the French with the heaviest guns in Paris, and continued to be held until the Germans, having resolved on bombardment, partly as a concession to public opinion at home, and partly to strengthen their lines by concentration, knocked the works at Mount Avron to pieces and advanced their own batteries to that point. Against Villejuiff no direct effort was made.

Take the land, the sunshine, the rain which God gives you, and set them all at work to grow tobacco; throw this as your product into the world's market; buy with it bread, clothing, and shelter, books for yourselves, instruction for your children, consideration in the community, and perchance, the gospel of grace; pay ever and everwhere, for the good you get, tobacco, only tobacco; tobacco that nourishes no man, clothes no man, instructs no man, purifies no man, blesses no man; tobacco that begets inordinate and loathsome appetite and disease and degradation; that impoverishes and debases thousands, and adds incalculably to the burden of evil the world bears; but call not this exchange honest trade, or this gnawing at the root of social well-being getting an honest livelihood.—*Prof. Bascom.*

Married.

PIBLES—SADLER.—In Mt. Pleasant, Wis. Dec. 1, 1870, at the bride's father's, by Eld. Isaac Adrian, Mr Gilbert Pibles and Miss Adeline Sadler, both of Green Co.

SMITH-GEER.—In Fennimore, Wis., Jan. 5, 1871, by Eld. Isaac Adrian, Mr. Orrin Smith and Miss Louisa Geer, both of Fennimore.

Obituary.

ABBOTT. At Clear Lake, Iowa, Polly, wife of Asa Abbott, mother of Sr. C. S. Goodwin, formerly of Bradford, N. H.: aged 81 years, 9 months.

Sermon by the writer, from Heb. 5. 9.

COTTRELL. Also, at the same place, Jan. 1871. Benj. F., son of G. B. and H. Cottrell: aged 16 years, 9 months and 8 days.

Benny suffered very much during seven months with an abscess, terminating in dropsy. He evinced much patience. He said he remembered that Jesus suffered patiently for him. I tried to comfort the friends from the text of their choice—Job 19: 25, 26.

PETER S. W. DEYO.

THING. In El Paso, Wis., May 31, 1869, David Thing: aged 54 years, 6 months and 4 days.

The deceased was born in Waterboro, Me., and came to Wisconsin fifteen years ago. He heard Father Miller lecture in Boston, was converted shortly afterwards, and baptized by Eld. Timothy Cole, in Lowell, Mass. He believed the doctrine of the Second Advent! Funeral services by Eld. A. Gibson, of the Baptist church. Text: Ps. 23: 1—"The Lord is my shepherd."

THING. In Clifton, Wis. Aug. 24, 1870, Olive Glere, daughter of Amasa and Hannah Badger, and wife of the late David Thing: aged 59 years, 5 months and 2 days.

The deceased was born in Barnet, Vt. She was converted when sixteen years of age, baptized by Eld Burroughs, and united with the Baptist church. When the glorious doctrine of the Second Advent was preached she embraced it, and, with her husband, died with the expectation of being called from the grave to meet the Savior in the clouds. Funeral services by Eld. O. R. Fassett. Text: Rev. 21: 4—"And there shall be no more death." Thus have passed away both of my parents; victims to the destroyer—death. But my faith looks forward to the time when I shall meet them, to part no more. MILO J. F. THING.

Advent Herald and Crisis please copy.

LLOYD. In Berlin, Wis., Jan. 14, 1871, Sr. Elizabeth Lloyd, aged [illegible] years.

I have just received intelligence of the death of this estimable sister and valued friend in Christ. I became acquainted with her at the Lloyd House in Chicago, in 1865. She gave Mr. Lloyd and Mr Hurley, the landlords, the benefit of all her energies and talent in building up the House, and in her sphere as Matron and a Christian lady, she was the light of the house. She, no doubt, laid the foundation for her death by overwork and care in this position, from which she retired to Berlin, Wis., where she died.

She has been a great sufferer for a year or two past. Her letters have indicated something of her sufferings, her patience under them, and her trust in Christ. She embraced the blessed hope at Steven's Point, Wis., some years since, under the labors of Eld. H. V. Reed. Later she was deeply interested in the Advent office at Buchanan, and THE TIMES, of which she was a constant reader, even on her sick bed, till the last week of her life. She often expressed the comfort it gave her, and only wished that she had the means to help in its wider circulation. Her wish was to see me before her death, and had I not been in the far West, I should have spared no pains to have visited her, and ministered the consolations of the gospel. But this was not permitted. Sr. Lloyd sleeps in Jesus. We shall see her no more till the Lord comes.

Just before her death she was asked what text should be used for the funeral sermon. She repeated the following words: "For I know that my Redeemer liveth," and its context. [Job. 19: 25-27.] Mr. Burkholder, the Baptist minister, conducted the funeral services. Many who will read these lines have shared, with us, Sr. Lloyd's generous hospitalities. Her memory is blessed. J. V. H.

Book Notices, Etc.

THE last issue of Peter's Musical Monthly has music to the value of $4.50, if sold in sheet form. It is sent for 30c. J. L. Peters, 599 Broadway, N. Y.

WE have no hesitation in recommending the *Tribune* of Detroit, as the best secular newspaper of the State of Michigan. If you want a daily or weekly newspaper, send for a specimen copy of that journal before you subscribe elsewhere.

WE lent the last number of "Good Health" to a friend, who, on returning it, pronounced it the best and most interesting reading they had enjoyed in some time. Alex Moore, Publisher, 11 Bromfield St. Boston, Mass. $1 a year.

WHITMORE'S WORK.—I think the second edition of Immortality has decidedly a better appearance. It is a valuable work, and I wish to do all I can to circulate it. I am fully convinced that all truly candid and unsectarian minds will be much benefited by its perusal; and that the hostile critics cannot meet its arguments, nor show its conclusions unscriptural.

I. C. WELLCOME.

—[A new edition is in preparation and will be ready in a few days.]

WE have received a sample of Eastman's Penman's Assistant, a novel instrument for giving correct position and movement in writing, and also a rest and support to inexperienced hands. We are told that it meets with immense success where it is introduced, and that active and responsible agents are wanted in every section of the country: an article of such general utility must meet with a rapid sale, making an agency for the same a very desirable employment. Full particulars may be obtained by addressing, enclosing stamp, H. G. Eastman, Poughkeepsie, N. Y. A Sample set will be sent on receipt of $1 and 35 cents for postage. Send for a descriptive circular.

THE QUARTERLY.—The January number of "The Advent Christian Quarterly," edited by Wm. L. Himes and J. H. Whitmore, discusses, Ancient Jewish Opinion—Satan's Estimate of Sin—Is the Soul a Separate Entity?—Scriptural Doctrine of a Future Life—The Ethics of Eternal Punishment, and Preaching to Spirits in Prison. We had not seen a number of this serial for many months, but on comparing No. 3 of Vol. II with one of the earlier issues, we should judge that there was an improvement in the appearance of the work, though the leading doctrine advocated is the same—the unconscious state of the dead, and the ending of the being of the wicked. Viewed from our stand-point we could wish it were more orthodox. Published in Buchanan, Mich., at $1.00 a year.—*Advent Herald.*

—[We supposed THE QUARTERLY was sent regularly to the *Herald*. Back numbers have been forwarded.]—PUBLISHER.

NEW TRACT.—All who subscribed for the publication of Br. Geo. Thompson's tract, are requested to send the amount to Eld. Himes at once, as the work is now ready for delivery. And any who would feel it a privilege to assist him and aid in its circulation, are requested to do so. Send such sums as you can. Any who do so shall receive books in return to the amount of their donations.

The work contains 80pp. and is a review of Warren's "Modern Sadduceeism." It will interest and be of use to all. 15c. post-paid; 75c. a dozen.

Address: Eld. Geo. Thompson, Attica, Wis., or H. B. Peavy, Arena, Wis.

Railway Time Table.

Great Western Railway.

Depot in Windsor, Ontario. Trains run by Hamilton time, 18 minutes faster than that of Detroit, and the ferry boats leave the Central dock 5 minutes before the departure of trains.

	Leave.	Arrive.
Atlantic Express	4:30 a. m.	9:45 p. m.
Day Express	8:30 a. m.	6:15 p. m.
Detroit Express	6:45 p. m.	6:45 a. m.
Night Express	8:50 p. m.	7:55 a. m.

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt, Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1870.

Michigan Central Railway.

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station, will leave as follows:

TRAINS WESTWARD.

Mail,* daily except Sundays	4:27 p. m.
Accommodation,† daily except Sundays	7:00 a. m.
Pacific express,‡ Sundays only	4:30 a. m.
Way Freight, daily except Sunday	1:15 p. m.

TRAINS EASTWARD.

Mail,‡ daily except Sundays	9:20 p. m.
Accommodation,§ daily except Sundays	7:46 p. m.
Atlantic Express,¶ Sundays only	9:10 p. m.
Way Freight, daily except Sundays	10:15 p. m.

H. E. SARGENT, General Superintendent.

*Leaves Detroit 6:30 a. m. Arrives at Chicago 6:35 p. m.
†Leaves Kalamazoo 6:30 a. m. Arrives at Chicago 11:20 a. m.
‡Leaves Detroit 9 p. m. Arrives at Chicago 7:10 a. m.
‡Leaves Chicago 6:00 a. m. Arrives at Detroit 6:30 p. m.
§Leaves Chicago 4:20 p. m. Arrives at Kalamazoo 10:15 p. m.
¶Leaves Chicago 5:15 p. m. Arrives at Detroit 8:00 a. m.

Appointments.

WISCONSIN.

Cross Plains, Wis., Jan. 15, and once in two weeks thereafter.

Rock S. H., Wingville, Grant Co., Jan. 8 and once in two weeks. PHILO HITCHCOCK.

West Salem, Nov. 6, at 10:30 a. m., and at Burns in the eve. This appointment to continue every two weeks during the winter.

Avalanche, Nov. 13, at 10:20 a. m., and at Springville, in the eve. This to continue every four weeks during the winter.

Mendora, Nov. 27, at 10:30 a. m., and continue every four weeks, as above. F. W. HOUSE.

MINNESOTA.

Winona, Minn. Sundays, Feb. 12 and 19. EDWIN T. HIMES.

MICHIGAN.

The Third E. D. Q. M. of the Mich. Conference will be held in Columbus, St. Clair Co., in the Methodist chapel, two miles northeast of Ridgeway Station, Grand Trunk Railway, beginning March 3, and holding over Sabbath day. Let us have a good turnout. Eld. C. Fox, of Southern District, will be present. J. M. SHOOK, Sec'y.

Rives, Jackson Co., Mich., Sat. eve, Jan. 21, and Sunday a. m. the 22d, and every two weeks.

Morrell S. H., 5 miles north of Jackson, Sunday, Jan. 22, at 2:30 p. m. and every two weeks.

Jackson, corner of Trail and Blackstone sts, Sunday eve, Jan. 22, and every two weeks. J. M. SHOOK.

ILLINOIS.

Galva, Ill. Friday eve., Feb. 24 as Br. Bouquet may arrange.

Milroy, Saturday eve. Feb. 25, and continue as long as the interest may demand. Will Eld. D. S. Clark be present and assist? C. W. SMITH.

IOWA.

The Second Q. M. of the Advent Christian Conference of Iowa, will be held at Egart S. H., on Thursday, March 2, and continue over Sunday. Come one and all to the feast of love. The Camp-meeting Committee is requested to be present, to arrange for Campmeeting in June. F. H. KENNY, Sec'y.

My appointments for the present will be as follows:

Iron Hill, 11 a. m. three-fourths of the Sabbaths, commencing Jan. 1.
Egart S H., 3 p. m. once in four weeks.
Richland Creek S. H., 3 p. m. once in four weeks.
Cascade, Jan. 29, 11 a. m. and 7 p. m. and once in four weeks.
Other places, time not yet decided. F. H. KENNY.

PENNSYLVANIA.

Allegheny City, Pa., the last and first Sundays in each month until April 1.

Rochester, the third Sunday in Jan., Feb. and M

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, FEBRUARY 14, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" the personal reign and the saints' inheritance in the earth renewed, the atonement; the unconscious state of the dead, their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. R. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Russell, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent, to whom all communications should be addressed.

Business Agent's Department.

A Colporteur's Notes.

We have just published a little pamphlet with the above title for Dr. J. B. Wadsworth, the well-known pedestrian Advent Colporteur, whose walks through the South interested us so much within a year or two. It gives some incidents of his travels, and an exposition of the faith, with other matter. Sent post paid for 10c. tf.

Registered Letters.

We cannot advise our correspondents to send us money in "registered letters." They are no safer than letters sent in the ordinary way. If you cannot obtain a post office order, send us a bank draft, the draft, or in the ordinary way. Your 15c paid for registering does not insure safety. Over a thousand registered letters were stolen last year, and the government makes no restitution in case of loss.

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, Christian charity. Published at Concord, N. H. Mrs. T. F. Sargent, Editor; assisted by Mrs. E. S. Jennings, Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. F. Sargent, Box 421, Concord, N. H.

N. B.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Works (monthly) for $2.50 a year. Six months for $1.15. tf

The C. & R. I. R. R.

I returned home from my late Western tour over this great thoroughfare from Omaha to Chicago. It connects directly with the great Pacific road, and forms a very important link in the continuous line of railroad now extending from ocean to ocean across the continent. It is furnished with splendid cars, and every pains is taken to secure the comfort and even the ease of passengers. Persons traveling West will find this one of the best routes. Those seeking homes on the prairies will find some of the finest lands of the Northwest on this route. Mr. Hugh Riddle, of Chicago, is the General Superintendent, and spares no pains in accommodating the traveling public. J. V. H.

To Correspondents.

M. C. WEDD. Yes. Thank you....I. E. ANDRUS. Yes; on the 9th of Jan....E. VINCENT. The bill was $1.00. The reason why your neighbor receives the paper is probably because he has written, desiring its continuance. We stop those who get in arrears unless we hear from them in some way, after a given time. If he is not worthy, please let us know. You are now paid over a year in advance....J. LAWSON. Ordered the four papers as requested by you....J. GILDERSLEVE. As you did not say what the 50c. was for, we cr. it on TIMES....C. RIMA. Sent TIMES to E D....M. W. DAVIS. Glad to hear from you, and receive your sympathy. Sent letter in your care to Br. Thurber....S. K. BUCK. It will be acceptable when you can send, and we will gladly wait....J. R. BURLEY. Glad to hear of a minister interested in the truth. May he soon preach it....ORPHA MILLS sends $1, but no P. O. address. Can any one tell us where she lives?....T. J. BEAL. Please give us your P. O. address. You give name, but no Post Office....CHAS. DAVIS. Do not know where a copy of either work can be obtained. Dobney is occasionally picked up at antiquarian book stores....E. HAFF. Will attentively read your communications, and receive the light if we can see it....E. LEWIS. The passage you refer to was misquoted. You will find it, as it reads, in 2. Thes. 2. 4....F. BURR. Will give the adv't.

General Publishing and Tract Fund.

Previously acknowledged, $575.79.

A Gage, $1. H Landon, $1; G W. DeLong, 50c.; E Hull, 50c.; G. W. Whiting, 50c; P. Press, $10.00; I Hodgkin $1; W. Buell, 50c; R. Wedding, 50c; G. Howard, $7.

Fifty Cents Extra.

J W Finn, E D Lyon

Books and Tracts by Mail.

L Hadsell G Welty J W Finn G E Okarlind A Brown W Brookins J Gray E Lewis S Hogue G Y Bryant M J Hitching 2 J M Young A B Hubbell W McKinny 2 E Chase 2 E T Himes H T DeWolf 2 E S Rathburn D A Moster H S Berry A G Case H G Fletcher U C Newcomb G W Whiting E C Darrow A E Babcock 2 E C Wright E A Rowe W Griswold J B Burley P Hitchcock 2 C Adams H H Davis I Hodgkin C Colman 2 E W Slawson 2 M Kance 2 A N Smith G Wright.

Express—E Moyce J Blain G Wright.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

U C Newcomb [illegible] H L Scott P W Hough A G Case D A Foster [illegible] E Hayes N W Spencer E H Far[illegible] G W DeLong H G Fletcher J W Oliman E D Lyon H Landon I E Andrews R P Hoge E S Rathburn I E Andrus 2 H T DeWolf P Robbins I B Andrews 2 M E Orr G Howard J W Taylor H Keester J R Preston A C Hopson M Weatherhead W Murphy M Y Newcomb N A Hitchcock W Griswold E Lister J Offut O Sherwin C Fox R Wedding J Hilliard M B Hubbell M W Davis W Wagner S S Brewer J B Burley J Wright W E Hathaway W M Buell I Hodgkin S K Buck A M Mullins M A Potter C W Batchelder J H Whitmore T J Beal J F Fey G Thompson C M Shepard E A Rowe W Buchanan J M Carey P Hitchcock O Mills E H Herrington C H Foster E Stephens F G Unckson S E Lanphere W N Pile 4 S Brewer J Lowrey A Kitenhouse E Brown F C Weld G Y Bryant C P Spencer W McKinney J Dischbart W Brookins J S Junk G E Vincent J W Finn G Harvey J C Kaou E T Himes L Hadsell G E Okarlind C E Williamson A Logan A S Graves E Conner J A Hendrick W Warner J Lawson M C Wedd A E Babcock A Gage L Dickerson G W Finn D Hamnack W N Hopson C E Mitchell E Chase A F Randall R Mc[illegible] E C Andrus P Howard D Weaver E Lewis M E Green S P Clark P Heller O Ives S Baldwin H Snyder E A Lace D Burkholder C Davis H Rush G Parish J C Smith R S Johnson J Pepoel P Press T Dudley E B Chase E Hall N W Hollow J Wilbur C Colman A Powell F [illegible] C S Darrow S Wilder J Armstrong M A Benjamin E W Slawson E Wentworth A S Calkins A Knott J Sullivan R Gibson C Rima H N Smith W Knupp

The Times.

AT HOME.

Suicide, say the N. Y. *Times*, has come to be so common an affair now-a-days as to attract very little attention. However, one man, in California, who hired three Indians to bury him alive, succeeded in attracting some notice. In fact, his intention was discovered, and he was actually dug up in time to save his life. But, by the way, why may it not be that the reason why some folks think the world is growing better, is because we are becoming so used to latter day sins that their enormity does not appear.—The latest appearances of "ghosts" have been in Virginia and Colorado. In the place they are charged to the disturbance of an old Indian burying ground. These are the latest immaterialist phenomena, and are to be received *cum grano salis*.—In view of the facts in the case the following item reads queerly: "A sermon delivered in South Carolina in July, 1861, has just been reprinted in Portland, Me. The preacher said 'The triumphs of Christianity rest, this very hour, on slavery; and slavery depends upon the triumphs of the South. The hand of God has severed this nation to perpetuate this institution, and is inflicting judicial punishment on the people who have attempted to violate his decree: "Ham shall be a bondsman." The war is the servant of slavery.'"—Very serious fires are reported in different parts of the country. Last Thursday almost the entire village of Tioga, Pa. was destroyed.—But the most terrible fire of all was on last Tuesday, on the Hudson River R. R. near New Hamburg. As the oil-train passed that place an axle of one of the cars broke, and threw a portion of the train from the track on the bridge. Just at that moment the express train from New York dashed up, ran into the wrecked oil-car, and in an instant the oil took fire, and in a few moments the engine, several cars and the bridge were wrapped in flames, and shortly after the bridge gave way, precipitating, with the rest of the wreck, one sleeping car into the stream below. Only one passenger escaped from this car. The engineer of the express was literally boiled, or burned, in oil, and in all 21 lives were lost.—Serious fears for the safety of the U. S. Steamship Tennessee, with the San Domingo Commission on board, are entertained. It is quite certain that some accident has occurred to the vessel; but it is hoped it may not have been fatal.—The national debt statement for January shows a reduction during January of $4,040,986.75; coin balance, $92,066,500; currency, $24,827,788.84.—A hotel at Kenosha, Wis., was burned Jan. 31, and five souls perished in the flames.

ABROAD.

Russia.

In a pamphlet published by Count Krasinski in London in 1854, this sentence occurs:

"The great mistake which Russia committed in the pursuit of her schemes of aggrandizement,—that which, as present events seem to prove, has rendered her power more apparent than real,—is, I believe, that instead of preparing for her external increase by the development of her internal resources, she commenced by the former instead of the latter; or, to use a homely expression, she began at the wrong end. Hence the weakness of her position in many conquered provinces, the inefficiency of her naval armaments, and the wretched state of her internal administration. These premature external developments of Russia may be not inaptly compared to the parasite offshoots of a tree, which, absorbing its sap, prevent the tree from acquiring a vigorous growth, and are usually on this account lopped off by the gardener. The truth of this has probably flashed more than once on the minds of the monarchs and statesmen of Russia."

All this was true enough when uttered, but it is by no means true to-day. Since Sebastopol fell, however blind before, Russia has discovered her "great mistake," and largely, if not completely, remedied it. Such a criticism cannot now lie against her. Fifteen years devoted with unswerving aim, and with unstinted expenditure of money and labor, to the work of internal improvement, have prepared her to repel not only all attacks, but to precipitate herself, southward, at least, with almost invincible force. Railroads, bridges, military roads, and all the appliances of warlike preparation and strategy have been made the business and the study of the ruling monarch during all these years. Not only have internal improvements been prosecuted to completion, but arms, and supplies, and men are all at hand in profuse abundance. While able to surpass any nation in Europe, perhaps in the world, in the number of men available for war, she has for years been busy in preparing for them a perfect equipment, as American armories can avouch. It is doubtful if any one of the great Powers of the earth is so fully furnished for warlike work; and, considering the pressure of home affairs upon most of her rivals, and the indisposition of the rest to provoke the lasting wrath of such a nation, it need be no marvel if Russia should conclude that Turkey's extremity had become her own opportunity.

England.

The Queen opened parliament on Thursday. Her speech has two items of special interest. One is that the Alabama Claims and the fishery question are to be referred to a Special Commission, as agreed to by our government, and the other, an intimation that the revelations of the late war, demand an increased expenditure on the part of England for army and navy purposes, which the Queen hopes will be graciously submitted to, inasmuch as it cannot be helped.—The Conference at London on the Eastern Question drags its slow and useless length along. Meanwhile Russia will do as she pleases.—In the budget about to be submitted to Parliament, estimates for the expenses of the army amount to £15,851,700 an increase of £2,886,700 over those of last year. The force of the regular army is to be brought up to 131,290 men, an increase of 19,930. Provision is made for the surveying of defensive positions around London, and between that city and the seacoast. New fortifications are also proposed to be built at Dover and Harwick, and on the Island of Malta.

Latest News Items.

Louis Napoleon has issued a proclamation, claiming to be the legal ruler of France. —The elections in Paris have resulted in the success of the Republicans. In the provinces, the monarchial or conservative element prevails. Despatches from Belgium, the seat of Bonapartist intrigues, say a majority of the new Assembly will be Bonapartists. Despatches from Prussian head-quarters favor the Orleans party. The condition of France is more indicative of civil war than anything else.—A French transport has sunk off Cape La Hague, with 1,250 persons on board.

Italy.

The Italian Chambers have passed a bill assigning regal honors and a body-guard to the pope.

RELIGIOUS ITEMS.

"The Book of Job contains a passage which is said to have been taken *verbatim* from an ancient Chinese work: 'Oh, that my words were now written! Oh, that they were printed in a book; that they were graven with an iron pen, and lead in the rock forever,'" says a newspaper item: which reminds us that there are a great many things "said," which are *not true*.—"The first Ecclesiastical *Canon* in Europe for the baptism of Babes," was A. D. "514." "The first *law*, A. D. 769."—"*Dipping not Baptizing*," is the title of a tract published by the Methodist Tract Society which winds up fifty pages with the following result in small capitals: "The practical conclusion of the whole matter is, that sprinkling, pouring or applying the water to the person is now the only proper, Scriptural and valid mode of Christian baptism; and that dipping, immersion, or applying the person to the water, is not valid, proper or Christian baptism at all."—There are now two trials for heresy pending before the Scotch Presbytery. In one case a minister of the Established Kirk is charged with recommending confession and absolution; in another case a minister of the United Presbyterians is articled for teaching that our Lord preached to the dead in the intermediate state.—Abp. Spalding speaks of this nineteenth Council in a recent lecture as the greatest ever assembled. "Nearly a hundred different languages were spoken; but no difficulty was experienced, as the proceedings were all conducted in Latin. There were forty original bills before the Council, but only two had been finally acted on, although others were under way when the recess took place. So particular were the members, that an entire day was spent on the particular location of a comma in a sentence, and the final vote was not taken until the next day."—It is said that the Rev. Dr. Pusey is founding a new community of Anglican nuns, "who are to be entirely clad in pure and spotless white." If the "order," now, could only make sure of that spiritual quality which the spotless robe in Scripture symbolism represents.

THE CONQUEST OF FRANCE.

Continued from page 195.

THE EFFORTS OF THE PROVINCES.

"From the beginning of the siege of Paris, the "Military Micawber" who waited there for something to turn up, depended less on his own undisciplined masses than on the armies which it was known were forming in the Provinces. The hope which inspired their resolution was a vain one; nevertheless, the grand and heroic efforts of the Provinces almost warranted the confidence reposed in them. The Republic, which had come into power on Sept. 4, had not an army to contend against the victorious half million of Germans on French soil. Only an unorganized mass of enthusiastic volunteers rushed to the rescue. These had to be disciplined, uniformed, armed, and, most difficult task of all, taught the use of weapons, which for twenty years had been forbidden them. The Minister of War, Gambetta, escaping from the besieged Capital in a balloon, undertook the organization of the Provincial armies, and, by sheer force of personal character, inspired the Provinces to heroic efforts. He not only gave them renewed energy, but direction, and out of chaos brought three great armies. Camps were established at Lille and Rouen in the north, at Conlie in the west, and at Orleans, Bordeaux, and Lyons in the south; and to these flocked the recruits who had not, undirected and unwisely, huddled in Paris. The formation of the most distant of these camps was not interrupted by the Germans, whose main forces were still engaged before Metz and Paris; but Gen. Von Moltke seems early to have contemplated a dispersal of the forces which were concentrating, with more daring than discretion, at Orleans, only forty miles in the rear of his position south of Paris. A small army, detached from the investing force at Versailles, under Gen. Von Der Tann, advanced upon Orleans on Oct. 10, surprising the French advance at Artenay on that day, and driving the main body of the Army of the Loire out of Orleans on the following day. Beyond Orleans Von Der Tann durst not venture, and the result of the expedition was simply to push the recruiting French a little farther south. At the same time, Von Der Tann's right became exposed to attack from the troops forming at Conlie, behind Le Mans, and thus he was placed on the defensive in a position which demanded his utmost vigilance. He was glad to remain quiet until a month later, when the surrender of Metz gave him promise of large re-enforcements from the disengaged army of Prince Frederick Charles. No sooner had this event occurred (Oct. 26) than Von Moltke resolved on the dispersal of the French armies in the Provinces. Von Steinmetz's old army, recruited to 75,000 or 80,000 men, was given to Gen. Manteuffel, and directed against the camps about Lille and Rouen and the fortified positions in the North. Prince Frederick Charles, with the old Second Army, was pushed westward with orders to disperse D'Aurelles, below Orleans, and Chanzy at Conlie or Le Mans. Von Werder was already forcing the advance guard of the Lyons army further southward, and debouching from the Vosges into the Saone Valley.

The French Minister of War at Tours no sooner heard of the surrender of Metz than he resolved (after absurdly stopping in his rage to outlaw Bazaine and set a price on his head) to throw the Army of the Loire in overwhelming force on Von Der Tann before Prince Frederick Charles could come up, hoping to crush him and perhaps reach the rear of the investing line about Paris. Some sort of unity of action appears to have been secured by communication with Trochu by carrier pigeons, but all plans failed. Chanzy and D'Aurelles were hastily concentrated for the attack, the former making also a flank movement from Le Mans to the rear of Von Der Tann's position at Artenay. But the German was too well aware of the danger menacing him to relax in vigilance. Constant reconnoissances of his cavalry warned him of the French movement, and, though forced to abandon Orleans on Nov. 9-10, he did not yield without a struggle, which delayed the French advance and hastened the approach of Prince Frederick Charles from Metz. When again D'Aurelles was prepared for advance, he encountered in the initial movement of his left wing at Beaune Le Rotron (Nov. 25) the best troops of the German Prince, and was at once brought to a halt. The sortie of Ducrot at Paris (Nov. 30), made with the understanding that D'Aurelles would by that time have forced his way to a junction near the city would have been thus rendered vain if other circumstances had not already prevented its success. Three days after his repulse at Beaune Le Rotron, D'Aurelles was attacked by Prince Frederick Charles (Dec. 3), and Orleans again occupied (Dec. 5), with heavy loss to the French of 10,000 men, 77 guns, and four gunboats. The Army of Loire was thus cut in two, one-half being forced south toward Bourges, and the other, fighting desperately, toward Le Mans. The French Minister of War endeavored to conceal this violent disruption of his best army by promptly issuing an order creating two armies of it, one under Bourbaki, former commander of the Imperial Guard, and the other under Gen. Chanzy. This defeat was commented upon as "a blessing in disguise" by Paris papers, one of which, determined to see only the bright side of things, exultingly declared, "We have now two great armies where was only one before." Gambetta made the further great mistake of sending the escaped forces under Bourbaki on an ill-considered expedition against Von Werder in the Vosges, instead of concentrating it upon Chanzy in the west. This expedition was a complete—almost absurd—failure, and after a few minor successes Bourbaki was beaten Jan. 11 before Belfort, the siege of which he had sought to raise, and fled toward Lyons to escape capture by a force moving from Troyes. This army reached and attacked Dijon on Jan. 22, but subsequently moved southward and established itself upon Bourbaki's line of retreat. The French, thus caught between the two armies of Von Werder and Manteuffel—transferred to the command of the force from Troyes—was, at latest dates, expected by the Germans to surrender. Chanzy managed to concentrate his half of the Army of the Loire at Le Mans, but only in time to have it driven with severe losses still farther from the capital which it had been organized to relieve. Prince Frederick Charles attacked Chanzy here in large force on Jan. 11, and by concentration late in the afternoon of the 12th forced his left from its position and carried the town. Chanzy fled westward, pursued closely by the Prince, and escaped only by the sacrifice of 25,000 or 30,000 men in prisoners alone. The battle was decisive of the struggles in the Provinces, and forever broke the forlorn hope on which Paris depended.

Meantime, Manteuffel in the north had attacked the French under Gen. Faidherbe, and had broken up his camps and almost dispersed his army. On Nov. 27 he defeated him near Amiens, and the next day occupied that city, and on Dec. 5 that of Rouen. Faidherbe rallied, and again attempted to advance toward Paris, but was beaten again Dec. 22-23 at Pont de Noyelle. He retired toward Lille, his base of supplies, and reunited his forces sufficiently to enable him to again advance a month later. But on Jan. 19 he encountered Gen. Von Goeben, who had succeeded to Manteuffel's place, at St. Quentin, and was beaten in a battle not less disastrous than that which had broken Chanzy's army at Le Mans. His line was cut in two, and his army, after losing 15,000 men, fled in a demoralized condition to Lille.

Thus ended in complete discomfiture the great efforts of the Provinces. Sublime in their enthusiasm and faith, these raw recruits deserved wiser direction and a better fate; but what other than defeat was to be expected under the circumstances? There was no time, after Prince Frederick Charles' army was relieved from the siege of Metz, that the Provinces were competent to force their bloody way to Paris.

THE BOMBARDMENT OF PARIS.

It was not credited for many weeks after the investment of Paris had been completed that the Germans seriously contemplated the bombardment of the city, but trusted for its reduction to that grim ally, Famine. Few suspected that the resources of Paris could sustain its immense population more than a month or two. Indeed, Gen. Trochu never claimed that the city was provisioned for more than two months, and he seems not to have suspected its real strength in this regard. The administration of Paris in this respect has certainly been most admirable, and those who organized the system of food distribution deserve infinite credit. But it is now known that, spite of this economical distribution of the public supplies, Paris early began to suffer from the lack of good provisions. Of bread and wine there was enough and to spare, but by the beginning of November the beef supplies were gone. On the 16th of the same month the supply of horseflesh had been reduced, by the consumption of the animals of the great Company of Undertakers which buried Paris in its days of peace and pomp by Government contract, to about 40,000 horses, and before Christmas week had set in these had been consumed. Mule meat was the next resort, and supplies of this sold, before the holidays were over, at $3 per pound. Domestic animals were devoured as early as Dec. 1, but not in large numbers; and it was not until the supply of mule meat ran low that cats and dogs commanded extravagant prices—$1.50 per pound—or were generally consumed. Rats and mice were never resorted to by the public generally, though there were well authenticated instances of their appearance on the stalls of the Paris butchers. Every indication pointed to the early submission of the city from this cause alone, when the Germans, having completed their preparations, opened the bombardment.

Their preparations had been begun at an early stage of the siege. The batteries planted "south and west of Paris," wrote Gen. W. B. Hazen from Versailles, "were near enough to bombard any part of the city." During the last week of October "a park of heavy guns, such as all other siege parks ever known bear no comparison with," reached Versailles, and was planted to bear upon the southern line of forts. The siege guns on other parts of the line were not, however, in position to begin the bombardment until the middle of December, and it was not until the day after Christmas that the first fire was opened. The French fort on Mont Avron, seized and fortified during Ducrot's sortie of Nov. 30, was the first position attacked. The French fort on Mont Avron, seized and fortified during Ducrot's sortie of Nov. 30, was the first position attacked. The fire of four batteries of Krupp's cannon reduced it after two days' bombardment, and it was occupied on Dec. 29, and a battery commanding the forts on the east of Paris, and capable of throwing projectiles beyond the walls of the city, was at once erected upon it. Forts Rosny, Noisy, and Romainville were soon after silenced from this work, but were not seized by the Germans, nor, indeed, abandoned by the garrisons. On Jan. 5, the batteries south of the city were opened on Forts Issy, Vanves, and Montrouge, and the first two were silenced after a brief bombardment, and the third ceased to reply on the 11th. What purpose inspired the Germans to this bombardment we are yet to learn. That it was futile as against Paris is apparent; indeed, it cannot be said that the city was really subjected to a determined shelling. As against the forts the fire was effective, and established the superiority of Krupp's cannon; but no effort was made to take possession of any of the regular forts whose fire had been silenced. Indeed, it seems more than likely that the whole purpose of the bombardment was to satisfy German public opinion, which HAD clamored for action, and to convince the Parisians that the threats of bombardment had not been made without the power to carry them out. The Germans contented themselves with closely guarding every avenue of escape, repulsing every sortie made by the French. The last of these, attempted on Jan. 19, was a signal failure, resulting in the loss of 6,000 Frenchmen, and inflicting a loss on the Germans of only as many hundreds. The Government of Paris was demoralized by this failure, Trochu was dismissed from command, and M. Jules Favre, despairing of further resistance, repaired to Versailles to negotiate the surrender which had evidently been resolved on as unavoidable. This occurred Jan. 27.

—*N. Y. Tribune.*

Notices, Etc.

Advertise "The Times."

We will furnish envelopes bearing an advertisement of THE TIMES, with directions for postmasters to return if not called for, with a blank space in which to write name and postoffice, at the rate of 10c for a package of twenty-five, sent by mail post paid. Our friends can by this means obtain a good envelope, cheap, and, at the same time, aid us by circulating an advertisement of our paper.

To those desiring envelopes with their own business card and return address, we offer the following terms: Not less than FIVE HUNDRED envelopes by express, $2; by mail, $2.25. PROVIDED, we are allowed to put upon them the following imprint:

☞ Cheap envelope printing by THE ADVENT TIMES Buchanan, Mich. Publishers of standard Advent periodicals, books and tracts. SPECIMENS SENT FREE.

A CORRESPONDENT says: "Will you not suggest the readers of THE TIMES that they may present five their friends or neighbors with five ADVENT TIMES envelope each, only costing 10c., and thus be the means of advertising the paper beyond the circle of their own correspondents?. Also, they might put a *Gem Tract* in each.

The Markets.

CHICAGO, Saturday eve., Feb. 11, 1871.

Flour—Moderately active in Spring Extras and Superfines. Prices steady. White Winters, Extras, $7.25@8.00. Spring Extras, $5.25@6.10.

Wheat—Again higher. No. 1 Spring, $1.24@1.25½. No. 2, $1.24.

Rye—Firmer. No. 1, $1.95. No. 2, 86cts.

Barley—70@80cts.

Oats—45@47½cts. Closed steady.

Potatoes—Sales steady. Michigan, $1.10@1.25.

Butter—18@24cts.

Eggs—Pickled, 9cts; best, 22@24cts.

Cheese—13@16cts.

Stock—Cattle, Texas steers, $3.50@4.62½. Cows $4.37½@5.00; $6.00@6.80 for good. Live Hogs, $7@7.50 for light; $7.25@7.80 for good to extra. Dressed Hogs, $9.65@8.70.

Fruits—Good to choice apples, $4@5. Cranberries wild, $8; Cultivated, $12@15.

Vegetables—Carrots and Parsnips, $1.25@1.50.

Miscellaneous—Timothy seed, $5.25@5.80.

General Remarks—Hogs packed here to date 812,664; last year 599,904.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief, pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

SPECIAL NOTICE.

The next session of the Western Ministerial Conference will be held at Amboy, Ill., commencing Wednesday, March 22, at 2 o'clock, p. m.

It is desirable that all the Conferences be represented if possible. Let us have a general rally.

J. V. HIMES, Pres't.

WM. SHELDON, Sec'y.

SPECIAL NOTICE.

In accordance with the motion of adjournment at the last Annual Meeting in Amboy, Ill., Sept. '70, there will be a meeting of the Western A. C. Publishing Association, at Amboy, Ill., in connection with the General Conference, commencing Thursday, March 23, at 9 a. m. As this will perhaps be one of the most important meetings the Association has yet held, it is desired that there should be a full attendance, especially of the original members. Let us have a rally of our business men and the ministry in behalf of the business of the cause of truth. Come, and come early. WM. L. HIMES, Sec'y.

Lyman S. H., Wis., near Brs. Robinson and Verbick, eve. March 2.

Vannes S. H., near Br. Reeder's, as Eld. Shears may arrange, eve. March 3.

Prairie du Sac, Sunday, March 5, morn and eve. as brethren may arrange.

Castle Prairie, eve. March 7.

N. A. HITCHCOCK.

The church in New York city meet at 126 West 24th St., not 34th St., as was inadvertantly stated in these columns.

Cecil, Ohio, March 4, eve. and over Lord's day, and once in four weeks until further notice.

A. E. BABCOCK.

Near Clark's Hill, Ind., Feb. 17, and over the following Sunday, as Brs. Boyd and Davis may arrange.

Near Windfall, March 4, and over Sunday, as Br. Junk may arrange, and the first Sunday in each month until further notice.

E. C. ANDRUS.

Afton, Ill., Sunday, Feb. 19.

Milan (Br. White's S. H.) Feb. 26, at 11 a. m.

Johnson's Grove, Feb. 26, at 7 p. m.

Genoa Conf. Wednesday, March 1.

Loda, Iroquois co. Thursday, March 9, and over two Sundays.

Jonesboro, Union co. March 26.

I propose propose to remain in Union co. for two weeks, and longer if the interest demands.

F. BURR.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 30. BUCHANAN, FEBRUARY 21, 1871. WHOLE NO. 359.

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN.

TUESDAY AFTERNOON, FEBRUARY 21, 1871.

What will result from this European war? Some would fain believe it a step or a stride toward the temporal millennium. But we may judge of the future only by the past. And the past shows that war is a great evil. It may sometimes be the choice of two evils: or the result of oppression and governmental iniquity; but war itself is still a demoralizer. And as the late civil war seriously and sadly affected the morals of the land, so Europe must suffer in the same direction from the present conflict. Every European nation seems to be preparing for war. Says *Zion's Herald*:

Another outcome of the war is the arming and training of all Europe as never before. So far from peace principles prevailing, war principles will yet more prevail. Mr. Phillips well says, "Prussia has put forty-five million of years into this war; fifteen millions of her people have been withdrawn three years from all other pursuits, and devoted exclusively to military training." England and France and Austria are far less severe; so this bully, being the best trained, easily pummels the rival bully, whose weight may equal, but whose flesh is pulpy and who strikes at random. New England, as well as France, must drill. They must put these forty and fifty millions of years into this training. They must become more and more military powers. Prussia necessitates it. Not her schools, or faith, alone or chiefly, but her soldiering has given her the preeminence. Drill has done it; science and system in soldiering.

—A few years since, European statesmen felt that the *expense* of armaments, alone, would force the nations of that continent into peaceful measures. General peace has been boldly predicted on this very ground. But instead of a reduction of armaments, they are to be increased. The monarchs of Europe mean to make every man a soldier.

THE *Advance* indulges a jibe at the expense of "special interpreters of the Apocalypse," in an ironical suggestion that *Paris*, not Rome, is the Babylon of Revelation; and suggest sundry applications of the facts of the present war to prophecy, to be as good as any others.

We would suggests to *the Advance* that it had better learn the first principles of prophetic interpretation, before it scoffs at the students of prophecy. When a city is introduced as a symbol, it does not symbolize a *literal* city. It may, very possibly, *include* the city as the seat of the church symbolized; but it does not represent a city, as such. If Paris were the seat of an Ecclesiastical power, it might possibly be "Babylon." As it is, it is only one of "*the streets*" of that great Apocalyptic city, whose seat is yet at Rome.

The Catholics seem to understand the vulnerable points of Protestantism. Witness the following quotation from the report of a recent lecture by a New York priest.

The lecturer then went on to show that most of the Protestants derived their forms of belief, not from the Bible, but from the teachings of Luther, Calvin, or Knox, and that on this account they accepted the dogmas of the disciples of these men, with far greater avidity than they would receive the direct testimony of Peter or James, were it possible for them to appear once again in the world. He then drew a picture of the consternation which the appearance of St. Peter and St. James would create in a fashionable church; the terror of the minister; the disgust of the people; and predicted a fearful falling off of pew-rents should such strange doctrines be promulgated. Peter, they would say, is more a Hindu than a Protestant.

IT is well to know, says the New York *Tribune*, what "the Spiritists" propose to do next—what, as they say, is "before them." This knowledge we get from a seer, who writes to a "Spiritist" newspaper that the work is "to enthuse all humanity with a new religious devotion"—to discover truth; "and if the way be not known, to discover the way," &c., &c. "To the discovery of the discovery of the discovery, they devote themselves"—and a nice little task, it seems to us, have they undertaken. But then the game is worth the candle, after all, for when the triple discovery is complete, what will happen? Why, "the hierophantic souls will sail down the picturesque vistas of protoplasm to the shore of the anagogies."

BECAUSE everyone may not be able to answer all objections to Christianity that unbelief has invented, it by no means follows that we should allow our faith to be shaken, or our minds to be filled with doubts. The basal facts of Christianity are established by sufficient evidence. Objections upon minor points are easily invented, and if not always immediatly answered, the the answer has eventually come. We can better afford to wait, than to be thrown into doubt by ingenious skepticism. A writer in *Zions' Herald* well says:

Young disciples, when driven to a conflict with an opposer of religion, often allow themselves to be put in the witness-box to answer all the questions and meet all the objections that the artful have invented against Christianity; and if they are embarrassed or puzzled, their antagonist assumes a haughty attitude and shouts "Victory."

It is easier to ask questions than to answer them. Give Antichrist his full time in the witness-box, and a defeat may be turned into victory as soon as Winchester was regained when Sheridan rode from "twenty miles away." Your enemy will exchange the confidence of a Cæsar for timidity worthy of his cause.

PROF. BENNETT has been lecturing in Eastern cities on monumental theology—i. e. the religious teachings found in monumental inscriptions, sculpture and paintings. He is reported as saying:

Gibbon has attempted to account for the spread and influence of Christianity without admitting its Divinity. Attempts have been made to show that the old Greeks tried so to array their graves as to dispel all gloom. But all that has been shown, only proves that the heathen felt that death made the body so loathsome that even the gods could not look upon it without pollution, while the Christians still loved it. While the Greeks burned it, preserving only the ashes, the Christians arrayed and carefully entombed it. The resurrection of the body of Christ, which the apostles preached, shed glory into the graves of his saints.

Yes, the resurrection of *Jesus* (not of his body, only,) "shed glory into the graves of his saints" because it demonstrated a future immortal life for them. (1 Cor. 15.) On *this* their hope rested, and not upon the notion of natural immortality. The resurrection of Christ was a weighty fact. The reasonings of Plato and Socrates were unsatisfying, unsustained theories. The apostles preached *the resurrection*: and the early church loved the hope of Jesus' return to raise the sleepers. They have been succeeded by preachers of immaterialism; and the *personal* return of the Bridegroom has ceased to be a consummation ardently longed for by the professed bride. She has a new marriage custom—and wants to work here as long as possible, and then *go to* the Bridegroom. Will he be pleased with this reversal of *his* plan? We think not.

ROME is still alive, and still at work. Her principal successes appear to be in Protestant countries. We have already referred to the successful manœuvres that have made Romanism almost the state religion of New York. The New German empire, and even the Premier of England have shown a disposition to coquette with the assumer of infallibility. But it is in England especially that the Papacy is achieving its greatest work. The *Rock* (London) in a late issue says:

Under Elizabeth, the Protestantism of the country was defended by the vigilance and vigor of the State; under James the second it was vindicated by the healthy (and therefore energetic) action of the church. It was reserved for our own times to sustain the shock of both dangers at once. For the last thirty years there has been, on the part of Rome, almost unimpeded progress towards the culmination of political power, accompanied by an altogether unprecedented success in the business of ecclesiastical and spiritual perversion. One by one the few remaining securities obtained at the Revolution disappear before our eyes; while the church, which should resist these encroachments, becomes less Protestant every day. How Popery has acquired and used the balance of power in the House of Commons Cardinal Wiseman told us at Malines; and even without the confession of Dr. Manning, it has long been evident, that among those who eat the bread of the church of England there is a compact phalanx whose allegiance is paid to Rome. It is the secret combination, the simultaneous action, of these two forces, stealthily yet steadily advancing by different lines upon a common center, that we have to fear. The invasion with which we are threatened is more formidable than fifty Armadas; for in our very midst there is a host of traitors who eagerly welcome its approach. Is this a time to indulge the *dolce far niente* of indolent inaction? Are we never to profit by the wisdom of the past? Shall we persist in disregarding the lessons of truth until they are enforced by the penalties of bitter experience?

THE Rev. Mr. Moule, for many years a resident of China, publishes most interesting facts concerning their theology. We quote from the *Independent*:

They believe every one has three souls. At death one of these passes to judgment, one remains in the family shrine, and the other goes with the corpse to the grave. These spirits require food and clothing; and this want is to be met by burning gold and silver paper imitations of money. The spirits of those not buried wander about in misery and become ghost-beggars; and, to prevent annoyance from this source, it is said $150,000,000 are annually paid in all the empire to one called "the King of Beggars." Forbidding such worship, Christianity is charged with perpetuating the misery of the dead. It seems the Chinese also have faith in a purgatory—a most lucrative mine to their priesthood, as to the Roman Catholic, and furnishing a sort of bridge between them.

Maranatha.

"Our Lord is coming." Dr. Macduff, following Dean Alford, understands the word "come" in that familiar verse, "The Spirit and the Bride say, come. And let him that heareth say, come" as a response to the Lord's own words a little before; "Behold, I come quickly." There are some reasons for this; the principal of which is that the theme of these concluding verses seems to be so much the Lord's coming. The last words of the Book, the final utterances of inspiration, relate to this supreme event which ought to be, if it is not, the great central object of human expectation. The verse in question acquires fresh impressiveness, if we may venture to understand it as proposed. Responding, then, to the Lord's word, "Behold, I come," the Spirit, whose wonder-working fills up the age of his absence, cries "come!" the church, the Bride, expectant and desirous, cries "come!" and every soul that is made to know of this great hope is bidden to join its own eager petition, "come, Lord Jesus, come quickly."

The words that immediately follow in the verse might seem, at first, hardly to admit of this construction—"Let him that is athirst come." Inasmuch as this is so evidently an address to those who hear the gospel— an invitation—the previous sentences may be thought to be the same. And still, it is possible to view them as introduced by a transition whose abruptness is not so great as it at first seems. The Lord is coming; let, then, every thirsty soul come also; come to meet him. Come to the position and attitude where it may welcome him. Come into the company of those who are looking for and hasting unto his appearing.

We refer to this merely as. as interesting view of the passage, proposed by writers whose opinions on such a subject are entitled to all respect. Whether it be accepted or not, the words of the Lord himself, about which there can be no question, are all the same precious; "Behold, I come quickly." Oh! how does the whole creation, indeed, travail in pain together, waiting for the redemption that draweth nigh! How much is the coming of the Great Prince of the kings of the earth needed? What reason have the Lord's people to cry, "Why do his chariot wheels linger?" Too little, indeed, is it realized that the Lord's coming is the world's hope. The ancient faith, and the ancient yearning in this regard are in a great degree lost. Our religion is far less a religion of hope than it once was. But this does not change the fact. We have written at the head of this article a word that should be the motto and watchword of all Christians —*Maranatha*, "the Lord is coming."—*Standard.*

Interpretation and Fulfillment

Interpretation and fulfillment are often confounded, and sometimes by persons who ought to know better. Let us hear Webster's testimony regarding the words that head this article: "Interpret, to explain." "Interpretation, explanation; version." "Fulfill, to accomplish; to carry into effect." "Fulfillment, performance." To these we shall add the word *prophecy*, and again hear Webster: "Prophecy, to foretell, as events; to predict." "Prophecy, prediction." Here are three words wholly distinct in signification, yet requiring a certain *order* in relation to each other. The order is, *first*, THE PROPHECY—something foretold in either words or symbols; *second*, THE INTERPRETATION—an explanation of the words or symbols; *third*, THE FULFILLMENT—the performance of that foretold.

In regard to the first of these there can be no mistake. The fact that God alone is the author of every prophecy is a sufficient guarantee in this particular. In regard to the third there can be no failure: "Heaven and earth shall pass away, but my words shall not pass away," said Jesus in his great prophetic discourse. (Matt. 24: 35.) In regard to the second there *can be mistake—there can be failure!* There has been mistake—there has been failure! The fulfillment of a prophecy does not depend upon its interpretation. It will be fulfilled in its time, whether interpreted or not. For the prophecy and the fulfillment God is responsible; for the interpretation man is responsible. Man may err: God cannot. Man may fail; God cannot.

From the above it is quite evident that our business is to *interpret*, to explain the prophecies. We should not be in too great haste to find fulfillments. The prophecies will all "be fulfilled in their season." (Lk. 1: 18–20.) God will attend to the fulfillment; let us attend to the interpretation. That is his; this is ours. If our interpretations are such as to make one prophecy contradict another, we may feel certain of being in error at one or more points. Interpretations, when correct, do not contradict each other.

The interpretation of *the language* of literal and figurative prophecies is no more difficult than the interpretation of *the language* of an ordinance; and, we may add, not more frequently misinterpreted. The *symbolic* prophecies are more difficult to be understood. But what do we mean by misinterpret? "Misinterpret, to explain erroneously." "Misinterpretation, interpreting erroneously." (Webster.) Take the word *baptize:* are all the conflicting interpretations given of it correct? No one will say they are. Conflicting interpretations cannot be correct, whether of an ordinance or of a prophecy. If misinterpretation is *erroneous* interpretation, what prominent part of the whole Bible has escaped such? Are all the interpretations of faith correct? of church? of Christian? of bishop? of eternal? of hell? None so rash as to answer affirmatively. These misinterpretations have been of daily occurrence for hundreds of years. Most of the various religious denominations owe their existence to the misinterpretations of the Bible; and mostly, if not entirely, on those parts *not prophetic.* We seldom, if ever, find a denomination that owes its existence to the misinterpretation of prophecy, while the world is full of conflicting denominations sustained by the misinterpretation of one or more of the other parts of the Bible! We do not state with what denominations these misinterpretations are found, but only that misinterpretations sustain various conflicting denominations. Correct interpretations could not produce divisions. These many religious denominations are a standing commentary upon the misinterpretations of the book of God! And yet the members, in general, of these denominations are horrified at the misinterpretation of prophecy! Why, we inquire with intense earnestness, is it *so much* worse to interpret the PROPHECIES than to misinterpret *any other part* of the Bible? Will some one answer us at an early day?

We are frequently told that the prophecies can never be understood, and that it is useless to try. Why not say the same with regard to the other parts of the Bible? Are they correctly understood by all who read them? Nay, verily! But we shall here call special attention to a prophetic declaration but little heeded, though easily understood: "BUT THE WISE SHALL UNDERSTAND," said Gabriel. (Dan. 12: 10.) Understand what? Why, some of the most important prophecies immediately preceding and connected with the second coming of Christ! Men say these prophecies cannot be understood! The angel Gabriel says they can be. Which shall we believe? Of the prophecies it is said, *they* shall be understood; but where is this said of faith? of baptism? of church? of any other part of the Bible? Where? —*Prophetic Key.*

Communications

The '73 Time Argument.

It is with due regard for the feelings of those with whom I may differ, that I present a few thoughts, intended to show the weakness of the above mentioned argument. It what I may oppose, does not seem to those interested to weaken the argument, I shall only be pleased if they will explain, so as to make the matter clear and harmonious.

Objection first. I think the position which affirms that the three horns must be "plucked up by the roots" *prior* to the setting up of the abomination of desolation, is assumed. The prophecy simply states the fact, that three of the ten horns shall be plucked up by the little horn; but does not inform us whether this work shall be accomplished before or after the setting up of the abomination. In the explanation by the angel, we read "And he shall subdue three kings." (Dan. 7: 24.) Hence if the Gothic kingdom had been plucked up in A. D. 538, it would be no positive proof that the abomination was set up at that point of time. But suppose the above position to be correct, we will inquire: was the Gothic kingdom plucked up *by the roots* in 538? and I answer, I hardly understand how such a position could have been taken, when all history agrees that they were only compelled to raise the siege of Rome in that year. Let it be understood that Rome was not the capital of the Gothic Kingdom, but rather Ravenna; and the Gothic army only fell back in the direction of their capital, where they maintained their position until the very last days of A. D. 539, when Belisarius and his army through intrigue, was permitted to enter the Gothic capital. A few days after, in the beginning of the following year, 540, Belisarius was recalled by the emperor, to Constantinople, when he took with him the keys of the capital, together with their king, as trophies of the war. (See [illegible] a kingdom is subdued, simply by loss of a battle? Is a kingdom

PLUCKED UP BY THE ROOTS,

when its king and its capital remain unharmed, and its army makes head against its enemies for fifteen long years? For all history agrees that the Goths chose a new king, and their army thrice again laid siege to Rome, entered and sacked the city; and were not finally subdued until A. D. 553.

But again. The argument claims that some extraordinary power was conferred upon the Pope of Rome by Justinian in the year 538, and by that act the following symbolic prophecy, then and there, received its fulfillment—"And the dragon gave him his power, and his seat, and great authority." (Rev. 13: 2.) First, let me ask, what government is to receive this "power and seat, and great authority" at the hands of the dragon? If we refer to the context we learn it is that symbolized by the beast which rose up out of the sea, having seven heads and ten horns, and which had the appearance of a leopard. Now is it not almost universally admitted that this leopard beast symbolizes the government which had its rise in the eastern division of the Roman Empire, the Greek nation being the first head? And is it not as universally admitted, not only by Adventists, by nearly, if not all comentators, that the dragon symbolizes the Imperial government of Pagan Rome? Then what has the above transaction to do with the Pope in any sense? I answer, nothing whatever. It was a voluntary act of presentation on the part of the civil government of Pagan or Western Rome, and the gift was accepted by the civil government of Eastern Rome, its center and seat being at Constantinople. And in my judgment there is no prophecy in the book of God, whose fulfillment is more clearly marked in history, than is the above. And although I have quoted it in a former article, yet I will now bring it forward again, as it seems necessary to make the point clear. "The unfortunate Augustus was made the instrument of his own disgrace: he signified his resignation to the Senate, and that assembly, in their last act of obedience to the Roman Prince, still affected the spirit of freedom, and the forms of the constitution. An epistle was addressed by their unanimous decree, to the Emperor Zeno, the son-in-law and successor of Leo, who had lately been restored after a short rebellion, to the Byzantine throne. They solemnly disclaimed the necessity, or even the wish to continue any longer

THE IMPERIAL SUCCESSION

in Italy; since in their opinion, the majesty of a sole monarch is sufficient to pervade and protect at the same time, both the *East* and the *West*. In their own name, and in the name of the people, they consent that the *seat of universal empire* shall be *transferred* from Rome to Constantinople! (Gibbon Vol. 3, p. 512.) The date given in history for the accomplishment of this important transaction, is A. D. 476; more than sixty years earlier than 538 where the '73 time argument claims the prophecy to have been fulfilled. and now I ask the candid reader to judge. Does not the above quotation show a complete fulfillment of the prophecy under consideration? Please notice: The Imperial title, power and authority, together with th[illegible] of universal Empire, was trans[illegible]ed or given by the government [illegible] Pagan Rome, to the government of New Rome, or Constantinople. That transaction to my mind, looks something like the dragon giving his power, his seat, and great authority to the leopard beast.

But the argument claims that the Pope of Rome was vested with some additional power, and that he was [illegible] that year, 538. But let us examine and see if the Pope did actually receive imperial powers and a regal seat, and great authority in the year 538. For the dragon's seat was royal, and his power was imperial; and when the above prophecy is fulfilled, the transfer must consist of what the dragon has to give. History says, during the period of the conquest of Rome and Italy, from A. D. 536 to 553, two popes occupied the Papal chair, namely, Silverius and Vigilius. The first suffered degradation at the hands of Belisarius and his wife Antonia, at the request of the Empress in A. D. 537, by being driven from his See, and left to perish upon a desolate island. The other, Vigilius, the most doubtful character who had at that time occupied the chair of St. Peter, received his appointment through the arts of the infamous Theodora, the wife of the emperor Justinian, and suffered the judicial punishment of his weaknesses and crimes—"persecution, shame, remorse."

Again, the historian sums up the history of the Papal *power* during this eventful period as follows: "During the conquest of Italy by the Eastern emperors, and for some time after, the Pope was not confronted indeed in Rome by a resident emperor, but was summoned at the will of the emperor to Constantinople, or in Rome rebuked by a victorious general, or an exarch, who, though he held his court at Ravenna, executed the commands of a sovereign accustomed to dictate, rather than submit to ecclesiastical power. At scarcely any period did the Papal authority *suffer greater degradation*, or were the persons of the Popes reduced to more humiliating subserviency." (Milman's *Lat. Chris.* Vol. I, p. 471.) Bower also gives the same in substance.

Thus it will be seen that neither the Papal hierarchy, or the Popes, received any additional power or authority; neither were they exalted to a royal seat, during the period from 538 and onward for many years. But they were rather degraded from the exalted position they had occupied under the rule of the Goths. It is true the emperor showed much respect for the Popes when they agreed with him in ecclesiastical matters; but the emperor commanded, and compelled the Popes to accept his definition of the articles of the Catholic councils. And although the Goths had been driven out of Rome, the civil power was not left in the hands of the Pope, (as is claimed) but was exercised by the generals of the Eastern armies, in the name of the emperor Justin, until the final subjugation of the Goths, when the Eastern emperor appointed a provincial ruler, called the Exarch of Ravenna, who exercised the civil government of Rome and Italy in his imperial name.

But again, the '73 time argument claims that the 1260 years of Papal supremacy ended in 1798, because the Pope was taken prisoner in that year, which was just 1260 years this side of 538, where, it is claimed, the period began. Now the Popes have been imprisoned and exiled so many times during the period of Papal history, that the fact of the imprisonment of a Pope in that particular year, seems to lessen its force as a point in the argument. Pope Silverius, mentioned above, died in exile, and Vigilius the next Pope, after suffering great indignities at the command of the emperor, was finally imprisoned and driven into exile for five months. And although he recanted and was permitted by the emperor to start on his return to Rome, he died before reaching the end of his journey. I will mention one other Pope whose imprisonment and exile comes nearer the supposed point of the ending of the 1260 days. I refer to Pope Pius VII., who, after the death of the imprisoned Pope Pius, VI., was elected to occupy the Papal chair, March 13, 1800. Pius VII. continued to exercise the functions of the Papal office, until A. D. 1[illegible] of the Church Rome and the St[illegible] by the French. [illegible] year 1809, the Pope having ventured to disobey the mandates, and defy the menaces of Napoleon, was forcibly seized in his palace, dethroned, imprisoned, and Rome proclaimed the second city of the Empire. This last captivity seems to be a more complete overthrow of the Pope, and the whole Papal system, than the imprisonment and exile of Pius VI. in A. D. 1798. But it is too late to fit in the argument. And now I repeat what I have said above. I see no force in the argument which ends the 1260 days at the captivity and exile of a Pope of Rome, no matter at what point in its history such an event might transpire. It was not the Pope, neither the Papal Hierarchy, that was to make war on the saints 1260 days; but rather the government symbolized by the *leopard beast* with seven heads and ten horns. The Papal government is the "mouth" which was given to this leopard beast, which spake great things and blasphemies. And this mouth no doubt counseled the leopard beast government to make war on the saints. And the prophecy affirms that the leopard beast government did make war on the saints 1260 days. Hence in relation to the time when the 1260 days ended, the question is not, when was the Pope taken prisoner, but rather, when did the seventh head of the leopard beast cease to make war on the saints? For the six heads of that beast were to make war during their entire history; but the seventh must continue [margin—*make war*] only a short space.

☞ For an answer to the above question, I refer you to an article recently published in THE TIMES, giving a history of the rise and fall of the seven heads of the leopard beast, each in their order.

But it is said, you make the seventh head cease to make war on the saints prior to the darkening of the sun in 1780. Certainly; and did not Jesus say—"Immediately *after* the tribulation of *those days* the sun shall be darkened?" (Mat. 24.) And yet it is affirmed it was only the tribulation that ended prior to the dark day, and that the 1260 days continued on many years after. But let us briefly examine the affirmation. Does not the Revelator say the leopard beast should make war on the saints 1260 days? and would there not be tribulation as long as the war lasted? If so, then if the tribulation ended prior to the dark day of 1780, so must also the 1260 days' war on the saints. Jesus also says: "Except these days should be shortened, no flesh should be saved." This language indicates that the tribulation would continue the full term of the shortened days. But this position may be looked upon with distrust, from the fact that of necessity the 1260 days' war must have commenced some years before the 1335 and 1290 days. Yet who that has read the history of these times will not admit that the leopard beast government did commence to make war on the different sects, in the interest of the Catholic religion, immediately after Justin was proclaimed emperor in A. D. 518? In some instances he commanded they should be put to death wherever they should be found. In 524 he issued an edict, commanding the Arians to deliver up their church to the Catholics, and their bishops to consecrate them anew. Finally Justinian issued an edict commanding all, whether Jews, Gentiles or Christians, to accept the Catholic faith on pain of death or exile. And history records the fact, that one hundred thousand of his subjects perished under the enforcement of that terrible edict, in the year 532. But notwithstanding all this, I cannot believe the abomination was at that time set up in the sense of the prophecy. In short, it was necessary the beast should make war in the interest of the Catholic religion many long years, before he could set up, or establish that abominable system of worship as the universal law or creed of his vast empire. But, to be brief, I will suggest I do not understand there is an intimation in the prophecy of Daniel that there would be just 1260 days tribulation; yet Jesus clearly refers us to the tribulation of those days spoken of by Daniel the prophet. I admit we read in Dan. 12: 7 about a "time times and a half" but the margin says "a part," which I think is the correct rendering, from the fact that in the answer to the same question reiterated in v. 11, he makes the plain statement that there shall be 1290 days. And as the 1290 days and 1335 days begin together, at the time when the abomination is set up, or established; I conclude that inasmuch as Jesus said the days spoken [illegible] Mat. 24), that the 1290 were shortened so as to end exactly where the 1260 days' war on the saints ended, which was just prior to the darkening of the sun in 1780. I know it has been our position that the 1260 days of the book of Revelations, and the 1335 days of the prophecy of Daniel, commence at the same point of time; and it seems hard to look at the matter in any other light: but when we remember that some eminent commentators commenced the 1260 days in A. D. 606–7, and also that we once held that the seventy weeks, sixty-nine weeks, and sixty-two weeks all had one common commencement; ought we to be too firm in holding to our old position that the 1260 and 1335 days commenced together, especially inasmuch as time has continued so long, that to hold the old position throws the 1260 day period out of harmony with plain statements in the word of God, as shown above?

Again. If the 1260 days did not end until 1798, how can we harmonize that arrangement, with the fact that the two witnesses were slain, if slain at all, prior to that time. For we all agree that the period of 1260 years during which time the two witnesses prophesied in sackcloth, and the period of 1260 years' war on the saints, run parallel; and we read that when they shall have finished their testimony clothed in sackcloth (and the original will not allow of any other rendering), the beast that ascendeth out of the bottomless pit, shall make war against them, overcome them, and kill them. Now if they were slain, and lay dead, as I think there is no doubt, during the years from 1791 to 1795, (for every feature of the events presented in the prophecy was fulfilled by the French government during those years), then the 1260 year's war on the saints must have ended prior to that time.

The foregoing are some of [illegible] sons why I cannot accept the [illegible] ation that the 1260 days measure the period from 538 to 1798, and if our tolerant editor permits what I have written to appear for your consideration, in my next, I will give you my views in relation to the abomination, what it is, when, and where it was set up in fulfillment of the prophecy. I do not write to oppose any one. I have great respect for the honest intelligent views of all. My only object is to excite a spirit of kind investigation, that, if possible, a clear light may shine out from the prophetic page to guide us on our journey to the everlasting kingdom. WM. F. COLLIER.

Worcester, Mass.

"You Must Die."

The above heading was the subject of an essay written by me in my school-girl days. I was attending school at the seminary in the nearest village to my home. It was nearing the close of the term, and we all were expected to have an essay for the closing exercises. I was troubled for a subject, but at last thought to, as I had done in times previous when in such perplexities, take a ramble along one of the leading roads from the village, and there let my mind wander on any chance object that would meet my eyes, and from that frame my essay. And so I did. This time my path led me toward the village graveyard; and as I neared it, I observed the sky was bright, the hills at a distance purple, and a beautiful golden haze upon them all. It was nearing the last of October. I remember it as if it was but yesterday Every thing was beautiful. Still beneath this beauty lurked an undefined something, hidden sorrow, covered but not concealed.

I stood within the grave-yard gate and thought of the "tribes that slumber in the bosom of the earth." The mind swept across the field and the rustling grass seemed to say, "All these have died." The tall locust that stood by my side at the entrance of the yard, scattering its long leaves over my head from its creaking boughs seemed to say "you to must die." It was true. I knew it. But how forcibly it struck me then! For never before had I given much thought to death.

I sat me down beneath one of the trees and mused; and as I thought I wrote. I thought of the uncertainty of life and the certainty of death. We see evidences of them every day: crape upon some door knob, a hearse before the door; black clothes and mourning vails; yet we look upon death as being so far away. Something to be thought of, but not reached. Dear Reader: Bring the fact closer home. Draw it to you as a friend, and say to yourself plainly, I must die. Let me ask—do not the words sound harsh to you, and cause a strange sensation? Yet as surely as that these have gone before you, shall the coffin lid be fastened down over your face, and you be laid away in the silent grave.

Again I thought, would it not be a strange sight to us (if we could but see it,) that of our own faces in the mask of death: our own busy hands quietly crossed. Yet it is true that that undescribable stillness and paleness of death will cover our features. Those we loved will follow us to our last resting place, and over our lowering coffin will echo those sad words, "Earth to earth and dust to dust." Then the crowd will turn away, some with a careless smile, quickly fading; some with tears which dry as quickly. Then our grave will be filled and overlaid with a sod, a flower be planted and there we must lie and moulder to dust again, and be forgotten. *That* to me was the saddest thought of all,—to be forgotten. To think of another filling my chair, another doing my little work of love, and my friends forget that it was once performed by my hands; in fact, after a time, to be scarcely thought of. The autumn leaves will fall thickly upon one grave and be left unbrushed away. Winter's chilling frost and snow comes, but their chill makes us no colder, and that shall be our resting place until the great resurrection day.

But, praise be to God, we have a friend in his dear Son that will redeem us from the power of the grave. We shall not be forgotten by *him*, our Lord and Savior; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and those that have done evil unto the resurrection of condemnation. Job tells us of his hope in a resurrection. So does David when he says—"God will redeem my soul from the power of the grave, for he shall receive me." Isaiah, Ezekiel and Daniel are made to testify on this matter, and in Hosea the Lord says, "I will ransom them from the power of the grave. I will redeem them from death." The New Testament testimonies of the coming of our Lord and the resurrection are too numerous for me to mention here.

Dear Reader: Are you prepared for that future. Is your name written in the Lamb's Book of Life? and have you thought how terrible the consequences of your neglect, if you do neglect the grace of God? "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and then before him shall be gathered all nations.....And he shall set the sheep on his right hand, but the goats on his left. Then shall the king say unto those on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the earth." Think of the joy, the unbounded happiness we will then have forever with our King. But unless we come to Jesus as a child to an earthly parent confessing our faults, finding mercy and receiving pardon, we will hear those terrible words ringing upon our ears, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

If you have not already a refuge in Jesus let me beg of you as a friend to seek it at once, and become a citizen of the heavenly Jerusalem. Fly to his bosom, and there find refuge for thy soul. He loves you. For not a sparrow falls to the ground without our Father's notice. And are not ye of much more value than many sparrows?

MARY. H. M.

The Frontier Skeptic.

[We omit "Our Young Folks" department and "Bible Class" this week in order to make room for the following excellent story. ED.

Among the early settlers in an embryo town of the Northwest was a Mr. Blaine, a stalwart pioneer noted for his courage and physical prowess. He was also, though uneducated, intelligent, well-read, and famed for his love of, and ability in debate. His sledge-hammer fist settled many a border quarrel, while his patience under provocation, readiness at repartee, and rough broad eloquence, made him no unworthy opponent in intellectual tournament. An avowed infidel, he boldly challenged the claims of Christianity, and was never better pleased than when he had put to confusion some combative but ill-equipped champion of the cross.

Spring had come. As if by magic, instead of the shroud of snow, and the dead, matted grass, the pairies were covered with flowers and verdure. What a suggestive scene! Mr. Parsons, the resident missionary, inspired by the reawakening of nature, preached a stirring sermon on the resurrection. Tuesday succeeding, a deacon of the newly organized church met him, and with grave countenance said.

"Your sermon last Sunday has caused a great deal of remark. You know the settlers drop in at the hotel of an evening. Last night a large number were there. Blaine was present, and he ridiculed your discourse unmercifully. He sent by me a request that you discuss the doctrine with him publicly. And *I* don't see how you can get along with his objections."

"What are they?" inquired the preacher.

"He argues that it would defeat justice to raise the body from the grave for purposes of reward and punishment. Because, according to physiology, the human organism undergoes a complete change in all its constituent particles once in seven, if not in every two or three years. Now, if a man dies at forty-nine, which of the seven bodies will come forth at the sounding of the judgment trumpet? And, he asks, Shall the body of the aged person suffer, or be made happy, for what the *child*-body did, when in the interim there have taken place many total transformations, each one a new creation, wholly distinct from the preceding? He related, to illustrate this scientific fact, that a gentleman recently called on him, who turned out to be an intimate friend in their younger days, but so altered in appearance that Blaine did not recognize him. He affirms that after one of these physiological revolutions we are as much a different being as if just born."

"Was there no one of the company who could answer Mr. Blaine?"

"No," was the reply.

"Well, deacon, don't you worry. I'll see that this matter is properly disposed of," said his pastor, as he bade his official helper a smiling adieu.

Now, "out West," they "fight fire with fire," sometimes. If, for example, the prairie grass is aflame, the pioneer burns *towards* the approaching conflagration. And the religious pioneer learns to meet error with other than stately sentences shot from the shelter of the sanctuary at non-attending cavillers.

The missionary was not wanting in frontier tact. After a meditative dinner, during which a peculiar twinkle of the eye revealed that his reflections were anything but sombre, he took his way to Mr. Blaine's, a distance of three miles. Back of the worthy's cabin was a strip of woods. Between the latter and the dwelling on the unfenced pairie, a handsome "hobbled" horse was grazing. Warily approaching from the shadow of the trees, Mr. Parsons captured the beast, freed his legs, clapped on a halter, mounted, and pursuing a circuitous course, reached home unobserved, and "tied up" the confiscated steed in his snug log stable.

A few hours elapsed, and Mr. Blaine and son were rushing hither and thither, to learn if any one had seen their horse. Then the settlement was excited by a report that the lost beast had been stolen, for the owner declared that the hobble had been found in the grass, and it "could not have been removed from the limbs of the animal without hands." Search was fruitless, however, the next day at early evening twilight a tumultuous assemblage at the village inn were talking over the occurrence, with a view of devising measures to discover, if possible, the culprit, and protect the settlement against further depredations. While the company was thus occupied, Mr. Parsons came calmly riding into town on Mr. Blaine's horse, and proceeding to the tavern, leisurely dismounted. But he had been seen by a wide-wake urchin, who, anxious to be the first with the news ran into the inn shouting,

"The minister's come, with Mr. Blaine's horse!"

The effect was electrical. Pell-mell rushed the convention out of the doors, Mr. Blaine's huge form foremost. Sure enough, there was the clergyman, quietly hitching the lost horse to a post.

The gratified owner, with a grateful grin ornamenting his sun-burnt face, stepped rapidly forward, saying, "Well, parson, I didn't expect that *you'd* be the one to recover the critter—where'd you find her?"

"Find who?" returned the minister, in well-affected surprise.

"Why—my horse."

"*Your* horse!" retorted the missionary; do you pretend that this animal is *your* property?"

"Oh now, parson, none of your joking; of course she's mine. I could tell her from a thousand." And he walked confidently round the beast, surveying her with a complacent air. "Just her height, build, color, style—one white foot, spot in the forehead—know her as well as I know myself."

"Blaine's horse, and no mistake," echoed the bystanders.

"Gentlemen," gravely observed the preacher, "I trust you will not be rash in your judgment. There is evidently an error somewhere. A remarkable resemblance may exist between this creature and the one my friend, Mr. Blaine, owned; but I think I can prove, even to his satisfaction, that this is an entirely different animal."

"Different!" cried the owner; "here comes my boy; see if he won't recognize her. This way, Daniel."

"Oh, good! there's Nell. Where'd you find her, father?" exclaimed the lad.

"Isn't that sufficient?" asked the father, triumphantly. "And my wife would testify to the same." he added.

"Nevertheless," answered the missionary, "if the crowd will do me the favor to return into the hotel, I will convince them that this is *not* Mr. Blaine's beast, or surrender the animal to him until we have more light on the subject."

"That's fair," responded several; "let's hear what the parson has to say."

"Now, my friends," said the missionary, after his hearers were seated, "I would like Mr Blaine to inform us how long he has owned the beast now in dispute."

"I bought him seven years ago last spring; my wife and boy will remember about it."

"How long have you been married?"

"Twenty-two years last January; but I don't see what that has to do with case."

"And what is the age of the lad you call your son?"

"Just seventeen," emphatically.

"Gentlemen," remarked the clergyman, "you have heard Mr. Blaine's affirmations. I hope you will give them due weight. I came honestly by the animal he claims, and sincerely desire that he may lose nothing properly belonging to him. But I shall submit evidence showing, *first*, that Mr. Blaine did not buy this horse; *second*, that this horse, now claimed by him, he has no ownership in; *third*, that his testimony and that of the witnesses he cites are unreliable, because he was never legally married, and therefore the lady he lives with is not his wife, and the young man he terms his son is not truly his child."

"What's that!" roared the pioneer, starting up. "Parson, you're gone crazy."

"If I have," mildly answered the missionary, "of course I cannot sustain what I assert, and you'll get the horse; so you can afford to listen."

"The evidence I shall present," he resumed, "is not of the sort commonly received in the Courts, but it is of a kind that neighbor Blaine cannot consistently reject. You have heard of the science of physiology. By it we are taught that the human organism experiences a universal renewing every seven, perhaps every two or three years. Am I correct, Mr. Blaine?"

"Certainly, but what's that to the point?"

"You'll see!

"Now, by Mr. Blaine's statement—and he says his wife and boy will confirm it—*he* did not buy *this* horse within the time when this physiological change occurs. It was therefore another Mr. Blaine who made the purchase. Hence it would defeat the purposes of justice for the present Mr. Blaine to claim the reward of what that other Mr. Blaine did in paying the price of the animal. At the end of three or seven years that Mr. Blaine became extinct, and this man bearing the same name is as much a new being as if just brought into the world. He is not, then, the proprietor of this horse. Moreover, the horse that the first Mr. Blaine paid for ceased also to be, at the termination of the seven years. And the existing animal is in all her constituent particles another beast, a colt, so to speak, without sire or dam, dropped full grown by physiological science. What right has Mr. Blaine to this *new* horse? True, Mr. Blaine professes to identify the animal—and yet he could not identify his old friend, because the fatal physiological transformation had been passed! I should be sorry to question his veracity. But, gentlemen, twenty-two years ago last January, a certain Mr. Blaine was married. Seven years flew by, and his wife ceased to be, physiologically. Another Mr. Blaine sat by the fireside, and another Mrs Blaine sat by his side. Did they live together conjugally? Certainly not, if honest, unless united in marriage. Three times the physiological change came, the present Mr. Blaine and lady being the final result. They pass as husband and wife. Who has seen their marriage certificate? It would 'defeat the purposes of justice,' for this couple to enjoy the privileges of wedded life, on the strength of the ceremony performed twenty-two years ago for the pair then made one. Consider, too, the condition of young Daniel, kept in subjection, and obliged to do duty as a child, when the Mr. and Mrs. Blaine who claim his obedience and service are not the persons of whom he was born, and he not the being that then gladdened the parental hearts. To recapitulate. *This* Mr. Blaine, according to physiology, is not the Mr. Blaine who bought a horse seven years ago last spring. This horse according to physiology is not the horse that was then purchased. This Mr. Blaine is not the Mr. Blaine, by the same evidence, who was married twenty-two years ago. Daniel Blaine is not the son that was born seventeen years ago. I have therefore demonstrated that the horse claimed by Mr. Blaine is not his, and as they are leading such *irregular lives*, of what value is their testimony? I rest the case here."

The applause that followed this speech made it plain that the keen-witted frontiersmen saw the point. When the uproar had subsided, Mr. Blaine frankly said,

"Well, parson, I own that you've beat me this time."

"Do you confess that these physiological changes do not destroy personal identity? That if a man, for instance, commits murder at twenty, it would be right to hang him for it at fifty?"

"Yes."

"Do you then give up the physiological objection to the resurrection of the body?"

"Guess I shall have to."

"Then I give up the horse. Gentlemen," he added, addressing the listening group, "Mr. Blaine had often said to me, 'When you want to use my nag, just take her along;' so, wishing last Tuesday to use her for his special benefit, I availed myself of his offer. And as in finding his horse he has found *the truth*, I trust he will forgive the inconvenience to which my little strategem has subjected him."—*Examiner and Chronicle.*

Our Book and Tract Column.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an Interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $1 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added to an important History, Statistics and Tables, [illegible] of great value to all Bible students and readers. Cloth, $1; leather $1 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, [illegible] Christ, Millennium, [illegible] By Wellcome and Gould. [illegible] by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM: Its Object and Duty. Theologically considered, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic: Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

[illegible] C. Wellcome, sent

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand illustrated. 234 pp. 75c. post-paid. $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c., postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. [illegible]

FEW SAVED; or, The Awful Condition of the World. 10c.

*ADVENT KEEPSAKE; or, a Bi*ble text for each day of the year. 40c. post-paid.

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.
The slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last day Tokens. No. 2. 25c.
(Former Nos. 1 and 3 are out of print at present.)
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Essays of the Coming One. 25c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 34.

*ENGLISHMAN'S HEBREW Con*cordance, with English and Hebrew index. $22 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $8 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy. By Wm. Sheldon. 317 pp. Paper covers, &c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 68 pp. 15c.

Notices, Etc,

The next session of the Western Ministerial Conference will be held at Amboy, Ill., commencing Wednesday, March 22, at 2 o'clock, p. m.

It is desirable that all the Conferences be represented if possible. Let us have a general rally.

J. V. HIMES, Pres't.

WM. SHELDON, Sec'y.

NEW TRACT.—All who subscribed for the publication of Br. Geo. Thomson's tract, are requested to send the amount to Eld. Himes at once, as the work is now ready for delivery. And any who would feel it a privilege to assist him and aid in its circulation, are requested to do so. Send such sums as you can. Any who desire shall receive books in return to the amount of their donations.

The work contains 8pp. and is a review of Warren's "Modern Sadduceeism." It will interest and be of use to all. 1c. post paid: 75c. a dozen.

Address: Eld. Geo. Thomson, Attica, Wis., or M. D. Peavy, Arena, Wis.

In accordance with the motion of adjournment at the last Annual Meeting in Amboy, Ill., Sept. '70, there will be a meeting of the Western A. C. Publishing Association, at Amboy, Ill., in connection with the General Conference, commencing Thursday, March 23, at 9 a. m. As this will perhaps be one of the most important meetings the Association has yet held, it is desired that there should be a full attendance, especially of the original members. Let us have a rally of our business men and the ministry in behalf of the business of the cause of truth. Come, and come early.

WM. L. HIMES, Sec'y.

W. A. C. P. ASSOCIATION NOTICE.

At the next meeting of the Association the following amendments to the Constitution will be offered for consideration and action:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 9, as follows:

SEC. 9. The Board of Trustees (or the Association,) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, *ex officio*.

Another proposal is as follows:

Add to ART. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of ART. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That ART. IV. be amended to read:

ART. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

SEC. 2. No member shall hereafter be entitled to more than one vote.

SEC. 3. Voting by proxy shall not be allowed.

SEC. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty five members.

Or, Art. IV. be amended to read:

ART. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to ART. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make ART. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual of the [illegible]; *provided*, notice [illegible] the organ of the Association at [illegible] months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

The precise date of the meeting at which these amendments will be considered, has not yet been fixed. It will probably be in March; and may be held in Buchanan.

WM. L. HIMES, Sec'y.

At the Ohio State Conference, Br. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the Conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the Conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Br. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon Bucyrus; P. T. Light, Plymouth; Dr. H. Koster, New London; Br. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Rust, Stryker; Wm. Sedomall, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. B. Terwilligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. MCCULLOCH, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately.

A NEW VOLUME OF
Lange's Commentary,
COMPRISING
GALATIANS, EPHESIANS,
PHILIPPIANS & COLOSSIANS.

Translated and edited by Rev. C. C. Starback, D. D., M. B. Riddle, D. D., and Prof. H. B. Hackett, D. D.

One vol., royal 8vo. Cloth, $5; Sheep, $6.50.

This volume is fully equal to those which have preceded it in respect of accuracy and breadth of scholarship, amply sustaining the opinion taken of Lange's Commentary as "the greatest Biblical Work of the Age."

₊ The volumes already issued—nine in all—are, in the Old Testament, Genesis (1 vol.); Proverbs, Song of Solomon and Ecclesiastes (1 vol.); and in the New Testament, Matthew (1 vol.); Mark and Luke (1 vol.); Acts (1 vol.); Romans (1 vol.); Corinthians (1 vol.); Thessalonians, Timothy, Titus, Hebrews and Philemon (1 vol.); James, Peter, John and Jude (1 vol.)

There are in preparation, John (1 vol.) and Revelations (1 vol.), completing the New Testament; and of the Old Testament, Jeremiah and Lamentations (1 vol.), Joshua and Judges (1 vol.)

These works sent by mail, post-paid, upon receipt of the price. CHARLES SCRIBNER & CO., No. 654 Broadway, New York.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, FEBRUARY 21, 1871.

As we allow a reasonable latitude to the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

CONCERNING the progress of Spiritism in England, the *Hestsays*:

The first number of a new "Spiritualist" paper asserts that there are already published in England five periodicals devoted to the exposition and defence of what is termed modern spiritualism; that their combined circulation is very small, and not one of them is a commercial success.

A WRITER in the *Christian Observer* sensibly remarks that he thinks the earth will not be stricken out of the universe, because "Jesus came to destroy the works of the devil, not his own." Good, say we. And if he could only see that the devil and his works *will* be destroyed in the very sense the earth will *not* be, that would be better yet. God made the earth for man; and man will live on it—*forever.*

ONE can scarcely help being amused when they read in "Campbellite," "Winebrennarian," and other sectarian journals protests against the above and other titles as *nick-names*, and in the very same papers find more or less frequent allusions to "Soul-sleepers!" An application of the principles referred to in Rom. 2: 21-23 would improve the consistency of such folk. "Soul-sleeper," in the present state of public opinion, is a term of reproach: the other names we have referred to, are not.

WE feel under great obligations to our brethren and sisters who have kept our "Correspondence" department so full for some time past. In many cases we have been compelled to give only "extracts" when the entire letter was excellent. In others we have condensed, and still others we have omitted—not because they were not good, but because the generous space allowed to this department is still limited. Meanwhile we hope that our "pigeon hole" for "Correspondence" will be kept full. When you write on business put in a word of good news, or a few good thoughts for the "Letters and Extracts."

AN editor occupies a singular position. Recently we were found fault with for sometimes appending notes of assent or dissent to articles from our correspondents, on the ground that we ought to leave correspondents *perfectly free;* and by the very same persons blamed as *responsible* for the sentiments of [illegible] because we did *not* say whether we dissented from him. We wish we *could* please *every* good brother and sister. But we can not. We try to do as near right as possible, according to our best judgment, and it does not hurt us to be found fault with; because we immediately inquire if the censure is just. If it is we endeavor to improve; if it isn't, we keep on in the right way.

IT is sometimes thought that King James' translators were swayed by their theological prejudices in rendering *sheol* in the Old Testament, so frequently by the word *hell.* This is probably a mistake. The simple fact, doubtless is, that the sense of the word hell has been *aggravated* since their time. The word originally meant about the same as *sheol* in the Hebrew and *hades* in the Greek—the grave: and "vain philosophy" used it of the world of ghosts, or shades. But the true sense has come down even to us—to cover in, or hide. In some parts of England the thatch or tiling on a roof is called *heling;* and our nurserymen talk *of heling in trees*—*i. e.* temporarily *burying* the roots, while they await transportation or transplanting. The Scriptural sense of *sheol, hades,* and *hell*, is the general or universal grave; and no fair exegesis can attach any other import to them.

A WORD to preachers from Mr. Spurgeon:

"I recommend every young minister to make preaching his first business. The pulpit is the Thermopylæ of Christendom. Your people may grumble that you don't go about and drink as many cups of tea at their houses as they would like. *If you give them good food on the Sabbath they will put up with a great deal.* If the Sabbath joint is only a grim scrag of mutton, with plenty of divisions and nothing to divide you will soon discover that your people will not be satisfied. In the next place, *do not neglect visitation.* It is true that I cannot visit my 4,450 members. But my visitation is done by the elders.

—That means *hard study*, and patient work. "Good food" isn't to give your people substantially the same sermon, every time you speak, however good it may be in itself. There is a great deal of food in God's storehouse, but it involves patient labor on the part of God's stewards to bring it out and set it in proper order before the household of faith. Brethren in the ministry, let us all work!

INFIDELS know how to present the weak points of orthodoxy to the people; and the people (too many of them) suppose they are the weak points of the Bible. For instance, a few days since Mr. Higginson, in his lecture for the Boston infidels said:

Good Professor Porter, in his sensible but certainly not very vivacious "Course of Readings," heaves a sigh for the "sadness" which prevails among the heretics. Sadness! Remember Emerson, with the serene smile which takes twenty years from his age; Thoreau, with his "inexpressible gratitude for the gift of life;" Parker, and the wondrous hymn of thanksgiving that rolled up to heaven in his prayers—and think of the gloom which ought to overshadow the soul of every living man who believes in the eternal punishment of a single human being: and choose between them.

—Prof. Porter alluded to the hopelessness of the infidel's future; and he was right. But what is there in the extinction of *all* being to cause sorrow equal to that which must arise from an *intelligent* belief that multitudes, perhaps a clear majority of the race are to exist *forever* in sin and suffering? Thank God, the Bible does not teach this, while it does clearly teach a future and eternal life for those who are fit to enjoy it and its Giver.

MR. CHENEY is an Episcopalian minister. Episcopalian ministers when they have sprinkled children (they *call* it baptizing, but it is not), are directed by the Prayer Book to say—"Seeing now that this child is *regenerate*, and grafted into the body of Christ's church," etc. But Mr. Cheney did not believe that *water* could regenerate anybody, unless the *heart* was changed, so in this ceremony he omitted to state that the children christened by him were "regenerate." The result was a church trial, and a verdict of "guilty" of violating the canons of the church.

However, it seems that Mr. Cheney is not alone in his guilt, but is only more bold than his fellow-sinners. What he openly omitted, they omit by artifice. The following is the testimony of Dr. Sullivan:

Have known Mr. Cheney quite intimately for about two years and six months. There has not existed an uniform usage among the bishops, priests, and deacons of the Protestant Episcopal Church to add or omit from the service of the Church. Have known one clergyman that was always attacked by a violent coughing, when he came to that word "regenerate," and when he had recovered, he had passed that word. Have known individual instances; am not familiar with the usages of the Church in the United States; am more familiar with Canada.

—But, after all, is there anything more absurd in "infant regeneration" than in "infant baptism," or sprinkling? Said Jesus—"He that *believes*, and is baptised." And it is quite as inconsistent to baptise an unbeliever of [illegible] sixty years. Without belief, faith, baptism is of no account in any case.

"UNDERWORLD."

A late, and in many respects the best popular version of the Scriptures, obscures the Bible doctrine of the state of the dead by translating the Hebrew *sheol*, by the English compound word, *Under-world*, of which Webster gives no definition at all related to the sense of the Hebrew word for which it stands. It will not be claimed that it relates to this earth as beneath or under the heavens, or to "that part of the world that is beyond the horizon." And we have been at a loss to apprehend why a body of scholars whose announced intention is to give us a translation in which every Hebrew or Greek word should be rendered by, so far as possible, an expressive equivalent in the English, should choose such an indefinite phrase to express a term of vital importance in some important theological questions.

The only definition of the compound word *under-world* which can be appropriated, is not given by English lexicographers, but is borrowed from the ancient mythologies. Would the scholars of the Bible Union have us attach *that* sense to the word in their version? And yet we see no way to avoid doing so, since they do not define the word, themselves, and we can find no other definition. We are therefore driven to the conclusion that these critics believe that *sheol*, and its Greek equivalent *hades*, are used in Scripture in the sense of a world *under* our own, the abode of the shades of the dead.

The ancients believed the world was flat, and supposed that the *sheol* of their fables their under world, was *beneath* the earth. But we know that the world is a continually revolving sphere, and that under the earth, above, below, beneath and similar terms are only relative expressions. But inasmuch as the ancients place this "under-world" *beneath the earth's surface, we* must understand it of an *inner-world*—a locality *within* the crust of the earth.

We see no escape from this conclusion. If the Bible Union, and others with them, have correctly rendered this word, and "under-world" gives us "the mind of this spirit," then the interior of this earth is the abode of departed spirits in the period between death and the resurrection: not of *bad* spirits alone, as the popular geological theory of internal fires would suggest to be the case but of *all:* for we doubt if any fact can be more clearly demonstrated from the Scriptures, than that *all* that die go into *sheol*, whatever or wherever it may be.

This dilemma of the translators is very suggestive, and affords wide play for the imagination. How do the departed souls make their way to this infernal home? Through the solid crust? or openings afforded by extinct volcanoes, or dried geysers? Or was Symmes' theory a true one, and do departed spirits pass to glory or its opposite, *via* the North Pole? Or will refuge be taken in the idea that an immaterial spirit can pass from place to place without traversing the intermediate space? Of course in this case all difficulties vanish, and a dead man could pass to the center of our sphere, or to *hades* within the globe, without penetrating the crust at all, and with as great ease as it could traverse open space.

It may be said, this is irreverent. No. It is in serious earnest. If *sheol* is an *under-world* as related to that we live in, it must be *within* the globe. And if that is *not* what it means, then let the scholars tell us what it *does* mean, in intelligible English, that we may understand them.

The next number of the *Advent Quarterly* will contain a careful analysis of the Scripture usage of the word *sheol*. We commend it to the attention of all.

SUPPORT OF THE GENERAL CAUSE.

We have frequently published suggestions from correspondents upon this important topic, without note or comment, hoping that the various schemes presented might awaken interest in the subject without direct appeals from us. We see difficulties in the way of some of these plans which do not seem to recur to others. The chief difficulty, however, in the way of any plan to divide the support of the Publishing Interest equally throughout the body, lies in the fact that there is no centralization of power among us, as is the case to a greater or less extent in most denominations. Every church is perfectly independent of every other church, and would resent any claim for contributions, if demanded *as a right.* This reduces us to entire dependence upon the voluntary principle. Nor can we say that we regret that it is so. Centralization has its evils as well as its benefits, and unless we are mistaken, the former are apt to soon outweigh the latter.

Our main dependence, then, for support, must be upon direct contributions, which may be raised upon various plans. We shall continue to solicit aid, from time to time, through the paper, the officers of the Association, and brethren in the ministry. But there is a way in which the church can systematically aid their Association, and at the same time be perfectly independent in their action. It is suggested in the following letter, which is submitted for the perusal and consideration of our readers:

Br. Himes: Enclosed please find draft for ten dollars. Seven of it we send you to be applied to the General Publishing and Tract Fund. The members of the Magnolia Church have subscribed from two to five cents each per week, to be paid in as often as once in each quarter; and this is our first installment. And we hope to be able to send you at least as much every three months until the Lord comes. Five cents per week for each member looks but small; but let us make an estimate, and see how much would be the total, if each subscriber to THE TIMES would pay as much. 4,000 p[illegible] five cents each would make $200. At two cents each it would be $80. And at only one cent each, it would add to the fund $40 each week. Taking the lowest sum, for a year it would amount to $2,080. Only think of it! Brethren what are we about? We profess to believe that we are very near the judgment. We say we love Jesus. We are told almost every week how much good the *few* publications sent out *free* are doing; and shall we withhold the five cents a week when it might be the means of saving many that can be reached in no other way? Let us awake while the day lasts. Let us practice as well as preach, and thereby show to the world that we have faith in our profession. I know it is often through thoughtlessness that we neglect duty; and I think if the attention of brethren is brought to this matter, that all will be willing to contribute.

This plan will not prevent those who are able from giving larger sums. Now let some brethren in each locality take hold of the matter, and send what is raised right along. We believe we are nearing the end very fast. As I said before let us be *up and doing.*

GEORGE HOWARD.

Magnolia, Wis.

—All that is needed to make this matter practical is for one person in each church or neighborhood to take hold of the matter, and see to it regularly. It will involve some little trouble; but let such remember that in their labor they are preaching, perhaps to a larger congregation than any of our ministers usually have. A dollar's worth of tracts may be read by hundreds, yes thousands of persons. And the one who collects, or gives the dollars, is really the preacher to this audience, or at the least, *shares* the honor.

Let us all give the subject our candid attention; and especially think of the fact, [illegible] a week from each subscriber would, in a year give us over $2,000 to expend in the gratuitous distribution of various publications. Is there no way to reduce this theory of giving to practice? Can we not attain hearty co-operation, without centralization?

SPIRIT AND FLESH.

The following position was recently taken in public by a gentleman of Chicago, who is, we believe, a minister. It was penciled down on the spot and forwarded to us, with a request that we would give it in THE TIMES, with some comments. The speaker said:

If *spirit* and *soul* are attributes *of* the body, and not entities *in* the body, how can these be said to be a conflict between them and the body? Can the *flesh lust* against the *spirit* and the *spirit* against the *flesh*, when one is an attribute of the other? (See Rom 7:25.)

How can an effect be at war with its cause?

—Immaterialism never leaned upon a more treacherous support, than the assumption necessarily implied in the above queries. And we may be pardoned the remark that here, as always, it rests upon a perversion (we do not mean a willful perversion) of Scripture. The expression, "the flesh lusteth against the Spirit, and the Spirit against the flesh," is found in Gal. 5: 17, and refers not to a conflict between a man's own spirit and his body, but between man and *the Holy Spirit*, as all translators agree, and any one may see by the context. Rom. 7: 16, 18, 22, 25, and ch. 8: 3.

In Rom. 7: 25, referred to, Paul says: "So then, with the *mind* I serve the law of God; but with the *flesh* the law of sin." Now if it is claimed that "the mind" here is *the spirit*, then it must be, also, affirmed that man consists of *two distinct* intelligent entities; for intelligence is as clearly predicated of *the flesh* as of the *mind.* The same thing is affirmed of both—they *serve.* Can we possibly suppose that any immaterialist can be found to defend this position; to maintain that the literal "flesh" of man has a conscious existence as a distinct entity in man's nature, able to intelligently contend with the "mind?" A singular "dualism" this would be.

In ch. 8: 8, 9, we read: "So then, they that are *in the flesh* cannot please God. But ye are *not in the flesh*, but in the Spirit." In carrying out the principle of the above quoted queries, we have in Rom. 7: 25 found two entities in man. And now we learn (i. e., the before named principles being just), that neither of these entities is the *real man* after all, but that he has his choice of residing in one or the other of them at his pleasure. If he chooses he may take up his residence in the "flesh" entity; or, otherwise, in the "mind" entity. And this introduces a new difficulty. For if the man chooses to reside in the mind or spirit-entity, then he is not *in the body;* and so, of course, is *disembodied.* But was Paul writing a letter to disembodied men at Rome? He says, "Ye are *not in the flesh!*" But it is generally supposed that they were, nevertheless, residing in substantial, material bodies.

The more we look at the above queries, the more intense does their absurdity appear to us. The simple fact is that there is no duality of *entities* asserted here, or elsewhere in all Paul's writings. What he calls the *flesh* in ch. 7: 25, he in the same connection designates as "sin dwelling in me," "this body of death," and "the carnal mind." Opposed to this is "the inward man," "the spiritual mind," "after the Spirit." In Eph. 4: 22, 24, he calls the former "the old man," and the latter "the new man." The first is our natural condition as descendants of Adam; the last is our renewed condition, the result of putting on Christ, the second Adam, and the operation of the Holy Spirit. No, no. Man is not made up of several intelligent, irresponsible entities, capable of carrying on civil war, and he the subject of the [illegible] whether he serves with the flesh the law of sin, or with the mind the law of God, it is the "*I myself*" in either case. The individuality is not lost. *It is the same man in different relations.*

HOW ARE YOU LIVING?

Among the many letters we have received of late, none have awakened more serious reflection than that from which we here give an extract. Among the many points upon which the church is asleep, is that of the individual influence of her members. Very few, we fear, have any realizing sense of their responsibility in this direction. But let us have the letter referred to first, and then you may be better prepared to answer the question at the head of this article:

TO THE EDITOR OF THE TIMES.

Sir: I take the liberty of writing to you, as I have become somewhat enlightened in regard to the teaching of the Bible. I first became acquainted with you (and approve of the advice given to all), by reading a small tract attached to your spiritual song book, requesting every person to search the Scriptures for themselves; with a number of references to passages of Scripture which gave me much light on the condition of those who have fallen asleep in Christ, and the resurrection from the dead, which has been a mystery to me for some time, although steadfast in the hope of everlasting life.

I suppose you will ask if I am a member of any church.

About two years ago I was staying with some relatives, who reside on [illegible] Illinois Central Railroad. The [illegible] convinced me of the dangerous path I was pursuing, denying to have Christ Jesus to reign over me, and not following the new commandment, "Love one another." And as I had oft times read in that Holy Scripture that we should watch over each other, I thought I must do something to reduce my debt. *Therefore I carefully watched the walks and talks of those* *professing to be followers of Christ*, as I thought I should have to do as they all were doing, if I wished to be saved. But I am sorry to say the closer I watched, the blinder I became: for I found among the professors, horse jockeys, liars, fighters, and those who would steal wood and timber off the I. C. R. R. vacant lands.

But, as I am getting a little ahead of my experience. I joined the Feet-washing Baptists, when in my darkest hours, [illegible]id of hell torments, and I thought I [illegible]d better be immersed, so that when I had to give an account of my stewardship, it would reduce my sins a little by belonging to some who professed to love our Savior. But all I could do or think, I could not feel at home in fellowship with those, *who I was assured were not afraid to do that which was strictly forbidden.* I resolved to leave the neighborhood, after experiencing about eighteen months of the most miserable period of my life, spending a portion of the time in the woods in prayer to God; for I never felt happier than when in solitary prayer, away from all the temptations of those who seemed to me "blind leading the blind."

But I thank God that I have become convinced that, while the devil is seeking whom he may devour, God has heard my prayer, and I have nothing to fear, but rather love God and keep his commandments. I therefore would be glad if you could send me some instructions and directions in the plainest way of understanding the truth of the Bible. G. G.

Industry, Ill.

—Here is food for abundance of thought concerning the sad influence of incorrect doctrine as well as bad practice. But we pass over the former, merely remarking that we have here the testimony of a careful and impartial witness of the inefficiency of the doctrine of hell-torment to restrain men from sin. He says those who professed to believe it would cheat, lie and steal. More than this we know that if men were restrained from these vices simply by fears of eternal torment, and not because they love virtue, heaven would be no heaven to them. the *heart* must be right, to enjoy the presence of God. But the point to which we are coming is this. Every Christian is watched by others, just as the professors our brother speaks of were watched by him. And what brings the matter closer home is, that every Adventist is specially watched. Your family, your neighbor, the church, the world, are all watching you. You are an epistle, a letter, read every day; and those who know you, know, also, whether you read the same on weekdays you do on Sundays; whether you read the same at prayer meeting that you do in the store, shop, or office. And if your language or actions in the one place read differently from what they do in the other, your character does not suffer alone, but the precious cause of Christ is, however unjustly, also involved. Men take occasion not to scoff at your religion, only, but at all religion. In brief you are a stumbling block.

How are you living? You are a marked, a watched man. Will your conduct bear inspection? Do you overreach in a trade? Do you take a mean advantage—perfectly legal, it may be, but *mean?* Are you selfish? Are you unkind? If you are guilty of such things, and yet *profess* to be an *Adventist*, looking for the coming of the Lord Jesus as your only hope, and expecting the event soon—alas for the cause in your neighborhood. "The name of God is blasphemed" among unbelievers on your account. An Adventist should show by his conduct, that beyond dispute he was trying to live just right; otherwise he need not profess to believe that the "Judge standeth at the door." "He that hath this hope in him, purifieth himself, even as he is pure." How are *you* living? Remember you are watched.

Irritability is a breach of good morals as well as good manners. Gentle courtesy we owe to all.

WHAT IS EXPECTED OF US?

Recently a good brother stopped THE TIMES, because it was "sectarian"—*i. e.* "*bigoted* in its attachment to its party." At the same time we were arraigned for adding notes to correspondent's articles; and, also, held responsible for the sentiments of one correspondent because we did *not* express dissent from his views; and blamed for publishing another's articles at all. We did not give way to any bad or unkind feelings. We do not claim infallibility, and sometimes make mistakes. But we never make mistakes purposely. And if an editor is found who *cannot* make a mistake, no one will bid him a heartier welcome than we.

While thinking over these things, we opened an exchange (the *Restitution*), and found the following infallible recipe for an infallible, sure-to-please-everybody editor. When found, we will give him a position at this office at once.

AN EDITOR WANTED.

1. He must possess a liberal education, and be fully competent to revise and correct all manuscript sent to him for publication.

2. He must be able to keep accounts correctly, and bear the blame himself of any and all mistakes or delays, whether caused by the negligence of clerks or Postoffice authorities, or any other cause whatever. He must be ready to act as the scapegoat for all, and patiently bear the burden of blame heaped upon him....

4. If he receives an article not worthy of publication, [or that he thinks had better not appear in his columns, for whatever reason,] he must either waive his judgment and publish it or else submit to abuse from the party sending it.

5. He must be liberal, and publish everybody's views without criticism.

6. He must be very guarded, and publish nothing but what he is sure is Bible truth.

7. He must keep out all correspondence of a personal character, and allow no criticism upon articles published, as this genders strife and ill feeling, and creates suspicion in the minds of inquirers after truth.

8. He must open his columns for free discussion and criticism, as this is the only way to reach the truth on any given subject.

9. He must issue his sheet in pamphlet form once a month, and fill it with the choicest original matter and selections.

10. He must issue it once in two weeks, in order to please a larger number of his subscribers.

11. He must issue it in the form of an open sheet, and devote a department to the publication of Foreign and Domestic news, market reports, advertisements, etc., so that the country subscribers, who are his principal supporters, may be able to dispense with their secular papers, and give all their support to this.

12. He must leave out everything except strictly religious matter. His city subscribers take the daily papers, and have no relish for "stale news," or secular matter in a religious journal.

13. He must issue it weekly, and depend upon "promises" for his support. If he is out of pocket at the end of the year, besides working for nothing himself, he must be consoled with the thought that another year will witness a like result.

What is "the Apostasy?"

"Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition." (2 Thes. 2.)

We would reasonably infer from this chapter that the Thessalonians were looking for the speedy coming of Christ, or for the end of the world even in their day; Paul knew better, and in this epistle corrects their mistake by informing them that a great apostasy would precede that day. This apostasy is again alluded to in 1 Tim. 4:1, etc. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;" *didas kalias diamonion*, doctrines *concerning* demons, or doctrines suggested by demons.

The question is, *what is the apostasy* alluded to in these verses? Is it past, present, or yet to come? A right answer is very important to the understanding of the prophecy, and also to the solution of that other question, *Who is the Man of Sin?* which I reserve for future investigation. By comparing the facts of history with the Scriptural account of the apostasy, it seems plain to my mind that the Romish communion is signified.

As the very first article in the creed of the apostasy has reference to *demonology*, or to doctrines concerning *demon gods*, an examination of this subject will convince any unbiased mind (I think) that this refers to the invocation of the saints as practiced by the Romish church; and if this be true, that communion is the apostasy of which "the Spirit speaketh expressly."

There is a place also in Rev. 9:20, where unmistakable reference is made to this apostasy, and to the same characteristic feature of it that is given by Paul to Timothy "And the rest of the men which were not killed by these plagues, yet repented not of the work of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood."

Bloomfield on his passage says: "By the *ta daimonia*, devils, are meant the spirits of departed saints;" and Bishop Newton, and Faber, and Cumming, with many others, agree that the "doctrine of devils" refers to the adoration of the saints, or to the worship of saints or demon-gods. I know that heathens worship idols of gold, and silver, and wood, but there is no allusion to heathens in these verses, for the apostle is speaking of those who "shall depart from the faith," evidently alluding to professed Christians.

Can we reasonably suppose that there will be a time in the future when many will so depart from the faith as to answer this description more fully than the Romish church?

The predicted worshipers of dead men, according to the express declaration of the Spirit, were also to bow before *crucifixes* or idols, and images of gold, and silver, brass, stone and wood. Will any one suppose that some *future* antichrist will arise to impose on apostate professors of Christianity such senseless idolatry as is described? I cannot think that allusion is had in these verses to any apostasy except that gigantic one which has cursed the world for ages past. This interpretation of these passages is not mine, neither is it a novelty, for the most ancient expositors give the same rendering. They understand the Spirit to say expressly that such an apostasy would arise as would lead to the worship of canonized mortals, similar to apostasy among the Jews, which led to the worship of Baalam, or departed heroes. I could quote many ancient Christian writers on this subject, but I wish to be brief.

Epiphanius, who wrote in the earlier half of the Fourth century, says: "Some persons are crazy enough to worship the Virgin Mary as a sort of goddess.... In them is fulfilled the prophecy of St. Paul: certain persons shall apostatize from the faith, attending to fables, and doctrines concerning demon-gods. For the purport of the apostle's declaration is this: they shall pay divine worship to the dead, even as men formerly paid such worship in Israel;" etc. Faber, p. 186. I know the Romish church in this country, among Protestants and Baptists, will deny that she pays divine honor to Mary, or that she really worships dead men, but this is only in keeping with the "all deceivableness" ascribed to her in the word of God.[1] In proof that the Romish apostasy does, and has paid divine honors to dead men and women—thus answering to the description of the apostasy mentioned by Paul—I will give a few quotations from the collects and hymns to the saints in the Horus, printed in Paris in the year 1520.

> "Holy Mary, succor the miserable" assist the pusillanimous, cherish the mourners, pray for the people, interpose on behalf of the clergy, intercede for the devout female sex.
>
> Let our voice first celebrate Mary, through whom the rewards of life are given to us. O queen, thou art a mother and yet a chaste virgin, pardon our sins through thy Son. May the holy assembly of the angels, and the illustrious troop of the archangels, now blot out our sins by granting to us the high glory of heaven.
>
> O George, renowned martyr, praise and glory befit thee, endowed as thou art with military glory. By thee, the royal maid, existing in sorrow before the worst of dragons, was preserved. In our soul and inmost heart, we beseech thee, that, with all the faithful, we, being washed from our sins, may be joined to the citizens of heaven: that so, together with thee we may joyfully be in glory, and that our lips with glory may render praises to Christ.
>
> O martyr Christopher, for the honor of the Savior, make us to be in mind worthy of the love of God. According to Christ's promises, for thou obtainest what thou demandest, grant to thy sorrowful people thy gifts which thou hast demanded by dying. Confer comfort, and remove heaviness of mind: and cause, that the examination of the Judge may be mild toward all."
>
> "O William, thou good shepherd, father and patron of the clergy, cleanse us in our agony; grant us aid; remove the filthiness of our life; and grant the joys of a celestial crown."
>
> "O ye eleven thousand glorious maids lilies of virginity, roses of martyrdom, defend me in life by affording to me your assistance; and shew yourselves to me by bringing the last consolation."—(*Quoted from Faber.*)

If this is not praying to dead men and women, according to Paul's description of the apostasy of the latter times, then I utterly fail in comprehending the meaning of these quotations.

The second article in the creed of the apostasy, as predicted by Paul, was "forbidding to marry;" and this points unmistakably to the Romish apostasy. By the sixth canon of the second council of Lateran, ecclesiastics, down to the rank of a sub-deacon inclusive, are prohibited from marrying. The marriage of bishops and deacons is said by that œcumenical council to be an *unworthy deed*, and no better than *chambering and uncleanness.* Paul says, that "marriage is honorable in *all*," but the apostasy, "forbidding to marry," teaches by the tenth œcumenical council, which they regard as infallible, that it is not only *dishonorable* for a bishop or deacon to marry, but that it is no better than chambering and uncleanness.

Paul says, "A bishop *must* be the husband of one [a] wife, but the apostasy "forbidding to marry," says that it is "no better than chambering and uncleanness."

Paul says he "*must*," the apostasy says he *must not.* Paul says a bishop must have "his children in subjection with all gravity," but, according to the Romish apostasy, if a bishop has children, they must not be his wife's, for they, "forbidding to marry," will not let him have any wife! I believe they call all their priests "father," but Baptists do not believe in *unmarried* fathers! Paul describes what sort of wives deacons should have, but the apostasy will not let them have any; he also teaches that they should rule their children, but the deacons and sub-deacons of the apostasy will not publicly recognize their children on the streets. Thus we see the prophecy concerning the apostasy fulfilled in the history of the Romish communion; it was predicted that the great apostasy should forbid to marry, and this is exemplified and fulfilled in the Roman Catholic church. This is the main ground on which she discards and utterly condemns the Episcopalians. They say that "everything which has been done in the Protestant Episcopal church since the time of Elizabeth is radically null in principle; null to-day, null to-morrow, null to the very end of time." If you ask them why, they will tell you that the Protestant Episcopal orders are derived from Scory, Barlow, and Coverdale, who were canonically excluded in the reign of Mary. That the marriage of these priests obliterated their Episcopal character. Therefore English and American Episcopal orders, springing from a nullity, are themselves radically null in principle both yesterday, and to-day, and forever. This is what the apostasy will tell you of her allegorical daughter in England and America. There are many apostasies, but this is the only one of any magnitude that forbids to marry, and thus answers to Paul's description of *the* apostasy. This "forbidding to marry" had no little to do in bringing about the separation from Rome of her Protestant daughters. When Pope Gregory VII caused the marriage of the clergy to be prohibited in A. D. 1074, the effect produced was remarkable. When it was published by the papal legate in Germany, the clergy, so far from submitting peaceably appealing to Scripture, and charged Gregory and his council of contradicting Paul." Yet, after all, this dogma became so popular, and made so deep an impression on the clergy, that when Zuingle started the Presbyterian Church in October 1523, he married the widow Reinhardt, and *kept it a secret!* (D'Aubigne.)

There are many other evidences that the Romish church is the apostasy mentioned expressly by Paul and the Spirit, but I must reserve them for another article. It is certainly a great error for us to be looking for a future apostasy and a future man of sin, answering to the description of Paul and the prophets, if, indeed, they have been revealed centuries ago, and are still in existence. Instead of expecting a future apostasy, we should rather be looking for the destruction of the present one by the brightness of the Lord's coming, and by the breath of his mouth.—*Cor. West Recorder.*

---

[1] In the *Glories of Mary* published in New York, 1852, with the approval of Abp. Hughes, the worship and exaltation of Mary above Christ, and God himself, even, is most blasphemously urged.—ED.

EDITORIAL GLEANINGS.

The Annual Meeting of the Southern Indiana Conference will commence May 24. It will probably be held at Jeffersonville. We hope for the largest and best gathering the State has ever seen.——Br. Olison has baptized five in Christian Co. Ill., where Br. Calkins and himself have been laboring. They sent six new subscribers to THE TIMES.——Br. L. C. McKinstry is pastor of the church in Addison, Vt. With his wife he is preaching in that vicinity as the way opens, and finds large room for work. We understand he has a pamphlet in preparation, on *The Theory of Evil under the Divine Government*; being a reply to a skeptic. ——Br A. P. Wilson is working at Grand Ledge, Mich., and there is a prospect that a church will be raised up there.——A church of eleven members was organized at Cottage Grove, Minn., Feb. 4, by Eld. E. T. Himes.——Br. Smith and Davis have been holding a successful meeting in Beemersville, Ill. Nine or more professed conversion.——The interest in Br. Grant's effort at San Francisco is unabated. An excellent revival is in progress, and from ten to fifteen request prayer every night. The daily press contributes briefly the work by a large amount of gratuitous advertising in the shape of reports of meetings, etc.——Dr. Sheldon has a long letter in the *Crisis*. He finds a stronger prejudice against Northern men than against Advent views. A large number have become interested, several ministers among the number.——The Woman's Christian Association meets at Providence, R. I., March 8, with the church at Lester Hall.

For every evil under the sun
There is a remedy or there's none;
If there is one, try to find it;
If there is none, never mind it.
—*Miss Welsh.*

WHO IS THE SCHISMATIC?—The guilt of schism may be on him who least thinks it; he being rather the schismatic who makes unnecessary and inconvenient impositions, than he who disobeys them, because he cannot do otherwise without violating his conscience.—*Jeremy Taylor.*

THE ADVENT CHRISTIAN TIMES,

A large, neat, eight-page weekly paper, thoroughly devoted to the advancement of the cause of Christ by the faithful advocacy, defence and dissemination of what is called *Advent doctrine*,

EDITED BY
JOSHUA V. HIMES.

THE TIMES contains, weekly, matter expository, exegetical, illustrative, practical; including communications, selections and original matter, with letters from those of like precious faith in all parts of the country, the news of the body, and a faithful digest of the news of the world bearing upon the signs of the times: with news of the progress of our cause in different parts, and also news of what our opponents are saying and doing, with expositions and refutations of their arguments: articles on prophecy; notices of current and useful literature; short sermons; a column or more for the children, choice bits of poetry—in short matter enough in every number to make a good sized book, and all furnished for only FOUR CENTS A WEEK, or $2 a year. No paper of its class furnishes so much reading matter, even when a greater price is charged.

The paper has been very useful in the past, and can be made more so by extending its circulation. To our friends who are working faithfully for this end, we make the following offer: We will send

THE TIMES, POST-PAID,

to any address in the United States or Canada, *on trial*

FOR THREE MONTHS,

for 35c. For *one dollar*, we will send THE TIMES to any three persons, three months, post-paid; and any larger number at the same rate.

Who will take advantage of this liberal offer, to introduce THE TIMES in a village, a neighborhood, a church. For

TEN DOLLARS

you can send a live Advent paper to

THIRTY PERSONS,

or into thirty families, post-paid, for three months. Could it fail to do good? Five dollars will pay for fifteen copies; and one dollar for three.

We make this liberal offer solely to introduce the paper in new fields and localities.

Will the ministry please publish it to their congregations?

Will our friends please tell it to their friends.

Will you who love the cause and wish THE TIMES to prosper, pay for 3, 5, 10, 50, or 100 copies, on these liberal terms. We have now 300 names, of partially interested persons, among whom we could obtain

FIFTY PERMANENT SUBSCRIBERS,

perhaps more, could we send them the paper free for three months.

Who will send at once? Send in the names, with 33⅓ cents for each name and if you give the P. O. address plainly) we will guarantee the delivery of thirteen numbers of THE TIMES free of postage, to each one of them.

Three thousand three months subscribers, on this plan, will give us a large and permanent addition to our list.

Address JOSHUA V. HIMES.
Buchanan, Mich.

Correspondence.

EDITOR'S JOURNAL.

SATURDAY, Feb. 4. I took leave of kind friends in Dexter, and turned my steps homeward for some rest. My visit and labors with them have been pleasant and I trust profitable for the cause of truth.

Just before I left Eld. Ellis, the *Disciple* minister called upon me, with others, to exchange views on the kingdom of God, mentioned in Dan. 2: 44. He claimed that the words—"In the days of these kings, the God of heaven shall set up a kingdom," etc., referred to the establishment of the Christian church on the day of Pentecost; that it was "in the days" of the *four* great kingdoms, instead of the ten kingdoms of the divided Roman empire. I showed by reading the vision with him, that the fourth kingdom was *divided* before the stone struck the image, and that when the blow fell, the stone smote it *on the feet*, which symbolized the divided state of the Roman empire. And as this was not divided till the fifth century, the stone could not have smitten it before that period, and it has not been smitten since. Therefore the epoch of the kingdom is yet future, at the second advent of Christ. I got no new light from our brother, nor did he meet my arguments. Our *Disciple* brethren are in error on this point. I am sure of this.

Hurried along by the cars, I found myself with friends in Chicago at an early hour Sunday morning. I put up with my old friend A. M. Billings. By invitation of Br. Hines I conducted the morning service at the Advent church on Green-st. As I was worn down by continued labor, we had a conference, in which many spoke. It was a pentecostal time. Exhortation, thanksgiving and song were poured out in living streams. At night I spoke on the "signs of the times."

MONDAY, Feb. 6. I attended the daily noon prayer meeting at *Farwell Hall*. The meeting was opened by singing, prayer, and reading the first chapter of Thessalonians. The speaker referred to Christ's love, and the gift of the Spirit to comfort and guide his church. He then spoke of his second coming, quoting the last verse—"And to wait for his Son from heaven." He said that the Lord had graciously led him of late to look favorably upon this subject. It was now to him a precious doctrine. He thought the Holy Spirit had led him to think of it and receive it, and he rejoiced in it. Another brother referred to the subject with interest. Mr. Moody, also, spoke on the point with special interest. He said we should pray for him to come. Br. James, read John 14: 1–3—"I will come again and receive you to myself, that where I am there ye may be, also." The Holy Spirit was spoken of by Br. Barnes, as abiding with us, and that we need not pray for it; should be always filled with it. Br. McClellan spoke of the Spirit of Christ being in us, as the life, and by the same Spirit we should be raised up at the coming of Christ. Br. Morrison also spoke of the connection of Christ's coming with the consummation of our hope. Br. Barnes closed with prayer in which he made reference to the Lord's return. It was a sweet and precious time indeed. Such sentiments openly expressed, in a union daily prayer meeting surprised me. They would not have been welcome one year ago, in this meeting. And even last week there were manifestations of disapprobation. And though all was quiet to-day, I do not think the clergy or laity who advocate the world's conversion will long permit outspoken Adventism in their meetings. Still it may be permitted, as most of those in the orthodox churches who hold to the personal coming, also hold either *futurist* or Millenarian views of prophecy, with what are called *Plymouth Brethren*. But let the truth be preached in any way so that the Lord's people may be gathered, and he may come in his glory, and redeem his people.

On my arrival at the depot in Buchanan this evening, I found about [illegible] of my neighbors waiting for the train [illegible] on to take them to Niles, to attend a lecture by John B. Gough, [illegible] concluded to go on with them. His subject was "Peculiar People." I think it was the best effort I ever heard from Mr. Gough. No person could listen to it candidly, without feeling prompted to a better life. In closing he said the "peculiar people," were they who would overcome all obstacles, and have a right to the tree of life, and enter into the City of God; and admonished all to overcome the world.

Through some mismanagement the arrangement to take us back to Buchanan by rail at the close of the lecture failed, and we had to spend most of the night in the car at the Niles depot. This is an unusual thing upon this road, where officers and servants are prompt and faithful. The case was referred to Mr. Sargent, the General Superintendent,—and, by the way, a model one,—who made all the reparation in his power. I travel over many roads in the course of a year; and without any hesitation pronounce the Michigan Central the best of them all. Travelers east or west will do well to remember our commendation when choosing their route.

WEDNESDAY, Feb. 8. It seems good to be at home again, where I not only meet with my own dear household but with many precious members of the church, in social relations, and especially in the prayer and conference meeting. How beautiful the singing—the best that I hear anywhere—joins with the united prayers, and words of cheer. It is pleasant to get home and receive Christian greeting.

During my absence Br. L. P. Fox, one of the members of the church, has made them a present of a bell, which was much needed to give notice of meetings, Sabbath-school, and other gatherings. I heard it for the first time this evening. It has a fine tone, and is precisely what was long needed.

Br. and Sr. Mansfield have been invited to supply the church here for another year. Br. Mansfield has felt for some time as though he might do more good elsewhere; but he is not aware of the great good he is doing here. Sometimes ministers feel that they labor in vain, when it turns out very differently. Our brother and sister have done a good, and great work here. The church is the largest and one of the best in the land, and a monument of persevering labor.

THURSDAY, Feb. 9. Do we trust in God? Do we believe in divine Providence? When we can realize that the Lord reigns, and that our afflictions ar permitted for our good in the end He knows all things, and sees from the beginning to the end. He sees the future, and provides for us, when it would be impossible for us to do so. When we get a clean view of the character and perfections of God, we shall not *doubt his providence*, as we struggle on through life. He will do all things well, and bring us out triumphant. Be not faithless. Believe and trust. Be not afraid. Read the 23d Psalm.

From A. C. Hustson, Pontiac, Ill.

It is very interesting to all of us to read the soul-stirring "Letters and Extracts," and I have no doubt, my brethren enjoy it full as much as I do. But there is one thing that pleases me still better than any other in our paper, and that is the weekly Thermometer on the last page. "Thermometer," Say you; "and pray what is that? Well I will tell you. When the weather is getting warm you say, "The mercury is rising. "And when I see my brethren and sisters getting warmed up in the cause of the Lord, and feel so earnest that others may also see the truth, that they send in fifty subscribers to THE TIMES in one week, then I say, "The mercury is rising." And I realize that there are still those in these troublous times, who are earnestly watching, and praying, and trying to scatter the good seed of the kingdom.

I consider that anything that is worth doing at all is worth doing well. And if we believe, as we profess we do, that the King in his peerless beauty will soon be among us, then it is our duty to notify everybody we can to be ready for that event. Now it is my opinion that the best way to notify our friends and neighbors is to get them to subscribe for THE TIMES. "Oh! but I can't get anybody to subscribe for the paper," I think I hear you say. "Who wants an Advent paper." My brother did you ever try? And if you did try, and was not successful the first time, did you try again? I was told that everybody was so prejudiced that I could not get *one* subscriber. I went at it, and proved to the contrary. If we could realize our duty in this matter, I am sure we would act quite differently. The brother or sister who gets one subscriber to our paper is *a preacher of the truth;* for if you can get any one to read it for one year, they are sure to get some of the truth to stick to them. The Lord has raised up a people in the West who profess to look for his coming, who are abundantly able to subscribe for the paper and to send one or more to their friends if they will. Now shall we not all make a grand effort to get subscribers enough this year to set our Association afloat beyond peradventure, that our brethren may be out of debt, and the usefulness of the whole establishment be increased fourfold. I pray the Lord to send us his Spirit that the mercury go up to blood heat, for we want blood earnestness now in these last days in order that our own skirts may be free.

From G. W. Perry, Washara Co., Wis.

I am a stranger to you, yet I would like to add my testimony in favor of the precious truth. I desire to write as if I were talking face to face. Lonely and almost discouraged, cast down, but not forsaken, it seems as though we had been long time looking for Jesus; and yet we look, watch, and pray; and being tired of the things of this life, the time seems long. And I cast my eyes to the east, and long to see *the King* in his beauty, and hear him call his lonely and tired people away from sin, sorrow, pain, and death, to inherit *life*. Yes, praise the Lord! Eternal life! It cheers the heart and makes hope spring up, to contemplate the glories of eternal life. We toil on waiting for Jesus. *Waiting*, did I say? Yes. Well, we must be ready, and waiting. *Are* we all ready? I want to be in a waiting position. Then all is well. Yes we will have all sin confessed; all square with our fellow men; and then walk in the light as it shines upon our pathway. Let us have oil in our lamps. What is this oil? is it not truth? [Rather the Spirit of truth. ED.] If so let us have it in our hearts, and its light in our dwellings, and we live like men that wait for their Lord.

From Wm. Branch, Lexington, Mich, Jan. 31.

I have just returned from a trip to Delaware in the northern part of Sanilac Co., where Br. Morrison and myself tried to break up the fallow ground a little. At first the people were much prejudiced against the Adventists, and refused to open the school-house. We concluded to hold a few meetings in the house of a friend, and thus give the people an opportunity of hearing for themselves what our doctrines are. Seeing that we were bound to preach, they then opened one of the school-houses. The first discourse was on "immortality." The truth was a fearful blow to their theory, and of course we were opposed. But they failed to quote Scripture correctly, and we had to quote it for them several times. One sister had a "book of arguments" with which she was going to wind us right up; but the *Book of Arguments* which *we* had, met all questions and settled them. This very lady came to shake hands with me as I came away, and said she believed me to be a "sincere man." I think the people begin to see the truth, and I doubt not that much good can be done in that region.

On my way home I found a man who has been driven to infidelity by the doctrine of eternal misery; and this is only one case among thousands. I shudder as I think of the awful responsibility that rests upon those who preach a "lie" for the "truth," and make God to be the greatest of all tyrants. Oh! that those who are preaching the truth may be diligent, cry aloud, and spare not. Let us all cling fast to the Word and obey its precepts, that finally we may have "right to the tree of life." Then and not till then shall we be made immortal.

From J. R. Preston, Algansee, Mich.

Yesterday was a good day with us. We have been holding meetings five weeks in all, and the Lord has greatly blessed our efforts in his cause. About twenty persons have commenced the service of the Lord. Some aged persons, who have lived here for years, and passed through several revivals unmoved, have now given their hearts to God. Praise the Lord. Br. D. R. Mansfield was with us during the last week, and labored efficiently in the proclamation of the truth. All his old friends, and others who have had the pleasure of his acquaintance during this visit, are thankful to God for sending him to us. For myself I would say that his coming was like the coming of Titus, of which Paul speaks, as a source of refreshment to him.

Yesterday, seven souls were baptised into Christ. The weather was extremely cold, and the ice collected on my clothes; yet I have never enjoyed baptising more than at that time. Last night six gave their names to the church.

We praise God for his mercy, and pray that these may be kept faithful till Jesus comes. Glory to God, for his great love to us.

From Jacob Wilbur, West Hoosick N. Y.

I feel just like writing a few lines for THE TIMES, to let my brethren in the West know how I am getting along in these days of peril and sorrow. I have not been able to do much for the cause of Christ the past year, owing to sickness of myself and family. I got hurt very badly about one year ago in assisting to take a box of goods off a car, and was laid up for a number of days, so that I could not get out of the house, and have not been able to do a man's day's work since. Next the children were all sick. My wife's grandfather was sick and died, and I had the care of him for a long time. In November my oldest son was brought very near the grave. I had to watch with him for nearly two months. My wife was sick through the month of December, and I have had the Typhoid fever for about four weeks, and at this date I am only able to read and write a little. Yet my trust has been in God and my hope sustained by the promise of one day reaching a place where "the inhabitants shall not say, I am sick." I have preached a little over sixty sermons, and baptised five persons. I hope to do more the coming year. Pray for me.

From A. E. Babcock, Jonesville, Mich. Feb. 3:

I have just returned from Cecil, O., where, with Br. R. Crandall, I have been for the last two weeks, in a protracted meeting. The weather and mud was some what against us, but we had an excellent time, and much good has already been the result of the meeting. Several came out squarely on the Lord's side, and I baptised three heads of families, and four were received into the church. Others are pledged to follow. I left Br. C. to continue the meeting, which he will do until our next Lord's day. We think the church at Cecil is in a better condition than ever before. There has never been as perfect an organization as now. Br. Thomas Pope was elected as their Elder and Brn. John Smith and Lewis Disinger Deacons, and Br. Davis clerk.

From Geo. Thomson, Attica, Wis. Feb. 7:

The Arena (Wis.) meeting was a blessed work. "It is the Lord's doings, and it is marvelous in our eyes." There were no very favorable indications in the commencement. A vast amount of prejudice existed in the community, but it became sensibly diminished as the meetings progressed. There was no unusual excitement, but a calm, solemn, sweet influence pervaded the meetings, indicating the Holy Spirit's presence. Many were compelled to acknowledge its power, and were led to yield to the demands of the gospel. A number of the most influential members of the community were brought to a knowledge of the truth, and are now happy in the Savior's love. Quite a number far advanced in years were awakened and found pardon and peace. One old gentleman, about seventy years of age, remarked as follows: "This thing has come upon me like a thunder-clap. The first meeting I attended out of mere curiosity, not having any serious feelings whatever. I became interested; *something got hold of me*. I have set up the family altar, and I am happy in the Lord." Others testified of the suddenness and unexpectedness of the work, repeated efforts having been made heretofore by brethren of other churches, to promote a revival, but without success. A number of dear brethren and sisters of other churches attended toward the close, and co-operated with us. God bless them.

We would not forget to mention, that much of the success of this meeting is due to the prayers and preparatory labors of a few faithful ones, who purchased tracts and scattered them, paid for and introduced THE TIMES, into a number of families. These dear brethren now feel that they are amply repaid. Let others do likewise. Br. Hitchcock was also among the first to sow the good seed in this field. We all rejoice together and give God the glory. Some forty in all arose for prayers during the meetings. Some twenty-five covenanted together in church fellowship. Others will unite. A Bible Class and weekly prayer meeting was appointed. We hold these two things to be absolutely essential to the life and growth of a church. Pray for the little band in Arena.

Brief Extracts.

Br. Abner Brooks, says: As you proclaimed the gospel long ago in Fitchburg, Mass., I persume you will be glad to hear from this place. There are from fifteen to twenty brethren and sisters who are looking for the glorious appearing of our Lord Jesus Christ. We have preaching every Sunday, and three or four prayer meetings each week. We have no settled preacher, but such as we can get. May the Lord bless the efforts making for the spread of the glorious gospel of the Son of God.——Peter Wilson, Sullivan Co. Mo.: Adventism is gaining ground here, I think. I am trying to do what little I can in the good cause. How I wish the Lord had given me two talents instead of the one that I have; and, indeed, that seems to be only a part of one. The Lord has been very good to us since we came here. The folks hardly knew what "Advent" meant. Now Br. Snow preaches for us once a month, and occasionally our hearts are made glad by fathe Higgins' presence. May the Lord bless him and all the rest who are facing the storm and cold to proclaim the good news that the Lord is coming. We ask an interest in your prayers that there may be a few raised up in this place ready to meet the Lord when he comes.——

——J. T. Townsend, Albany Co. N. Y.: I would like to say, not only to you, but to some brethren whom I used to meet in the East, many years since, and who are now scattered in the States of Illinois and Wisconsin, and many others of "like precious faith" that I am still looking for that blessed hope." Though now a pilgrim and stranger, passing through toils and perplexities. I expect soon to meet all the "loved ones," who are now sweetly sleeping in Jesus.——

——A. W. Averill, Knox Co. Ill. I love THE TIMES, and am willing to labor for it without recompence, only the pleasing reflection that I have been instrumental in the hands of God in spreading *light and truth*. I want to see THE TIMES raised to a better position: and if *every* brother and sister would pledge themselves either to furnish one new subscriber, or the money to pay for one extra copy, the work would be done. Dear brethren, *try*. Nothing will be done unless you try. And if you fail, try again, and you will yet succeed. What a weight of care it would lift from the minds of the Association. How many happy hearts it would make, and *how much more light would be diffused*.——

——S. E. Lamphere, Van Buren Co. Mich. It has been two years since I started in Christ's service. Though I have not been a faithful servant, yet I praise his holy name that I was brought to a knowlege of the truth at that time. I was brought from death unto life under the labors of Brn. J. M. Snook and C. Fox. I love them, and all the faithful ministers of the gospel. May God bless them and their labors is my prayer. Let us examine our selves, and try to prove faithful until we all arrive at home.

——Alfred C. Huctson, Livingston Co. Ill.: There are seven of us out-and-out Adventists, beside others almost persuaded. And we ought to be thankful for the truth. Just look at this case. I lent my *Immortality* (Whitmore's) to a Presbyterian. He said it was strong, and logical; but he thought you could "prove any thing by the Scriptures" That's the doctrine, of to-day. If the the Scriptures do not teach what we want them to, then they will teach any thing. May the Lord save us by our holding to his truth; for if that fails, all is lost.——————Geo. Wright, Lexington, Mich.: Since I last wrote we have had several interesting conversions. We organized a church in Elk about one year ago of eight members. Now it numbers eighteen. Five will be added to the church in East Elk at our next meeting, and about the same number to the church in Speaker. The good work goes on. Glory be to God. My own heart has been greatly cheered by these tokens of his favor, and I know you will rejoice with me. As an indication of the progress of the cause in Elk I am happy to report we are to have a chapel. $625 has been subscribed. The firm of Dutcher and Collians, the principal merchants of the town give us $150.——————R. P. Hoge, Prairie Center, Ill. Feb. 6: I have been holding meetings here for over a week, with good results. The church is waked up, and two have indicated their wish to be with us in the kingdom. I am quite worn down, but strong in the Lord.——————Sr. O. N. G. Chicago: I did not receive THE TIMES last week, and I've grown to appreciate it so highly in less than two months, I felt I could not afford to lose one paper. I do enjoy perusing the whole eight pages; but most of all, I love the letters from the dear brothers and sisters, that are scattered throughout this broad land. I may never meet one of them on this earth in its unrenewed state; but, I hope to know and love them better when "Christ, who is our life, shall have appeared."——————L. W. Pierce, New York city: May not this be the year that the end shall be? for you know that God has said "at the appointed time it shall be." I love to think *God* said so, not man. No passing over of the time *God* has set. And as we know not the year, I think this may be the one. I hope so. I am obeying the command of God by watching, and expect to until Jesus comes, *for herein lies safety.*——————G. W. DeLong, Wayne Co. Iowa: I am a little in debt, but I feel it a duty to save a little for the Lord's cause. So I send you my mite with this, to help send tracts to some one unacquainted with the truth, or the paper to those who cannot afford to take it. For my part I will try to do without some things to help spread the light of God's blessed word. I wish every day to do better in the Lord's service, be faithful to the end, and then receive a crown of life. I ask an interest in your prayers. Br. S. K. Gibson is laboring with us. Many are interested.——————G. Y. Bryant, Wayne Co. Iowa: Dear brothers and sisters: Are you all doing what you can for the truth? If you are not, it is high time you were waking up. If you can't do much, do *what you can.* Lend your paper. I have take THE TIMES six months and have got five new subscribers in this way. Cannot you do the same. Jesus is coming. You want your friends to be ready to meet him. Then help them to be ready by all the means in your power.——————Y. Higgins, St. Catherine, Mo.: The tracts you have sent to this section have done a great amount of good, but how much, can never be known until the judgment. I need more to aid in my work, very much. It is very distressing times hereabouts; and many have therefore been behind in paying for their papers. But we hope for better days.——————Allen Lewis, Kent Co. Mich.: I am in a new country, and find times exceeding hard, among strangers, and strangers to the blessed hope, too. In much weakness, and many fears we still hang to the hope of the gospel. I wish I could be as confident as some are that the morning is so soon to dawn. My longing heart cries out, Oh come!——————J. W. Barroughs, Wallingford, Ill.: Please correct mistake in printing my last letter. I said I had raised up and organized three churches—one of twenty-three members, one of twenty, and one of fifty. You changed it to "one of thirteen, one of twenty," etc. There is a good interest here. The largest congregation they have seen in a great while. There are strong Mormon and Spiritist elements here.——————Br. D. Hammack, Kanawha Co. W. Va.: THE TIMES gladdens my heart every week, while I read of the coming kingdom of my Saviour. I believe he is soon coming. What a glorious hope! *To live with Christ!* And, also, with the people of God.——————A Baptist brother in Medora, Ill. says: I am a stranger to you personally; I believe we are brothers and interested in the same blessed Bible truths, while standing identified with two different denominations. I would to God there was less striving about denominations, and more for the Bible truth; and especially do I desire that there could be a more perfect understanding of the *Bible* doctrine of life and death. But the minds of the masses are prejudiced against the simple truth, and seem not to realize that if the penalty of God's law was eternal misery, Jesus Christ could never have redeemed a single soul.——————C. Rima, Howard Co. Iowa: If ever a poor "soul-sleeper" as they call me, needed the prayers of the church, it is I. I am the only one in this place to proclaim in public the signs of the times which tell us that the night is far spent and the day at hand. A voice will soon be heard crying "The Bridegroom is coming!" This is my soul's desire, to live to see my blessed Lord coming in the clouds of heaven. Then pain, sickness and death will be felt and feared no more forever.

The Hygienic Institute of New York.

We are happy to say that Br. George Storrs who was dangerously sick a short time since, has been raised up. He has given an interesting account of his sickness and recovery, which we here quote.

We are acquainted with Dr. Miller. He has our confidence and esteem. We wish him great success in caring the sick in his new and commodious establishment.

ELD. STORRS' NARATIVE.

The general features of our sickness have been already reported. It is sufficient for us now to say, that a hard, dry cough was its commencement. This was sometime in October. For two weeks we continued our work in the office of the *Herald*, taking such medicine as was prescribed by an eminent physician; which however gave us no relief—night and day our cough continued, till we became so exhausted and our appetite for food had so failed that we were obliged to take our bed about the first of November: from that time we were visited daily and sometimes twice a day by a Brooklyn physician in whom we had great confidence. He did all that human skill could do with homœpathic remedies. He gave us relief from the violence of our cough, but the disease continued unabated. At the end of three weeks we found ourselves in "the valley of the shadow of death;" and our physician informed us distinctly enough that our end was near.

At this point an allopathic physician visited us. He pronounced us incurable. The same day, at evening, Dr. Miller, the hygienic physician, of New York city, came to our house, being urged thereto by Sr. Helen Robertson, who was passing the winter at his Institute; himself also feeling a deep interest in our case from Helen's representation, though he had never seen us but had read some of our writings on immortality twenty years ago.

The condition in which he found us is described by himself in the following note which he has since sent us by our special request:

MR STORRS: Your disease was Acute Bronchitis. This is an inflamation of the lining membrane of the Bronchial tubes. In your case, both the large and small tubes were involved, and the accompanying fever assumed a Typhoid form. When I first saw you, your pulse was about 130 to the minute, and would intermit once in seven or eight beats. Your respiration was 46 to the minute;* there was great difficulty in breathing, frequent cough, and a profuse expectoration of a thick, light colored stringy matter, about half of which would sink in water. The tongue was livid and red; no appetite, bowels constipated, countenance pale and haggard, no strength, spirits depressed great restlessness, yet indisposed to move, with but little sleep night or day.

* Our natural pulse is 55 or 60 per minute, and our respiration about twenty, to which they are now reduced.—G. S.

The result of Dr. Miller's first visit was an interview with our attendant physician, who cheerfully gave our case into his hands. From that time Dr. Miller visited us daily, though living some five miles from us and crowded with business at his Institute. From the first treatment he gave us, we felt a sort of removal from "the valley of the shadow of death" where we had so long lain. He usually spent one hour with us, and applied his remedies with an energy that astonished us. We often said to him, "Doctor, you cannot be laboring thus barely for money." He was truly in earnest, and knew well our case was most critical. For four weeks he continued his daily visits and earnest efforts which proved successful, and after visiting us occasionally for two weeks more left us, saying, "you must come and see me now."

We have made the foregoing statement unknown to Dr. Miller and out of gratitude to him as God's *instrument* in our recovery from the gates of the grave. The hand of God is visible to us in all this. First of all, then, we thank and praise God and the Lamb for our prolonged life. Next as God's instrument, we thank Dr. Miller for his faithful and kind services, which have resulted in our restoration, thus far. We wish Dr. Miller success, and he cannot fail of it. If you are sick, try him; we doubt not, if your case is a curable one, he will give you back health. Let him examine you. If he cannot help you, he will tell you so; he will not deceive you about it.

The following is a notice found in *The Methodist* of this city, two weeks ago; and we most cordially unite in the commendation at its close:

TURKISH BATHS.

Dr. E. P. Miller, the founder of the first Turkish bath in this city, has just opened a new and elegant establishment at 41 West Twenty-sixth street, New York. He has a house with fifty rooms, for transient and permanent boarders and patients, with excellent facilities for applying the Turkish baths, Electric baths, Water Cure, Movement Cure, and Lifting Cure.

His house is kept on strictly temperance principles, free from tobacco smoke, and affords a quiet home for those visiting the city for a longer or shorter time.

The Turkish baths are almost a specific for colds, catarrh, sore throat, bronchitis, rheumatism, neuralgia, sciatica, and many other forms of acute and chronic diseases.

We commend this establishment to all our readers who wish to regain lost health, prevent disease, or secure a quiet, pleasant home in the city.—*Herald of Life.*

Conference Minutes

Conference Secretaries will please make their reports as interesting as possible. This can be done by making them condensed and pointed, and by omitting all statements of mere forms.

Iowa A. C. Conference.

MANCHESTER DISTRICT.

The second Q. M. of this District commenced at Greely Feb. 3. Members present, Ministers: F. H. Kenny, D. A. Dickinson, H. H. Janes, J. W. Said, C. W. Pitcher, M. J. James. Delegates: L. Barnes, A. D. Townsend, J. Barnes. Reports of Ministers showed not only a zeal according to knowledge, but a spirit of self-denial, devotion and consecration that God their Father was well pleased with. Our hearts were cheered, and we felt encouraged.

Reports of churches showed a coming up. God can but bless the united labors of his people. After due consultation, the following preamble and resolutions were passed unanimously:

WHEREAS, the harvest is great, the laborers few, the time short, and therefore what is done must be done quickly; and

WHEREAS, many of our ministers are spending their time at home, who should be out preaching, *and would be*, but for want of means; and thus the cause is hindered and souls are lost; and

WHEREAS the *call* for help *is imperative*, and we would have our ministers untrammelled, that they may go everywhere preaching the gospel; therefore,

Resolved, that this Conference recommend that each church instruct their deacons and elders to visit their ministers and pastors and ascertain what is needed to help them out into the field; report to the church, and then let the church do her part of the preaching by supplying the temporal wants of the Minister, while he feeds them with spiritual food; and the cause will be built up and souls saved.

WHEREAS, we believe it to be for the advancement of the cause; the edification and comfort of the brethren to know of each other's prosperity, labors of love, and victories, through our Lord Jesus Christ, therefore

Resolved, that we instruct our ministers and delegates to bring *written* reports. We want to know *what* you are doing, *how* and *where*. And, also, what God is doing for you.

Brethren and friends were in from Iron Hill, Cascade, Manchester, Dutch Town, Strawberry Point, Elk Creek, and York. The preaching was all good, and it cheered our hearts greatly. One manifested a desire to serve the Lord. Increasing interest from the first.

Adjourned, to meet at Manchester, April 28. M. J. JAMES, Sec'y.

Iowa Christian Conference. Q. M.

Met Jan. 28. [place not given. ED.] Br. Durand chosen Chairman, and J. J. Towsley Secretary *pro tem.* Br. C. L. Jones chosen delegate for the [illegible] Grove church. Visiting brethren are invited to take part with us. N. T. Eggleston was received to membership.

Voted to hold the next Q. M. at Clear Lake, March 10. The meeting was well attended, and we trust some good was done in reclaiming backsliders and turning sinners to God. Preaching by Brn. A. H. Eggleston, N. F. Eggleston, L. Lyons, and P. S. W. Deyo.

J. J. TOWSLEY, Sec'y *pro tem.*

Crisis, please copy.

Michigan.

NORTHERN DISTRICT Q. M.

The third Q. M. was held at Millbrook, Feb. 2-5, Eld. John Bower, chairman. D. Weaver, L. W. King, and S. Dudley, Business Committee. Report of Evangelist received, and committee discharged. Reports of ministers and churches, encouraging. Br. Jasper H. Palmer was received into the Conference, and granted a license. E. B. Scott was appointed treasurer. Meetings well attended, and the influence was good.

E. B. SCOTT, Sec'y.

Christians might avoid much unhappiness if they would but believe that God is able to make them happy without anything else. God has been depriving me of one blessing after another, but as every one was removed, he has come in and filled up its place, and now when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be, and if I had believed this twenty years ago, I might have been spared much anxiety.—*Dr. Payson.*

Railway Time Table.

Great Western Railway

Depot in Windsor, Ontario. Trains run by Hamilton time, 18 minutes faster than that of Detroit, and the ferry boats leave the Central dock 30 minutes before the departure of trains.

	Leave.	Arrive
Atlantic Express	4:30 a. m.	8.45 p. m.
Day Express	1:30 a. m.	6:15 p. m.
Detroit Express	6:45 p. m.	6.30 a. m.
Night Express	1:30 p. m.	7:30 a. m.

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt, Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1870.

Michigan Central Railway.

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station will leave as follows:

TRAINS WESTWARD.

Mail,* daily except Sundays	4:27 p. m
Accommodation,† daily except Sundays	7:40 a. m
Pacific express,‡ Sundays only	4:30 a. m
Way Freight, daily except Sunday	1:16 p. m

TRAINS EASTWARD.

Mail,‖ daily except Sundays	9:20 p. m.
Accommodation,§ daily except Sundays	7:48 p. m.
Atlantic Express,¶ Sundays only	6:16 p. m.
Way Freight, daily except Sundays	5.30 a. m.

H. E. SARGENT, General Superintendent.

*Leaves Detroit 6:30 a. m. Arrives at Chicago 8:30 p. m.

†Leaves Kalamazoo 5:30 a. m. Arrives at Chicago 11:20 m.

‡Leaves Detroit 9 p. m. Arrives at Chicago 7:10 a. m.

‖Leaves Chicago 5:00 a. m. Arrives at Detroit 5:45 p. m.

§Leaves Chicago 4:30 p. m. Arrives at Kalamazoo 10.15 p. m.

¶Leaves Chicago 5:15 p. m. Arrives at Detroit 8:00 a. m.

Appointments.

WISCONSIN.

Lyman S. H., Wis., near Brn. Robinson and Verbick, eve. March 3.

Vaness S. H., near Br. Seeder's, as Eld. Shears may arrange, eve. March 4.

Prairie du Sac, Sunday, March 5, morn and eve. as brethren may arrange.

Castle Prairie, eve. March 7.

N. A. HITCHCOCK

Cross Plains, Wis., Jan. 15, and once in two weeks thereafter.

Rock S. H., Wingville, Grant Co., Jan. 8 and once in two weeks. PHILO HITCHCOCK.

West Salem, Nov. 6, at 10:30 a. m., and at Burns in the eve. This appointment to continue every two weeks during the winter.

Avalanche, Nov. 13, at 10:30 a. m., and in Springville, in the eve. This to continue every four weeks during the winter.

Mendora, Nov. 27, at 10:30 a. m., and continue every four weeks, as above. P. W. HOUGH.

MINNESOTA.

Winona, Minn. Sundays, Feb. 12 and 19.

EDWIN T. HIMES.

MICHIGAN.

The Third E. D. Q. M. of the Mich. Conference will be held in Columbus, St. Clair Co., in the Methodist chapel, two miles northeast of Ridgeway Station, Grand Trunk Railway, beginning March 3, and holding over Sabbath day. Let us have a good turnout. Eld. C. Fox, of Southern District, will be present. J. M. SNOOK, Sec'y.

Rives, Jackson Co., Mich., Sat. eve, Jan. 21, and Sunday a. m. the 22d, and every two weeks.

Morrell S. H., 5 miles north of Jackson, Sunday, Jan. 22, at 2.30 p. m. and every two weeks.

Jackson, corner of Trail and Blackstone sts, Sunday eve, Jan. 22, and every two weeks.

J. M. SNOOK.

ILLINOIS.

Afton, Ill., Sunday, Feb. 19.
Milan (Br. White's S. H.) Feb. 26, at 11 a. m.
Johnson's Grove, Feb. 26, at 7 p. m.
Genoa [illegible] Wednesday, March 1.
Loda, Iroquois co. Thursday, March 9, and over two Sundays.
Jonesboro, Union co. March 26.
I propose propose to remain in Union co. for two weeks, and longer if the interest demands.

F. BYRS.

Galva, Ill. Friday eve., Feb. 24 as Br. Ronquest may arrange.

Milroy, Saturday eve. Feb. 25, and continue as long as the interest may demand. Will Eld. D. S. Clark be present and assist? C. W. SMITH.

IOWA.

The Second Q. M. of the Advent Christian Conference of Iowa, will be held at Egart S. H., on Thursday, March 2, and continue over Sunday. Come one and all to the feast of love. The Campmeeting Committee is requested to be present, to arrange for Campmeeting in June.

F. H. KENNY, Sec'y.

My appointments for the present will be as follows:

Iron Hill, 11 a. m. three-fourths of the Sabbaths, commencing Jan. 1.

Egart S. H., 3 p. m. once in four weeks.

Richland Creek S. H., 3 p. m. once in four weeks.

Cascade, Jan. 22, 11 a. m. and 7 p. m. and once in four weeks.

Other places, time not yet decided.

F. H. KENNY.

PENNSYLVANIA.

Allegheny City, Pa., the last and first Sundays in each month until April 1.

Rouseville, the third Sunday in Jan., Feb. and March.

NEW YORK.

The church in New York city meet at 126 West 24th St., not 34th St., as was inadvertantly stated in these columns.

OHIO.

Cecil, Ohio, March 4, eve. and over Lord's day, and once in four weeks until further notice.

A. E. BABCOCK.

INDIANA.

Near Clark's Hill, Ind., Feb. 17, and over the following Sunday, as Brn. Boyd and Davis may arrange.

Near Windfall, March 4, and over Sunday, as Br. Junk may arrange, and the first Sunday in each month until further notice.

E. C. ANDRUS.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell, The Penalty of Sin, Paradise, Heaven and Hell, Before Judgment, The Second Advent, The Key of [illegible] each 16 pp. Time is Short—Be Ready; The Only Hope; The Personal [illegible] Think for Yourself, Who am I an Adventist—each 8 pp. The 2,300 Days, The Sabbath, Everlasting Punishment—24 pp. The [illegible] Dominion—36 pp. Collins' Address on [illegible] Establishment—40 pp. Objections Removed [illegible] to the Advent—12 pp. Questions on [illegible]—8 pp. The Apostolic Symbols; The [illegible]—72 pp. The Reign of Messiah—32 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. In smaller [illegible] every ten cents, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. [illegible] comprehensive, concise and convincing. We could not our paper with an inventory of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer and conference meetings, with Scripture references, [illegible] to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen, flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation [illegible] convincing review of Andrews' pretended history of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1

FUTURITY. Comprising the four following races: Life and Death Theology, [illegible] The Coming [illegible] By W. [illegible]

SIGNS OF THE TIMES; or, A Glance at Christendom as It is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By Joan Couch. An exposition of Isa. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, [illegible] copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a speedy Redemption. By Hastings. 20c.

THE THREE KINGDOMS; or the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth, earthy; the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of THE PHENOMENA OF MODERN SPIRITUALISM by N. Field, M. D., pastor of the Advent church, Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. [illegible]

WHAT IS MAN? 8c; by mail, 7c.

THE SOUL; What is it? 5c; by mail, 7c.

THE SPIRIT; What is It? 5c; by mail, 7c.

RICH MAN AND LAZARUS. 5c. By mail, 7c.

SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.

The above five works, by Eld. M. Grant—in one vol. 10c. post-paid. The first four in one vol.—large type—etc. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 30c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.— An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 6c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings, maps and tables. "The best abridged dictionary. $1 50. By mail, $1 75.

Advent Christian Times.

BUCHANAN, MICHIGAN

TUESDAY AFTERNOON, FEBRUARY 21, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: Two Dollars a year. One Dollar for six months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D R Mansfield, TREASURER; O. R. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Business Agent's Department.

We expected some better paper for THE TIMES this week, but there has been a delay in its manufacture. We hope next week to have a better quality to use.

For the English Sister.

Mrs. C. S. H., D. C., J. D. W. C., E. B., C. P., G. G. Your contributions are all received, and forwarded with our own.

A Colporteur's Notes.

We have just published a little pamphlet with the above title for Br. J. H. Wadsworth, the well-known pedestrian Advent Colporteur, whose walks through the South interested us so much within a year or two. It gives some incidents of his travels, and an exposition of the faith, with other matter. Sent post paid for 10c. tf.

Registered Letters.

We cannot advise our correspondents to send us money in "registered letters." They are no safer than letters sent in the ordinary way. If you cannot obtain a post office order, send in a strictly fastened letter, the ordinary way. Your 15c paid for registering does not insure safety. Over a thousand registered letters were stolen last year, and the government makes no restitution in case of loss.

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, Christian charity. Published at Concord, N. H. Mrs. T. P. Sargent, Editor; assisted by Mrs. E. S. Jennings, Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. P. Sargent, Box 466, Concord, N. H.

N. B.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Works (monthly), for $2 25 a year. Six months for $1.15. tf

---

THE National Watch Company, of Elgin, are now turning out over one hundred finished watch movements daily, or, three thousand per month—or thirty-six thousand per annum—and even at this rate, so general is the reputation of their watches for accurate time-keeping, they are not able to fully supply the demand. It is expected that their production this year will reach 50,000 movements. Well may the question be asked, what becomes of all the Watches?

The Delay.

Because your letter or article does not appear IMMEDIATELY, do not therefore conclude that it is rejected. Sometimes we receive matter enough in one week to fill six papers; and then, again, a week will pass in which we receive but few articles. The editor must be allowed to use his own judgment in the selection of matter out from what is contributed, and the time when it shall appear, and will endeavor to do justice to all. We sometimes fear correspondents forget that the paper is intended for the body at large, and not for the convenience of a few. Be patient. We have to be.

To Correspondents.

BENJ. WOLCOTT, Warren Co., Iowa. There is a little for you at this office....H. R. MORCISON. Sent you tracts. Hope you will see fruit from them....A. F. HALES. Sent you 25 copies. When sold, remit, and we will send more....M. A. TIBBETS. TIMES sent to J. B. S. Your *Quarterly* will be half price. Papers all sent. Some tracts sent to you. More by and by. ....BENJ. JUDSON. The three months proposition covers the first three months only. It is sent "on trial." After that subscribers must pay full price. We reduce the price for three months simply to aid our brethren in getting the paper before the people. If you have any "Harps" we would be glad to have them returned, if you cannot sell soon. The tracts you can distribute. $5 cr. to your acc't....H. LANSING. "Laws" sent to S. G....K. WESTON. "Laws" ordered. Envelopes sent again....J. EATON. Mr. Condable's work is for sale at this office. Price 75c. Will get a copy of Warren's, if we can, for you. The "Ante-Nicene Christian Library" consists of some 16 or 20 volumes, at about $3 50 each—mostly "wood, hay and stubble." Can obtain any English work that is not out of print, if you know publisher's name.... R. AUSTIN. Wrote to "Journal." Let us know if it does not come soon....ORPHA MILLS sends us $1—but no P. O. address. Can any one tell us where she lives?....W. R. HOAG. We cannot find that we rec'd either letter or money from you in Jan. There has been a mail robber arrested lately in your city. Perhaps he knows where the money went. Have cr. you another year....G. E. OKERLIND. We have none of the Swedish tracts. Write to Bishop Hill....C. BECKWITH. Yes....J. M. TOZIER. "Yes, and it was credited....M. T. WRIGHT. It was rec'd, and "Comfort" sent.

General Publishing and Trust Fund.

Previously acknowledged, $380.80

M. L. March, $4.50; J. Idler, 80c.; M. Cooper, $5.00; C. Record, $1.00.

Books and Tracts by Mail.

J Armstrong J A Peterson A E Babcock F J Smith G Vasseur S Baldwin A Noke I E Andrus C A Sumner S M A Benjamin S G R Lederer J E Preston C H Nason D S Clark S H Babcock E L March C Nelson M A Tibbets J G Watson L Barker G Smith C W Russell S B Rankin T Higgins M McCulloch.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

E S Loomis D W Hale A H Brown N J Roop J Curtis M Carver E T Himes S C Heller G Parsons J M Idler J Graham R Austin P Hitchcock C C Bradley W F Collier J Black J M Scouller I E Andrus A E Babcock G Tiller S Cronce A Noke A C Dunham R S Johnson P A Smith E L March J Roberts C H Sawin J G Watson F Burr C C Marston A S Johnson J R Preston J Hobbs S Baldwin M F Wright M Baker A Annie H Lansing C Waffle B F Workman C M DeWolf W Gifford J M Tozier M A Tibbets P T Rambo W R Hoag C Beckwith E N Chaffee A L Hemingway G S Flint H Campbell E Ritter F Pelton S H Babcock A Rittenhouse L Reimer C W Waterhouse G Wright C W Smith L H Davis B Judson P Ghormley W McCulloch E S Levi W H Harper C Russell J Merrill J W Fauret I Smith L Barker W F Fahnestock C W Clark H Overlock E T Himes M A Seymour N Field C E Williamson M L Finch I W Richards S Macon G Smith C Nelson J W Flint T B Rankin [illegible] P Sawyer E Phelps J W Blaisdell M [illegible] E Fike G W Lawson R P Hoge L [illegible] Williams M McCulloch E B Scott R L [illegible] Irwin C A Sumner J Delaney J Luttrell J [illegible] H[illegible] E Wolcott I C Wel[illegible] W Hobbs E F Booker J Nichols H P [illegible]

Book Notices, Etc.

THE BIBLE BANNER for February has reached us, and is a decided improvement upon the first number. THE BANNER has been thoroughly advertised in our columns, and needs no further introduction to our readers. $1 a year. THE TIMES and BANNER one year $2.75. Address this office, or 240 Broadway, New York.

THE TRIBUNE ALMANAC is now ready. Its reputation for valuable and reliable statistics is so well established that we need only notice its appearance. Price 25c. Address Tribune, New York.

THE JUDGMENT *Impending*: Prophecy and Chronology conveying to One Grand Culmination. By L. T. Cunningham. Published at the Crisis office, Boston. This is an enlarged view of the argument presented in Br. Cunningham's tract on The 2300 Days. It is a live work, and will be read with interest. For sale at this office. 10c. Postage 2c.

Married.

WILLSON–DILLMAN.—At the bride's home, Jan. 26, 1871, by Eld. R. P. Hoge, Mr. T. Corwin Wilson, of Marshall Co., and Miss Mary M. Dillman, of LaSalle Co., Ill.

BELL–AUSTIN.—In Sparland, Ill., New Year's eve, 1871, by Eld. R. P. Hoge, Mr. Albert A. Bell and Miss Harriet A. Austin, both of Marshall Co., Ill.

Obituary.

FIELD. In Yankton, D. T., Jan. 23, 1871, Emily M., wife of Levi Field, and daughter of Moses and Sarah Atkinson; aged 43 years and 6 days.

She was born in Stanstead, C. E. Married 21 years ago. Converted about five years ago at Mindora, Wis. under the labors of Eld. P. W. Hough. Came last fall to Yankton, in hopes of improving her health; but having been a sweet singer, and having overtaxed her vocal powers, together with exposure to atmospheric changes, bronchitis in its most malignant form hurried her away. She had put her house in order; had done what she could, was ready for her change. Preferred for several days extreme bodily suffering to stupefying medicines, that her mind might be clear and her thoughts deliberate. Said it had seemed hard to part with her family, but felt reconciled with assurance that the Lord would provide and take care of them. Was very happy; said she loved Jesus, and Jesus loved her; and she *knew* she would come up at the first resurrection. Selected John 11: 25 for a text for her funeral sermon, dictating the manner of its treatment, alluding especially to the resurrection. Her remains were sent to Newport, Vt., to rest beside those of her little son. Highly esteemed, she has passed away, among strangers as the Christian dies. Being dead she yet speaketh. May the Lord abundantly bless her husband and remaining children, her aged parents, with other kindred and friends. C. W. BATCHELLER.

Crisis please copy.

CROCKER. In Genoa, DeKalb Co., Ill., Feb. 7, 1871, Eld. Allen Crocker: aged 77 years, 9 months, and 23 days.

He leaves a companion, one son (Eld. A. A. Crocker) and three daughters to mourn his loss.

Father Crocker was born in Shutesbury, Mass., April 14, 1793. Entered the ministry at the age of twenty-two years. Thus for a period of over one-half a century, he continued a faithful minister of the New Testament, in the Christian and Baptist denominations, the greater portion of the time with the former. Was very vigorous until about seven years since, when his bodily health was impaired by a stroke of paralysis. Since this he has labored but little in the ministry, but has occupied a prominent position with those who are looking for the Savior's return.

Thus a father in Israel has fallen, one with whom I have taken sweet and profitable counsel, in this, the early part of my ministerial labors. But thank God, we shall meet in the morn of the resurrection, as we endeavored to show to a large circle of mourning and sympathizing friends, from the text—"If a man die shall he live again?" Heb. 11: 14, Eld. Underwood, of the M. E. Church, assisting. M. MCCULLOCH.

Crisis please copy.

MASE. At South Grove, Ill., Feb. 2, 1871, James Mase: in the 71st year of his age.

Thus we are called upon to witness the removal of one that was loved and respected by all who knew him. He was born in England, and after spending the best part of his life there, removed to this country. The Lord favored him with a privilege, in common with many others, of hearing the good news of the coming Kingdom preached, by H. G. McCulloch, some eight years ago. This was embraced by him, as well as his kindred truths; and on them he leaned until his death. He has gone to rest as a stick of timber fully prepared for that beautiful structure that Jesus will complete when he comes. He leaves a wife and four children to mourn. Words of comfort were spoken by the writer from Heb. 13: 14. E. H. BURRINGTON.

DANIELS. In Jackson, Mich., Feb. 13, 1871, little Maud Pearl, only daughter of Br. and Sr. L. F. Daniels; aged 2 years and 7 months.

In answer to a telegram I left home to attend the funeral and comfort the mourner's hearts, which I endeavored to do, using as a basis for remarks, 1 Thes. 4: 18—"Comfort one another with these words."

D. R. MANSFIELD.

TRAFTON. In Minneapolis, Minn., Jan. 24, 1871, Oel Ray, son of Mathew E. and Carrie Trafton; aged 1 years and 6 months.

The parents are in deep affliction in the loss of a beautiful and promising child; but are comforted with the hope of his return from "the land of the enemy."

OEL RAY FASSETT.

AULT. In Montpelier, Ohio, Jan. 29, 1871. Br. Daniel Ault; aged 57 years, 7 months and 8 days.

He embraced the blessed hope not quite a year ago, under the labors of Br. J. M. Smith. He rests in that hope. Words of comfort by the writer. [illegible] C. FOX.

The Times.

AT HOME.

It is said that an author was recently obliged by his publisher to cut out of his story the narrative of a man who committed suicide in order to enable his family to realize his life insurance policy. The thing was too incredible, even for a modern novel. Only a few days ago, this very improbability actually occurred. The suicide drowned himself in the Ohio River. The Company refusing to pay, the widow has sued them.—One of the most remarkable exhibitions of halos we have ever seen was on free exhibition at 1½ o'clock this (Saturday, 4th,) morning. The moon had declined about one-third from the zenith, and, nearly full, shone very bright. The wind blew steadily from the south-west, and carried over the face of the moon a thin filmy cloud, traveling apparently with great velocity; on this stratum were lined three distinct, bright concentric halos with intervening spaces of varying colors. Between the moon and the nearest halo was a distance of about 3°, colored from the pale white of the moon seen through the fleecy cloud, to a strong yellow which faded to the white ring, and in the second space about 6° became a vivid red, and in the outer circle full 10° was a beautiful pale green fringed with the outer white halo which separated it from the bluish white of the surrounding sky. These colors faded away and grew out again as the density of the cloud raised, and for about a quarter of an hour, until the sky became clear, it continued in beautiful varying changes.—*Hartford Courant.* Another observer in New York says: The moon was unusually bright, surrounded by a broad white halo of great brilliancy, which in turn was surrounded by a ring composed of all the colors of a rainbow, and about as broad.—Relics of an ancient race have been discovered in a cave in Iowa, on the line of the Dubuque and Minnesota Railway. The skeletons were very large, and about them were found remains or indications of cloths, ornaments, besides copper implements. This extinct race apparently enjoyed a much higher degree of civilization than any of their successors on this continent previous to the arrival of the Europeans. No estimate has been made of the time since they became extinct.—The peaceful development of the United States adds, every few years, to the country a population equal to that of a second-class European Kingdom like Denmark, Belgium, or Bavaria, the coveted possession of which provokes sanguinary rivalries between contiguous States. A province like Lorraine, the shifting ownership of which, in Europe, will produce the burning animosities of a century, is added to the United States every twelvemonth.

ABROAD.

The armistice continues in France; the elections have all been held; and the National Assembly convened. It is composed largely of "Conservatives," or those favoring a Monarchal government. The out and out Republicans, as well as Bonapartists are a feeble minority. Nevertheless, M. Thiers has been chosen President for the present, and a government will be organized under his leadership to treat with the Germans, whether for war or for peace; and the final settlement of the form of government will be referred to a vote of the entire people as soon as may be. Napoleon's last manifesto, like almost every movement he has made for some years past, was a mistake and a damage to him. His claim to be the only legal ruler of France was too absurd, even for Bonaparte loving Frenchmen. Still many predict that he will yet be restored; and when one looks over the wonders of the past six months, he is a bold prophet that dares say he *surely* will not be. But after sifting the reports of various correspondents, we are of the opinion that he will not be restored to the throne of France; and that any attempt to reestablish the empire would result in civil war.

Meanwhile France is ripe for internal disorders, and great suffering and misery prevail. From all parts of the United States and England help is being forwarded for her poor; but this can only reach a tithe of the distressed ones. Peace will probably be concluded upon the best possible terms; and then as affairs settle a little, we shall begin to know something of what these two great peoples have actually lost in this the most fearful of national duels.

A cable telegram states that the Eastern question has been satisfactorily settled, and the concurrence of France is now alone requisite to dispose of the difficulty. The month of February may possibly become notable for having witnessed the settlement both of an actual and possible European conflict of the first magnitude. No man who pays any attention to the under current of modern history can conclude that treaties of amity at Paris and London will inaugurate an era of peace and good-will among the nations of the old world. The political system of Europe is far too unequally balanced to admit as yet of anything like stable equilibrium. When the wars of the dynasties have ended, the wars of the people must begin.—The war with France comes to a pause, leaving in the hands of the Germans, as prisoners of war, one Emperor, three or four Marshals, 6,000 cannons and about 800,000 men. In the history of the world, nothing like this has been heard of. In six short months it has all been done.

BORDEAUX, Feb. 19.—In the Assembly, yesterday, Keller presented a declaration bearing the signatures of the Deputies of Haut and Bas Rhine, Meurth and Moselle, protesting in behalf of the inhabitants of those departments against the separation of Alsace and Lorraine from France. The proposal of Keller was referred to a committee, who subsequently submitted a report expressing the strongest sympathy with the population of Alsace and Lorraine, and directing that the declaration of Keller be spread upon the records of the Assembly, and referred to the French negotiators when they came to treat with Prussia. In the Assembly President Grevy read a letter from M. Thiers announcing his appearance with the new minister in the Assembly on Saturday. M. Rochfort protested against the display of military force around the Chamber. During the discussion upon the declaration of M. Keller in the committee, yesterday, Gens. Chanzy and Billiot each declared that a defensive war could, if necessary, be successfully prosecuted. The number of deputies in attendance to-day exceeds 600. The Assembly conferred the executive power of the Government upon Thiers. Keller, in a speech, adjured his colleagues to proclaim inviolable attachment to Alsace and Lorraine. The majority of the Chamber appeared disposed to delay the consideration of the subject, but Thiers strongly insisted on immediate consideration, saying that the Chamber must, on its own responsibility, clearly declare its wishes upon this question. The Chamber went into committee, on motion of Keller, and the sitting was subsequently suspended.—Immediately after the vote in the Assembly, the English, Austrian, and Italian ambassadors officially visited Thiers and recognized the French Government.

BERLIN, Feb. 19—Napoleon has received notification not to again overstep the privilege of a prisoner, and abstain from any interference in politics in the form of protests or proclamations. Orders have been given to watch him closely.

RELIGIOUS ITEMS.

The Moabite stone is a wonderful record, engraved on the hardest kind of stone, in the Phenician, or old Hebrew letters, and is the monument of that Mesha who, when hard pressed by war, offered up his favorite son who should have reigned in his stead, as a burnt offering to Khemosh, the god of the Moabites. This stone fully confirms the scriptural account, and also shows how powerful was the worship of Baal, Khemosh and Astarte, in the days of Elijah.—An exchange remarks that if Maximilian received the papal blessing when he started on his ill-fated expedition, its issue is accounted for. Pio Nono blessed Charles Albert, and he succumbed to Radetsky at Novara; he blessed the King of Naples, and Garibaldi drove him from his throne; he sent his blessing and the Golden Rose to Isabella of Spain, and she became an exile; he blessed the first Roman railroad, and the first train ran off the line; he blessed a convent of monks, and the convent fell down upon all that were in it.—The *Weekly Register* gives an account of some dramatic performances at St. Patrick's School, Nottingham, which appear to have been oddly composed of Cinderella and the joyful scenes from the Incarnation of our Lord, viz., the appearance of the angels to the shepherds, the arrival of the shepherds at the cave, and their subsequent entrance into Bethlehem announcing the 'tidings of great joy!'" We are told that "the united adoration of the angels and shepherds at the manger" was in theatrical *parlance* "the great feature of the evening, and invariably elicited an *encore*."—The *Banner of Light* (Spiritist) says if a disembodied spirit should desire to indulge the habit of smoking, it has the facilities for doing so in another life! And this is one of the attractions of the Spiritualists' future state!—An exchange tells of a man who puts $12 a year into the church contribution-box, and $28.48 into his tobacco-box. The former does not often get such a large proportion.

The Markets.

CHICAGO, Saturday eve., Feb. 18, 1871.

Flour—Ruled quiet again. Buyer not buying except to fill imperative orders. Spring extras, $5.87@6.25.

Wheat—Has ruled lower for several days. New No. 1, 4 cars, $1.23. No. 2, $1.21@1.22½.

Rye—No. 1, 90@91c.

Barley—75@85c.

Oats—47@48c.

Potatoes—Michigan, $1.15@1.20. Illinois, 80c@$1.

Butter—Gilt edge, 25@28c. Baker, 12@14c.

Eggs—Fresh, 22c.

Cheese—10@14c.

Stock—Cattle, common to good stocks, $4@5.25.

Live Hogs—$6.75@7.10 for light shipping. $7.50@7.75 for extra smooth lots.

Dressed Hogs—$8.40@8.[illegible]

Fruits—Apples poor and dull. Choice, $4.50@$5; extra, $6. Messina Orange, $4.50@5. Lemons, $7.

Vegetables—Prime turnips, $1.75 ℔ bbl.; carrots, $1.50 ℔ bbl.; parsnips, $1.75 ℔ bbl.

Miscellaneous—Green cured heavy hides, 9½@10c.; light 10½@10¾c.; calf, 15@20c.

General Remarks—Timothy seed, $5.40@5.90.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief, pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

OBSERVE!

If you do not write your appointments on a SEPARATE slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES.

Neponset, Ill., eve. Feb. 23, 24.
Amboy, Feb. 26. E. H. BURRINGTON.

Advent Christian meetings are held every Lord's day at 10.30 a. m. and Thursday at 7 p. m., in the upper hall on the N. E. corner of Jefferson and Michigan streets, Milwaukee, Wis.

The third Q. M. of the DeKalb District will be held at Genoa, DeKalb Co., commencing March 1. Those coming from the West on the C. & N. W. R. R. will change cars at Cortland for Sycamore. On Thursday a team will be at the depot to convey all who come to the meeting. The stage runs every other day, from Sycamore to Genoa. Come early, and come to work for God.

H. G. MCCULLOCH.

Coffin's Grove, Iowa, Saturday eve, Feb. 25, and the following Sunday at 10 a. m.
Manchester, Sunday Feb. 26, at 3 and 7 p. m.
Cascade, eve. Feb. 27, 28.
Iron Hill, as Brn Rash and Dutton may arrange, eve. March 1, and continue through the Q. M.
Volga City, March 11, 12.
York, March 26, as Br. Benson may arrange.
H. H. & M. J. JANES.

Advertisements.

ELGIN WATCHES.

1871
NATIONAL WATCH CO ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN

ILLUSTRATED ALMANAC FOR 1871.

OR THE ILLUSTRATED ARTICLE ON

"Ancient and Modern Time-keepers,"

—BY—

A. D. Richardson,

Sent FREE upon application to

NATIONAL (ELGIN) WATCH COMPANY,

127 & 129 *Lake Street, Chicago,*

30-3m *Or No. 1 Maiden Lane, New York.*

TRY IT THREE MONTHS.

THE

WORKINGMAN'S JOURNAL

—Organ of the settlers on the Cherokee neutral land in Kansas, independent in Politics, the advocate of the old doctrine of

"Free Homes for Freemen"

will be sent to any address

THREE MONTHS FOR FIFTY CENTS.

ADDRESS: AMOS SANFORD, Editor and Proprietor, Columbus, Kansas.

Notices, Etc,

Binding "The Times."

EMERSON'S SELF BINDER.

This binder is in appearance precisely like the cover of a regularly bound book. Its peculiar device for self-binding consists of two narrow strips of thin steel inserted in firmly glued casings of binders' cloth on each inside edge of the back, and working hinge-like, as do the lids. The front, or left hand side, contains eyelet-holes, from which heavy threads, with needles, pass through the papers and through corresponding eyelets in the back or right hand strips, and are firmly secured to the "cleat" or fastener by "belaying"—a figure 8 turn—the work of a moment. The flexible back adjusts itself to any thickness of papers, and the strips hold them as in a vice, quite as firmly and neatly as if bound regularly.

We commend this binder to our subscribers. It is a practical thing. The TIMES, as received from week to week, can be added to the file in a minute's time; and the cover will contain over a year's numbers. The prices of these covers are as follows: Leather and cloth $2 50; Cloth, $2 00; Muslin and Marbled Paper, $1 75. Sent free of charge to any subscriber, on receipt of price. Let none who wish to preserve their papers be without this useful binder.

FILES! FILES!

We also furnish a nice newspaper file, post-paid, for 60c. This binds the papers in convenient form, but has no covers.

Advertise "The Times."

We will furnish envelopes bearing an advertisement of THE TIMES, with directions for postmasters to return if not called for, with a blank space in which to write name and postoffice, at the rate of 10c. for a package of twenty-five; sent by mail post-paid. Our friends can by this means obtain a good envelope, cheap, and, at the same time, aid us by circulating an advertisement of our paper.

To those desiring envelopes with their own business card and return address, we offer the following terms: Not less than FIVE HUNDRED envelopes by express, $6; by mail, $6 25. PROVIDED, we are allowed to put upon them the following imprint:

☞ Cheap envelope printing by THE ADVENT TIMES, Buchanan, Mich. Publishers of standard Advent periodicals, books and tracts. SPECIMENS SENT FREE.

A CORRESPONDENT says: "Will you not suggest to the readers of THE TIMES that they may present five of their friends or neighbors with five ADVENT TIMES envelopes each, only costing 10c., and thus be the means of advertising the paper beyond the circle of their own correspondents? Also, they might put a *Gem Tract* in each."

The next session of the Western Ministerial Conference will be held at Amboy, Ill., commencing Wednesday, March 29, at 2 o'clock, p. m. It is desirable that all the Conferences be represented. Let us have a general rally.

J. V. HIMES, Pres't.

WM. SHELDON, Sec'y.

NEW TRACT.—All who subscribed for the publication of Br. Geo. Thomson's tract, are requested to send the amount to Eld. Himes at once, as the work is now ready for delivery. And any who would like to assist in its circulation, are requested to do so. Send such sums as you can. Any who donate shall receive books in return to the amount of their donations.

The work contains 88pp. and is a review of Warren's "Modern Sadduceeism." It will interest and be of use to all. 10c. post-paid; 75c. a dozen. *Address:* Eld. Geo. Thomson, Attica, Wis.—or M. D. Perry, Arena, Wis.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 31. BUCHANAN, FEBRUARY 28, 1871. WHOLE NO. 360.

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, FEBRUARY 28, 1871.

Turn we now to the amusements of the flesh—to the censuous pleasures, which do so much dominate over the minds of our people—to the dance—the theater, and to the lower animal "pleasures" in which so many indulge. What are they and whither do they lead? Downward! soul and body and mind—downward, in time and in eternity! My opposition is to all amusements which leave the body, the mind, or the soul, in a lower condition than that in which they found it. But, unfortunately, this is the class which is mainly in the ascendent with pleasure seekers. They are eager to gratify the animal in their nature, even though the intellectual and spiritual suffer from the operation. It is against such that I enter my protest; for I verily believe that much of the general demoralization which exists, results from the low nature of the amusements of the masses, combined with their indulgence in base habits, which cannot properly come under this head but are the natural outgrowth of that class of amusements which I have attempted to anathemize.—*Life Boat.*

—One of the sad facts of the present day is, that the professed church is ministering just such amusements to the world—"the amusements of the flesh." "Lovers of pleasure more than lovers of God." Is there no remedy? Only one. "Come out from among them; be ye separate; touch not the unclean thing."

An Innovation.

The article on another page concerning the attempt to put new life into the doctrine of a temporal millennium, is further illustrated by the following extracts:

Bishop Henshaw, referring to post-millernialism, says:—"So far as we have been able to investigate its history, it was first advanced by Rev. Dr. Whitby, the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bougue, and others, has been received without careful examination by the majority of evangelical divines in the present day."

Joshua Spaulding, pastor of the Tacernacle church in Salem, Mass., in 1796, says: "It was the expectation of believers anciently that probationary time would end, and the great day of God's wrath would come before the millennial kingdom under the seventh trumpet. But in the last century an opinion gained currency that the millennium would be probationary time; and therefore the coming of Christ and overthrow of this world of the ungodly would not take place till some time after the millennium. This opinion has constantly prevailed; all hands, learned and unlearned, have been employed to propagate it, and very little has been done to oppose it; and for about half a century it has been the common belief, consequently people have laid aside all expectation that the day of the Lord is nigh, and old and young, ministers and people, have agreed to say, 'The Lord delayeth his coming.'"

Again he says:—"The sentiments we oppose did not generally prevail, especially among the common people, till the present (eighteenth) century. Even as late as the great earthquake, 1755, many Christian people were looking, not for the modern millennium, but for the second coming of Christ. I have the testimony of elderly Christian people, in several parts of New England, that within their remembrance, this doctrine was *first* advanced in the places where they lived, and have heard them name the ministers who first preached it in their churches."

Tender Views of The Hereafter.

In our humble judgment, theology makes no greater mistake than when it tries to scare men with future terrors whose grim and terrific magnitude no mortal comprehension can grasp. Add to this, that it frequently describes *hell* as a "place," of real topographical and physical features, and we have a lurid vision, melancholy and lothesome to contemplate, as making a part of the divine economy of an infinite Father, but still of very little practical and direct force, as a power to restrain men from sin.

A clergyman in one of our large cities, a few Sabbaths since, took occasion to assure his hearers, in effect, that all this awful physical agony; the eternal scorching of the never-consumed body; the licking up of the exhaustless fountains of life by the blue and liquid flames of the nether regions; the racking, tearing, eternal agonies of the poor frame, whose life is to be perpetually renewed, and its senses ever newly quickened, that its tortures may be eternal,—that all this indescribable and inconceivable agony, would be only simple and unadulterated pleasure, compared with the *mental* suffering of the damned. He said,—this gentle disciple of a divine Teacher who held out a kindly hand, and whispered a word of ineffable tenderness, to the very outcasts of earth—that these red-hot instruments of bodily torment, would be sought, in that other world, as a sort of pastime, in comparison with its other darkness and pangs of sorrow: that the poor blighted souls there would run and lay themselves down on the burning floor of hell, and wrap about their crisped and blackened, but still acutely sensitive bodies the lurid flames, as the tired man of earth seeks the refreshment of his clean, cool couch, and gives himself to the kindly refreshment of sleep.

Now, all this sort of thing may be an essential part of some systems of theology; but the teachers of those systems must have extremely odd notions of recreation, and wonderfully vivid imaginations, to understand how human souls—however damned, or doubly damned, are ever going to reach a condition so desperate or so terrible, that this sort of thing will be genuine pleasure.

And we believe that the sooner theology gives up the abortive effort to redeem the world by teaching such theories, the better it will be for humanity and for the church itself.—*Omaha Tribune.*

The Truth Told.

Dr. John Hall, the celebrated Presbyterian Minister of New York, preached upon the passover recently. We quote the following interesting passage from the *Herald's* report;

The Lord's people are strangers and pilgrims, and Israel must therefore

EAT IN HASTE AND BE READY

to enter on their journey at the Lord's bidding. Just so it is with those whom the Savior delivers. Hence the necessity to have their loins girt and their lights burning, and to be as those who wait for the coming of the Son of man. God's apprisal of the Egyptians and of the Hebrews of what was coming was referred to, but the former paid no heed to the warning. The Egyptians passed the hours pleasantly in sleeping, while Israel was patiently waiting. But soon there was a bitter cry and wailing heard all over the land, for there was not a house wherein there was not one dead of all the Egyptians, and the field of Zoan was turned into mourning and a place of sepulchre. It was then seen with what fearful power God can strike when his anger is provoked. The objections raised by cavillers to this event were met. It was not to be for a day, but for all time, and was to be a type for the atonement, and hence the care with which the details are given. The Hebrews looked forward to and we look backward and see

CHRIST OUR PASSOVER SACRIFICED FOR US.

We see Egypt the type of a doomed world; in sin, and therefore under the rod. The world lieth in wickedness. What high hill has not had its idolatrous altars? What forest has not witnessed the basest crime perpetrated beneath its shade? and what soil has not been saturated with human gore and sent up its cry for vengeance? The curse of God rests upon all and soon will be carried into effect, for the Lord is not slack concerning his promise, though he may be long suffering. But the world is oblivious, as was Egypt, and goes quietly to sleep in its sins. It argues that mankind is making rapid progress, and the lamps of science hang out everywhere, and men cannot bear to hear that the earth and the works that are therein shall be burned up. But the day of retribution is at hand. We live in a doomed world; that is certain, and all who seek to lay up treasures here should lay it to heart.

BUT ALL ARE NOT DOOMED.

Christ our passover is sacrificed for us; and though Israel may be in Egypt, he shall be saved. The grace of God, which bringeth salvation, hath appeared, and all men, without exception, and every man, of any Church, time or land, is invited to join God's Israel and escape from Egypt. But it is not enough to shed the blood; it must be applied also, and we must feed on Christ in our hearts by faith.

The Bible in England.

The readiest way for a mediocre man to gain notoriety is, as we all know, for him to proclaim himself an infidel and attack the Bible. His blows may be as feeble as a hen's pecking, but they are sure to attract notice because of the holy and tender regard in which the object that he assails is held by the noblest part of the race. We are always sorry, however, when a man of natural ability is driven to such straits as these to produce a sensation and draw notice to himself; and were especially sorry to find so much of this blue-light stage-thunder in the book just issued by Mr. Conway in England, in which he professes to give a resume of his philosophy or religion which life has taught him.

Mr. Conway is an American, and known to many of us as a clever contributor to some of the magazines and a well meaning man, whose anxiety for bold expressions, however, very much outruns his thought or judgment. It has noticeably done so in this instance. He informs us that in his teens he had made Christian's journey from the City of Destruction to Zion, and reached the feet of Christ. He found (which will, to all other Christians, appear a remarkable experience) that he had nothing further to do but to praise him in words and call himself a miserable sinner; but, learning that better work was done in the City of Destruction, he set out on the back track. Of course, there can be nothing new in the ideas he advances; the jeers at Christianity are the old and well-worn campaigners with which we are all familiar; but we confess ourselves surprised at the want of policy and taste in their manner. Writing for earnest men, Mr. Conway should have known that an earnest doubter, to command attention, would not turn to the gravest subject which the human soul can approach with the quips and cheap ribaldry of a clown. "The myths of the "New Testament," he tells us, "are but a rehash of the Old and those of Greece; and Jesus wears the old clothes which have served Moses and Zoroaster in their turn." It is over the children who are permitted to read the Bible that he lifts up his voice in shrill lamentation. "They are no more capable of comprehending what is pure in its pages than they are Kant's metaphysics, while they learn from it scandals which are without a name. Millions of childish hearts and minds first soiled by contact with those obscene pages are offered each year as a holocaust," etc. Mr. Conway has been unfortunate in his childish reminiscences. The boy or girl who would dig among Levitical laws for obscure uncleanness must have an exceptionally keen scent for nastiness.

There is an effort, however, of more weight making in England to restrict the use of the Old Testament as a common school-book; the argument urged by Catholics (apart from sectarian differences), being that the Jewish patriarchs, addicted, as they were, to cheating, murder, and concubinage, are hardly the proper models upon which to mould the youthful English minds. There would be some force in this if any English boy is really dull enough to suppose that David or Jacob is offered as examples for his wholesale imitation, which we are loth to suppose is the case. It is not probable that any part of the Bible will be withdrawn from use in England. Intelligent Christians are keen enough to see that the doctrinal portions of the Scriptures are singularly adapted by divine inspiration, both in their form and wording, to the minds of children. The text-books of every other religion are accumulations of recondite maxims meant for the research of adults; but the parables and words of Jesus linger with the homely simplicity of an old friend in the child's mind until his eyes are opened, as age and knowledge come to him, and he finds that he has entertained a god unawares. Neither will the merely historical books, we think, ever give place in English education, as is suggested, to Shakspeare or Milton. It is quite true that the ways of God with men could be as plainly taught in the history of any nation as in that of the Jews; but it is equally true that they are not so taught in any book or by any nation. The Hebrews, avaricious and stiff-necked though they were, had always an overwhelming sense of the Divine Presence, equaled only by that of the Scotch Covenanter. They wrote down unflinchingly David a murderer, and Solomon an adulterer, thereby to show more clearly the Avenging Justice that pursued them. There is no history, and probably never will be one, where God and man are brought face to face with such inexorable fidelity to fact in the narative, such dramatic force of description, or expression so lofty and pure. It will be long before the English will give up the dullest books in the Hebraic history as a wholesome and pure regimen for their children.—*N. Y. Tribune.*

Thoughts From "Exchanges".

Says *Zion's Herald:* How much happier they who work and wait, who like Isaiah and Jeremiah, Paul and Luther, cling to the church, while they seek to bring her into more perfect union with Christ. Only thus can any reform prevail. Only thus does any reformer prevent his name from being cast out as evil, even if his cause triumphs. Yes, but suppose the church force him out, excommunicates, or, at least, disfellowships the reformer: what then?—The same paper says: Every day some new scheme or device of infidelity to diffuse its poison crops to the surface. Lectures, interesting, fascinating, plausible, yet foul with unbelief; tracts scattered by the most zealous of colporteurs, at the very gates of Christian temples; entertainments charming taste and bewitching fancy; personal effort as serious and determined as Christian ever made for Christ,—all these abound around us.—The *Methodist:*—There is a disposition among many to underestimate the value of religious belief. Doctrines are supposed to be the dry bones of theology, and to have no special interest for any save professed theologians, just as osteology interests the anatomist more than others. Those who thus think we are not able to clothe these dry bones with flesh and make them live; they turn from them in disgust, such as they feel when they seek to avoid a charnel-house. The thoughtful believer, however, finds in good doctrine living forms of truth and of beauty, which only please him by their loveliness, but help to guide him in the right way. The N. Y. *Herald* says of Dr. Hall: His is that eloquence which springs from the most thorough belief in and sympathy with the truths uttered and the people who hear them, and which expresses itself in Christian exactness and personal directness. Whoever has listened to the Rev. Dr. Cumming, of London, will understand more readily what sort of eloquence this is.—The *Herald* has also became an evangelist, and proposes a national church: As we are already one people, speaking a common tongue, let us hope that we soon shall be one people, worshiping at a common shrine. One Lord, one faith, one baptism, with no isms. Let that be our motto.—The *Baptist* Union: Dr. Kendrick says, if infants cannot be regenerated before they come to the "accountable period," then they are consigned "to inevitable predition." We think not. God is not shut up to such necessities as we make for him. How infants are saved, is a matter wholly beyond our ken. It was not necessary for us to know, and therefore, the Bible does not tell us. It only tells us that "of such is the kingdom of heaven," and this is consolation sufficient for every mourning parent's heart.—The N. Y. *Times* on the war says: Those who have no faith in the Divine influence over human affairs, may satisfy themselves with the thought that no other agency than that of man has been at work in the tremendous events which we have lately witnessed. But this attitude of skepticism is not yet universal, and there must be many who have recalled the history of France for years past, and have believed they saw what in former and simpler times would have been called "a judgment" upon the nation. "Whatsoever a man soweth, that shall he also reap," is a warning not less applicable to nations than to individuals.—The *Christian Observer:* The simple love of the truth is a blessed virture which insures the existence and growth of many others, while the love of a one-sided view of truth, it is feared, is not an uncommon substitute, and one which is by no means unpopular. The *Advance:* And so we learn that a wise discrimination must be made in this matter of encountering human prejudices. Sometimes they must, at first, be dextrously avoided, and then gradually be undermined; and sometimes they must receive the most powerful shock which can be imparted by the batteries of right reason.—*Examiner and Chronicle:* It is unreasonable, it is the hight of folly—and the history of philosophy abundantly proves it to be so—for man to strive, by reason alone, to "find out God." It it an impossibility; and he whose reason leads him to confess the fact, and to accept the *reasonable* necessity of revelation, and of faith therein, is alone entitled to call himself wise.

Beware of impatience of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or judge it their duty to contradict you.—*Wesley.*

That death and sleep are very much alike, the sages all tell us; but see how attractively Leigh Hunt describes the latter: "It is a delicate moment, certainly, that of being well nestled in bed, and feeling that you shall drop gently to sleep. The good is to come—not past; the limbs have been just tired enough to render the remaining in one position delightful; the labor of the day is done. A gentle failure of the perceptions comes creeping over one; the spirit of consciousness disengages itself more and more with slow and hushing degrees, like a mother detatching her hand from that of her sleeping child. The mind seems to have a balmy lid closing over it, like the eye; 'tis closing, 'tis closing, 'tis closing—'tis closed."

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 31. BUCHANAN, FEBRUARY 28, 1871. WHOLE NO. 360.

Advent Christian Times.

BUCHANAN. - - - - - - MICHIGAN

TUESDAY AFTERNOON, FEBRUARY 28, 1871.

Turn we now to the amusements of the flesh—to the sensuous pleasures, which do so much dominate over the minds of our people—to the dance—the theater, and to the lower animal "pleasures" in which so many indulge. What are they and whither do they lead? Downward! soul and body and mind—downward, in time and in eternity! My opposition is to all amusements which leave the body, the mind, or the soul, in a lower condition than that in which they found it. But, unfortunately, this is the class which is mainly in the ascendent with pleasure seekers. They are eager to gratify the animal in their nature, even though the intellectual and spiritual suffer from the operation. It is against such that I enter my protest; for I verily believe that much of the general demoralization which exists, results from the low nature of the amusements of the masses, combined with their indulgence in base habits, which cannot properly come under this head but are the natural outgrowth of that class of amusements which I have attempted to anathemize.—*Life Boat.*

—One of the sad facts of the present day is, that the professed church is ministering just such amusements to the world—"the amusements of the flesh." "Lovers of pleasure more than lovers of God," Is there no remedy? Only one. "Come out from among them; be ye separate; touch not the unclean thing."

An Innovation.

The article on another page concerning the attempt to put new life into the doctrine of a temporal millennium, is further illustrated by the following extracts:

Bishop Henshaw, referring to post-millennialism, says:—"So far as we have been able to investigate its history, it was first advanced by Rev. Dr. Whitby, the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bougue, and others, has been received without careful examination by the majority of evangelical divines in the present day."

Joshua Spaulding, pastor of the Tabernacle church in Salem, Mass., in 1796, says: "It was the expectation of believers anciently that probationary time would end, and the great day of God's wrath would come before the millennial kingdom under the seventh trumpet. But in the last century an opinion gained currency that the millennium would be probationary time; and therefore the coming of Christ and overthrow of this world of the ungodly would not take place till some time after the millennium. This opinion has constantly prevailed; all hands, learned and unlearned, have been employed to propagate it, and very little has been done to oppose it; and for about half a century it has been the common belief, consequently people have laid aside all expectation that the day of the Lord is nigh, and old and young, ministers and people, have agreed to say, 'The Lord delayeth his coming.'"

Again he says:—"The sentiments we oppose did not generally prevail, especially among the common people, till the present (eighteenth) century. Even as late as the great earthquake, 1755, many Christian people were looking, not for the modern millennium, but for the second coming of Christ. I have the testimony of elderly Christian people, in several parts of New England, that within their remembrance, this doctrine was *first* advanced in the places where they lived, and have heard them name the ministers who first preached it in their churches."

Tender Views of The Hereafter.

In our humble judgment, theology makes no greater mistake than when it tries to scare men with future terrors whose grim and terrific magnitude no mortal comprehension can grasp. Add to this, that it frequently describes *hell* as a "place," of real topographical and physical features, and we have a lurid vision, melancholy and lothesome to contemplate, as making a part of the divine economy of an infinite Father, but still of very little practical and direct force, as a power to restrain men from sin.

A clergyman in one of our large cities, a few Sabbaths since, took occasion to assure his hearers, in effect, that all this awful physical agony; the eternal scorching of the never-consumed body; the licking up of the exhaustless fountains of life by the blue and liquid flames of the nether regions; the racking, tearing, eternal agonies of the poor frame, whose life is to be perpetually renewed, and its senses ever newly quickened, that its tortures may be eternal,—that all this indescribable and inconceivable agony, would be only simple and unadulterated pleasure, compared with the *mental* suffering of the damned. He said,—this gentle disciple of a divine Teacher who held out a kindly hand, and whispered a word of ineffable tenderness, to the very outcasts of earth—that these red-hot instruments of bodily torment, would be sought, in that other world, as a sort of pastime, in comparison with its other darkness and pangs of sorrow: that the poor blighted souls there would run and lay themselves down on the burning floor of hell, and wrap about their crisped and blackened, but still acutely sensitive bodies the lurid flames, as the tired man of earth seeks the refreshment of his clean, cool couch, and gives himself to the kindly refreshment of sleep.

Now, all this sort of thing may be an essential part of some systems of theology; but the teachers of those systems must have extremely odd notions of recreation, and wonderfully vivid imaginations, to understand how human souls—however damned, or doubly damned, are ever going to reach a condition so desperate or so terrible, that this sort of thing will be genuine pleasure.

And we believe that the sooner theology gives up the abortive effort to redeem the world by teaching such theories, the better it will be for humanity and for the church itself.—*Omaha Tribune.*

The Truth Told.

Dr. John Hall, the celebrated Presbyterian Minister of New York, preached upon the passover recently. We quote the following interesting passage from the *Herald's* report:

The Lord's people are strangers and pilgrims, and

EAT IN HASTE AND BE READY

to enter on their journey at the Lord's bidding. Just so it is with those whom the Savior delivers. Hence the necessity to have their loins girt and their lights burning, and to be as those who wait for the coming of the Son of man. God's apprisal of the Egyptians and of the Hebrews of what was coming was referred to, but the former paid no heed to the warning. The Egyptians passed the hours pleasantly in sleeping, while Israel was patiently waiting. But soon there was a bitter cry and wailing heard all over the land, for there was not a house wherein there was not one dead of all the Egyptians, and the field of Zoan was turned into mourning and a place of sepulchre. It was then seen with what fearful power God can strike when his anger is provoked. The objections raised by cavillers to this event were met. It was not to be for a day, but for all time, and was to be a type for the atonement, and hence the care with which the details are given. The Hebrews looked forward to and we look backward and see

CHRIST OUR PASSOVER SACRIFICED FOR US.

We see Egypt the type of a doomed world; in sin, and therefore under the rod. The world lieth in wickedness. What high hill has not had its idolatrous altars? What forest has not witnessed the basest crime perpetrated beneath its shade? and what soil has not been saturated with human gore and sent up its cry for vengeance? The curse of God rests upon all and soon will be carried into effect, for the Lord is not slack concerning his promise, though he may be long suffering. But the world is oblivious, as was Egypt, and goes quietly to sleep in its sins. It argues that mankind is making rapid progress, and the lamps of science hang out everywhere, and men cannot bear to hear that the earth and the works that are therein shall be burned up. But the day of retribution is at hand. We live in a doomed world: that is certain; and all who seek to lay up treasures there should lay it to heart.

BUT ALL ARE NOT DOOMED.

Christ our passover is sacrificed for us; and though Israel may be in Egypt, he shall be saved. The grace of God, which bringeth salvation, hath appeared, and all men, without exception, and every man, of any Church, time or land, is invited to join God's Israel and escape from Egypt. But it is not enough to shed the blood; it must be applied also, and we must feed on Christ in our hearts by faith.

The Bible in England.

The readiest way for a mediocre man to gain notoriety is, as we all know, for him to proclaim himself an infidel and attack the Bible. His blows may be as feeble as a hen's pecking, but they are sure to attract notice because of the holy and tender regard in which the object that he assails is held by the noblest part of the race. We are always sorry, however, when a man of natural ability is driven to such straits as these to produce a sensation and draw notice to himself; and were especially sorry to find so much of this blue-light stage-thunder in the book just issued by Mr. Conway in England, in which he professes to give a resume of his philosophy or religion which life has taught him.

Mr. Conway is an American, and known to many of us as a clever contributor to some of the magazines and a well meaning man, whose anxiety for bold expressions, however, very much outruns his thought or judgment. It has noticeably done so in this instance. He informs us that in his teens he had made Christian's journey from the City of Destruction to Zion, and reached the feet of Christ. He found (which will, to all other Christians, appear a remarkable experience) that he had nothing further to do but to praise him in words and call himself a miserable sinner; but, learning that better work was done in the City of Destruction, he set out on the back track. Of course, there can be nothing new in the ideas he advances; the jeers at Christianity are the old and well-worn campaigners with which we are all familiar; but we confess ourselves surprised at the want of policy and taste in their manner. Writing for earnest men, Mr. Conway should have known that an earnest doubter, to command attention, would not turn to the gravest subject which the human soul can approach with the quips and cheap ribaldry of a clown. "The myths of the 'New Testament,'" he tells us, "are but a rehash of the Old, and those of Greece; and Jesus wears the old clothes which have served Moses and Zoroaster in their turn." It is over the children who are permitted to read the Bible that he lifts up his voice in shrill lamentation. "They are no more capable of comprehending what is pure in its pages than they are Kant's metaphysics, while they learn from it scandals which are without a name. Millions of childish hearts and minds first soiled by contact with those obscene pages are offered each year as a holocaust," etc. Mr. Conway has been unfortunate in his childish reminiscences. The boy or girl who would dig among Levitical laws for obscure uncleanness must have an exceptionally keen scent for nastiness.

There is an effort, however, of more weight making in England to restrict the use of the Old Testament as a common school-book; the argument urged by Catholics (apart from sectarian differences), being that the Jewish patriarchs, addicted, as they were, to cheating, murder, and concubinage, are hardly the proper models upon which to mould the youthful English minds. There would be some force in this if any English boy is really dull enough to suppose that David or Jacob is offered as examples for his wholesale imitation, which we are loth to suppose is the case. It is not probable that any part of the Bible will be withdrawn from use in England. Intelligent Christians are keen enough to see that the doctrinal portions of the Scriptures are singularly adapted by divine inspiration, both in their form and wording, to the minds of children. The text-books of every other religion are accumulations of recondite maxims meant for the research of adults; but the parables and words of Jesus linger with the homely simplicity of an old friend in the child's mind until his eyes are opened, as age and knowledge come to him, and he finds that he has entertained a god unawares. Neither will the merely historical books, we think, ever give place in English education, as is suggested, to Shakspeare or Milton. It is quite true that the ways of God with men could be as plainly taught in the history of any nation as in that of the Jews; but it is equally true that they are not so taught in any book or by any nation. The Hebrews, avaricious and stiff-necked though they were, had always an overwhelming sense of the Divine Presence, equaled only by that of the Scotch Covenanter. They wrote down unflinchingly David a murderer, and Solomon an adulterer, thereby to show more clearly the Avenging Justice that pursued them. There is no history, and probably never will be one, where God and man are brought face to face with such inexorable fidelity to fact in the narrative, such dramatic force of description, or expression so lofty and pure. It will be long before the English will give up the dullest books in the Hebraic history as a wholesome and pure regimen for their children.—*N. Y. Tribune.*

Thoughts From "Exchanges".

Says *Zion's Herald*: How much happier they who work and wait, who like Isaiah and Jeremiah, Paul and Luther, cling to the church, while they seek to bring her into more perfect union with Christ. Only thus can any reform prevail. Only thus does any reformer prevent his name from being cast out as evil, even if his cause triumphs. Yes, but suppose the church force him out, excommunicates, or, at least, disfellowships the reformer: what then?—The same paper says: Every day some new scheme or device of infidelity to diffuse its poison crops to the surface. Lectures, interesting, fascinating, plausible, yet foul with unbelief; tracts scattered by the most zealous of colporteurs, at the very gates of Christian temples; entertainments charming taste and bewitching fancy; personal effort as serious and determined as Christian ever made for Christ,—all these abound around us.—The *Methodist*:—There is a disposition among many to underestimate the value of religious belief. Doctrines are supposed to be the dry bones of theology, and to have no special interest for any save professed theologians, just as osteology interests the anatomist more than others. Those who thus think we are not able to see over these dry bones with flesh and make them live; they turn from them in disgust, such as they feel when they seek to avoid a charnel-house. The thoughtful believer, however, finds in good doctrine living forms of truth and of beauty, which only please him by their loveliness, but help to guide him in the right way. The N. Y. *Herald* says of Dr. Hall: His is that eloquence which springs from the most thorough belief in and sympathy with the truths uttered and the people who hear them, and which expresses itself in Christian exactness and personal directness. Whoever has listened to the Rev. Dr. Cumming, of London, will understand more readily what sort of eloquence this is.—The *Herald* has also became an evangelist, and proposes a national church: As we are already one people, speaking a common tongue, let us hope that we soon shall be one people, worshiping at a common shrine. One Lord, one faith, one baptism, with no isms. Let that be our motto.—The *Baptist* Union: Dr. Kendrick says, if infants cannot be regenerated before they come to the "accountable period," then they are consigned "to inevitable predition." We think not. God is not shut up to such necessities as we make for him. How infants are saved, is a matter wholly beyond our ken. It was not necessary for us to know, and therefore, the Bible does not tell us. It only tells us that "of such is the kingdom of heaven," and this is consolation sufficient for every mourning parent's heart.—The N. Y. *Times* on the war says: Those who have no faith in the Divine influence over human affairs, may satisfy themselves with the thought that no other agency than that of man has been at work in the tremendous events which we have lately witnessed. But this attitude of skepticism is not yet universal, and there must be many who have recalled the history of France for years past, and have believed they saw what in former and simpler times would have been called "a judgment" upon the nation. "Whatsoever a man soweth, that shall he also reap," is a warning not less applicable to nations than to individuals.—The *Christian Observer*: The simple love of the truth is a blessed virtue which insures the existence and growth of many others, while the love of a one-sided view of truth, it is feared, is not an uncommon substitute, and one which is by no means unpopular. The *Advance*: And so we learn that a wise discrimination must be made in this matter of encountering human prejudices. Sometimes they must, at first, be dextrously avoided, and then gradually be undermined; and sometimes they must receive the most powerful shock which can be imparted by the batteries of right reason.—*Examiner and Chronicle*: It is unreasonable, it is the height of folly—and the history of philosophy abundantly proves it to be so—for man to strive, by reason alone, to "find out God." It it an impossibility; and he whose reason leads him to confess the fact, and to accept the *reasonable* necessity of revelation, and of faith therein, is alone entitled to call himself wise.

Beware of impatience of contradiction.' Do not condemn or think hardly of those who cannot see just as you see, or judge it their duty to contradict you.—*Wesley.*

That death and sleep are very much alike, the sages all tell us; but see how attractively Leigh Hunt describes the latter: "It is a delicate moment, certainly, that of being well nestled in bed, and feeling that you shall drop gently to sleep. The good is to come—not past; the limbs have been just tired enough to render the remaining in one position delightful; the labor of the day is done. A gentle failure of the perceptions comes creeping over one; the spirit of consciousness disengages itself more and more with slow and hushing degrees, like a mother detaching her hand from that of her sleeping child. The mind seems to have a balmy lid closing over it, like the eye; 'tis closing, 'tis closing, 'tis closing—'tis closed."

Select Poetry.

THE MEETING PLACE.

Where the faded flower shall freshen—
Freshen never more to fade;
Where the shaded sky shall brighten—
Brighten never more to shade;
Where the sun-blaze never scorches;
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the day-light dies in fragrance,
'Mid the burst of holy song:
Brother, we shall meet and rest
'Mid the holy and the blest!

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never sever'd—
Partings, claspings, sob and moan—
Midnight waking, twilight weeping,
Heavy noontide—all are done:
Where the child has found its mother;
Where the mother finds the child!
Where dear families are gather'd,
That were scatter'd on the wild:
Brother, we shall meet and rest
'Mid the holy and the blest!

Where the hidden wound is healed;
Where the blighted life reblooms;
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on
In an ever spring-bright clime;
Where we find the joy of loving,
As we never loved before—
Loving on, unchill'd unhinder'd—
Loving once and evermore:
Brother, we shall meet and rest
'Mid the holy and the blest!

Where a blasted world shall brighten,
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Putting on their robes of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown:
Brother, we shall meet and rest
'Mid the holy and the blest!

—*H. Bonar.*

Communications

Fall of Babylon.

Will popery ever again have the ascendancy over the saints so as to punish with death for what it may call heresy. In order to answer this question we will examine the Scriptures and history, and ascertain, if we can, what his power was when it commenced, and how long it was to continue. In Dan. 7:25 it is said: "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws. They shall be given into his hands until a time and times and dividing of time. In Rev. 11:2 it is called 1260 days. In v. 14 the same time is called "a time times and half a time." I think no one can successfully dispute that these different numbers, mean 1260 literal years. If this is true, then when his power to persecute or wear out the saints shall have continued 1260 years, it shall forever cease, for the judgment shall then sit and they shall take away his dominion or power to consume and destroy the saints unto the end.

In Dan. 12:6, the question is asked of the one standing upon the waters of the river—"How long shall it be to the end of these wonders"—that the saints shall be worn out by this persecuting power? He answers, with an oath, that it shall be for a time times and a half—the same length of time we have already ascertained to be 1260 years. We will now inquire when were the saints given into the hands of this power? In the year A. D. 533 Justinian, the Roman emperor, made an edict in favor of the Bishop of Rome, constituting him head of all the churches, and corrector of heretics. But this code could not go into effect at that time, for Rome as well as all Italy was then in the possession of the Ostrogoths. But in the year 538 they were conquered, and the Bishop or Pope placed in full power, according to Dan. 11:31—"Arms shall stand out on this part, and they shall pollute the sanctuary of strength, and shall take away the daily," or Paganism, which until this time had hindered the setting up the abomination of desolation, or "little horn" power. "And they" (the arms or armies) did "place the abomination that maketh desolate." Then and not before, could it be said the saints were given into his hands. And he was to have the power over them to kill with fire, and sword, and beasts of the earth, or to "wear out the saints." for 1260 years; which added to 538 brings us to A. D. 1798, when the French army entered Rome, took the Pope prisoner, abrogated the code of Justinian, under which he had ruled for the above time of 1260 years.

Although there was another Pope chosen after this, and placed in Rome, yet he never had the power to destroy and wear out the saints, but was placed under the code of Napoleon, which did not give him the power of life and death for conscience sake. But he came up peaceably. See Rev. 13:11, having two horns like a lamb—civil and ecclesiastical power—lamb like—professing to belong to Christ; but he "spake like a dragon," by giving out his "bulls" of excommunication against all, high or low, rich or poor, who would not submit to his dictation, and worship him as the vicegerent of Christ, or "God upon earth;" as one who possessed infallibility in all things appertaining to religion. All who do not thus worship him should be killed, at least politically.

According to the prophecy, about this time, or soon after John saw this two-horned beast rising out of the earth, an angel was seen flying through the midst of heaven having the everlasting gospel to preach, saying with a loud voice, "Fear God and give glory to him, for the hour of his judgment has come!" Was not this proclamation made when Wm. Miller was called out to proclaim the coming of the Lord at hand? Let us see. From the setting up of the abomination, which we have seen was in A. D. 538, there was to be 1290 years before the wise should understand, or the sealed book be opened. 1290 added to 538 makes 1828, which was about, if not the exact time, when he saw the light upon the prophetical periods of Daniel and John; although he did not proclaim it, as he says, for a number of years after, but gave his first public lecture upon the subject in 1832, which was four years after the expiration of the 1290 years. Did not this proclamation cause Christians to fulfill Mat. 25:1? Did they not take their lamps (Bibles) and go forth expecting to meet the Bridegroom. But they were disappointed. He did not then come. While he tarried they all slumbered and slept. After this proclamation, while the virgins are slumbering, as it would seem, another angel is seen following, saying, "Babylon is fallen, is fallen!" This appears to be at the time when the harlot power is saying, "I sit a queen and shall see no sorrow!" When she is glorifying herself and proclaiming to the world her infallibility. Is not this in process of fulfilment? Has she not fallen from her seat? Where is the beast or power that is carrying her to-day? Is not Babylon fallen? May we not expect the final accomplishment in a few months of the words—"She shall be utterly burned with fire; for strong is the Lord God who judgeth her."

The next thing seen in the vision was a white cloud, and upon the cloud, "one sat like the Son of man, having on his head a golden crown, and in his hand a sharp sickle." He is commanded to thrust in his sickle and reap, "for the time is come for thee to reap; for the harvest of the earth is ripe." And the angel did so, and the earth was reaped—which, without doubt, is the time when Daniel's 1335 days end, and he will stand in his lot, together with all the saints, who will then be raised from among the dead, and those who will be alive at that time, will be changed to immortality, preparatory to being caught up to meet the Lord in the air, For Daniel was to stand in his lot at the end of 1335 days from the setting up of the abomination of desolation by the force of arms. This number 1335, added to 538, when the Bishop of Rome was placed in power over the saints, brings us to A. D. 1873, which will be the time spoken of in Isaiah 26—"Awake and sing, ye that dwell in dust; for thy dew is the dew of herbs, and the earth shall cast out her dead. Come my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood and shall no more cover her slain."

But it may be objected—that we cannot be so near the end, for there was a two-horned beast to arise after the one who was to continue 1260 years. That is true. But this last beast was to be the image of the one set up by the armies of Justinian. The first was upheld by the dragonic power for 1260 years. Then his power over the saints was taken away. This last beast was set up, or permitted to continue, by the power of the French under the Code Napoleon, peaceably, or lamb-like; but it was a deceiver. It spake like a dragon—was in spirit and purpose the same idolatrous power, the image of the former dragonic beast.

E. S. Loomis.

Perrys Mills, N. Y.

Comments On Revelation. No. 1.

For some months past I have felt a desire to submit some thoughts upon Rev. 13 to the readers of your increasingly interesting paper. But my health hath till the present prevented me. Some very liberal articles have appeared therein, but yet I humbly trust there is a desire for an interchange of views upon this decidedly interesting part of Holy Writ. In accomplishing this desire, unless I digress widely from my present state of mind, nothing dogmatic or censorious shall in the least emanate from your brother in Christ.

There are three prominent characters brought to view in this chapter: (1) The Dragon; (2) The beast like unto a Leopard; (3) The beast having two horns like a Lamb. Permit me to identify

THE DRAGON.

It is unnecessary to consume either time or space in the accomplishment of this design, for it is, so far as my knowledge extends, admitted by al expositors to have been Pagan Rome, and we without doubt endorse that view of the subject. Therefore the dragon is the antecedent power, that transmits to the leopard beast, "his power, and his seat, and great authority." Please notice the prediction:

> "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority."

Concerning the transfer of the seat, power, and authority of the dragon and the most literal fulfillment of the prediction, permit me to say I cannot see any necessity to doubt. Furthermore, if we can succeed in identifying the government to which this transfer was made, we have obtained a very important point. Permit me to call it what it appears in reality to me to be.

Please bear in mind, that the words of the Revelator implies a voluntary act on the part of the dragonic government. "The dragon *gave* him," the beast like unto a leopard, his power, etc. The following testimony from the *Decline and Fall of Rome*, by Gibbon (Vol. 3, p. 512), will or should, it seems to me settle all doubts upon this matter.

> "The unfortunate Augustulus [the last Roman emperor] was made the instrument of his own disgrace. He signified his resignation to the Senate, and that assembly, in their last act of obedience to a Roman Prince, still affected the spirit of freedom, and the forms of the constitution. An epistle was addressed by their unanimous decree to the Emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly declaim the necessity, or even the wish, of continuing the imperial succession of Italy, since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect at the same time both the East and the West. In their own name and the name of the people they consent that the SEAT OF THE UNIVERSAL EMPIRE shall be transferred from Rome to Constantinople; and they basely renounced the right of choosing their own master, the *only vestige* that yet remained of THE AUTHORITY WHICH HAD GIVEN LAW TO THE WORLD. * * * His (Zeno's) vanity was gratified by the title of sole Emperor, and by the statues erected to his honor in the several quarters of Rome; and he gratefully accepted the imperial ensign, the sacred ornaments of the throne and palace, which the barbarians were not unwilling to remove from the sight of the people."

It would seem utterly impossible for any person to dictate a more eloquent comment upon, or imagine a more literal fulfillment of the words of the holy seer. It will be sought for in vain. The mould was then and there fulfilled.

This having been a voluntary act, and the recipient being the Emperor of Modern Greece, I conclude we have identified what we are to understand by the symbols. Before proceeding farther allow me very briefly to state that I cannot see how by any parity of reasoning, the "leopard beast" can be considered the Popedom, as some have supposed. These are my objections. (1) The transfer was not made to the Roman Pontiff. (2) The seven heads of the Sea-begotten monster which denote seven changes utterly, preclude such an application; for old infallibility would scorn the intimation of any such changes. (3) The transfer was made unto and received by his superior in imperial, if not in pontifical authority. At the time this prophecy was fulfilled, respecting the act of transfer, the Popes were more sycophants, truckling at the heels of their imperial masters. The above reason is sufficient to ignore the idea without further reasoning. But in order to confirm my statements please notice the following standard authority, even as late as the eighth century:

> "Supreme power over the whole sacred order, and over all the possessions of the churches, was both in the East and the West, vested in the kings and emperors. Of the power of the GREEK EMPERORS OVER the church and its goods and possessions, no one entertains a doubt. The prerogatives of the *Latin emperors* and *kings*, though the flatteries of the Popes labor to conceal them, are too clear and manifest to be concealed....Nor could the consecration of a Pope take place, unless the emperor's embassadors were present....*The Roman Pontiffs obeyed the laws of the emperors*, and *accounted all their decision definite*.... Moreover, the emperors and kings had the right of calling the councils and presiding in them; *nor could the decrees of a council have the force of laws unless they were confirmed and ratified by the emperor*." (Mosheim, vol. 2, pp. 26, 27.)

In a work called *The Vanatious of Popery*, by S. Edgar, (p. 215) he testifies:

> "The Roman hierarchs however, during these seven revolving ages, professed unqualified submission to the Roman emperors."

On the above plain testimony I rest this part of the argument.

Rewerus.

The Second Coming of Christ. No 4.

In Dan. 7:14, we are informed that Christ has been given the kingdom by his Father, the "Ancient of days." We will now follow him, for we shall see him in a character far different from any we have yet. He has appeared as a man of sorrows, as prophet and as priest, but now we shall behold him as the avenging God, and the destroyer of his enemies.

Zachariah prophesies and says—"Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and toward the west, and there shall be a very great valley and half of the mountain shall remove toward the north and half of it toward the south. And ye shall flee to the mountains; for the valley of the mountains shall reach unto Azel. Yea ye shall flee as ye fled from Uzziah, king of Judah. And the Lord my God shall come, and *all* the saints with thee." (Zech. 14:3–5.) Isaiah, speaking of the same event asks—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" The Messiah answers—"I that speak in righteousness, mighty to save." Again the prophet asks—"wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" He is answered—"I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiments. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." (Is. 63:1–6.)

Such is Jesus, portrayed by the prophet Isaiah, as the destroyer of those who have filled up the measure of their iniquity, by despising his counsels, and setting at naught his entreaties. But, here, again, some one may object and say the prophecy here given has no reference whatever to Christ in his kingly character; but to his coming in the flesh, as man's surety and Calvary's victim." Look again, and read with more attention the words of the prophet, and tell me if you really believe he has reference to the humiliation and death of our Savior? Do you believe that the apparel of the suffering Savior, which was stained with his own most precious blood, can be called "glorious?" Will you say that the time that he with much labor and great weakness toiled toward Calvary, bending under the weight of the cross on which he was to be suspended as a common malefactor, was that in which he traveled in the "greatness of his strength?" Were the people—the cruel mockers, revilers and bitter persecutors. "trampled" by him "in fury" as they taunted him with, "he saved others, himself he cannot save!" And was he in his agony and when bleeding from every pore, dying from weakness and exhaustion, exhibiting his God-head power by visiting "vengeance" on those his enemies? No! The events mentioned by Isaiah in his prophecy and those which took place in the days of Christ's humiliation, are separate and and distinct the one from the other. Isaiah foretells of the day of wrath and retribution, which the Savior mentions as to take place when those "who would not have him to reign over them shall be slain;" and when he "will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword, will the Lord plead with all flesh." (ch. 66:15, 16.) The two events are entirely different. Christ is represented by the prophet as returning from a great slaughter, with his garments stained with the blood of his enemies, not his own blood. His words are those of the mighty Jehovah, not of one despised, rejected and oppressed, as was the case when he tabernacled with men, and yielded his life a sacrifice [illegible] them.

We will now refer to the questio[illegible] "when may we expect this period [illegible] arrive?" and give the answer as giv[illegible] in God's word. And he says it w[illegible] be when the church generally, and t[illegible] world particularly, are unprepared [illegible] his coming; when worldliness a[illegible] formalism will characterize the actio[illegible] and motives of the largest part of t[illegible] professed followers of the Lord Jes[illegible] Christ; when scoffers will be hea[illegible] asking—"Where is the promise of h[illegible] coming?" When men shall be lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, heady, high-minded, lovers of pleasure more than lovers of God." And to this catalogue may be added, when great zeal will be displayed for rites and ceremonies, names and parties, while great indifference will be manifested against the revivifying power of Christianity on the heart! Go over the above once more, dear reader; and ask yourself as you read each phase of character delineated by the apostle, whether such a state of things exists in the present day.

Is the question given by Christ now appropriate in its character? "When the Son of man cometh, shall he find faith on the earth?" A. H.

Detroit Mich.

Pray for Our Press. Why not?

Since reading the conversations with "the Press," my thoughts have turned to the important subject of offering daily fervent prayer that this powerful engine may be used to disseminate those glorious truths of our soon-coming King. If the child of God can say, "Pray for me!" if the weeping sinner exclaims, "Pray for me!" Why not pray for that our press may be aided to send to its numerous readers those blessed truths that will lead men to seek to know the Lord. Oh! what a responsibility! Some blessed truth in a single tract or paper may reach the eye of some poor despised person, and lead them to rejoice in hope of the glory of God. One error written by my pen and scattered over the world through the press may lead many astray, and result in eternal ruin to many, who otherwise would become the children of God. What a responsibility on the writer and on the editor. Pray for "the Press," that it may send out its living truths each week, that it may be kept pure, free from error. Let us pray daily for the blessing of God on our press. B. JUDSON.

Our Young Folks.

MY young friends must remember to sign their names in full, to all communications; not that they must appear in the paper, but that I may know who you are. Here is a letter that will interest all.

Dear Uncle: I want you to explain what is meant by "*unpardonable sin.*" I heard a sermon last night on that subject, and the idea the preacher conveyed to us was, that if we resisted the strivings of the Spirit when we were convinced we ought to be Christians, we committed the *unpardonable sin.* Now I cannot understand this at all. And I would like to have you explain Heb. 6: 4-6.

What is commonly called the *unpardonable sin* is defined by the Savior to be blasphemy against the Holy Spirit. When the words were spoken, they were to rebuke the Pharisees, who had just attributed the works of Jesus to the devil—"This fellow doth not cast out devils but by Belzebub the prince of devils." I understand therefore, that blasphemy against the Holy Spirit, is to impute the works wrought by its power to the devil. Those who *resist* the Spirit's influence are not necessarily blasphemers; but they may so harden themselves in this course, as to pass beyond the reach of mercy.

Heb. 6: 4–6 is parallel to Heb. 10: 26, 27, and refers particularly to [illegible] selves beyond the reach of mercy.

And right here let me tell a story that I have selected for our young folks; about having courage to be a Christian. I fear there are many in Henry's condition; but we ought to fear God rather than men:

HAVING COURAGE.

"What's the reason you are not a Christian, Henry?'

"I hardly know."

"Do you wish to be?"

"Yes. I would give anything if I were a real Christian, such as Mr. K— is."

"You know the way. It is simple."

"I know it, but—"

"But what?"

"To be honest, Mr.——, the real reason is, I am afraid."

"Afraid of what?"

"Of the boys—those I know and meet with every day."

"And what of them? What will they do or say?"

"They will not do anything, but they will laugh at and plague me, and call me pious, or something of the kind."

"Would that hurt you?"

"It would hurt my feelings. I can't bear to be laughed at."

"Not for Christ's sake? Not for his love?"

"It would be hard."

"Perhaps so, but if you are ever to be a Christian, you must be willing to bear as much as this. Let us see what your friend here thinks of it. James, you love the Savior, do you not?"

"I do."

"And have the boys troubled you very much?"

"Not at all. I made up my mind to take the laugh as it comes. I expected the boys would begin on me when I went to school, but they never have."

"And if they should?"

"I should be more sorry for them [illegible]

The Bible Class.

"God did tempt Abraham." Gen. 22: 1.

The usual meaning of tempt, is to *solicit to evil.* But God does not solicit any one to do evil. The meaning is, God *tried* Abraham.

"The lean kine." Gen. 41: 3.

This is the old plural for the word *cow,* "*cowen,*" as swine is the old plural for *sow,* "*sowen.*"

"Joseph dieth and is chested." Gen. 50.

Who would suppose that this means that Joseph dying, was *put in his coffin?* The word *chest* was by some of the old writers used for *coffin.* But, in any sense, *chest,* as a verb, is becoming obsolete.

"In earing time and harvest." Ex. 34: 21.

Earing means *ploughing,* or *tilling.* Though much used by old English writers, it is now entirely obsolete.

The grave, in Ps. 49: 14.

The original word for 'grave' in Ps. 49: 14, Com. Version, is *sheol;* occurring twice in this verse, and once in v. 15. The Septuagint translates it, in each instance, by *hades.* The Latin Vulgate translates it by *infernus* in v. 14, and *inferus* in v. 15; both meaning, the place below, the region of the dead.

V. 14 in some of its other words is very difficult to translate. The Bible Union Revision, by Dr Conant, gives it,

Like sheep they are laid in the grave;
Death shall feed on them;
And the upright shall rule over them in the mornin ;
And their form shall consume in the grave from its dwelling.

The first two lines might be translated,

Like sheep they are taken to the grave;
Death shall be their shepherd.

Literally, "they put them to the grave;" *i. e.,* they are put, they are taken, to the grave.

The last line, unlike the first, has no preposition before *sheol;* so that I would render it,

And their form the grave shall consume, from its dwelling.

But the Hebrew margin informs us, that some copies *omit* a point that is used to double a letter in the word translated "dwelling;" the effect of which would be to remove the preposition "from." The line might then be rendered,

And their form shall waste away—the grave shall be its dwelling place.

The Psalmist triumphantly adds, in v. 15,

But God will redeem my soul from the power of the grave; For he will take me!—*C. W. Waterhouse.*

"Comparing spiritual things with spiritual." 1 Cor. 2: 13.

This short clause has puzzled many; and the knot of the puzzle lies in an erroneous, or at least, an inadequate translation. It is not quite certain, perhaps, what is the correct rendering of the clause, but it is quite certain that the correct rendering is not exactly that of our common version. Among various renderings, two only have any claim to notice. One is that of Meyer, De Wette, &c., "*uniting* spiritual things with spiritual;" the other that of Alford, Ruckert, &c., "*interpreting* spiritual things to *spiritual men.*" Either of these renderings makes a meaning perfectly [illegible]

Our Book and Tract Column.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of infidels. By H. L. Hastings. 10c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 224 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND *DURATION* of Future Punishment. By Henry Constable Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c. post-paid.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. With maps and useful tables. 40c. Postage, 6c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures, with engravings, maps and tables. The [illegible] abridged dictionary. $1 50. By mail, $1 75.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 20.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $12 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $6 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott A standard work. Price, $7 50, by express.

Advertisements.

ELGIN
WATCHES,

1871
NATIONAL
WATCH CO
ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

[illegible]

ILLUSTRATED ALMANAC FOR 1871.

OR THE ILLUSTRATED ARTICLE OF

"Ancient and Modern Time-keepers,"

BY

A. D. Richardson.

Sent FREE upon application to

NATIONAL (ELGIN) WATCH COMPANY,

127 & 129 *Lake Street, Chicago,*

30 3m *Or No. 1 Maiden Lane, New York.*

TRY IT THREE MONTHS.

THE

WORKINGMAN'S JOURNAL

—Organ of the settlers on the Cherokee neutral land in Kansas, independent in Politics, the advocate of the old doctrine of

"Free Homes for Freemen"

will be sent to any address

THREE MONTHS FOR FIFTY CENTS.

ADDRESS: AMOS SANFORD, Editor and Proprietor, Columbus, Kansas.

A NEW VOLUME OF

Lange's Commentary,

COMPRISING

GALATIANS, EPHESIANS,
PHILIPPIANS & COLOSSIANS.

Translated and edited by Rev. C. C. Starbuck, D. D., M. B. Riddle, D. D., and Prof. J. B. Hackett, D. D. One vol., royal 8vo. Cloth, $5; Sheep, $6.50.

This volume is fully equal to those which have preceded it in respect of accuracy and breadth of scholarship, amply sustaining the opinion taken of Lange's Commentary as "the greatest Biblical Work of the Age."

*** The volumes already issued—nine in all—are, in the Old Testament, Genesis (1 vol.); Proverbs, Song of Solomon and Ecclesiastes (1 vol.); and in the New Testament, Matthew (1 vol.); Mark and Luke (1 vol.); Acts (1 vol.); Romans (1 vol.); Corinthians (1 vol.); Thessalonians, Timothy, Titus, Hebrews and Philemon (1 vol.); James, Peter, John and Jude (1 vol.)

There are in preparation, John (1 vol.) and Revelations (1 vol.), completing the New Testament; and of the Old Testament, Jeremiah and Lamentations (1 vol.), Joshua and Judges (1 vol.)

These works sent by mail, post-paid, upon receipt of the price. CHARLES SCRIBNER & CO.,
31 No. 654 Broadway, New York.

Notices, Etc,

The next session of the Western Ministerial Conference will be held at Amboy, Ill., commencing Wednesday, March 22, at 2 o'clock, p. m. It is desirable that all the Conferences be represented if possible. Let us have a general rally.
J. V. HIMES, Pres't.
WM. SHELDON, Sec'y.

In accordance with the motion of adjournment at the last Annual Meeting in Amboy, Ill., Sept. '70, there will be a meeting of the Western A. C. Publishing Association, at Amboy, Ill., in connection with the General Conference, commencing Thursday, March 23, at 9 a. m. As this will perhaps be one of the most important meetings the Association has yet held, it is desired that there should be a full attendance, especially of the original members. Let us have a rally of our business men and the ministry in behalf of the business of the cause of truth. Come, and come early. WM. L. HIMES, Sec'y.

W. A. C. P. ASSOCIATION NOTICE.

At the next meeting of the Association the following amendments to the Constitution will be offered for consideration and action:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board o Trustees."

Add to Art. III., Sec. 9, as follows:

SEC. 9. The Board of Trustees (or the Association,) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, *ex officio.*

Another proposal is as follows:

Add to ART. III., Sec. 2. But the persons filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of ART. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That ART. IV. be amended to read:

ART. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

SEC. 2. No member shall hereafter be entitled to more than one vote.

SEC. 3. Voting by proxy shall not be allowed.

SEC. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty five members.

Or, Art. IV. be amended to read:

ART. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to ART. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make ART. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: *provided,* notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

The precise date of the meeting at which these amendments will be considered, has not yet been fixed. It will probably be in March; and may be held in Buchanan.
WM. L. HIMES, Sec'y.

At the Ohio State Conference, Br. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the Conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the Conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Br. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon Bucyrus; P. T. Light, Plymouth; Dr. H. Kester, New London; Br. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Rust, Stryker; Wm. Sedonall, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. B. Terwelligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.
E. MCCULLOCH, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify me immediately.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, FEBRUARY 28, 1871

AS WE allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His re ty, so far as opinions are concerned, extends only to editorial matter and selections.

ELD. J. H. WAGGONER denies making the statement attributed to him in an article in THE TIMES a few weeks since. We are sorry the article was published without first giving him an opportunity to deny the charge in private.

DR. PARKER, of London, a prominent "Independent" preacher, teaches that the soul is "terminable," says a correspondent of the *Christian Observer*. We do not find *terminable* in Webster; but we conclude that the writer means to say, that Dr. Parker denies the immortality of the soul.

IMMATERIALISM has a great deal to say of the resurrection of the body. The Bible talks of the resurrection of the *dead*, of dead *men*. Immaterialists talk of the *body* being made incorruptible. Paul says, "*we* shall be changed." Immaterialism holds the body to be a home for the man. The Bible teaches that it is an *essential* part of the man himself.

THE truth comes out sometimes, without the intention of the speaker or writer. For instance: the *Baptist Union*, noticing Mr. Shimeal's last work, in which he attacks the Adventists, speaks of "his [Mr. Shimeal's] skill in *complication*." He meant *compilation*. But it's all right. When one undertakes to maintain the Bible doctrine of the saint's inheritance, and mixes with it the vagaries of immaterialism, and bitter Judaism, we call it a "complication." That's the right word, neighbor. Let it stand.

THOSE who teach that the soul is immortal, teach what is nowhere stated in the word of God. "But," say they, "it is *implied*." Then would it not be better for them to leave it to be *implied* in their sermons and works? Is ringing the changes on immortal never-dying soul a spirit better than God's way? What "orthodox" writer has used the words *soul* and *spirit* SIXTEEN HUNDRED TIMES without once adding *immortal?* The Holy men moved by God's Spirit have done it; which we cannot believe they would have done had they have believed the now popular dogma. "Out of the abundance of the heart the mouth speaketh."

THE *Confession of Faith* of the Scotch church declares (ch. 25 : 5, 6): "There is no other head of the church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be the head thereof, but is that anti-Christ, that man of sin and son of perdition, that exalteth himself in the church against Christ and all that is called God." This is the simple truth plainly declared. The Papacy is antichrist, not in that it openly denounces Christ: for then it would have no followers; but in that it has usurped his place and apostatized from and perverted his faith. It has fulfilled all the conditions of the prophecy. Why, then, should we look for another, especially for the absurdly impossible "personal, universal-dominion antichrist?"

EVEN secular papers recognize the anti-Christian character of Romanism. The London *Saturday Review*, speaking of Mr. Gladstone's late advances to the Papacy, which, fortunately for England, he dares not follow up, asks if England, too, is to become a partner with "anti-Christ." What, says the *Review*: "If anti-Christ cannot manage his own affairs satisfactorily, is England to undertake to manage them for him? Is the Papal jurisdiction, 'the deadly foe of all religious and political freedom,' to 'be made the object of the watchful and fostering care of the advisers of a Protestant Queen?'"

—The point we wish to call attention to, is this. The Papacy is generally recognized as fulfilling the prophecies of "the little horn," "the man of sin," the anti-Christ. Its power is now nearly extinguished. Its final fall was to be in immediate connection with the second advent. Have we not, then, in view of the existing situation, strong ground for believing the latter event is at hand?

A KIND friend in a late business letter remarks: "The most difficult point you advocate is *the soul*-sleeping, as many term it. A great many want to go to heaven at once, and cannot be reconciled to the unconscious intermediate state."

Within a comparatively brief period we have received many intimations that if we would drop this or that point of doctrine, our views would soon become more popular. But the fact is that those views that beget the strongest opposition are the very ones in which our strength lies. We are told that Adventism, with "the life and death question" left out would flourish wonderfully. All we have to say is that, Why does'nt it? Adventism of that kind is preached, by faithful earnest men, of no mean ability. But so far as progress is concerned, it accomplishes but little compared with the results of preaching the Lord's coming in connection with so-called "soul-sleeping." But the question with us is, not what will take best, but, What is truth? To adopt the language of Isaac Taylor, in another connection: "Our concern, however, is with *truth*, not *immediate comfort;* nor dare we cherish illusions, however *agreeable*. In the present instance, *truth* has to be *followed over rugged ground*."

DR. BONAR has given us a life of John Milne, a Scotch minister of Perth. Late in life he emerged from the fogs of mystical interpretation, so far as the advent is concerned, and began to look for the *personal* advent of Jesus. Among his sayings on this subject, the following are quoted:

"To look forward to the Lord's coming when he will rest from his labors, be fully glorified, fully gladdened, when the whole body will be gathered in,—that is the true Christian spirit."

"I have been thinking that the Lord's coming is strangely overlooked by most. It seems as if Satan contrived to spike the battery."

"Christ's coming is a definite, and distinct, and comprehensible object. Put this away, and then death, heaven, and a kind of dreamy idea of lengthened life is all that people have to occupy the future. All along, since it was said, 'The seed of woman,' etc., there has been a looking forward to the coming of a PERSON."

—The Pauline doctrine is, that if the second advent is taken away, there is no future life at all. (See 1 Cor. 15.) And the doctrine of the Lord's personal coming was never overlooked until the notion of going to heaven or Paradise at death began to prevail. Then, as people who '*go to* the Savior could see use of *his coming* to them, the doctrine fell into disrepute. And no wonder. Yes, Satan not only has spiked some of the church's batteries, but has induced them to work some of *his* artillery.

AN ERROR REVIVING.

In the year 1726 died one Daniel Whitby, an eminent Doctor of Divinity, and the father of the theory of the spiritual millennium before the personal advent of Christ. Those who wonder how immaterialism could have crept into the Christian church at so early a date, unless it were sanctioned by the apostles, will find a parallel in the growth of the Whitbyan heresy. Only one hundred and fifty years have elapsed since the death of its author and now it is held by the vast majority throughout Protestant Christendom; and that, too, in spite of the fact that the doctrine does not appear in their confessions of faith; and that often their creeds teach or imply the true doctrine. Nor did Whitby revive an old and neglected doctrine of the church. It was a new thing—unheard of before, and dubbed by himself "a new hypothesis." Henry Dana Ward (and no man is better posted on the history of this doctrine than he), challenges contradiction when he affirms that the notion of a spiritual millennium, without the resurrection, to the race of Adam, was never taught until set forth by Whitby: and yet in less than one hundred years it became the predominant faith of the church, especially in America.

In view of this fact, is it

A MATTER FOR WONDER,

that within a hundred years of the apostles we find the idea of consciousness in death obtaining a foothold in the church? or that a little later, the dogma of the natural immortality of the soul should have obtained a firm foothold, and become the foundation of the greatest apostasy the world is destined to see, and the ground of heresies innumerable? The speedy conversion of the church to this spiritualizing interpretation of Scripture, is a remarkable exhibition of the rapidity with which an error developed in a pleasing form will take possession of the minds of men, and fully accounts for the growth of other heresies, including those we have mentioned.

Of late the Whitbyan theory is having a revival. It has suffered not a little the past thirty years, in the popular estimation, both from the stern logic of facts, which have rudely given the lie to the prophets of "peace and safety," and, also, because of the dissemination of a purer doctrine, proclaiming that Jesus—the same who went away—is, according to promise, coming again, personally; and that never till then will earth see conditions of permanent peace and safety. Nor can we account for the recent revival of the spirit of the Whitbyans, unless it be due to an increase of positiveness in the general impression that "great events are now upon the gale," and that a world-wide revolution,

OR CHANGE OF DISPENSATION,

is impending; and with their views, the introduction of the temporal millennium must be the impending event: there is nothing else for them to look for.

It will be seen, then, that they agree with Adventists concerning the time in which we live, but disagree with them concerning the *nature* of coming scenes and events. Whichever theory is right, both parties must be strengthened in their convictions that they are nearly right as regards the *time* of the expected events. Throughout Israel and, indeed, the world, there was a general expectation of "a coming man" about the period of our Savior's birth. But, alas! how few had any just conceptions of his true character? In what darkness Judaism dwelt in consequence of its rejection of the literal interpretation of the prophecies relating to their times! Surely there are some teachers in this day who may well ask with the Pharisees, "Are we also blind?" If the theory of the temporal triumph of the church in a spiritual millennium is true, then all who look, or have in the past watched for our Lord's personal coming have been and are blind. But, if, on the contrary, the doctrine referred to is

A LATTER-DAY FABLE,

and we have no doubt it is, then the church is walking in darkness. And this accounts for the prevalence (universally acknowledged) of lukewarmness; the lack of spirituality; the mingling with the world; its love of pleasure; its festivals, fairs, shows, and a thousand and one things that are its reproach.

It accounts, also, for the assurance with which the Word of God is turned upside down, and declared to teach just the opposite of what it says.

some uninspired writer after this fashion—Shakspeare, or Hume, or Gibbon: what would be said? But millions sustain him in giving to the words of inspired men a sense directly opposite

Allusion is here plainly made to Rev. 11 : 17, 18. But when we turn to the Scripture itself instead of "the universal triumph of Christianity," we read, "The nations were *angry* and thy *wrath* is come." Not conversion or mercy, to *the world*, attend the removal of the kingdoms of the world, to make room for the kingdom of God. There is mercy and "reward" for the "saints small and great;" but destruction to the workers of iniquity. See the passage.

Another writer declares that all

THE ELEMENTS ARE HERE,

and the millennium will come just "when the church of Christ chooses to have it come;" "The Millennium will have nothing more or different [from what we have now], *except in degree*." Or as the poet has it:

"That song of love, now low and far,
Ere long shall swell from star to star!
That light the breaking day, which tips
The golden-spired Apocalypse!"

But this, like a great deal other, though very beautiful poetry, is very poor theology. And we may be pardoned for saying that as long as the church crowds to her festivals and neglects her prayer-meetings; dispenses pleasures and ministers to the appetites of crowds for the sake of their money, but can interest only a few in the heavenly riches; in short, so long as the present tide of worldliness prevails we may be pardoned for doubting if the church is ready to write "Holiness to the Lord!" upon herself and all that she possesses.

But of all the ideas connected with

millennium glory of the church will ushered in.

—Now this all sounds very fine; bu it is only sound. If it's a fact that "Millennium figures won't lie," the the world *is* converted, whether we a conscious of the fact or not. More than eighteen hundred years ago th were one hundred and twe ty gathered in one heart and mi Jerusalem: the visible and true chur of Christ, outnumbering Mr. Wesley class twelve times. We have not the time to go into a calculation of how many Christians there *ought to be* in the world, if "Millennium figures don't lie." They would populate several hundred spheres *of* the size of our own. The trouble is that "millennium figures *do* lie." The "evangelical churches" do not even keep up with the increase in the population of the earth.

Meanwhile the work of the gospel goes on, and a people is being gathered out of every kindred, tongue and people under heaven. *These* will constitute the nations of the saved; and their millennium will not be for a beggarly thousand years, and in the mortal flesh at that, but will be after the resurrection, and their change to immortality, and transfer to the renewed earth, and will endure forever and ever.

AFFAIRS IN ROME.

It would be hard to conceive how the temporal power of the Pope could be more nearly destroyed that it is, and yet survive. For it does survive, if a form of life with power may be called a survival. The Italian Parliament, by a vote of 204 to 139, has declared the inviolability of the residence of the Pope. In other words, the Leonine City, containing the Vatican, and comprising that part of Rome upon the left bank of the Tiber, is to continue under the civil jurisdiction of the Pope, who is to have, hold and exercise in this petty domain the authority and forms of kingship, at his own sovereign pleasure. Not a few students of prophecy have been of the opinion that the temporal power would be continued in *some form*, but continually growing weaker, until the Advent should occur. This has been, and still is our opinion. We understand the passages in Dan. ch. 7, and 2 Thes. ch. 2, to teach that in the latter days of the Papacy it should fall into a decline, and during the period styled "the time of the end," grows weaker and weaker, but that its ultimate destruction would be accomplished by the coming of Christ himself.

We see no reason to change our opinion. During the past three quarters of a century blow after blow has smitten the political power of the Papacy; and although it survived them all, nevertheless each has perceptibly hastened the "consumption" of "the man of sin." After every stroke, there has followed a little interval of quiet to the apostate hierarchy. The last invasion of the Papal privileges was the capture of Rome itself, and the restriction of the Pope's domain to the Leonine City. We may now look for an interval during which the present situation will continue. But soon the final stroke must fall, and the temporal power disappear. And how soon this may occur, who dare say? The aspects of time in the prophetical city of Rome as we read them, indicate the near approach of the desire of his people. If this were the only sign, we should feel that we might be mistaken in conceiving these to be "the latter days." But taken in conjunction with the multitude of other signs, we cannot see how it is possible to mistake the time we are living in. The world's course is about run: the kingdom of heaven "is *nigh* at hand."

Somebody says, that every cord of wood given to the poor is recorded above.

The Object for Which Jesus Christ the Son of God Came into the World.

As the manner in which sin shall be ultimately dealt with, will clearly tend to the understanding of the future relative conditions of the saved and unsaved, our inquiry is directed to the object for which the Son of God became incarnate, or took "the likeness of sinful flesh," and to the mode in which that object is said to be fulfilled.

1. He came to glorify his Father (John 17: 4)
2. He came "for sin," and "to put away sin."

These are not two objects, but one; for by the putting away sin, the Lord Jesus laid the sure foundation, whereby regenerated man should hallow the name of God the Father, and should do his will on earth, as it is done in heaven.

"Now once in the end of the age"—close of the legal dispensation—"hath HE appeared TO PUT AWAY SIN by the *sacrifice of* HIMSELF." (Heb. 9: 26).

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death *he might* DESTROY[1] *him* that had the power of death, that is, the devil. (Heb. 2: 14.)

"For THIS PURPOSE the Son of God was manifested, that HE MIGHT DESTROY the works of the devil." (1 John 3: 8.)

In these several scriptures there *seem to be* three objects to be attained by the work of the cross, but in reality they again merge into one. By the abolition *of sin*, the destruction of the works of the devil necessarily ensues, both as regards children of God, and unbelievers. By the abolition *of sin*, death is no more, for it is born of sin: "Sin came into the world, and *death by sin*." True, there remains *the destruction* of the devil; but he is merely sin personified; the putting away of sin is virtually putting away the devil; the simple act of consigning him to the lake of fire that he may be consumed, is all that remains.

Now, Christian reader, apply the meaning of the word "*destroy*" to the Scriptures quoted above, and then ask yourself the question in the light of reason, whether the devil or his works can exist for ever? You may still be incredulous whilst pondering on traditional ideas, or "vain philosophy;" so I proceed with an examination of God's word as quoted, wherein he has given a pledge for THE DESTRUCTION of sin and of the devil. The performance of this promise you will hardly question. First of all I would remark, that in scrutinizing the Bible,—from the transcendantly beautiful frontispiece, the paradisaic type of the predestined crowning circumstances of the heavenly family, to the close of "The Book of the Revelation of Jesus Christ," where the Spirit fills in with divine coloring the expanded glory of the original groundwork,—we behold a "God of all grace" serenely contemplating the hour wherein he most surely knows that "he will *purge out* from his kingdom ALL THINGS *that offend*;" when he will expunge sin, root and branch, from his new creation, *destroying* both its author, Satan, and its companion, death. The mind of Omniscience is shown to have been "before the foundation of the world," *anticipating* the period when the Father, the Son, and the royal heavenly family shall be found in oneness of mind, condition, and joy. (John 17: 21. with Eph. 13–6; Is. 25: 6–8.) The eye of Divine holiness is seen to be prospectively scanning the condition of the universe when "there shall be *no more curse*," for the source whence came the curse shall for ever have disappeared, and not the faintest jot or tittle of leaven shall be seen or heard from whence evil can possibly arise, "for the *former things* will have *passed away!*" But I am anticipating, and proof is demanded.

Sin was not of God. It was, and is an exceptional, abnormal element in the economy of creation, for every thing that was made was once pronounced "very good." It became a hideous, festering excrescence, poisoning the life of man, and deteriorating the proper fruitfulness of the earth. The germ of evil was implanted by an act of "that old serpent the devil," and the result was that "By one man *sin came into the world*, and death by sin."

Adam, who once had sweet communion with God in innocency, and had revelled in the perfection of serene loveliness that prevaded creation, must have been awe-struck at the terrific change that passed over the face of the whole scene on the introduction of the dark shadow of the curse wrought by SIN. But mark well! this same man was permitted of God to hear the doom of the author of this dire calamity; viz., that the seed of woman should *bruise* his head (Heb.: break in pieces, hence *destroy* as to its vitality). Enabled thus to see that a time must come when the once beautiful work of the hands of God should be purged from the cause of its corruption, and restored to its "very good" state by the excision of that foreign excrescence, SIN, he called his wife "Eve," "the mother of all living," or who should have life under such circumstances. He had a belief, according to the mind of God and the glimmering of light vouched, in the resurrection; in proof of which God clothed him and his wife with the *emblems of the character of that sacrifice* by which this result was afterwards to be obtained. In other words,—they were enveloped in symbolic robes of righteousness, resurrection garments, which Adam certainly would not have obtained had his faith not rested on the God of resurrection, or of "the living." (Matt. 22: 32, with Gen. 3: 20.) Such is the very essence of the belief through which righteousness is imputed. (Rom. 4: 16–25.)

I have been particular in the introduction of this scene, because in its several incidents are found the elements of the everlasting Gospel, the work of the cross of Christ, its necessity and results.

Jesus the Son of God, was manifested—God in the very similitude of sinful humanity, appeared on earth, because in no other guise could he accomplish the Divine will in the putting away of sin, and in destroying the devil and his works. As far as *the interest* of God is involved, these results are *now* attained; but they will be so *actually*, completely, and eternally, when these instruments have fulfilled the purpose for which they were permitted to exist.

The devil has become the self-constituted god and prince of this present economy. Sin is the weapon which he has ever wielded, in all its various forms of fascination for the flesh, in order to the maintenance of his authority, and the subjugation of his subjects. It has been his aim to create a love of ignorance as well as defiance of God, dishonor to his name, rejection of his gospel of grace, and blindness to the promises of his glory. It was to meet these circumstances in the very spot where they had birth, and were in action, and finally to annul them, that the Son of God came from heaven and became the Son of man by being "born of a woman" into the world. He came to grapple with the usurper, overcome him, and set free his captives for ever.

"The strong man armed" with sin "keepeth his palace," furnished with every allurement seductive to human nature, and consequently "his goods are in peace." His subjects, under the the opiate of things seen though temporal, are entranced and diverted from things not seen and eternal. It was necessary, therefore, in order to destroy the effect of this false peace tending to the certain ruin of man, for "the stronger man" first to "come upon him and overcome him," and then to "take from him *all* his armor" of offence "wherein he trusted." (Lk. 11: 21, 22.) Even during his lifetime we perceive the sure symptoms of the final victory of the Lord Jesus Christ; disease and death, the children of sin, and demons fled at his word; nay, Satan himself was discomfited, and forced to yield before the power of the stronger man. But it was on the cross that *all* the armour of the strong man was delivered up to the divine conqueror, for he was *made sin*, "died *unto sin*," was judicially treated "*for sin*," by being put to death in the flesh on which sin had been laid. (Rom. 6: 10; 8: 3; 2 Cor. 5: 21.)[1] Therefore, "by the sacrifice of *himself*, HE PUT AWAY SIN."

This act of divine holiness against sin is more fully shown in the sin-offering of Levit. 4. The Hebrew word for "sin-offering" is the same as that for "sin," the former being the perfectly vicarious covering for the latter. The sin-offering represented adequately the entire load substitutionally laid upon it, i. e., the entire animal, or actual substitute with which sin was identified (v. 4), was wholly consumed till "ashes" alone remained to tell of the full accomplishment of the sacrifice.

"By the sacrifice of himself," Christ displayed on the cross an open and complete triumph over "the principalities and powers," spoiling them (Col. 2: 15) as by the Stronger Man. [illegible] effect of this we are now to [illegible] both as regards believers [illegible] lievers. As to the former [illegible] "freed from sin;" "sin hath [illegible] dominion over them," though their present condition in sinful [illegible] still for a time remains. But this [illegible] flesh, called "the body of sin," the present state of the body to which sin is at present attached, is, as to its ultimate condition, *destroyed*; it has, according to the intent of him "who calleth things that be not, as though they were," been "crucified with Christ." (Rom. 6: 6–9.) Believers are in Christ precisely as Christ himself is to God, "perfected forever;" and have a resurrection state in prospect when the above will become a manifest reality, for they will be changed morally and personally into the heavenly similitude of the Son of God, sinless both in body and character. (Phil. 3: 21; Rom. 8: 29, 30.)

As to unbelievers, or those who have no faith in the fact that Christ "died unto sin," they do, by that very act of unbelief, retain "the body of sin." Their rejection of the Gospel shuts out Christ as the propitiation for their sins, although God offered him for the sin of the whole world, if the world would receive him. Thus unbelievers will necessarily have to supplement the consumption of sin, of their interest in which believers have availed themselves—by being consumed in their own persons; for all sin must be "put away," since Christ gave himself for that very end.

It is thus that sin will be judicially disposed of; and that being so, its "reign unto death," must cease; there can be no more death, for its very source will have ceased to exist. So we read that the same act of Christ on the cross that abolished sin, "abolished death." Again, "the last enemy that shall be destroyed is death."

I must here retrograde one step in point of time in order to bring to notice a solemn truth in connection with the subject of this paper. When the Divine judgment on the last state of "this present evil age" shall be manifested by the down pour of "the vials of the wrath of God," we read of the terrific yet indisputable effects thereof in cries of defiant anger and blasphemy; sin of the deepest dye without a shadow of repentance. (Rev. 9: 20; 16: 21.) If such be the case, then under eternal torments the sinful blasphemies of the damned would be careless; I say, then, that the Lord Jesus Christ cannot be said to have accomplished the work for which he sacrificed himself; for that sacrifice will be proved to have been incapable "to put away sin!" Neither will it have possessed sufficient power to destroy eit er the devil or his works! Let the advocates of the popular theory solemnly weigh the above in the fear of God.

The very mention of the new earth and its atmosphere "wherein dwelleth righteousness," renders nugatory any questioning as to the completeness of the destruction, in its primary and evident sense, of sin, death, and Satan; for the first earth and its atmosphere, with which they are associated, will flee away from the face of him who shall occupy the great white throne, and "no place be found for them." (Rev. 20: 11.) Thus, by the work and judgments of the Son of God, will the name and majesty of the Father be vindicated in a scene where he was dishonored; every vestige of the cause of that dishonor will have been swept away, together with the very theater itself on which Satan, armed with sin and the power of death, has been playing so terrible a part.

"There shall be no more death, neither sorrow nor crying; neither shall there be any more pain!" This is not said of any particular party, it is of universal application. Death, sorrow, and pain, cannot be dwellers with righteousness in the new economy, or "Paradise of God," for "the former things" with which they were connected, will have "passed away." "Behold," saith he who sitteth on the throne, the Creator, "I make all things new! (Rev. 21: 4, 5.)—*Lieut. Gen. H. Goodwyn, in Rainbow.*

---

[1] Destroy. — The meaning in Webster's dictionary is, "to unbuild, to pull down, to separate violently into constituent parts, to break up the structure and [illegible] of; syn. to consume, extirpate, extinguish, kill.

[1] It is strange that Mr. Fridham, whose work, "The Doom of the Unbelievers," was reviewed in the September Rainbow, in which eternally he advances the eternal [illegible] of [illegible], should in his [illegible]. Romans 8. 3, thus write, "God's purpose was [illegible] life. With this view he deals with sin. The [illegible] the free act of God as the judicial destroyer of sin. He [illegible] to his destruction in the flesh of his own Son." Here he is perfectly right, but as regards his pamphlet, he is at variance with himself.

Keep Your Garments.

"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." (Rev. 16: 15.)

This is a note of warning of great importance to the church of God. It is the announcement of Christ's coming to judgment when least expected by the great number of his professed followers. It is the knell of the dragon beast and false prophet, which have for ages been conspiring against our Lord and his suffering saints. It [illegible] introduce the saints to the marriage [illegible] of the Lamb in the New Jerusalem. Blessed is he that hath ears to hear and a heart to receive this blessed note of warning, kindly given by our Lord.

We are exhorted to keep our garments, lest we walk naked and our shame be seen. In this we see there is a possibility of losing our garments, after having obtained and worn it for some time. We put on this garment when we put on Christ by our faith in him. As long as we abide in him by faith, we have this garment to cover our nakedness. This is Christ's righteousness imputed to us by our faith in him, and no fig-leaf apron of our own righteousness, as a substitute, will be accepted at the gate of the Holy City. Dear fellow pilgrims, traveling to the city of the Great king, we are surrounded with perils of various kin [illegible] Let us see to it that we defile not the garment by mixing in the sinful pleasures of the world and professed church of these last days. The Scriptures say—"Pride goeth before destruction." Because they have departed from the humble position of our fathers. I can remember when I was a boy, attending Methodist meeting in an upper room and sitting on hard benches, without backs; and I can well remember what melting power there was in that upper room. I remember distinctly as though it was but yesterday, how the man of God when he was warm in his sermon took off his coat and threw it on the side of the pulpit. There was power in the ministry in those days—fifty years ago. Many of those men had to work at their tr[illegible], and travel to their appointments [illegible] five to fifteen miles on the Sabbath [illegible] study their sermons on the way. [illegible] leaned on the arm of the Lord for [illegible], and he did help them by his Spirit. But now we have a learned ministry as a substitute for the Holy Spirit. We have churches costing $200,000. These costly buildings must be sustained and therefore it becomes necessary to get up some plan to raise funds to pay the interest on the debt. This compels them to cater to the world to get their support; and as the world loves pleasure, they furnish them with plenty in the shape of fairs and festivals, at which gambling, and other vices are nourished, but all under the garb of religion. This is the Jesuit maxim carried out; "Let us do evil that good may come." These are some of the omens of the coming day of God's wrath. We see in the fall of the temporal power of the Pope and the fall of France the eldest son of the Roman church, and the general preparation of the nations for the coming battle of Armageddon, a sure sign of immediate deliverance. Lift up your heads. Our redemption draweth nigh. We have seen all the signs of our Lord's coming, save one, the shaking of the heavens. Let us examine ourselves and see whether we have on the wedding garment.

H. CAMPBELL.

Green Point, R. I.

No thanks to man that Jesus reigns over the universe. Had his sinful wishes been realized, would he not now have been a prisoner in the grave, instead of a monarch on the throne?

At a religious anniversary in England, a few years ago, a very excellent but eccentric clergyman was called on to close the meeting with prayer; and as the exercise had been protracted to an unusually late hour, and many of the audience had already left the house from excessive fatigue, he was requested to offer a short prayer, which he did in the words following:

"O Lord, forgive the tediousness of the speakers, and the weariness of the hearers, Amen."

The following discourse by a converted Chinese tailor, with reference to the relative merits of Confucianism, Buddhism and Christianity, is worth preserving. A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning, and unable to move. Confucius walked by, approaching the edge of the pit, and said, "Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out, don't get in again." "I can't get out!" groaned the man. A Buddhist priest next came by, and said, "Poor fellow! I am very much pained to see you there. I think, if you could scramble up two-thirds of the way, or even half, I could reach you, and lift you up the rest." But the man in the pit was entirely helpless, and unable to rise. Next, the Savior came by, and, hearing his cries, went to the very edge of the pit, stretched down, and laid hold of the poor man, brought him up, and said, "Go, and sin no more."

EDITORIAL GLEANINGS.

Br. Calkins has just closed a meeting in Jersey Co., Ill. A new field. Good interest, as testified by the new subscribers.——A brother in Avator, Mo., accidentally fell in with *Adventism*, has read, and writes to us "anxious to learn more" concerning this way. Sow the seed. It will bear fruit when least expected.——Br. Turner has been preaching in Williamsburg, Wis. A good number have been converted, prejudice removed, and a large meeting commenced.——Br. Maloy and Hoge have been holding a protracted meeting in Sparland, Ill. Good results in the church.——Br. Thurber has been laboring with the church at West Salem, Wis. Is now at home taking some rest. We hear he has been invited to preach for the Sparta church for the ensuing year.——Lieut. Gen. Goodwyn, of the British Army, has embraced the view of eternal life in Christ only, and rejects the dogma of natural immortality.

THE

ADVENT CHRISTIAN

TIMES,

A large, neat, eight-page weekly paper, thoroughly devoted to the advancement of the cause of Christ by the faithful advocacy, defence and dissemination of what is called *Advent doctrine*.

EDITED BY

JOSHUA V. HIMES.

THE TIMES contains, weekly, matter expository, exegetical, illustrative, practical; including communications, selections and original matter, with letters from those of like precious faith in all parts of the country, the news of the body, and a faithful digest of the news of the world bearing upon the signs of the times; with news of the progress of our cause in different parts, and also news of what our *opponents* are saying and doing, with expositions and refutations of their arguments; articles on prophecy; notices of current and useful literature; short sermons; a column or more for the children; choice bits of poetry—in short matter enough in every number to make a good sized book, and all furnished for only FOUR CENTS A WEEK, or $2 a year. No paper of its class furnishes as much reading matter, even when a greater price is charged.

The paper has been very useful in the past, and can be made more so by extending its circulation. To our friends who are working faithfully for this end, we make the following offer: We will send

THE TIMES, POST PAID,

to any address in the United States or Canada, on trial,

FOR THREE MONTHS,

for 35c. For one dollar, we will send THE TIMES to any three persons, three months, post paid; and any larger number at the same rate.

Who will take advantage of this liberal offer, to introduce THE TIMES in a village, a neighborhood, a church. For

TEN DOLLARS

you can send a live Advent paper to

THIRTY PERSONS

or into thirty families, post-paid, for three months. Could it fail to do good? Five dollars will pay for fifteen copies; and one dollar for three.

We make this liberal offer solely to introduce the paper in new fields and localities.

Will the ministry please publish it to their congregations?

Will our friends please tell it to their friends.

Will you who love the cause and wish THE TIMES to prosper, pay for 3, 5, 10, 30, or 100 copies, on these liberal terms. We have now 300 names, of partially interested persons, among whom we could obtain

FIFTY PERMANENT SUBSCRIBERS,

perhaps more, could we send them the paper free for three months.

Who will send at once? Send in the names, with 33⅓ cents for each name, and (if you give the P. O. address plainly) we will guarantee the delivery of thirteen numbers of THE TIMES, free of postage, to each one of them.

Three thousand three months subscribers, on this plan, will give us a large and permanent addition to our list.

Address JOSHUA V. HIMES,
Buchanan, Mich.

Correspondence.

EDITOR'S JOURNAL.

SABBATH, Feb. 12. I spoke to the Advent church on Green St. to-day, and a blessed day it was. The prayer-meetings were full of life and joy. I spoke in the a. m. on the inheritance of the meek in the earth, which seemed to be received with all readiness of heart. At night we had the Lord's supper. I spoke on the passover, and the supper, as two distinct institutions, and the object of each, after which, and during the breaking of bread, many testimonies and songs were given. It was a feast indeed.

MONDAY, Feb. 13. At the daily noon prayer-meeting Mr. Moody read from the first three chapters of Revelation the several passages which speak of "overcoming," and the promises attached to each. This was the theme of the meeting, overcoming self, and the world. It was a profitable time.

At 3 p. m. Mr. G. O. Barnes, from Kentucky had a meeting which was open for those wishing to ask questions upon those subjects upon which he had preached to them, connected with the coming of Christ, and the events which are soon to come upon us. He holds some new and strange views, to which he will not be likely to make many converts. But he made some practical observations in a sweet spirit which could not fail to do us all good.

At night I heard him in Illinois St. chapel, from the text—"Wilt thou be made whole?" (John 5: 6.) He went on to show that salvation was all of grace. The sinner was not to do anything. He could not do anything. He could not even pray, nor had he need of prayer. All that was to be done, was, to consent to be saved. Wilt thou be made whole? The sinner was called upon to consent, to be saved.

He spoke severely against the modern style of protracted meetings, and the way our ministers preach, and protested against the whole thing.

TUESDAY, Feb. 15. Called upon Br. Snyder, our German Advent preacher in Chicago. He is still in feeble health but able to preach most of the time. He has taken a noble stand with our people, and is adding others. A young man in Wisconsin, is about to be ordained to the work, who is building up an interest there.

In the p. m. had a pleasant interview with Eld. Richardson, pastor of the Indiana Avenue Baptist church. I had preached for him in Moline, Ill. many years ago. He is friendly to the Adventists, and a full believer in the literal resurrection, and the future kingdom of God on earth. Our interchange of views was very pleasant. Would that it could be so with all professed religious teachers.

Prof. Oscar Owen, an English Millennarian, is giving lectures on the prophecies in the lower Farwell Hall. He is a *Futurist*. His subjects have been, *Babylon*, *Return of the Jews*, *Anti-Christ*, etc. I went to hear him to-night. There was about a hundred persons present, among whom were a number of intelligent Adventists.

Mr. Owen began by saying, that his views of anti-Christ were quite different from the common view, and he solicited candor on the part of his audience. The anti-Christ which was to arise, was a *man*. He was to embody and concentrate in himself the principles of *republicanism* or the right of the *people* to rule. They would reject the Bible, become infidel, and follow an infidel democracy. He would be an infidel anti-Christ, a man of sin, who would rule the world three and a half years. He is not the Pope, nor connected with any church.

His proofs, of such an anti-Christ, were Dan. 11: 25–28. And then he applied to him Dan. 11: 36–45. This he said wholly related to him. It had never yet been fulfilled! Next he applied 2 Thes. 2: 1–8 to the future democratic infidel anti-Christ, who must be revealed before the coming of Christ. He then read Rev. 13: 5–8, which he said was not yet fulfilled. Next he read Is. 14: 9–15. "Hell from beneath is moved for thee," etc., and applied *this* to the future anti-Christ! He said it had the same application as Dan. ch. 7, and 2 Thes. 2: 11. He then quoted from 1 John—"He is the anti-Christ who denieth the Father and Son," and applied this to the future man of sin. He was to be a man of extraordinary wisdom. All men would submit to him. He then read Rev. 17: 12–16, and applied this to his anti-Christ, and added Dan. 7: 21, 25; Rev. 13: 17

These Scriptures were read, and applied to a future anti-Christ, a creature of his own imagination, without the application of any principles of interpretation. The entire discourse was made up of a confused mass of ideas, which exceeded in absurdity anything I ever heard for an exposition of prophecy.

He closed by saying that many had become dissatisfied with Protestant exposition, in which the above prophecies had been applied to the Papacy. He gave us his new application as a substitute, and as *new light* upon the sacred Word! ! I confess that I was sorry to hear a professed teacher of the Divine Word thus present darkness for light.

WEDNESDAY, Feb. 15. Attended the Second Baptist church with Dea. D. D. Cole. It was the weekly prayer meeting. Some two hundred were in attendance. Eld. Goodspeed, the pastor, read Matt. ch. 18, and made interesting remarks on the condition of the *lost*, and called on the church to take an interest in their salvation. The time was well filled up, with prayers and appropriate addresses and songs. Eleven arose requesting prayer. It was a solemn and hopeful time.

Mr. Goodspeed, is one of the ablest of the Baptist ministers. His church numbers some eleven hundred persons. They enjoy unity and prosperity under his labors. I heard nothing in the meeting that I would object to except a few words from the pastor. He said: "Some say God will not cause men to suffer in hell, because he is love. He referred to the Hamburg Railway disaster, and the burning of so many in the cars in the flames from the tanks of oil. Yet God was good. And he will cast men into the burning lake, where they will suffer eternal death" by which he meant eternal life in misery! But we might ask what relation there is between the doom of the railway's victims, who could have been conscious but a few moments at most, and *eternal* suffering in the fires of *gehenna?* God may be good, and permit temporary sufferings connected with sin; but to hold the lost sinner, in *endless* wailings is not, I think, consistent with goodness or love in the Judge of all the earth.

THURSDAY, Feb. 16. I spoke in the Advent chapel on Green St. to-night, on the prophetic landmarks.

FRIDAY, Feb. 17. My work done in Chicago, I took the cars for Shelbyville, Ill. On the way I was recognized by some citizens of that place, who had seen my photograph. One of the gentlemen was a German Jew, who had been brought up after the strictest manner of the Jews in Bavaria. Since coming to this country he had not been as strict in the observance of Jewish ordinances. He said very few of his countrymen had any idea of returning to Palestine. They were now entering into all the various branches of trade and were building their houses, and synagogues, with a view of a permanent residence in the lands of their adoption. Indeed, they had no wish or thought of going to Palestine.

In speaking of the manner of keeping their Sabbath, in Bavaria, he said, everything was arranged so that at sunset on Friday night, all work of every kind should cease. At sundown they light six candles, which are kept burning. The family were all given up to devotion and great solemnity, and all secular thoughts and plans were banished from the mind. They built *no fires*, and did not prepare their food on the Sabbath-day, this work being all done beforehand. They did not use their beasts of burden for *any* labor; only feeding and watering them on that day. Thus the day is kept according to the law. Neither man, or beast does any work on the seventh-day.

This is the way to keep the Jewish, or seventh-day Sabbath, if it is to be kept at all. Those who walk long distances, use their teams to ride to meetings, build fires, and cook, and do "any manner of work" on the Sabbath, do not *keep*, but *break* it.

Under the gospel dispensation, which was designed for *all nations* and *climes*, it is different. We observe the first-day as a day of general rest, and in it celebrate the resurrection of Christ, while we worship God. Abstaining from secular duties, not by special commandment, but of a free will, we attend to necessary work, only. All Christians should do this. They need the day of rest for their own physical health; and their religious wants demand the day for reflection, consecration and Divine worship.

At Shelbyville I was welcomed by Brn. Penwell, Cheney, and others. Br. Cheney who is an elder in the Presbyterian church, made me his guest, where I enjoy a liberal hospitality. He informs me that he has held the Advent truths for many years, and has been outspoken; yet has been retained in his office, and in good standing in the church. I am to speak at his place of worship on the Sabbath forenoon. This afternoon I attended prayer meeting at the Methodist chapel with Br. Cheney. They have been holding meetings for weeks, with some results. I love the house of prayer, and enjoyed the meeting, though the pastor did not seem to wish to recognize me. He believes the world is in its infancy.

We next called on the Baptist minister, who is a graduate of Shurtliff college. He gave me a hearty reception, and we had an edifying talk on the Word of God. We also made a call on the Presbyterian pastor, who gave me a cordial reception, and for two hours we discussed subjects of fulfilled prophecy, in the spirit of love of the truth. In the evening I went to hear Mr. Davis, the Methodist minister. There were about one hundred out. He spoke rom Jas. 1: 5. "If any man lack wisdom let him ask of God." He gave sound advice, and exhorted men to come to God. Three came to the altar for help.

SABBATH, Feb. 18. We have a beautiful morning. The birds are singing and the spring seems coming, with all its life and glory, beautifully showing forth what is soon to come in the resurrection, and the restored Paradise.

I spoke this a. m. in the Presbyterian chapel, and showed that the Scriptures of the prophets were fulfilled *literally* in the first advent, and that Jesus of Nazareth is the true Messiah; and pressed upon all the unsaved to come to him. Why, oh! why will not men come to Jesus? What a mystery! Why will they choose to die? "Broad is the way that leadeth to destruction, and many there be that go therein." God be merciful.

I spoke to the children in the Sabbath-school on the love of Jesus for children, making the hearts of many little ones glad. We do not pay the attention we ought to the children in our societies. Let us look to this, and see to it that the lambs are cared for.

At night I spoke in the Christian chapel, the largest audience room in town, which was filled in every part with as attentive an audience as I ever addressed. The way was prepared by a full notice, before I came. And besides, the most of the clergymen are friendly, and some gave up their meetings and were out with their people to hear.

From Philo Hitchcock, Ocean Plains, Pa.

The cause of truth is gaining ground in this region, notwithstanding the determined efforts of our opposers to crush it. Br. Adrian held a discussion at Linden, commencing Jan. 11 which lasted two days. The following was the question for debate: *Resolved*, that the Bible and philosophy both teach that the soul is immortal. The M. E. preacher brought forward their usual testimony to establish his position, among other things affirming that the devil told the truth in Eden, notwithstanding the Divine statement that he was "a liar from the beginning." His time was considerably occupied in calling us Sadducees, and misrepresenting our true position, which only tended to help the cause of truth, as the people are well acquainted with our views. Br. Adrian gained the favor of *both* parties.

One argument offered by the M. E. preacher was, the assumption that thoughts were immortal; and as the stream cannot rise higher than its fountain, therefore the soul must be immortal. For instance, Humes' thoughts in his writings, which are still extant, while the author is dead. He forgot that Hume's thoughts in his writings will perish in the judgment, if not before: and if his works ever cease they are not immortal.

On the second day the question was reversed, Br. Adrian taking the affirmative, in which he showed the absolute mortality of man. Some, being prejudiced, cannot see the force of our argument; yet in the main they are appreciated by the thinking class. And although it is cried, as never before, that "Adventism is dying out," truth has gained a foothold that opposition will only tend to strengthen, and cause to grow.

[We have some notes of the discussion referred to above which we shall give soon.—ED.

From Charles Waffle, Victoria, Ill.

The year 1870 has gone, and with it a great many trials and sorrows. We have been called to pass through deep waters of affliction. Death, with its iron grasp, without one moment's warning has taken one loved one from us; but praise the Lord for the blessed hope there is in the Gospel. Jesus has promised life and immortality through the Gospel.

But with all the sorrows of life, how much joy and peace there is in the blessed word of God for his obedient children. He has promised that our light afflictions which are but for a moment, shall work for us a far more exceeding and eternal weight of glory. Brethren may the Lord help us to lift up our heads and rejoice, for we know that our redemption is very near. I am strengthened in the faith when I read the many blessed letters in THE TIMES. It does seem to me I could not do without it. The Bible first of all books, and the ADVENT CHRISTIAN TIMES first of papers. It is a great comfort to me that we have a paper which invites all to share its blessings in communicating to each other their prospects of eternal life. The cause demands the effort of every Christian, and may God help us to do *our* duty, that when Jesus comes he may say, "Well done, good and faithful servant!" God will have a tried people, and the promise is to those that endure to the end. We, as a people, are looking for the day of judgment. Are we ready for that great event? If so, then we can say, Come Lord, and come quickly!

From O. M. DeWolf, Rochelle, Ill.

As the result of the late conference here three have made a start to be Christians. Two of them were heads of families. They seem to be in earnest, have erected the family altar, and talk out their faith. We have two prayer-meetings a week at our house, We do not have a great number, though they seem to be alive in the work. Last night sixteen in all were present, and we had a precious season. Nearly all spoke and prayed, and said it was good to be there. We feel to thank and praise the Lord for what we feel in our hearts, and can exclaim with the Psalmist—"Let everything that hath breath, praise the Lord!" Two more have almost made up their minds to be Christians. There seems to be a spirit of inquiry about these things. Pray for this place, that God may pour out his Spirit, and many more be brought to the knowledge of the truth, and be saved in the day of his coming. Lord! help my husband and myself to so live that others may know that there is a reality in what we profess, is my daily prayer.

Any of the brethren coming this way, will find a welcome at our house; and if we know in time, we will find a place for them to preach.

From Aaron Rittenhouse.

Some time ago I promised friends that I would speak on the coming of Christ and destiny of man in Wilmot, Ohio, provided they would secure a house for that purpose. They thought there would be no trouble of getting a place. Br. Putnam, a new member of the M. E. church, arranged with all the trustees for their church, and then sent to their minister to know when he was going to start their protracted meeting. He said not at that time. He was then presented with the subjects that I was to speak upon, and asked to announce the meeting, which he objected to, and said we taught "the outlines of infidelity." The next thing our friends heard, the minister had announced a protracted meeting to commence on Thursday before my appointment. It bothered Br. Putnam and others, to think their minister would take such a course. However, they arranged to get the United Brethren meeting-house, for an afternoon meeting. Quite a number came out to listen, and were very attentive to hear concerning the coming of Christ. But as I told them that one of the objects of Christ's coming was to destroy the wicked, as well as save the righteous, and referred them to some passages of Scripture, *that* was more than some of them were able to bear. After I was through speaking, one asked me whether I meant that the wicked would be totally destroyed, and be as though they had not been. I told him I meant so. He then asked me what was the use of preaching; for he thought they would be as well off as they could be. I told him I thought differently; that I thought *life was worth saving*. He then remarked that if he thought so, he would just as soon indulge in evil practices as not; for he would consider that to be altogether unconscious would be as good a condition as could be. Thank the Lord, they did not all think so. I spoke to an attentive assembly in the evening, with good results. An old brother of the Evangelical church said to me that he could say amen to every word. The result is they want a tent-meeting in the vicinity of Wilmot, for which we have started a subscription to help pay for a mission tent, providing they will pitch it in the vicinity of Wilmot the coming summer. We would like to have it some time in May or June. I will write to Br. McCullock about it.

A Confession of Faith.

In the minutes of a late meeting in New Hampshire I find the following confession of faith, by one of the ministers present.

As to the faith of the Evangelical Adventists, if I understand it, I am with them, except on the point of the trinity; and as to the conscious state of the dead, and the future punishment of the wicked, I can candidly say I *have not had a doubt for years. The doom of the lost I regard as an eternity of hell torment.*

What kind of man must that be who "for years" has contemplated an "eternity of hell-torment" as the doom of a large portion of his fellow-men, without "a doubt," and is able to stand before a congregation, and state his dogma as coolly as he would an axiom in mathematics. If he knows his own heart (and we doubt if he does), he is the strongest argument in favor of the Edwardsian theory, that the saints will find satisfaction in gazing upon the torments of the damned, that we have yet met. If the Secretary of the meeting had told us that either he or his audience seemed affected by the deliberate denunciation of such a horrible dogma, it would afford some relief to its bald ghastliness.

NEMO.

God's ways seem dark, but, soon or late.
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
Give ermined knaves their hour of crime;
Ye have the future grand and great;
The safe appeal of Truth to Time.

—*Whittier.*

From An Old Friend.

Dear Br. Himes: The past year has been to me one of deep affliction. On the 9th of last May my dear and only brother Charles Clark, who had been my partner in business for thirty-three years, died, and on the 25th of Dec. Charles P. Clark, my nephew, the only son of my brother, and who was to me a very dear friend, also died. The resurrection hope has been my consolation in these afflictions. I trust they are in a salvable condition, that they sleep in Jesus, and will be raised to eternal life when he who is the resurrection and the life shall appear. I have thought much of the words of Jesus to Martha—"Thy brother shall rise again." May these words prove a source of consolation to another Martha, the only sister of my dear nephew. And may the widowed mother of this only son derive consolation from the same blessed resurrection hope, by anticipating the time when her loved and lost shall be resurrected to eternal life at "Jesus' bright appearing."

CONSOLATION.

"Thy brother shall rise again."

So spake the Savior to the sister dear
Of him she loved, though now in death he's laid.
Her grief was deep, because her love was strong;
But death had come, and done his cruel work,
And to console the anguish and the grief
Of bleeding hearts, these precious words he spake.
The sad'ning news from Bethany went forth,
That Lazarus, whom the Savior loved, was sick:
And though he heard, he yet abode two days
In the same place, because he knew all things.
He best knew how God could be glorified,
And best what power was vested in himself.
He knew what truth need to the world be taught,
And by example illustrated plain.
  In due time Jesus wends toward the home
Where he so oft had been refreshed from toil.
Martha in anguish goes to meet her Lord
"Had'st thou been here my brother had not died:
But even now what thou shalt ask of God
I know that he will surely give to thee."
Thus did she pour the sorrow of her heart
Into the ear of her acknowledged Lord.
And these the words of comfort which he spake:
"*Thy brother shall rise again.*" Amazing words!
No fabled tale of ghost or spirit man,
From clayey tabernacle now gone forth,
Still living in imaginary spheres,
Did he present to soothe her sorrow deep.
He might, had it been true, have said to her—
"Thy brother now hath soared to heaven above:
Is happy in the presence of his God:
Therefore weep not!" But no, he did not deal
In such unreal, such delusive tales.
"Lazarus is dead!" said Jesus in plain words.
He, thy dead brother, for whom thou did'st weep,
That real form, *yes he*, shall rise again:
And he, *the real*, at the words "Come forth,"
Did spring to life, with grave clothes bound; his head
With napkin wrapt about; a living form!
'Loose him, said Jesus, and they let him go.
  There is another act left on record
Which proves the power of Christ to raise the dead.
Nain's city gate he neared, when *a dead man*
Was carried out, "a mother's only son,
And she a widow:" and much people there
To share her sorrow and to sympathize.
Her grief was bitter, and her tears did flow.
The Lord beheld her With compassion moved,
Approaching the procession as it passed,
He touched the bier, and they that bore stood still.
"*Young man arise!*" he said: and he arose.
The same one that was dead, sat up and spake.
Thus Jesus did restore the widow's son
Unto his mother, and he was alive!
  Again, there was a ruler of the Jews
Jairus his name, who fell at Jesus feet
Greatly beseeching him that he would come
And heal his little daughter, saying she
Lay at the point of death. The Savior went,
And as he journeyed, at a single touch
Of garments by him worn, a woman who
For twelve years was diseased, was wholly cured.
Nearing the Rulers house, the message came
"Thy child is dead! Trouble the Master not."
The Savior heard—"Fear not, but believe!"
Was his reply to cheer a sinking heart.
Then, with the father and the mother, he
Peter and James and John alone did take
Into the death room where the damsel lay.
He took her hand and said to her "arise!"
And at his bidding she arose and walked!
  Such was his power and such his acts
Such was the sample to the world produced
Of that stupendous work he will perform,
The bringing forth of *all* the sleeping dead
In the last day—Some to Eternal Life,
Some to damnation and the second death
When the great harvest of the world is reaped.
The wheat, the righteous, shall be saved secure
The garner of the Lord shall be their place.
The tares, the wicked, be in bundles bound,
To be consumed in the devouring flames
  I hope to meet with *loved ones* in that day,
When separation will be known no more.
Oh! blissful thought! what peace, what joy it brings!
For that glad morning I still longing wait.
  Oh! that the unprepared would *now make haste*
To meet in peace the coming of the Lord.
And hear at last from his own gracious lips—
'Servant well done! enter my joy and love
With me in bliss and glory evermore!"

S. P. CLARK.

[illegible] Mills R. I

Shall We Exchange?

Myself and husband have for a few weeks past been reading, talking, and reasoning on the doctrines of atheism. I will give your readers a few extracts from some of their able writers on subjects of the greatest moment to the race. The first is found in an editorial by Abbot, on the probabilities of future existence. He says:

Unless the future existence for which we think all earnest men and women must at least hope, shall offer higher conditions and larger opportunities than the present, we express only our own feeling in saying that it does not seem intrinsically desirable. Knowing nothing on this point, we covet continuance of being if, and only if, such conditions and opportunities are possible. The necessary unattainability of ideal perfection in this life is, in our opinion, the most solid ground of hope for a larger life hereafter. If ideal perfection can be attained under *possible* conditions and opportunities of a higher kind in another life, we think our hope will not be disappointed. If on the contrary such conditions and opportunities are *impossible*, we see no reason to accuse the Power to which we owe our being for not eternally prolonging it, For we do not believe that impossibilities are possible. Who is wise enough to unveil all the secrets of Nature?

The following extract is from an essay read in Dover N. H., on the words of Solomon—"The spirit of man is the candle of the Lord." (Prov. 20: 27.)

I once heard Wendell Phillips tell the following story:—Many years ago, two men, of no small name and influence in their day and generation, were sent from widely distant parts of the country to Washington as members of Congress. They were both selfish in their views of life; and in their living were faithful enough to the theories they held. Ambition and self-interest lay at the bottom of their public course, and gave direction to the employment of their large abilities. On meeting, they contracted a strong friendship for each other, and whatever time they could save from public duties they spent in each other's company. Being both thoughtful men, their conversation ran mostly into intellectual channels; and in the privacy of their own rooms they talked often and earnestly about the immortality of the soul. Equally sceptical as to its continued existence beyond the grave, they endeavored to find some reason for accepting a belief which they would gladly have entertained, if they could have convinced themselves of its truth; but their discussions, however frequently held, and however long protracted, led always to the same conclusion. It was no use,—they remained sceptics still. On the expiration of their terms of service, one was re-elected the other not; and dwelling so far apart, they found no opportunity of further intercourse.

At last after an interval of twenty-five years, they both happened to attend a Presidential levee at the Executive Mansion. Across the large and brilliantly-lighted hall, they saw each other entering at opposite doors; the crowd was dense, but slowly edging their way towards each other, they met at last, and joined hands in a long, cordial, and hearty grasp. For some moments they looked into each other's faces in perfect silence. At last one spoke:—"Any light, Albert?" "No! Any light, Louis?" "No!" Without another word, they clasped hands once more looked sadly into each other's eyes, and parted in that gay throng, never to meet again. After twenty-five long years of anxious groping they went, as they came, *in the dark.*

How true it is that nature, nor the longing desire of man, nor the belief of many heathens, all combined can ever satisfy reasoning men of a life of any sort beyond the grave; but all is a dark, gloomy uncertainty to the rejector of revelation.

Most surely the gospel brings immortality to light, instead of heathen philosophy. Give Christ the praise.

I will now quote an extract from an inaugural address of a minister at the commencement of the service in a Free Religious church. Hear him.

The first Sunday that I preached here I gave the benediction, as had been customary; but during the week I analyzed a certain jarring sensation in my own mind, and perceived that it was one of those instinctive feelings that it is perilous to disregard. Reflection soon persuaded me that the benediction had its origin in the supposed power of the priest to pronounce a blessing from God after the absolution of sin,—a power not even supposed to be inherent in any Protestant minister. On the Protestant construction, the benediction must be either a prayer of petition to God or a polite form of dismissing the congregation. But prayers of petition are not in harmony with faith in natural laws; while the idea of degrading prayer to a mere form of dismissal is exceedingly repugnant to my sentiments of true reverence and propriety. Besides, the same objection of lifeless routine stands against the benediction which stands against any other regular prayer; and these various reasons combined convinced me that I should be deaf to the still, small voice within, if I consented to stifle my scruples out of an easy compliance with mere custom. It was no wilfulness or caprice that moved me, I trust, but a feeling that deserved profound respect. I have learned to heed such feelings as the saviors of character.

This teacher will not ask for any thing of God because his laws are unchangable. Thus reminds me of the reasoning of Aunt Katy, a slave woman. "Massa says 'taint no use ter pray: dat de Lord neber change, and does all his business after fixed laws; but I recon one on 'em laws *is dat we must pray.* I spose it clares away de tick clouds dat am 'tween us and de angels, so day can see where we am, and what we wants, and come close down and help us." Aunt Katy, thou reasonest well! I never did, nor never could realize the fearful gloom of the uncertain future prospects or hopes of those who reject Christ as a Savior, as I have of late. Suppose for a moment that infidelity is true; then in the end the believer in Christ's atonement will share the same fate, or be just as well off as those who reject him, while in this sorrowful short life the believer has a buoyant hope of an endless, better life in the reach of faith; and this belief in the atoning sacrifice never yet demoralized one soul. No, not one. Then there is no possible motive for us to exchange our hope and our Christ for their rayless future; but with the poet we can say—

"The Savior! Oh! what endless charms
  Dwell in the blissful sound!
For guilty rebels, lost in sin,
  How doth his grace abound!

On thee alone my hope relies,
  Beneath thy cross I fall,
My Lord, my life, my sacrifice,
  My Savior, and my all."

What a contrast! what a contrast between the prospects of the humble Christian and those who scorn the all-atoning blood; live groping in darkness, die in sin, and awake too late to be saved by the forced knowledge that Jesus of Nazereth is not a myth, but an Almighty King, now come to judge the nations.

"At his call the dead awaken,
  Rise to life from earth and sea,
All the powers of nature shaken
  By his look, prepare to flee."
    Careless scoffer,
  What will then become of thee!"

MARY A. SEYMOUR.

A Crown of Righteousness.

Paul says I have fough a good fight, I have finished *my* course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them that love his appearing. Paul speaks as if he *knew* that he had a crown laid up for him. And how is it with us? Can we speak with the same assurance of a crown being laid up for us? Or are we groping our way in partial darkness, without the blest assurance from day to day that we are the children of God? It is our privilege to live so as to know, of a surety, as Paul did, that we are heirs to an heavenly inheritance, and have crowns of righteousness laid up for us. Let us be earnest Christians, that is, living working Christians; and valiant *soldiers*, always found at the post of duty, holding that fast that we have, that no man take our crown.

Paul speaks as if he loved the appearing of Jesus, and as if the crown of righteousness were laid up only for those that love his appearing. Do we love the appearing of Jesus? Is his coming a theme upon which we love to dwell? If so, then we can only say with him, "henceforth there is a crown of righteousness laid up *for me*, which the Lord the righteous Judge shall give me in that day." What day? Why the day of his coming. Let us not falter, nor faint by the way, but prove faithful to the end that we may receive our crown with joy.

But dear sinner, there is no crown laid up for you; and what a lamentable condition you will be in at the appearing of Jesus, without either crown, or wedding garment; and consequently you can have no admission into the marriage supper of the Lamb! Your condition then will be awful! There you will have to take the last farewell, yes the *last* of loved ones; perhaps a kind father or mother, or it may be a dear companion, or a babe, who have received their crowns, and *you* forever shut out from that home of bliss. Will you not come to Jesus, and buy of him gold that is tried in the fire, that thou mayest be rich? and white raiment, that thou mayest be clothed? *Then you* can say, "Henceforth there is a crown of righteousness laid up for *me*, which the Lord the righteous Judge shall give me in that day."

E. A LAKE.

Maskegon, Mich.

Railway Time Table.

Great Western Railway

Depot in Windsor, Ontario. Trains run by Hamilton time, 12 minutes faster than that of Detroit, and the ferry boats leave the Central dock 20 minutes before the departure of trains.

	Leave.	Arrive.
Atlantic Express	4:30 a. m.	8.43 p. m.
Day Express	8:20 a. m.	5:15 p. m.
Detroit Express	5:45 p. m.	6.35 a. m.
Night Express	8:40 p. m.	7:30 a. m.

Company's ticket office corner Jeferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt, Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, [illegible]
Detroit, August, 1870.

Michigan Central Railway.

"On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station will leave as follows:

TRAINS WESTWARD.	
Mail,* daily except Sundays	4:27 p. m.
Accommodation,† daily except Sundays	7:40 a. m.
Pacific express,‡ Sundays only	4:30 a. m.
Way Freight, daily except Sunday	1:16 p. m.
TRAINS EASTWARD.	
Mail,‖ daily except Sundays	9:20 p. m.
Accommodation,§ daily except Sundays	7:43 p. m.
Atlantic Express,¶ Sundays only	8:16 p. m.
Way Freight, daily except Sundays	9.50 a. m.

H. E. SARGENT, General Superintendent.

Appointments.

OBSERVE!

If you do not write your appointments on a SEPARATE slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

WISCONSIN.

Advent Christian meetings are held every Lord's day at 10.30 a. m. and Thursday at 7 p. m., in the upper hall on the N. E. corner of Jefferson and Michigan streets, Milwaukee, Wis.

The third Q. M. of the DeKalb District will be held at Genoa, DeKalb Co., commencing March 1. Those coming from the West on the C. & N. W. R. R. will change cars at Cortland for Sycamore. On Thursday a team will be at the depot to convey all who come to the meeting. The stage runs every other day, from Sycamore to Genoa. Come early, and come to work for God.

H. G. MCCULLOCK.

Lyman S. H., Wis., near Brn. Robinson and Verblick, eve. March 2.

Vanness S. H., near Br. Snyder's, as Eld. Shears may arrange, eve. March 3.

Prairie du Sac, Sunday, March 5, morn and eve. as brethren may arrange.

Castle Prairie, eve. March 7.

N. A HITCHCOCK

MICHIGAN.

The Third E. D. Q. M. of the Mich. Conference will be held in Columbus, St. Clair Co., in the Methodist chapel, two miles northeast of Ridgeway Station, Grand Trunk Railway, beginning March 2, and holding over Sabbath day. Let us have a good turnout. Eld. C. Fox, of Southern District, will be present.

J. M. SHOOK, Sec'y.

ILLINOIS.

Neponset, Ill., eve. Feb. 23, 24.
Amboy, Feb. 26.

E. H. BURINGTON.

Afton, Ill., Sunday, Feb. 19.
Milan (Br. White's S. H.) Feb. 26, at 11 a. m.
Johnson's Grove, Feb. 26, at 7 p. m.
Genoa Conf. Wednesday, March 1.
Loda, Iroquois co. Thursday, March 9, and over two Sundays.
Jonesboro, Union co. March 26.
I propose propose to remain in Union co. for two weeks, and longer if the interest demands.

F. BURR.

IOWA.

Coffin's Grove, Iowa, Saturday eve, Feb. 25, and the following Sunday at 10 a. m.
Manchester, Sunday Feb. 26, at 2 and 7 p. m.
Cascade, eve. Feb. 28.
Iron Hill, as Brn Rase and Dutton may arrange, eve. March 1, and continue through the Q. M.
Volga City, March 11, 12.
York, March 26, as Br. Benson may arrange.

H. H. & M. J. JANES.

The Second Q. M. of the Advent Christian Conference of Iowa, will be held at [illegible] Thursday, March 2. and continue over [illegible] Come one and all to the feast of love. The [illegible] meeting Committee is requested to be [illegible] arrange for Campmeeting in June.

F. H. KENNEY, [illegible]

OHIO.

Cecil, Ohio, March 4, eve. and over Lord's [illegible] and once in four weeks until further [illegible]

A. K. [illegible]

INDIANA.

Near Windfall, March 4, and over [illegible] Br. Jenk may arrange, and the first Sunday [illegible] each month until further notice.

E. C. A[illegible]

Our Book and Tract Column

ADVENT TRACTS—WHOTHER [illegible] SERIES. Sermon on Hell; The Penalty of [illegible] Paradise, Heaven and Hell Before Judgment; [illegible] Second Advent; The Key of Truth—each 16 [illegible] Time is Short—Be Ready; The Only Hope; The [illegible] sonal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The [illegible] Everlasting Punishment—64 pp. The [illegible] Dominion—36 pp. Collins' Address on [illegible] Immortality—40 pp. Objections Removed—a [illegible] to the Address—12 pp. Questions on Immortality—[illegible] pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—[illegible] pp. [illegible] ion—36 pp.

Tracts for distribution—by express, 1,000 pp. [illegible] by mail, 1,200 pp. In small lots, one cent for every [illegible] pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMOR[illegible] *TALITY;* by James H. Whitmore. The [illegible] devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill columns with testimonials of its great merits. 300 pp. Cloth $1; paper, 50c.

THE ADVENT MINSTREL. [illegible] choice collection of spiritual songs and hymns [illegible] camp, tent, prayer, and conference meetings, [illegible] Scripture references, and remarks to aid inquirers to Bible truth. By J. V. Himes. [illegible] pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, single, $2 15 a dozen.

THE FIRST-DAY SABBATH. Clearly proved by showing that the old covenant, ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. [illegible]

FUTURITY. Comprising the [illegible] following tracts: Life and Death Theology, [illegible] rialism, Death and the Dead, The Coming [illegible] By Wm. Sheldon. 100 pp. 30c.

EMPHATIC DIAGLOTT; [illegible] ing the original Greek text of the New Testament with an interlinear word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209, in the Vatican Library) [illegible] 18 mo. Cloth binding, $4; leather back, [illegible] 16c.

THE SYRIAC-PESHITO [illegible] of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. Amer[illegible] ican Bible Union translation. 32mo. 25c; 12mo. [illegible]

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; [illegible] dozen. By mail, $10 50 a dozen. Gilt, $1 [illegible] gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added an important History, 6 articles and Tables, making a book of great value to all Bible students and readers. Cloth, $1; leather $2.[illegible]

THE PLAN OF REDEMPTION. The Creation and Fall of Man, [illegible] Redemption, [illegible] Reign of Christ, Millennium True Israel, etc. By Wellcome and Cummings. 461 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's prophecies to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Object and Duty. [illegible] [illegible] Scripturally and Historically. 25c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? [illegible] a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

WHAT IS MAN? 5c; by mail, [illegible]

THE SOUL; What is it? 5c; by mail, 7c.

THE SPIRIT; What is it? 5c; by mail, 7c.

RICH MAN AND LAZARUS. 5c. By mail, [illegible]

SPIRITUALISM UNVEILED, and shown to be the work of demons, an examination of its origin, [illegible] and politics. 15c. post paid.

[illegible]

THE VOICE OF THE CHURCH, [illegible] By D. T. Taylor. [illegible]

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. [illegible] II. Its Relations to Prophecy. By Wm. Sheldon. [illegible] pp. Paper covers, 5 c. [illegible]

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim 3: 1. By H. L. Hastings. Cloth, [illegible] paper, [illegible] Postage, 5c.

BIBLE VIEW OF THE PER[illegible] *SONALITY OF GOD;* and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

*DEATH NOT LIFE; or, The De*struction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, 12 copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 40c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

Advent Christian Times.

BUCHANAN, MICHIGAN

TUESDAY AFTERNOON, FEBRUARY 28, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: Two Dollars a year. One Dollar for six months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed, the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Barr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Business Agent's Department.

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her as well as Christian charity. Published at Concord, N. H. Mrs. T. P. Sargent, Editor; assisted by Mrs. E. Greenleaf, Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. P. Sargent, Lock Box, Concord, N. H.

TERMS.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Work (monthly) for $2.25 a year. Six months for $1.15. tf

To Correspondents.

A. M. HODGDON. We have not the space to publish the articles you speak of. ...Mrs. E. J. CHILD. Received Laws. ...C. RIMA. We do not approve the sentiment of the verses you send; for we do not understand that the dead in Christ are now conquerors. They will have victory when Jesus comes: not before. ...F. H. KENNY. No opening at present. Wrote him. ...N. C. MILLER. A friend in Connecticut who read your letters has paid for your papers, and bids you go forward in the path of duty. ...M. B. GEER. We are doing all we possibly can to get him into the field. Aid us by your prayers. ...WM. P. COLLIER. Came duly into. ...V. HUNT. T. B.'s paper is paid to 1 Jan. '72. ...D. W. HULS. Yes. ...J. G. WATSON. Money was received. Tracts sent on the 16th. ...E. CORDRAY. $1.75. ...J. EATON. Will send "Atonement" soon. Don't know of any such tract as you speak of. ...A. S. BARBER. Your money was received and credited. See this week. ...T. J. BEAL. Your paper has been sent regular from this office; it was not stopped.

Fifty Cents Extra

$1 Gen. A. P. Thomas.

General Publishing and Tract Fund

Previously acknowledged $412.98.

E J Child 50c; E L Gibbs $1.50; "Barnes church" West Branch, by H F Bolles $1.80; M Morton 10c; C Prine $1; A A Phelps $1; H L Dunham $1; P F Willoughby $10; Addie $1.

Books and Tracts by Mail

E Mathews M Coope M B Geer H F Bolles Eaton H A Sharp P M Lam W Dunbar V Hunt W Hough E B Scott M B Hubbs J P Stephens D Weaver S R P Hoge P Beck J Hilliard J Sloan R Spotswood J E Bowden J A Haskell D O Hink L L Ames S Baldwin J B Angeio A Baxter C Herring D W Dabney W F Seward S Abbott.

Express—T McLane G Ledgar.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notice to Correspondents" for such answers to questions as may be given through the paper.

E M Miller A Organ H Martin A Aurner L Z Lotspeich L J Bedell J Pinkerton T E Earl T W Richards H S Kinney P Alling W Chamberlain M A Tibbetts T J Cox A Rittenhouse J H Waggoner J A Hendrick E J Child J Sloan J P Eshleman G Buell R Chamberlain V Hunt M L Hunt J W Burroughs A M Hodgdon S E Mabey I C Shaw S M Lum E P Jones J Earle J Eaton L P Cole R A Gibson J Bower A Hedrick S P Whitney A A Phelps S G Parker N Mathews M B Geer P Stephens C D W Scott A Spurrell E Cordray L A Hulbert O Pike Samuel Overturf T Schoellker W Murphy W Dunbar M L Hunt D W Huls H B Smith R S Johnson C Russell H Willett S Nye C M Keach H J Cole J H Babcock T Histed M Morton J Faddis J G Watson G R Ledgar A Rittenhouse M C Howard J R Preston P Bator P Rancer G Thomson S Reed S H Hough F H Kenny W C Hall C Decatur R Kittele P Mills A W Averill T McLane H A Sharp H F Bolls H P Hathaway W P Collier E Blanchard G Wright P McWilliams A S Calkins M Coope H L Dunham J D W Cason E F Cook M B Hubbs J G P Persons P S Beck W Page G E Lloyd W Halsted O E Merrill J Halleen J D W Churchill C W Lipps A Greep W M Carr J Sebby L L Ames C Rima G M B Cook H Green R W Converse G Y Bryant E G Holmes J A Knott D O Hink A S Barber O E Oberlind H Benson J M Busch T Ray H S Kinney H B Akins E Richardson F H Kenny E M Spear W H Peyton C B Wooster R Spotswood J E Bowden H N Hadwell V Foster P S W Isbell J B Wadsworth J C Bywater G W Hurd L D Weaver D W Dabney A P Thomas E S Hathaway R P Brady T Newman P F Willoughby W P Henry H M Brown E A Dutcher S Abbott A Baxter S Baldwin S N Davis A A Wait L C Collins M J Crosby W Johnson J R Beck C T Page P Livingston H Beadle G W Himes J Lawver G W Foster H Willett O G Watkins P S W Deyo J Wood O L Kime

Book Notices, Etc.

We acknowledge the receipt of the Seneca Weekly Courier, ... Wilkinson, Seneca, Nemaha Co., ... recently sold out in Waterville, and now ... a new paper at Seneca. They know ... a leading journal, and are evidently ... upon the ... a year.

The Theological Medium is a Cumberland Presbyterian ... at Nashville, Tenn., at $ per annum, and edited by Rev. Dr. T. C. Blake. Its motto is "in medio tutissimus ibis"—The middle path ... The January number presents eleven articles ... Reasons for Preferring the Cumberland ... The Incarnation; Language; ... of God; The Scriptural Faculty; History of Infant Baptism; Two Kind of Decrees; The Day of the Six Creative Days; Ministerial Education; and Justification.

SCRIBNER'S MONTHLY for March will, we think, be pronounced a most brilliant and entertaining number. The illustrations, about fifty in all, are particularly excellent and attractive. Prof. Maury's second article on "Weather-Telegrams and Storm-Forecasts" has the leading place, and is profusely illustrated. The Professor treats an important and timely subject in a decidedly graphic and popular manner, and no one should neglect to read these articles who desires to be informed as to the latest developments of science, and the practical adaptations of the latter to the purposes of agriculture, commerce, and the ordinary business of life. Besides this, we have King Gambrinus and his Subjects; Will She Ride or Walk? In a Garret; Lucky Peer; Homeward; The Ancient Fenians; Victor Emanuel's Queen; Life in the Cannibal Islands; Wilfrid Cumbermede; The Ambulais in Sunday School; Topics of the Time; The Old Cabinet; Beyond the Seas; Home and Society; Books and Authors at Home; Etchings.

Published by Scribner & Co., 654 Broadway, New York.

Obituary.

SNOOK. In Brooklyn E. D., Long Island Island, Feb. 17th, 1871, Mary S. Snook, widow of James Snook; aged 80 years, 7 months and 22 days.

Mother has been a great sufferer most of the time for fifty-seven years. Now she sweetly sleeps in Jesus. Her hope was in the coming of Christ, and a resurrection to immortality and incorruptibility. We do not sorrow as those who have no hope, but look for satisfaction when we, with her, shall awake in the likeness of Jesus. J. M. SNOOK.

The Times.

AT HOME.

We have news at last of the rescue of the crew of the U. S. Steamer Saginaw, wrecked upon a desolate Pacific Island. A boat's crew made their way to the Sandwich Islands, arriving nearly exhausted and five of them were drowned in the surf while attempting to land. Relief was immediately sent, and the remnant of the crew saved, after "spending sixty-eight days on a sand spit."—Washington held a great "Carnival" last week. Thousands of strangers poured into the city from every direction. There were processions, balls, races, revelings, and such like.—The Tennessee has arrived safely at San Domingo. There was much needless anxiety on her account, a New York paper has created a rumor of her probable loss.—San Francisco, with other points in California was astonished at the appearance of a tremendous thunder storm, last Tuesday. Thunder and lightning are almost unknown in that section. At about 12 o'clock, rain commenced to fall copiously, and with it came

THUNDER, LIGHTNING, AND HAIL.

such as was never witnessed. One flash of lightning would scarcely fade away when another made its appearance; and in this way for nearly an hour, the city was in a blaze of flame, the deafening peals of thunder and the clatter of the huge nuggets of ice the meanwhile, adding horror to the scene. Wind, too, came in tremendous gusts from the south-east and if ever mortals thought their time had come those of our city did. The night will long be remembered. Several persons were killed by a falling wall.—The secret organization known as the Ku Klux seem determined to keep the South in a continual turmoil. The outrages at their hands are innumerable, both upon negroes and northern men. The negroes, also, are guilty in some sections, of hideous brutalities.—The present Congress is drawing near its close. But little business of importance, beyond the passage of appropriation bills, has been accomplished. Its successor will meet at once, on the adjournment of the present body, at noon, March 4.—A tremendous wind storm raged throughout the Interior from Ohio to Nebraska, and northward, last Thursday night, and to some extent on Friday. Buildings, bridges, trees, fences, etc. were more or less injured, and some persons were seriously injured.—A correspondent of the Boston *Journal* counts up an appalling list of twenty-five earthquakes by which portions of our globe have been agitated during the past two years, and fearing that we have not yet reached the end of the earthquake term, longs unavailingly for a prophet's glance to read the future aright.

ABROAD.

The conflicting despatches of the last week concerning the nature and progress of peace negotiations, possess but little interest. As soon as a reliable return of the terms of peace is received, we shall be glad to lay them before our readers.—A Chicago Journal says: Recent disclosures seem to indicate that it is not Bismarck who is to blame for the prosecution of the war since the capitulation of Sedan, but the King of Prussia. It is said that both Bismarck and the Crown Prince were in favor, after that event, of bringing the war to a close upon terms which should dispense with the acquisition of any territory by Prussia; but that the old King, true to the barbarous precedents of his ancestral house, was inexorable. The result is that although France has been severely punished, Prussia has suffered also, in a way that her people will be likely to remember against the monarch who has been the occasion of the suffering. There may be expected a day of reaction, when, after counting the cost and the result, it will be decided that the last three months of the war are sacrifices to the ambition of the sovereign, of the lives and the treasures of the people.—Berlin advices say that during the month of January the French lost 800 pieces of artillery and 350,000 men. Of the latter Chanzy lost 25,000; Bourbaki 12,000; Faidherbe, 11,000 and Bourbaki 20,000. The army of Paris is 150,000, and of the army of the East, 80,000 entered Switzerland.—It is stated on German authority that one could hardly find a family in Germany from the highest to the lowest, which has not some relative to lament in consequence of this war. France has not suffered nearly so severely in this way, because service in the campaign has not been nearly so universal among the French families.—After a prolonged stillness, Mount Vesuvius is again giving visible signs of activity. For upwards of a year the mountain has been growling and shaking, and this agitation was regarded as the indication of disasters at some distance. Palmieri inquired of his seismometer, and the instrument interpreted these movements as signs of earthquakes in the Calabrias, Romagna, and elsewhere, and everything happened as the professor foretold. Indeed, the sensitiveness and correctness of the seismometer have now been so well tested that the Italian Government has consulted Palmieri as to what parts of the kingdom it would be well to place them in, and by his advice they are to be fixed at various railway stations in Romagna, Calabria, and elsewhere. Giovanni Cozzolino, the principal guide, writes as follows:—"On the night of the 12th inst. a new crater was opened about midnight, under the grand cone towards Somma. It sends forth a large column of fire and from the 10th to the 12th January the grand principal cone was filled with fire to its edge. Besides this new cone, two others existed previously, which sent out columns of stone, but these have relaxed in their activity. Shocks are frequently felt, and are sufficiently strong to cause houses in the neighborhood to tremble. Vesuvius is still covered with snow, as are all the mountains near Naples and as far as the eye can see; but over the white mantle one can trace a black line marking the course of the lava." Palmieri is of opinion that this agitation indicates the cessation of the period of earthquakes which for some months have shaken Europe, and Italy especially.—The Pope's prison—since he insists on so calling it—contains upwards of 12,000 rooms, including a chapel as large as an ordinary-sized church, and several court-yards; and it has a fine garden or park attached, where, when the weather is fine, he takes his constitutional walk. This splendid palace is attached to St. Peter's by a long gallery and suite of rooms, and stands on the right-hand side as we face the church. A man ought to be satisfied with 12,000 rooms to choose from.—A telegram from Bombay says the steamer Outram, foundered in a cyclone in the Indian Ocean, and fifty three lives were lost.—It has been ascertained that only ninety-eight lives were lost on the French transport Locerf, wrecked off Cape La Hague. It was first reported that 1,200 souls were drowned.

Feb. 25—It is reported on good authority that the peace negotiations have been concluded, and the terms imposed by Prussia have been accepted by the commissioners appointed by the French National Assembly. The imposed conditions are more severe than was anticipated a few days ago, though there seems to be no doubt in well informed circles of their final ratification by the Assembly. They are as follows:

First—The cession of Alsace and Metz, but Belfort to be restored to France.

Second—The payment of war indemnity of five milliards francs.

Third—A portion of French territory, with some fortified towns like Sedan, to remain in the possession of the Germans until the conditions of the treaty are fulfilled.

Fourth—The German army to enter Paris Monday, and occupy the Champs Elysees.

Fifth—Peace to be proclaimed when the French Assembly satifies these conditions.

—It is rumored that England has interfered in the matter of cession of Metz, and also has persuaded the Germans to abandon their march through Paris.

Spain.

LONDON, Feb. 26.—A difficulty has arisen between Spain and Egypt caused by the insult offered the clerk of the Spanish Consulate at Cairo. It was reported that all the Spanish Consuls had quitted Egypt. The Madrid *Imparcial* denies this. An *ultimatum* has been sent by the Spanish government to the Viceroy. The reply of the latter is not known.

RELIGIOUS ITEMS.

A Romanist priest in New York was threatened with suspension for doubting the necessity of the temporal power to the Pope. He sympathizes with Italy, rather than the Papacy, in the late revolution at Rome. But the Hierarchy finally concluded *not* to suspend him. Were they afraid of hurting their influence in "free America?" So we judge.—A large number of Mormons being emigrants from England, Episcopal and Methodist missions are quite successful in reclaiming them to their former faith. These influences, aided by the impulse given to "Gentileism" by the Pacific Railroad, give hope that the great delusion will ere long be dissipated. It will not be without hard struggles to keep it up, but the end is inevitable, and every measure of Christian influence hastens it on.—The Association for the Propagation of Christianity Among the Jews in Philadelphia, under the patronage of the Episcopal Church, reports the conversion of four adults and three children to the Christian faith during the past year.—One must go away from home to hear the news. The Hartford *Christian Secretary*, an old and persistent traducer of Adventism says: "The Millerites of New England have fixed upon the 11th of February for their ascension. They are said to be in a flutter of anxious expectancy quite natural to such a position." Such paragraphs have only one origin and aim—a desire to foster the popular prejudice against Adventism.—Within two years the income of the Methodist Church Extension Society has increased from $46,000 to $150,000, and is going steadily up to a quarter of a million a year, when they will be able to build a church every day in the year. They have already aided churches in all parts of the country, and dedicated four churches a day for every working-day in the year.

The Markets.

CHICAGO, Saturday eve., Feb. 25, 1871.

Flour—Moderately active. White Winters, extras, $8; Spring extras, $6.12½@6.25. Superfine $4.75@5.00.

Wheat—2 to 3c. higher. No. 1 Spring, $1.26. No. 2, $1.22½@1.24½. Seller, April, $1.26½@1.27.

Rye—No. 1, 88@89c.

Barley—[illegible]

Oats—48@50c.

Potatoes—Michigan, $1.10@1.20. Iowa, $1.10. Illinois, $1.

Butter—Common, 14@15c. Choice, 25@28c.

Eggs—Fresh, 20@21c.

Cheese—[illegible]

Stock—Butcher cows, $4@5.20. Good steers, $5.50@6.25. Extra, $6.60@6.75. Live hogs, $6.40@7.10. Dressed hogs, $8.20@8.50.

Fruits—Apples, $4@5.50. Cranberries, wild, $6@8. Oranges, $4.50@5.50, Lemons, $6@7.

Miscellaneous—Tallow, 8@8½c. Onion sets, $3 ℔ bushel. Clover seed, $6.50.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief, pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Meetings are held every Sabbath, by the Advent Christian Church, Salem, Mass., at the chapel, Sewall street. Prayer-meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses.

C. E. BARNES, Pastor.

Kiddville, Mo., March 3, at 6 p. m., and over Lord's day, as Brn. Baker and Sorll may arrange. Williams' S. H., March 10, at 6 p. m., and continue several days, as Brn. Molloy and Harrison may arrange. Will give a series of lectures on prophecy.

Y. HIGGINS.

The second Q. M. of the Iowa Christian Conference will be held at Clear Lake, Cerro Gordo Co., commencing March 10, and continuing over Lord's day. All are invited.

ALONZO RAYMOND, Sec'y.

Notices, Etc.

Advertise "The Times."

We will furnish envelopes bearing an advertisement of THE TIMES, with directions for postmasters to return if not called for, with a blank space in which to write name and postoffice, at the rate of 10c for a package of twenty-five; sent by mail post-paid. Our friends can by this means obtain a good envelope, cheap, and, at the same time, aid us by circulating an advertisement of our paper.

To those desiring envelopes with their own business card and return address, we offer the following terms: Not less than FIVE HUNDRED envelopes by express, $2; by mail, $2 25. PROVIDED, we are allowed to put upon them the following imprint:

☞ Cheap envelope printing by THE ADVENT TIMES Buchanan, Mich. Publishers of standard Advent periodicals, books and tracts. SPECIMENS SENT FREE.

"With What Body do They Come."

One of the objections to the doctrine of the literal resurrection of the body, urged by the late Prof. Bush and others, is drawn from the new combinations of the particles between death and the resurrection. A correspondent of the *Sabbath Recorder* thus touches on the point:

"I have already said that this 'difficulty' was one of conjecture merely. Let our brethren on the opposite side prove that even *two* men ever died having one particle of matter in each at death, or that two persons have ever died having the same particle of matter in each at death—otherwise these difficulties are a mere fancy. Christ declares that God exercises the utmost care over us. 'Not *one hair* of your heads shall fall to the ground without your heavenly Father's notice.' With such pledges from the *Infinite*, need we fear? God is as capable of taking care of each part of me, as the whole. I have no fear on this score. But, really what of this transmigration of matter? To hear what is said by the advocates of the 'difficulty,' we had well nigh turned cannibals, and gone to eating up each other, as did the cats of the fable. Demonstration has gone far to shake this 'difficulty.' Plants and shrubs have frequently been grown, and to a large size, in a given amount of dirt, without the least perceptible loss of weight.

"In the presentation of the facts on this point, I will follow D. W. Clarke, who follows Dr. Kingsley in his work on the 'resurrection of the dead,' who says, 'Let us take up the case where vegetation, raised upon soil enriched by the decomposition of a human body, is used for the nourishment of human beings. Here, at the outset, we are met by the fact that but a very small part of the matter enters into the composition of vegetable existence. This is easy of demonstration. It has again and again been shown, from actual experiments, that if plants or trees be set in pots or urns, and the dirt to which their roots have access weighed, the tree may increase many pounds, while the dirt, if carefully shaken from the roots and weighed, will be found to be diminished only a few ounces.' Based upon this fact, we have a calculation furnished at our hand. 'Suppose a human being to have eaten grain—in quantity say one hundred pounds—that had grown upon soil enriched by a human body. Now not more than one twenty-fifth part of this grain—that is, four pounds—ever becomes actually a part of the human body. But not more than one-twentieth part of the grain at first was converted earth; and of this not more than one-fifth of one pound in a hundred is incorporated into the body of the person who has eaten it. And, again, probably not more than one-thousandth part of the earth absorbed by the roots of grain could ever have been human dust. This must be a large estimate. The result, then, would give that of the one-hundred pounds of grain eaten, not more than one five-thousandth, one three hundred and twentieth part of an ounce of matter, could thus be transferred from one body to another. And strong probabilities exist against the transfer of even this small amount. But suppose it to have been actually transferred, a large portion of this small amount would go to the gross part of the system, not at all necessary to the resurrection body; and might not the whole be directed in the same way? Or, again, why may not this small part of human dust, absorbed by the growing grain, be lodged in the roots of the stock, without ever becoming a part of the kernel? Thus the objection, when subjected to severe scrutiny, becomes absolutely void.'

"But let us take the case which the objector regards as his stronghold, that of cannibalism. With reference to the cannibal himself, this kind of food with him was exceeding rare, and formed a very small part of his food, and then, again, but a small fraction of that fraction could become a part of his body—those parts that shall not enter into the resurrection body; or if the inquiry relates to the victim, and it is inquired, 'How shall he recover his body that has been devoured by another?' It must be observed, that, in all such cases of cannibalism there are large portions of the body, such as the skull or bones, that are not thus eaten. And, indeed, if the whole body were eaten, the parts essential to the resurrection body might still, as we have already seen, be guarded by the special working of Divine providence, or even by an established, yet undiscovered law, of nature, which forbids the commingling of that portion of our bodies, or that essence of our physical nature essential to our bodily identity, thus preserving, through all transformations, as well as all time, our physical as well as mental individuality. This latter idea is of great force—especially when we remember that the blood as well as some other parts of our system has no nutritious qualities, and cannot therefore in any ordinary mode of taking food be incorporated into any other body. Viewed, then, simply as a matter of rational inquiry, the objection is specious and groundless. It is unsustained by either fact or science. But when we look at the subject in the light of revelation, and learn that it is a question of God's power and determination, who shall set limits to his skill or bounds to his power? If he has decreed that the 'dead shall be raised and we changed,' can he not so guard the elements of matter that his grand purposes concerning us shall be according to his own wisdom? The objection is based upon that essential infidelity that would circumscribe the power of God by the cavil of an unbelieving heart. The whole talk about 'one generation living on another' is clearly fancy, and answers for smoke in the eyes of the 'unthinking.'"

A late missionary to India is reported, by the Pittsburgh *Christian Advocate*, as saying at a late anniversary that it made him tremble and feel afraid to stand in grand churches. He said: "Is there not danger that thousands of souls from India and China are put into the corner-stones of these grand buildings? The Lord Jesus loves human hearts more than marble piles and monuments. One church had given to missions seven cents a member. Why? The society was building a grand church, and so excused itself from mission gifts. There are more churches and preachers that are gotten up after that pattern. They put souls into costly churches and parsonages, and think they are doing God's service." Many souls are buried, metaphorically speaking, by needless expenditure, private as well as public.

No saying of St. Paul bears more strongly on the point than his exhortation to "bear one another's burden," adding, as both an explanation and a reason, "and so fulfill the law of Christ." What "law," if it be not the law of love in obedience to which he bore our burdens, the law which, while it inspires the heart, calls us to duty, work, tender sympathy, and brave endurance? As a stern mandate we may, perhaps, have regarded the injunction, "Deny thyself and take up thy cross;" but after all it is only a direction to get out of self and under the control of love. We talk much of our "rights." We have, under Christ's law, the right to love and be loved, and what more do we need in a holy brotherhood? Does not love do all? It seeks to help under the heaviest burden, and at the post of severest duty, and rejoices most when it has lifted upward a human soul toward God.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 32. BUCHANAN, MARCH 7, 1871. WHOLE NO. 361.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, March 7, 1871.

The Dead Who Die No More.

"The Son of God was the first divine messenger to announce the immortality of the dead."

Patriarchs and seers had taught for ages the doctrine of an undying soul, [Take this assertion for what it is worth, which is very little. Ed. Times.] but the kindred doctrine of the final restoration of the body from the dishonors of the grave was never revealed by them.

And what is the substance of this inspiring truth? That a period will arrive in the history of all men when they can die no more; when physical death can have no more dominion over them; when they shall be transformed into children of the resurrection and made like unto the angels of heaven. As God lives so shall they live, for in the glorious economy of mercy and grace they all live to him. Perishing matter is made angelical or deathless.

It is worthy of notice that the Holy Redeemer first proclaimed this vital and essential truth to the sect of the Sadducees, who denied the possibility of the resurrection. Some of the scribes who were present willingly adopted it, for their reply was, "Rabbi, thou hast spoken well."

No one by the exercise of his reasoning powers can reach the conclusion that decaying matter can possibly preserve its identity. The Stoics could tolerate almost any theory, however wild and improbable it might appear; but when the apostle discussed the doctrine of the resurrection of the dead, they turned away from him in disgust.

The unsanctified world has uniformly rejected this doctrine as unphilosophical and absurd. It has appealed to the evidence of the senses, and to the experience of every thinking mind, and upon that appeal it has rested the case. The great Teacher, however, did not attempt to accommodate this revealed truth to the theories or opinions of men. He spoke authoritatively, and to accept or reject it was left with the hearer.

Sadducees might mock, and scribes believe; but the eternal purposes of God were not to be changed.

Strong faith in the promises of God can impart a noble heroism in the hour and article of death; but no faith, however exalted, can deprive physical death of its dreadful sting.

The will may be sufficiently commanding to suppress the murmurings and groans of the flesh, but it can never render us callous to the bitter pains of the last hour.

Prince of Terrors, death seems to reign absolute, and will contiune to reign until God shall place us in a position in which "we can die no more;" in a victorious position, where neither graves nor mausoleums can offend the eye.

Children of God, children of the resurrection, made like unto angels in heaven. "*we can die no more.*"—*Cor. Christ. Advocate.*

A Discussion.

In January I commenced a meeting in the Town House, Linden, Wis. At the close of my first meeting, I remarked, "I am willing to try to defend the truths we hold in public or private." In the morning one of the members of Mr. Richardson's church came to my boarding place and asked my propositions. I gave them. He handed them to his minister who agreed to them, and a discussion was appointed. Mr. Richardson is the man who came into Eld. N. A. Hitchcock's meeting at Cross Plains, and insulted him. He is the man that has boasted all through this vicinity of "using up" Eld. Sheldon at Sparta, some time since, and destroying three or four Advent churches. I thought I would give him a chance to use up one more.

Mr. Richardson led off in the affirmative, on the question of man's immortality. He quoted Gen. 2: 7, and argued the creation of a spirit for man at his formation. I replied with Gen. 7: 22, and proved that "the beasts" and "creeping things" had the same spirit, or immortal soul, in *them*, if *immortal soul it was.* By 1 Thes. 5: 23, he wished to prove that it took spirit, soul and body to make a man. To this I agreed, and asked him to tell the audience how the spirit could *be a man*, if it required *the three to make one man.*

He evidently did not like his compound. He then claimed that angels are spirits. In reply I admitted angels to this relation, and soon found them partaking of a dinner with Abraham, and supper with Lot, and desired him to explain to the audience the process of changing material food into spirit. He then admitted angels were material beings. This was all I asked: spirits are material beings. Not willing to yield the point, he flew back to Gen. 2: 7, and said God formed man out of the dust, but the earth produced the beasts; and the Spirit he made out of [illegible] "The Lord God *formed every beast* out of the ground." As to the spirit being made out of nothing, I thought there was nothing to that argument. He now felt he must prove the separate existence of the soul, and presented Is. 53: 10. "His soul was made an offering for sin." I inquired how an offering could be made for sin without the death of that which was offered. He evidently felt crowded, and appealed to the garden of suffering. I asked him how the soul could be sorrowful unto death," when it *could not die?* He thought the criticism unfair, and introduced Acts 2: 31. "His soul was not left in hell." I replied, this was death or state of the dead, and proves the death of both the soul and flesh of Christ. He became much excited over this conclusion, but it was now dinner time.

He came in after dinner, still somewhat excited, and told the audience that the word expressing the place of Christ's soul, was a *plural noun.* I opened the Greek Testament and asked him to look at it. He refused. I told the audience that the word was *hadou*, and a *singular noun.* He became angry and would not obey the Moderator, so I sat down until the Moderator got him still. He referred to Zech. 12: 1, and tried to prove creationism. I replied, Is it reasonable to believe that God holds such a relation to our race that he must obey the mandate of adulterers. He then denied having reference to creationism. He flew to traduction, and this gave me the ground. I soon demonstrated the materiality of the soul from his own premises. In his excitement over that he handed out the Rich Man and Lazarus. This it appeared, he thought to be positive proof of the soul's immortality, I soon made him acknowledge it a parable; then I showed the audience that the same portion of the rich man that was buried, in the case of the poor man was carried to Abraham's bosom; that the poor man became dead to the law, *by the body of Christ*, and by this became a child of Abraham; while the rich man became dead to the law by adultery with the world, and was buried from sight.

I then called upon him to explain to the audience how spirit-fingers could be expected to convey cold water to cool a spirit-tongue. He said he knew a man that lost his leg, and always after, when his material limb was cold his *spirit-leg was cold*, too. This, I replied, *was a tough case;* yet I failed to see the danger of the foot of an immortal soul freezing up! I reminded him of that soldier in our rebellion that lost both legs and arms, and still lived. I could but think what a misfortune it must be to have his spirit-legs and arms sticking out from the stumps, exposed to the cold. His feelings became excited by this horrible description, and he fled to the transfiguration. He first took the gronud that it was a reality. I compelled him to admit it a vision, and then argued that there was no necessity of either Moses or Elias being present to produce the vision, any more than there was that the sheet let down to Peter must be full of *literal* living creeping things. He denied it was a vision of the future kingdom of God, and said it was fulfilled on the day of Pentecost. I referred him to 2 Pet. 1, in which the [illegible] tecost, that it referred to the power and coming of our Lord Jesus Christ. He was willing to let that pass! He next called my attention to 2 Cor. 12, saying Paul was caught up to paradise, third heaven, or place of departed spirits, intermediate state; stated that the soul of Paul was caught away. I replied that he knew more than Paul did about it; for Paul did not know whether his body was caught away or his mind, he was so entranced by what he saw. Paul's spirit could not have gone from the body, for "the body without the spirit is dead;" that if the third heaven was one beyond the other, and the *third* was the *intermediate* state, then Mahommed was on the safe side with his *seven* heavens,

Next came 2 Cor. 5, on which he said Paul desired to die that he might have his house from heaven. I replied that if Paul desired to die to get his house from heaven, and his desire was granted, he got his house when he died; and in the resurrection he would get his old one back, immortal, from the dead, and have *one house to spare!* He evidently did not like the looks of that. I denied Paul's having any desire to die, and called attention to v. 4 in proof. I argued that Paul was standing between temporal life and death; he could not decide which would be best, but he did know that he desired immortality and the coming of Christ. In proof that this was the question on his mind, I referred to v. 10—"For we must all appear before the judgment seat of Christ."....

He referred to Matt. 25: 46, and gave me a most splendid exhortation to repent my ever having taught "annihilation." He declared the punishment of equal duration with the happiness or life. I agreed with him on *this* point, but inquired *what the punishment* was; saying it was eternal torment was begging the question; for *kolasin* did not mean torment: that Christ did not mean to teach torment; if he had he would have used the word that signified torment, *basaniso*, always translated *torment.* It was my turn to exhort him, now, against ever preaching such "a God-dishonoring doctrine" as he did, and I did it faithfully. His only reply was, it was none of my business what words Christ used. But he did not take up that hot iron again. ....He declared the soul to be an immortal, immaterial, unorganized thinking substance. I asked him if he would explain to the audience how an immortal, immaterial, unorganized soul, could evolve thought any better than a mortal, material, organized brain, animated by a flow of life. He fled to the undying worm and unquenchable fire, and said the worm was the *conscience* of the *immortal soul.* I referred to Is. 66: 24, and invited him to tell us all about the immortal carcasses of that Scripture. I then referred to Job 4: 17—"Shall mortal man be just with God?" and remarked that justice was not a quality of the body, but of the mind, and that this was a positive proof of man's entire mortality....

Having the negative of the question on the last day, the closing speech belonged to him. Contrary to all rules of debate he introduced new matter of argument into the debate, quoting Rev. 14 and 20, with Pythagoras and Plato. I attempted a reply to these points, but [illegible] feeling sure the audience would appreciate his position, I desisted, and so the debate closed.

I. Adrian.

BRIEF EXCERPTS.

The *Interior* says: No church of any denomination can have more than a temporary rest from division of opinion, until the whole problem is solved, and the systems of faith and practice are made perfect.—The *Rock:* "Lawlessness" is one of the most prominent and striking features of the great Apostasy depicted in the prophetic language of Holy Writ. Lawlessness is one of the most prominent and striking features of the Papacy in every stage of its development, and we may add, even in its decline.—The N. Y. *Times* has little faith that France will be the better for her recent chastisement: "Paris has had the same experience before—and was as merry in three months as ever. Doubtless the theaters will speedily throw open their doors, and the boulevards again become alive with gayety and bustle. Paris soon forgets, and in a few weeks more her population will be living up to their old maxim of "Vive la bagatelle."—The *Western Recorder:* The tendency of the times is to freedom in every thing—especially in sin. Fearful!—The *Advance:* And now what is to be done? We thought if any thing was certain, scientific demonstration was. But here comes a distinguished Chicago chemist with an analysis of some water in which he finds certain elements whose co-existence another distinguished chemist asserts "is a well known theoretical as well as practical impossibility." And they are squabbling over it! And there are folks who scorn Faith and will believe nothing that cannot be "scientifically" demonstrated. We are sorry for them.—*Zion's Herald:* The Free Religionists are consistent. It was noticed that at the opening lecture of the Horticultural Hall (Boston) course, the blinds were closed and the gas lit. No hall in the city is more accessible to the light of the sun than this. Thus to exclude God's sunlight that they may employ some of their own invention, seems a true type of their religious action. They discard God's written revelation, and by the insufficient glimmerings of a possibly misread intuition, and by the guidance of a certainly perverted reason, they endeavor to supply its place, and to become revelators themselves.—The *Liberal Christian:* It is not our business as ministers or religious teachers to take care of the truth, but *tell it.* The truth will take care of itself and of us if we are faithful to it. The best service that any teacher can possibly render is to give his people as much truth as possible.—*Examiner and Chronicle:* Fortunately for the credit of the ministry and the good of the church, we have seen many more pastors who have learned that half a loaf is better than none. We find them generally suggesting, rather than ordering their church work; giving full play to the minds and hearts and wills of the brethren; making just as few issues with their churches as possible; going round obstacles which they can't bore through, and don't care to blast away; taking with gratitude the half loaf when they can't get the whole one—but with a mental reservation to have the whole loaf at the very first opportunity. And the whole loaf these men do have, sooner or later, while their more exacting brethren are feeding on mouldy crumbs. How do you do it? we once asked a young pastor who was having his own way wonderfully with not a notably docile church. "By waiting till to-morrow for what the brethren don't feel like doing to-day." He had evidently learned the wisdom of putting up with the next best thing.—*Watchman and Reflector:* Darwin's new work, *The Descent of Man*, is a two volume attempt to run our genealogy back into a ape-dom, and through a long line of constantly deteriorating animals until we come to nothing or worse. We have known men to "come to nothing" at this end of the line, but to go back to nothing is discouraging. We like genealogical investigations, but there is a limit to the study, and we don't care much to go back beyond brains.

GATHERED FRAGMENTS.

The motto on every Christian banner is—Forward; there is no resting in the present, no satisfaction in the past.—*Robertson.*

God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angel to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but he gave him sufficiency of grace to sustain him.

The Lord will come in person to this earth; that his risen elect will reign here with him and judge. This is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of his primitive apostolic church, before [illegible] to the light of prophecy.—*Alford.*

[illegible] at first is but a silken thread,
Fine as [illegible] gossamers that sway
In the warm sunbeams of a summer's day;
A shallow streamlet, rippling o'er its bed;
A tiny sapling, ere its roots are spread;
A yet unhardened thorn upon the spray;
A lion's whelp that hath not scented prey;
A little smiling child obedient led.
Beware! that therad may bind thee as a chain;
That streamlet gather to a fatal sea;
That sapling spread into a gnarled tree;
That thorn, grown hard, may wound and give thee pain;
That playful whelp his murderous fangs reveal;
That child, a giant, crush thee 'neath his heel.

—In an English cathedral there is an exquisite stained window, which was made by an apprentice out of the pieces of glass rejected by his master, and it was so far superior to every other in the church, that according to tradition the envious artist killed himself with vexation.

All builders of society had rejected the "sinners" and made the painted window of the "righteous." A new builder came; his plan was original, startling, revolutionary; his eye was upon the condemned material; he made first last and the last first, and the stone which the builders rejected he made the head stone of the corner. He always specially cared for the rejected stone. Men had always cared for the righteous; it was left to Christ to care for sinners.

The conclusion of the whole matter is, that the times demand unfaltering fidelity to every distinctive Christian doctrine. And in order to this, Christians, and especially Christian ministers, must master the situation by making themselves thoroughly intelligent upon all these and kindred subjects. Superficiality will not do. Nothing but solid masonry will serve as a mighty breakwater to roll back the sweeping tendencies of the times to a baptised and clericalized infidelity. Our picture is not overdrawn. We understand something of what we write—and much that we do not write. The true men and women of God must "earnestly contend for the faith once delivered to the saints."—*Wesleyan.*

Select Poetry.

"NOTHING BUT LEAVES"

Matt. 21: 19.

Nothing but Leaves! When the Master shall come
To visit his vineyard below;
No fruit of the Spirit? no life work of love!
Can it be that our life shall be so?

Nothing but Leaves! And the Master will come
For fruitage when autumn is here,
But the bough of Life's tree will yield nothing but leaves,
And these will be yellow and sere.

Nothing but Leaves! All the summer showers,
And the warm genial sunshine in vain;
The bright buds; the blossoms of hope
Are gone, and they come not again.

Nothing but Leaves! Opportunities gone,
Aspirations all quenched at their birth,
The higher, the nobler, the holier life
Buried up 'neath the rubbish of earth.

Nothing but Leaves! The glad summer's gone,
And the autumn is coming even now,
Alas! for the tree—it shall wither away,
God looketh for fruit from each bough.

Nothing but Leaves! A life lived in vain,
And, oh, how the good Master grieves
To find that for all he has suffered for us,
We come laden with nothing but leaves.

Nothing but Leaves! Oh, God, shall it be,
That this life shall so fruitless be found?
No, graft us anew, with thy Spirit of love,
For without it, we cumber the ground.

—*Sel. by Amanda Bailey.*

INWARD VICTORY

Smite on! It doth not hurt me now
The spear hath lost its edge of pain;
And piercing thorns, that bound my brow,
No longer leave their bleeding stain.

What once was wo is changed to bliss;
What once was loss is now my gain;
My sorrow is my happiness;
My life doth live by being slain

The birth pangs of those dreadful years
Are like the midnight changed to morn,
And daylight shines upon my tears,
Because the soul's great life is born.

The piercing thorns have changed to flowers;
The spears have grown to sceptres bright;
And sorrow's dark and sunless hours
Become eternal days of light.

—*Prof. Upham.*

Communications.

Comments on Revelation. No. 2.

I have noticed the transfer of the dragon power seat and authority to Zeno, the [illegible] Emperor. Permit me now to notice the extent of this power; as foreshadowed in [illegible], and concerning the time and its limitation, and his making "war with the saints." In Dan. 7: 6 you will find the symbol of a leopard, with four wings and "four heads," signifying the disrupted condition of Alexander's monarchy: the "wings" the divisions, the "heads" the four rulers that succeeded the imperial Macedonian.

The leopard of Rev. 13 is seen with simply "*seven heads.*" It would be interesting, so far as my own feelings are concerned, to present those seven imperial "heads," or powers, that succeed each other in this chain of consecutive prophecy; but this is not a decidedly necessary part of our argument. The magnitude of his powers; the extent of his military prowess, and his war-making proclivities are graphically drawn by the revelator in v. 7. Look at it: "and it was given unto him to MAKE WAR WITH THE SAINTS, and to overcome them: AND POWER was given him OVER ALL KINDREDS, AND TONGUES AND NATIONS." As no such power was given unto the Pope, as we have clearly shown in the previous article, we must apply the prediction to the proper antitype, in order to ascertain its fulfillment. And to none other is it applicable in view of plain historic testimony, than he to whom we have applied it. Truth should be sought and preserved at the sacrifice of all favorite theory.

An important question now arises. By whom was the war upon the saints commenced, after the transfer of dragonic power? By ascertaining this important fact, we positively identify the proper power.

I find that Justin, in the sixth year of his reign, did issue an edict against the Manichees, whom he abhorred and detested. But it was not until the Justinians wore the imperial diadem that the war upon the saints was made in the fulfillment of the prediction. In consulting Bower's *Lives of the Popes*, vol. 1. 3[illegible]1, we find, doubtless, the fulfillment of what the Revelator prophesied. To this important fact we now invite your candid attention.

For, by an edict, which he [Justinian] issued to unite all men in one faith, whether Jews, Gentiles or Christians, such as did not, in the term of *three months, embrace [illegible] profess the Catholic Faith*, were [illegible] to be *infamous*, and, as such, excluded from all employment, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith. But many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their homes, with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of what little they had, and many of them inhumanly massacred *by the Catholic peasants and soldiery who guarded the passes.*

Please observe; the war was instituted by the emperor, not the Pope. This is a valid argument that the leopard beast is the symbol of the Greek imperial power. In no sense can it be applied to the Popedom. Gibbon testifies concerning this imperial cruelty in this war "*In the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish, with* FIRE *and* SWORD, *the unity of the Christian faith.*" (Vol. 3, p. 531.)

Can any one fail to perceive that the war was executed by the emperor for the Papacy, not by the Pope for himself? The same historian says (p. 528): "The reign of Justinian was a uniform yet various scene of persecution." This line of monarchs ceased to be the favorite protectors of the Popedom in A. D. 800, when Charlemagne formed a new empire in the west, and became the first "head" of the [illegible] testimony certifies:

It was after the Nicene Synod, and under the reign of the pious Irene, that the Popes consulted the separation of Rome and Italy by the translation of the empire to the less orthodox Charlemagne. By this decisive measure they would finally eradicate the claims of the Greeks. The majesty of Rome would be restored; the Latin churches of Christians would be united under a SUPREME HEAD in their ancient metropolis; and the conquerors of the West would receive their crown from the successors of St. Peter. The Roman Church would acquire a zealous and respectable advocate. Under the shadow of the Carlovingian power, THE BISHOP MIGHT EXERCISE WITH HONOR AND SAFETY THE GOVERNMENT OF THE CITY. (Gibbon, vol. 5, p. 40)

Thus, as the above certifies, Charlemagne became the "SUPREME HEAD" of the leopard beast. Eventually he repaired to Rome, in order to permit the hands of the mitered blasphemer to place the crown upon his brow, reeking with the blood of helpless and innocent victims:

On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the church of St. Peter, and to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries Leo suddenly placed a precious crown on his head, and the dome resounded with the acclamations of the people, "Long life and victory to Charles, the most pious Augustus, CROWNED BY GOD, the great and pacific EMPEROR OF THE ROMANS!" The head and body of Charlemagne were consecrated by the royal unction, after the examples of the Cæsars; he was saluted or adored by the Pontiff; coronation represents a promise to maintain the faith and the privilege of the Church. Gibbon vol. 5 p. 43.

REWERRS.

Infidel Objections.

In THE TIMES of Jan. 3, a series of objections raised by infidels against the statements of Moses, is presented to have some one refute them; which is done by the editor in such a manner as ought to remove the doubts from the mind of any honest skeptic and sincere seeker after truth; but a few words in addition to what is there briefly stated, may not be out of place.

"Objection 1." is this: "How could Pharaoh's magicians turn water into blood, since Moses had already done the same thing to all the waters?" He seems to allow that Aaron, in obeying the command to "stretch out his hand upon the waters of Egypt, upon their streams, upon their rivers and upon their ponds, and upon all their pools of water" (Ex. 7: 19) did *actually* cause the waters *throughout the entire kingdom* to be turned into blood. It further seems to be allowed that the magicians did really do the same, and through their enchantments caused waters to be turned to blood *as really* as did Aaron. Without disputing the correctness of these conclusions, I submit the following as appearing, in my mind at least, to more fully remove the cavils of those who are disposed to find fault with Scripture statements, concerning Moses in particular, and all others in general.

First, then, I do not think it necessary to understand Moses' work in an absolute sense, as implying that the effect of his miracles was extended throughout the entire kingdom

That such terms are often used and yet to be understood in a limited sense, will be admitted by all who are acquainted with Scripture language and phrases.

Matthew says (ch. 3: 5.) that "Jerusalem and all Judea and all the regions round about Jordan" went out to meet John, and were baptized by him, but I never heard of any that believed Matthew to mean that *every individual* in those countries absented himself from his home, but that he meant that vast multitudes from those regions went out. I have not yet seen any that understand Paul in an absolute sense, when he says (Col. 1: 23,) that he had preached the gospel "to every creature which is under heaven." In this instance there in no dispute as to the idea intended to be conveyed, and there is no good reason why we may not understand [illegible] word in a similar manner.

That this is the true interpretation, I think is further evident from the following considerations: If the affliction had extended throughout Egypt, it would have been felt in as grievous a manner by the Israelites, whom God intended to save, as it would have been by the Egyptians whom he *alone* desired to punish. Again, in Ex. 7: 24 we are told that "all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river," which would seem to imply that the river alone was affected, as it was those who were dependent *upon it* for their supply of water, that digged about it, and *not* those that lived miles in the interior. And, further, as the miracle was for the purpose of convincing Pharaoh and his court that God had commissioned Moses in his undertaking, it would be a needless and uncalled for exhibition of power to have the curse extended throughout their entire lands where the inhabitants would be utterly unable to comprehend its meaning; and instead of seeing the power of the Israelites' God, would only see a strange and unaccountable pollution of the water.

These considerations lead me to think that instead of all the streams and ponds and pools of water throughout the entire land being polluted, we are to understand it as referring solely to the waters of the river, for although the command in v. 19 extended to all these, yet when we read of what was actually done (v. 20), we find that the river alone was affected.

Second, concerning the feat performed by the magicians. If the foregoing reasoning is sound, the infidel objection falls to the ground without going farther, as we see that they were not totally deprived of water and hence had an opportunity to extend the power of their enchantments. But here is an interesting question: *Did* they perform any miraculous deeds? *Was* there an exhibition of super-human power in their efforts, as well as in those of Aaron? Or was it on their part merely a feat of legerdemain, *in imitation* of the genuine miracles of Aaron?

I know that many are inclined to think that they did really work miracles with their enchantments, but that such a conclusion is not warranted by the narrations I think can be easily shown. First, it must be evident, that whether true or false, their deeds must have been done on a much smaller scale than those of Aaron, for he had caused the great body of water to be turned into blood, it is possible that a smaller quantity was brought to them in vessels of some kind that they might show the king that the gods of Egypt could also turn water into blood. That this point may be more clearly seen, I would refer to the other miracles and examine them. In ch. 8, we learn that Aaron in obedience to the Divine command "stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt." And the next verse says: "The magicians did so with their enchantments, and brought frogs upon the land of Egypt." But as Aaron had already caused the frogs to *abound throughout the place*, it is evident that the magicians must merely have had *a space cleared of them*, and then, upon this spot, have caused their production of frogs to appear, in imitation of the greater work of Aaron. And so, also, in the next instance, the production of lice; as Aaron had already caused lice to abound as abundantly as the dust of the earth, it must be evident that all the magicians could do possibly, was to try their power upon a *space cleared especially for them*, which when they tried, they were unable to do, and said, "This is the finger of God!"

Thus, I think, this is established, that their works, whether of super-human power or merely feats of jugglery, were done on a much smaller scale than these of Aaron. But *did* they really perform miracles? To one who has seen feats of magic by modern sleight-of-hand performers, or who is acquainted with the wonderful doings of the jugglers of the East to-day, it will not seem incredible to hear it urged that the Egyptian magicians, probably by their acquaintance with and skill in the arts of magic, were enabled to imitate on a small scale the wonderful miracles of Aaron and Moses. Su[illegible] would not be an impossible thi[illegible] them to change their rod, by [illegible] very dexterous movement, for a se[illegible] which they probably had about their person, and to thus cast it upon the ground; for similar things, and more wonderful, are done by Eastern magicians to-day. And so in regard to their imitation of Aaron's act, in turning the water into blood. [illegible] conceive of their casting some substance, which would change the appearance of the water, into it by a quick and dextrous movement of the hand; especially when we have seen that it was upon merely a small quantity of water they were to operate.

But perhaps some are ready to say, "Does not the narrative say that they *did so* with their enchantments? and are not we therefore justified in thinking that they really did perform miracles?" Not necessarily, for in ch. 8: 18 we read that "the magicians *did so* with their enchantments to bring forth lice, *but they could not.*" Here we learn that they "*did so*" "*but could not,*" *i. e.* they made the attempt, but failed to succeed. And so I understand it in those other instances; they "*did so*" *i. e.* made the attempt and succeeded by their arts in imitating the greater works of Aaron.

Let me, in concluding this article, as Wesley says, "draw some inferences." These miracles were wrought that the Israelites, too, might be convinced of the Divine commission of Moses; and they had their designed effect, for their faith in him as a teacher inspired of God is strong even to this day. But if those miracles which God wrought through him confirmed them [and us also] in that belief, how strong ought that faith to be which has for its basis a *mightier* miracle than was ever wrought by the hand of Moses, namely, the resurrection of Jesus Christ from the dead. This is the basis of *our* hope and on it we rest and will rest; for if Jesus rose from the dead, he is the Son of God, and as such he endorsed "Moses and the prophets" by quoting them often. If then, infidels want to overthrow our religion, let them not go about the tree cutting off a twig here and a leaf there, but let them lay the ax to the root of the tree, and prove to us that the resurrection of Jesus is a myth; and when that is done, it will stand and bid defiance to all the attacks that infidelity can bring to bear upon it.

CHARLES E. BARNES.

Salem, Mass.

Ye are the Light of the World.

If God's children were ever the light of the world, ought they not to be so in this day, when men are inclined to take darkness for light and light for darkness; when so little heed is taken of the pure principles of the Gospel of God's dear Son? We read that "God is light, and in him is no darkness, at all." And, he "dwells in the light; whom no man can approach unto, whom no man hath seen nor can see." And when Jesus came, he came a light into the world. "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. He was the true light, which lighteth every man that cometh into the world." "A light to lighten the Gentiles, and the glory of his people Israel. "He was the light and they that follow him should not walk in darkness, but should have the light of life. No man cometh unto the Father but by him, and life and immortality are brought to light through his blessed Gospel.

In his memorable sermon on the mount, he said to his disciples—"Ye are the light of the world. A city that is set on a hill cannot be hid." And as he sent them out as lambs in the midst of wolves, and told them to be wise as serpents and harmless as doves, he also said: "Go ye therefore and teach all nations." "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light that his deeds may be made manifest, that they are wrought in God. And if we say we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." "And hereby we do know that we know him. If we keep his commandments. He that saith he abideth in him ought himself, also, so to walk, even as he walked." And Paul says God's children are all children of light, and of the day. We are not of night nor of darkness: and let us not sleep as do others; but let us watch and be sober," putting on the whole armor of light, and letting our light so shine before men that they, by seeing our good works, may be led to glorify our Father who is in heaven.

The night is far spent, and the day of final deliverance is at hand. Let us therefore cast off the work of darkness, walk honestly as in the day, putting on the Lord Jesus, and make no provision for the flesh to fulfill the lusts thereof. Love not the world, neither the things that are in the world: for if any man love the world the love of the Father is not in him. And may we ever remember, that the lust of the flesh and the lust of the eye and the pride of life are not of the Father, but of the world. Let us not be deceived, for God will not be mocked. What a man sows that shall he reap. If he sows to the flesh, he shall of the flesh reap corruption; but if to the Spirit he shall of the Spirit reap life everlasting." J. W. FINN.

Ottawa, Ill.

Words.

Words! What are they? Little things; and yet how much joy or sorrow may be wrought, even in the utterance of a few little words. Let us classify them. First, there are *good* words, which are made up of kind words, loving words, tender words, gentle words, endearing words, pleasant words, cheering words, hopeful words, encouraging words, words of sympathy, faithful words, prayerful words, trustful words, blessed words, cherishing words.

The second we will denominate *bad* words, which consist in angry words, spiteful words, bitter words, words of hate, sorrowful words, mocking words, jeering words, vexing words, faultfinding words, murmuring words, fretful words, impatient words, complaining words, envious words, words of malice,

Select Poetry.

"NOTHING BUT LEAVES."

Matt. 21 : 19.

Nothing but Leaves! When the Master shall come
To visit his vineyard below;
No fruit of the Spirit? no life work of love!
Can it be that our life shall be so?

Nothing but Leaves! And the Master will come
For fruitage when autumn is here,
But the bough of Life's tree will yield nothing but leaves,
And these will be yellow and sere.

Nothing but Leaves! All the summer showers,
And the warm genial sunshine in vain;
The bright buds; the blossoms of hope
Are gone, and they come not again.

Nothing but Leaves! Opportunities gone,
Aspirations all quenched at their birth,
The higher, the nobler, the holier life
Buried up 'neath the rubbish of earth.

Nothing but Leaves! The glad summer's gone,
And the autumn is coming e'en now.
Alas! for the tree—it shall wither away,
God looketh for fruit from each bough.

Nothing but Leaves! A life lived in vain,
And, oh, how the good Master grieves
To find that for all he has suffered for us,
We come laden with nothing but leaves.

Nothing but Leaves! Oh, God, shall it be,
That this life shall so fruitless be found?
No, graft us anew, with thy Spirit of love,
For without it, we cumber the ground.

—*Sel. by Amanda Bailey.*

INWARD VICTORY

Smite on! It doth not hurt me now
The spear hath lost its edge of pain;
And piercing thorns, that bound my brow,
No longer leave their bleeding stain.

What once was woe is changed to bliss;
What once was loss is now my gain;
My sorrow is my happiness;
My life doth live by being slain.

The birth pangs of those dreadful years
Are like the midnight changed to morn,
And daylight shines upon my tears,
Because the soul's great life is born.

The piercing thorns have changed to flowers;
The spears have grown to sceptres bright;
And sorrow's dark and sunless hours
Become eternal days of light.

—*Prof. Upham.*

Communications.

Comments on Revelation. No. 2.

I have noticed the transfer of the dra[illegible] power [illegible] and authority to Zeno, the [illegible] emperor. Permit me now to notice the extent of this power, as foreshadowed [illegible] vision, and concerning the time and its limitation, and his making "war with the saints." In Dan. 7: 6 you will find the symbol of a leopard, with four wings and "four heads," signifying the disrupted condition of Alexander's monarchy: the "wings" the divisions, the "heads" the four rulers that succeeded the imperial Macedonian.

The leopard of Rev. 13 is seen with simply "*seven heads.*" It would be interesting, so far as my own feelings are concerned, to present those seven imperial "heads," or powers, that succeed each other in this chain of consecutive prophecy; but this is not a decidedly necessary part of our argument. The magnitude of his powers; the extent of his military prowess, and his war-making proclivities are graphically drawn by the revelator in v. 7. Look at it: "and it was given unto him to MAKE WAR WITH THE SAINTS, and to overcome them: AND POWER was given him OVER ALL KINDREDS, AND TONGUES AND NATIONS." As no such power was given unto the Pope, as we have clearly shown in the previous article, we must apply the prediction to the proper antitype, in order to ascertain its fulfillment. And to none other is it applicable in view of plain historic testimony, than he to whom we have applied it. Truth should be sought and preserved at the sacrifice of all favorite theory.

An important question now arises. By whom was the war upon the saints commenced, after the transfer of dragonic power? By ascertaining this important fact, we positively identify the proper power.

I find that Justin, in the sixth year of his reign, did issue an edict against the Manichees, whom he abhorred and detested. But it was not until the Justinians wore the imperial diadem that the war upon the saints was made in the fulfillment of the prediction. In consulting Bower's *Lives of the Popes*, vol. 1, 334, we find, doubtless, the fulfillment of what the Revelator prophesied. To this important fact we now invite your candid attention.

For, by an edict, which he [Justinian] issued to unite all men in one faith, whether Jews, Gentiles or Christians, such as did not, in the term of *three months, embrace* [illegible] *profess the Catholic Faith*, were [illegible]red to be *infamous*, and, as such, excluded from all employment, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith. But many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their homes, with th[illegible] wives and children, stripped and nak[illegible] Others betook themselves to flight, [illegible]rrying with them what they could conceal, for their support and maintenance; but they were plundered of what little they had, and many of them inhumanly massacred *by the Catholic peasants and soldiery who guarded the passes.*

Please observe; the war was instituted by the emperor, not the Pope. This is a valid argument that the leopard beast is the symbol of the Greek imperial power. In no sense can it be applied to the Popedom. Gibbon testifies concerning this imperial cruelty in this war "*In the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish, with* FIRE *and* SWORD, *the unity of the Christian faith.*" (Vol. 3, p. 531.)

Can any one fail to perceive that the war was executed by the emperor for the Papacy, not by the Pope for himself? The same historian says (p. 528): "The reign of Justinian was a uniform yet various scene of persecution." This line of monarchs ceased to be the favorite protectors of the Popedom in A. D. 800, when Charlemagne formed a new empire in the [illegible]st, and became the first "head" of the [illegible] testimony certifies:

It was after the Nicene Synod, and under the reign of the pious Irene, that the Popes consulted the separation of Rome and Italy by the translation of the empire to the less orthodox Charlemagne. By this decisive measure they would finally eradicate the claims of the Greeks. The majesty of Rome would be restored; the Latin churches of Christians would be united under a SUPREME HEAD in their ancient metropolis; and the conquerors of the West would receive their crown from the successors of St. Peter. The Roman Church would acquire a zealous and respectable advocate. Under the shadow of the Carlovingian power, THE BISHOP MIGHT EXERCISE WITH HONOR AND SAFETY THE GOVERNMENT OF THE CITY. (Gibbon, vol. 5, p. 40)

Thus, as the above certifies, Charlemagne became the "SUPREME HEAD" of the leopard beast. Eventually he repaired to Rome, in order to permit the hands of the mitered blasphemer to place the crown upon his brow, reeking with the blood of helpless and innocent victims:

On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the church of St. Peter, and to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries Leo suddenly placed a precious crown on his head, and the dome resounded with the acclamations of the people, "long life and victory to Charles, the most pious Augustus, CROWNED BY GOD, the great and pacific EMPEROR OF THE ROMANS!" The head and body of Charlemagne were consecrated by the royal unction, after the examples of the Cæsars; he was saluted or adored by the Pontiff; coronation represents a promise to maintain the faith and the privilege of the Church. Gibbon vol. 5 p. 43.

REWBERS.

Infidel Objections.

In THE TIMES of Jan. 3, a series of objections raised by infidels against the statements of Moses, is presented to have some one refute them; which is done by the editor in such a manner as ought to remove the doubts from the mind of any honest skeptic and sincere seeker after truth; but a few words in addition to what is there briefly stated, may not be out of place.

"Objection 1." is this: "How could Pharaoh's magicians turn water into blood, since Moses had already done the same thing to all the waters?" He seems to allow that Aaron, in obeying the command to "stretch out his hand upon the waters of Egypt, upon their streams, upon their rivers and upon their ponds, and upon all their pools of water" (Ex. 7: 19) did *actually* cause the waters *throughout the entire kingdom* to be turned into blood. It further seems to be allowed that the magicians did really do the same, and through their enchantments caused waters to be turned to blood *as really* as did Aaron. Without disputing the correctness of these conclusions, I submit the following as appearing, in my mind at least, to more fully remove the cavils of those who are disposed to find fault with Scripture statements, concerning Moses in particular, and all others in general.

First, then, I do not think it necessary to understand Moses' work in an absolute sense, as implying that the effect of his miracles was extended throughout the entire kingdom

That such terms are often used and yet to be understood in a limited sense, will be admitted by all who are acquainted with Scripture language and phrases.

Matthew says (ch. 3: 5.) that "Jerusalem and all Judea and all the regions round about Jordan" went out to meet John, and were baptized by him, but I never heard of any that believed Matthew to mean that *every individual* in those countries absented himself from his home, but that he meant that vast mutitudes from those regions went out. I have not yet seen any that understand Paul in an absolute sense, when he says (Col. 1:23,) that he had preached the gospel "to every creature which is under heaven." In this instance there in no dispute as to the idea intended to be conveyed, and there is no good reason why we may not under[illegible] manner. [illegible] word in a similar

That this is the true interpretation, I think is further evident from the following considerations: If the affliction had extended throughout Egypt, it would have been felt in as grievous a manner by the Israelites, whom God intended to save, as it would have been by the Egyptians whom he *alone* desired to punish. Again, in Ex. 7: 24 we are told that "all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river," which would seem to imply that the river alone was affected, as it was those who were dependent *upon it* for their supply of water, that digged about it, and *not* those that lived miles in the interior. And, further, as the miracle was for the purpose of convincing Pharaoh and his court that God had commissioned Moses in his undertaking, it would be a needless and uncalled for exhibition of power to have the curse extended throughout their entire lands where the inhabitants would be utterly unable to comprehend its meaning; and instead of seeing the power of the Israelites' God, would only see a strange and unaccountable pollution of the water.

These considerations lead me to think that instead of all the streams and ponds and pools of water throughout the entire land being polluted, we are to understand it as referring solely to the waters of the river, for although the command in v. 19 extended to all these, yet when we read of what was actually done (v. 20), we find that the river alone was affected.

Second, concerning the feat performed by the magicians. If the foregoing reasoning is sound, the infidel objection falls to the ground without going farther, as we see that they were not totally deprived of water and hence had an opportunity to extend the power of their enchantments. But here is an interesting question: *Did* they perform any miraculous deeds? *Was* there an exhibition of super-human power in their efforts, as well as in those of Aaron? Or was it on their part merely a feat of legerdemain, *in imitation* of the genuine miracles of Aaron?

I know that many are inclined to think that they did really work miracles with their enchantments, but that such a conclusion is not warranted by the narrations I think can be easily shown. First, it must be evident, that whether true or false, their deeds must have been done on a much smaller scale than those of Aaron, for he had caused the great body of water to be turned into blood, it is possible that a smaller quantity was brought to them in vessels of some kind that they might show the king that the gods of Egypt could also turn water into blood. That this point may be more clearly seen, I would refer to the other miracles and examine them. In ch. 8, we learn that Aaron in obedience to the Divine command "stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt." And the next verse says: "The magicians did so with their enchantments, and brought frogs upon the land of Egypt." But as Aaron had already caused the frogs to *abound throughout the place*, it is evident that the magicians must merely have had *a space cleared of them*, and then, upon this spot, have caused their production of frogs to appear, in imitation of the greater work of Aaron. And so, also, in the next instance, the production of lice; as Aaron had already caused lice to abound as abundantly as the dust of the earth, it must be evident that all the magicians could do possibly, was to try their power upon a *space cleared especially for them*, which when they tried, they were unable to do, and said, "This is the finger of God!"

Thus, I think, this is established, that their works, whether of super-human power or merely feats of jugglery, were done on a much smaller scale than those of Aaron. But *did* they really perform miracles? To one who has seen feats of magic by modern sleight-of-hand performers, or who is acquainted with the wonderful doings of the jugglers of the East to-day, it will not seem incredible to hear it urged that the Egyptian magicians, probably by their acquaintance with and skill in the arts of magic, were enabled to imitate on a small scale the wonderful [illegible] of Aaron and Moses. Su[illegible] would not be an impossible thi[illegible] them to change their rod, by [illegible] very dexterous movement, for a se[illegible] at which they probably had about their person, and to thus cast it upon the ground; for similar things, and more wonderful, are done by Eastern magicians to-day. And so in regard to their imitation of Aaron's act, in turning the water into blood. [illegible] their casting some substance, which would change the appearance of the water, into it by a quick and dextrous movement of the hand; especially when we have seen that it was upon merely a small quantity of water they were to operate.

But perhaps some are ready to say, "Does not the narrative say that they *did so* with their enchantments? and are not we therefore justified in thinking that they really did perform miracles?" Not necessarily, for in ch. 8: 18 we read that "the magicians *did so* with their enchantments to bring forth lice, *but they could not.*" Here we learn that they "*did so*" "*but could not,*" *i. e.* they made the attempt, but failed to succeed. And so I understand it in those other instances; they "*did so*" *i. e.* made the attempt and succeeded by their arts in imitating the greater works of Aaron.

Let me, in concluding this article, as Wesley says, "draw some inferences." These miracles were wrought that the Israelites, too, might be convinced of the Divine commission of Moses; and they had their designed effect, for their faith in him as a teacher inspired of God is strong even to this day. But if those miracles which God wrought through him confirmed them [and us also] in that belief, how strong ought that faith to be which has for its basis a *mightier* miracle than was ever wrought by the hand of Moses, namely, the resurrection of Jesus Christ from the dead. This is the basis of *our* hope and on it we rest and will rest; for if Jesus rose from the dead, he is the Son of God, and as such he endorsed "Moses and the prophets" by quoting them often. If then, infidels want to overthrow our religion, let them not go about the tree cutting off a twig here and a leaf there, but let them lay the ax to the root of the tree, and prove to us that the resurrection of Jesus is a myth; and when that is done, it will stand and bid defiance to all the attacks that infidelity can bring to bear upon it.

CHARLES E. BARNES.

Salem, Mass.

Ye are the Light of the World.

If God's children were ever the light of the world, ought they not to be so in this day, when men are inclined to take darkness for light and light for darkness; when so little heed is taken of the pure principles of the Gospel of God's dear Son? We read that "God is light, and in him is no darkness, at all." And, he "dwells in the light; whom no man can approach unto, whom no man hath seen nor can see." And when Jesus came, he came a light into the world. "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. He was the true light, which lighteth every man that cometh into the world." "A light to lighten the Gentiles, and the glory of his people Israel. "He was the light and they that follow him should not walk in darkness, but should have the light of life. No man cometh unto the Father but by him, and life and immortality are brought to light through his blessed Gospel.

In his memorable sermon on the mount, he said to his disciples—"Ye are the light of the world. A city that is set on a hill cannot be hid." And as he sent them out as lambs in the midst of wolves, and told them to be wise as serpents and harmless as doves, he also said: "Go ye therefore and teach all nations." "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light that his deeds may be made manifest, that they are wrought in God. And if we say we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." "And hereby we do know that we know him. If we keep his commandments. He that saith he abideth in him ought himself, also, [illegible] to walk, even as he walked." And Paul says God's children are all children of light, and of the day. We are not of night nor of darkness: and let us not sleep as do others; but let us watch and be sober," putting on the whole armor of light, and letting our light so shine before men that they, by seeing our good works, may be led to glorify our Father who is in heaven.

The night is far spent, and the day of final deliverance is at hand. Let us therefore cast off the work of darkness, walk honestly as in the day, putting on the Lord Jesus, and make no provision for the flesh to fulfill the lusts thereof. Love not the world, neither the things that are in the world: for if any man love the world the love of the Father is not in him. And may we ever remember, that the lust of the flesh and the lust of the eye and the pride of life are not of the Father, but of the world. Let us not be deceived, for God will not be mocked. What a man sows that shall he reap. If he sows to the flesh, he shall of the flesh reap corruption; but if to the Spirit he shall of the Spirit reap life everlasting."

J. W. FINN.

Ottawa, Ill.

Words.

Words! What are they? Little things; and yet how much joy or sorrow may be wrought, even in the utterance of a few little words. Let us classify them. First, there are *good* words, which are made up of kind words, loving words, tender words, gentle words, endearing words, pleasant words, cheering words, hopeful words, encouraging words, words of sympathy, faithful words, prayerful words, trustful words, blessed words, cherishing words.

The second we will denominate *bad* words, which consist in angry words, spiteful words, bitter words, words of hate, sorrowful words, mocking words, jeering words, vexing word, faultfinding words, murmuring words, fretful words, impatient words, complaining words, envious words, words of malice, jealous words, rankling words, vain words, idle words.

What a contrast! Yet how few, comparatively, realize the influence exerted from the use of these two classes of words. The first, ever bringing joy and gladness to the human heart; the second filling it with sadness and grief. Dear reader, are *you* ever indulging in those baneful words, which cloud even the moral atmosphere that surrounds you? If so let me entreat you, indulge them no longer; but on the contrary, speak those kind loving words, that will not only illuminate your own pathway with the sunshine of happiness, but will also shed a halo of peace and joy over all with whom you may associate. Jesus says, "By thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned." Hence the necessity of using those *good words*, that shall finally result in our justification in that great reckoning day, which is soon to dawn upon a world prone to use bad words.

M. E. ORR.

Our Duty as Soldiers.

Making profession as followers of Christ, is very much like enlisting in an army for active service; and he who serves the duration of the war will be crowned. There is no guarantee to individuals that they will not be slain: but there is a guarantee that if we keep sentries well posted, are constantly vigilant, and always keep our front to the enemy, we *will not* be slain. Do we find ourselves short of sentries? What is more simple than to obey the command of our Captain, speaking through one of his officers—"If any man lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not." Yea, the direct command of our Captain himself, more concise. "Ask and it shall be given you." The conditions of life as stated above may, to some, seem contradictory; but note the character of the guarantee. That we will not be slain, depends on our own vigilance. In this is involved also the inference, amounting to a certainty, that according to our vigilance, so will our sustenance be in time of necessity. Keep sentries well and thickly posted; keep communications well open, and we will be certain to overcome: because our Leader is infinite in wisdom, in power, in resources. Keeping our communications open, means that we pray regularly and frequently. Keeping our sentries well and thickly posted means, that we *watch and resist* the slightest temptation to evil in any shape. Our Leader and Captain is well known, dearly loved by all his followers; and those who know him best are ready to do and dare, anything in his service. The duration of the war is for this natural life; our being slain, is when we surrender to the encroachments of sin and iniquity.

Now what is plainer than our duty, our proper course in the matter of following Christ? Is it not clear that we must be watchful against the first insidious attack, yea even friendly advances or overtures to peace on the part of our enemy? This latter is his strongest mode of operating against the professing Christian; to post sentinels therefore is our duty—it is our duty, and privilege, to send communications frequently to Headquarters, that we may thereby know that our *line is open*, if nothing else. Besides this is our life, our courage, our all, to know that we can have this communication: and unless we keep the road o[illegible] attended, we shall soon find ourselves short of supplies: and being in the enemy's country, are very likely to find ourselves compelled to sign a bill of capitulation; of which there is not the slightest necessity, if we but obey our commander's instruction. Let us, then, communicate freely and frequently.

A FRIEND.

Startling Facts.

When secular papers begin to cry out in alarm against those churches whose doors seem closed against the poor it is high time such churches should begin to inquire after the cause of the accusation, whether it be true or false. For myself, I was startled at an article in the Cincinnati *Weekly Times*, from which I will make an extract, that those who wish, may more fully know the advance in holiness made by many fashionable churches of the present day.

FASHIONABLE SOUL-SAVING.

When our blessed Lord delivered that matchless address on the mount, we cannot conceive of the possibility of there being any charge. Those precious utterances—"Blessed are the poor in spirit; Blessed are they that mourn; etc. flowed from those Divine lips free as the bounteous air, lavish as as the all pervading light. And so, we imagine, the proto-martyr Stephen proclaiming, not only before the Sanhedrim, but to all the people of Jerusalem, without money and without price. "Howbeit the most High dwelleth not in temples made with hands." There would be something shocking to our ideas of the loftiness and elevation maintained by the early missionaries of the cross to associate with their preaching such a thing as "reserved seats" or a "dress circle." And yet we have these things in our modern churches. There are particular churches which are recognized as "fashionable." There is no need there to apprehend any thing that will shock the most thoroughly well bred persons. People are expected to be well and elegantly dressed; the latest bonnets, the most dazzling silks, select them as the most fitting theater for their exhibition.

Of course these privileges have to be paid for. The "best people" are to be found in a certain portion of the church. People who have large families and small incomes get pews near the door, and to the right and left of the side aisles. People who have no income—they sit in the gallery, or, most likely, stay at home. It is positively an expensive thing to hear the Gospel in our towns. It is a matter of some surprise to us that some of the more attractive city churches do not set the example of charging an admission fee—say a dollar a head. People who have money are, we take it, just as willing to spend it at church as at the theater, for the same entertainment. It would, at all events, be a good idea to combine the two features of rented pews and the sale of tickets for single performances. Strangers (with money of course) often want to go to church, and do not wish to intrude into a private box, and such are perfectly willing to pay seventy-five cents or one dollar, to hear good music and see the *elite* of the city.

Perhaps I have copied enough of this sad but truthful article to show how much our city churches are doing for the salvation of the perishing. I will add another short extract from the Baptist *Standard*, of Chicago, which, I think, sustains the accusations of the above quotation.

THE "MICHIGAN AVENUE BAPTIST CHURCH."

According to the *Standard* this building, a thing of beauty, scarcely surpassed and rarely equalled. Its cost is said to be one hundred and eighty thousand dollars. The tower, in which is the principal entrance, is two hundred feet in hight. There are many commodious rooms in it, including "*a 'ladies' parlor.*" That apartment is particulary significant, and suggestive of the ease and elegance to be found in the house of God, of modern times. The audience room is in Gothic style throughout, the visitor being especially sure to admire the beautiful grained ceiling, ornamented with frescoes. The organ is itself an ornament, in size admirably proportioned to the room itself, and finished in colors to match the tinting of the walls, and the painted glass in the windows. And the writer adds: Altogether we know of no place of worship which combines so many conveniences with *so many attractions.* Its arrangement and structure seems well nigh faultless. And to complete its grandeur, a chime of seventeen bells has been placed in the tower, the only complete chime we believe, in the West, and the only chime in a *Baptist church* in the whole world! Something to boast of this! The Catholics are noted for their chimes of bells, in addition to all other follies and ceremonies peculiar to themselves. But who ever supposed fifty years ago that the Baptist church would ever become willing to imitate in any degree such vanities, such departures from the plain teachings of the word of God.

I am still a member of the Baptist church and love its honor, and its prosperity in any way that will promote an increase of holiness; but when I read the article in the *Standard* from which I have made the above extract, I felt something, I am sure like the great Apostle "while he waited at Athens," when he saw the city "wholly given to idolatry." I think such needless expense and pride in churches, to be a sin similar to that which Paul so grievously lamented, and would receive from him the same rebuke given to the Athenians.

Since I have believed in the personal coming of the blessed Savior, the setting up of his glorious kingdom here upon the purified earth, the final restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, and other kindred truths, I am accused of embracing "heresy," "new doctrine," etc. In view of this I will pledge myself to all who will take the trouble to talk with me on the subject, to give up every point of doctrine which I cannot read in so many words in the Bible. Will they in turn, I would kindly ask, give up the prosecution of such fine churches, with their fashionable ornaments, if they cannot find *them* endorsed in the New Testament, by Jesus and his apostles? I regard this to be only fair, and hope my Baptist brethren who still love "the good old paths of Jeremiah," will come out in protest against such churches, and suggest the building of those where *the poor can have a free gospel preached to them.*

MARY A. TIBBETS.

Our Young Folks.

A Question.

"May Morton" wishes to ask a question for some of the young folks to answer: "What was the name of David's mother, and where in the Bible is it mentioned?" We prefer to use our space for questions concerning the sense, rather than the curiosities [illegible] exception in the case of very curious or difficult questions.

You will sometimes meet persons, who, when they find out that you are an Adventist, will ask you what they suppose to be puzzling questions upon the Scriptures, or your faith. You should "search the Scriptures," that you may be able to reply. A child that understands the word of God, can defend the faith against the most learned professor, whose system is based on tradition, or philosophy. I well remember, when a little boy, being asked by a man who had found out I was an Adventist, how any could know anything about the Lord's coming, when Jesus, "Of that day and hour knoweth no man?" I asked him if the Bible did not, also say—"*Ye are not in darkness that that day should overtake you as a thief.*" Although an old man, and a church member, he had never thought what *that* meant. But in all your replies to such opposers, even when they scoff at your faith, as they generally will do, always be civil and kind. And now I want to give you a story illustrating the fact that *death* is a punishment: for our opposers often say—death is no punishment." But let an[illegible] read this story, and then say death no punishment, and life no reward, if they can:

THE REPRIEVE.

I had long wished to be the bearer of life to some condemned cell. My wish was granted me. It was on Tuesday that a poor sentenced criminal was to be hanged. He was within one day of the fatal drop. But on Monday, all unexpectedly, I was summoned to take him his life! I had obtained *a reprieve* for that man—a forfeited life. This, as I have said, is what I had long wished for. So wonderful a privilege was it to be in a position to give *life!*

My first thought was, Where is the train that can bear me swiftly enough to the cell? I dreamt not of delay. Delay appeared cruel; until, at the very threshold of the prison, I bethought me thus—How can I tell him? The news will kill him. The man will die if I tell him, so great will be the revulsion. He has died, so to speak. He is dead in law. And he is already in the bitterness of death. So with life in my hand I stand before the victim in his cell. His face is wan: his knees feeble. His vacant eyes have no tears, but are red; and look as if with dry, hot grief, they had burned down into their sockets. Melancholy picture! She who owned him as her husband had just been carried out from the last separation—still, and seemingly a corpse, unconscious of the strange, last kiss which a murderer had impressed on her lips. The expectant orphans, after their wretched farewell, were crying over the yet motionless form of their mother.

"My poor man, can you read?"

"Yes," was the reply.

But fearing to break the royal pardon to him too suddenly, I added:

"Would you like your life?"

"Sir," he responds, "do not trifle with me."

"But life is sweet—is it not?"

"Sir, I rather you would not speak to me."

"But would you not like me to procure your life?"

"It is of no use, sir; I'm justly condemned. I'm a dead man."

"But the Queen *could* give you your life."

He looks inquiringly at me, but is silent.

"Can you read this?"

And now those hot eyes are directed down upon the paper. As he intently reads, putting my arms around his shoulders, I say:

"There, my poor fellow; there is your life!"

No sooner had I uttered the words than, as I expected, he dropped down at my feet. There he lay, as it were, dead! It was more than he could bear.

What! when a man to whom a reprieve is announced, granting him a few more short years of natural life, falls down as dead, may not a sinner, who finds he is not to be lost, but that on believing he is saved—he has Christ, and heaven, and everlasting life—I say, may not he weep? Yea, cry? Cry for joy!—*J. Denham Smith.*

Advertisements.

☞ New Music for the Sunday School. ☜

The Pearl An entire new collection of beautiful music for Sunday Schools, by the most popular writers in the country.

The Pearl Contains no old or worn out tunes, but every piece is new, fresh and sparkling, written

The Pearl Is pronounced by all who have examined the advance sheets, [now ready,] the best book of the kind ever published.

The Pearl Will be issued March 1st, 1871, when orders will be filled in rotation. 15,000 copies are ordered in advance of publication.

The Pearl Will be for sale by book and music dealers generally. Price, bound in boards, 35 cents, or $30 per hundred.

The Pearl Is destined to become the most popular Sunday School book in the country. Dealers should send in their orders at once.

The Pearl Will be the handsomest Sunday School book ever published. All interested should send for specimen pages of

The Pearl Which will be sent free to any address, or a single copy will be mailed on receipt of 25 cents.

The Pearl Will be published by S. Brainard & Sons, Cleveland, O., to whom all orders should be addressed.

☞ Send for a Specimen Copy. ☜

ELGIN WATCHES.

1871
NATIONAL WATCH CO ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN ILLUSTRATED ALMANAC FOR 1871 OR THE ILLUSTRATED ARTICLE ON "Ancient and Modern Time-keepers," —BY— A. D. Richardson. Sent FREE upon application, to NATIONAL (ELGIN) WATCH COMPANY 127 & 129 Lake Street, Chicago, 90-3m Or No. 1 Maiden Lane, New York.

TRY IT THREE MONTHS. THE WORKINGMAN'S JOURNAL —Organ of the settlers on the Cherokee neutral land in Kansas, independent in Politics, the advocate of the old doctrine of "Free Homes for Freemen" will be sent to any address THREE MONTHS FOR FIFTY CENTS. ADDRESS: AMOS SANFORD, Editor and Proprietor, Columbus, Kansas.

Notices, Etc.

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, Christian charity. Published at Concord, N. H. Mrs. T. F. Sargent, Editor; assisted by Mrs. E. S. Jennings, Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. F. Sargent, Box 436, Concord, N. H.

N. B.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Works (monthly), for $2.25 a year. Six months for $1.15. tf

In accordance with the motion of adjournment at the last Annual Meeting in Amboy, Ill., Sept. '70, there will be a meeting of the Western A. C. Publishing Association, at Amboy, Ill., in connection with the General Conference, commencing Thursday, March 23, at 9 a. m. As this will perhaps be one of the most important meetings the Association has yet held, it is desired that there should be a full attendance, especially of the original members. Let us have a rally of our business men and the ministry in behalf of the business of the cause of truth. Come, and come early.

WM. L. HIMES, Sec'y.

W. A. C. P. ASSOCIATION NOTICE.

At the next meeting of the Association the following amendments to the Constitution will be offered for consideration and action:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 9, as follows:

SEC. 9. The Board of Trustees (of the Association,) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, *ex officio.*

Another proposal is as follows:

Add to ART. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of ART. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the [illegible] publication of such books and tracts as may be [illegible] the Association for that purpose; and shall also [illegible] Committee for the organ of the Association.

That ART. IV. be amended to read:

ART. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith, and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

SEC. 2. No member shall hereafter be entitled to more than one vote.

SEC. 3. Voting by proxy shall not be allowed.

SEC. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read:

ART. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to ART. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make ART. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: *provided*, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

The precise date of the meeting at which these amendments will be considered, has not yet been fixed. It will probably be in March; and may be held in Buchanan.

WM. L. HIMES, Sec'y.

At the Ohio State Conference, Br. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the Conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the Conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Br. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon Bucyrus; T. Light, Plymouth; Dr. H. Kester, New London; Br. Beadly, White House, Lucas Co.; Thos. Kaufman, Shiloh; Henry Rust, Stryker; Wm. McDonald, Pincer; Geo. English, Montpelier; N. J. Cheadle, Delta; Geo. B. Terwelligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. McCULLOCH, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, MARCH 7, 1871.

AS WE allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

WE notice in many of our exchanges a department devoted to "Sunday Reading." Would it not be well to publish nothing unfit for "Sunday reading." That which is unfit to be perused on the Lord's day, is not fit reading for any day of the week.

A BROTHER who has just procured and read the translation of the Syriac version of the New Testament, says: "I think it a delightfully clear and pure expositor of our common version. It is, indeed, water to a thirsty soul." A good way to use new or various translations of the Scriptures is to read from them at family worship. It gives new interest to both the word and the occasion. And the Syriac version deserves all the commendation it has received, as an aid to the correct understanding of the Scriptures.

THE *Methodist* urges that:

> Good men must be made to feel that they should come together, in heart and in common Christian work, more intimately, till they can be prepared to lay aside their unessential theological discriminations, and thus at last solve the problem of a better ecclesiastical unity. The *nonchalance* with which the problem is now treated must give way to a more earnest and more generous sense of its importance.

—We wish some one would define *which* are the "*unessential*" points in theology. We hear a great deal about these "non-essentials." Which and what are they?

WE last week expressed the opinion that "figures, [even 'millennium figures'] *will* lie." We are sustained by a correspondent of the *Interior*. He says: "That figures cannot lie seems to be accepted as true. But they can. Put them in certain relations, and they are the biggest liars in the world. Arithmetic can not estimate moral forces; and when it undertakes to do so, it must lead astray." Which is all true. Will not our temporal millennium friends endeavor to display as much zeal in [illegible] their own incorrect figuring, as they do anxiety about some of our mistakes?

OUR attention has, of late, been several times directed to reports of sermons of Mr. H. W. Beecher, emanating from the New York *Herald*. It should be understood that the reports of Mr. Beecher's sermons in the *Herald* and some other New York journals are the veriest carricatures. If Mr. Beecher spoke of Paul as "an insignificant blear-eyed Jew," we may be sure that the terms were not used offensively, but in the same sense as Paul speaks of his presence as being "contemptible: that is, his enemies urged that it was so. Mr. Beecher might have used the words as coming from Paul's enemies, and his reporters would not scruple to misrepresent them, as Beecher's own sentiment. What he did really say, we do not know: we were not present: [illegible] But that the *Herald* report was a caricature is certain.

ZION'S *Herald* asserts that "death is a boundary which only separates one state of being from another." Hence we conclude that we may read in Ezk. 18. "The soul that sinneth it shall" 'pass the boundary which separates it from another state of being.' Oh! says the immaterialist; but we must *infer* that it passes into a *worse* condition of being. Is there anything about immaterialism that is not dependent upon *an inference?* If so, we would be glad to learn what it is. "Inferentialism" would be an appropriate title for the system. God says, "Thou shalt surely die." Immaterialism *infers* that God *meant* "death temporal, spiritual, and eternal." God says: "Dust thou art, and unto dust shalt thou return." Hence death is not the boundary between two states of being, but the boundary between being and not being. Let us have done with unjustifiable inferences.

WE confess to a trial of our patience when new translations of the Holy Scriptures by able men are deprecated. Some leading men and journals of several denominations would fain have their hearers and readers think that King James' version is the next thing to an inspired translation, and cannot possibly be bettered. One man tells us that "it was the result of one hundred years of careful study and research." Very likely. But have we not had nearly *three* hundred years of "research and study?" And have not the common people the right to the best results of that growth in Biblical knowledge? We think so. The opposition to a new version comes from bodies who do not want certain words to read differently to the common people from what they now do—as *baptise*, church, bishop, presbyter, Easter. Let us have the best version that can possibly be procured. And in variety of versions there is often found an excellent commentary.

RABBI Vidaver of New York city has been, recently, interviewed by a *Herald* reporter. He is pastor of an orthodox synagogue. During the interview many interesting facts concerning Jewish opinion were brought out. Among other things, the Rabbi said that in a case where the law forbade their lighting fires, he had no compunctions of conscience about letting a Gentile do this for him. Being asked if all Christians will be doomed to eternal misery? he replied: "Certainly not; the Rabbinical doctrine is very, very different from that. All our wisest teachers in Israel have held that a man will be judged by his deeds, not by his speculative opinions; and that the good men of all religions—even good idolaters—will be saved. And I would rather not discuss the question of the eternity of punishment. The Bible simply says that we shall be righteously judged, and that is all I know or care to ask about the subject."

—Jewish Rabbies are not the only ministers who wish to let this subject alone.

HENRY Ward Beecher has been getting off some more Beecherisms. We get almost provoked sometimes to see him come so near to truth as he often does, and then miss it. But read this, from a report of his Sunday-week sermon, in the New York *Times:*

> In order, therefore, to fully understand the dealing of God with humanity we must entirely abandon the heathen idea of pain, and the idea that until lately found utterance from Christian pulpits, that God had the right to impose pain for his own pleasure. Now, you cannot, by calling a being by another name, make him love suffering without representing him as malignant. No being, be he subject or sovereign, can produce misery for its own sake without being himself infernal. Many a man has offered prayers to the devil when he thought he was kneeling at the throne of God. The Christian idea of suffering is, that it is a means to an end; that the end is so desirable as to justify the means used to bring it about. The conception of God sitting, enjoying the suffering of the damned, is infernal, and enough to make men renounce their faith in eternal goodness. It is an atrocious slander upon the grandeur and love of the Ruler of the universe. But, say some, is there not Scripture for it? There is Scripture for anything that man wants. There is Scripture for it just as there are assassins' knives in the ore in the mountain. Scripture is like a great forest into which you may enter and select good wood which you may pervert to the basest purposes on earth. Scripture is the most malleable thing in the universe. It is [illegible] the right use of it.

—Ah! When that question came—"Is there not Scripture for it?" Mr. Beecher, being committed to the dogma of the eternity of sin, and therefore of misery, in some form, to evade the point, seems to assert as a fact the infidel's scoff—"The Bible is a fiddle, upon which any tune can be played." We protest. But after all, we may misunderstand him, and Mr. Beecher may have meant to utter a negation, indirectly. His illustration admits of that construction. But in that case we do not see how he can hold to the eternal duration of evil. Oh! the mazes of immaterialism!

DESTRUCTION.

The Scripture doctrine of future punishment is, that wicked men will be literally destroyed, or put to death in *gehenna*. The word used oftener than any other to define the future punishment is *apollumi*. It occurs about forty times in the New Testament. "Its proper meaning," says a late writer, "as a verb in the active voice is to *destroy, kill, slay, demolish:* in the middle and passive, to *perish*, or to be destroyed; and if the object o the active verb be the life of man, ALWAYS TO DESTROY THAT LIFE. Throughout all Greek literature it is never once found to mean to keep alive forever in misery. It has the secondary idiomatic meaning of *losing*, as in Matt. 10: 42, Lk. 15: 4, but there is no other secondary meaning known to scholars; and even this is derived from the primary meaning of *destroy*. It is used in this idiomatic sense of losing six times in the New Testament, and thirty-five times in its proper sense of *destruction*, in the active or passive voices."

Now this is the verb used in the active infinitive in Matt. 10: 28. "Fear not them which kill the body, but are *not able* to kill the soul, but rather fear him who *is* able, both soul and body to destroy in *gehenna*.

Dr. Mortimer, late Head Master of the city of London School, in a communication to Dr. Minton, of Eaton Chapel, said: I hesitate not to bear my testimony to the correctness of your statement, in your work called *The Way Everlasting*, as to two matters of much importance,—first that *apollumi* whenever and wherever it occurs in a Greek author, has but one meaning—the *destruction* of the object to which it is the active verb; secondly, that an immortality inherent in man is an unscriptural figment. Our future life and our future immortal life, are everywhere in Scripture represented to be the gift of God in Jesus Christ. And Dr. Weymouth, Head Master of Mill Hill School, on the same question, said to Dr. Minton, "My mind fails to conceive a grosser misrepresentation of language, than when the five or six strongest words which the Greek tongue possesses, signifying 'destroy,' or 'destruction,' are explained to mean maintaining an everlasting but wretched existence. To translate BLACK AS WHITE IS NOTHING TO THIS."

When will men come to understand the plain Word of God on the destiny of the wicked?

INSTINCT.

The mail, last week, brought us the following letter:

> Br. Himes: In discussing the nature of man with an intelligent physician of our town, he said that what we claim as reason, hate, love, etc., in the brute, is instinct; while in man it is not instinct; and that which reasons, loves, and hates in man is positive proof of an immortal soul or mind.
>
> I asked him if his theory did not raise the beast above the man. As, for instance, the little child at a week old had neither instinct nor intelligence; while the little pig at a week old had enough of one or the other to keep from eating anything not compatible with its nature, while a child would swallow poison, or anything else held to its mouth. The doctor answered that the difference was that an intelligent entity was breathed into the child, but not so with the pig. "Now," said I, "Doctor, you know that the child has no intelligence whatever. So whatever there is breathed into the child is [illegible] be an intelligent thing or entity."
>
> Now will you explain through THE TIMES, where the theory of *instinct* came from. We learn that fire will burn us from coming into contact with it; while the animal does not reason thus, but seems to have a knowledge and keep out of the fire the first time even. Or is it not true that animals keep out of danger by instinct.
>
> Hogs never reason or desire to eat or chew tobacco. Is it not an instinct that keeps them from it? For there is no one to learn them to keep from it; the opposite with some classes of bipeds is true, who when quite small have some one to learn them to chew or otherwise use that narcotic. Please favor with some remarks on this subject
>
> Your obedient subscriber,
>
> JOHN S. LAWYER.

—We cannot tell the origin of the theory of instinct, any more than we can describe in what it consists. The fact of the existence of such a faculty in connection with animal life was probably noticed early, and a name given to it. The English word instinct is derived from the Latin, *instinctus*. Webster thus describes it:

"It is the natural unreasoning impulse in an animal, by which it is guided to the performance of any action, without thought of improvement in the method." Says Sir Wm. Hamilton: "Instinct is an agent which performs blindly and ignorantly a work of intelligence and knowledge." A great deal of error concerning this faculty ought to vanish in the light of the above clear definitions. When any action on the part of an animal indicates intelligence and knowledge, that action is *not* the result of instinct, and the habit of ascribing displays of reasoning power in animals to instinct, is going out of fashion among intelligent persons.

It is said that instinct teaches animals to choose proper, and reject unsuitable food. But this is only in ordinary conditions of its life, or where it is left to choose its own food from nature's supplies. Mix strychnine with the little pig's food, and it will swallow it none the less greedily because its death is certain if it eats. *Instinct* teaches it to eat, but does not warn it of the poison. The reason why it refuses tobacco and other poisons in their natural conditions, is not because they are poison and dangerous to its life, but simply because they are disagreeable or at least not tempting to its taste. It has no appetite for them, or in other words does not like them. But the pig can be *learned* to use tobacco, as well as boys; and will take any poison, if it be compounded with a tempting morsel. From these and other premises we conclude that *instinct* is an attribute of the *sensual* nature, and is operated by the natural demands of the physical organization in any case.

The unconscious infant draws its nourishment from its mother's breast by instinct. Its physical nature develops a want, and when the means of fulfilling that want are offered through the medium nature provides, the muscles provided for this purpose are excited, commence to perform their functions, and we say the child imbibes its food by *instinct*. But gradually, as experience is gained and its organism perfected, instinct gives way to the exercise of will-power and intelligence; and who can draw the line where instinct ends and reason begins?

And many manifestations of what is called instinct in animals are properly actions excited by the demands of the reasons; or the working of the organs of their physical structure, according to the law of their being. But when *all* manifestations of intelligence in animals are referred to instinct, and the same things in man called the results of reason, we have an arbitrary distinction asserted, when there is no proof of any difference except in degree. The pig requires as many lessons as the child, before it will learn that hot food burns the mouth; and it only learns it by *experience*, never by instinct. As to the action of fire, or any other danger to which animal life may be exposed, we know of no reason for believing that, other things being equal, animals display any more of instinct in avoiding harm than children do. Both learn by experience. And before experience is acquired, both act, to a greater or less extent, upon impulses which we call *instinctive*, because, as they appear to us, that word describes them.

But animals *reason*. No race of animals has reasoning powers equal to those man possesses. But many animals have displayed greater intellect than is possessed by *some* men. The dullest dog displays higher intellectual powers than the idiot. Dogs, horses and elephants, have displayed stronger evidences of the possession of reason, than appears in certain races of savages. Animals remember, put facts and experiences together, and act wisely (or unwisely, as men do sometimes) evidently in view of deductions from those facts. This appears in the case of our house-cat, concerning whose intelligence we made some remarks in a December number of THE TIMES. If "Crazy" is in the kitchen, and wants to get out of doors, she will come to the sitting room door and mew piteously. One will go to the door, and open it, when she will instantly run to the outside door, mewing, and looking up beseechingly, saying as plainly as cat can speak—"please let me out of doors." The first time she did this, she was nearly five years old. She had learned previously that mewing would attract attention, and that if she mewed at any particular door, we would open it to let her out or in. But before this, she had never called us to open one door, in order that she might explain her wish to have a second door opened; but had waited until some one entered the room she wished to leave, to make her wants known. Did she not learn out this process by which to obtain her desire?

Much more remarkable displays of reasoning powers in animals might be referred to, but they are familiar to all, and are not essential to our purpose. We have said enough, we think, to show that if the fact that man reasons proves his mind to be [illegible] then animals have also immortal souls; for it can be demonstrated that they, also, do "deduce inferences justly from premises." But as some animals are more highly endowed with intelligence than others, so man, at his best, or even his average estate, stands high above all the animal creation in the scale of being. But if he degrades himself by persistence in sin, and withdrawal from God, he will at least perish, alike with the meanest of reptiles, and be no more.

THE MILLENNIUM DELAYED.

Last week we quoted a Wisconsin minister's mathematical demonstration that the millennium must come by A. D. 2,000. Since then we find some facts and figures in the *Methodist*, which are decidedly against this preacher's predictions. "Striking figures," the *Methodist* calls them. In 1816 the Methodists of this country had 695 ministers, 214,235 members; and the increase during the preceding decade 83,665 members—over one third of the body. The average increase was 120 members to each minister. In 1870 there were 9,193 ministers. 1,367,134 members, 335,000 additions—a proportion of *one tenth*, instead of more than a third, as in 1816. While the average increase was *thirty-six* members to each minister, instead of one hundred and twenty, as in the former case. Will Dr. Brunson please revise his calculations, and give these new factors their due position in working out the problem?

WHAT IS THE MATTER?

Says the *Methodist:*

> At a recent meeting of the Brooklyn Methodist Union (composed of the pastors and official brethren of the city,) principal speaker stated that the Methodist Church, though by no means lifeless, was not relatively as strong and aggressive as it should be. Various explanations of this state of affairs were offerred. Most of these attempted explanations are merely restatements, in another form, *of the same general fact as to the lukewarmness of the Church.* We can gain the respect of our fellow-Christians, and, what is better yet, acquire and retain a hold upon the masses, only by living up to our principles. The mission of the Church is not only to preserve Christians from pollution, but to save sinners from perdition. But in too many cases the highest ambition of an "official board" is satisfied when a costly church is erected and paid for, its comfortable seats well hired, and the rent is punctually paid. Then, in order to compete with their neighbors, the aid of "artistic" music is invoked. Now, we are no opponents of refinement and culture, but it does seem to us that we are entirely too generous to art and artists when we give them the cream of our religious exercises.....The French have (or used to have) a saying that "nothing succeeds like success," so it may be said, "nothing will revive us like a revival." And the way to secure this is for our official men to return to the old paths; to stop their ears to the protests of Mrs. Grundy; live so consistently as not to feel awkward and embarrassed in a Methodist prayer-meeting; going to the class-room as gladly as to a director's parlor; bestowing alms not grudgingly, but cheerfully; acknowledging that sin is worse than fanaticism, and enthusiasm better than stagnation; being as patient amid the fervor of a prayer-meeting as in the din of a stock-board; being less shocked by excessive earnestness in the work of saving men than carrying a primary; being not high-minded, but condescending to men of low estate; living simply and giving freely; praying in secret and serving God openly, even as our father did. There may be better ways in other churches, but this has been, and

we hope may long continue to be, the Methodist way.

—No, not "the Methodist way" but the *Bible* way. Let the church but come to *this* standard, and the world will be shaken from center to circumference. But shall we indulge idle dreams that such a condition of things will supervene by and by? Let none be deluded; but awake to the stern facts, that the church and world are fast filling up their cup, and that the *judgment*, not the millennium, impends.

THE "SHADES"

"The *shades* tremble, beneath the waters and their inhabitants." (Job 26:5.)

In his notes on this text, in the Bible Union Version, Dr. Conant insists that *rphah-eem* should not be rendered *the dead*, as it always is in the common version, but the *shades, i. e.* spirits, ghosts, or disembodied souls; because, he says, "the term means that part of man that *survives* death." And he complains that the rendering of King James' translators conceals "from the English reader the evidence it furnishes, that the Hebrews had the conception of a form of existence after death." But let us see if the inspired usage will sustain this celebrated Hebraist's assertion.

Ps. 88:10. "Wilt thou do wonders to the dead?
Or will the *shades* arise and praise thee?"

Why should they not rise up to praise the Lord, if in a conscious condition? But the Psalmist's question implies a negative answer; that they will not praise God because they cannot.

"The dead praise *not* the Lord:
Neither any that go down into silence."
(Ps. 115:17.)

The two next stanzas confirm our understanding of v. 10.

"Will thy loving kindness be told in the grave?
Thy faithfulness in *destruction?*
Will thy wonders be made known in darkness?
And thy righteousness in the land of forgetfulness?"

This Psalm is the grievous complaint" of one who is in sore affliction, because his life has "drawn near to *sheol*," which is the place of the *shades*. Death is represented as a state of "darkness," "without strength," without consciousness—"the land of forgetfulness." If *shades* here means "disembodied spirits," *they* are in "the land of forgetfulness," for to speak of the unconscious body as passing into a condition of forgetfulness, is irrational.

Prov. 2:18. "Her house inclineth unto *death*,
And her paths unto the *shades*."

A parallelism, asserting that the harlot's ways lead to untimely death. Thus we read elsewhere:

"Her feet go down to death;
"Her steps take hold on *sheol*," (ch. 5:5.)
"Her house is the way to *sheol*.
"Going down to the chambers of death." (ch. 7:27.)
He [her victim] knoweth not that the *shades* are there,
That her guests are in the depths of *sheol*" (ch. 9:18.)

Whether this last passage does or does not refer to the Antediluvian giants,[1] who corrupted themselves by fornication, certainly no one will contend that the simple are warned from the lewd woman's house on the ground that it is *haunted* by ghosts of her victims. The stanza simply sets forth the certain doom of those who turn aside to the strange woman untimely, unnatural death. To be brought down to the *shades* is the same thing as to be brought down to *sheol*, or the grave. They are parallel expressions. Says Prof. Stuart: "I concede....it is possible to interpret Prov. 5:5; 9:18; 23:14, as designating a deathviolent and premature, inflicted by the hand of heaven." And his impression that somehow the *future* punishment is, also, involved in this doom, is doubtless correct. But while the Professor's faith in the Egyptian theory of a future life, forced him to believe, in spite of "the meaning that lies upon the face of the sacred record,"[2] that *sheol* is a place of conscious misery, on the other hand, those who accept the Bible theory of future punishment are not thus compelled to do violence to Scripture usage: death in sin involves the second death after judgment, and the loss of eternal life. *This*, and not eternal wo, is the future punishment.

Prov. 21:16. "The man that wandereth out of the way of understanding.
Shall remain in the congregation of the *shades*.'

Dr. Clark remarks: "This passage intimates that those called *rephaim* are in a state of conscious existence. It is difficult to assign the true meaning of the word [*rephaim*, shades.] in several places where it occurs; but it seems to mean the state of separate spirits ....awaiting the judgment of the great day." But we question whether one not already an immaterialist would ever think of deriving an intimation of conscious existence from this passage. The word *remain* is "noo-agh," and is the same used by Job in ch. 3:13, 17, in speaking of death. "I had been *at rest*." "There the weary *are at rest*." It occurs in Dan. 12:13: "Thou shalt *rest*." Is. 57:2—"They shall *rest* in their beds." It is only a reiteration in a new form of the sentence of those who wander from or forget God: they shall die. "The soul that sinneth it shall die." "The wicked shall turn back to *sheol*"—"perish forever."

In Is. 14:9, we again read of the shades; but no proof of their conscious existence may be drawn from the sublime imagery of this parable; for in it the *trees* talk and are conscious as well as the shades; and there are spectral *thrones*, as well as shadowy kings and rulers. The true condition of the *rephaim* appears in Is. 26 14, 29.

"They are dead, they shall not live:
They are *shades*, they shall not rise."

The context explains, that they have been *visited, destroyed*, and have *perished*. And in v. 29, we read "The earth shall cast out the *shades!*" Here again we have located the Doctor's spirit-world. The *shades*, they affirm are disembodied, conscious spirits; and the Scriptures declare that *the earth* shall cast them out at the resurrection. That dead men return to the earth is the unvarying testimony of the Word of God; and if there be a *shade* of man that "survives death," it, too, is in the earth, awaiting the resurrection, to be "cast out." Again we ask—Has our globe chambers of bliss and we within its crust?[1]

---

[1] Bp. Patrick, Clarke, Scott, Mede and others take this view.

[2] *Future Punishment*, p. 152.

[1] The word *shades* occurs in another form eighteen times and is rendered giants, Rephaims, or Rephaites.

A CANDID LETTER.

We commend the following as a model of candor in dealing with new views. We seldom receive letters from those differing with us in faith written in so excellent spirit. It is from one to whom THE TIMES was sent by a friend, on *trial*. One who does not condemn Adventism for the reason "he knows too little about it," is a singular being indeed. In general we are denounced most bitterly by those who know least about us.

Br. Himes: Allow me privilege of asking a few questions for information and comfort. I am not a believer in Adventism, "soul-sleeping," and the destruction of the wicked, as your paper teaches, I do not condemn it; for I know too little concerning it. In fact I knew nothing about it a year ago, only what little I had gathered from religious papers, perhaps imperfectly representing it. Since that time, I have met with several, and I am not so ready to say it is false as I was before.

I heard Br. N. Field of Jeffersonville, Ind. preach three or four sermons, and I was somewhat pleased with them, and I have been searching the Bible. In one of his discourses he placed heaven on earth, which was a new idea to me. He did not say "I believe it is," but quoted Scripture to prove it. Whether he construed it to suit the occasion I am not competent to say.

The influence of prejudice is very potent. We behold this in Catholicism and other instances, where we can hardly see how persons would cling to and support such doctrines as they do. If it is only *prejudice* in me, I want it removed; and the only thing to removed it will be patience and truth. The only thing that will produce faith is testimony. "Faith cometh by hearing, and hearing by the Word of God." If I hear the Word of God and understand it, I believe it.

Your paper has been coming to me four or five weeks. I read it with pleasure and interest.

VANCE PORTER.

If our brother will take his Concordance, and trace out the subject of the inheritance of the earth by the saints, he will, we think, not fail to receive Dr. Field's testimony, that "*heaven* is to be on earth." See Rev. 5:9, 10, for instance.

MEMPHIS TENN.

It has caused us no little grief that the missionary work among the Freedmen, of which Memphis was the center, should have been abandoned by the Advent body. But we have had the satisfaction of knowing that we have done our duty in the premises, and, also, an assurance that what has been done will not be lost. The following letter from Br. Wadsworth will interest all the friends of the Freedmen, as it gives a reliable report of the condition of things there. I hope to visit this people ere long, and will then make a further report. Meanwhile let Br. and Sr. Wadsworth be aided in their labors. They are efficient and worthy. Br. Wadsworth says:

Br. Himes: THE TIMES comes regularly. Thank you for it. Also please accept my thanks for your kind remarks in your Journal about my pamphlet. It is true any help sent me by the purchase of the book will be appreciated. I wish to do good with the means put into my hands, and I need help, so that I may be able to help others.

We are struggling to maintain our Mission interest here. When the Board of Missions gave it up, it was thought that our colored Advent church would die. But they could not give up their faith. This people are trying to live, and with a little help they will do well. I do want them to have a good place of worship of their own. I do not want to see the cause go down here in Memphis. It would hurt the Advent cause. This people are to poor too build within themselves. Let us help them, and the Lord will bless us. He "loves a cheerful giver."

There has been a great work done here through the Mission Society. I see the fruits of it all through the city. Many of the white people have become interested in our views of the Bible through hearing the colored people, and reading our tracts. A white man here said that he would give $20 towards building them a house for worship, and several others will give smaller sums. I think with what little help we can raise here and a little from the readers of THE TIMES, this people will yet have a house of their own.

Brethren if you cannot send us anything pray for us.

IN ENGLAND.

In a private note Rev. Wm. Leask, editor of the *Rainbow* says:

The truth is spreading in England. We are everywhere spoken against as heretics and troubles of Israel. But for all that, the dogma of natural immortality, with its frightful logic of eternal evil has received a blow under which it staggers to its fall. We only want to get the ear of men who are at once devout and thoughtful: the work is then half done. The majority have never *thought* upon the subject. Everlasting torment is taken for granted as a very dismal thing—too dismal to think about, and there the matter ends. But, blessed be God, the light has begun to shine, and priestcraft, whether papal or otherwise, must have this engine of falsehood wrenched from its hands.

—To which we heartily respond, Amen.

AN IMPORTANT PROPOSITION.

The book entitled *The Doctrine of Immortality*, by Eld. James H. Whitmore, has been before the public long enough to establish its character as one of the very best works, if indeed it be not the best, yet written upon that subject. Its merits and efficacy are acknowledged wherever it is read.

It deals with one of the most important theological questions of the age. And our hearts have of late been stirred within us while we have beheld the church, and the world, too, almost wholly given to immaterialism. The children imbibe it, not only at Sunday School, but in the common schools. It is sung, prayed, talked, preached, written, so incessantly, that people generally take it for granted that it is true: *but it is not true.*

In every community there are some who will candidly consider the testimony against immaterialism, if they have the opportunity. We shall never gain *all* in any place; but there are few places where we may not convince some. Ministers cannot do *all* the work, though they are doing nobly and doing much. Our proposition is, in addition to our ordinary tract work, to print some thousands, as many as possible, of

THE DOCTRINE OF IMMORTALITY

and send *them* out preaching the truth upon the nature and destiny of man. It is time for us to work, and work in earnest.

Our proposition is this. We will get out an edition of this work in cheap, yet good and durable shape, so that it will be likely to be preserved, and will bear handling; for we wish them to be circulated and read. This edition will be published especially for distribution, and the price be such that every Adventist can afford to give away at least one copy.

PROPOSED PRICES.

FIVE COPIES	$ 1.00
THIRTY COPIES	5.00
ONE HUNDRED COPIES	16.00

☞ NO MONEY TO BE PAID UNTIL THE BOOKS ARE READY FOR DELIVERY.

We will commence printing the edition as soon as subscriptions for one thousand copies are received. As soon as it is ready, subscribers will be notified, and the books will be forwarded to their order, on receipt of their subscriptions. *But send no money until it is announced that the edition is ready.*

Friends of the truth of God, one and all, will you engage in this timely work? Will you respond to this call immediately, and shall our press, soon be set at work throwing off the sheets laden with this great truth? we await your reply. Send us word by the returning mail, how many copies you will take, from five upwards. Look about you. think of any who may be open to conviction, but are not interested enough to pay 50c, or $1.00 for the book in its present form, but who would read it if given to them. Make up your mind to supply as many of them with it as you can.

Brethren in neighborhoods and churches. When you assemble in your meetings, unite your subscription, and send them all in one name, and so get them cheaper, and more of them for your various fields. What results we should see if ten thousand copies could be scattered within a few months. Yet that number would be only two copies and a half to each of our subscribers.

Send in your subscriptions.

THE TIMES.

We mean THE ADVENT TIMES. Have you done anything for its circulation? If not, will you not commence to work for it? Will you not commence now? If you can't get a subscriber for a year, will you not send it to some one for three months, at an expense to yourself of only *thirty-five cents?* A considerable number have taken advantage of this offer, and we anticipate good results, in an increase of our circle of readers. We think it will prove even more useful than the circulation of tracts to the same value It is time we were *all* at work. Let everyone help in some way.

EDITORIAL GLEANINGS.

Br. Grant writes from San Francisco concerning his labors there, to the *Crisis:* People who have lived in San Francisco for twenty years are amazed and astonished at what the Lord is doing. They never expected to see what they are now beholding. Ten were baptized last Friday, Feb. 10th. It was one of the most interesting baptismal scenes we ever enjoyed. The Spirit of God rested upon us with power. Saints rejoiced and sinners wept. Six more have handed in their names for baptism, and we expect quite an addition to the number by the time of the next immersion. The prospect now indicates that there will soon be one of the largest and best churches in San Francisco that can be found in the United States looking for the coming of Jesus. Keep on praying for us. ——We learn that one John S. Speights is again in Connecticut. Brethren everywhere should be warned against him. Put no confidence in him whatever.——Brn. Huyke and P. Hitchcock have met with success in Wingville, Wis. Over fourteen made profession of Christ.——Br. W. McCullock has received a unanimous call to become pastor of the church at New Rutland, Ill., and has accepted the charge.——Br. Sheldon writes to the *Crisis* from Brunswick, Ga.: In this place the colored people have no place in the white meeting-houses; so they have not been out, except a few who have crept in contrary to the general custom, and a few servants who, after bringing the whites to meeting, have sat in their carriages outside, and listened there; this, in connection with the constant conversation of the whites about the preaching, has awakened a great excitement among them, and they are talking about the new preacher as "the greatest preacher that ever came to Brunswick;" and they are all determined to "hear Dr. Sheldon preach." as they call me. To-day (Feb. 14), I was waited on by a colored deacon of the colored Baptist church, as a delegate from their church, "to invite Dr. Sheldon to preach in their meeting-house." They have a large and beautiful church edifice here. The deacon said they were "all powerful anxious to hear Dr. Sheldon preach." I did not give a decided answer, wishing firstly to feel of the pulse of the white people, to determine whether it would tend to forestall my usefulness among the whites. Before night I was waited on by another colored delegation, pressing the invitation: "The colored people are right fast to hear Dr. Sheldon preach about de comin' of de Lord." I gave them some encouragement, and now all hats are off when they meet "the Doctor;" and every colored child has heard, and is ready to repeat—"Dr. Sheldon is comin' to preach to us." But I must try to get at the whites first. ——The interest at Rochelle Ill. is rising somewhat. Br. Clark baptised one there on Sunday week.——Br. Bliven writes that the church at Flagg Springs, Mo., has had some ten or twelve additions within a short time. Four were baptised in Br. Billmire's neighborhood, Feb. 19.

"I never go to church," said one; "I spend my Sundays in settling accounts." "The day of judgment will be spent in the same way," was the reply.

THE

ADVENT CHRISTIAN

TIMES,

A large, neat, eight-page weekly paper, thoroughly devoted to the advancement of the cause of Christ by the faithful advocacy, defence and dissemination of what is called *Advent doctrine,*

EDITED BY

JOSHUA V. HIMES.

THE TIMES contains, weekly, matter expository, exegetical, illustrative, practical; including communications, selections and original matter, with letters from those of like precious faith in all parts of the country, the news of the body, and a faithful digest of the news of the world bearing upon the signs of the times; with news of the progress of our cause in different parts, and also news of what our *opponents* are saying and doing, with expositions and refutations of their arguments; articles on prophecy; notices of current and useful literature; short sermons; a column or more for the children; choice bits of poetry—in short matter enough in every number to make a good sized book, and all furnished for only FOUR CENTS A WEEK, or $2 a year. No paper of its class furnishes so much reading matter, even when a greater price is charged.

The paper has been very useful in the past, and can be made more so by extending its circulation. To our friends who are working faithfully for this end, we make the following offer: We will send

THE TIMES, POST PAID,

to any address in the United States or Canada, on trial,

FOR THREE MONTHS,

for 35c. For one dollar, we will send THE TIMES to any three persons, three months, post paid; and any larger number at the same rate.

Who will take advantage of this liberal offer, to introduce THE TIMES in a village, a neighborhood, a church. For

TEN DOLLARS

you can send a live Advent paper to

THIRTY PERSONS

or into thirty families, post-paid, for three months. Could it fail to do good? Five dollars will pay for fifteen copies; and one dollar for three.

We make this liberal offer solely to introduce the paper in new fields and localities.

Will the ministry please publish it to their congregations?

Will our friends please tell it to their friends.

Will you who love the cause and wish THE TIMES to prosper, pay for 3, 5, 10, 50, or 100 copies, on these liberal terms. We have now 300 names, of partially interested persons among whom we could obtain

FIFTY PERMANENT SUBSCRIBERS,

perhaps more, could we send them the paper free for three months.

Who will send at once? Send in the names, with 33⅓ cents for each name, and (if you give the P. O. address plainly) we will guarantee the delivery of thirteen numbers of THE TIMES, free of postage, to each one of them.

Three thousand three months subscribers, on this plan, will give us a large and permanent addition to our list.

Address JOSHUA V. HIMES,
Buchanan, Mich.

Correspondence.

EDITOR'S JOURNAL.

SHELBYVILLE, ILL.

Monday, Feb. 19. Had a conversation with some German Jews, who were out to hear me yesterday. I told them that Jesus of Nazareth had fulfilled the prophecies as fully and literally, as any one that might yet come could do, and I did not see why they should not receive him. They said their difficulty was with the witnesses. They did not believe that the New Testament witnesses were reliable, and so rejected their testimony.

In speaking of their Sabbath, one said it could not be fully kept out of Palestine. The strict German Jews did not build fires, or cook, or light lamps, or do "any work" on the Sabbath day. But, said he, our servants, who are not Jews, did those things for us. But they do not tell them to do them, for that would involve them in the guilt of breaking the Sabbath. But the servants understand what is wanted, and do it, and receive their pay. He remarked that it was just as bad as though they did the work themselves; and it was not possible to keep the Sabbath, out of the Holy Land, after the strict letter of the law.

At night I spoke on the principles of prophetic interpretation, showing that a day stood for a year in symbolical prophecy. One teacher said, then Nebuchadnezzar was still out in the field eating grass; for "seven times" must pass over him, or 2520 days of years, which are not yet ended. But dream of the monarch related to *himself*, so interpreted, and so fulfilled in the seven specified years, is a very different case from that of symbolic prophecy, where the world's history is sketched in symbols. Days are used for years in the weeks of Dan. 9: 24, 25, and in the "times" of ch. 7: 25, and have been fulfilled. A large and appreciative audience so received it to-night.

Tuesday, Feb. 20. Explained the image of Dan. 2: 31–34. This vision gives the outlines of the history of the world from the days of Nebuchadnezzar down to the establishment of the eternal kingdom, at the second advent. At the close the Disciple minister objected to my exposition of the "days of these kings." He said it did not mean the *ten* kings, but the four great kingdoms. I asked him how the *stone* could *smite the feet*, which symbolized "these kingdoms," five centuries before such kings existed, and I am still waiting for his answer. A *theory* sometimes blinds a man's mind, so that he may not see the truth.

Wednesday, Feb. 22. This is the birth-day of Washington. It is celebrated by some in Europe, as well as in this country, with a view to exalt republican institutions, which some statesmen believe are yet to fill the earth. This is a dream and a delusion, as the next form of universal government is to be a kingdom that shall fill the whole earth. (Dan. 2: 24.)

I spoke at night, of the signs of this time, as indicating the near approach of the kingdom of God. Some have objected to this, on the ground that all the prophecies of Daniel were fulfilled at the first advent. Also, that the *little horn*, Dan. 7: 25 was Antiochus Epiphanes. In this view they follow Prof. Stuart, in his *Hints on Prophecy*. This learned man taught that Antiochus, who was the eighth king in the dynasty of Syria, the king of the North (Dan. 11), in the third kingdom of brass (Dan. 2: 30), was "the little horn" that rose up among the ten kings on the fall of the fourth iron kingdom. (Dan. 7: 23–26.) Men are driven to great absurdities, in their attempts to get rid of the evidence of the Lord's speedy coming.

Thursday, Feb. 23. It being the night of prayer for all the churches, I had no meeting, and commended all to go with their own churches for prayer.

I find that there is quite an excitement in the town on "soul sleeping," of which I have said nothing. A traveling lecturer on history and other topics, by the name of R. B. Bement, of the Baptist order, is here. He told me that some of the ministers wanted him to reply to my lectures on the annihilation and soul-sleeping doctrine. He told them that he could do it, and would if they would *pay him for it!* To-day Mr. B. wrote me, to know if I would discuss "the points of difference between [myself] and the most of the people of this city." I replied yes, if the people, and ministers would recognize him as their representative.

Friday, Feb. 24. I spoke to-night on the mortality of man, and showed that the resurrection was the only hope of a future life: and that this was the "blessed hope."

At the close three of the clergymen of the place, with others, propounded questions. One wished to know, if, when he addressed the sinner, in order to his conversion, he should address his *breath!* If the soul was his breath, he did not see why not. I replied that the soul was the *person* and the person *lived* by the breath of life; and we should address the person, who possessed intelligence, will, and conscience as the result of organization. It is the living, organized rational being that we address, who is constituted of body soul and spirit. Another asked, if the same body was raised from the dead, whether the deformed would be raised as they died. I replied, that when the "vile body" was changed in the resurrection it would be "like Christ's glorious body," perfect. A multitude of questions came up, all of which were disposed of in a Scriptural way, and to the apparent satisfaction of the audience.

We are almost to the end of the second month of the new year. How rapidly the time flies? Time is *motion*. The planetary system, in its revolutions keeps the time. We are guided by them, in its regulation.

When in Chicago a short time ago, I called upon Maj. Whittle, at the office of the National Watch Company, on Clark St. Their manufactory is in Elgin, Ill. He handed me a pamphlet published by the company which I find contains a great deal of information on the ancient and modern manufacture of time pieces. "Watch" is from a Saxon word signifying "to wake." At first the watch was as large as a saucer. It had weights, and was called "the pocket clock." The earliest known use of the modern name occurs in a record of 1542, which mentions that Edward VI. had "onne larum, or watch of iron, the case being likewise iron-gilt, with two plumettes of lead." The first great improvement, the substitution of the spring for weights, was made about 1550. The earliest springs were not coiled, but only straight pieces of steel. Early watches had only one hand, and required winding twice a day. The dials were of silver, or of brass; the cases had no crystals, but opened at the back and front, and were four or five inches in diameter A plain watch cost about $1,500, and it took a year to make one.

It is said there is a watch in a Swiss Museum, only three sixteenths of an inch in diameter, inserted in the top of a pencil case. Its dial indicates not only the hours, minutes and seconds, but also the days of the month. It is a relic of the old time when watches were inserted in saddles, snuff boxes, shirt studs, breast-pins bracelets and finger rings.

But in our times, we have practical time-pieces, which are placed within the reach of all. And among the watches manufactured in this country, the National Watch Company at Elgin, Ill. give us the best.

The great thing with us all, is to improve the time, for soon the end will come and all will be sealed up for eternity. Everything depends on the proper improvement of our probation. Eternal life or eternal death hangs upon the right improvement of the time allotted to us.

From O. G. W[illegible], La Crosse Co. Wis.

The Tim[illegible] ery welcome visitor at our ho[illegible] generally is the first paper to [illegible] when it arrives. It brings chee[illegible] from distant ones. I have to confess to neglect of duty. I failed in neglecting to attend the prayer meeting. I thought enough would attend without me. But let me warn all who may see this, if you value your eternal welfare, do not neglect duty in any form. Verily by one man's attendance to duty, a whole realm was affected. (Daniel.) Who knows how much good may spring out of a prayer meeting?

Last winter I was somewhat unsettled when seventh day was preached in the Valley. But I did not become entangled in the meshes of the law. And I praise the Lord my people have seen the folly of trying to keep a dead law, and have returned to their first love. And if in the providence of God, I can regain my first love, I will by his grace go on, in the hope that I may regain that which is lost, and have an interest in the Kingdom of God when he comes whose right it is to reign.

From Lemuel Record, Lancaster, Co. Ind.

We read in the word of God that we should "Render to all their dues,.... Owe no man any thing." (Rom. 13: 7, 8.) And seeing on the label, attached to my paper that my time for which I have paid is, or soon will be out, and and wishing to still continue taking The Times, and not knowing how to live according to the directions given in the word of God and not owe any man, but by rendering my due to you for the paper in advance, I therefore send you the money.

Again we are directed in the word of God, to "search the Scriptures." (John 5: 39.) It therefore being my duty to do so, and to search them for the very purpose of understanding them, and knowing, as I do, that I can more successfully search, and more readily understand them by also reading The Times in connection, where I can have the benefit of the expositions of other Bible-readers, so that by comparing those expositions with the Scriptures it enables me more readily to get an understanding of the Word of God; consequently I take it to be my duty to do so. And, again, in reading The Times we are enabled to learn how our brethren and sisters are getting along in the Divine life; and it is a source of comfort and satisfaction, and often serves to strengthen our faith, and help us to be patient under trials and persecution, and to be more watchful and prayerful; and then we are enabled better to do as the apostle exhorts, when he says—"But ye, beloved, building up yourselves on your most holy faith; praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude. 20: 21.) Now how can we better accomplish this than by searching the Scriptures, and by speaking often to one another, both verbally and by writing for, and reading The Times? As for myself, I am happy in the Lord, and feel thankful to God for all these blessed privileges; and pray that I may rightly improve them until Jesus comes, if I live that long; for I think it will not be long before he comes, I feel like saying with one of old, "Come Lord Jesus!"

From A. W. McArthur, Huron Co. Mich.

We have had such good times up here "in the woods," as we call it, I wish every Christian knew it. I can say I feel stronger in the Spirit of God than ever before. Early in January Br. Durand came into these woods and began to hold evening meetings. They were the best meetings I ever attended. It seemed as though God had directed him for this work. On Sunday the 22d he baptised four, and organized a church of twenty-three members. There are others that will come in at a future day. Br. Durand seemed to gain the confidence of the people. His words were full of kindness and love towards God and man, sympathising with those that had trouble.

I used to often wish Christ would come soon, but dare not pray for his coming, because I was taught it would be wrong: I ought to be contented with God's own way, and when he thought best he would send his Son again; but I can say to-day, thanks be to God, I have a right to pray for his coming. I think I never was so happy in the Lord since my conversion (and that was ten years ago this month) as I am to-day. Our brother has gone to preach in another neighborhood, and has the prayers of the people as he goes.

From Wm. L. Hall, Fort Howard, Wis.

While there is so much ignorantly taught and believed that it is not true; and our hope that has its foundation in God's Word is lost sight of and ignored by the pleasure-loving Church, I feel thankful that there is a people (though despised) that are not ashamed of Jesus, nor any of his words; and that we have a paper that gives me more light on the Bible than all the fashionable preaching I have heard for years; a paper that I am not ashamed to lend to my neighbors, nor afraid to have fall into the hands of the enemies of truth: so I lend it to all that will read it. Some say they don't believe its doctrine, without knowing what it teaches. Some ministers say they have no time to read it. At the same time they can go to sociables, and talk nonsense, and have plenty of time for other amusements. But some are interested in the Bible hope that we hold so dear, and say it teaches the old fashioned Bible religion. They see now that the Bible teaches, instead of going to heaven at death, we wait for the coming of Christ, and the judgment, and that evil will not continue eternally, but that all the wicked will God destroy. If people will read and think for themselves, and prayerfully study the Bible, the result need not be feared.

From Albert Francis, Sangamon Co. Ill.

Before I heard any of the Adventists preach, I was of the opinion that there would not be any one saved, at all, for as much preaching as I had heard in my life, it was all a mystery to me, and those that preached it, also. I have often heard preachers pronounce the Bible a book that could not be solved; and it sounded very odd to me, to think that God would ordain a book to save men, and still make it a secret. I am thankful that we have the Bible in our hand, for a guide to life in the future. But I must acknowledge that it was a new Book for me after I heard Br. Calkins preach from it a few times, I think it sounds better every day; and I hope I may ever be faithful to its teachings. I know I am but a mortal man, and cannot do any thing unless I have God to help me. I long for the day when this mortal shall have the blessed opportunity of putting on immortality. I do hope I may not have to meet with that great and sorrowful calamity that awaits those that will not hearken unto the voice of God. It does seem to me that if sinners would only apprehend their salvation, they would come and give themselves to Christ, and not go down to perdition. We have so many that say that *all* will be saved, any way, whether we believed on God or not: but that is only *man's* opinion, and not God's; for unless we reform, and do the works of God, we shall perish in our corruption. *This* is Bible doctrine.

The devil said we should *not* die; but that is no proof; for we see that many have already gone down to their graves, and not one to Heaven. I am happy to say that we have some in this vicinity who believe in the Lord, and that his second advent is in the future, as yet, not so far away as some apprehend it to be, but close at hand, even at the door.

From F. S. Morgan, Lapeer Co. Mich.

I am thankful that I ever heard an Adventist preach; for it seemed that it was like coals of fire in shape of burning truths, that I heard from Br. Seymour last winter. At that time I was a bitter enemy to the Adventists, and it was by others daring me that I went to hear him at all. I was trying to live a Christian life at the time; and, like a great many others, believed that I had an immortal soul, not knowing the plain, simple teaching of my Bible. But what I heard from him that night, was too much for me. I could not find any immortal soul in the Bible, or any thing that I could build any such hope on; so I concluded to "let God be true and every man a liar." And it gives me joy to think that I can depend on God, through Christ, for eternal life. My prayer to God is, that he will send more laborers into the harvest. We are, as a little Church, waiting, watching and praying, for some one to come and hold a series of meetings. We are doing what we can by praying and talking and being faithful, but we want some one to come to preach to the people.

From Frank Pelton, Green Point, N. Y.

How few are willing to take heed to the sure word of prophecy. I feel that we are living in perilous times, and I do rejoice that the *Lord* has given me a mind willing to be guided by his Word, rather than by man's wisdom. How few of the philosophers of the present day are willing to be called "babblers." "*Jesus*" is spoken of for his goodness, but the resurrection is seldom mentioned. In all the sermons reported in last Monday's *Herald*, including New York, Brooklyn, Washington, etc., the word resurrection can be found but once. How different was Paul's teaching! "For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, *we shall be saved by his life*." (Rom. 5: 10.) "For if the dead rise not, then is Christ not raised; then they also which are fallen asleep in Christ are perished." (1 Cor. 15: 16–18.)

I am weak, but my trust is in him who is both able to save and raise me up at the last day; and I trust that I may be enabled to so keep the Word of his patience that I may be kept from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Oh! that we may all be found of him in peace, without spot, and blameless when that day comes. And not unto us O Lord, but unto thee we will give the praise from everlasting to everlasting.

From T. J. Bishop, Izard Co. Ark.

Dear brothers and sisters: I feel that you should know that the blessed Bible truths are fast spreading over this part of the land. There are quite a number in this immediate settlement that are not ashamed to speak boldly in defense of these God-given truths. Thanks be to our God, the seed first sown by Fletcher is now taking root, and bringing forth its fruit. I need not say that *by and by* these things will be; for the time *is now*. Some are to all appearance lukewarm, but many stand firm. Brothers and sisters, be strong in the faith, and patient in your waiting, for our Lord will come. Let us act the part of faithful soldiers, and always be found at our post. Let us remember each other in our prayers, though we shall never *all* meet to greet each other until we meet in the kingdom.

From W. P. Talley, Macoupin Co. Ill.

I have received The Times regularly, for over two months. Thanks to the kind friends who had it sent to me. I assure you that it is indeed a welcome visitor to me, afflicted as I am. I have been confined to my bed, not even able to turn myself over, for more than five long years. My hips and lower limbs are perfectly paralyzed, so I cannot move them a particle, and I never expect to be any better. It was caused by an accident to the spine. The suffering is almost unendurable: but I *try* to bear it without a murmur, knowing that it is the will of him who holds our destinies in his hands. It is, no doubt, all for the best. God is too wise to err, and too good to do wrong. I love to read The Times, although the Advent doctrine is new to me. But the more I read about it, the better I understand it. I find that it is in harmony with the word of God, and, also, consistent with common reason. I study the Bible more, and I think I understand it much better than I did before I received the paper. I am not a member of any church, but hope to gain life everlasting beyond the scenes of pain and affliction of the present life.

From E. P. Daniels, Jackson, Mich.

The first of this year we commenced holding prayer meetings, and although we are but a few, yet the Lord has been with us. To-night we have had one at our house, and I can't go to rest until I tell how God has blest us. We had no laggards, but all seemed *anxious* to tell the love they had in their hearts. We are a little waiting band, looking for our coming Lord, and we feel to cry, Lord hasten thy coming and take thy children home!

We take The Times and find it a great comfort to us. I love to read the letters from the brothers and sisters. They strengthen me for greater exertions. May God keep them all till he comes.

We have the Word spoken every two weeks by Br. Snook, and it is a feast to our souls. Two weeks ago, I sat for the first time and partook of the Lord's Supper. Every one in the house partook, and we felt God's presence indeed. And as we gather with Christ in his kingdom may not one be left out.

From W. H. Reese, La Crosse, Co. Wis.

I am still looking for the return of our Savior and that blessed hope which if a man hath in him he purifieth himself even as he is pure. Oh! what a blessed hope this is, to know that our Savior is coming to this earth, again, and that soon, too. And we that are faithful to the end will be admitted into the New Jerusalem, and reign with him for ever. "We shall reign on the earth." What a glorious thought! We are to have a real home, a material one. Solomon says those that love wisdom will inherit *substance*. I believe that. And Christ says the meek will inherit the earth. Now what is the use of people trying to spiritualize that plain statement? Yet they will do it. I will just say here, to my Christian friends of like precious faith, how I heard the text—"The meek shall inherit the earth," explained. It was at one of the churches in this city. On the word *meek* showing what class of persons they were, it was all very well; but to *inherit the earth*, that was what I wanted to hear. I thought he was going to pass over it; but he finally said, that it was a common expression, and it meant that the meek should prosper here in the earth, and *then at death go to Heaven!!* Oh! what a doctrine! I have attended meetings of three different orders during the past week, and I must say that I came away as hungry as I went. I received a little food from the Baptist order yesterday. While at Sunday School, I had a very pressing invitation to join the Bible Class. I did not accept then, but told him I thought I would. Now my Christian friends I want your prayers, that I may stand up for the truth, and not shrink from any duty that may present itself; but may have the wisdom to enable me to discharge all duties in the fear of God, that I may help others to see the plain truth as it is in the Bible, and that the Bible teaches that man has *not* "a never dying soul to save."

I feel as if there must be a people here in this city that will be waiting for their Lord. I fear it might be now as it was in Sodom.

From Anson Brown Richland Co. Wis.

In weakness I write a few lines to let the dear brethren and sisters know that I am holding fast to the blessed truths that we find revealed in God's Word. The little church here is prospering. It is alive to its task. We keep up our prayer-meetings Sunday and Thursday evenings. THE TIMES is the only preacher we have now, except Br. Judson, occasionally. I have been trying to get subscribers for THE TIMES. We had a good meeting last evening. I improved the moments, and obtained two subscribers of the right sort. One was a young man who lately started in the good cause at one of our prayer-meetings. May the Lord help him to be faithful and useful. Volunteers are coming in. The truth is moving the minds of the people here. I think we may look for good results. Pray for us that we may earnestly contend for the faith once delivered to the saints, in the spirit of the true disciples of Christ.

From A. F Hales, Louisville, Ky.

My expulsion from my old church here has been an advantage to the cause of truth. During the trial at the church meeting I told the church I was ready to answer any question they might ask me on the Scriptures. The Moderator replied, "We are aware of that. We don't want to ask any." I then asked him if there was a line or more within the lids of the Bible or Baptist discipline authorizing any church to withhold a letter from a member without a charge against him. His answer was—"The church has a perfect right to withhold a letter from any brother." Those questions and answers have caused persons to inquire of me what I believed, and I have taken pains to explain my belief, and at the same time give the Scriptures to prove the position. Consequently I have five that have come squarely out on the Advent doctrine. I am thereby encouraged, and still wish to put in the hands of all I can such works as will enable them to see the light of the Scriptures.

Ordination.

> "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." (1 Tim. 5: 21, 22.)

Ordain, is to establish in a particular office or order; to set apart for an office; to appoint. "Jesus ordained twelve that they should be with him, and that he might send them forth to preach." Adam Clarke in commenting on this verse says: "Here is nothing of what we call ordaining. Christ simply appointed them to be with him and that he might send them occasionally to preach." These were all men. It was essential they should be. It was more usual to see men act in this capacity than woman; it would excite less prejudice. It was a peculiar epoch of time; the time of the transition from the Mosaic to the Gospel dispensation; the time when Jesus, who sent forth these twelve Jewish men, commending them, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." The middle wall of partition had not yet been broken down between Jew and Greek, any more than between male and female. Christ had not yet died, nor the Holy Spirit been given. The great, significant ordaining had not yet taken place: the Holy Spirit was not yet given.

When the promise of the Father was given, then should be shown to the waiting multitude whom the Father would be pleased to ordain to preach the Gospel, whether male or female, or both alike.

What said Jesus to his disciples after his resurrection and prior to his ascension? "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lk. 24: 46-49; Acts 1: 8.) When might they reasonably expect this promise of the Father, this wonderful descent of the Holy Spirit? The important time for the descent of the Holy Spirit, the inauguration of the Gospel dispensation, agreeable to the type, was upon the day of Pentecost. Then and there it was the waiting Marys, and other women, in company with the male disciples, received the true ordination.

As the law given from Mount Sinai amid its thunderings and quakings and fire consecrated the Aaronic priesthood, so now in the fulfilment of the type on the day of Pentecost, amid the mighty rushing wind that filled the house, the cloven tongues of flame proclaimed the true ministers of God, and showed to all succeeding generations, that henceforth God would ordain both men and women to preach the everlasting Gospel.

"And when the day of Pentecost was fully come." (Acts 2: 1) The promise of the Father must come on that day, in fulfillment of the type contained in the law. The whole Mosaic dispensation was one complete system of types and shadows (Heb. 10; Col. 2: 17), reaching on to their great antitypes. We have nothing to do with the law in its typical fulfillment, now that we have reached the Gospel age; Christ being the end of the law for righteousness in every one that believeth. But we have to do with its antitypes until heaven and earth pass away, and the redeemed from among men enter into possession of the purchased inheritance. The dispensation of the law was a dispensation of types and shadows. Not only its kingdom, its capital, its laws, its subjects, its territory, and its king were typical of good things to come, but its three great annual feasts, when all Israel was to be represented before God—the Passover, Pentecost, and the feast of Tabernacles, were all typical, pointing to, and shadowing forth a great antitype to be reached by the church. The type must reach the antitype. The feast of the Passover reached to the true Paschal Lamb, "the Lamb of God that taketh away the sin of the world." The feast of Tabernacles, or of ingathering, will be eventually fulfilled in the ingathering of wheat into the garner of God. The feast of Pentecost, called also the feast of harvest, and the feast of weeks (Ex. 34: 22), was celebrated fifty days after the Passover, to commemorate the giving of the law on Mount Sinai; which law was given fifty days after the Paschal lamb was slain in Egypt; whereby the first-born of the Hebrews were saved: hence called by the Greeks *Pentecost.*

On the fiftieth day from the celebration of the Passover, the glory of God appeared on Mount Sinai, and the law was given to Moses. Then and there was inaugurated the Mosaic system of types and shadows. Then and there a change was was made in the priesthood. Prior to this, the father and head of the family officiated as priest. Thus Noah, Abraham, Melchisedec, Job, Isaac and Jacob offered their own sacrifices.

And as if to make a complete break between the Patriarchal and Aaronic priesthood, as the law was about to be promulgated from the Mount, Moses builds an altar under the hill, and sends young men of the children of Israel to sacrifice to God, causing the recommencement and rearrangement of the priesthood under Divine authority to be made palpably distinct. Aaron is summoned to the Mount, and amid the thunderings, lightnings, and terrible fire that met and mingled on that quaking mountain, the law was given, and its priesthood ordained. The Aaronic priesthood continued in force until Christ came and expiated our sins in his own body on the tree, and became not only the sacrifice, but the priest who offered that sacrifice.

Now there is a disannulling, or changing of the priesthood; Aaron and his sons are left behind in the ministration of holy things. A priest has arisen after the order of Melchisedec, and not after the order of Aaron. (Heb. 7: 19.) For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing as to priesthood. Our great High Priest has made the sacrifice, and passed on high, where he is now set on the right hand of the throne of the Majesty in the heavens, and minister of the sanctuary, and of the true tabernacle which God pitched and not men.

While Christ our great High Priest ministers in the holy sanctuary, the courts above, who shall minister for him among the sons and daughters of men?—not officiate as priests; that office is abrogated. The type has reached the antitype; the sacrificial system has become complete in the one great sacrifice; while the Aaronic high priest, the lesser priests and Levites all have faded away before our one great High Priest. The proper office of a priest is to offer sacrifices for sin. (Heb. 5: 1.) As the one great sacrifice is made, Christ, our High Priest, has passed into the most holy place, even heaven itself, there to appear in the presence of God for us. Consequently there is no more sacrifice to offer, nor blood to sprinkle. Christ has no priests on earth under the Gospel dispensation. (Unless we spiritualize the term, and bring it to view in the light of 1 Pet. 2: 9—"Ye are a royal priesthood.")

But though there are no priests under the present dispensation answering to the Levitical, whose office was to offer the blood of goats upon the altar, yet there must be servants in Christ's house, to minister in holy things. As Moses was faithful in his house and there were ordinances of God to be observed under the Mosaic dispensation, "So Christ is faithful in his house." (Heb. 3: 5, 6.) And there are ordinances to be observed in his church. God has not left himself without a witness, but has raised up those of our own likeness, whose terrors do not make us afraid, to minister to us in holy things. (2 Cor. 5: 19, 20): "God was in Christ reconciling the world to himself; not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God." "Wherefore when he [Jesus] ascended up on high, he gave some apostles and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. 4: 11, 12.) As this house was to be arranged under the Gospel dispensation, and these different servants were brought out to take their place in the ranks in the great war that is to be waged against error and sin, will there be any visible manifestation of the power of God to designate what class or tribe or people or sex shall be allowed to enter the ministry in this new order of things? Yes. Christ, a Son over his own house, has promised this. "Tarry ye at *Jerusalem*, until ye be endued with *power* from on high," said Christ.

POWER.

"Ye shall be endued with *power*." (Lu. 24: 49.) "Ye shall receive *power* after that." (Acts 1: 8.) Power: force, authority, energy. By power we understand authority. Hence when Christ told them *power* should be given them, he meant authority. He conveyed to their minds as plainly as words can convey ideas, that they should go forth from the time and place specified to receive this consecration, empowered as witnesses set apart, separated, authorized, or ordained (whichever term you may please to use to convey the idea of the power invested) to the great work before them.

"Witnesses of me." By *me* we understand Christ. Hence by "witnesses of me," we understand witnesses of Christ. What can a public witness of Christ be, but a minister of the gospel? The word translated *power* here is from the Greek word *dunamis*. It is the same word as that used in the Lord's prayer—"Thine is the kingdom, and the *power*." Whose is the power? The *power* is our Heavenly Father's. As we read in the commencement of that prayer, Christ taught his disciples to pray—"Our Father who art in heaven," closing with, "Thine is the kingdom and the *power*." Then the power is the Father's. Yes. If the power is the Father's, he has a right to bestow that power on whom he will. Has he not? Yes. Well he has promised to bestow power on the servants of his Son, to be witnesses of him, or ministers in his house. (Acts 1: 8.) If he bestows that power, will not those who receive the power be authorized, set-apart, ordained? Dare any say, No? Must not every candid mind admit the premises and say, Yes?

Is there to be a special place for the bestowment of that power? Yes. As under the old dispensation God selected Mount Sinai for the place of the manifestation of his glory, and giving the law, and setting apart the Aaronic priesthood; so he has a set place for the manifestation of his power under the new dispensation. What place is it? Rome, Egypt, Samaria? No. The place was Jerusalem; the city of all cities for the glorious manifestation of God's power in ordaining by fire men and women to preach the word. In this city, so sacred in ancient lore, God was to meet with and ordain this waiting, praying band of servants. "Tarry ye in the city of Jerusalem." (Lk. 24: 49.) Hence we find when Christ had ascended, they at once returned from Mount Olivet to Jerusalem, and there waited for the promise.

Will this power be bestowed on a particular time? Yes. What time then must this be. To the law and to the testimony. God's word must decide all of those questions. It must be on the proper time for the great antitype. What time is that? It is Pentecost. Pentecost was instituted in commemoration of the giving of the law on Mount Sinai, and must necessarily reach on through the centuries, until it finds its great antitype in that law of love, of light, and of life, that in that upper room issued from the mouth of those whom God had ordained to minister in holy things in the gospel dispensation. Hence it must be on the day of Pentecost, and no other. As Christ the true Paschal lamb must be slain on the time of the Passover to fulfill the type, so the Gospel dispensation, the new law of love, written upon the heart and not upon tables of stone, must be on Pentecost. How careful the Spirit is to inform us that "when the day of Pentecost was *fully* come," this power was given. Not as that great feast drew near, nor as it was passing away. Neither before nor behind the time, but at the exact time, essential to fulfill the type. In the

(*Continued on 1st page of Supplement.*)

Railway Time Table.

Great Western Railway

Depot in Windsor, Ontario. Trains run by Hamilton time, 18 minutes faster than that of Detroit, and the ferry boats leave the Central dock 5 minutes before the departure of trains.

	Leave.	Arrive
Atlantic Express	4:30 a. m.	8.45 p. m.
Day Express	9:30 a. m.	5 15 p. m.
Detroit Express	[illegible] p. m.	6.30 a. m.
Night Express	8:50 p. m.	7:30 a. m.

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt, Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1869.

Michigan Central Railway

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station will leave as follows:

TRAINS WESTWARD.

Mail,* daily except Sundays	4:37 p. m
Accommodation,† daily except Sundays	7:00 a. m
Pacific express,‡ Sundays only	4:50 a. m
Way Freight, daily except Sunday	3:00 p. m

TRAINS EASTWARD.

Mail,† daily except Sundays	9:30 p. m
Accommodation,§ daily except Sundays	7:45 p. m
Atlantic Express,¶ Sundays only	8:15 p. m
Way Freight, daily except Sundays	7.35 a. m

H. E. SARGENT, General Superintendent.

Appointments.

OBSERVE!

If you do not write your appointments on a SEPARATE slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

WISCONSIN.

Advent Christian meetings are held every Lord's day at 10.30 a. m. and Thursday at 7 p. m., in the upper hall on the N. E. corner of Jefferson and Michigan streets, Milwaukee, Wis.

ILLINOIS.

Jonesboro, Union co. March 26.
I propose propose to remain in Union co. for two weeks, and longer if the interest demands.
F. SEAR.

IOWA.

Volga City, March 11, 12.
York, March 26, as Br. Benson may arrange.
H. H. & M. J. JAMES.

The second Q. M. of the Iowa Christian Conference will be held at Clear Lake, Cerro Gordo Co., commencing March 10, and continuing over Lord's day. All are invited.

ALONZO RAYMOND, Sec'y.

MISSOURI.

Kiddville, Mo., March 8, at 6 p. m., and over Lord's day, as Brn. Baker and Scott may arrange.
Williams' S. H., March 10, at 6 p. m., and continue several days, as Brn. Molloy and Harrison may arrange. Will give a series of lectures on prophecy.
T. HIGGINS.

MASSACHUSETTS.

Meetings are held every Sabbath, by the Advent Christian Church, Salem, Mass., at the chapel, Sewall street. Prayer-meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses.

C. E. BARNES, Pastor.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN. [illegible] Paradise, Heaven and Hell Before Judgment [illegible] Time is Short—Be Ready; The Only Hope; The [illegible] Everlasting Punishment—44 pp. The Everlasting Destruction—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—16 pp. [illegible] pp. The Apocalypse [illegible] tion—72 pp. The Reign of Messiah—48 pp. [illegible] ion—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, clear and convincing. [illegible] with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with scripture references and [illegible] to Bible truth. By J. V. Himes. 128 p. Paper covers, 15c. [illegible] $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; [illegible] have been changed, or made [illegible] the Christian dispensation; with a [illegible] of Andrews' History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. *Comprising the four* following tracts: Life and Death Theology, Immateriality [illegible] the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

EMPHATIC DIAGLOTT; *containing* the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. *American* Bible Union translation. 32mo. 25c; 12mo. 75

THE JUBILEE HARP: *A choice* collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1, postage 1 c. [illegible] dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. *A convenient little* instrument to be put on the margin of your book, or letter or newspaper, being careful to make it point to the sentence or line you wish to mark, and you, [illegible] a dozen.

HYMNS OF THE HARP. *Contains* the [illegible] of *The Jubilee Harp* without the music, in large clear type. Cloth 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE BEREAN'S CASKET. *A* collection of Scriptures in various versions, on the most important subjects in the Bible, in one tome, to which is added [illegible] History. [illegible] [illegible] $1, leather $1 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the [illegible] tion, Resurrection, [illegible] By Wellcome and Gould. [illegible] $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfilment of [illegible] present time, and what we should expect [illegible] 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined Scripturally and Historically. 30c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 1 [illegible] a hundred.

CHURCH SPECTACLES. 5c., 40c. a dozen.

The above seven works, by I. C. Wellcome, sent [illegible] post paid, for $1 00.

WHAT IS MAN? 5c; *by mail*, 7c.

THE SOUL; What is it? 5c., by mail, [illegible]
THE SPIRIT; What is it? 5c., by mail, 7c.
RICH MAN AND LAZARUS. 5c., by mail, 7c.
SPIRITUALISM UNVAILED, and shown to be [illegible] work of demons; an examination of its origin, morals doctrines and [illegible]

These are five works, by [illegible] 10c. post paid. [illegible] [illegible] "Bible View of the [illegible]

THE VOICE OF THE CHURCH on the [illegible] History of the Doctrine of [illegible] [illegible] surprising [illegible] [illegible] of more than [illegible] ted Rabbins, Fathers, [illegible] [illegible] Theologians [illegible] during the last [illegible] Cloth, $1.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. *In two parts.* I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 377 pp. Paper covers, 5 [illegible]

THE PRESENT TRUTH; *or, Meat* in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

SIGNS OF THE TIMES; *or, A* Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By F. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Cumming. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; *or, The Destruction* of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, 15 copies for $1.

THE BIBLE TRIUMPHANT; *being* a reply to a work entitled "Self-contradictions of the Bible," published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; *or,* Tokens of a speedy Redemption. By Hastings. 5c.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, MARCH 7, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" His personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. F. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Business Agent's Department.

BR. C. H. WILLIAMS' P. O. Address is West Martinsburg, Lewis Co., N. Y.

IT is said that the capitalists of Chicago have expended nearly one million of dollars in bringing the Elgin Watch Factory to its present state of perfection. They now have the finest and most completely equipped factory in the world, and are receiving profitable returns from their investment. Great credit is certainly due to the men who have stood by it for the past six years, until it has been made a success.

New Subscribers List.

WANTED AND REALLY NEEDED

Many friends have urged us to issue a call for ONE THOUSAND new subscribers the present year. Last fall we asked for five hundred within three months, and received about three hundred. Surely, a united earnest effort would easily give us one thousand new names in the ten months that remain of 1871. Shall we have them? Who will contribute to *this* fund. We had rather have a present of a permanent new subscriber, than a cash gift, any time. *For every new subscriber* secures *new readers* and new students of the truth. And our aim is to get the light we have before as many people as possible. Let us all work for this desirable object.

The following are the contributions to this fund the past week:

Job Brown, 1; L H Ferrell, 2; M Newberry, 1; S B Smith, 1; A S Calkins, 7.

Illinois Central Rail Road.

While passing over this road last week I was struck with the improvement of things under the excellent management of the present Superintendent, Mr. Martin Hughitt. Travellers over this great thoroughfare will find every convenience and comfort. Its trains run from Chicago to Sioux City, Iowa, west, and to Cairo in the south.

Friends seeking homes in the West, and not wishing to go to the frontier, amid the wild lands, will do well to take a look at Illinois; especially those who wish to cultivate fruit. The Southern part of Illinois is a garden for fruits. The climate is mild and salubrious, and the soil is rich, yielding an abundance.

What remains of the Illinois Central Railway lands is chiefly in the Southern part of the State. Much of it is heavily wooded. They now have some 460,000 acres for sale. Further information can be obtained by sending to "Land Department, Illinois Central R. R. Co., Chicago, Ill.," for a *Guide to Illinois Central Lands.*

To Correspondents.

J. D. W. CHURCHILL. Jas. Murdock is dead. His decease occurred last year, if we remember right.... V. PORTER. We send you tracts that will answer most of your questions, if not all of them. When you have read, please let us hear from you again.... E. V. AVERY. We receive members into our churches by vote. There are no forms enjoined, although it is customary for an Elder to give "the right hand of fellowship." The "terms of membership" are satisfactory evidence of faith in Christ and obedience to his word.... J. WOOD. You are mistaken. We never argued that "Christian is not a right name." We have, however, proved that it was not imposed by the Lord as a name for his followers.... J. McCLELLAN. THE TIMES has gone regularly to J. A. We have about 100 subs. in Canada.... H. WILLETT. We will read your article, carefully, if sent to us. Cannot promise to publish anything before we see it.... C. W. S. We never publish anonymous communications. We do not always give names in the paper, but the editor must have the names of his correspondents.... N. VAN DECAR. Br. and Sr. Mansfield reside in this village; have charge of the church here, and are well.... M. L. TURNER. The price for the LAWS one year is now 15c. You can send the 15c. sometime when writing us.... MARY L. HUNT. The offer of THE TIMES and *Banner* one year for $1.40 was a typographical error. Subscribers to THE TIMES can have the *Banner* for 75c. a year. E. C. ANDRUS. Glad of the news in your brief note.... L. A. WAIT. *Pictures rec'd.* Many thanks.... J. A. LIBBY. It was sent, but we send again.... S. E. MABEY. Don't think you gave that name. It is not on our list.

General Publishing [illegible]

Previously acknowledged, $[illegible]
M Goodhue, $1; Sr Prime, [illegible]
M Gurney, 50c; O D Woodruff, $[illegible]
S H Henry, $1; H Marlbut, $4; Addie, $1.

Fifty Cents Extra.

C A Miller, 50c.

Books and Tracts by Mail.

P S W Deyo (2) C F Sage T Newman O G Watkins L R Kirk H Willett E B Rathburn M S Johnson G E Okerlind J Eaton L R Kirk E Weston M J Jones J M Beech B Osmond C A Foster H Campbell J Lewis L H Ferrell (3) P Hitchcock W A Westrope (3) S C Wellcome M L Turner S B Smith O T Adams M Grant (3) S A Sumner (4) C D W Scott W F Collier E L Clark F M Rowe S E Mabey (3) W B McDowell P W Hough S Gray S Maxymond (3) C A Hayke J J Mans J W Taylor W Theophus J Eaton J F Tolman H H Wyman J Earle L Davis H H Davis A E Rathbun (3) W H Payton T Hay T Churchill S B Mabey A H Durand (3) W E Brown (4) I Fisher J C Post G E Okerlind W Churchill A E Babcock S B Mabey J Spencer.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

S Smith A J Libby S A Alley C A Sumner F Burr D S Clark N C Miller A D Shepherd A S Calkins S S Ensign J Gilles W Battarie E B Smith A E Rathburn W McCulloch H Gurney S C Wellcome C A Miller M Newberry W Warner P Hitchcock J Grice M A Thompson L H Ferrell W F Collier J D W Churchill H H Davis G H Henry I K Ainsworth S B Mabey S B Omen W Churchill H M Hurlbut W B Rankin W K Bates O D Woodruff J Card D W Hale E Burkholder N Vandecar C Fox H Austin M Cooper C Davis S Whitten J R Papel W E Brown W R Jewel E H Durand O B Town J C Post D Lake A Hinton M Thorne S P Grill J Fisher M Foster J H Whitmore G E Okerlind J McClellan C Glidden I Andrew R R Hollister J P Powell E S Johnson S E Lanpher H L Patterson H A King G T Adams J R S Mowrey J A Rhoades G W Turner A H Clark W McCulloch J R Preston M E Orr M J Janes A Churchill C A Hayke E Tritton E P Hoge J Brown J S Lawyer S Gray R Sturtevant S Aogue E Visser J F Linville P W Hough W B McDonald R Theophus L C Rice M L Turner J W Taylor G W Lawson F Olleson J Palmer I I Haus S E Mabey E V Avery M McCulloch E Rowe J Lewis A DePay E L Clark I Moses E McNutt.

Book Notices, Etc.

I HAVE read *The Doctrine of Immortality*, by Whitmore, and pronounce it an excellent work, and wish that every one who believes that mankind are by nature possessed of Immortality would read it candidly. I think they would be convinced that immortality can be obtained only through Christ.—*J. P. Powell. Ware, Mass.*

THE *Beekeepers' Journal* for March is at hand, and a live journal it is. The spirit of the Bee Hive is in it; it shows energy, thrift, industry. We send it to subscribers to THE TIMES for 50c. additional a year

GOOD *Health* for March is at hand, interesting and full of useful information as ever. Boston, 11 Bromfield St. $2 a year.

HOWE'S *Musical Monthly* is rightly named; for it is all music, mostly designed for the piano, or the voice with piano accompaniment. As it is published at $2 a year, full sheet music size, it seems to be one of the cheapest ways of obtaining music for the piano forte Elias Howe, 103 Court St., Boston.

Obituary.

LOTHROP. Near New Rutland, Ill., Feb. 26, 1871, Elmer A., son of Frank and Belle Lothrop; aged 5 years.

He was a great sufferer, but his sickness was of only a few day's duration. His parents are stricken with grief, but the promises of the gospel are their support. Services by the writer. Sermon from 1 Cor. 15:26.

WM. MCCULLOCK.

HILLYARD. In Woodbridge, Mich. Feb 16th, 1871, Sr Abbie Hillyard; aged 25 years, 10 months, and 7 days.

Another of the "little flock" has fallen asleep, to wait until Jesus shall come and awake the sleeping ones, and raise them from their dusty beds. Sr. Hillyard leaves a large circle of friends who deeply mourn her loss, and a husband who mourns a loving companion.

She was converted in December, '69, and embraced the blessed hope of eternal life through Christ at the resurrection, which hope sustained her in the trying hour of death. When near her end, being asked by her husband if her hope was "still bright in Christ," she answered—"Oh, yes! I am sure that I shall rise in the first resurrection, and have eternal life. It will be so sweet to sleep in Jesus."

When she was buried by baptism, as she arose from the liquid grave, her face beaming with joy, she exclaimed, "O blessed Jesus!" So as she fell sweetly asleep, sweet peace and trust resting upon her countenance, the last words breathed from her lips were, "O Jesus!"

Services by Eld. Abbott, assisted by the writer. Text—Rev. 2:4, 5, which was found doubly marked in her Bible, and chosen by her husband for the occasion.

C. FOX.

The Times.

ABROAD.

The preliminaries of peace arranged by Bismarck and the other plenipotentiaries with Thiers and Favre, are as follows:

Article 1 specifies the line of demarcation. Article 2 provides that France will pay Germany five milliards francs—one milliard at least in 1871, and all the rest in the space of three years from the ratification. Article 3 provides that evacuation is to commence on the ratification of the treaty by the Assembly; that the German troops will then immediately quit Paris and the left bank of the Seine, and also the Departments of Indre, Loire, and the Seine-Inferieure. The French troops will remain behind the Loire until the signing of the definitive treaty of peace, except those in Paris, where the Government is not to have exceeding 40,000 troops. The Germans will evacuate the right bank of the Seine gradually after the signing of the definite treaty and the payment of half a milliard francs. After the payment of two milliards, the Germans will only hold the Departments of Marne, Ardennes, Meuse, Vosges, Meurthe, and the town of Belfort. After the payment of three milliards, the Germans will only keep [illegible]0,000 troops in France; but if a sufficient money guarantee be given, the Germans will evacuate completely at once; otherwise, three milliards will carry interest at five per cent. from the ratification of the treaty. Article 4 provides that the German troops make no further requisitions; that the French Government will find food for the army in occupation of the ceded departments, that favorable arrangements will be made with the inhabitants, and time given to move if they please; and that no obstacle will be placed in the way of emigration. Article 6 provides that the prisoners will be immediately liberated on the ratification of the treaty, and that the French railways will lend their carriages and engines at the same prices as to the French Government. Article 7 provides that the treaty will be definitely signed at Brussels immediately after the ratification. Article 8 provides that after the ratification the management of all the departments occupied will be handed over to the French officials, subject to German commanders, in the interest of German troops. Article 9 provides that it be well understood that the Germans have no authority over the departments not occupied by them.—The following correspondence has passed between the Emperor of Germany and the Czar Alexander: The Emperor in his letter to the Czar, after stating the terms upon which peace has been concluded, says: "We have arrived at the end of a glorious and bloody war which was precipitated by the frivolity of the French. Prussia remembers that you prevented the spread of the war. God bless you!" The Czar replied that he shared the joy which was felt by his illustrious brother, and hoped for durable peace. He had proved a devoted friend, and the happiness and glory of Russia and Prussia were now insured. This friendship between Russia and Prussia is one of the reasons why England is entering upon a series of military works and army changes that will cost her some three hundred millions of dollars. That is one [illegible] war has had upon England.—A por[illegible] German army entered Paris, an[illegible] viewed by the Emperor—some 30,0[illegible] all. The Parisians generally closed the[illegible] and shops. Only a few witnessed the triumphal march of their conquerors. There were some trifling displays of violence attempted; but in the main the city was perfectly quiet. There will be a great triumphal display at Berlin, in which each German army will be represented.—It appears that not more than 170,000 soldiers were captured with Paris. During the siege the garrison used to be rated at from 300,000 to 450,000, and people wondered how they could be shut in by the smaller German army. Now the fact appears, that here, as elsewhere the Germans managed to outnumber their foes at the proper time.—One remarkable feature of the siege of Paris, was the diminution of the number of suicides. This is attributed to the excellent care taken of the poor.—England has had two more of the fearful colliery explosions, peculiar to her mines. The one cost about 50 lives; the other some 30.—A young Calabrian brigand recently executed in Italy, confessed 38 murders. He went to death laughing and smoking a cigarrette, and cursed the priests who offered consolation.—Latest reports from France are that the Germans have evacuated Paris; that there is rioting in Paris; that the Reds are endeavoring to bring about a revolution; that people feel very sore over the cession of Alsace and Lorraine, but that the general feeling is that there is no help for the case, and submission is the only alternative, while the duty of *revenge* will be left as a legacy to the next generation. German soldiers are going home, and French prisoners returning to France. Paris already begins to assume her usual appearance of gayety.

THE POPE.

The report that the Pope is to leave the Vatican is not true, if personal violence is not imminent. The question was discussed with the Pope by Antonelli at the instigation of the Jesuits, but the Pope has decided to remain, and cheerfully, because if he leaves the Vatican, the Italian Government will confiscate it. The Pope is suffering and in weak health, and fears that if he departed the people would say the Papacy was discomfited.

Louis Napoleon.

In these days of wonders it is not an impossible event that Louis Napoleon should once more ascend the throne of France; but we can scarcely conceive of an event more improbable. Those who imagine he is almost worshipped in France are greatly mistaken. In the Assembly last week the action of the Republic in voting the *decheance* was enthusiastically and unanimously confirmed. The fall of the Empire was decreed, and Napoleon stigmatized as the author of the misfortunes of France. His former private Secretary attempted a justification of the Emperor's course, which raised a storm of indignation and called out the above mentioned vote. We wish the absurd applications of prophecy to him could be suspended, at least until there are some signs of a resurrection from his present condition of political death. Of his late proclamation the London *Times* says: "He who wantonly brought upon France the war under which it suffers, he whose corrupt and corrupting administration struck at the roots of public virtue, debauched public life, and even ate away the strength of the army on which it relied, he whose chosen diplomatists were as blundering and inefficient as his chosen Marshals, ventures to tell France that he has been "betrayed by fortune." Nay, he takes credit for the condition in which he left the country at the time when he himself surrendered at Sedan, and attributes all the disasters that have befallen the nation to the victory of violence over right in setting up the Government of Defense. While, too, thus freely censuring what is past, the captive in Cassel has no word of advice on the direction of the future. He will wait to see what time will bring forth. Other men may undertake the labors of the hour, and if they fail he will come in with tardy wisdom to expose their errors, and to ask the people of France to put them aside and make way for his tried and approved judgment.

The Markets.

CHICAGO, Saturday eve., Feb. 4, 1870.

Gold—111.

Flour—More trading done in Flour to-day than for some time, prices firm and unchanged. White Winters, extra, $[illegible]. Spring Extra, $6.00@6.25. Superfines, $5.00.

Wheat—Fluctuating and irregular. No. 1 Spring, $1.27@1.27½. No. 2, $1.25@1.25½.

Rye—No. 1, 90c.

Barley—No. 2, 85c. No. 3, 65c.

Oats—Choice, 50c. No. 2, 49c.

Potatoes—Easier. Michigan, $1.10. Illinois, 80@90c.

Butter—Choice, 25@35c. Common, 12@16c.

Eggs—Arriving in larger quantities. The morning market not so firm as yesterday, 21@22c.

Cheese—Best factory, 16@17c. Good, 12@14.

Stock—Cattle arrivals, 296 heads, $4.12½@6.00 Good Butcher cows and steers, $5.15@5.50. Live hogs, receipts, 1,591 Common packing, $6.25@6.50. Choice shipping, $6.65@7.50. Dressed hogs, lower and dull at $7.20@7.90.

Fruits—Apples, prime to choice, $4.40@5.25. Oranges, $5@6. Lemons, $6@7.

Vegetables—Turnips, 40c. The demand for seed has been decreasing for several days.

Miscellaneous—Timothy seed, $5.75@6.00. Clover, $6.60. Hungarian, $1.00. Millet, 80c. Poultry—Choice dressed turkeys, ℔ 12@14c. Dressed chicken, ℔ doz., $4@4.25. Maple sugar, new, 20c. Hides—Green cured heavy, 9½@10c; light, 10½c.; heavy green, 8c.; light, 9c.; calf, 15@19c.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief, pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Rochester, Ind. or in that vicinity, as Brn. Nafe and I. E. Andrus may arrange, eve. March 18, and over Sunday.

Jeffersonville, March 24, and over Sunday, as Dr. Field may arrange. D. R. MANSFIELD.

Rochelle, Ill., Thockley Hall, Mar. 19, 10.30 a. m., and evening. D. S. CLARK.

The friends of the Advent cause in Wyanet, Ill. have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient. Please confer with. C. BOSLEY, Sec'y.

Augusta, Eau Claire Co. Wis., Friday, Mar. 10, and over two Sundays. RUTH M. ROWELL.

Osseo, Eau Claire Co. Wis., March 12,
Brunswick, March 19.
Williamsburg, Tempeleare Co., Apr. 2.
Will keep up appointments at the above places once in every four weeks. GEO. W. TURNER.

New Rutland, Ill., Sunday, Mar. 12, at 11 a. m., and once in two weeks until further notice.

Ionia, Warren Co. Ill., April 2, at 11 a. m. and 3 p. m., and once in four weeks until further notice. WM. MCCULLOCK.

Windfall, Ind., Tuesday, March 21, and over Sunday. J. R. PRESTON.

Sodtown, Ill., 11 a. m., Mar. 19, and at the Center S. H. at 3 p. m. S. E. MABEY.

A Q. M. of the Iowa and Missouri Conference will be held at the Prairie Flower S. H., Gentry Co. Mo., commencing March 25. Ministers and members from other districts are cordially invited to attend. JOHN M. BLIVEN, Sec'y.

Cairo, Tuscola Co. Mich., March 12.
Grant, Huron Co., March 19.
E. H. DURAND.

The third Q. M. of the Southern District of Michigan will be held at Algansee, commencing Thursday, March 30, continuing over Sunday. Brn. coming from the east, or west by R. R. will stop at Quincy on the L. S. & M. S. R. R. Those from the north who come on the Ft. Wayne, Jackson & Saginaw R. R. will stop at Reading. Teams will be at the stations on Thursday and Friday to meet those who come. Come, all who can. J. R. PRESTON, Sec'y.

Enosh,—Mortal Man.

The following testimonies as to the meaning of the Hebrew word *enosh* (which occurs over 100 times in the O. T., and is translated "mortal man" in Job 4:17), may be interesting.

On Ps. 8:4, Dr. John Gill, an English Baptist, who "in rabbinical literature has no equal," says: "What is man" (*enosh*) frail, weak, sickly, MORTAL man."

On Ps. 90:3, Dr. Adam Clarke, Wesleyan, writes: "Thou turnest man to destruction'—literally, Thou shalt turn DYING MAN (*enosh*) to the small dust." T. Mudge, English Church, translates "Thou bringest poor MORTALS down to dust."

On Job 7:1, Ingram Cobbin, M. A. London, says: "Is there not an appointed time to man upon earth?" "Man." The Hebrew word here chosen (*enosh*) is peculiarly expressive. It is descriptive of man AS A MORTAL, and is equivalent to "is there not a short and limited season for such fallen, frail, and sickly MORTALS upon earth;" to the same purport Junius, Tremellius Piscator, and Michaelis."—German translators and commentators.

Job 21:33 "Every man—every mortal."—*Mason Good* M. D. and *Dr. Boothroyd*, Independent. Job 10:5, "The days of man (*enosh*) wretched miserable man."—*Clarke.*

Job 34:6 "Incurable—the word (*enosh*) which we translate "incurable" may be translated "man." So Clarke.

Cruden, in his Concordence says: "The Hebrew word for man is *enosh*; that is sorry, wretched, and INCURABLY SICK."

Is this not direct and plain testimony on the nature of man—*enosh?*

A. ARMOUR.

Dr. John Hall well asks, "Who ever heard of a man being disciplined for covetousness? For other sins," he says, "men are cast out of the church; but in this sin, which the Bible calls idolatry, they live and die without one honest rebuke."

Our Book and Tract Column.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 5c.
The Immortal Soul. Mythology and Theology [illegible] Bible. 10c.
Last-day Tokens. No. 3. 5c.
[Tokens Nos. 1 and 2 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 20.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $[illegible] by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $6 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3:1. By H. L. Hastings. Cloth, $1. paper, 50c. Postage, 5c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 30c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 5c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 20c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand Illustrated. 224 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never [illegible].

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1, postage, 16c. Single volume 50c. postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable, Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c. post-paid.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $2; leather $2 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good 460 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 20c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is it? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c. post-paid.
The above five works, by Eld. M. Grant—in one vol. 40c. post-paid. The first four in one vol.—large type—25c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 25c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth $1.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation: a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 18mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymns and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen Leather, $1 single; $9 50 a dozen.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy. by Wm. Sheldon. 117 pp. Paper covers, 5oc.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 40 pp. 10c.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 33. BUCHANAN, MARCH 14, 1871. WHOLE NO. 362.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, MARCH 14, 1871.

NOT long since a Roman Archbishop in Chili, gave the following counsel to his flock:

"When any Protestant," said he to the faithful, "offers you a book of devotion and exalts the Bible to the stars, at the same time opposing the true Faith and Christian practices, on the ground that they are without Scripture warrant, *tell him to point out in his Bible where Infant Baptism is enjoined, either by precept or example* A THING WHICH THEY PRACTICE AS WELL AS WE."

—And he might have added—Tell them to point out the passage which speaks of *immortal* souls. We remember how lame Dr. Cumming was in his discussion with Mr. French on Romanism on these points. They were almost the only points in which his adversary had the advantage of him. Shall we who accept the Bible for our rule of faith, believe and teach what we fail to find in it? If we may, the Romanist may do the same, and the Pope be right after all.

Suffering is Finite.

If sin and suffering and death exist in harmony with infinite goodness and benevolence in this world, it is impossible to show that they cannot continue to exist in harmony with the same Divine attributes, forever, in the world to come.

—So says the *Christian Observer* in an article declaring the eternity of evil a mystery, but a dogma the morality of which man has no right to judge. But is it true that if God permits *temporary* evil and suffering he must upon the same principle allow them eternally? Let this be proved not asserted. We affirm that it is neither true nor reasonable. Temporary evil is a necessary contingency upon the creation of beings possessing free will. Having freedom of choice, the *possibility* of sin remains. Out of the notion that God has created the free agents who inhabit earth in the possession of *inalienable immortality*, has grown the horrible doctrine of the eternity of sin and suffering. When once the simple statement that the wages of sin is simply, literally death, is accepted, the idea that sin is of an immortal quality is dissipated.

We might possibly conceive of and reconcile to our moral sense the idea of the continual existence of sin, suffering and death in a succession of individuals, each appearing for a season only upon the stage of action, enjoying some compensation for their woes, and then sinking back into oblivion: but when the mind is called upon to receive the thought that *every individual* who goes to make up the ranks of the company styled "the lost," must be the immortal exponent of ETERNAL SUFFERING, the bounds of reason are exceeded. And as the "orthodox" Butler has said: "It would blanch the intellect, reduce the mind to a state of idiocy, deprive one of life, were he but adequately to conceive it." It is not above reason alone, like many mysteries in nature, but it is *against* reason, against our moral sense. The Scriptures do not require us to believe it. Let it take its place with the heresies of the past.

MR. HEPWORTH, the popular Unitarian preacher of New York has been preaching on eternal punishment. He thinks probation will be continued throughout eternity, though the redemption of the lost in the future life will be only by "hard work" on the part of the sinner, aided by "the utmost endeavors of God, Christ and the saints. "He thinks that as men die they (*i. e.* their souls) "gravitate to their respective places in the spirit world. Some go to hells—not however of fire, for these, he says, have been done away, and have no place in the theology of any one whose opinion is worthy of attention. The hells of the future life (which he compares to the jails and prisons of this world) are purely spiritual; and that there is hope for those who "gravitate" to them, he is sure because he reads in the Bible—"Though I make my bed in hell, thou art there"—"God will be with me even there, a sad, sorrowing presence more ready to give help than I can be to ask it."

Will the church never be freed from the misconceptions of the future punishment arising from the mistranslation of *sheol* in the Old Testament? And is any minister excusable, in the light of the present day, for intimating that *sheol* will bear the popular sense of the world "hell?" It is not a *place* at all: it is simply the state of the dead, and of *all the dead*, good and bad alike. As Parkhurst says, it is "the universal grave."

The Ol' is Best.

WE never realize the force of the Savior's remark—No man after drinking old wine straightway desireth new: *for he saith* the *old is better*, more than when examining the interpretations of the *futurist* school of the prophets. Those who delight in new and strange ideas will be fully fed by them: to us "the old paths" are the more desirable; "the old ways" more natural; the old wine is better.

Among the mistakes of futurism is the idea of a personal antichrist yet to arise, and fulfill many of the prophecies heretofore applied to the Papacy and Rome. Many ingenious devices, calculated to capture the minds of those not posted in the study of prophecy, are resorted to in support of this notion. One of these is effectually disposed of in the following brief extract from the *Western Recorder*:

One admits in the February number of the "Key" that "the title of 'false prophet' is applied to the antichrist." To this we heartily agree, and it is one of the arguments we urge in proof of the generally received opinion that the Papacy is the Man of Sin. He is evidently one who pretends to be a Christian, and is not the antichrist in the sense of being openly opposed to Christ, but as claiming to act as his vicegerent, or as God on earth. Colgrove, in the same number, says: "Antichrist is civil, politically imperial, masculine; exactly as the Papacy is ecclesiastic, spiritually imperial, and *feminine*." Taking the *feminine* out, each of these brethren is right, for all the other characteristics that they mention meet in the Papacy, and it is even reported that once on a time there was a *female* Pope? However that may be, the Popes, though unmarried, are as *masculine* as the future antichrist of these brethren dare to be. It will not avail them anything to make the Papacy "feminine," and hence not the antichrist, because the Italian church is symbolized by a woman; for then they would also make Christ "feminine," because his church is symbolized by a woman. The Pope stands related to the drunken harlot in the same way that Christ stands related to the virtuous woman; and if one is "feminine in symbolic language, so must the other be. It seems to me an *effeminate* argument to make the husband "feminine" because his wife is!

Gambling.

In Southern Germany men have been known to stake their all upon the turn of a single card, who one month previously had been worth not less than half a million florins. Not less reckless have been men in Hamburg and Lombardy. In Mexico ventures from twenty-five to 100,000 doubloons have been lost at only three different sittings at the same table. In France, the game of courting the smiles of fortune has often cost the player 5,000 francs an hour—a risk of $950 American, or £200 English in sixty seconds. In Rome, that most ancient of all cities, men have ventured and lost, during one or two nights, not less than 10,000 ten scudi gold pieces—a sum equal to about $100,000 American, or £20,000 English. In Spain, from the days of Columbus to the present time, many a don is recorded to have lost within twenty-four hours 800,000 doubloons—that is, £2,400,000 English, or $12,000,000 of our American gold coin. In England, where the spirit of gambling is not so conspicuous as in more southern countries, £10,000 is sometimes considered low play with certain aristocrats, but then it ranges upward occasionally to the round number of £50,000. In the United States, *in one city alone*, it is estimated from $30,000 to 500,000 will change hands through gambling means during one day and night. But, then, even these enumerations only apply to a certain class denominated the "bon ton, or aristocracy," of the world—hence do not take into consideration the class of gamblers lower down in the scale of life—yet, making a rough estimate from instances cited, we can honestly assert that the average gambling exchange of money throughout Christendom during but twenty-four hours may exceed, though it is not less than, $90,000,000, or somewhere about $123,100,000,000 worth of specie in a year of 365 days.—*The Globe.*

The above extract has been prepared with care from authentic sources, and deserves the consideration of all friends of good order and public morals. That gambling is on the increase in our cities and throughout the country, facts like the above will testify. Our club houses are the nurseries of this vice. There is more iniquity daily practiced in these dens of sin than the uninitiated dream of. It is time that the Christian sentiment of the country was brought to bear upon it, and that effective measures were taken for its suppression.—*Christian Intelligencer.*

SOME public journals seem to entertain an idea that reconstructed France, will immediately proceed to restore to the Papacy its temporal dominion. France is not reconstructed yet, and in view of the symptoms of internal discord, it is safe to say she will for some time be more occupied in her own affairs than in those of her neighbors. The Italians will not give up Rome, now that they have it in their possession, without war; and France is not in a condition to engage in another conflict, even with a second rate power. No doubt political parties in France would be glad to secure the support of the ignorant Romanist peasantry by catering to the Pope; but there are some things that parties cannot do. Moreover, we doubt if there is so very much sympathy with the temporal power among the masses in Europe. Italy, Austria and Spain have each been forced to repudiate the claims of the Papacy, and have gained strength in doing so. In each case they were forced to act by war or revolution. France's turn has come, and the revolution will not go backward. The Papacy has the form and name of a temporal sovereign, and a few acres of territory. The next act in the great drama of history will be its destruction. So we trust.

The Three Great Deceptions of Satan.

He is deceiving all mankind with regard to *their apostate condition* before God—hence their rejection of the reconciliation provided by God at the sacrifice of his own Son.

Second. He deceived the Jews with regard to *their apostate condition.* ("We be Abraham's seed."...."We be not born of fornication."...."Ye are of your father, the devil."—Jno. 8, 33-47)—hence their rejection of the prophets, but more particularly of him "of whom Moses in the law, and the prophets did write."

Third. He is deceiving Christendom (or the mass of professors, by whatever sectarian tie they may be bound) as regards THE APOSTATE CONDITION OF THE CHURCH—hence their rejection of prophecy, of the church's position, of the coming glory of Jesus as the King over the whole earth, etc., and their efforts to restore all things.

In these it is "the whole need not a physician," and in the last most prominently, "I am rich and increased with goods, and have need of nothing." What can the apostate church indeed need when she already anticipates the bringing in of the latter-day glory, through her instrumentality? How appropriate the apostolic caution given on this subject: "Be not high-minded, but fear!"—*Rainbow.*

Ecclesiastical Civilization.

Some of the Northern papers have announced another innovation which is to be hailed as a *great* improvement in ecclesiastical architecture or civilization. A new church edifice is rising in Newark, N. J., which the papers say is to be supplied with unusual conveniences and luxuries, and in fact, all the modern improvements. Adjoining the vestry is to be built a church parlor, which is to be furnished like a modern drawing-room, with piano and elegant furniture. Beneath this room will be situated the church kitchen, with a hotel range, and all the conveniences for "big dinners." "An ecclesiastical saloon is certainly a novelty, unknown in the dark ages, when the refectories of convents and monasteries were kept scrupulously free from all connection with the kitchen. But the world moves."—*Ch. Observer.*

THAT Romanism is the State religion of New York has been understood by public men for some time past. Under the pretence of charity large sums of the public money are annually poured into the Papal treasury, besides valuable donations of real estate. In order to close the mouths of Protestants, if possible, by inveigling them into a recognition of the principle of State aid for denominational enterprises, a free lease of city lands has been offered to, and accepted by a Baptist Society in New York. That this Society should have accepted the gift is a grief to all friends of Protestantism. The Protestant press throughout the country, including most Baptist journals, has deprecated the acceptance of the gift. This much, at least, is gained. Our religious press is committed against all expenditure of Government funds for the patronage of religious denominations. New York is irrecoverably in the hands of the Papists. We trust they may not be able to attain control of any other great community. Meanwhile, the Baptist Benevolent society that was blinded to principle by the glitter of the rich prize placed within their grasp, has incurred the open or secret contempt of all classes. But has it done worse than those societies that pay their debts by gambling?

He alone is a man who can resist the genius of the age, the tone of fashion, with vigorous simplicity and modest courage.

GATHERED FRAGMENTS.

To cure us of our immoderate love of gain, we should seriously consider how many goods there are that money will not purchase, and these the best; and how many evils there are that money will not remedy, and these the worst.—*Colton.*

Another proposal is as follows:

Add to ART. III., Sec. 2. But the persons filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of ART. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That ART. IV. be amended to read:

ART. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith, and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

SEC. 2. No member shall hereafter be entitled to more than one vote.

SEC. 3. Voting by proxy shall not be allowed.

SEC. 4. Churches having fifty members or less shall be entitled to one delegate: and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty five members.

Or, Art. IV. be amended to read:

ART. IV. The membership of this Associa

The real trouble, then, about religious conversation is the want of a definite, sharp-lined consciousness in one's self of having a religious experience. What do these men more than others? In what does an ordinary Christian differ from a man that is not pious? If it is a mysterious something which none but a trained theologian can explain, of course the laity had better not try to talk about it. But if conversion be a positive revolution in one's tastes and affections; a change in one's aims and industries, like that of Peter and John when they forsook their boats and nets and followed the Master, then there is something to speak about—something to all men.—*T. K. Beecher.*

JOHN'S BAPTISM.—Strange scene—to which no revival on this or the other side the Atlantic has ever seen the like—Jordan's banks and Jordan itself full of eager multitudes—all the Holy Land there, and crowds from outside it. What an era it must have in the "religious world" of that land! How old conservative Scribes and Pharisees must have shaken their heads, and called out upon the times! How many decorums must have been violated, when wise old graybeards submitted to be taught by this wild rustic, and dainty daughters of Israel *passed through the waters* under his hands weeping tears of penitence!—*Dean Alford.*

The aspect of the years that approach us is as solemn as it is full of mystery; and the weight of evil against which we have to contend is increasing like the letting out of water. It is no time for the idleness of metaphysics, or the entertainment of the arts. The blasphemies of the earth are sounding louder, and its miseries heaped heavier every day; and if in the midst of the exertion which every good man is called upon to put forth for their repression or relief, it is lawful to ask for a thought, for a moment, for a lifting of the finger, in any direction but that of the immediate and overwhelming need, it is at least incumbent upon us to approach the questions in which we would engage him, in the spirit which has become the habit of his mind, and in the hope that neither his zeal nor his usefulness may be checked by the withdrawal of an hour, which has shown him how even those things which seemed mechanical, indifferent, or contemptible, depend for their perfection upon the acknowledgment of the sacred principles of faith, truth, and obedience, for which it has become the occupation of his life to contend. —*Ruskin.*

Select Poetry.

L. TAST POPULAR FREEDMEN'S SONG.

In the judgment day you will hear Jesus say,
Gabriel, go and wake my people
From every grave-yard!
Rise ye nations, rise ye nations,
Rise ye nations, from every grave-yard.

Go, Gabriel, go! "How loud shall I blow?"
Loud as seven peals of thunder,
To every grave yard.
Come to judgment, &c.

Tell the angel in the sun, tell the angel in the moon,
Pour our vials on the wicked
In every grave-yard.
Oh! what a mourning, &c.

What will the sinner do in that awful judgment-day,
To lose his soul and Jesus too,
From every grave-yard.
Must come to judgment, &c.

How happy are they whose God is the Lord,
They have secured a hiding-place
From every grave-yard.
Safe in Jesus, &c.

slain

wing

wear

rts,

S.

m is

be

and

But

or-

con-

stitutes baptism, who are fit subjects, e mode of its administration, its essentiality, etc. Some hold to what is called Spirit baptism only, and reject water baptism entirely. Others reject the necessity of Spirit baptism in this life, claiming it only for immortal life. These generally cling strongly to the necessity of water baptism. Some claim water baptism to be a prerequisite to forgiveness of sins, and others that forgiveness of sins is a prerequisite to baptism. Some think that none can be saved without baptism, and others that none are saved by it.

These are but a few of the conflicting opinions concerning baptism, all claiming to be Bible views. All cannot be right, for then wrong would be the same as right, and error as good as truth. A few remarks may tend to throw light upon the subject.

There are three kinds of baptism mentioned in the New Testament, viz., with water, with the Holy Spirit, and with fire. There is also the baptism of suffering mentioned by our Lord which might be considered a fourth, but all, I think, are agreed upon this latter expression. The three elements of water, spirit, and fire, are distinct and different, hence their baptism must be also distinct and different.

Water baptism is first mentioned in the New Testament in Mat. ch. 3, where John is said to baptise "with water unto repentance." This signifies the introduction of a new, dispensation, in which personal repentance is a marked characteristic in connection with faith in God. John said, "repent ye." Jesus preached the same. Paul says that God "commandeth all men everywhere to repent." Peter says God is "not willing that any should perish but that all should come to repentance." The Christian's whole life is one of "repentance toward God, and faith in our Lord Jesus Christ." (Acts 19: 21.) John taught repentance, and also said that they "should believe on him who should come after him." Faith and repentance are the great themes of all Gospel preaching and cover all dispensational truth from John the Baptist down to the end.

During Christ's tarry upon the earth this was the baptism which his disciples carried out as recorded in John 4: 2. But when Jesus was about to leave them and ascend to the Father, he added to the commission the name of the Holy Spirit. Thus the power of the three was combined; God, the Father—Christ the Lord—and the Spirit, the power of God and Christ in the hearts of all believers. It was not a *change* of John's baptism, but an *addition* to it. Now the commission was full and comple e. Christ gave it to his disciples. He commanded *them* to do it. It was not *Christ's* work. It was the *disciples'* work. And they obeyed, Peter, Philip, Paul, and the rest obeyed. They could not baptise with the Holy Spirit. That was Christ's prerogative. "*He* shall baptise you with the Holy Spirit," not ye shall baptise one another with it. Peter did not baptise with the Holy Spirit. Neither did Paul or *any other man.* Where do we read men baptised each other with the Holy Spirit? Was not the Pentecostal shower wholly the work of God? Did Peter do the work of baptising Cornelius and his company with the Holy Spirit, and then was he astonished at his own work?

It is said the apostles laid hands on the converts and they received the Holy Spirit. But this is never called the baptism of the Spirit. It is questionable whether the apostles laid hands in a special manner on *all* the converts. It is more than probable, from the narratives of the work, that this special work was confined to such as were so constituted and experienced as to be fitted for a peculiar position, and were thus set apart. But the commission to baptise was general; "teaching all nations, baptising them," etc.

The passage in 1 Cor. 12: 13, in which the disciples were said to be "all baptised by one Spirit into one body," is easly understood in harmony with all the Bible teaches on baptism, and also in perfect harmony with the laws of language, to refer to the one Spirit which they all possessed when they were baptised, and thus made a public profession of membership in Christ's body. Besides, the preposition "on" in the Greek, here translated "by," but elsewhere translated in a variety of ways, is too changeable in its force or meaning, to bear the weight of every other passage on baptism, and, in spite of them all, to prove the baptism of the Holy Spirit to be the only baptism. Yet it all turns upon the meaning given to this one word.

The expression in Eph. 4: 5, of "one baptism" is very evidently like the expression "one body," with many members, and "one faith," with many points of doctrine. So, the "one baptism" may have divers operations, and yet be united in one object.

I now come to consider the essential baptism, if there be any such. I think the word *essential*, so often made a theological corner around which to dodge an argument, is seldom properly applied. That which under any circumstances may be omitted is considered non-essential. But some persons will be saved without water baptism. Therefore water baptism is said to be non-essential. But the same argument makes Spirit baptism non-essential also; for some will be saved who have never received Spirit baptism, as the infants or little children whom Christ set forth as samples of converted men, and doubtless many others who never were wholly immersed in the Holy Spirit. Therefore Spirit baptism is non-essential.

But this cry of essential and non-essential is but a corner dodge. Everything which comes to our knowledge as a commandment of God, if possible on our part to perform is essential to us. The idea that a person may, with perfect impunity, exercise his own judgment contrary to the expressed commands of God is a fatal error, and should be strongly condemned. God has commanded his ministers to baptise, and has said to believers "be baptised" and to those who know it, obedience is essential unless impossible. This work is for man to do, and therefore cannot be baptism of the Holy Spirit, as that is Christ's work. And let it ever be remembered that the indwelling of the Holy Spirit, or being led by the Spirit, is not the baptism of the Holy Spirit, therefore, is no more essential in the experience of the saved than is water baptism, and perhaps not so much so; for while the first is the privilege of Christ to give as he pleases, the last is a command for man to obey under every possible circumstance.

Baptism is a figure of death and an immortal resurrection. Hence it is written, "so many of us as were baptised into Jesus Christ were baptised into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6: 3, 4.) "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." (Col. 2: 12.) This language clearly expresses the form of administering the ordinance, and needs no explanation. Who can say that sprinkling or pouring answers these expressions? Nothing but immersion will fill the bill. There must be a figure of burial and resurrection. Thus we "fulfill all righteousness" by showing our faith in the resurrection of Christ to die no more, and the resurrection of the righteous dead to immortality, who will thus be made perfectly righteous outwardly as well as inwardly. Thus we are "baptised for," or *on account of* "remission of sins," by prefiguring that change or "new birth" that will *remit or* put away forever all sins both outward as well as inward, and we shall be glorified. Thus we are "baptised for the dead," which we would not "if the dead rise not at all." (1 Cor. 15: 29.) Thus baptism is in its form *an outward sign of an outward work,* to be wrought at the coming of Jesus. It is not a sign of an *inward* work, else it would need to be oft repeated, which is not the case, for then who would know when it was sufficiently performed?

It is not a substitute for the ancient rite of circumcision, for "circumcision is of the heart," or affections, while baptism is of the body.

It is not the seal of our adoption as is sometimes said, and that it is no matter if the seal be great or small providing it seals. We are "sealed with that Holy Spirit of promise." (Eph. 1: 13.) Thus baptism has its appropriate and distinctive place in the economy of God, and aptly and beautifully shows forth the believer's faith in an immortality yet to be given at the coming of Jesus Christ in glory. The lover of Jesus will seek to obey.

Concerning the baptism of fire but little need be said. The expression is found only once in the Scriptures, and that is in Mat. ch. 3. And right there it is said, he will "burn up the chaff with unquenchable fire." This is unquestionably the fiery destruction of the ungodly during the judgment day. But, as the righteous are to be unharmed during this "fiery trial," and are to be "saved so as by (through) fire," and as baptism might be considered a term significant of *deliverance* from danger, the baptism of fire may apply to the deliverance of the righteous from that fiery ordeal. One thing is evident, and that is, that the baptism of fire is to take place at the judgment. All the ungodly will then be consumed, while the people of God will be in that condition recorded in Rev. 15, in which is mentioned a "sea of glass mingled with fire," and the victorious ones standing upon it singing the song of Moses and the Lamb.

F. Burr.

Comments on Revelation. No. 3.

Having presented our reasons for Franks under Charlemagne to have believing the beast like a leopard to symbolize the Greek empire, and the been the first "HEAD," I now proceed to notice the magnitude of dominion under this "head," in confirmation of the following prediction: "And power was given unto him over all kindreds, and tongues, and nations.

The subjoined testimony will I believe, corroborate my idea of its fulfillment. After speaking of the wars of Charlemagne from A. D. 770 to 804, the historian says:

> "The brave Saxons were, however, no match for one whose triumphs procured him the splendid title of Emperor of the West, and who gathered his daring hosts from dominions which comprised the whole of France, Germany, Hungary, Bohemia, Poland and Prussia, and were only bounded on the East by the Carpathian mountains, and on the West by the Ebro and the Ocean. Year after year he wasted their country by fire and sword, overthrew their idols, leveled their temples to the ground, erected fortresses amid the ruins of their villages, and carried away vast numbers of captives to the interior of Gaul. To this forced emigration succeeded unwelcome thousands of reluctant Saxons, who were compelled to subscribe to the ceremony of baptism."

I have patiently investigated this subject, and after a candid examination failed to see light thereon with any other than the above view of this highly interesting, and, at this time, very important prophecy.

Having noticed two of the symbols, the dragon and the beast like unto a leopard." I now invite your attention to some remarks upon the third symbolic monster predicted in v. 11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and spake as a dragon." There are some distinctive features pertaining to this symbolic monster, in his prophetic history, that seem to me to be of so clear and convincing a nature that we need not entertain a doubt in applying the fulfillment to the character intended in the prophecy. The leopard beast arises out of "the sea," like the prophet Daniel's four monsters—the "sea" peoples. This two-horned, numeral beast, is seen coming up out of "THE EARTH." This I believe to be the "Roman territory." In this view of the subject I fully argue with many writers on prophecy; and upon that testimony, I shall endeavor to show, this prediction hath had its accomplishment in all the particulars designated by the Revelator.

It is evident that these beasts are contemporaneous, and the period assigned the leopard beast to exercise power, is limited. Mark, how definitely it is determined. "And power was given unto him *to continue forty and two months.* It is declared of the two-horned beast (v. 12): He exerciseth all the power of the first beast *before him,*" or in his sight, his presence: for this is doubtless the sense of the original, as the following critical renderings most positively prove:

> And *before him* he exercised all the authority of the first beast of prey—*Syriac.*
>
> It was given him to do in the presence of the beast.—*Amer. Bible Union.*
>
> And he exerciseth all the authority of the first beast *in his presence. S. P. Tregelles, LL. D.*
>
> And he exerciseth all the power of the former beast *in his sight. Douay.*
>
> And all the authority of the first beast he executes *in his presence. Emphatic Diaglott.*
>
> And he exercised all the power of the first beast *in his presence. Sawyer.*
>
> And he exerciseth all the power of the first wild beast, *in his sight. Whiting.*
>
> And he exerciseth all the power of the first, *before it. Penn.*
>
> And he seduceth the inhabitants of the earth by these miracles, which he was *allowed to show* in the *presence of the beast. Wakefield.*
>
> And it leadeth astray the dwellers on the earth by the signs which it had power to do *in the presence of the beast. Thompson.*
>
> And he deceived them that dwell on the earth by the meanes of those miracles which he had power to do *in the sight of the beast —Macknight.*

Candid reader; suppose you had a case pending and you had summoned ten reliable witnesses to testify, and they were all as well agreed as are the above, and there was not one negative testimony. Should the Jury not give you your case, would you not conclude that judgment had been perverted, and truth was vainly sought for? Apply the above instance, and decide accordingly.

I invite your special notice to another fact. It is that the period during which the leopard beast could exercise power was forty-two months. When that period expired, they were both bereft of power; and when the leopard beast ceased to make war on the saints, the two-horned monster ceased to impose his mark under penalty of death. Both now are effete relics of bloody, dark and barbarous ages.

Rewerrs.

The 1335 Days.

WHEN WILL THEY END?

It is evident if we can ascertain the year during which the 1335 days commenced, that we can easily determine the year in which they will end. And although I do not purpose to take the position that I know my understanding of the matter is correct, yet I will present my views of the subject for your consideration.

I will quote the language of our Savior found in Mat. 24: 15, 16; and of Daniel the prophet, found in ch. 12: 11, 12. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, *stand in the holy place,*. . . then let them which be in Judea flee to the mountains! And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

There are four propositions contained in the above quotations, which I shall briefly take up and examine in the following order. (1) the daily sacrifice; What is it? (2) the abomination of desolation; What is meant by it? (3) the holy place; What is it? (4) when did the abomination stand in the holy place?

The daily sacrifice. The word sacrifice signifies religious worship; or that which may be consecrated to religious worship. It may be Jewish, Christian, or Pagan. The daily sacrifice then, signifies daily worship; or as it may be expressed in other words, the free toleration of religious worship, no matter what the sect or denomination the worshipers may be, or whether the worship is bestowed upon the true God, or heathen gods. That the above view isscriptural, is evident, from Dan. 11: 30-36, where we learn that the war which is waged, to accomplish the setting up of the abomination, is a religious war, and that only the true worshipers, in the name of their God, are in the midst of persecution, to make head against the power that sets up, and maintains that iniquitous system, called the abomination of desolation. In Rev. 13: 8 it is said: "And all that dwell upon the earth shall worship him (the leopard beast,) whose names are not written in the book of life." By examining the passages which stand in connection with the above quotations, it will be seen, that the most powerful civil government of the time, was to compel all classes who held religious views, contrary to its own, to renounce them, and adopt those which it might dictate, on pain of persecution and death "by the sword, and by flame, by captivity and by spoil."

I need not stop at this point to quote history, to prove that the position I have taken in relation to my first proposition is true; for every reader of the history of the government symbolized by the leopard beast, is aware that from the first moment of its adoption of the faith of the Roman church, it commenced the issue of edicts against all sects of religionists, whether Jewish, Christian, or Pagan, compelling them to submit to the faith of the Catholic Councils of Nice and Chalcedon. Hence the taking away of the daily sacrifice, must signify the taking away of the free toleration of religious worship. If it is objected, that the word sacrifice is supplied, I have only to remark, that inasmuch as that which is demanded of those from whom the daily is taken away, is "worship," that that which is taken away must be worship, also. And as worship implies a creed or groundwork of faith, it is evident that the taking away of the daily, and the setting up of the abomination, signifies the taking away of the free belief in, and exercise of one or more religious creeds, or forms of worship, and substituting another in its, or their room.

2. The abomination of desolation. The position is almost always that the words "abomination of desolation," are the name of the thing to be set up. But if we look at another Scripture, we find the passage recorded in the following terms: "The abomination that maketh desolate." Hence we understand, the abomination is the name of the thing set up; and the work of desolation is the result of its being set up. Therefore if my position in relation to my first proposition is correct, that is, that the daily sacrifice, signifies the free toleration of religious worship, then the abomination which is to be set up, or established in its room, must signify that another certain creed or profession of faith, is to be universally enforced upon those from whom the free exercise of religious belief has been taken away.

But to be a little more definite, I will briefly notice a few facts of history in relation to the matter. As in the times in which we live, so for a long period prior to the setting up of the abomination, there existed many different sects of religionists (more than thirty in A. D. 200.) each of which held their peculiar tenets or doctrines. Perhaps the most popular among the religious denominations of that period, were the Arians, the Eutychians, and the Romanists. The prominent point of dispute between the Arians and the Eutychians on one part, and the Roman Catholics on the other, was the doctrine of the two natures of Christ. The former held to the doctrine of the two natures of Christ, yet they believed the two natures were so blended, that if one nature died, the other died also; hence they were denominated Unitarians. The latter, also, held the same doctrine of the two natures of Christ, but they believed the two natures were entirely separate and distinct, so that one nature might die, and the other still live. This class, which constituted the Roman Catholic church were called Trinitarians. This doctrine of the two natures of Christ was the bone of contention between these two religious parties for many years prior to the time when Justin, a rigid Romanist, mounted the imperial throne, in A. D. 518; when he commenced a religious war in favor of the Roman party, and against some of those religious sects, the Arians and Eutychians among the rest. In process of time, Justinian, the nephew of Justin, assumed the reins of the imperial government, and he having adopted the faith of the two natures of Christ, as held by the Roman church, and at the appointed time, set up, or established by authority of law, and by force of his military arm, the above faith as the religious creed of the whole empire. Hence if my premises are correct, the abomination which was set up, by authority of imperial law, as the only groundwork of faith and worship to be permitted within the wide domain of imperial rule, the result of which was such terrible desolation throughout the long dark night of the ecclesiastical supremacy of the Popes of Rome consists of the doctrine of the two natures of Christ, as defined and promulgated by the Catholic Councils of Nice and Chalcedon.

3. "The holy place." That our Savior did not have reference to Rome (as some think,) when he uttered this language, is evident from the fact that Rome is not, neither has it ever been called, "the holy place." And, again, if he had had reference to Rome, would he not have notified the inhabitants, or his disciples in Italy, to flee to the mountains, rather than those of Judea? So it seems to my mind. Neither could he have meant the place of worship of the true church (as some have argued); for if he had, then the language would have applied universally: for Jesus said, "where two or three are gathered together in my name there I am in the midst of them." No matter in what nation, or under what circumstances the gathering may take place. But the language implies a particular locality—"the holy place." And as the inhabitants of Judea are the people who are exhorted to flee to the mountains, it is evident that the holy place must be connected with that locality. I need not stop here to prove that Jerusalem, in the land of Judea, from its earliest history, has been called the holy place, the holy mountain, the goodly land, the mountain of delight, or holiness, and receives other titles of like import, for this will be admitted without argument. And we all agree that the same title is applied to Jerusalem all through this dispensation, from the fact that we admit that it is referred to, in the following passage, which we understand is yet to be fulfilled: "And he shall plant the tabernacles of his palace between the sea in the glorious holy mountain; yet he shall come to his end and none shall help him." (Dan. 11; 45.) We therefore take the position, that without doubt the holy place referred to by our Savior in Matt. 24, is the same as the holy mount in the passage quoted above. I know the position is taken, that the above language of our Savior had its fulfillment a little prior to the destruction of Jerusalem, from the fact that the same exhortation was given for the benefit of the people of the same locality at that time. But when we remember that the resurrection is to take place 1335 years from the time the abomination was set up, and that we are now living 1800 years this side the overthrow of that city by the Roman army, we say with all courtesy, we have no confidence that that position can be correct. It is evident there was not only a necessity that the believers in Judea should flee just prior to that overthrow, but that there would be a necessity for another flight, nearly 500 years later, when another catastrophe was about to befall that people. (*To be continued*)

WM. F. COLLIER.

The Morning Sun-beam.

As I turned to shut my closet door my eyes fell upon the first rays of the morning sun that were shining upon it through an east window. It instantly reminded me of a better and brighter sun, even the "Sun of righteousness," and I had power to pray in faith that he would lighten and cheer me all day long. Instantly I forgot everything else and laid hold on him as my sheet-anchor for the day, and I came down strong in the Lord and in the power of his might.

Bless his name! Everything was so cheerful! The little folks all seemed to have caught the same sunbeam, and their sweet voices were heard like the larks in the morning as they ran here and there greeting the morning breezes and the morning birds. And then as the notes of the welcome bell called them with ruby faces to the morning meal, each one volunteered his verse of holy writ while a sunny smile beamed from each face.

There as we assembled at the place of the family altar to pay our vows to the Most High, each vied with the other to be in his place, and let his voice be heard in the sweet morning hymn, and in the reading of the blessed Bible. Our lesson was an account of the sun-beam left in the house of Jairus in the raising of his only daughter to life again, and the sun-beam of peace and healing in the soul of her who said—If I may but touch the hem of his garment I shall be made whole.

Jesus is the sun-beam of the Christian's heart. Let us go to him and be cheered and strengthened day by day. "For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." "O Lord of hosts, blessed is the man that trusteth in thee." (Ps. 84: 11, 12.)

E. S. WILLARD.

Haddonfield, N. J.

Our Young Folks.

The Bible.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell.
Slight not its history,
Ponder its mystery
None can e'er prize it too fondly or well.
Accept the glad tidings,
Its warnings and chidings,
Found in this volume of heavenly lore:
With faith that's unfailing,
And love all-prevailing,
Trust in its promise of life evermore:
With fervent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call:
Life's purest oblation,
The heart's adoration,
Give to the Savior, who died for us all.
May this messenger of love,
From the Father above,
To all nations and kindreds be given,
Then the ransomed shall raise
Joyous anthems of praise,
Hallelujah! on earth and in heaven.

—Yes, when the Scriptures shall have borne their testimony to every tongue, kindred and nation of earth, for a witness to them, "then shall the end come." May it be soon.

I fear some of my young friends are open to the rebuke contained in the following illustration and its application, but I hope they will accept the reproof, and hereafter receive kindly any words spoken for their good:

THE LOST JEWELS.

If a king were to give you a necklace of diamonds, and on a day, when walking abroad, the cord that held them together became loose, and one by one the precious gems fell to the ground, and were lost—would you not grieve over your misfortune, and seek to recover the jewels? And how unkind it would be if any person were to see these diamonds dropping away, and not to tell you of the loss?

Every day of your life is a rich jewel, more precious than any gem that was ever worn by king or queen. But is every day spent for your own and others' good and the glory of God, or is it lost? One by one those days are slipping away.

Would you turn away, with a frown on your face and anger in your heart, if a friend were to tell you that you were losing the jewels of a costly necklace? Why, then, are you displeased if you are told that you are losing the precious days of youth?

And which is the greatest loss? Fine jewels may be replaced: or you may be quite as happy without them. But the days of youth will not return again; and to lose your days is the way to lose the soul.

And does this story about the "three sieves" hit you? Oh! how easy it is to talk. James said all kind of animals had been tamed, but the tongue was untameable. But let us all try to strain the stories we tell of others through

THE THREE SIEVES.

"Oh, mamma!" cried little Blanche Philpott, "I heard such a tale about Edith Howard! I did not think she could be so very naughty, One—"

"My dear," interrupted Mrs. Philpott, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Blanche.

"I will explain it. In the first place, *Is it true?*"

"I suppose so; I got it from Miss White, and she is a great friend of Edith."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, *Is it kind?*"

"I did not mean to be unkind, mamma, but I am afraid it was. I should not like Edith to speak of me as I have spoken of her."

"And, *Is it necessary?*"

"No, of course, mamma; there was no need for me to mention it at all."

"Then put a bridle on your tongue, dear Blanche, and don't speak of it. If we cannot speak well of our friends, let us not speak of them at all."

Here are two verses which I found in a paper that prides itself upon its *orthodoxy*. *Orthodox* means in accordance with, or like the Bible. But much of what is *called* orthodox in these days is directly opposed to the teachings of the Bible, as for instances the two verses spoken of, which are these:

"My spirit pants, like a caged bird,
For space to breathe and grow;
I have the wings of faith and hope,
But I cannot rise and go.

"For the body bars my upward flight,
As the cage the imprisoned bird;
And I must wait for my release
Till God shall speak the word."

—These verses present a false hope of a future life. Now I want our "Young Folks" to try their hand at verse making. And the one who sends us the best *two original* verses in answer to the above, and setting forth the truly orthodox, or Bible hope of a future life, shall have a present of a book. There must be *only two* verses.

UNCLE LLOYD.

Our Book and Tract Column.

THE DAYS IN WHICH WE LIVE 10c.
An Exposition of the Seven Seals. 10c.
[illegible] of the Witnesses. 10c.
A [illegible] on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs Bible. 10c.
Last Day Tokens No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
[illegible] 24. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 50.

*ENGLISHMAN'S HEBREW Con*cordance, with English and Hebrew index. $20 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

*DEATH NOT LIFE; or, The Des*truction of the wicked established, and Endless Misery disproved. [illegible] 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By [illegible] D. Wellcome. 10c. post-paid. For distribution, [illegible] copies for $1.

*THE BIBLE TRIUMPHANT; be*ing a reply to [illegible] called 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, [illegible] 15c.

TWO HUNDRED STORIES For Children. By [illegible] Nine tenth thousand. Illustrated. 25 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By [illegible] "Just the thing for our young folks." Two vols. $1; postage, 16c. Single volume 60c., postage, 8c.

THE NATURE AND DURATION of [illegible]

*FEW SAVED; or, The Awful Con*dition of [illegible]

*ADVENT KEEPSAKE; or, a Bi*ble [illegible] 40c. post-paid.

THE THREE KINGDOMS; or, The Plan of Salvation. By T. M. Preble. 12c.

THE TWO VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS: "The first man of the earth, earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By [illegible] M. D., pastor of the Advent church [illegible] Jeffersonville, Ind. 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

Notices, Etc.

Woman and her Work.

This is a monthly Journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, Christian charity. Published at Concord, N. H. Mrs. T. F. Sargent, Editor assisted by Mrs. E. S. Jennings, Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. F. Sargent, Box 422, Concord, N. H.

N. B.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Work (monthly), for $2 50 a year. Six months for $1 25. tf

In accordance with the motion of adjournment at the last Annual Meeting in Amboy, Ill., Sept. '70, there will be a meeting of the Western A. C. Publishing Association, at Amboy, Ill., in connection with the General Conference, commencing Thursday, March 23, at 9 a. m. As this will perhaps be one of the most important meetings the Association has yet held, it is desired that there should be a full attendance, especially of the original members. Let us have a rally of our [illegible] men and the ministry in behalf of the business of the cause of truth. Come, and come early.

WM. L. HIMES, Sec'y.

W. A. C. P. ASSOCIATION NOTICE.

At the next meeting of the Association the following amendments to the Constitution will be offered for consideration and action:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III. Sec. 9, as follows:

Sec. 9. The Board of Trustees (or the Association,) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, *ex officio*.

Another proposal is as follows:

Add to ART. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of ART. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That ART IV. be amended to read:

ART. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith, and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty five members.

Or, Art. IV. be amended to read:

ART. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to ART. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make ART. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: *provided*, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

The precise date of the meeting at which these amendments will be considered, has not yet been fixed. It will probably be in March; and may be held in Buchanan.

WM. L. HIMES, Sec'y.

Advertisements.

ELGIN
WATCHES,

1871
NATIONAL
WATCH CO
ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN
ILLUSTRATED ALMANAC FOR 1871.
OR THE ILLUSTRATED ARTICLE ON
"Ancient and Modern Time-keepers,"
—BY—
A. D. Richardson.
Sent FREE upon application to
NATIONAL (ELGIN) WATCH COMPANY,
127 & 129 *Lake Street, Chicago,*
30-3m *Or No. 1 Maiden Lane, New York.*

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, MARCH 14, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

IT is asserted that a member of the British Parliament purposes the introduction of a bill to legalize marriages for a limited period. We may be sure that it will never get further than its introduction. But it is one of the signs of the wonderful "progress" of this age that such an event could occur in such a place? Or that a book has been published in London by one who claims, and by many is allowed a place in the very front ranks of the progressionists of the times (we mean M. D. Conway) arguing that marriages should be terminable at any time? Marriage, according to this gentleman, is a relic of our hereditary monastic morality, "and also a grim idol about whom nearly all our social superstitions are entrenched with his blood-reeking altar." These notable positions are taken by individuals. But how many thousands practically endorse them, let these records of the divorce courts testify. Certainly, the world is progressing, but where to?

THE *Life Boat* revives Holmes' lines, directing *when* to order an "ascension robe"—which he says is when everybody shall do just right, and everything be just right. We refer to the matter simply to make a note of the fact that the church has so deceived the world in regard to the time of Christ's coming that the opinion prevails almost universally, that righteousness must first prevail throughout the earth, before our King may be expected to appear. Hence in abounding evils of any kind, they see, not a sign of our Lord's return, but of his *delay*—getting an idea exactly the reverse of what Jesus himself taught. It is easy to scoff and indulge sneers: but these who have put off the day of Jesus' coming, and derided those who have patiently waited for it, will find at last that theirs has been a fatal mistake.

—By the way Holmes says:

"When the first locomotive wheel
Rolls through the Hoosac tunnel's bore,"

then we may expect the end. What if the jest should prove a prophecy? When he wrote, the completion of the Hoosac tunnel, was an exceedingly unlikely event. Now it is in a fair way to be finished in a few years. Most of the people in the world esteem the personal advent of Christ to be an exceedingly improbable event. This opinion, however, will not prevent its occurrence at the time appointed.

THE New York *Herald* has lately set itself up as a religious paper—especially its Sunday edition. It is not, by a great deal, our ideal of what a religious family journal should be, but it does certainly *sometimes* tell great truths. For an instance, read the following extracts from a late editorial:

> According to theologians the Christian Church has passed through different periods or epochs in which doctrines, organization, dogmatic assertion and other phases have been more or less prominent. We are now in the secular period of its history, and as one of the results, which must be apparent to the most casual observer, there is far less reverence for the house of God and for the ordinances of the Gospel than existed in other epochs. It is no uncommon thing now to find receptacles for tobacco juice in the pulpits and in the pews of churches of every denomination in the land, or, if not so provided, those places smeared with the filthy compound. Ministers and people enter upon the worship of the great Jehovah with their mouths stuffed with the weed, which they may or may not remove if one or the other is engaged orally in the service of the sanctuary. Those very men would not dare to enter the presence chamber of an earthly sovereign to ask a petition at his hands or to press a claim in any such manner; but this common courtesy is denied to the King of kings in the temples dedicated to his worship. This want of reverence may be the natural and necessary counterpart of the almost adoration which was offered in other ages of the Christian Church and its institutions; but far better would it have been for the Church and for the world, spiritually, had the former continued until now. And in this regard we believe "the former days were better than these."

THE CONFERENCE.

We would remind the friends of the cause in the West, that there is to be an important meeting at Amboy, Ill., commencing Wednesday, March 22. And that there may be no misunderstanding in the matter, we would say beforehand that we wish the friends would come prepared to spend a good portion of the time in the consideration of the condition and wants of the Western field, and prepared to attend to business. There are some who are impatient of the time devoted to business at Conferences. But we think it of importance that our Publishing Association should be placed upon the best possible basis, as regards its relations to the churches, and have the best constitution and by-laws that can possibly be devised in order that it may prosper in its work. The evenings will be devoted to religious worship; and some of the afternoons. The remainder of the time will be occupied in the consideration of measures for the wider and more effective diffusion of the message we proclaim.

Let our brethren who have the cause at heart, arrange to be present, at least as early as Thursday morning. We will look to the Lord for counsel and pray that his Spirit may direct in all things.

BAPTISM.

In a recently published sermon we find the following forcible remarks:

> Visit with me a battle field. All around us—right, left, before, behind—the red sea of battle heaves and roars. But look! By yonder turn in the valley the billow swells highest and reddest. Here seems the mælstrom of the fury—the crucible spot of the fight. Here platoon blends with platoon, bayonet crosses bayonet, breast hurtles against breast. And now another awful shock, fiercest of all; and then above the groan of dying and boom of gun, swells a shout, long, clear, ecstatic: "*It is ours!*" What is "ours"? A smoke-blackened, shot-riddled, bayonet-rent bit of bunting—as a piece of cloth, nothing; as the *national banner*, *everything*. Into that banner are gathered country, and government, and liberty, and constitution, and glory, and fireside, and altar. *As a piece of cloth it is nothing;* as a SYMBOL it is the *consecrated essence* of the government it represents.
>
> Even so it is with baptism. As a mere *act*, it is nothing but a *ceremony;* as a mere *ordinance*, nothing but a *command;* as a *symbol*, it is the Gospel of the Nazarene crystalized into formula, or rather vitalized into a conscious, joyous incarnation. Substitute any other banner for it, and you substitute a human device for a Divine—a heresy for a gospel.

Elsewere in his discourse the preacher says:

> But is baptism *only* a Rite—a Ceremony—an Ordinance? It is *more*. It is a SYMBOL—a symbol for which there can be no substitution. It was conceived and commanded by Christ as the *only* thing that could set forth symbolically, 1, the fundamental facts in the gospel scheme of Redemption, viz., the death and resurrection of our Savior; and, 2, the fundamental facts in the spiritual history of the believer, viz., his death to sin and resurrection to a holy life. Change the rite and you abolish the symbolism. Abolish the symbolism, and you have nothing left to set forth and illustrate the grand and vital doctrines of the Christianity of the New Testament. We charge those who change the rite of baptism with trifling most seriously, *not with a mere ceremony*, but with the very DOCTRINE OF THE GOSPEL OF THE SON OF GOD.

—A fundamental idea of the good news of Jesus Christ, is its promise of life. Not life in any of its theological or mystical senses, but simply *life*—vital, conscious existence. "I am come that they might have *life*," said Jesus; and he referred to life in the every day acceptation of the term. The immaterialist cannot see this, because he believes the element of eternal existence is already conferred upon man, and he cannot conceive how even God can bestow that which one has already in possession. He cannot believe that Jesus came simply that so unessential a part of man as the body, should be restored to life; and hence is forced to the conclusion that when Jesus says, again and again, that he has appeared as the Life-giver, that he *means* giver of happiness, or a condition of life, rather than life itself. He cannot, or does not conceive the great truth, that God's nature will not allow him to bestow immortality upon a being concerning whose ultimate eternal happiness there could be any doubt.

In the case of man, the question was simply whether the whole race should be blotted from existence, or whether *some of them* should live forever. Their *existence* must first be secured; and if the gospel did not provide for this, we say it reverently, it would have been a failure. The possibility of a future and eternal life being secured, then the provisions of the gospel for forgiveness of sins, justification and sanctification come in play, and fit the individual for immortality.

When the preacher quoted above declared that in baptism as a symbol "the gospel is crystalized into a formula," he uttered a larger truth than he was himself aware; for baptism not only signifies the death and resurrection of Jesus Christ, our own death to sin, and renewal to spiritual life, but it is equally a token of *our own* resurrection, as the means (the only means) of a future life. For, says Paul, "if the dead rise not, Christ is not raised; and if Christ is not raised, our hope is vain, and the dead in Christ are perished." Future life depends, therefore, upon the resurrection. If we are not to rise, Christ did not rise. If he still remains in the tomb, there is no future life for any one. This reasoning is not just, if the essential part of man lives independently of a resurrection of the dead, sometimes miscalled the resurrection of the body, a term not found in the Scriptures.

These considerations do not derogate or materialize (in a carnal sense) the work of the Savior. All that the immaterialist ascribes to his Lord, we ascribe with him: and beside this we praise him for our *lives*, also. He is emphatically our *all*. We can say with the poet:

"How fiercely in the soul of man
Rages this long, this bitter strife;
One party plots his endless *death*,
One yearns to bring him peace and *life*."

And it was not until the church began to lose sight of the importance, yea, the absolute necessity of the resurrection, that heretical forms and ideas of baptism began to prevail. The apostles preached Jesus and the resurrection, and *burial* in baptism. Immaterialism came in; the subject of the resurrection was clouded, and the true meaning of baptism being obscured, the proper form was soon perverted. If the church had not forgotton that "Christ is our life," we should doubtless literally have had but one baptism, and that a burial with Christ.

THE END NEAR.

A correspondent who says "I really think that the world would be better off if they all believed as the Advent Christian does," yet adds, "but I cannot believe that Christ is so soon to come upon earth....Convince me that the end is near, and I will come upon the field of *action*."

But why not enter the field of action at once? Will you not do your whole duty, unless you can be convinced that the advent is right at hand? It is in doing duty that you will be likely to receive light.

As to convincing one that the advent is near, the first point to be settled is that there will be such an event. There is convincing proof on this point. Jesus said—"I will come *again*." (Jno. 14: 3.) Paul said—"He will appear the second time." (Heb. 9: 27.) Angels declared this same Jesus should come again in like manner as he was seen to go away from the earth. (Acts ch. 1.)

In these passages nothing is said of the time of his coming. But there is quite clear proof upon this point. We find weighty testimony in Dan. ch. 2. It is contained in an outline sketch of this world's history, given in symbolic prophecy. Babylon is named, Its three great successors—Persia, Greece and Rome are unmistakably delineated. Then a condition of things which commenced in the fifth century, and continues to the present time—a state of the world in which the old Roman empire should be broken up, or divided, and there never again exist a *universal* earthly empire—is clearly predicted. And next in order, in the days of this division of the earth among constantly coalescing but never firmly uniting governments, the God of heaven was to set up a kingdom filling the whole earth, and destined to stand forever.

If there were no other prophecy, we should feel certain that the end is near, because no further great event is necessary to fill up this clear sketch of the world's history. We only await the appearing and kingdom of Christ, to write across this prophecy—*fulfilled*.

And when we turn to Daniel's seventh chapter, we find a confirmation of the impression which the story of the symbolic image has made upon our minds. The same four kingdoms are described, the division of the latter, and the rise among the divisions of a *peculiar* power, unlike all other governments. Its work is briefly sketched; its time measured off; its downfall predicted; its final end synchronized with the coming of the Son of man, and the deliverance of an eternal kingdom, "under the whole heavens," into his hands, and those of his people.

The Papal power has clearly fulfilled the conditions of this prophecy. Not one line in the Scripture negative, is missing in the finished historical picture—except the last item, relating to the end of this "little horn" power. It is now near that end. Therefore "the kingdom of God is nigh at hand."

In this nearly all Bible students are agreed. The main point of difference of opinion is not as to whether we live in "the latter days," but, as to what is the *nature* of the coming events? The spiritualizing school predict a temporal millennium, and a spiritual reign of Christ. The word of God in its literal, natural sense declares, that the setting up of his literal kingdom, on earth, composed of his redeemed, immortalized saints under the reign of his Son is the event now due. Study these two prophetic lessons candidly in the light of history, and avoid, if you can, the conclusion we have arrived at. Other prophecies mark our position upon the stream of time even more definitely; but we purposely omit allusion to them here, as they would require lengthy historical citations in their support. But every intelligent person knows enough of history to recognize the fulfillment of Daniel's prophecy. Their testimony is unmistakable. Were there no other, we should know that we live near the end. And because the day and hour of the day are not revealed, we should one and all *watch*, lest it come as a thief, and find us sleeping, or in neglect of duty and unready.

ROME IS BABYLON.

In a late *essay*, Chr. Wordsworth, Bishop of Lincoln, the learned commentator says:

> It was foretold, in these prophecies, as has been already noticed, that some who have been tributaries and vassals of the mystical Babylon, will "tear her flesh, and make her desolate and naked, and burn her with fire." That prophecy has a spiritual meaning. The mystical Babylon is compared to a faithless woman, and her chastisement is likened to that which was inflicted on Hebrew women for harlotry. They who were once her votaries will tear the flesh of her who once enchanted them with her charms. It is added that they will "burn her with fire;" this is also a figurative phrase; and its meaning is that, as, among the Hebrews, unchaste women were burnt, so the mystical Babylon will be punished, and her glory will be consumed for her sins, as with fire. I do not venture to express a confident opinion, whether the present occupation of Rome by the arms of Victor Emmanuel, and the destruction of the Temporal Power of the Papacy by the people of Italy, including the Romans themselves, and by the sovereign of Italy at the invitation of the Romans themselves, is a fulfilment of the prophecy: but it seems to be an approach towards it. Time will show. The capture of the literal Babylon by Cyrus was not the total destruction of Babylon, it was the transfer of its sovereignty from the Babylonians to the Medes and Persians.

And then proceeds to note another face:

> The Papacy is now using its spiritual weapons against those who are taking possession of its temporalities. It wields against them the thunder of Excommunication; and it threatens to lay the Kingdom of Italy under an Interdict. But let the Papacy be reminded, that in former times for six centuries—it used its spiritual weapons in order to deprive others of their temporalities, Pope Gregory VII. used them to dethrone the Emperor of Germany, Henry IV.; Pope Innocent III. used them to dethrone the Emperor Otho and King John of England. Popes Honorius III., Gregory IX., and Innocent IV. used them to deprive Frederick II. of his dominions. Pope Paul III. used them to dethrone our Henry VIII. Pope Pius V. (canonized as a Saint) and Gregory XIII. used them to depose Queen Elizabeth. Urban VIII. used them against our King Charles I. And even at the present day, the Church of Rome eulogizes Pope Gregory VII. in her Breviary, whom she has canonized as a saint, because he "deprived the Emperor Henry IV. of his Kingdom, and released his subjects from their oaths of allegiance to him." We are no advocates of aggression, or apologists of spoliation, but we cannot fail to remark that it is written in the Apocalypse concerning the mystical Babylon. "Her sins have reached unto heaven" (did they not reach to heaven when the Pope proclaimed himself to be infallible? did they not then come to a head? and is it surprising that the cup of God's wrath should now overflow upon her?), "and God hath remembered her iniquities; reward her, even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double." And we cannot but observe the evidence which is now displayed to the world, that God is a righteous Judge, that he is the moral Governor of the world, and Arbiter of the destinies of nations, and that, after long forbearance, he punishes churches and empires in a manner proportioned to their sins; and that the prophecies of the Apocalypse are true.

TIME OF THE END.

This is a phrase used by Daniel, in a prophecy relating to the end of this world. The phrase conveys a definite idea to the mind, that of a period marked by some definite event or events, close by and reaching to the end itself. The events marking this period are the unsealing of the vision in which it is named and a notable and free search into related subjects, and a corresponding increase of knowledge. These items mark a period of toleration—not limited, but general. Where in the history of the past, if it has yet occurred, is this period of universal toleration, with its remarkable increase of knowledge, to be found. There can be but one answer—it is within the last one hundred years. Nation after nation has thrown off the yoke of bigotry, and recognized the rights of conscience, and the liberty of every man to worship, or not, according to its dictates. And just in proportion as the principle of toleration has spread, has general intelligence increased. In the freest lands the searching or "running to and fro" in every department of knowledge has been so wonderful as to cause universal remark. And while knowledge has increased in all its departments, it is true that there never shone such light from and upon the Scriptures as at the present time.

This, then, is the *time of the end*. What comes next? There is but one answer to this question. It is *the end itself*. Are you ready?

THREE MONTHS—THIRTY FIVE CENTS.

We wish every one of our subscribers to remember that THE TIMES is sent three months, ON TRIAL, to any address, for 35c. This offer is for three months, and for *only* three months. It is made simply to give every Adventist a chance to send the paper to some friend who is, or who they think may become interested in our hope and faith. Do not fail to take advantage of this offer.

THAT SUBSCRIPT[illegible]N.

We mean for Whitmore's [illegible] ork for free distribution. Who [illegible] ke five, ten or twenty-five or a [illegible] dred or more copies. Read [illegible] oposition carefully, and decide what [illegible] will do Send in your subscriptions [illegible] ely, and soon, that we may ha[illegible] publication of this importan[illegible]

Marriage as a Typical C[illegible] ewish Life.

The conspic[illegible] ous [illegible] around which customs a[illegible] d [illegible] odes of being cluster, are for [illegible] ms five. Marriage, which is the [illegible] of social life; birth, which is the source of natural life; conversion, which is the fount of spiritual life; death, which is the negative of all life; and resurrection which is the center of eternal life. I put marriage first, because all births should come after it according to the Holy Scriptures. I do not intend to enter fully into all the particulars of the Jewish marriage, but as I have seen them in Damascus I shall mention a few of the more interesting parts of the ceremony, especially such as illustrate the references to it in the Holy Scripture.

1. As in the days of old the Jews betroth their children when very young, and marry them in the East from the age of twelve years. This betrothing is universal among the Jews, and it is adopted by the Germans and other Continental nations as a proper Scriptural custom (Ex. 21: 8; 22; 16; Deut. 20: 7; 22; 23.) It was consecrated by the Lord himself to show his relations to the holy nation (Hos. 2: 19; 20; or this may be future) and to typify the condition of the Christian church until the coming of the Lord, which is the marriage of the Lamb, which is the year of creation's jubilee, which is the resurrection of the just, which is the regeneration, which is the restitution of all things, which is the times of refreshing from the presence of the Lord. (Acts 3: 20—22.

2. Among the Eastern Jews it is customary for the bridegroom to give presents, and not seldom to purchase the bride for a stipulated sum of money, so that even this strange custom, so contrary to our notions, but common to almost all nations in former times, it taken to illustrate the redeeming love of Christ, the heavenly Bridegroom, who has chosen his bride, the church, from among men and purchased her with the price of his precious blood.

3. The time between the betrothment and the marriage is a period of waiting and expectation, corresponding to the position of the church in the absence of the Lord, waiting, hoping, praying for and hasting unto the day of his appearing.

4. The love of children among the Jews, as indeed among all Orientals, is boundless and ineradicable. You cannot, if a physician, pass through the East without being frequently applied to for medicine, or recipes, or charms to procure children, which is certainly not so sinful as the practice in the enlightened West of destroying them. "Give me children, or I die; now will my husband love me, for I have born him two sons." The same feeling is expressed in Jephtha's daughter bewailing her virginity, and yet, strange to say, the orient is the place above all others where population is declining, and, as Baron Bunsen quaintly observed, "Turkey is perishing for the want of Turks." One reason of this I conceive to be early marriages, which necessarily debilitate the mothers and produce weak unhealthy children. Only think of the state of the families where girls become mothers at eleven, grandmothers at twenty-two, and past child-bearing at thirty.

5. And now, having stated these preliminaries, let us proceed to the marriage. Suppose yourself in my house in Damascus, the marriage to be that of a respectable Jew, and the hour for going to the wedding arrived. Come, and I will be your guide through the ancient city of Damascus, and you can note several characteristics of Orientalism as we now pass. "How narrow and crooked are these streets!" Yes, in many cases two horses cannot pass, but the narrowness is useful to ward off the sun, and broad streets are necessary only where wheeled vehicles are in use. Here there are none. "How ugly and black the houses!" Yes, you see no fine fronts, no brilliant windows, no splendid porticoes facing the streets All the elegance is within, and the doors and windows open upon an inner court ornamented with vines, oranges, weeping willows, and fountains of water. A variegated marble pavement receives your slippers, flowers of the richest Oriental beauty meet your eye, and the ear is enchanted with the sweet singing of birds. Many of these shapeless masses which the eye of the passenger looks upon are internally fitted up with the greatest splendor, and carry your thoughts back to the paradise of Eden. But let us make haste to the wedding. "What is this?" cried my friend as he looked a little to the left where the street was somewhat broader. That is a dead camel; it fell down under its burden to die, and it lies where it fell. These fifty dogs, which you see on it and in it, together with the heat of the sun, render the carcass innocuous in a few hours. "But here is another gathering of dogs!" Yes, it is a butcher killing a sheep, which he does on the open street surrounded by a number of lank hungry dogs waiting for their prey. He takes what is required for human consumption, and in five minutes all the garbage is devoured. Dogs, dogs, dogs! every corner is filled with them, and no one molests them; they are simply unclean, and enjoy the privilege of passive toleration; and as they never are allowed to enter the houses, may illustrate the awful text in the Apocalypse, "Without are dogs." "But what goes on yonder in the broad opening before the famous mosk formerly the church of Saint John?" My friend, you are fortunate, as it is not every day you can see, even in the holy city of Damascus, such a spectacle. It is a sheik, a saint of the Moslem kind; he rides a fine charger, which, in the midst of the dense multitude, is quiet as a lamb. You see the exertions of the saint, his hand and head are moving; his mouth and beard are covered with foam, and that cry which you hear perpetually repeated, and without the least variation, is "Allah," "Allah," Allah!" "God," "God," "God!" and the multitudes that surge round him are receiving his blessing and the forgiveness of sins, as the Romans do from the Pope at the Vatican. But look at the sea of heads! These green turbans are the nobility of the East, the descendants of the prophet; the white are the Moslems, the true believers; the grey are the Christian dogs; and the black are the Jewish swine. But come on, or we will be late for the wedding. "But no! see here! what is that under that tree? Is such an abomination permitted?" Yes, my friend, it is permitted, and that human brute naked as the hour he was born, covered with filth, sleeping in the open air, hairy and squalid as an Ourang-Outang, is a holy man, a saint of the highest order, who walks into the houses, does what he pleases, takes what he pleases, eats and drinks what he pleases, asks no permission, and nobody either forbids or rebukes him! He is a holy Fakeer and everything in the Moslem world is at his command. "But do you hear that shout?" These four or five hundred fanatics that are meeting us are the followers of the holy man. He is their leader and prophet who goes at the head of them, and that fierce shout which they repeat by the space of two hours is, "God is one, and we are his children." "God is one, and we are his children." Keep to the right and let them pass, for they are among the most furious enthusiasts of the Moslem creed. Here now we are coming to the bazaars, but look to the left and you see the street which is called "*Straight*." (Acts 9: 11.) These bazaars, unlike the inhabited parts of the city, are straight, and many of them elegant, but infinitely inferior to those of Constantinople, which are in fact one of the chief sights of that queen of the East. Every trade has its bazaar—this one is occupied by carpenters, that by shoemakers, another by silk merchants, another by tailors; all these trades and merchants are busy at their work in the open-air, and these white shapeless *forms* which are chaffering with the merchants about jewels, ribbons, and lace are the veiled beauties of the Harem, into which at present we cannot enter, and so we proceed on our way.

Here we are at the bridegroom's house, and met by more than the hundred thousand welcomes of the warm-hearted Irishman. Lay your shoes there at the threshold, and enter; sweetmeats and sugar-water are immediately presented; hands are refreshed and handkerchiefs sprinkled with sweet-smelling essences, and we take our place on the divans that encircle the chamber. The company is now assembled, and the Rabbi begins by prayers, in which the Jews present join him in a kind of liturgical service. They have on their praying cloaks, and the appearance of the company is serious, save when they repeat the form, "Holy, holy, holy, Lord God Almighty." They give three steps or jumps forward at the three repetitions of "Holy," to signify that they desire to make progress in sanctification. This custom to a stranger has a singular effect, and leads more to ridicule than holy feeling. However, it may be, and I hope it is, different with the Jews. The prayers are now over, and the procession is formed, which increases in numbers every moment. till we arrive at the bride's house. Just as we approach, the bride and her companions move towards the door to meet us, and the shrill, wild, heaven-piercing shout of "Ho zarageet!" salutes it. It is the midnight cry of the virgins (Matt. 25): "Behold the bridegroom cometh; go ye out to meet him." The marriage ceremony is now performed by the Rabbi, who reads certain passages, and also the marriage contract in the presence of the assembly as witnesses. The bride, deeply veiled, is seated upon a high chair, or throne, surrounded by her maidens (the virgins, her companions), with her head bent down, waiting the event. The bridegroom now approaches, she rises from her seat, they bend their heads towards each other, and a veil is thrown over both. He then puts a ring on her finger, repeating with an audible voice: "With this ring I consecrate thee to myself according to the custom of Moses and the children of Israel." This is the material part of the service. The Rabbi then takes wine, pours it into a glass as an emblem of the joyous occasion, drinks, and then hands it round to the guests; after which he throws down the glass and breaks it to pieces. This latter act has a double signification, indicating *virginitas franganda*, or, as others think, reminding the guests even on their most joyous occasions, that Jerusalem is in ruins, and that their gladness should be tempered with sorrow.

How full of meaning are all these Jewish customs, and how delightful to trace in them the church's relations to the Lord and King! He is the Bridegroom and she is the second Eve for the second Adam, taken from his bleeding side, and with him to be placed in the paradise of God! Pentecost was the espousals, the advent is the marriage, and the period between is the time of hope, and expectation, and patient waiting for the Bridegroom. The procession leaves the heavenly gate, and the bride at the midnight cry goes out to meet the bridegroom, and the joyous union takes place in the aerial heavens (1 Cor. 15: 51; 1 Thes. 4: 13–18: Luke 17: 34), where the bridal party is formed (the *gathering*—episunagoge; (2 Thes. 2: 1; Mat. 24: 31) before coming in glory and majesty with the holy angels to take possession of the kingdom which was prepared for her from the foundation of the world, and purchased by the blood of her redeeming King. The marriage takes place at night; and it is the dark hour of midnight, when there is hardly any faith on the earth, when Christendom is Sodom, and the earth ready for a deluge of fire, and Antichrist ruling the world—there at that dark midnight hour the Bridegroom comes! When even the wise are asleep, most lamps are gone out, and all are flickering in their sockets, when the son of perdition sits in the temple of God, and the bottomless pit is opening for the Dragon and the lake of fire flaming for the beast and the false prophet (Rev. 19: 20), and Babylon, the great, the mother of harlots, ready, like a millstone, to be cast into the sea (Rev. 18: 21); then the Lord comes! the Bridegroom becomes the husband, the Bride the married wife, and the royal family of creation are formed, the kings and priests of God and of Christ, who are to rule in him, and with him, and for him, over all things forever. This is the marriage of the Lamb: this is the victory of the saints; this is the doom of Antichrist; this is the dethronement of the devil; this is the sabbatical rest; the long promised jubilee of the world. Lift up your heads, for your redemption draweth nigh! Let us join in chorus with the jubilant creation (Rev. 19. 1; Psalms 96: 98) in singing to his glorious name.

Or let us take a draft of melody from the noblest and holiest of our Christian poets, the godly Cowper, who turned the whole current of our poetic literature from the stiff formal rules of art to the free harmonious majesty of nature. Let us breathe out together the prayer of the pious Calvinist in these harmonious words.

"Come, then, and added to thy many crowns,
Receive yet one, *the crown of all the earth,*
Thou who alone art worthy! It was thine
By ancient covenant, ere nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee King; and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of eternal love—
Thy saints proclaim thee King; and thy delay
Give courage to their foes, who, could they see
The dawn of thy last advent, long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks."

But this and all that has been written on the coming of the Lord, and the marriage of the Lamb, by human genius, come far short of the psalms of David, the anthems of the Old Testament prophets, and the majestic symbols of the Apocalypse.

But let us return to sober prose, and the typical truths contained in the Jewish marriage.

1. The Bridegroom and Bride are Christ and his redeemed church.

2. The espousals or bethrothment is the Pentecost effusion of the Spirit to gain the Bride's consent.

3. The period of waiting between the espousals and the marriage denotes the position of the church from Pentecost till the advent.

4. The bridegroom going forth to claim the bride is the coming of the Lord to take his church to himself.

5. The bride going out to meet him shows the rapture of the saints and their joining his train in the air,

6. The night season, when the marriage takes place, denotes the apostasy of the church as it was in the days of Noah and Lot.

7. The lamps and torches that accompany the marriage procession, represent the flaming fire in which the Lord comes to take vengeance on the apostasy and glorify his saints.

8. The marriage contract represents the title-deeds of the covenant of redemption by which the heirs and the inheritance are forever made his.

9. The marriage is the most joyful event in human life, and the coming of Christ is the hope of the church, and the jubilee of the whole creation.

10. One of the purposes of marriage is according to the original decree and will of God, "to increase, and multiply, and replenish the earth;" and the coming of the Lord which is the marriage of the Lamb, is the regeneration (Mat. 19: 28), the restoration of all things (Acts 3: 19–22), the time of refreshing from the presence of the Lord (Acts 3: 21), when nations shall be born in a day, and the earth filled with the knowledge of the Lord, as the waters over the sea. (Is. 11: 9.) Thus do we see how, in the method of God's revelation, he has incorporated into the substance of human life a mighty system of typification by which the earth becomes the index of the heavenly, and we are directly led on step by step into higher and higher regions of divine intelligence and wisdom. As the Son of Man before and after baptism was the same person; as Judaism and Christianity are the *one heir*, though in very different conditions (Gal. 4: 1–5); as Moses with the veil off is Christ, and Christ with the veil on is Moses; as the Old and New Testaments can no more be separated than the body and the spirit of a living man, even so in the heart of a devout Christian, birth and marriage, house and family, food and raiment, and all the institutions of this mortal life, can never be separated from their antitypes, which give them their beauty and significance. In this way, history, science, society, nationality, human life in general, becomes luminous, and grace leads us from nature up to nature's God. Jesus, the Incarnate Son of God, becomes the center of all things to the reflective mind, and in him, and from him, all earthly things take their significance and glory.—*Rainbow.*

EDITORIAL GLEANINGS.

At the late session of the New York Conference at Brockport, there was a large attendance, and a good spirit prevailed throughout. It was voted to have a campmeeting in connection with the Annual Meeting, sometime in June. A Committee of seven will meet in Rochester, May 1, to make arrangements. It is probable that the Conference territory will be districted for Quarterly Meetings.——Br. Hook commends C. W. Rathburn of Rhode Island, formerly of the Methodist church as now a worthy preacher of the truths we advocate. We are glad of new recruits. We need many more.

AN IMPORTANT PROPOSITION.

The book entitled *The Doctrine of Immortality*, by Eld. James H. Whitmore, has been before the public long enough to establish its character as one of the very best works, if indeed it be not the best, yet written upon that subject. Its merits and efficacy are acknowledged wherever it is read.

It deals with one of the most important theological questions of the age. And our hearts have of late been stirred within us while we have beheld the church, and the world, too, almost wholly given to immaterialism. The children imbibe it, not only at Sunday School, but in the common schools. It is sung, prayed, talked, preached, written, so incessantly, that people generally take it for granted that it is true: *but it is not true.*

In every community there are some who will candidly consider the testimony against immaterialism, if they have the opportunity. We shall never gain *all* in any place; b[illegible] there are few places where we may not convince some. Ministers cannot do *all* the work, though they are doing nobly and doing much. Our proposition is, in addition to our ordinary tract work, to print so[illegible] as many as possible, of

THE DOCTRINE OF IMMO[illegible]

and send *them* out preaching [illegible] the nature and destiny of ma[illegible] is the[illegible] us to work, and work in earn[illegible]

Our proposition is this. We will get out an edition of this work in c[illegible], yet good and durable shape, so that it [illegible] likely to be preserved, and will bear han[illegible] g; for we wish them to be circulated and read. This edition will be published especially for distribution, and the price be such that every Adventist can afford to give away at least [illegible] copy.

PROPOSED PRICES.

Five copies	$ 1
Thirty copies	5.0
One Hundred copies	16.0

☞ No money to be paid until the books are ready for delivery.

We will commence printing the edition as soon as subscriptions for one thousand copies are received. As soon as it is ready, subscribers will be notified, and the books will be forwarded to their order, on receipt of their subscriptions. *But send no money until it is announced that the edition is ready.*

Friends of the truth of God, one and all, will you engage in this timely work? Will you respond to this call immediately, and shall our press, soon be set at work throwing off the sheets laden with this great truth? we await your reply. Send us word by the returning mail, how many copies you will take, from five upwards. Look about you, think of any who may be open to conviction, but are not interested enough to pay 50c, or $1.00 for the book in its present form, but who would read it if given to them. Make up your mind to supply as many of them with it as you can.

Brethren in neighborhoods and churches, When you assemble in your meetings, unite your subscription, and send them all in one name, and so get them cheaper, and more of them for your various fields. What [illegible] we should see if ten thousand copies could be scattered within a few months. Yet that number would be only two copies and a half to each of our subscribers.

Send in your subscriptions.

THE

ADVENT CHRISTIAN TIMES,

A large, neat, eight-page weekly paper, thoroughly devoted to the advancement of the cause of Christ by the faithful advocacy, defence and dissemination of what is called *Advent doctrine,*

EDITED BY

JOSHUA V. HIMES.

The Times contains, weekly, matter expository, exegetical, illustrative, practical; including communications, selections and original matter, with letters from those of like precious faith in all parts of the country, the news of the body, and a faithful digest of the news of the world bearing upon the signs of the times; with news of the progress of our cause in different parts, and also news of what our *opponents* are saying and doing, with expositions and refutations of their arguments; articles on prophecy; notices of current and useful literature; short sermons; a column or more for the children; choice bits of poetry—in short matter enough in every number to make a good sized book, and all furnished for only FOUR CENTS A WEEK, or $2 a year. No paper of its class furnishes so much reading matter, even when a greater price is charged.

The paper has been very useful in the past, and can be made more so by extending its circulation. To our friends who are working faithfully for this end, we make the following offer: We will send

THE TIMES, POST PAID,

to any address in the United States or Canada, on trial,

FOR THREE MONTHS,

for 35c. For one dollar, we will send THE TIMES to any three persons, three months, post paid; and any larger number at the same rate.

Who will take advantage of this liberal offer, to introduce THE TIMES in a village, a neighborhood, a church. For

TEN DOLLARS

you can send a live Advent paper to

THIRTY PERSONS

or into thirty families, post-paid, for three months. Could it fail to do good? Five dollars will pay for fifteen copies, and one dollar for three.

We make this liberal offer solely to introduce the paper in new fields and localities.

Will the ministry please publish it to their congregations?

Will our friends please tell it to their friends.

Will you who love the cause and wish THE TIMES to prosper, pay for 3, 5, 10, 50, or 100 copies, on these liberal terms. We have now 300 names, of partially interested persons among whom we could obtain

FIFTY PERMANENT SUBSCRIBERS,

perhaps more, could we send them the paper free for three months.

Who will send at once? Send in the names, with 33⅓ cents for each name, and (if you give the P. O. address plainly) we will guarantee the delivery of thirteen numbers of THE TIMES, free of postage, to each one of them.

Three thousand three months subscribers, on this plan, will give us a large and permanent addition to our list.

Address, JOSHUA V. HIMES,
Buchanan, Mich.

Correspondence.

EDITOR'S JOURNAL.

Saturday, Feb. 25. To-night spoke on the kingdom of God, showing it to be literal, and located on the earth, and under the whole heavens. Jesus Christ, the seed of Abraham, and of David, is the heir to the throne. He is the blessed and only Potentate, the King of kings and Lord of lords. And he is very soon to destroy all the kingdoms of this terrene state, and fix on earth his heavenly throne. And who will not pray, "Thy kingdom come!"

Many questions were asked at the close. One minister asked if I believed that man in death was entirely unconscious. I said certainly. Well then, how do you account for Paul saying that he did not know whether he was in the body, or out of the body. 2 Cor. 12: 1-3. I replied that Paul was not *dead*. That he had a vision, and did not know whether he had it in a dream, or whether it was in his natural, normal state. If he had been out of the body then he would have been *dead*. But he did not die. He simply had a vision.

Sabbath, Feb. 26. I attended the Disciple church this a. m. in the chapel where I had spoken all the week. The pastor preached on prayer, and said many good things. As usual with this people, they closed with the communion which I enjoyed much.

At night I spoke in the Presbyterian house, on future punishment. I showed that men were not punished in *sheol*, nor in *hades*, both meaning the grave; but in *gehenna*, where they will be burned up root and branch, they are not to be kept in being to suffer endless torment according to popular theology. This last view as held and preached by the orthodox clergy of the land is unscriptural, and irrational, and reflects the highest dishonor upon God, who is love itself.

Monday, Feb. 27. I re-read to-day Eld. Geo. Thomson's review of a work published by the "American Tract Society," entitled *Who Are Sadducees? or truth vindicated. Being a review of "The wicked not annihilated, or Modern Sadduceeism refuted by Israel P. Warren."* I think Br. Thomson has done a good work, in this review, for which he will have the thanks of those of our brethren who read it. It was needed. I have often met with Mr. Warren's work, and have felt that a brief review of it was needed. It is an insidious thing, but only required a brief exposure of its fallacies. And this Br. Thomson has given. I hope that brethren and sisters will remember Br. T. and help him circulate this work. You can get copies by addressing Eld. Geo. Thomson, Attica, Wis.

Tuesday, Feb. 28. I have conversed with many to-day on religious topics, some of whom have attended my lectures, and say that for the first time they have become interested in the Bible. The view generally given of the character and government of God, in the eternal suffering of the lost they could never believe, and so rejected the Bible altogether, supposing that the Bible taught the doctrine. Now they receive the book as the word of God, and can love its Author.

I had a talk with a minister on the destiny of the wicked. He believes that the rich man is down under-ground, somewhere, crying for a drop of water yet. And that the dying thief went direct to paradise with Christ on the day of the crucifixion. But Jesus died that day while the thief did not. And the Savior said to Mary three days after, that he had not yet ascended. He also thought that Paul's soul could be out of his body absolutely, and yet Paul *not dead*. I have sometimes thought it was a waste of time to talk to teachers of this stamp. I told him I thought he was befogged, and his theology belonged to another age.

At night I spoke in Roundy's Hall, which is large and comfortable. We shall have the remainder of our meetings here. We have had meetings in the Presbyterian and the Disciple chapels, but have been interrupted to the injury of the interest. But are grateful to the churches for the use of their houses of worship.

I took up the subject of future punishment, as taught by Christ. Matt. 3: 12; 5: 29, 30; 7: 13, 14; 10: 28; 13: 30, 42; Mk. 9: 43-48, with Is. 66: 24, in explanation; Lk. 9: 24, 25; 12: 25. In all these passages we have the nature of the punishment of the wicked clearly stated. It is *destruction or death*, and not *eternal torment*.

Wednesday, March 1. I see by the papers to-day that France is finally crushed before her invader. Is there not a cause for this? France has sinned, and brought ruin upon herself. Besides her general immoralities, she has added to her guilt by "worshiping the beast," or sustaining the Papal power after the judgment began to sit upon it. (Dan. 7: 26.) The proclamation of the sitting of this judgment by the angel flying in the midst of heaven (Rev. 14: 6, 7), was connected with a solemn warning that those who should worship the beast after this, "should drink of the wine of the wrath of God, poured out without mixture." France sustained the Papacy by crushing the Roman Republic in 1848-9, and replacing the Pope in Rome. She then gave her support to the Roman Pontiff, and furnished a standing army in Rome for the protection of the so-called head of the church, and his temporal power and dominion, contrary to the warning, that if any should worship or give their support to the beast, the wrath, or displeasure of God should be poured upon them. And the Word of God has been signally fulfilled in the desolations of France, as has before been the case in other countries.

To-night I finished a course of four lectures on the destiny of the lost, showing that it would not be eternal life in woe, but absolute extinction of being, or as Conybeare, translates 2 Thes. 1: 10—"Then shall there go forth against them from the presence of the Lord, and from the brightness of his glorious majesty, their righteous doom, *even an* **EVERLASTING DESTRUCTION.**"

Thursday, March 2. We have in town some very intelligent Jews. They belong to "the Radicals." They are not strict in keeping the Sabbath with some other institutions of Moses. They have outgrown them. One of these Jews handed me *The Israelite*, to-day, the organ of this branch of the Jewish family in the United States. I find, in it, the official report of the American Hebrews," in which they say, they have the utmost attachment to, and reverence for the constitution of the United States, and a desire to commend this country and its laws to the Hebrew people throughout the world as their true New Jerusalem. And that the prophesied return to Palestine is allegorical.

Friday, March 3. Have had interesting conversations with many who have been enlightened on the Word of God respecting the future destiny of both saints and sinners. They feel greatly blessed in the new view they have of God's government; in that they now see that he is not to punish men with *eternal misery*, but ETERNAL DEATH. They now see and enjoy God as the God of love.

This view of the character and government of God, is gaining ground in this country and in Europe. I have been much interested in the views of a learned and popular divine in Germany —Dr. Richard Rothe. He is said to be the foremost theologian in Germany, and enjoys the respect and esteem, of all who know him, and is, withal, an humble Christian. He shows how God seeks to save the sinner by *turning him from his sin*. If this fails, he says:

"But penal retribution cannot *enforce* the attainment of its primary object with reference to the sinner: *viz:* his separation from sin, or his amendment. By means of his power of self-determination the sinner is able to harden himself against it. Yet he cannot thus annul or frustrate the Divine punishment, but by so doing he gives it a changed direction. Divine penalty is essentially Divine negation of sin, Divine reaction against it; and, as Divine, simply *absolute*. It cannot relax until it has actually removed the sin. If the sinner does not separate himself from the sin, if he identifies himself with it *finally*, then the punishment is directed *against himself*, and fulfills the Divine judgment upon sin *in himself, by the abolishing of his own being*. For evil must be done away *absolutely*, as certainly as it is opposed to God, *at whatever cost*. If the sinner will not cease from it, then must he share its doom. *Successfully* mock God in his defiance, he cannot. Thus Divine retribution results at last in the annihilation of the sinner; even by means of the evil impending over him, as consequence of his sin, through and in it the Divine punishment culminates. This annihilation of the sinner—this *death* in the New Testament sense—is accordingly the final aim of the Divine punishment; and the necessary final result, lying in its very idea of sin consistently and completely fulfilling itself. ....If punishment is executed completely, then its consequence is even the annihilation of the sinner himself. As punishment, that is, when it remains punishment and is not removed by forgiveness, it ever ends with the death of the sinner in this sense." (*Theological Ethics*, vol. 2, p. 195.)

At night I expounded those texts which are claimed as teaching the conscious intermediate state, showing, that their true meaning does not favor that view.

◆

From Geo. W. Wyllys, Dustin, Ill.

Our little Church in this place is almost broken up, as the most have removed, and there are so few of us that we cannot sustain preaching. Br. Burington has been trying to get up an interest, but there is quite a spirit of opposition in this place. Br. Burr came and labored with us for two or three evenings faithfully. Then Br. Mabey come for a few days, and the Lord seemed to be with us. Br. Burington continued on for a few evenings, but there seemed to be an element working against us, and the meeting stopped. Still we feel to put our trust in the Lord. My health is very poor, and I am deprived of meetings; but I have a fixed principle, and I feel resolved with the asistance of my heavenly Father to shun the tide of opposition, that I may at last inherit the kingdom. Pray for us, that our faith fail not; that when Jesus comes we may all be prepared to enter in through the gates of the New Jeruslem.

From Eliza Lewis, Ottawa Co. Mich.

In reading over the last paper, I was thinking of the part I like the best. And I found that I liked the "Letters and Extracts" the best. And it does my soul good to read the cheering letters from the brethren and sisters scattered all over the land. We came here the latter part of July and like the place very much. It is a nice little town. The only objection is that there are no Adventists around here, with the exception of one family. We cannot tell how we miss the blessed gatherings we used to enjoy in Chicago, and the society of brethren and sisters of like precious faith. We do long to hear the word preached in its purity. We attend the Baptist and Methodist meetings sometimes; but it makes my heart ache to hear the blessed word of God perverted. I am doing all I can to help on the cause of truth by way of scattering books and tracts, and we are trying to keep our lamps trimmed and burning, and be ready to go to the marriage supper of the Lamb. I wish you could arrange to come this way and hold a series of meetings. I think there might be much good done. The people seem willing to listen to the truth. My prayer to God is that we may be the means in the hands of the Lord of sowing seed that will bring forth fruit to his honor and glory. And may we be faithful till Jesus comes, and hear at last the welcome,—"Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

[You must try to visit the church in Hesperia, sometime. It is about twenty-two miles from you. Ed.

From Joseph'ne Lowry, Ham'lton Co. O.

We can hardly keep house without The Times, it is so full of the Divine messages of truth, as combined in the precious Word of God, and applied to our every day wants and needs. We hear so many sermons now-a-days that make one feel more hungry for the truth, instead of in any way satisfying the soul—not the *immortal soul*, but the mortal. We are just beginning to study for ourselves, instead of letting the minister do it all for us. We have been taught by them that we had not time to read and understand, but I believe we should have no more important study than that which treats of our future existence. I can never be thankful enough to Dr. Tibbets, who first gave me the idea that to have immortal life I must *seek for it*. I had always supposed, that I had that as a gift from God with my physical being; and to keep that spark of immortality in a happy *state* was my study. But not so does the Bible teach, but that the "gift of God is eternal life through Jesus Christ our Lord." I am glad that I see this as it is; and I would that every one who is diligently seeking after truth, should see it as plainly as I do.

From Thos. B Lunsford, Saint Mary's, Mo.

For sometime I have been isolated from any of the brethren holding the great truths of the Bible, and I have felt lonesome for a few months. I left St. Louis sometime last fall, thinking that my little boy might get his health (which at, this present time seems to gain very fast; for which wife and I feel to thank the Lord) I want to say that here is a good place for one of the preaching brethren to do good in South East Missouri. People seem willing to hear the truth and study the Bible. I am reading the Bible testimony for some of them concerning the time of reward, the resurrection of the dead, and eternal life only in Christ Jesus. The people are casting away their fireside theories for the plain truth; and the idea of reward at death is repudiated by some. I shall start a Bible class this week, if the Lord will. The essay on private judgment in the *Advent Minstrel* is creating an excitement. The people love it. I wish I had some copies to hand around. They would do much good, and would certainly abate a great deal of prejudice. I have not been here very long. It is a River Town, of about 200 to 250 inhabitants, beautiful for situation, good farming country back, healthy location, and is about seventy miles from St. Louis.

I have not had a copy, of The Times for several months, only the old ones I have on file. I am reading them over, and lending them out to neighbors. They like them very much.

From D D Chaffee, Wilbraham, Mass. Feb. 1.

The Congregational minister here gave out an appointment for a "Praise meeting" to be held at his church two weeks ago last evening, but some of the leading members objected, for fear of injuring the house. So it had to be given up notwithstanding many gathered.

Last evening a Union Praise meeting was held at the Methodist house. After the whole congregation had sung "Watchman tell us of the night," the leader asked the watchmen (ministers), to make remarks upon these words. They both made remarks, but did not lisp a word about the subject sung of. I could but think how nicely Is. 56: 10, applied here. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. They are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Who ever heard these watchmen tell about the time of the night. Echo answers, Who? But one of them did remark on that occasion that the term *"praise"* occurred 234 times in the Bible, and we might learn the importance of a subject by the number of times it occurred in the Scriptures. Ah! thought I, that will account for this tenacity of the doctrine of the natural immortality of man. The great frequency with which he finds the subject mentioned in the Bible!! judging from his silence on the resurrection, I should conclude he did not find it often enough to give it any importance whatever. And from the importance he makes of the subject of going to heaven at death, I should judge he could count its mention in hundreds of places. And so of other subjects; the more frequent the less prominence, and the less frequent the more prominence, did he give them.

From H H Bliss, Buda, Ill.

To write to you seems very much like writing to the moon, for you may be about as far off; but as you have a conscious heart that beats at home all the while, a word may not be lost.

When you are sailing over this western world on your practical wings of faith, I wish you would alight and fan us with your wings, and teach us that we may soar aloft above the quicksands and snares that fasten us so close to earth. I feel conscious that we are living in the last days—That the prophecies, or promises of God, to this world of probation, have *nearly all* been fulfilled; and that, that fulfillment, so minute, is a perfect demonstration that the rest will be fulfilled; that there is no hope that this world will grow better, but on the contrary, worse and worse: that it is the duty and privilege of the Lord's children not only to cease from the longings for the riches, honors and pleasures of this proud, rebellious, perishing world, but that they should come out from all its abominations, showing themselves pilgrims and strangers; looking and longing for a resting place that is peaceful, triumphant and glorious, and, standing upon the sure rock of ages, "rejoicing always." The dangers before our friends and fellow-men who are out of Christ, are terribly deceptive and destructive, and our lives, which have been bought by the precious blood of Christ, are not our own, but his, and should be spent in his service, laboring, suffering and pleading, while constantly pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

I say I am conscious of all this, and when I look at my inactivity, my apparent indifference, I am a wonder to myself! The Lord helping me I will be more active. Cheered by your constant labors, in feebleness, amidst difficulties that most all strong men shrink from, I subscribe myself your brother in Christ.

From C H Sawin, Worcester, Mass Feb. 11.

Please accept one more Christian salutation. Says the apostle—"It is good always to be zealously affected in a good thing." All our good brethren in Worcester seem bound to one place —the heavenly Canaan—where they all hope soon to arrive. Home, sweet home! how good it sounds! It never seemed better to me than at the present time. The prospect, indeed, looks cheering, when a Bible view is taken of the signs of the times. They show conclusively that Christ's coming cannot be a far future event. These signs are ominous of the speedy coming of the great Arbitrator and Dictator of the battle of the great day. Let us rejoice, singing, "Fly swifter round ye wheels of time, and bring the welcome day." Human suffering caused by the recent wars, as it has been in all ages, brings into the field a large amount of Christian labor. Joy go with the laborers. I hope every one will see their duty. Hope animates us, and may the witness of the Spirit comfort us concerning our hope. It appears to me we may be living in the winding up scenes of the history of the false prophet, mentioned in Rev. 16: 13, as one of "the three unclean spirits that go forth unto the kings of the earth, and the whole world, to gather them to the battle of that great day of God Almighty. May we all be ready and keep in that happy condition until the new heavens and new earth appear.

◆

Brief Extracts.

Br. L. Z. Lotsfriech, Wayne Co., Iowa, says: We are still strong in the faith, looking and wishing for the appearing of our Lord and Savior Jesus Christ to restore this world to its Eden state, number up its jewels, reward his servants the prophets, and saints and them that fear his name small and great, and to destroy them that corrupt the earth. We are keeping up a prayer and social meeting at private houses. Our number is small, but we hope that it may be increased and that others may begin to seek for glory, honor and immortality. Our life is hid with Christ in God, and when Christ who is our life shall appear we also shall appear with him in glory. It is a great consolation to me to know that my life is in such good hands. I have no doubt but that I shall receive it in due time, if I am only faithful to the end.————S. Baldwin, Wayne Co. Iowa: I have been holding meetings in a little town called Bethlehem. Preached twenty-four evenings. Used the School-house a few times, but it was soon found to be too small. The Methodist people then very kindly gave us the use of their house. The people are intelligent, and are willing to afford others the privilege they themselves love. There is a good interest there.————W. F. Fahnestock, Dauphin Co. Pa: Time can never obliterate, and I trust eternity will brighten, the memory of that precious moment when first that blessed hope, the glorious appearing of our Lord Jesus Christ fell upon my ear, from the voice of Br. Miller, in this city, in 1842. Since then I have fought the good fight, despite continued opposition on every side. I daily realize more and more the preciousness of those beautiful lines—"Nearer my God to thee." As I am not my own, but bought with the precious blood of Jesus, I have no desire to lay up treasures on earth.————Sr. T. W. Richards, Eau Claire Co. Wis.: I feel like saying a word for THE TIMES. It is a welcome visitor in our household. The letters of those of like precious faith are a real class-meeting to me. Dear brothers and sisters be faithful a little longer. When the chief Shepherd shall appear, we shall receive a crown of life that fadeth not away. Then we shall see him as he is, and be made like him.———— Br. John Hobbs, writes: I wish to say a word in regard to the subject matter of THE TIMES. It seems to me that while it is good and proper to prepare food for those who are already of the household of faith, yet there is a great multitude who know nothing about repentance, conversion, or what they must do to be saved. Would it not be well for our writers to give us articles occasionally on such subjects? Tell how God loved the world; why it is required of us to believe in Christ; what is meant by coming to Christ; and many other things in connection with conversion.————M. F. Wright, Steuben Co. Ind.: It really does give me great pleasure to read the columns of THE TIMES, especially those that are filled with the lines written by the brothers and sisters living in various places in this world of sin and sorrow. I think we are truly living in startling times. The present state of the nations of the old world indicates their speedy downfall. The King of kings the Lord of life and glory is coming. We almost hear the rumbling of his chariot wheels. Oh! let us be ready to welcome his appearing, and be able to say; this is our God, we have waited for him; this is the Lord, we will be glad and rejoice in his salvation.————Joseph Lutrell, Montreal: We are but few here at present, but I am happy to say that we are endeavoring to be faithful to our Bibles. We require help to spread the truth more rapidly. I am satisfied that God works by means, but on account of the heavy prejudice that is felt here, we require more powerful means than we have at our disposal. Would that a Paul were here to make known the way of life clearly to the multitudes who have never been instructed in the right way. As the apostle said, so I take it, "we have need of patience." Our hope for cure of all the wrongs that exist, is in the coming of the Son of man.———— Geo. Wright, Jr., Lexington, Mich. I am now (Feb.) holding meetings four miles up the shore. Spoke last night on the *souls under the altar.* The subject was given me by a bitter opposer. The house was packed, although the Methodists are holding a protracted meeting close by. One started to serve the Lord. Our glorious cause is steadily rising. I have great reason for gratitude when I look back on the past year and half. Out of about 200 to whom I have given the right hand of fellowship, I believe not a dozen have backslidden.———— ————Andrew Organ, Fillmore Co., Minn.: I should like to write a long letter about the glorious hope; but I feel that others are better qualified to do it than I am. But I must say, glory to God for the light and truth that shines so clearly in these last days. I do rejoice that God hath raised up many faithful ones in these last times as witnesses for the truth. That the number may be increased is the prayer of your brother, in hope of everlasting life.————James Sloan, Lapeer, Mich. We have had some additions to our numbers, and we have been pleading with the Lord to send us some laborers after his own heart; and he has answered our cry and sent Br. A. D. Mackie. We have been working together in the Lord, that sinners may be saved when the Lord comes. Pray for us. This is a hard place. The people have so much immortality in them that they will not submit to be saved by the terms of the gospel. Help us to plead with the Lord for them, that their eyes may be opened, and we have such a revival as has never been seen in Lapeer.———— Hattie L. Dunham, LaCross Co. Wis.; I am still looking for the second coming of Christ who is to change our vile bodies and make them like unto his most glorious body. But my heart grows sick within me when I think of the separation that must then take place. Many of my dearest friends are still without a hope in Christ. I can do nothing but pray for them, and leave the result with God. I will do that.————R. B. Dutton, Toronto, Iowa: I am here with Br. Buck, at work in our Master's vineyard. We commenced our meeting about three weeks ago. The Lord has blessed our labors. Some thirty-five have given their hearts to Jesus, and the interest is good yet. I leave here tomorrow to commence a meeting in another place. Br. Buck will continue here over Sabbath. We expect to organize a church this evening. Brethren and sisters pray for us, that the Lord may give us wisdom and every needfull grace.————P. Livingston, Galt, Ont.: I feel the want of words to express my deep sensation of joy at reading Br. Brewer's article in THE TIMES of Feb. 14. It breathes the views I embraced in hearing Br. Charles Fitch's lecture at Oberlin, Ohio, in 1843, on Adventism. I felt he was a man of God and taught by God's Holy Spirit. He was teachable as a little child, and received the truth as the light expanded upon his mind. I feel a pleasure in endorsing every word he has uttered, and glad am I to find you acquiesce in most of his sentiments. I am glad to add, also my feeble expression to the truth of what he has advanced.————W. H. Carr, Moline, Ill. We have an organization here. Br. James McKinley is our leader. We have fourteen members. We lack a preacher or some one to lecture on and explain the great truths of the Bible. Could we have some one to expound the doctrine as taught by the Bible, I am sure we could add many to our number. Br. White and McKinley are hard workers in the Lord's vineyard, but there are many obstacles in the way of progress. The good people of sister churches refuse to recognize us as Christians, and, therefore, will not let us have their houses, even could we get a speaker. Halls are beyond our slender means, for we are all poor in purse, though rich in the Spirit of truth. We will continue to pray for better days.———— ————Geo. W. Hurd, Oakland, S. H. Ill.: I am holding meetings here. The Lord is with us to bless. Four or five are up every night for prayers. The brethren are alive to the necessity of earnest and untiring labor, and are working together. Nine have been added up to this date, and we are expecting more every evening. The meeting was commenced by Br. L. Scott, and Br. North, a "Brethren" preacher.————P. F. Willoughby, Jefferson, Iowa: This is a beautiful morning for winter, and finds us, by the blessing of God, in comfortable health. We have no preaching here, only THE TIMES and *Crisis* which we prize very highly. We went to hear a funeral sermon last Sunday. It was a curious effort. Take it altogether I should say it was false and without foundation; but the people smile, and seem to think it all right. What won't they take and call it all it good? But it was very stale to me. We should like to hear better preaching. If any of the brethren come this way, give us a call. We try to scatter tracts, and give our papers to the people about here, and hope by this means to interest some, that they may begin to search for truth.———— J. W. Burroughs, Ottawa, Ill. I closed my meetings at Wallingford, Feb. 13. I organized a church of fourteen members, Sam'l. Overturf, Elder, and A. B. Clinton Deacons. The interest is good. They chose me pastor of the church; so I have additional care on my mind. I request the prayers of all God's people.———— ————S. W. Thurber, Omro, Wis.: I spent two weeks in West Salem, Wis., commencing with small congregations and closing with full houses. Some wanderers returned. Six rose for prayers the last evening. A good impression rested on the people. The meeting closed too soon, we all felt. But I was tired out, and had to stop. I found some opposing elements, but none too much to make the truth shine out clearly. The meeting at Sparta closed with six additions to the church. They have made arrangements with me to settle with them, if I think best. They are a blessed church. I love them.————Geo. Thomson, Arena, Wis. I met with the church here in their first Covenant meeting, on Saturday. We had a blessed season. The brethren are persecuted on account of their faith; but it only makes them stronger. I preached Saturday night, and three times yesterday. Two more arose for prayer. The church is going to work in earnest. They have hired a hall, and mean to keep up meetings. I have consented to remove to this place in the spring, and to labor with the church here, and through this section.

The Reign of Peace.

When one reads of the elaborate preparations which even the most civilized of European nations still continue to make for attacking their neighbors, or, as they all pretend, for defending themselves against their neighbors, one can hardly help feeling a good deal disheartened about the probability of our being able to find a substitute for war, as a mode of deciding international disputes. All the Continental Powers have greatly increased their armaments within the last thirty years. France increased hers greatly in 1867: Russia has greatly increased hers; and now England, the most peaceful, and best protected by nature of them all, is engaged in greatly increasing hers. What renders all this the more remarkable and the more depressing is, that it is the great triumphs of peace, such as the railroad and the telegraph, which make this increase necessary. The railroad and telegraph having rendered the transportation and concentration of troops easier, it has followed that every Government must have more troops to transport and concentrate. The result is that every Government has either put its whole male population under arms, or is in a fair way to do so, and we are having war after war in rapid succession, and wars as bloody and cruel as any the world has seen in any age.

The prospect looks all the gloomier when we come to consider what these wars and rumors of wars are all about. There is no more conflict of *interest* between the different European States than between the various States of the American Union. France has just as much reason, as far as money and comfort are concerned, for living in peace with Germany and Italy as New York has for living in peace with New Jersey and Pennsylvania. No Frenchman or German would deny this, and there is no Frenchman or German who knows anything about the matter who does not think the American Confederation a blessing to all who live under it, if for no other reason, because it enables the political communities which compose it to do without standing armies, and reduces their disputes to the modest dimensions of lawsuits, capable of settlement by bill and answer. Why, then, in the name of common sense, one naturally asks, do not the European States let each other alone? If they have nothing to gain, as regards wealth or comfort, by fighting each other, why do they fight, and keep constantly ready to fight each other?

To this there is only one answer, and it is an answer which makes the prospects of courts of arbitration look very gloomy; it is that they dislike each other, sometimes even hate and envy each other. Each wants to see the other humiliated. They do not speak each other's language; they do not like each other's manners or cookery, and have a very low opinion of each other's character. Each thinks the others are constantly up to some kind of mischief. In short, the state of feeling between them is that which one often sees prevailing between neighbors in private life, and it is one which admits of no formal settlement. If Smith and his wife hate and envy Brown and his wife, and cannot bear to see them driving a carriage or putting up a green-house, what can any third party do to reconcile them? If they differ in opinion on some subject, on which exact knowledge is attainable, they may be set right; if they quarrel over a piece of property, or the construction of a contract, or the tracing of a boundary-line, nothing is easier than to call in an arbitrator, and apply either the rules of positive law or the principles of abstract justice to the decision of the controversy. But what can be done when Brown simply says he can't bear Smith, that he is an odious creature; or when Smith says that Brown's airs are a little too much, and that what he wants is to be taken down a peg or two? On such troubles we cannot arbitrate. When we meet a case like this in private life, we turn it over to a minister, as something to be prayed over, and are thankful if the parties keep their hands off each other. When such a state of things arises between nations it would seem as if there was nothing for it but to fight. For sixty-four years Prussia has hated France on account of Jena; now France will probably hate Prussia for sixty-four years more on account of Sedan and Paris—and so it goes on. If you tell them they ought not to hate each other, that the Bible says it is wrong, each will reply that that is very true, but that nevertheless the first chance it gets it will give the other a drubbing, to take the pride and impudence out of it and teach it how to behave. In short, in the matter of charity and forgiveness they feel very much as the poet Heine said he felt about forgiving *his* enemies. What he asked of Providence was, a modest cottage, with half a dozen of his enemies hanging to a tree in front of his door. He was ready to forgive them, but not till they were hung. The Prussians are ready to love Frenchmen, but only after having given them a severe beating, and after the Frenchmen have acknowledged themselves to be a vain, fickle, vicious people, in every way inferior to the Germans. The French, on the other hand, are willing to love the Germans after having captured Berlin, and after the Germans have acknowledged themselves to be a coarse, stupid and gluttonous barbarians, in every way inferior to the French. Both will agree, too, to love and forgive the English, but only after having seized London, and levied a handsome contribution on it, and obtained from both Houses of Parliament a formal acknowledgment that a more perfidious, heartless, canting and hypocritical nation than England never existed. This being the state of things, the reign of peace is evidently very near at hand.—*N. Y. Times.*

No sensible person objects to candid, even if sharp, criticism, if he is not misrepresented, but rather invites and welcomes it, but to be attacked on false premises is rubbing the back of poor human nature the wrong way, and is apt to elicit sparks and shocks.

Railway Time Table.

Great Western Railway.

Depot in Windsor, Ontario. Trains run by Hamilton time, 12 minutes faster than that of Detroit, and the ferry boats leave the [illegible] dock 10 minutes before the departure of trains.

	Leave.	Arrive.
Atlantic Express	4:30 a. m.	8.45 p. m.
Day Express	8:20 a. m.	5:15 p. m.
Detroit Express	6:15 p. m.	6:30 a. m.
Night Express	9:30 p. m.	7:30 a. m.

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt. Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1869.

Michigan Central Railway.

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station, will leave as follows:

TRAINS WESTWARD.

Mail,* daily except Sundays	4:27 p. m
Accommodation,† daily except Sundays	7:00 a. m
Pacific express,‡ Sundays only	4:30 a. m
Way Freight, daily except Sunday	1:00 p. m

TRAINS EASTWARD.

Mail,‖ daily except Sundays	9:20 p. m.
Accommodation,§ daily except Sundays	7:45 p. m.
Atlantic Express,¶ Sundays only	8:16 p. m
Way Freight, daily except Sundays	8:30 a. m.

H. E. SARGENT, General Superintendent.

Appointments.

OBSERVE!

If you do not write your appointments on a SEPARATE slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

WISCONSIN.

Advent Christian meetings are held every Lord's day at 10.30 a. m. and Thursday at 7 p. m., in the upper hall on the N. E. corner of Jefferson and Michigan streets, Milwaukee, Wis.

Augusta, Eau Claire Co. Wis., Friday, Mar. 10, and over two Sundays. RUTH M. ROWELL.

Osseo, Eau Claire Co. Wis., March 12,
Brunswick, March 19.
Williamsburg, Tempeleare Co., Apr. 2.
Will keep up appointments at the above places once in every four weeks. GEO W. TURNER.

ILLINOIS.

Jonesboro, Union co. March 26.
I propose propose to remain in Union co. for two weeks, and longer if the interest demands.
F. BURR.

Rochelle, Ill., Shockley Hall, Mar 19 10.30 a. m., and evening. D. S. CLARK.

The friends of the Advent cause in Wyanet, Ill. have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient. Please confer with. C. BOSLEY, Sec'y.

New Rutland, Ill., Sunday, Mar. 12, at 11 a. m., and once in two weeks until further notice.
Ionia, Warren Co. Ill., April 2, at 11 a. m. and 3 p. m., and once in four weeks until further notice.
WM. MCCULLOCK.

Sodtown, Ill., 11 a. m., Mar. 19. and at the Center S. H. at 3 p. m. S. E. MARKY.

MISSOURI.

A Q. M. of the Iowa and Missouri Conference will be held at the Prairie Flower S. H., Gentry Co. Mo., commencing March 25. Ministers and members from other districts are cordially invited to attend. JOHN M. BLIVEN, Sec'y.

IOWA.

Volga City, March 11, 12.
York, March 26, as Br. Benson may arrange.
H. H. & M. J. JAMES.

The second Q. M. of the Iowa Christian Conference will be held at Clear Lake, Cerro Gordo Co., commencing March 10, and continuing over Lord's day. All are invited.
ALONZO RAYMOND, Sec'y.

INDIANA.

Rochester, Ind. or in that vicinity, as Bro. Nash and I. E. Andrus may arrange, eve. March 16, and over Sunday.
Jeffersonville, March 24, and over Sunday, as Dr. Field may arrange. D. R. MANSFIELD.

Windfall, Ind., Tuesday, March 21, and over Sunday. J. R. PARSON.

MICHIGAN.

Cairo, Tuscola Co. Mich., March 12.
Grant, Huron Co., March 19.
E. H. DURAND.

The third Q. M. of the Southern District of Michigan will be held at Algansee, commencing Thursday, March 30, continuing over Sunday. Bro. coming from the east, or west by R. R. will stop at Quincy on the L. S. & M. S. R. R. Those from the north who come on the Ft. Wayne, Jackson & Saginaw R. R. will stop at Reading. Teams will be at the stations on Thursday and Friday to meet those who come. Come, all who can. J. R. PRESTON, Sec'y.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN [illegible] Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—96 pp. Restitution—96 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill any space with testimonials of its great merits. 307 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immortalism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 160 pp. 25c.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.— An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 70.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209 in the Vatican Library.) 884 pp. 12mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $1 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 18mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 a dozen.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 20c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 217 pp. Paper covers, 5c.

THE PRESENT TRUTH; or, Meat in Due Season. An informative prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, & a Tables and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $1 50.

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Resurrection, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Cond. 440 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 30c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 5c. $3 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is it? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c. post-paid.

The above five works, by Eld. M. Grant—in one vol. 50c. post-paid. The first four in one vol.—large type—35c. post-paid. "Spiritualism Unveiled," bound with Sheldon's "Bible View of the Personality of God," 35c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth; comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth. $1.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, MARCH 14, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

Business Agent's Department.

New Subscribers List

WANTED AND REALLY NEEDED.

We have no doubt that the desired number of new subscribers can be obtained within the year, and a much larger number, if our friends have only a mind to work. Just at present, is probably the poorest time in the year to get new subscribers. But let none neglect the work on that account. And when you can not get a subscriber directly, prepare the way by tracts, and loaning your paper. Sow the seed, and the fruit will come by and by.

The following are the contributions to this fund the past week:

Previously acknowledged, 11
Dr. Johnson, 1.

E. P. BOYER & Co., of Parkersburg, Chester Co. Pa., offer to send sample packages of Norway Oats, Alsike Clover, and Chester County Mammoth Corn, *free*, to all farmers who send stamps to pay postage. They are the Largest Importers of Thoroughbred Stock and Choice Seeds in the United States, and wish to give every Farmer in the country a chance to test their Genuine Seeds, free of charge.

To Correspondents.

G. SPENCER. Will wait on you....D. O. HINK. Book sent. We prefer to let that subject rest for a while; but will give by and by....T. NEWMAN. We are sorry for your trials. We can only say, keep to work. The blessing will come by and by. Advent preachers are scarce, compared with the calls for labor. The time to help you will come by and by....J. P. MORSE. We would be glad to send you help, but do not see how we can do so at present. Could you sustain a tent-meeting?....CHART. If any one has a copy of the large prophetic chart which they are willing to sell, please write us their price....I. O. WELLCOME. None on hand....JOB BROWN. Glad to hear of your success. Do not know where a chart can be obtained....T. SHIPLEY. See this week....S. P. WHITNEY. They were stopped because their time was out. We send again.

General Publishing and Tract Fund.

Previously acknowledged, $441.02.
J K Jack $1.50; E Hoff 1; I Boddy 75c; L C Tipple 50c; C C Fosdick 50c; M E Rawlings 10c; S E Hagstad 1; J Brophy 50c; Addie 1.

Fifty Cents Extra.

L C Tipple

Books and Tracts by Mail.

D T Taylor (3) D H Kendall J K Jack (2) J S Heath M W Stowell I Boddy C L Raymond T Baker D O Hink J Nilson C Hoomer J L Stick A Armour J Brown J C Laughlin M L Turner H Austin V Porter C E Beck H Pratt J Harrington S P Clark C F Sanborn.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

C C Fosdick H Morse P Hitchcock L C Tipple I Boddy D O Hink J W Carder J Nilson M Baker M A Loomis J Smith J W Burroughs E Hoff C L Raymond G E Chartied E Everett J Crawford W H Mosley J Nokes W S Merrills M A Walt J Brown G Thomson J Wilkerson J S Heath A Armour E Wentworth H Willard D Barkholder S P Lindley G L Teeple P G Thurber J H Clemins C W Smith J P Morse A A Votaw J K Jack J Burbank C Ballard J C Laughlin C Hoomer M E Halstead F Williams S P Whitney C H Sweet A J Marsh K E Bixby L D F Armstrong E D Ingram J B Black M Clapsaddle W H Fahnestock C M Shepard A [illegible] W S Cutting S D Hankins E T Himes G Spencer A M Gilding B Judson T Barker S P Clark C W Fitcher A Laramore J S Horn S L Morse G R Sikes J S Morrison S S Mabey W Harper J M Bryant C F Sanborn J Harrison L Butler J Hacker G Barrell O R Fassett J Couch S Yoder C Decater W Branch G W English S B Walker H Pratt C E Dick E C Smith E B Scott L Haskell J McLean M O Kearney C Colman A C Phillips S Banks C F Bennett S H Hagstad M E Gone E B Caffey I C Wellcome J M Snook D S Clark G T Adams (2) J A Starky W W Cheadle T E Richards J L Anderson N W Nichols M Beck A F Randall A F Duggar J S Rogers.

Book Notices, Etc.

LITTELL'S LIVING AGE is one of the most valuable literary periodicals of the day. It skims contemporary literature, especially that in a foreign field, and gives the cream to its readers. It is a 64 page weekly magazine. And is only $8 a year. LITTELL & GAY, Boston, Mass.

We have mentioned the *Methodist*, of New York, before as the most desirable paper published by the body indicated by its name. Its publishers intend to make it better still. Dr. Stevens will be associated with Dr. Crooks, the present Editor; the paper will be much enlarged and otherwise improved in every respect possible.

We have received copies of a new health journal, monthly, bearing the title of *Health and Home*. It has a very taking title, and a very taking appearance and table of contents, and will, we judge, prove a success. It proposes to "glean from all fields, hold under contribution all schools of medicine, and seek aid from all intelligent accessible teachers." W. R. DE PUY & BRO., 805 Broadway, New York. $1.50 a year.

Obituary.

HUGHART. In Richland Center, Wis., Feb. 11 1871, Br. Andrew Hughart: aged 66 years, 8 months, and 25 days.

He united with the church of God at Pine River, in January, 1866. For many years he had lived a consistent Christian life. Since his connection with us his uniform piety and exemplary character had won for him many friends. His home was a place where the weary pilgrim received a cordial welcome. During the last two years of his life his sufferings were at times severe, but were borne with great gratitude and resignation to the Divine will with an unwavering hope of a blessed immortality at the appearing of Jesus. He said: "My work is done. I have no fear of death. I wait patiently the event." Sometime previous to his decease he selected for use on the occasion of his funeral, the following portion of Scripture—1 Cor. 15: 16-28. Funeral at the Presbyterian church; service by Rev J. Wallworth. Br. H. leaves a companion and five children to mourn. May the Lord sustain hem. BENJ JUDSON.

Crisis please copy.

SCOTT. In Bridgeton, Wewaygo Co. Mich., Feb. 26, 1871, Adam B. Scott: aged 60 years.

Father was a great sufferer during the last few weeks of his life. But he endured all with great patience, and perfect resignation to the Lord's will. He died in faith that Jesus will soon come to reward all men, according to their works, and establish his everlasting kingdom. Meanwhile he expected to sleep in the grave, until the sound of the last trumpet shall call him forth to everlasting life. A wife, five sons and five daughters lament his loss, but sustained by the hope that he sleeps in Jesus. Sermon by Eld. Sterling from Job 14: 10. E. B. SCOTT.

The Times.

AT HOME.

In many parts of the South there exists what is perhaps justly called a "reign of terror, owing to the continual conflicts between some of the negroes and the secret organization called the Ku-klux Band." There is a call for government interference, which is accorded hesitatingly probably for political reasons. Meanwhile murders are of every day occurrence, and other crimes are too common to attract more than passing notice. Of course this sad state of things does not exist in every locality, but the trouble is widespread, and calculated to excite alarm.—The 41st Congress expired on the 3d. and the 42d was organized immediately. The most notable change is the deposition of Charles Sumner from his position as Chairman of the Senate Committee on Foreign Relations. The old Congress passed few laws of general interest at its late session.—On the 7th a disastrous tornado passed over East St. Louis. Something may be judged of its power from the fact that a whole train of cars was lifted from the track, with the locomotive and carried forty feet. Seven persons were killed outright, and large numbers badly injured: while the destruction of property was immense. In Morgan Co Ill., Memphis, Tenn., and elsewhere the storm was very severe.

ABROAD.

The French Assembly has removed to Versailles.—There have been further riotous proceedings in Paris. But all was quiet at latest dates.—In the same day's dispatches, Trochu is reported insane and Rochefort dead, and both reports flatly denied. About half the news daily received is of this contradictory character.—The French prisoners in Switzerland have been engaged in riotous proceedings, which resulted in the death of one person.—Napoleon has protested against the late vote of the Assembly. The vote has not been changed.—How curious, in the light of recent events, does a sentence like this sound, indited by Prince William of Baden to Napoleon, on receipt of a copy of his life of Cæsar? "Will your Majesty deign to permit me to preserve your book as a pledge of the sentiments of benevolence toward all mankind which it inculcates, as well as a proof of affection which it causes him to enjoy who is proud of the honor of styling himself your most humble and obedient servant." Or this from Prince Charles, of Hohenzollern: "I pray your Majesty to accept the very feeble expression of the profound and lively gratitude with which I receive this souvenir of friendship, together with the assurance of all the sentiments of respect and attachment—which I also express on behalf of all my family—with which I shall never cease to respond to it." These were written five years ago; but the world moves swiftly in these days.—A private letter from Paris brings to notice a curious case of what is called the irony of history. The Great Exhibition of 1851 was supposed to be the inauguration of a period of perpetual peace. A large collection of French wheats was sent to it by order of the National Assembly. After the exhibition these samples were stored, for the benefit of the curious, in the galleries of the Conservatoire des Arts et Metiers. The directors of the museum and their families, and the sick and wounded, (for whom beds had been prepared in the building,) have lived through the latter portion of the siege upon good white bread, made out of the samples above mentioned.—Rochefort's watchword of regicide is exercising its influence in Denmark, where Christian IX. has recently been shot at. The King, very sensibly, took no notice of the attempt at assassination, ordering the would-be murderer's release, and advising him to practice with his pistol if he intended to remain in the business. Christian is evidently a humorist.

West Indies.

The Commission to San Domingo are returning home prepared to earnestly advocate the annexation of that piece of an island to our country. It is to be hoped that all their efforts in this direction will fail.—The Cuban rebellion, oftimes reported dead, is still progressing. There are reports of frequent fighting, with success on both sides.

Metz.

Mr. Robinson, a newspaper correspondent who was confined in Metz during the siege has published a sketch of the investment of that city, and arraigns Bazaine, as determined not to escape, and quite willing to be captured. He seems to have been both incapable and disloyal. The evidence in proof of these points is quite strong; and unless refuted Bazaine must be branded as one of the chief authors of the ruin of his country. At present hatred of the Republic and devotion to a corrupt fallen empire seem to have prompted the action by which 170,000 soldiers were handed over to the German conquerors of France. What changes they might have made in the course of affairs under the lead of a loyal competent general, it is useless although interesting to speculate.

Peace in Europe.

So far as France and Prussia are concerned the duration of peace is contingent on the time necessary for France to get ready to fight. But it is evident that Prussia means to put this day as far away as possible, by exactions of both territory and money, which while they shall cripple France shall at the same time strengthen the new German empire. If the German purpose were to so burden the French nation financially as to make it impossible for them to do otherwise than maintain the most economical and therefore the most peaceful government possible, they would insist on just such terms of peace as they now demand. They demand one billion of dollars, payable within three years. This sum, with the expenses of the war and the debt already existing, will make a total of $4,700,000,000, as the amount of the mortgage upon the property and industry of France. This is a burden that will be felt by all classes, and every appearance of the tax-collector will serve to feed the grudge the French bear toward their conquerors, and create a longing for the approach of the day of revenge.

It also appears by the late elections, that the inhabitants of Alsace and Loraine do not desire annexation to the new and flourishing German empire. They would rather remain with burdened France; and this in spite of their German origin, and the fact that many of them still speak that language. It is stated that so strongly do they dislike the prospect of German rule, that there are already extensive movements for emigration; and that the United States will receive a large portion of the emigrants.

In making the appeal to the duel for the settlement of difficulties, nations, like individuals, should abide the result. But the fact is, that the defeated party, however guilty in the opening of the contest, always feels itself aggrieved and injured, and will seek the earliest opportunity for revenge. To believe that it will be otherwise with France in the present instance, is irrational. So far as causation of the war is concerned, probably both nations were equally guilty: both had long been preparing for the contest, and only circumstances could determine which should be the attacking party. The weakness of Louis Napoleon, involved France in the disgrace of breaking the peace of Europe. But the very action taken by Germany to destroy the power of France to ever again go to war without the consent of Germany and Russia, the present arbiters of Europe, will make a future war the more certain. Says the New York *Times:*

> Most observers will probably come to the conclusion that the treaty recently concluded will last just as long as the exhaustion of France, and not a moment longer. We are not discussing the question who began the recent war, or whether the Germans have done right in annexing Alsace and Loraine in direct and violent opposition to the wishes of the inhabitants of those provinces. It may be quite proper to grind the faces of the French people into the very dust, and to inflict upon them every possible indignity which the ingenuity of the Teutonic mind could devise. It may be a just retribution on the part of the Germans to seize all the territory and exact all the money they wanted, and then refuse to spare a bleeding and prostrate nation the humiliation of occupying their capital, for the mere purpose of driving the iron a little further into the soul. All this, we say, may be in accordance with those ideas of Christianity, Progress, and Civilization, which, at this age of the world's history, no man or people would think of disregarding. The only point we may venture to make a decided statement about is that, right or wrong, just or unjust, this new treaty will be torn into shreds the moment the paralyzed fingers of France regain their strength. It may be five years hence, or ten, or fifty—but this war has to be fought again some day, as surely as the sun will continue to rise and set. No doubt it is very shocking that evil passions should thus be nursed, but there are a good many things in this muddled world which we have to take as we find them, in default of our unfortunate inability to set them straight.

And with unconcealed sarcasm upon the prophets of "peace and safety," the *Times* adds: "The French, meanwhile, have to get themselves some sort of a working government, and then they will see what can be done toward startling the nerves of those who still cherish faith in the 'dawn of universal peace,' and the 'irresistible march of progress.'" Cannot the advocates of the temporal millennium and the permanent reign of universal peace, see that the course of events does not favor their theory, any more than does the course of Scripture and prophecy. There are some good things, men, and movements in the world; and some of these are gaining ground: but the forces of evil are gaining much faster. You may cry "Peace, peace!" but there will be no permanent peace till the Prince of peace comes to earth to reign.

Russia and Prussia.

That was a very significant note, which Emperor William recently addressed to the Czar, thanking him before the world for not embarrassing Germany during its war upon France. Very courteous this, in the Czar. But do empires bestow such courtesies for nothing? And why has the Emperor no thanks for Austria's quiet, and for England's servility? Because their keeping of the peace was wholly due to unpreparedness for war. The passage of compliments between Czar and Emperor means that there has been a secret understanding between them; that in case England or Austria interfered, Russia would side with Germany. It also means that Germany has assured the Northern Bear that *his* next predatory excursion shall not be interfered with. These two empires now control Europe. There are those who affect to believe that their power will be used for the benefit of mankind. We doubt it; and meanwhile watch with intense interest for the developments of the future. Russia is to have her own way in the East. What will she do? and when will she act? are questions of deep interest to the student of prophecy.

The New German Empire.

The new Empire of Germany begins from this time a career of immense importance to the world. Its population is the second of the great States of Europe. Russia leads it with 63,000,000; but, including Alsace and Lorraine Germany follows with 40,120,000 of the most industrious and intelligent inhabitants to be found in any community of the world. France, shorn of a large part of her two provinces, comes next, with 36,430,000; and then the Austrian Monarchy, with 35,943,000, and Great Britain, with 30,838,000; last of all being Italy, with Rome, counting 26,470,000 inhabitants. Even the preponderating population of the German Empire is no fair measure of its strength. Its position is central, whether for military or moral influence. It is compact and homogeneous. All its vast forces are under the control of one Executive and the Parliament. Its leading State—Prussia—is confessedly the most intelligent, disciplined and vigorous community in Europe. The Administration is everywhere economical and thoroughly well organized. The educational system of Prussia, its economy and thorough discipline will now be spread through all the Empire. Even this tremendous war will leave less debt on the Empire than it would on any other civilized State. The Hohenzollerns always made their enemies pay their war expenses, and no army lives at so little money-cost as the German.

RELIGIOUS ITEMS.

A Methodist called the Italian unity meeting in Boston to order, a Trinitarian Congregationalist was its President, a Universalist offered the resolution, a Unitarian seconded them, and an Episcopalian made one of the strongest speeches in their support.—It is reported in England that Home, the famous Spiritist, has become a convert to Episcopalianism, and is soon to assume holy orders. He is said to have been led to that Church by revelations from the spirit-world, where creeds have been hitherto supposed to have no existence.—Andrew Jackson Davis has not renounced Spiritism, as has been reported.—The "Friends" of Baltimore have begun a revolution in the style of their meeting-houses, by erecting an elegant Quaker chapel in that city. Not only is the exterior of the edifice very handsome, but the interior is rich with walnut pews, cushions, and carpets.—An acute arithmetician has figured out by the double rule of three, or upward, that, while there are a couple of millions of people in the United States who are denied the privilege of reading their Bibles by lack of education, there are exactly ten times as many who might read them, but don't—for lack of inclination.—An English minister, of the established church, protests against the ministers of any denomination employing, or being allowed the title of "Rev." And if they are to have it, *he* will bear it no longer. He says he earned his right to it at college. He talks like one of the kind of ministers that man makes, and the Lord has little to do with.—The Rev. Charles E. Cheney, who was lately suspended from the ministry by Bishop Whitehouse, but whom his congregation determined to retain in defiance of the Bishop's authority, gave notice to his congregation on Sunday last, that members would be received into the church as usual; but that, for the present, the rite of conformation could not be administered. The Bishop, thus challenged, must take his choice between going still further in his efforts to control or crush the recusant minister and retreating from his position.—The Waldensians are meeting with good success in Rome. They have established Bible depositories in connection with the London Society, and colporteurs are busy in the city, where a few months ago the Word of God was bound by the "Vicar of Christ."

BRIEF EXCERPTS.

The Baptist Union: Will it not be a blessed day when every Christian church shall heartily recognize all other Christian churches as honored members of the one great family, the one body, and Jesus the head over all? To which we reply, yes, indeed, for it will be after Jesus has come, and in his kingdom. Never before.——*N. Y. Observer:* Every lottery ticket seller, every Christian lady selling lottery tickets at a fair, ought to be arrested, indicted, tried and punished according to the violated law of the State.——The *Methodist* says; There are many whose lives are wasted, not from want of capacity, but from want of application. They are endowed with gifts which might make them of service to the world if they would but use them. These gifts are often the admiration of their friends, and occasionally of themselves. There is a self-consciousness of talent, though sometimes, it is true, connected with an overestimation of ability. These people need, however, to be taught that ability of itself never accomplished anything. The power to do and the doing are not the same, nor are they necessarily connected. There is enough unused ability in the world to make it far better than it is. Too often talent is associated with a mental inertia, hard to shake off; and thus it happens that men of moderate abilities are far more successful in life than others who have higher natural gifts. The machinery that has the motive power supplied does the work. It may be less costly, less beautiful than some other that has not the power applied, but it is far more useful....The mighty struggle is going on. Every man is needed, every influence required. None are so strong that they can do the work alone; none so feeble that they cannot help. The Church needs quickening; the inward fire must be stirred up, or, covered with the ashes of worldliness, it will go out.——*N. Y. Herald:* Figs do not grow upon thistles nor grapes upon thorns; neither will good fruit spring from such seeds as we have indicated. "Behold, the days come, saith the Lord God, that I will send a famine in the land—not a famine of bread nor a thirst for water, but of hearing the words of the Lord; and they [the people] shall run to and fro and seek the word of the Lord and shall not find it." Had the Hebrew prophet Amos lived in this generation and in this city he could not more clearly have described the spiritual condition of the people.

Responses.

We have a number of responses, thus early to our proposition for the free and wide circulation of Br. Whitmore's work. Among others we give the following, from Br. Grow, of Ottawa, Ill.:

> I see by the last TIMES that you propose getting out a "cheap but durable edition" of Eld. Whitmore's work on *The Doctrine of Immortality.* I am exceeding glad to know it, and write to inform you that I am good for *thirty copies*, to start with. I think it the best work ever published on that subject. No candid mind can possibly read it with care, and not have serious doubts of the truth of the opposite doctrine.

—We feel encouraged to hope the proposed first edition of a thousand copies, will be promptly taken up. Let us hear from others.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Milroy, Ill., Saturday eve. April 1, and over Sabbath, and once in four weeks until further notice. C. W. SMITH.

Pitman's Hall, Boscobel, Grant Co. Wis., Thursday eve. March 16, and onward as long as duty may require. P. HITCHCOCK. C. A. HUYRE.

Amboy, Ill., Sabbath, March 19, unless some other brother is present from abroad. SILAS E. MABEY.

Shockley's Hall, Rochelle, Ill., March 19, at 10.30 a. m., 3 p. m. and 7 in the evening. D. S. CLARK.

Winona, Minn., March 19.
Kasota, March 20. Br. Butters will please announce this appointment, if the train arrives in season for a meeting.
St. Peter, Court House, Tuesday eve. March 21, and over the following Sabbath.
Cottage Grove (at the Corners), Sunday, April 2, at 3 p. m. Covenant meeting at Br. Fullerton's Thursday, March 30, 3 p. m.
Precinct House, Sunday eve. April 2, at 7 o'clock. Subject—"The Immortal Soul."
West St. Paul, April 4, at 10.30 a. m. Covenant meeting, Saturday previous, at Br. Libby's, at 3 p. m. EDWIN T. HIMES.

The Church of God formerly worshipping in Quincy Hall, 127 Lacock St., Allegheny City, Pa., have removed to the Duquesne Hall, corner of Third and Market Sts., Pittsburg, Pa. Meetings will be held on Sundays at 10.30 a. m., and 3 and 7 p. m., and prayer-meetings Thursday evenings at 7 30 o'clock.

Our first meeting will be held there on Sunday the 26th. Br. Wendell is requested to assist us in the opening services. The writer is engaged to preach the Word every other Sunday.
JOHN T. ONGLEY.

The Markets.

CHICAGO, Saturday eve., March 11, 1871.

Flour—More doing in low grades. White Winters, St. Louis extras, $6.25; Spring extras, $5@[illegible]; Superfines, $[illegible]@5.50.

Wheat—The market closes firm. No. 1 spring, nominally, $1.37 in store; No. 2, regular, $1.24@1.28.

Rye—Easier. No. 1, 90@92c.

Corn—¼@½c. better.; No. 2, 53½@55c.

Barley—80c.

Oats—46@46½c. for No. 2.

Butter—Choice jar, 26c; prime, 20c; white, 11c.

Eggs—16@17c

Cheese—Best factory, 16@17c; common, 14@15c.

Stock—Cattle, $4@4.80 for common to good cows; $5.62½@5.87½ for fair to medium; $6@6.75 for good to extra; market firm and active.

Live Hogs—$6@6.60; market steady. Dressed Hogs—The business is over as far as packing and shipping is concerned.

Fruit—Apples, by car lots, $4.50@5.50. Oranges, $5@5.50. Lemons, $7@7.50.

Vegetables—Onions, $5 ℔ bushel. Cabbage, $4 ℔ hundred. Turnips, 40c.

Miscellaneous—Timothy seed, $5.25@6.60. Clover, $5.25@6.60. Hungarian, 90c.

General Remarks—The receipts of Eggs is enormous.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 35. BUCHANAN, MARCH 28, 1871. WHOLE NO. 364.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, MARCH 28, 1871.

The Sinner and his End.

MY DEAR FRIENDS: You have asked me to present in a short space the Scriptural theory relative to the sinner and his end. I have much pleasure in complying with your wish, as well on account of the importance of the subject as in memory of the very gratifying visit which, in connection with it, I lately paid to your town.

When God made man, he made him not subject to death, or, in other words, he made him immortal. In forming man, he made him in this, as well as other respects, an image of himself. It was not to one part of man, namely, his soul or spirit, that God gave this immortality, but to the perfect man, that is to the human body animated by the breath of life. (Gen. 1: 26; 2: 7).

But immortality can only belong to any creature so long as the Creator wills. He who gives life can take it away, and he who creates can destroy. Accordingly, in the creation of man, God expressly told him that his immortality was not an inalienable gift, but was altogether conditional on his obedience. He imposed on him one prohibition, and warned him that "in the day he ate of the tree of knowledge, he would surely die." (Gen. 2: 17.)

Whenever a lawgiver imposes a penalty for any offence, the nature of the penalty is made plain to the parties who are warned not to incur it. This is one of the first principles of all justice. Accordingly, Adam knew perfectly well what death was. He knew it because it was the law of all the creatures that were lower than himself. Bird and beast and fish all were made subject to death, and all, after their short life, ceased to exist. This was Adam's well known and only idea of what death was. This he understood would be his penalty if he sinned. Continuing obedient, he knew he would never die; becoming a transgressor, he knew he would cease to live.

There are some who tell us that the death threatened to Adam did not mean this but means something quite different. They tell us that it meant man's becoming dead to God, or dead in sins, and also destined to everlasting misery in hell. It is very easy to show that the death threatened to Adam had no such meaning as this.

In the first place, it is a great mistake to say that death to God, or death in sin, is a punishment inflicted by God. This is the sinner's own guilty act, with which it were impious to say that God has any thing to do. God does not produce this guilty state of mind, but punishes the sinner because he has produced it. And again, we are taught in Scriptures, that our Lord, in redeeming us, suffered that very death which is man's penalty for disobedience "He tasted death for every man" (Heb. 2: 9). Christ certainly never died to God, was never dead in sin, and therefore this spiritual death is no part whatever of the penalty of sin.

It is equally certain that an everlasting life of pain was not intended as the penalty for human sin. Whatever was the penalty, it was not only threatened, but is also endured by Adam and all his posterity. When God came to Adam, after he had sinned, he did not come to tell him that he would excuse him from the penalty or from any part of it, but that he would most surely execute it. (Gen. 3: 19.) And Paul teaches us the same truth, when he says that the death which sin brought into the world has "passed upon all men" (Rom. 5: 12). By the death, then, which God threatened to Adam and his race for sin, and which God inflicted upon Adam and his race for sin, cannot be meant an eternal life of pain, for in that case no man whatsoever could ever enjoy the blessed life of God, and even Christ himself, who endured for us the full penalty of our sin, could not be exempted from an eternity of pain.

But why should we look for any other explanation of the death threatened for sin; than that which God himself gave to the sinner when he had sinned, "Dust thou art, and unto dust shalt thou return?" (Gen. 3: 19). Here is God's own definition of it. Not one word said about "death in sin;" not a word said about everlasting misery. The lawgiver has explained his penalty, and we may not dare to alter or to add to it. The sinner has lost his immortality; he has forfeited his title to an eternal life; he has [illegible] himself like the beasts that perish; and so God comes and turns him from the tree of life, lest he should eat and live forever," because in God's world there is no such thing as eternal life for the sinful, that priceless boon is inseparably connected with holiness and love. Eternal evil! A never-dying sinner! Poor man has dreamed of such monstrous existences, but they have no place in the world of our God.

And now we have seen what the first sin brought on man. It brought death, i. e. the loss of the blessed life which God bestowed on man at his creation. He received plain and distinct warning that such would be the effect of sin, and in the graveyards of this earth and the sure visit of death to each son and daughter of our race, we see that God was true to his pledged Word, "In the day that thou eatest thereof thou shalt surely die."

And now man, become a sinner, is no longer immortal, but mortal. His condition is no longer represented by a comparison with things that endure, but with things that fade and depart. He is like the grass that withereth, like the flower that fadeth, like the beasts that perish; his life is but a vapor that appeareth for a little while and then vanisheth away. (Ps. 103: 15; 49; 12; Jas. 4: 14). Man's proud boast of his natural immortality is the direct opposite to God's account of him in his Word.

But God had blessings in store for man. God foresaw that man would fall and become mortal, but he intended in his own way of grace to restore immortality to man. This was through his only Son our Savior Jesus Christ. The dim promise of restoration made in Eden, contained in the assurance that the seed of the woman should bruise the head of the serpent (Gen. 3: 15), was shown in all its full grand meaning when the woman's seed appeared upon this earth and proclaimed his mission. "I am come," he said, "that they might have life, and that they might have it more abundantly:" "the bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die" (Jno. 10: 10; 6: 33; 11: 25). Such was the mission of Christ—to give back to man life that he had lost. As unbelief in and rebellion against God has been man's dark sad way to death, so faith in him who God sent as the Savior was to be the sinner's blessed way to life. As the spiritual death of the soul to God was the way downward to physical death, so the renewed life of the soul to God is the way upward to that life which only such souls can use and enjoy aright.

In this Gospel of Christ, the Lifebringer, there is no contradiction between what God said he would do in case man sinned, and what he has done in his redemption of man by Christ. There is no change of purpose here: no first intention of God altered for a second intention; no purpose of judgment changed into one of mercy. Redemption was God's purpose before man was cut off from the tree of life; for "known unto God are all his works from the beginning of the world," and Jesus Christ is "the lamb slain from the foundation of this world" (Acts 15: 18; Rev. 13: 8). Accordingly we do not read in God's threatening death to Adam one word about its being *eternal*. He told him he would surely die, and surely he he has died; but he did not tell him he would die forever; if he had done so there would have no Savior, no Gospel, no blessed eternal life for the fallen race. Man would in that case have appeared upon the earth and disappeared, even as race after race of the lower creatures has appeared and then disappeared, leaving but the faint trace of its former existence upon the rocks.

But when redemption through Christ is announced, when the new eternal life is proclaimed as man's restored privilege through faith, new and ominous words which never were used before are attached to the penalty for the rejection of the Redeemer. *The nature of the penalty is the same;* it is still "death," "destruction," the loss of life; but *the duration of the penalty* is expressly, unequivocally, unmistakably defined. It is no longer simple "death" that is threatened. That word, though well understood, would not now be enough. That word had been used when the penalty was intended to be reversed, and was actually reversed by a God of grace. That word by itself, therefore, it is plain, would not be enough when the penalty was an irreversible one, one that might never be changed. Accordingly we have description given of the second death, which is to come upon the rejector of the Gospel, which were not used in the description of that first death, which has come upon our race through Adam's sin. The worm that preys upon the twice-dead, is a worm that never dies; the fire that consumes their carcasses is a fire that is unquenchable; their smoke rises up forever and ever; their fearful destruction is everlasting; their dread punishment one which can never end; their second death is not merely that of the body, but is one that involves both body and soul. (Mk. 9: 44; Rev. 14: 11; 2 Thes. 1: 9; Mat. 25; 46; 10 28). He who first gave man life, and attached a condition to its permanence, has, when he gives back life, also attached a condition, and unmistakably declared what this condition is.

And here, too, we see the mingled justice and mercy of God, our, Father. Great, wise, loving reasons led him to give to fallen man the way back to life, that he did not give to the fallen angels. The same loving reasons have led him to decide that the offers of life made to man in this present life shall never be repeated to man in any condition or in any life after this. "Now is man's accepted time, now is the day of salvation." If he sins wilfully after he has received the knowledge of truth, "there remaineth no more sacrifice for sins." (2 Cor. 6: 2; Heb. 10 26).

Hence it was absolutely necessary, only the part of justice on God's side, only the part of loving mercy, to attach to the penalty for the rejection of his last offer to those ominous words—"unquenchable," "everlasting"—which God did not attach to the penalty for the first sin. Man has seen that the death threatened and inflicted on the race for Adam's sin, is only, in God's exercise of his prerogative, a temporal death. It takes place, indeed, in every one of us, but in every one of us it only rules for a time. In the case of the human spirit, in whatever conscious state or condition of sleep it may continue during the intermediate state, we are taught that its life is not destroyed (Mat. 10: 28); while in regard of the body we are taught that "the hour is coming, in the which all that are in the graves shall hear the voice of Christ, and shall come forth." (Jno. 5: 28.)

It was absolutely necessary, then, if the second death was not to be of this temporary and partial kind, that it should be so declared. And no other words would suit but those which God has used. The just lawgiver, in attaching his penalty for the rejection of his gospel, has but acted the part of justice when, intending never again to offer redemption," he has described the penalty as "everlasting death," "everlasting destruction."

It became him, who is merciful as well as wise, to use those words of solemn omen. He knew man's heart, that it was prone to flatter itself to its destruction; he knew the wiles of Satan, that he would ever, during his permitted term, repeat in human ears his old lie that promised life where God had threatened death; he knew that men would arise, some of them good men, though here false teachers, who would discourse in soft honeyed words of the Divine benevolence and mercy, and would weave the flattering tale of Gospels proclaimed in other coming ages to those who had rejected Christ's Gospel here, of those redeemed upon earth having it as their future allotted work to woo with winning words those who would not here be won, yea even to subdue the fallen angels and Satan himself by their loving words and entreaties. This was not to be, and, therefore, he who willeth not the death of a sinner, but that he should repent and live, has in very mercy spoken of the "unquenchable fire," the "everlasting punishment," the irreversible doom of the second death. But this second death is not life of any kind but loss of life. It is not an existence in eternal torments, but is the eternal loss of the eternal life of the redeemed inflicted as the dread penalty for the second and final rejection by man of the goodness of God. When God meant by the second death a death from which there could be no restoration, he could only call it eternal, and in mercy he has done so.

There are some who tell us that the eternal deprivation of a blessed life is not an eternal punishment. They think the punishment is over the moment that the pains of the second death have ceased to be felt. What do such reasoners mean? Is the punishment of death inflicted here by criminals over when the criminal is dead? No, it has only then began. It lasts in all its

And thus we are to judge of that second death in hell which is to all the lost, whenever it comes there, an everlasting sleep. It has deprived the sinner, not of a few brief chequered tears of mingled joy and sorrow, but of an eternal life, across whose brightness comes no shade, no sadness, no change; which ever stretches on into the limitless future, and finds its peace and joy growing and deepening. Is not the deprivation of this life for sin an eternal punishment? Is not the destruction of such a life an everlasting destruction? Yes, it is. It is a punishment which the lapse of countless ages shall not reverse; it is a destruction from which eternity itself will not restore. No message of mercy will again be sent to those lost ones of hell. They die there to rise and live no more. No powerful voice ever sounds in those deaf ears. No breath from God, the Life-giver, ever enters into those dry bones, lays sinews upon them, brings on them flesh, covers them with skin, puts breath into them, and causes them to live once more. The angel of death has spread his wings upon the blast of judgment, and breathed upon that exceeding great army which has followed here the banners of the prince of darkness, and lo, force for every year, every day, every moment of that life of which it has deprived the criminal. Else that death which all legislature has esteemed the greatest punishment, and which some men think too great to be inflicted even for the greatest crimes, is of almost all punishments the shortest and the least. But such is not man's judgment of death. He esteems it, and justly, the greatest, the sorest, the most lasting punishment he can possibly inflict. He thinks so, utterly irrespective of anything he may believe, with or without reason, may happen after death. Death is thus esteemed whether it is inflicted upon the good man or the evil. Death is thus esteemed by those who believe that rewards and punishments commence with the separate soul, or who believe that *hades* is a silent land of sleep and unconsciousness for all, good and bad alike. Death is thus esteemed by those Christian nations who believe on God's word in a future life, and by those who have no hope and no fear beyond the grave, because they think that death is, for all alike, a long eternal sleep.

when they who have here followed the Prince of Life shall have arisen in the morning of their endless being, they shall behold the lost sink, one after another, into the slumber of everlasting forgetfulness, and loud shall rise their note of praise to God, who has thus, in a just judgment, blotted out evil from his word, and made all things once more very good.

Such, sinner, is the second death. Such is the end of those who reject the Gospel of Christ. Such are the sad wages of sin. Oh! will you not come, in repentance for sin and a lively faith to Christ, that you may have that eternal life which is God's free blessed gift. Is not such an eternal life worth all your life's labor even to obtain a hope of it? And it is given without money and without price to everyone who comes to Christ and asks from him water to slake his thirst, and receives from him the well of water which springeth up into everlasting life.

HENRY CONSTABLE.

Select Poetry.

LINES.

Take comfort, Christians, when your friends
In Jesus fall asleep;
The Savior's being never ends,
Why then dejected weep?
Why inconsolable, as those
To whom no hope is given?
They shall arise as Jesus rose,
When he descends from heaven.

As Jesus died, and rose again
The first-fruits, from the dead;
So his dear saints shall rise, and reign
With their triumphant head.
The time draws nigh, when from the clouds
Christ shall with shouts descend,
And the last trumpet's awful voice
The heavens and earth shall rend.

Then we who live shall changed be,
And they who sleep shall wake;
The graves shall yield their ancient charge,
And earth's foundations shake.
The saints of God, from death set free,
With joy shall mount on high;
The heavenly host with praises loud
Shall meet them in the sky.

Together to their Father's house
With joyful hearts they go;
And dwell forever with the Lord,
Beyond the reach of wo.
A few short years of evil past,
We reach the happy shore,
Where death-divided friends at last
Shall meet, to part no more.

—*Sel. and altered by A.*

MY LEGACY.

BY R. S.

They told me I was heir. I turned in haste,
And ran to seek my treasure,
And wondered as I ran how it was placed—
If I should find a measure
Of Gold, or if the titles of fair lands
And houses would be laid within my hands.

I journeyed many roads; I knocked at gates;
I spoke to each wayfarer
I met, and said: "A heritage awaits
Me. Art not thou the bearer
Of news? Some message sent me, whereby
I learn which way my new possessions lie?"

Some asked me in; naught lay beyond their door;
Some smiled and could not tarry,
But said that men were just behind who bore
More gold than I could carry;
And so the morn, the noon, the day, were spent,
While, empty-handed, up and down I went.

At last one cried, whose face I could not see,
As through the mist he hasted:
"Poor child! what evil ones have hindered thee,
Till this whole day is wasted?
Hath no man told thee that thou art joint heir
With one named Christ, who waits the goods to share?"

The one named Christ I sought for many days,
In many places, vainly;
I heard men name his name in many ways;
I saw his temples plainly;
But they who named him most gave me no sign
To find him by, or prove the heirship mine.

And when at last I stood before his face,
I knew him by no token
Save subtle air of joy which filled the place;
Our greeting was not spoken;
In solemn silence I received my share,
Kneeling before my brother and "joint heir."

My share! No need of house or spreading lands
As I had dreamed; no measure
Heaped up with gold; my elder brother's hands
Had never held such treasure.
Foxes have holes, and birds in nests are fed;
My brother had not where to lay his head.

My share! The right, like him, to know all pain
Which hearts are made for knowing;
The right to find in loss the surest gain;
To reap my joy from sowing
In bitter tears; the right with him to keep
A watch by day and night with all who weep.

My share! To-day men call it grief and death;
I see the joy and life to-morrow;
I thank our Father with my every breath
For this sweet legacy of sorrow;
And through my tears I call to each: "Joint heir
With Christ, make haste to ask him for thy share."

—*Sel. by L. A. Hulbut.*

Communications.

The 1335 Days. No. 3.

WHEN WILL THEY END?

[Continued.]

I will now present another quotation from history, showing that very soon after the obsequies of Pope Agapetus, the new patriarch, Mennas, assembled a council to dispose of the above mentioned memorials.

"Mennas, the new patriarch, assembled a council, in great haste, consisting of the bishops, who were then at Constantinople, and in that neighborhood, in all fifty-five. In this council were read several memorials, containing heavy complaints against Anthimus, Severus, Petrus of Apamea, Zoaras, and their followers. Anthimus was several times summoned to appear; and upon his not appearing, divested by the council of the Episcopal dignity, and declared unworthy of the name of a Christian. As for Severus, and Petrus of Apamea, they were charged with several enormous crimes, and therefore degraded and anathematized by all the fathers of the council.... The present council met, for the first time, on the 2d of May (536), and broke up on the 4th of June, when they acquainted the emperor with the judgment they had given; who thereupon issued an edict, dated the 6th of August, ordering their judgment to be put in execution, and, at the same time, banishing Anthimus, Severus, Petrus of Apamea, Zoaras and their followers, from Constantinople and all the other great cities, condemning their books to the flames, forbidding all persons to keep them by them, and all transcribers to copy them, on pain of having their hands cut off. This law was addressed to Mennas, the most holy and most blessed archbishop, and universal patriarch." (Bower, Vol. I, pp. 343, 344.)

Candid reader, I now call for your judgment. Does it not appear from the foregoing that some time during the year 536, the point was reached when the abomination of desolation stood in the holy place? So it appears to my mind. But you may ask was their persecution in the provinces of the Eastern Empire from that time on? And I answer without fear of successful contradiction, that if we trace the history of that empire, onward for centuries, we find that from the above date, there were almost continuous scenes of persecution, even unto death, against all those who would not adopt the Trinitarian doctrine of the two natures of Christ, and the Catholic worship. I have just quoted above from Bower, showing that an edict was issued by the emperor against the Eutychians and others, that demanded persecution and exile; and now I will just refer you to another, recorded on p. 353 of the same history, where we learn that some monks of Palestine applied to the Pope's nuncio, and the patriarch Mennas, of Constantinople, in A. D., 541, for the condemning of the sect of Origenists; when they having presented a memorial to Justinian, containing some of the most remarkable errors of Origen; he immediately issued an edict condemning them as heretics, and to suffer accordingly. This edict was immediately followed by another against the Acephali; obliging all patriarchs, metropolitans, bishops, and ecclesiastics in his dominions, to publicly receive the decree of Chalcedon establishing the two natures in Christ on pain of forfeiting their sees and every other preferment they enjoyed in the church. Again Gibbon says (vol. 4, p. [illegible]): "The [illegible] of Anastasius (Justinian) replanted the orthodox standard in the East; Severus fled into Egypt....fifty-four bishops were swept from their thrones, eight hundred ecclesiastics were cast into prison." Again (pp. 529, 530, 531) we read the following account of events which commenced in 532, but are to the point in our argument, showing that the armies of Justinian were preparing the way for placing of the abomination in the holy place, which I have shown was accomplished in 536.

"A secret remnant of pagans, who still lurked in the most refined and most rustic conditions of mankind, excited the indignation of the Christians ....They were sternly informed that they must choose without delay between the displeasure of Jupiter and Justinian, and that their aversion to the gospel could no longer be disguised under the scandalous mask of indifference or impiety. Seventy thousand pagans were detected and converted in Asia, Phrygia, Lydia, and Caria; ninety-six churches built for the new proselytes; and linen vestments, Bibles and liturgies, and vases of gold and silver, were supplied by the pious munificence of Justinian. The Jews, who had been gradually stripped of their immunities, were oppressed by a vexatious law, which compelled them to observe the festival of Easter, the same day on which it was celebrated by the Catholic Christians. The Samaritans of Palestine were a motley race, an ambiguous sect, rejected as Jews by the Pagans, by the Jews as schismatics, by the Christians as idolaters. The abomination of the cross had already been planted on their holy mount of Gerizem (eleven hours travel from Jerusalem), but the persecution of Justinian offered only the alternative of baptism or rebellion. They chose the latter: under the standard of a desperate leader, they rose in arms, and retaliated their wrongs on the lives, property, and temples of a defenceless people. The Samaritans were finally subdued by the regular forces of the East: twenty thousand were slain, twenty thousand were sold by the Arabs to the infidels of Persia and India, and the remains of that unhappy nation atoned for the crime of treason by the sin of hypocrisy. It has been computed that one hundred thousand Roman subjects were extirpated in the Samaritan war, which converted the once fruitful province into a desolate and smoking wilderness. But in the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish with fire and sword the unity of the Christian faith."

Again (p. 54[illegible]):

"To this [illegible]n] standard of natural and religious freedom, myriads of fugitives resorted from all the provinces of the Eastern Empire; the narrow bigotry of Justinian was punished by the emigration of his most industrious subjects."

We also learn from the same history, when referring to many of those who fled from the persecutions of Justinian, that they established themselves in the villages and mountains along the borders of the Euphrates, and the cities and mountains of lesser Asia. If we follow for a moment the leading events of the history of Justinian, during the period of his raising the decrees of the Catholic Councils, to the summit of their universal acceptance wherever his power could be felt; we find him first issuing an edict against philosophers, heretics, and pagans, of the Greek empire, in A. D. 529. In 532 he issued an edict against Jews, Christians and Pagans of the Greek nation, and the provinces of Judea, compelling them to accept the Catholic faith on pain of death and exile, during which year one hundred thousand Roman subjects perished. We next find him in 533 making war on the Vandals in Africa, and history records the fact, that in one awful hour on the eve of St. Cyprian of that year, the Arians, conscious that their reign had expired, resigned their temples to the Catholics, who rescued their saint from profane hands, performed holy rites, and loudly proclaimed the creed of Athanasius and Justinian. We next find him sending an embassy to Rome with rich presents for the Pope, and a parchment containing his relig[illegible] was in harmony with the Catholic Councils, requesting the Pope to inform him if he accepted the document as the creed and faith of the Catholic Church, and if so, to separate from his communion, and anathematize as heretics all who would not subscribe to it, which he did in A. D., 534. We next find the Pope in Constantinople in A. D. 536, when the matter was settled as to the creed and faith of the Eastern Church, including the holy place, as shown above.

I might continue to quote history almost indefinitely, to sustain the position I have taken, but the above must suffice. I will simply add that although the persecution of heretics raged with such fury in the East, from A. D., 536 and onward; Italy was still under the dominion of the Arian Goths, as late as A. D., 550. See Blair's *Chronological Tables*, p. 533, where it is said that Pope Vigilius being still at Constantinople, "urges Justinian to rescue Italy from the dominion of the Arians." If the position I have taken is in harmony with the word of God, then we have already entered upon the last year of the 1335, which are to reach to the resurrection of the dead. The signs of the times, and the condition of the nations also indicate that the great day of God is near, even almost upon us. May the Lord help us to be about the Master's work, so that when he shall appear, we may hear his voice pronounce the sweet words, with which, to us, at such a time, none others can be compared—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." WM. F. COLLIER.

Worcester, Mass.

Oppositions of Orthodoxy Falsely so Called.

Some time ago I presented an article under the head of *Oppositions of sciences falsely so called*, from (1 Tim. 6: 20), in which we believe Paul taught that there had been, and would be false conclusions drawn from true science, or that there was also false science taught by the world. We are however more inclined to believe that Paul meant that there was false science taught in opposition to true science, as maintained by not only Paul, a learned man, but by the Word of God: a book of science as well as Christian doctrine.

I now propose to present some reasons for the assertion or declaration of the caption at the head of this article, to wit.: that there are also oppositions from a false orthodoxy. We take the position that there is a true orthodoxy, the meaning of which according to Webster is "Soundness of faith; a belief in the genuine doctrines taught in the Scriptures; consonance to genuine Scriptural doctrines," etc.

Those, then, who are sound in the Christian faith, are the true orthodoxy. But inasmuch as all Christian denominations claim that they are orthodox in the faith expressed in their various creeds, how are we to determine which creed or denomination is the genuine orthodox?

I do not propose to investigate the creeds of men in this connection, but to select one proposition, the same referred to in the former article, to wit.: the nature of man; and to show by the word of truth that there are oppositions of orthodoxy, falsely so called, on this question, as well as opposition of false science. I select this proposition more especially because the various sects are generally well agreed in belief that man is naturally immortal, having received, as they affirm, immortality at creation, when God breathed into his nostrils the breath of life. I admit that if it can be maintained by the Word of truth that man is an immortal being, then all who so declare, are orthodox on this point. But if it can be shown that the Word of God does not teach this idea, then it follows as a logical conclusion as well as a Bible truth that all who maintain it, if called orthodox, are falsely so called. But "to the law and to the testimony."

To begin at the beginning let us look at Gen. 2: 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." It is maintained that here is sufficient evidence to prove man's immortality, from the fact that God breathed into his nostrils the breath of life. Or, in other words, that Adam received by this act of breathing on the part of God, a portion of the Lord's immortal essence or life. In drawing conclusions it is quite necessary to be careful to adhere to the Word as it is written. And we are compelled here to maintain the negative to the assertion that man received any of God's breath as an entity: inasmuch as it is written that he, God, breathed into his nostrils *the breath of life*, instead of the assertion maintained by some that he breathed his [God's] immortal breath into his nostrils. We do not read that it was God's breath that was imparted, but the breath of life, was given. But says one, it is sufficient to establish the idea that it was God's breath from the fact that the Word says *he* breathed it! We answer no; because we cannot find any analogies in the Word to show that when the breath of God is mentioned it really does mean a part of himself, but rather is spoken of as a power or influence emanating from and under the control of the Almighty. If we look at Job 37: 10, we shall find the following declaration: "By the breath of God frost is given; and the breadth of the waters is straitened." What are we to understand by the above assertion? Are we to believe that the breath of God, breathed as a man's breath, produces frost? Surely were one to take this position and teach it publicly he would be denounced as an idiot. What is meant is simply the power by which God creates and upholds all things; and the expression does not imply that he imparts a portion of himself, as a divine essence, or immortal entity, in the formation of frost, snow, rain, sunshine, or man, to claim, that he does is an error of heathendom, which deifies stocks, stones, rivers, hills, and many other created substances. With this imperfection, to which we believe Christians can all subscribe to consistently with their faith, we ask why not be consistent in the interpretation of other Scriptures, and believe that inasmuch as God created all things, he imparted to man the power to breathe and live, not by personal contact, but by his power by which he controls all things? "But," says the objector, "why did he not merely tell Adam to live, or bid him exist? Why so particular to state that God breathed into his nostrils," unless it be to show immediate contact and reception of immortality?" We would answer that we do not feel safe to rely entirely upon conjecture, on which the last question seems to be entirely based. For this declaration in the Word of God that man received immortality at his creation, or that he has received it at any time since; but, rather, he is encouraged to seek for it, as for something not as yet in his possession. This being the case and there being recorded declarations in the Word of God that the word, breath of God, is used in various senses, or to convey other ideas than that of immortality, it would be well to examine some of the evidences, at least, before a final conclusion.

We are *not* told definitely in the Word that the declaration "by the breath of God frost is given" means the controling power or omnipotence of the Almighty over all his works; Yet we believe that frost, ice, or snow, are not part of God, but are brought about by his everlasting power, or his omnipotent will. The breath of life received by Adam, was not a part of God, but rather power received from God to breathe his atmosphere and live. We have an illustration however in this same chapter of Genesis, where God made woman, who is also, it is claimed, an immortal being. But for reasons not set forth in the Word, there [illegible] declaration that God breathed in [illegible] nostrils, neither that she received [illegible] part of Adam's breath; but Adam [illegible]tes that she was bone of his bones and flesh of his flesh. Another illustration of God's power to bring to life without breathing, or calling for breath, spirit or soul to enter the body is found in the raising of Lazarus, as well others in the case of whom he spake into existence from death by the word of his power. I conclude then, with Job, that life is given by the *power* of God, and is under his control, and it is not a part of God himself, but something he *holds in his hands*—speaking after the manner of men, and also after the manner of Holy Writ as follows: "I whose hand is the soul of every living thing, and the breath of all mankind." (Job 12: 10.)

We also find language connected with the words "breath of God" that convey quite an opposite meaning to giving of life, existence etc.: "And he shall smite the earth with the rod of his mouth, and with the *breath of his lips* shall he slay the wicked." (Is. 11: 4.) "Out of his mouth goeth a sharp sword, that with it he should smite the nations." (Rev. 19: 15.) Does any one suppose that *breath, rod, and sharp sword* spoken of in these passages are really literal things? or that they are a part of the Almighty in any sense. Are they not simple figures of the exertions and use of his power?

Let us believe the Word of God, rather than man, lest we come under condemnation, to the class of whom Jesus said—"And ye will not come to me, that ye might have life." (John 5: 40.) The life that is hid with Christ in God, and which is brought to light by the gospel, will be given only to those who by patient continuance in well doing seek for glory, and honor, and immortality." The record is sure. "He that hath the Son, hath life: and he that hath not the Son of God, hath not life" (1 John 5: 12.) the oppositions of orthodoxy falsely so called, notwithstanding. H. W.

Toulon, Ill.

> "Blessed are the dead, which die in the Lord, from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." (Rev. 14: 13.)

The Spirit of Truth confirms this heavenly testimony, that the righteous dead are blessed, henceforth, namely from that time forward, that they may *rest* from toil. The apostle Paul, towards the close of his arduous labors in proclaiming the Gospel, or glad tidings of the kingdom of God, *says:* "I have fought a good fight, I have finished my course [career.] As a faithful minister of the gospel," one "born of God." he had overcome by patient endurance, persecutions, afflictions, necessities, distresses, stripes and imprisonments, etc., and hence he "desired to depart and be with Christ," thereby signifying his desire to "sleep in Jesus," and "rest from the days of adversity" (Ps. 94: 13), or wearysome toil as enumerated by him. (2 Cor. 11: 23-27.) Moreover he warns all who will live godly *in Christ*, that they must "suffer persecution" (2 Tim. 3: 12), even as Christ himself had previously declared to his disciples, saying, "If they have persecuted me, they will also persecute you." (John 15: 20.) It is evident, therefore, that the aged apostle to the Gentiles indulged in no expectation of rest by entering into heaven, as his language is commonly construed to indicate, but refreshing repose as in sleep, from his wearisome labor; inasmuch as when near the time of his decease he exclaims "henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me *at that day* [of the glorious appearing of Christ]; and not to me only, but to them also, that love his appearing." (2 Tim. 4: 8.) This is in accordance with his exhortation to Titus, to be "looking for that blessed hope, the glorious appearing of the great God our Savior, Jesus Christ." as then only, was the time he anticipated heavenly rest, even "when the Son of man shall come in the glory of his Father, to reward *every man* according as his works." (Mat. 16: 27; 2 Cor. 5: 10; Rev. 22: 12.) Seeing that this mortal shall then put on immortality, and the body be redeemed from all iniquity, the longing desire of the apostle was, not to be unclothed, for, says he, "to abide in the flesh would be to serve the Lord,"—as is manifest in all his apostles (Rom. 8: 22, [illegible] : 2-4; Phil. 1: 21-25), [illegible] the longing of the [illegible] (Is. [illegible] 18, 19.) Moreover in his epistle to the church at Colosse he declares "Your life [immortal] is hid with Christ in God, and when Christ, who is our life shall appear, then shall ye also appear with him in glory." Yea, and "be like him" (1 John [illegible] : 2; Rom. 6: 5), a condition of being whereof nothing short could satisfy the Psalmist of Israel, (Ps. 17: 15.)

In the divine parable it is related of the ten virgins, that while the bridegroom tarried, they all slumbered and slept, contrary to the attitude commanded by Christ, namely; their lights burning, and like unto men waiting for their Lord." (Luke 12: 35, 36.) But, the wise, it appears, had oil in their vessels, a type of their unity to Christ by means of the Holy Spirit, and whereby they were "sealed unto the day of redemption." Therefore, when the coming of the bridegroom was announced, they were found ready and went in with him to the marriage, as it is written: "Blessed are all they who are called to the marriage supper of the Lamb." (Rev. 19: 9.) But the foolish virgins, who represent all those of the human race, not "born of the Spirit, the Spirit of adoption," otherwise, "born of God" by their culpable neglect to ask for, or seek to obtain that promised heavenly "life and light," were not in a proper condition to appear at the sacred banquet; being in their mortal filthy garments, and not adorned with "the wedding garment" of immortality. Therefore to such it will be hereafter said by Christ "I know you not!" Alas! "God will despise their image." (Ps. 73: 20)

Except a man be born again, says Christ, he cannot enter the kingdom of God, inasmuch as that which is born of the flesh, is flesh, (vile, mortal), but that which is born of the Spirit is spirit (holy, spiritual), hence it is written, "flesh and blood [the components of Adamic life] cannot inherit the kingdom of God." (1 Cor. 15: 50.) "The washing of regeneration" from fleshly defilements, can only be performed by the operation of the Holy Spirit; and such cleansing is therefore indispensably necessary for all mankind, in order to attain eternal life; for "the Spirit is life" (Rom. 8: 10), life derived from God through Christ alone; being wholly distinct from ordinary or natural life, which is shown thus: "As the Father hath life [natural] in himself, so hath he given to the Son to have life [spiritual] in himself." (Jno. 5: 26.) Nor by any other means whatever than this spiritual life which is "the light of men" (Jno. 1: 4-9), even the Holy "Spirit of wisdom and understanding" can man discern "the deep things of God;" as it is written: "What man knoweth [understandeth] the things of man, except by the spirit [life natural] which is in him; even so, the things of God, knoweth no man, but by the Spirit [life spiritual] which is of God." (1 Cor. 2: 11-14.) And, hence, by this regenerating power of God, man is not only privileged with a new birth, "born of God," but he is enabled to "walk in newness of life," "live in the Spirit,"—and "filled with the Spirit."

It was, however, Christ Jesus only, "the Holy One of God" who posessed this holy unction "without measure" (Jno. 3: 34.) Man merely receives it from him, "of his fullness." (ch. 1: 16.) And of all such persons, it is written: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 5.) This was the only resemblance the apostle Paul so earnestly desired when he exclaimed—"If by any means, I might attain unto the resurrection of the dead." (Phil. 3: 11.) By this Divine power only, can man "worship God in spirit and in truth (Jno. 4: 23, 24), and be assured that they possess eternal life (Jno. [illegible] 11: 26; 1 Jno. 5: 1[illegible].) At the glorious advent of the [illegible] their vile body," by [illegible] like his [illegible] body, shining in the effulgence [illegible] ing life.

Nominal Christians, foolish virgins, slumbering and sleeping on religious ceremonies, and forms of worship, awake, awake, from the brink of "the resurrection to damnation!" Behold he was graciously *sent* to preach the "glad tidings of salvation," even "the Gospel of the kingdom of God," has at the same time warned you that "*now*," especially "Now is the accepted time; *now* is the day of salvation." Therefore delay not or the door to the marriage may be shut. Diligently and devoutly both "ask" and "seek" to possess this inestimable treasure, even "the pearl of great price." It is to be obtained "without money and without price or cost; for know ye not that you are "wretched and poor and blind and naked?" (Rev. 3; 17.) "The hidden manna," "the true bread from heaven," "the bread of life," is now freely offered to them who are perishing with hunger." Strive, therefore, for "that meat which endureth unto everlasting life" (John 6: 27, 51, 54), even the promised Holy Spirit, "the Spirit of Adoption" graciously offered "for the life of the world."

On the other hand, ye "hidden ones," who possess the heavenly light and life, "beware lest any man spoil you through philosophy and vain deceit, according to the tradition of men." The outward ceremony of "baptism by water" never can change you into "a new creature in Christ Jesus." (2 Cor. 5: 17.) Nothing short of the "one baptism" by Christ, [illegible] Acts 10: 43, 44), poured [illegible] true and faithful believers in his Gospel, can procure "remission of sins." (Acts 2: 38, 39.) For it is only "the blood [type of life] of Jesus Christ that cleanseth from all sin." (1 John 1: 7.) By that holy annointing we are "baptized into Christ," have "put on Christ," and are "sealed unto the day of redemption." Therefore, it is written—"He that believeth [the Gospel] and is baptized [into Christ] shall be saved; but he that believeth not shall be damned." (Mk. 16: 16.) Therefore "Quench not," also "grieve not the Holy Spirit" in these perilous times of the last days by ignoring its inestimable value; seeing that "your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour." But in all your wrestling "put on the whole armor of God," and being thus equipped, under "the Captain of our salvation, who was made perfect through sufferings," it shall be truly inscribed on your tomb—"Blessed are the dead which die in the Lord, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

RICHARD ROBERTSON.

London England.

Our Young Folks.

A LOVING SPIRIT.

How many deeds of kindness
Each one of us may do,
Although we have so little strength,
And little wisdom, too.
It wants a loving spirit,
Much more than strength, to prove
How many things we all may do
For others by our love.

O-X.

Uncle Nathan sat on a bench, with a pair of round eyed spectacles on the tip of his nose. His mouth was puckered and drawn till it looked like a fat pincushion, and his blunt black finger was pressed hard on the open page of a little spelling-book, as though he thought he could take the learning like [illegible].

"What you name dat?" he asked of a little girl sitting on the bench beside him. He [illegible] as he spoke, and shook his head, "I done forgot him oncet more," said he. "Tell me dis yere time, and I will make a pint of remembering him."

"That is A, Uncle Nathan. A is right easy," replied the child.

"Sure 'nough. So he is when you knows him, [illegible] yere one done gone entirely." Uncle Nathan rubbed his woolly head in a despairing sort of way, but he held all the closer to his book.

"Can't you read uncle?" said a kindly voice beside him.

The old man looked, with his finger still on the obstinate letter A.

"No, massa," said he, sorrowfully. "I can't read, and 'pears like I can't never learn. 'Pears like I'm too old."

"O no, not a bit of it. You can learn to read as well as any body," replied the visitor. "Can you spell?"

"No, massa, I can't spell, neither, and I don't know my letters. I learns 'em, and learns 'em, but somehow they gets in such acconfumblement, I can't pick 'em out no way."

"But you wish to learn, don't you?"

"Sartain, massa. That is why dis yere ole man holds on to come to the Sunday school along o' the chilerns. I loves Jesus and I spects to get to heaven when I dies; but I just wishes I could read a bit in the Bible before I gets. So I holds out to try, but it is a right slow piece of business."

"You mustn't be discouraged, uncle," said the gentleman.—"Never fear but you'll read the Bible yet. Come, now, I'll teach you. You see that letter Look at it well and tell me what it is like."

Uncle Nathan puckered his mouth harder than ever, and squinted his eyes till they looked like two button holes.

"Dis yer is a correct picter of a hoop, massa," said he at length.

"Very good," replied the gentleman. "That is O. Now you certainly can remember the letter that looks like a hoop is called O."

"Sartain. I'll never let him slip. O! Dat ar's a hoop. O," returned Uncle Nathan, gravely.

"Yes. Now what does this letter look like?

Uncle Nathan squinted again, and twisted his face till it seemed as though he was trying to unscrew it like a match box.

"Well, 'pears like dat ar is the likeness of a buck saw," said he, after scratching his head and rubbing his nose.

"That is so. Well that letter is called X. And surely you can remember X looks like a buck saw."

"Dat is de troof, massa. I done remember that easy. I'll always know him, sure."

"Now, then O-X spells the biggest animal you ever saw," said Mr. Tisdale.

Uncle Nathan rolled his eye like a huckleberry in a cup of milk.

"You're a fooling dis chile," said he, shaking the woolly tuft on the top of his head, doubtfully.

"O no, uncle, I am not. O-X spells ox, as sure as your are born."

You ought to have seen that negro's face shine, then!

"O-X ox, dis darkey ken spell!" he cried. "O-X *ox*! I done got him now! Dat is *spelling*. And dis yer ole man has done it *hisself*. Dat is more'n I ever looked to do. Yes, sah! I can learn to read now, sure. I sees!"

Sure enough he could. He had found the key, and from that time went on slowly and steadily, till at last, on the proudest day of his life, he sat down to spell painfully out the first verse of John's Gospel:

"'In—the—be—'—dat's a hard feller!'b-e-g-i-n-n-i-ng—was—the—Word,—and—the—Word—was—with—God—and—the—Word—was—God.'"

Uncle Nathan felt ready to go to heaven, now. He could read the Bible.—*Youth's Companion.*

—We wish Uncle Nathan could have had some one to tell him about the new earth. Mankind do not, and are not to go to heaven. They are (the righteous) to inherit the earth. ED.

Nearly all children love to hear ghost stories. Here is a sensible one:

THE BEST WAY TO TREAT GHOSTS.

If we only learn to fear God in the right way, we should learn, at the same time, never to fear anything else. Those who fear God properly are the bravest people in the world. The Bible tells us that "The wicked flee when no man pursueth, but the righteous *is bold as a lion.*"

Let me tell how a little girl once got over a great fright, just by fearing God and having right thoughts about him. She went to pay a visit to her aunt in the country. While there, she had to sleep in a room by herself. This was not very pleasant to her, for at home she always slept with her sister.

One night, during this visit, [illegible] which she thought she saw as plainly as could be, was turned a little to one side, and was not looking at her. She said to herself, "It is a ghost, I am sure it is!" and she pulled the bedclothes over her head. Presently she said to herself, "Well, what if there is a ghost here, is not *God* here too? and does not the Bible say that nothing can harm those who trust in him?" Then she tried to put her trust in God. This gave her courage, and she resolved to take another look at the white thing. It *did* look very much like a living thing of some kind. "Well, if it is," she thought to herself, "I'll speak to it;" and she cried out, "Who's there?" The figure did not stir nor answer. There it stood as still and white as ever.

"My father says there are no ghosts," she said to herself. "And if there are, what harm is it likely they want to do to me? I'll just put my trust in God, and he can take care of me." This thought gave her courage, and made her feel more comfortable. Still, there stood the figure.

"I'll know who or what you are," said the little girl. "Mother says frights are worse in people's fancies than anywhere else." Then she jumped out of bed and marched straight up to it. How many children would have done that? I am afraid some grown up people would hardly have the courage to do this. But this dear child went straight up to it. And what do you suppose it proved to be? Why, it was only the moonlight shining through the curtains on the wall. "How much it did look like a head with eyes and nose and mouth," she said: and then jumped into bed again. For a while she lay and looked at it But it only looked like moonshine, now, and no ghost; and she wondered how she could have been so deceived And that I dare say is as much as ghosts ever are—only *moonshine.* She kept her eye on the soft silver light till she fell into a sweet sleep again.—*Rev. Dr. Newton.*

The Bible Class.

"Restitution of all Things."

The Greek word here translated "restitution," is *apokatastasis*, and only occurs this once in the New Testament. But the cognate verb is used in the Septuagint version of the Old Testament, at Ex. 14: 26; "Stretch out thy hand," &c., "that the waters may come *again* upon the Egyptians," and in the next verse, "and the sea *returned*." Here the verb *apokathistemi*, corresponding to the noun *apokatastasis*, is translated "to come again," and "to return." This is its true and constant meaning. I can find no instance where it bears the signification "to finish" or "to accomplish." There may be such, but I am ignorant of it. The preposition *apo* in composition with a verb, and prefixed *kata* is used in this sense of "again" (which we here give it) in all places where it occurs in the New Testament. These instances are three, viz., Ephe. 2: 17; Col. 1: 20, and 22. In each of these cases the word *apokatallato* occurs, and is translated "to reconcile"—*katalatto* is "to conciliate," apo *katalatto* is "to re-conciliate" or "*re*-concile." In like manner *katastasis* is "an establishing," and apo *katastasis* is "*re*-establishing," or "a *restitution*," as our translators rightly have it. The Latin vulgate gives the same rendering, "*restitutio*." The French and German do the same. I have no other versions now by me to consult, but I doubt not they coincide.

Donnegan, in his Lexicon, gives under *apokatastasis* the following meaning, "*re*-establishment," "*replacement*," "*restoration*," "*return*," and no others Pickering has, under the word, these meanings "*restoration*," "*restitution*," "*re*-establishment," "*return*" and no others. Donnegan and Pickering based their Lexicons on Schneider and Schrevelius; two rather weighty authorities. No such meaning as "completion," "accomplishment" or "finishing," are seen in their explanations of the word

S., in his endeavors to improve the common reading, was doubtless influenced by good motives; but we should be very cautious how we meddle with the received text, even with the best motives. The most diligent examination should always precede rejection of the present version, in any word or sentence therein, or evil consequences must ensue. In the present instance, I think the sentence, as it now stands, far from "conveying no meaning," is *full* of meaning: the whole verse is, "Whom (Jesus Christ) the heaven must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began:" that is "Jesus Christ shall remain in heaven until the end of the world, when the *new* earth shall succeed the [illegible]

EFFECTUAL PRAYER ILLUSTRATED.—Dr Guthrie, in his Discourses on the Parables, gives an illustration from Eastern life, which throws a flood of light on the success of the woman pleading with the unjust judge. He says of her importunity:

This art is carried to the highest perfection in the East. A traveller in Persia tells how he was besieged by one who solicited a gift more costly than he was prepared to give. The hoary, and as the people esteemed him, holy mendicant, sat himself down before his gate, throwing up a rude tent to shelter himself from the noonday sun. There he remained like a sentinel, nor left his post but to follow the traveller out of doors, and return with him. Taking snatches of sleep during the day, when the other rested in the house, he kept up a hideous howling and clamorous demands, all the hours of the night—an annoyance which, persisted in for successive days and nights, and even weeks, seldom fails, as you can suppose, to gain its object.

Such were the means by which the widow gained hers. So soon as ever the unjust judge took his seat at the gate of the city, where in the East courts are held and all causes heard, his eye, as it roamed over the crowd, fell on her. There she was, and always was—sorrow in her dress, but determination in the flash of her eye; her form bent down with grief, but her spirit unbroken, resolved to give the judge no rest, until he had avenged her of her adversary. Now breaking in on the business of the court, she is on her feet, passionately demanding justice, and now, stretched upon the ground at his feet, she piteously implores it. Nor can he shake her off. Denied her suit, she follows him to his house to interrupt his leisure and embitter his pleasures. Her voice ringing loud on the threshold demanding entry, she bursts into his presence, and is dragged away by the servants thrust out, but only to return as the ball struck rebounds, the billows shattered on the rocks fall back into the deep to gather volume and strength for a new attack. And as by constant dashing, the waves in time cut into the cliff, which, yielding to the incessant action of a weaker element, some day bows his proud head, and precipitating itself forward, falls into the sea, which, swallowing it up, sweeps over it with jubilant, triumphant waves, so the persistence of the widow overcomes the resistance of the judge. Diamond cuts diamond. She conquers by importunity. Yielding to her requests, he says: "Because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR.

TUESDAY AFTERNOON, MARCH 28, 1871.

As we allow a reasonable latitude to the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

CHRIST was hated without a cause. He told his disciples that they would be, and they were. They are to-day. They are called "bigots," "illiberal," "fanatic," "narrow," "dogmatic," every sort of bad name because they cling to the Word and Gospel of God. The Cainites would kill them to-day had they the power.—*Zion's Herald.*

—But there are some denominations of Christians—Adventists for instance—who are worse hated, worse named, worse treated by the professed "Sethites," than they ordinarily are by the "Cainites." They are not only called *fanatics*, but *infidels*; not simply *bigots*, but *ignoramuses*. We don't think our orthodox friends would kill *us*; but many of them certainly would like to "kill out" our doctrine by closing our mouths and stopping our presses if they had the power. At least, they say so.

WE recently met the suggestion that Advent publications be placed on sale in all the leading bookstores of the country. We were of the opinion that the author of the suggestion had not had much experience in placing Advent works on the market. The following from a Toronto brother is in point:

The editors of denominational journals, while exposing what they affirm to be an old heresy revived—a doctrine whose tendency is 'evil and only evil,' with strange inconsistency refuse to publish a scriptural exposition of their error; while booksellers—professedly Christian men—will not allow Dr. Leask's tract to be seen in their shops; while light, frivolous, and sensational or profane literature everywhere abounds.

—"Leading booksellers" cannot afford to allow Advent literature on their shelves. French novels would not injure their reputation: Adventism would. A curious comment, this, on the time we live in!

OUR WITNESS OF IMMORTALITY.

Dr. Hall says: "The popular impression is that ordinary men live wholly or mainly [illegible] the present. If the present, as distinguished from the eternal, be meant, it is true. But it is not true that most men live in the present as contrasted with the nearer future. On the contrary, the present is little in most minds but as a step to the future. The child longs for boyhood, and the boy for manhood. Manhood longs for the time of establishment, and when it is reached—if it be—for the time of rest and relief from care. So the human spirit, by its projecting of itself into the future, appears in some vague way to own its present unsatisfactory condition, and to 'feel after, if happily it may find' something better in advance. It would be strange if this life-long habit of counting on the future were to be broken abruptly off after death and end in nothing. It is the witness within ourselves of our immortality."

We say: "Most men use the present as a step to the future, but [illegible] direction [illegible] God, downward and not upward. And it is impossible to seriously conceive that God should have created a race of free agents with such natures that they *must* live forever, whether they would or not, foreknowing that a large portion of them would inevitably so pervert their freedom as to enter upon a course ever downward in its tendency, causing them to eternally retrograde from what he designed man should be, thus incurring a never-ending conflict with the Divine will, and as a consequence, also, eternal misery. Hence, while we find in *some* men a longing for closer relations to God, and aspirations for what is truly 'something better in advance,' we should not conclude from this that *all* men *will* live forever; but, rather, that all men *may* live forever if they chose to fit themselves for an eternal existence.

EDITOR'S JOURNAL.

SHELBYVILLE, ILL.

MONDAY, March 13. We have quite a stir among our Pædo-Baptist brethren to-day, on the subject of *Baptism*, which came up yesterday, in my illustration of 1 Cor. 15: 29, concerning baptism for the resurrection of the dead. Buried with Christ in baptism, in hope of the resurrection. I said nothing against sprinkling, but stuck to the Bible, which says he that is *immersed* into Christ, puts *on* Christ. (Rom. 6: 3, 4.) A Presbyterian brother desired baptism, and I told him I would attend to it. This produced a little feeling on the part of some, who thought I had a new Bible, for they certainly knew, and thought I ought to know that the word baptism, meant to sprinkle as well as immerse. But as I did not know this, I must be set down for an ignoramus, with them, until they shall study the Bible and find out what the Word does mean. I do not feel much disturbed, this matter will come out right in the end.

At night I spoke on perfect peace, and had a season of much blessedness. The elements seemed quite calm. But the discussion which begins to-morrow night will stir things up again. There is much interest now in reading the Bible, and I hope for still more. There has been great neglect of that Book here, as elsewhere.

TUESDAY, March 14. I was to discuss the subject of future punishment this evening, but my opponent failed to get to town, and so I preached to the audience at their request. I spoke from 1 John 3: 8—"For this purpose the Son of God was manifested, that he might destroy the works of the devil." I spoke of the moral work of Christ, in which sin, and the works of the devil were destroyed in *conversion*, saved from sin, sin "forgiven," "blotted out," "washed away," "cleansed from sin." In the end, he will "bruise the head of the serpent, and destroy death and him that had the power of it, that is the devil." This will be in the restitution of all things.

WEDNESDAY, March 15. Had an interesting discussion with some of the Jews. I appealed to their own Scriptures, and showed them that Christ *fulfilled them* in his first advent, and that they ought to receive him. I quoted to them Is. 53. This chapter I claimed referred to the sufferings and death of Christ. It was really a history of his sufferings, given seven centuries before it was fulfilled. I told them the only explanation that their Rabbies had given of this chapter was, that it *referred* to the scattered and depressed condition of the *Jewish* people. They said it *meant more* than that, and they should inquire of their leading teachers for light.

In the evening I commenced a discussion at Roundy's Hall, with Rev. Mr. Williams, Presbyterian, on the question—"Does the Bible teach that the punishment of the wicked will consist in everlasting misery?" Mr. W. affirmed and I denied. We had three speeches each of twenty minutes, before an intelligent audience who filled the house. I think good will come out of it. I have never felt at liberty before in my long ministry to enter upon a public discussion, on any great religious question. But I felt that the circumstances justified it in this case. I had a good man for an opponent, well versed in the common or popular theology. He went over much ground, and sustained his theory with the usual arguments. I had great liberty in replying, and felt to the praise of God that the cause of truth did not suffer in my hands. I think I made it plain from the Word, that "the wages of sin is death," and not eternal life in misery.

SOME POINTS OF THE DISCUSSION.

Mr. Williams contended that the "Sodomites *were now* suffering the vengeance of eternal fire. (Jude 7.) That the third angel's message Rev. 14: 9-11 (which all good critics give up) related to the future torment of the wicked. That Rev. 20: 9, 10, related also to the future condition of the lost; but did not explain how "Gog and Magog," could be *devoured*, and still *exist in torment*. As to the present condition of the wicked, he said there were three places—"death," "*hades*" and the "sea," and they were now suffering in one of them. Did not make it clear which! Did not know where the Sodomites were, or where the suffering wicked were located. The locality was of no importance, he thought.

Death meant life in one sense. Second death was eternal life in misery. Destruction meant eternal preservation in hell fire.

In reply I showed that the Sodomites were *destroyed* by the fire, that the Dead Sea occupies the place of their destruction; and that they are now in *hades*, the grave, and not in *hell fire*. That "Gog and Magog," were *devoured* and were not in existence. That the devil, the beast and false prophet, of Rev. 20: 10, were symbols of pagan and papal Rome, were judged and punished, the same as Idumea in Is. 34: 9, 10, where it is said the fire is not quenched, night nor day; the smoke thereof going up forever." And Rev. 19: 3, is of Babylon, whose smoke "rose up forever and ever." In my closing speech I showed what the Bible taught of the future of the wicked.

1. The "second death in the lake of fire," exclusion from life, and utter irreversible destruction. (Rev. 20: 14; 21: 8.) To be cast into perdition. (2 Pet. 3: 7.)

2. Excision, to be cut off from *life*. (Ps. 37: 9, 22, 28, 38; Prov. 2: 22.) The life of the ungodly is "cut off."

3. Anathema, which means utter destruction. (Rom. 9: 3.) Paul could not mean that he was willing to suffer *eternal misery!*

4. Destruction, destroy, and perish, are words that signify utter loss of life. (Mat. 7: 13; 10: 28; 2 Cor. 2: 15; Acts 3: 23; 2 Thes. 1: 8, 9.) Punished with *everlasting destruction*.

5. Corruption.—"Of the flesh reap corruption." (Gal. 6: 8.) "Utterly perish in their own corruption. (2 Pet. 2: 12.) This is extinction.

6. Consumed, devoured, burned as "chaff," as tares, burned up root and branch, consumed out of the earth. (Mat. 3:12; 13: 30; Mal. 4: 1; Ps. 104: 35.)

7. Place of punishment. Not *sheol*, or *hades*, but *gehenna* where both soul and body are *destroyed*.

8. Unquenchable fire. Mat. 3: 5. "Burn up the chaff with unquenchable fire."

CONCLUSION.

As for the righteous, I showed that they would live. (Lk. 10: 28; Ps. 69: 28); live forever. (Jno. 6: 51–58; Ps. 16: 11.) Christ our life. (Col. 3: 1–3.) Everlasting life. (Gal. 6: 8.) Eternal life. (Mat. 25: 46.) Power of an endless life. (Heb. 7: 16.) Life evermore. (Ps. 133: 3.)

The wicked will die. (Ezk. 18: 4.) Death. (Rom. 5: 23.) Second death. (Rev. 21: 8.) Destroyed. (Mat. 10: 28; 7: 15; 2 Pet. 2: 12.) Perish. (Ps. 37: 20.) Lose life. (Mat. 10: 29.) Perdition. (2 Pet. 3: 7.) Consume. (Ps. 134: 35.) Burnt up. (Mal. 4: 1.) Devoured. (Heb. 10: 27.)

These, with many other texts I brought to prove that instead of suffering everlasting misery in fire, the lost would be utterly extinguished.

The parties now agreed to close the debate. It was conducted in a Christian spirit. Mr. Williams honestly holds the old views, and is a Christian gentleman.

THE AGGRESSIVE CHURCH.

Under cover of the dust raised by Spiritism during twenty years past, the Roman Church has been steadily though silently working to obtain and control political power in this country. In the business metropolis of the land it has succeeded to such an extent that many doubt whether that city, or even its State will ever be freed from their controling influence. Some of the public journals recognize the evils of this growth of Romanism, and protest against its culture by the government. In a late issue the New York *Times* says:

Did the Catholics, like the Episcopalians or the Methodists, simply hold their faith as a matter of religious belief or feeling, no sane mortal could have a word to say against it. The only reason the subject is ever introduced in these columns, is that this Church, unlike others, is seeking and has gained a political power which is dangerous to our future. Our frothy American "liberals" who dread to have the name of a religious belief ever mentioned in a public journal, except in praise, may as well understand that the Catholic Church of the United States is guided by men as much abler and more far-sighted than their sentimental associates, as Loyola was than the "Evangelicals" of his day. They aim steadily, as did the Jesuits of the Middle Ages, at the control of our schools and charities. And to secure this, and also to strengthen their political power, they follow the illustrious example of the Church in all countries and ages, and seek especially to possess large masses of real estate. Somebody has said that "whoever has control of the real estate of a country, rules that country." *Nothing would give the Roman Catholic Church of the United States such power over the masses, as large possessions of land and buildings.*

In all civilized countries, the steady progress of liberty and intelligence has been marked by a constant struggle against this corrupting evil of ecclesiastical property. English legislation, from the Magna Charta, by successive acts, to the celebrated statute of Mortmain of George II., has been little else than a history of incessant popular efforts to restrain ecclesiastical corporations from holding excessive properties in real estate, whether held under the title of another for their "use and trust," or whether conveyed directly to them. Spain has only been able by revolution to free herself from this incubus within a few years, and Italy is every year confiscating those burdensome ecclesiastical properties which pay no taxes, and hang like a heavy weight on the neck of the nation. In Mexico one-third of the whole real estate of the country was held by the priests, who controlled thereby every political party, and nothing but the establishment of the Republic enabled the authorities to rid the people of so burdensome an incumbrance, and compel this large interest to contribute to the taxation and education of the country.

In this State (New York) it is estimated that $50,000,000 of real estate held by the Roman Catholic Church. Incessant grants are made to it by our city authorities, on long leases, at merely nominal rates. Splendid cathedrals are being built for it in various cities, and it receives, under school and charity grants, constant aid from the State.

—Thus while Romanism is losing [illegible] no means slowly, attaining power in this land. That it will succeed, as it gladly would do, in bringing this country under Papal control, we do not believe; but that it is destined to make no trouble, as a nation, unless its present rise is checked, can scarcely be doubted.

THE SABBATH.

A friend says, "I wish you could see that your position; that the *first-day* is *the* Sabbath is untenable."

In reply I would say: that I hold the Sabbath as the apostles and early Christians did. The first day is called *Sabbatos* in Acts 20: 7, or *Sabbaths*. A day of *rest*, and sacred worship. I do not associate it with the *seventh*-day, with its rigors of the law; but still, with the practice of the early church I feel a sympathy, and cling to the Christian Sabbath, "Lord's Day," or first day of the week, as a day that should be observed by the church. As it is a day of *rest*, I know of no more appropriate name, for it, than the Sabbath.

As to the *change* of the day, we remark that none claim direct, or express legislation on the subject. Br. Preble takes the ground that it was changed, but does not claim special legislation by either Christ or the apostles; but sustains his view by an array of circumstances and facts, if we rightly understand him.

By all means let us have a day of rest. Let us keep it as such, and let us keep it in accordance with apostolical usage and in the spirit of the Gospel. Neither Christ or the apostles enjoined Sabbath-keeping under the Gospel. The following remarks by the editor of the *Advance* will be read with interest in this connection:

A correspondent objects to the use of the word "Sunday" rather than "Sabbath," and desires editorial light. We indicate, briefly, the facts which bear upon the subject. 1. No direct Scriptural authority can be given for *calling* the first day of the week the Sabbath. *That name is* ALWAYS *confined in the Bible to the seventh day or the Jewish Sabbath.* This holds as true in the New Testament as it does in the Old Testament. The only other name than the numerical one, there given to the first day, is, "the Lord's day." 2. As Paul in the epistle to the Colossians (2: 16, 17) speaks of "the Sabbath-day" as done away, along with "the new moons" and other Jewish "holy days," it would seem wise, to distinguish the weekly Christian worship day from the Jewish, by a separate name, to prevent confusion of ideas and arguments. 3. In so doing, we have our choice of three things: we can, with the Quakers, say "First day;" which is unusual, stiff, and unnatural, unless we and others can agree to name similarly, by number, all the days of the week; or we can say "Lord's day," which is suitable in religious connections and as descriptive of its associations, but is not convenient for constant use, an attempt at which would savor of cant; or we can ordinarily use the recognized secular name "Sunday," as we do the recognized secular names of the other days of the week, without reference to their forgotten heathen origin, of which no one thinks in uttering them. As on the first day of creation the light burst upon the darkness, and as on the same day of the week Christ arose from the dead, as "the Sun of righteousness," dispersing the darkness of the moral world, the current name has even a Christian propriety. 4. It is impossible for Christians to make the name "Sabbath" apply to the first day of the week in all countries, as that name is in many of their languages the ordinary and established secular name for the seventh day or Saturday. There lies before us, as we write, a Protestant religious newspaper, in the Greek language, published at Athens, each "*Sabbato*," or Sabbath, which means Saturday. There also lies before us, a similar Spanish newspaper, published at Seville every "Sabado," or Sabbath; that again is every Saturday. The same holds true in Italian. What confusion would arise, should evangelical Christians in Spain, Italy and Greece, and in the adjoining lands, undertake to call the first day of the week "Sabbath," when all their neighbors give that name to the seventh day! This linguistic fact, by the way, incidentally but clearly shows, by evidence from each branch of the Christian church, the Greek and the Latin, that the Christian "Lord's day" was not thought in early times to be "the Sabbath," with only a change of the day of observance; it was regarded rather as its successor, a separate, though kindred institution, resting on distinct Christian grounds. This need not prevent us, however, from speaking of it, at times, popular and analogically, as the Christian Sabbath.

WHAT TRACTS WILL DO.

The following extract from a recent letter to the *Crisis* shows what tracts will do, and as a sufficient answer to the prejudice of those who think they are of but little account:

Thank the Lord, just in the time of need Eld. D. D. Reed and wife came to our wicked town, and scattered tracts. Our preacher was pleased to denominate them "fire-brands," and warned the congregation not to read them, for "they taught damnable heresies." Notwithstanding, I ventured to read a portion of one on the state of the dead, just to see what the foolish Adventists would teach about that which no man could know. In reading I went for assistance to the pastor. But he could not help me out; then I asked God for assistance as never before, and took the Bible and Cruden's Concordance, and sat down for ten days and examined the highest authority for quotations to assist me in the strange and humiliating dilemma in which I found myself. After a thorough investigation, notwithstanding the inveterate hatred and contempt in which I held the abominable doctrine of the sleep of the dead, I could only lift up my hands and exclaim, Glory be to God, I have found the *truth!* I then truly felt that the scales had fallen from my eyes. Now I believe the Bible as never before; the knots are loosed, and an illiterate man may understand it.

—By the way, have you done anything for the tract cause this year?

Making an entry of charities on our worldly ledger is a sure way to have our whole account thrown out at the judgment day.

Believers That Never Die.

Remarks on the conversation between our Lord and Martha as recorded in John 11: 20-28, being an extract from a letter from a gentleman in Philadelphia to his friend in Illinois.

Life and immortality were brought to life by our Lord and Savior Jesus Christ. The voice from heaven, speaking of him, said, "This is my beloved Son, hear *him*." It becomes us, therefore, to listen to what he said (especially on these subjects), with the most profound reverence and attention. It is scarcely possible for us to conceive of the blackness of the darkness that obscured the heathen mind on the subject of the resurrection of the body and the life everlasting; and it is lamentable to think that even now,

"Amidst the blaze of gospel day,"

many of the so-called wise men and philosophers of the world, like the Sadducees of old, profess to believe that "there is no resurrection neither angel nor spirit."

It seems to me that the full meaning of the declaration of our Lord in his conversation with Martha, as related in this place, is not understood by the generality of readers. "Lord, if thou hadst been here," said she, "my brother had not died." (Mary said the same a little while afterwards), and some of the Jews that were present asked, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" These Jews had, no doubt, seen Christ display his miraculous power by giving sight to the blind. It is evident, also, that the sisters had heard of his having miraculously restored to health some that had been lying at the point of death; and they therefore felt assured that, had he been with them, he would not have permitted their brother, whom he so loved, to have died. Martha goes farther, and expresses the belief that even then, though Lazarus had been dead four days, if he (Christ) would ask power of God to raise him from the grave, God would give it him.

She did not then know that Christ of his own power could raise her brother from the dead; for when our Lord says, "Thy brother shall rise again," she replies, "I know that he shall rise again in the resurrection at the last day."

Then follows the glorious declaration of our Lord—of him who had life in himself, even as the Father had life in himself—and on whom all our hopes of immortality [illegible] am the resurrection and the life; he that believeth in me, though he were dead, shall live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

It does not appear that Martha comprehended the meaning of these declarations; for she replied, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world;" an answer quite irrelevant to the question.

It is clear to my mind that she did not then conceive him to be the Lord and giver of life; the incarnate God—the fountain of life and immortality. And we should not think it strange that *she* did not understand the saying, seeing that his disciples, who were with him continually, and to whom he so repeatedly announced, in the clearest possible language, that he should be crucified and rise again on the third day, were unable to understand that saying: "it was hid from them that they perceived it not." Even *they* considered him as only "a prophet mighty in deed and in word," whom they "trusted would have redeemed Israel" from the Roman yoke; and when he died, as he predicted, they were so bewildered and demoralized as to be "as sheep without a shepherd."

Having stated that these declarations of our Lord were not, as I think, fully understood by Martha, let me ask, how are they understood by us of the present day? That he is "the resurrection and the life," is the belief of Christians of all denominations; therefore it is unnecessary to dwell upon that part of his discourse. No one can believe in Christ without believing this. After having given Martha this assurance, he adds, "He that believeth in me, though he were dead, shall live." ('Tis a pity our translators did not word this passage so as to express its meaning more clearly. We Protestants cannot accept the doctrine that men may believe in Christ *after* they have departed this life, and so obtain a blissful immortality; yet the wording of our translation might be understood as teaching it.)

Our Lord's meaning unquestionably is, that believers in him though they may die a temporal death, shall be resurrected by him at his second coming to a life of everlasting felicity.

In John 3: 36, we read that "he that believeth on the Son of God *hath* everlasting life;" not *shall* have but hath it now—in present possession, abiding in him (John 3: 24), and which shall continue to abide in him, though he may die a temporal death; forasmuch as he has been made a partaker of the life which is in Christ, which life is, necessarily immortal.

Our Lord ends his discourse with Martha by saying, "And whosoever liveth and believeth in me shall never die" (Some commentators write "shall never die *eternally*." But while this leads us away from what I believe to be the proper meaning, it does not help their meaning a whit; inasmuch as it is most certain that no believer in Christ, whether he be living or dead, shall die *eternally*. It is this last declaration of our Lord which, I think, is not fully understood. The commentators that I have consulted seem to consider the two declarations as being about tantamount to each other, and both to mean the same thing: *i. e.*, that believers in Christ, whether they be living or dead, shall have eternal life; forgetting our Lord's words, that some shall "*never die*;" meaning most certainly, a *temporal* death. As I understand it, our Lord speaks of two distinct classes of believers; of one class that should die a temporal death, and of another that should "*never die*," either here or hereafter.

I know it is easier to raise difficulties than to overcome them; but I think there will be no difficulty in understanding our Lord's words in the sense I take them, when we turn to 1 Cor. 15: 51, where the Apostle says, "Behold I show you a mystery; *we shall not all sleep*, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." See also 1 Thes. 4: 15-18, viz.: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

[illegible] Apostle, and that by the word "*we*," he unquestionably means the saints which shall be "alive and remain" at the second coming of the Lord, I am compelled to believe that *they* are the persons of whom Christ says, "Whosoever *liveth* [is living] and believeth in me shall *never die*."

The Apostle does not say, nor are we to understand, that all human beings that are alive upon the earth at the Lord's coming shall be changed without tasting temporal death. He spoke only of believers in Christ; and, as I think, of the first resurrection. But admitting for a moment, for the sake of argument, that *all* persons that are then alive shall be changed without tasting of temporal death, it does not militate in the least against my understanding of our Lord's saying to Martha, that whoever is living and believeth in him shall *never die*; for we know that the wicked shall be condemned to suffer the bitter pains of an eternal death.

If I were asked to write an account of the conversation that passed at this time between our Lord and Martha, according to my understanding of it, I would do it thus: When Martha met him, knowing that he had raised others to health and strength who were at the point of death, she expressed her belief that if he had been there he would not have suffered her brother to die. Our Lord, wishing to console her, and yet not desiring to tell her distinctly what he was about to do, assured her that her brother should rise again. She, in reply, expressed her belief that he would rise in the general resurrection at the last day. She did not know that, of himself, our Lord had the power to raise her brother from the grave while he was yet speaking; but she believed that if he would ask that power of God, God would give it him. Our Lord then told her that he was the resurrection and the life; that it was at *his* voice that those in their graves, at the time of the general resurrection, should come forth; it was only necessary for him, at that moment, to say "Lazarus come forth!" and her brother would be immediately alive again; and informed her that those that believed in him while they lived in this world, though they might suffer temporal death, should be raised from their graves, and live with him eternally; and, that those believers in him who remained alive upon the earth at his second coming, should "*never die*," either here or hereafter, but should be changed, and, with the resurrected believers, be caught up to meet him in the air, and be with him forever in glory.

I offer these remarks with much diffidence. I cannot say whether they be new or not; but the explanation I have given to our Lord's words is more satisfactory to my mind than any I have met.—J. J. *in Prophetic Times.*

Important Extracts. No. 2.

From Smith's *N. T. Dictionary*, Ed. 1832. HELL. This is a word much used, and but little understood, the Pagans mean one thing by it. The Mahomedans another. The Jews another. The Catholics and other sectarians another, and the Scripture writers something different from them all. The original word called *hell* in our language, is *sheol* or *hades*, and signifies (1) the grave. Acts 2: 27, compared with Ps. 16: 10. Christ's soul was not left in *hell*. The meaning is, that God did not leave him in the *grave* to see corruption; the soul meaning his life. Christ says the gates of *hell* shall not prevail against his church, (Mat. 16: 18.) Death, or the grave which receives the subjects of other kings, and even brings kings from their thrones, shall not destroy my kingdom, as it cannot hold me nor my subjects, I will raise them all from the dead.

2. The word means the *earth* and *air*, the place where the wicked will be destroyed at the day of judgment. (Mat. 10: 28.) "And fear not them which kill the body; but cannot kill the soul, but rather fear him which is able to destroy both soul and body in *hell*." (Lk. 12: 5.) "But I will forewarn you whom ye shall fear; fear him, which after he hath killed, hath power to cast into hell. Yea, I say unto you, fear him." These places speak plainly of the soul and body being destroyed in hell. Allowing that hell means the earth and air, we may see the propriety of what Peter said (2 Pet. 3: 7.) "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Perdition here means destruction [illegible] evident that at the last day, this earth will be dissolved or melted. This will make the whole globe a lake of fire. Here wicked men and devils will be destroyed. This fire is prepared for the devil and his angels, and for ungodly men. (Mat. 25; 41.) "Then shall he say to them on his left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels." In this verse, the devil and his angels, and the wicked of all nations are sentenced together to depart into everlasting fire, which will make an end of them. This agrees with what is said in Rev. 20: 14, 15. "And death and hell were cast into the lake of fire, this is the *second death*. And whosoever was not found written in the Book of Life was cast into the lake of fire." What is called hell in one place, is called a lake of fire in another. In one place it is said the earth is reserved unto fire against the day of judgment and perdition of ungodly men. Another place tells of being cast into a lake of fire. Another place tells of being cast into hell fire. Another, of the soul and body being destroyed in hell. These must all mean one thing. This is the hell mentioned in the Scriptures. This being the meaning of hell, we may see the meaning of many places in the Scriptures, such as these: (Mat. 5: 22.) "But whosoever shall say, Thou fool! shall be in danger of hell fire." (ch. 11: 23). "And thou Capernaum, which art exalted to heaven, shall be brought down to hell." (Deut. 32: 22). "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase and shall set on fire the foundation of the mountains." (Ps. 10: 17). "The wicked shall be turned into hell with all the nations that forget God." The horrid descriptions of a *hell* where men are tormented eternally, drinking melted lead, sulphur, etc., are the idle inventions of ignorant priests to scare the simple into blind submission to such tyrants, and ought to be rejected by all who read the Scriptures. The earth on fire, is the *hell* into which the wicked will be cast at the last day, and be destroyed forever as the tares are gathered and burnt. (Mat. 13: 40.)

G. THOMSON.

Men seem to me, nowadays, to be divided into slow christians and wide-awake sinners.

GATHERED FRAGMENTS.

At the present advance of intellectual refinement philosophy will prove faith to be a farce—Adam a relic—this world the work of an earthquake—the Bible a tale of credulity—and the Almighty nothing more than an honorary member of the great college of science and arts.—*Josh Billings.*

The church's pilgrimage is nearly done. Yet she is not less a pilgrim as its end draws nigh. Nay, more so. The last stage of the journey is the dearest for her. Her path lies through the thickest darkness that the world has yet felt. It seems as if it were only by the fitful blaze of conflagrations that we can now shape our way. It is the sound of falling kingdoms that is guiding us onward. It is the fragments of broken thrones lying across our path that assures us that our route is the true one, and that its end is near, —that end, the morning with its songs; and in that morning, a kingdom; and in that kingdom, glory; and in that glory, the everlasting rest, the Sabbath of eternity.—*Bonar.*

"Come, then, and added to thy many crowns,
Receive yet one, the crowns of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant, 'ere nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee king; and in their hearts
Thy title is engraven with a pen
Dipp'd in the fountain of eternal love.
Thy saints proclaim thee king; and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last advent, long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks."
—*Cowper.*

"Though it is written, 'Of that day and hour knoweth no man,' yet our incarnate Lord, in answer to the inquiries of his disciples, gave certain signs which should precede his coming, and said, 'When ye shall see all these things come to pass, *know* that it is near, even at the doors.' And why did he give these signs, if it were not important that we should observe them? He reproved those Scribes and Pharisees who did not take pains to observe the signs of his first coming. Had they done so, they might have been prepared for its solemn issues.

"Perhaps you may wonder when I say that, though I have been so long [illegible] to my mind, there is that which is so emphatic in the Scriptures of truth on this solemn yet glorious theme, that I am amazed Christians of the present day do not feel more like the early Christians, who would fain have hastened the day by their eager longings for it.—*Phebe Farmer.*

The following curious document is in the latest issue of the secret papers of the Tuileries. The author of the letter is M. Louvet, who was a member of the "Liberal" Ollivier Ministry, and it was written four months before the birth of the Prince Imperial:—

"Saumur, Nov. 17, 1853.

"Sire,—The Church of Puy, Notre Dame, near Saumur, possesses one of the most precious relics of Christianity—I mean a girdle of the Holy Virgin, given by William VI., Duke of Aquitaine, who brought it from the Holy Land. According to the tradition it was woven by Mary herself. The archives of the Church of Puy and many other historical documents attest the authenticity of this relic. The kings of France in all time had great faith in this girdle. Anne of Austria wore it at St. Germain in 1628, when she gave birth to the Prince who became Louis XIV. If, Sire, it would be agreeable to you to place her Imperial Majesty under the protection of this relic during the great event which is about to crown your domestic happiness and consolidate the repose of France, I feel sure that the cure and the Bishop would be most happy to comply with your Majesty's desire. I have the honor to be, etc., The Mayor of Saumur, Deputy to the Corps Legislatif. "LOUVET."

The record does not say whether the offer was accepted.

AN IMPORTANT PROPOSITION.

The book entitled *The Doctrine of Immortality*, by Eld. James H. Whitmore, has been before the public long enough to establish its character as one of the very best works, if indeed it be not the best, yet written upon that subject. Its merits and efficacy are acknowledged wherever it is read.

It deals with one of the most important theological questions of the age. And our hearts have of late been stirred within us while we have beheld the church, and the world, too, almost wholly given to immaterialism. The children imbibe it, not only at Sunday School, but in the common schools. It is sung, prayed, talked, preached, written, so incessantly, that people generally take it for granted that it is true; *but it is not true.*

In every community there are some who will candidly consider the testimony against immaterialism, if they have the opportunity. We shall never gain all in any place; but there are few places where we may not convince some. Ministers cannot do all the work, though they are doing nobly and doing much. Our proposition is, in addition to our ordinary tract work, to print some thousands, as many as possible, of

THE DOCTRINE OF IMMORTALITY

and send them out preaching the truth upon the nature and destiny of man. It is time for us to work, and work in earnest.

Our proposition is this. We will get out an edition of this work in cheap yet good and durable shape, so that it will be likely to be preserved, and will bear handling; for we wish them to be circulated and read. This edition will be published especially for distribution, and the price be such that every Adventist can afford to give away at least one copy.

PROPOSED PRICES.

FIVE COPIES	$ 1.00
THIRTY COPIES	5.00
ONE HUNDRED COPIES	16.00

☞ NO MONEY TO BE PAID UNTIL THE BOOKS ARE READY FOR DELIVERY.

We will commence printing the edition as soon as subscriptions for one thousand copies are received. As soon as it is ready, subscribers will be notified, and the books will be forwarded to their order, on receipt of their subscriptions. *But send no money until it is announced that the edition is ready.*

Friends of the truth of God, one and all, will you engage in this timely work? Will you respond to this call immediately, and shall our press, soon be set at work throwing off the sheets laden with this great truth? we await your reply. Send us word by the returning mail, how many copies you will take, from five upwards. Look about you, think of any who may be open to conviction, but are not interested enough to pay 50c, or $1.00 for the book in its present form, but who would read it if given to them. Make up your mind to supply as many of them with it as you can.

Brethren in neighborhoods and churches. When you assemble in your meetings, unite your subscription, and send them all in one name, and so get them cheaper, and more of them for your various fields. What results we should see if ten thousand copies could be scattered within a few months. Yet that number would be only two copies and a half to each of our subscribers.

Send in your subscriptions. tf

THE

ADVENT CHRISTIAN

TIMES,

A large, neat, eight-page weekly paper, thoroughly devoted to the advancement of the cause of Christ by the faithful advocacy, defence and dissemination of what is called [illegible]

JOSHUA V. HIMES.

THE TIMES contains, weekly, matter expository, exegetical, illustrative, practical; including communications, selections and original matter, with letters from those of like precious faith in all parts of the country, the news of the body, and a faithful digest of the news of the world bearing upon the signs of the times; with news of the progress of our cause in different parts, and also news of what our *opponents* are saying and doing, with expositions and refutations of their arguments; articles on prophecy; notices of current and useful literature; short sermons; a column or more for the children; choice bits of poetry—in short matter enough in every number to make a good sized book, and all furnished for only FOUR CENTS A WEEK, or [illegible] a year. No paper of its class furnishes so much reading matter, even when a greater price is charged.

The paper has been very useful in the past, and can be made more so by extending its circulation. To our friends who are working faithfully for this end, we make the following offer: We will send

THE TIMES, POST PAID,

to any address in the United States or Canada, on trial,

FOR THREE MONTHS,

for 35c. For one dollar, we will send THE TIMES to any three persons, three months, post paid; and any larger number at the same rate.

Who will take advantage of this liberal offer, to introduce THE TIMES in a village, a neighborhood, a church. For

TEN DOLLARS

you can send a live Advent paper to

THIRTY PERSONS

or into thirty families, post-paid, for three months. Could it fail to do good? Five dollars will pay for fifteen copies; and one dollar for three.

We make this liberal offer solely to introduce the paper in new fields and localities.

Will the ministry please publish it to their congregations?

Will our friends please tell it to their friends.

Will you who love the cause and wish THE TIMES to prosper, pay for 3, 5, 10, 50, or 100 copies, on these liberal terms. We have now 800 names, of partially interested persons among whom we could obtain

FIFTY PERMANENT SUBSCRIBERS,

perhaps more, could we send them the paper free for three months.

Who will send at once? Send in the names, with 33⅓ cents for each name, and (if you give the P. O. address plainly) we will guarantee the delivery of thirteen numbers of THE TIMES, free of postage, to each one of them.

Three thousand three months subscribers, on this plan, will give us a large and permanent addition to our list.

Address, JOSHUA V. HIMES,
Buchanan, Mich.

Correspondence.

Letter From England.

I have long been ashamed of my neglect in writing you. I might offer a sufficient excuse, explanation, and apology; but I cannot justify my *long* silence. I am indebted to you, and greatly obliged, by your continuing to send me the paper regularly. I like its altered shape much. I like its contents. I long to be at liberty from the galling yoke of this world's enslaving bustle, that I might be more, indeed wholly, devoted to the great and interesting work of proclaiming the nearness and certainty and character of that redemption, unto which we are called, and for which we hope. I rejoice with you in the success of the work which you are doing. I sympathyize with you in your trials. I pray God to sustain you, and to increase your triumph.

For nearly, or somewhere about, eight and twenty years I have had the pleasure of communication, by means of a paper and correspondence, with brethren in America, who have been brought to the knowledge that the Lord Jesus is coming again, and permitted the great honor of bearing witness unto that glorious truth. By their means I myself was brought unto that knowledge, and that blessed hope. by "*The Voice of Elijah*," published By Br. Hutchinson, and *providentially* scattered in this country, my eyes were opened, and I have been enabled through grace to hold fast the precious truth unto this hour, and now more than ever I rejoice in the prospect, and desire the Master to come. But patience must have its perfect work. Perfection in the Master was attained through suffering. Every true child receives, *as we need most*, corrections and scourging, because of our many shortcomings and offences. In him was no offence or coming short; but he was bruised for our offences, and by his stripes we are healed.

The great truth is spreading. Everywhere the children are having their eyes and their hearts turned toward home. This is not our home; this is not the place and the time of our rest. In this country the light is shining more and more brightly. *The Rainbow*, edited by Dr. Leask, is a valuable means of spreading the [illegible] and endangered its existence; some eschewed it at once; but more were raised up in their room, and the interest was increased in its abiding adherents.

It is a most gratifying result of recent investigation, that the current theology concerning the end of the wicked has been to a great extent corrected. Of all the errors ever propagated, of all the superstition that ever disgraced and afflicted poor, fallen humanity, nothing has been equal to the horrible blasphemy of that diabolical lie, which has represented, and presisted in the representation, that the wicked "shall not surely die;" or, in other words, that death, the wages of sin, means endless life in torment. No doubt many sincere Christians believe this to be the truth: but truth is not to be measured by sincerity. Mercifully and righteously God requires according to that which a man hath. God does not reap where he has not sown. Sin is not imputed where there is no law—The law entered that sin might be made manifest, and that all might appear guilty before God. Sin is transgression of the law; and "the soul that sinneth *it shall die*;" not continue in the endurance of torment forever. I remain as ever your faithful brother in Christ.

EDMUND MICKLEWOOD,
Plymouth, Eng.

From J L Slick, Carroll Co. Ill Mar 6

I am a reader of THE TIMES: which is a favorite friend as well as a weekly visitor of mine. I like it very much. The reason it is liked by me is (1) because it *comes out* boldy (but in a loving and meek spirit) bringing with it God's Word to back up its assertions and teachings. (2) Because it brings things both old and new from out the rich treasures of God. (3) Because it admonishes its readers to watch and be prepared for the coming of the Lord who shall judge the quick and the dead at his appearing. (4) Because it furnishes its readers with such kind and cheerful letters from the brethren, who tell us how they are getting along as pilgrims, wandering in this world, which will soon be free from the fetters of sin. I would like to see more of my young and old friends take THE TIMES, but they are too prejudiced to read any such article headed *Advent*, although by hard work I have found three persons who promised to read it if I will send it to them, which I cheerfully do. You and I are strangers, but I hope brothers in Christ.

From D. O. Hisk, Maryville, Mo.

After parting with you, at our late Annual Conference, I started for Quitman, where I held a series of meetings for ten days. Large and deeply interested audiences. I dealt largely with the prophetic Scriptures, showing our manifest nearness to the great consummation, the close of the Gospel dispensation, and the coronation of Jesus, King of kings, and Lord of lords. Much interest was manifested, and when I called for an expression from the crowed audience, that all who believed we had preached the truth, should rise to their feet, a large two thirds promptly arose. Upon another occasion, after presenting the subject of the "thief on the cross" in concluding my remarks I asked that as many as would promise, before they slept that night, to bow their knees, and devoutly pray the prayer of the dying thief—"Lord, remember me when thou comest into thy kingdom," to arise, nearly every one arose. All our meetings were characterized by solemn candid thinking. The spirit of inquiry has been thoroughly waked up. A little church was organized, of eight members, with good prospects. Had but one day to spend at home, with dear ones, then on to the crowded school house five miles east of Maryville, to proclaim the tidings of our coming King. The chart, which I had just received, was promptly unrolled, and hung up, so that "he might run that readeth." And our authority for its appearance, was given in God's own words, from Heb. 2. Night after night did that chart tell the story of God's great plan, concerning the history of our race from the days of Babylon's proud and mighty monarch to the time when the seventh angel shall sound the doom of all earthly governments, and usher in the consummation of all things, even the time when "reward" shall be given unto prophets, and saints, and those who fear God's name, small and great, even the time of the dead that they should be judged, and that God should "destroy" those who corrupt the earth. Never did I see men and women listen [illegible] hearts to Jesus and prepare to greet him with joy when he comes. Thirteen good substantial members were added to our church at Maryville, and several more are intending to unite soon. We expect to constitute them "A branch" of the Maryville church. Praise God, for this manifest strength given to our Maryville interest.

My next point was at Sander's S. H. eight miles south of town, where I labored against many disadvantages, but endeavored faithfully to present "present truth," prophetic and practical. And although I have preached two years among this people, I never saw so deep a seriousness manifest as now. The Lord grant that seriousness may ripen into Christian character, made noble by the sanctifying power of Divine truth.

About fifteen arose to express their desire to come to Jesus. I was obliged to close the special meetings because of other engagements. I hope, and pray the work may not stop until many shall fully come to the enjoyment of "that hope that maketh not ashamed." There are some noble ones, who are searching the Scriptures, whose hearts the Lord has opened, and I would make honorable mention of Br. Wm. Jones and family, also young Br. Thos. Vandervort, and his excellent wife, who are resolved to give themselves to Jesus, the great "life giver," and wait patiently for him to appear. May their hearts be strong like heroes and heorines for God and his truth.

My next point was the McGinnis S. H. eight miles north-west of town, where you, Br. Himes, stood, one evening in a "pack" of human beings, and presented the truth on "the importance of prophecy." Here I held a three day's meeting, the object being to show why we as a people were looking for the coming One. I at once hung up the chart, and told the people, that was God's chart—for he had commanded, "saying, write the vision, and make it plain on tables." The last evening, I stood in a perfect pack, and for an hour and a half they listened with great interest to the prophetic word, marking the downfall of Papacy and our consequent proximity to the time "when the kingdom and the greatness of the kingdom under the whole heaven shall be given to the saints of the most High, who shall possess it forever and ever." I am now at home, and must now look after the interests of the little church in town. We have arranged to hold meetings the 2d and 4th Sunday in each month, having permission of the trustees to occupy the commodious school house. We commence regular service the 4th Sabbath in this month. In entering anew upon my labor in this town, to give greater prominence to the glorious truth of Jesus' soon coming, who will then bestow life and immortality upon all who are in sympathy with him, I do feel that my "sufficiency is of God;" and with a humble reliance upon his grace. I try to be strong of heart and do my best for Jesus and his truth; and like Br. D. Q. Kent, from whom I received a warm Christian letter a few days since. I pray, "uphold me by thy free Spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee."

From C. R. Stouffer, Chicago, Ill.

For five years I have been a confessed follower of the Lord Jesus. During part of that time I have been searching for the Truth faithfully, as for hidden treasures. Raised in the M. E. Church, in early life I imbibed the principles of that body relative to the Spiritual kingdom, and the immediate flight on cherubic wings of the soul at death, to that land "beyond the bounds of time and space." For a long time I was a warm advocate of those theories, and could prove, to a demonstration, that *the body* only dies, and the justified soul released from its prison-house immediately rises to heavenly realms, where it spends an eternity "singing and praising forever."

But ever and anon I'd meet with difficulties in my attempt to study the Word impartially. Above all things the doctrine of the Eternity of Torment troubled me exceedingly, for I could not reconcile it with the revelations we have of God's infinite goodness and love. There seemed a great weight upon me when I tried to rise to a conception of the length and breadth, the hight and depth of the love of God, and that dogma alone was in a fair way to drive me from a belief in the Scriptures and revealed religion.

My trouble in this point was confided to a brother of mine, who quoted the usual passages that are made to prop up that doctrine. But they only capped the climax (and ought to have been convincing (?). He said my organ of Benevolence was too large; that it made me regard the Father's *love* only, and left me powerless in the presence of his *justice*.

Sometime afterward a tract fell into my possession, by some strange providence, and I read it as eagerly as a starving man would devour a morsel of food. It was a scriptural exposition of the doctrine of future punishment, and was as welcome as the sunshine after the rain. Guided by its light, I sent for THE TIMES, and then for Collins' *Address* and several other tracts.

A few thoughts culled from those sources were the key to the whole mystery. Passage after passage (before entirely misunderstood) fell into line and harmony, as the stars under the magic wand of Kepler and his followers. Now I no longer feel oppressed as I study the Word. Great doors have swung noiselessly upon their hinges and revealed the treasures of God. Now I can run the Christian race gladly, and with renewed strength. Now I can undertake work for the Master that was once too great for me to attempt. Now I can speak of the love of God and feel sure that it is done conscientiously, and with a heartfelt sense of its truth. And, though now a member of the Baptist church, which in this city does not countenance the glorious truths we hold dear, still I mean to do all I can to bring the truth before others, remembering the words—"Let him that hath my word, speak my word, saith the Lord."

I enjoy reading THE TIMES and the *Quarterly* very much, and find it as near like what that talk must have been on the way to Emmaus, as anything we have outside of the Bible, and this side of the great white throne.

From Myron T Stone, Newaygo Co. Mich:

I have taken THE TIMES for one year and over, and now will enclose money for the coming year. I cannot do without it in my family. Myself and wife have many rejoicing times, as we sit around the fireside reading it. We like its glorious Bible doctrine, and we are looking for our Master to come and set up his kingdom. Jesus said: "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Is there not a people preaching this same gospel at the present day? or are we in darkness? "But ye, brethren, are not in the darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. We are not of the night, nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us; that, whether we wake or sleep, we should live together with him. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Brethren, let us comfort one another with these words. Although we may be tried and tempted, and have many things said against us, we have the promise of eternal life, if we endure to the end. Why, glory to God! then our loved ones are coming forth again. Our fathers and mothers and sisters and brothers, who have long been sleeping in the dust of the earth. They shall awake, and come forth to sing the new song on the other shore. 'Tis there I expect to meet that sweet little babe we laid away in yonder graveyard. Oh! how we loved her! We stood over her little cradle while she was sick, we did all we could for her; but she is gone. She has fallen asleep till Jesus comes. Then, if I am faithful, I shall meet that little one again. For God says in his Word, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Glory to God for the promise!

From Samuel Horsecroft, Sussex, Eng.

[illegible] is a very cheering messenger. I should like to see all those brethren and sisters that I hear from in it. But that is impossible in this mortal state. I admire their confidence and hope. I sometimes read their letters with many tears, which brings close union in love for each other. I see, also, that at some of your meetings in America you have a great many present to sit down at the table where we commemorate the broken body of our Lord, showing that he was bruised for our iniquities, and wounded for our transgressions. It is with great difficulty that we get any to set along with us, or give us a fair hearing. I should rejoice to hear this gospel of the kingdom proclaimed throughout my country, as it seems to be in favored America. But we are like Moses, and get only a few to stand on the Lord's side. I would to God there were or could be more, before the Lord comes out of his place to punish the inhabitants of the earth. What a day it will be when the heavens are on fire, and the earth is melting in the fervent heat.

From O O Fosdick, Sparland, Ill

I highly esteem THE TIMES, for it was the means of bringing my loved brother to Christ, whom I had many times prayed for, and this winter have had the privilege of hearing him praise God for salvation. I wrote you to send him the paper, hardly believing he would read it; but praying that he might, and that it would do him good. Bless the Lord, that he hears the prayers of his weakest children. But I hope to be stronger in the Lord. My heart's desire is to be the means in my Father's hands of doing some little good in this mortal life. My heart longs for the time to come when immortal life shall be given, when Christ shall appear to judge the world, and we shall remove to his presence where we shall be forever safe. I have sore trials, and the adversary does not fail to try and get me off the right track. But I shall put my entire trust in Jesus, that dear friend upon whom I have relied these thirty-one years, and can say of a truth, he has been a helper in every time of need.

From M E Rawlings, Jefferson Co Ind

The truth is gaining here, through much opposition. We were delighted with Br. Himes' visit last spring, and sincerely hope he may be permitted to come again. There has been quite a revival of religion here in the Methodist and Baptist churches, and we have been made to rejoice in seeing sinners coming to Jesus. I witnessed this morning a beautiful baptismal scene. Seven precious ones were buried with Christ in bap[illegible] rising to walk in newness o[illegible] Most of them were young peop[illegible] [illegible]sh to say to all that love Jesus [illegible] I want to be one of that glori[illegible]on, that shall live and reign with [illegible] our King in the new earth, redeemed. Blessed, happy thought! May we all be there. There is nothing satisfying in the pleasures of this world, I have no wish to share in them. My desire and prayer is that I may run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

From L H Ferrell, Louisville, Ky

I thought you would like to hear from us at Louisville. We are still looking for the Master's return, as everything that we see of the signs of the last times, as spoken of by our Savior, leads me to believe we are close to the time when the King, whose right it is to reign, will come and cleanse the earth from sin and sinners, and receive his waiting saints to himself. Dear Lord, hasten the time, when sorrow and sin will be no more. It does us good to hear from the brethren, and to hear that the Lord is adding to their number such as will be saved. These are evil times. The Spiritualists are doing great harm here, leading many away to destruction. Even the churches are getting filled with them. I am sorry that they cannot see that the spiritists deny Jesus and the Bible; which if any do, they will perish.

From B E Vowles, Utica, Minn.

It is now nearly a year since I first embraced religion. A short time after, my parents came out under the labors of Br. S. C. Wellcome. We have had good times here, for four or five weeks past. Br. M. Wellcome came down and helped us, with great success. The cause of truth is gaining ground in this region. We have preaching every Sunday, and prayer-meeting twice a week, on Thursday and Sunday. They are largely attended. Let us remember each other in our prayers. Though we shall never all meet, to greet each other, until we meet in the kingdom.

From Eleanora Chase, Wheelock, Vt March 21

It is indeed heart-sickening to see the provisions that are being fed out to the starving of earth, both temporally and spiritually. I look on with pity, and say in my heart,

"Fly, fly on wings of mourning
You who the truth can tell,
And sound the timely warning
To rescue souls from hell."

For has not the time come when we are commanded to know that the Lord is even at the door, and that whatever is done must be done quickly? My little duties are confined mostly to my household, as are those of most mothers; and my prayer is for the salvation of my children. Will they be left to perish with those who reject mercy, when those who accept it as a free gift from God through Jesus Christ will be caught up to be forever with him? Will they be left to come up in the second resurrection, to suffer the penalty for sin? I am led to ask how shall I come before God in behalf of my children and loved ones. I feel that though God is ever ready to hear the prayers of all who call upon him, there are but few who are earnest and effectual in their supplications. I feel, too, that I am deficient in spirit and wisdom, and perhaps faith. But these are all gifts which our heavenly Father has promised to those who will humbly ask for them.

It seems that in consequence of the terrible confusion of the nations and powers of earth, and the eagerness for gain, which is covetousness, the sin by which man fell, and the love of pleasure for which all its votaries are in hot pursuit, the spirit of God, the greatest of blessings conferred upon us, as fallen creatures, is but little heeded, and the prayers and entreaties of God's people seem to be as water thrown upon the ground.

I try in my feeble manner to put what little light I have before all with whom I have to do, and to honor my profession of the faith of the gospel, hoping thereby to lead some to glorify God,

A few of the despised company who are looking for the return of Jesus are scattered among the hills and vales of the Green Mountain State, and my poor heart exults in the thought that though we are a scattered people, the time is soon coming when we shall be gathered from the East, West, North and South, out of every nation, kindred, tongue, and people, from the living and from the dead.

Sr. Mary Otis has been here nourishing and strengthening the little band in this place, and trying to bring some to Christ, and we hope two or three have truly been brought to the saving knowledge of the truth through her instrumentality.

From Mary A Tibbetts, Volga, Ind. March 13.

If it affords the same pleasure to the brethren and sisters scattered abroad in the land to hear of the prosperity of the Master's cause that it does us, then the little I may say, though in much bodily weakness, will be welcome to the household of faith. We have as a family had much affliction for weeks past, several of us being down at once, myself among the number. But thanks to the watch care of our blessed Father in heaven we are convalescent, and hope soon to engage in the more active duties of life. But in all our affliction I wish to record the glory of God that we have been almost miraculously aided in keeping up the Bible-class which meets every Lord's day evening at our own house. The numbers in attendance have constantly increased, and a growing interest manifested in searching the Scriptures, with the understanding that former prejudices and training are to to be laid aside, and the teachings of Jesus and his apostles taken instead. This in some instances is very hard to to do, as a long established opinion is hard to yield, even though Christ himself should demand it. But this is the only correct and fair way in searching the Scriptures of truth.

I can scarcely tell you in words the joy brought to the household when the mail of Saturday evening brings us THE TIMES. The family gathers round while one reads aloud, and this forms the banquet of the evening. To hear of the spread of Gospel truth, that the word of the Lord is beginning "to run and be glorified," according to the desire of Paul when preaching to his Thessalonian brethren, form a spiritual entertainment that brings joy and peace to our hearts. I was particularly interrested in the letter of W. F. Talley. My heart run out in sympathy in view of his great sufferings and his willingness to learn of Christ. and as he remarked "that he was not a member of any church," and yet is a full believer in Jesus the Life-giver, I thought how beautiful it would be for two ministers of God to take him in a sheet down into the baptismal waters, and there permit him "to put on Christ before the world. We know a case just like this where a sister given up to die, felt she must obey the command of our Savior; on being denied the privilege in the church of which she was a member (the reasons assigned that she would die in the act), she remarked, "they say I must die any how, and my conscience cannot rest without baptism. So give me my request," Still being denied, she sent for two Baptist ministers, who are never afraid of baptism killing folks. They came and took her in a sheet to the waters near the house, and "buried her in Christ in baptism." Best of all the woman was made so happy "in the obedience of faith," that she came up shouting the praise of God, and begun to mend from that moment, and soon recovered her health and lived ten years after her baptism.

May our blessed Lord speedily come, set up his glorious kingdom, giving us immortal bloom and eternal life is the daily prayer of your waiting sister in "the blessed hope."

Brief Extracts.

Br. W. W. Locke, Hamilton Co. N. Y. says: Nearly every Sabbath I go before the people and try to spread the light of gospel truth in this backwoods country. Thank the Lord, I can see some fruit of my labor. Although I have been bitterly opposed by the churches, I have kept free from all useless debate, while speaking boldly as opportunity presented. I feel confident, should time continue, there will be a good Advent church here within twelve months. Next summer I mean to get some good speaker to come and help. Meantime, with God's blessing, I will continue to plow and prepare the soil as well as I can to receive the seed. Pray for us. ———L. N. Bowles, Green Co. Wis.: It gladens my heart every week to read of the coming kingdom of my Savior. I love to think that "the very same Jesus that the Jews crucified, is so soon to come to set up his kingdom upon this earth. I feel like trimming my lamp anew, and giving up all for Jesus, and to so live that I may have an abundant entrance into his kingdom. Pray for me.——— ———Jno. W. Said, Jackson Co. Iowa: We are looking for the Lord to come soon, and trying to be ready for the event. I am trying to sound the gospel trumpet wherever I go. I have just returned from a protracted meeting in Clayton Co., with Br. Kenney. The Lord was with us. When I returned home, I found one of my children sick. After seven days it died, and we laid it away until Jesus comes. When the voice of the archangel sounds, with the trump of God, it will awake to new life and immortality. "What a blessed hope is ours!"———Jno. Carver, Porter, Mich.: A word regarding our little church in Marcellus. We have had good meetings all the time since we organized, three times a week, and a good turn out every time, when the weather has been so they could get out. When we organized there was a number that held to the orthodox theories, but now they see the truths of God's Word, and say, "what a beautiful Book it is now!" We have had to drop some names, but what we have left are most of them alive, I believe in the Gospel truths. I am looking forward with a great deal of interest to the speedily coming kingdom, and pray, "Come Lord Jesus, and come quickly. And put an end to all sin and folly."———J. C. Hooper. Wis.: I was in hopes of hearing a good sermon to-day from the text—"The wages of sin is death, but the gift of God is eternal life." But it it was a sad failure. He stated that he dead mentioned, was the eternal banishment of the soul from the presence of God. Not a particle of Scripture was used in the whole discourse. We, as a community, are starving for the bread of life, although there are five churches to 1200 inhabitants.——— ———S. Weese, McLeod Co. Minn.: It cheers my heart to read the letters from the brethren and sisters abroad, as it does all the household of faith in this place. We also enjoyed a feast of fat things last Sunday at Hutchinson. Sr. Fassett preached the word to us, and we had a truly blessed season. Even unbelievers had to say it was the best preaching ever heard in the place. It was the first Advent preaching they had ever heard.———J. M. Bryant, Wayne Co. Iowa: I could never understand the Scriptures until I heard the Adventists preach; but now it seems easy to understand them. I have heard many of my friends say that the Scriptures are hard to be understood; but the reason is because they have not the right light upon them. I am very thankful that they are so plain. May the Lord help me to know and profit by them.——— ———Julia A. Rhodes. Berville, Mich.: In some places where I visit, I find in every house such a cloud of tobacco smoke as would nearly strangle one not used to it. And at the place where I was to speak, they would smoke until I commenced the services. Then if I asked them to buy a book, or send for the paper, they would like them well enough, but *cannot get the money!* At the same time they are paying from 30 to 75 cents a week for their tobacco. And some will set by their fires enjoying their smoke, while I am walking five miles to an appointment, and their horses standing idle in the stable. We need more of the Spirit of the Lord to lead us away from such vices, and to do those things which will do every body good. Let them stop spending money for tobacco, and use it for the paper, the tracts and the ministry, and the Lord will be well pleased.———G. E. Merrill, Worcester, Mass.: I believe that soon Christ will come in the clouds of heaven, and when he comes the dead in Christ will rise first, and we which are alive will be changed in a moment (and as though a moment was not quick enough, Paul says, "in the twinkling of an eye), and caught up to meet Christ in the air." Blessed thought! That in a few more days or months we shall see our friends that are sleeping in the dust. More blessed still, for we shall see Jesus the Life-giver. Oh! I must be faithful, I will by the grace of God live so that I shall be worthy to have an abundance enterance in through gates into the city, the New Jerusalem. Who will be there? May the Lord help us all to be faithful.

Conference Minutes

Conference Secretaries will please make their reports as interesting as possible. This can be done by making them condensed and pointed, and by omitting all six extras of mere forms.

Minnesota.

SILVER LAKE DISTRICT.

Q. M. commenced Feb. 8. Elds. R. L. Scott, E. Bacon, Ramer, and Parsons were present. The Lord was also with us to bless, giving us eighteen souls in conversion, and added to the church. Fifty sat down with us to the Lord's table. R. L. Wood, Sec'y.

WINONA DISTRICT.

The third Q. M. of this district met in connection with the Annual State Conference, at Winona, Jan. 30.

Officers elected for the ensuing year are as follows:

Wm. J. Burnell, President; S. C. Wellcome, Secretary; Philip Ramer, Treasurer.

Adjourned to meet at S. H., one mile N. of Br. Mitson's, about three miles N. E. of Elliota, Minn., on Friday, May 26, at 10.30 a. m.

PHILIP RAMER, Sec'y.

Crisis please copy.

Michigan.

EASTERN DISTRICT.

The third Q. M. of this district assembled at Columbus, as per appointment.

Brethren present: Elds. Geo. Wright, A. D. Mackie, R. Crandell, Smith Nowlin, E. H. Durand, Wm. Branch, J. M. Snook, Wm. Cumins; Brn. Schisco, Barnum, Stevenson, and others.

The Church in Grant was received to membership. Organized by E. H. Durand; 23 members. Deacons, A. B. Doty, and Edwin Lambkin. They have preaching monthly, and prayer-meetings semi-weekly.

The church sent in a recommendation for the ordination of Br. Durand.

The names of Wm. Cumins, Br. Hicks, and Smith Nowlin were also presented for membership. Referred to the Committee, to be reported at the Annual Meeting.

The ministers report the interest good in their several districts, so far as they have been able to occupy the field. Many are being converted, and some of the most hardened are submitting themselves to be the servants of Jesus.

There were no direct results so far as conversion of sinners at this meeting but we leave it in the hands of the Lord. Circumstances were unfavorable for continuing the meeting.

J. M. SNOOK, Sec'y.

Ohio, State Conference.

The first semi-annual session of the Ohio State Conference, will be held (by invitation of the Pastor,) with the church in Norwalk, Huron Co., commencing Thursday evening April 20th and continue over the following Sunday. Let every church in the State be sepresented by their delegates if possible. Come brethren and sisters in Christ to this meeting, and with the closing hours of time, let us push forward the car of salvation.

E. M. M'CULLOCH, Pres. of Conf.

Iowa.

IRON HILL DISTRICT.

The third Q. M. of this district commenced at the Ergate S. H. March 4. Eld. F. H. Kenny in the chair, Br. Buck, Secretary, *pro tem.* Quite a goodly number of ministers present, considering the extremely bad going.

Br. Dutton reports his labors as being blessed of God especially while laboring with Br. Buck at Toronto. Br. Buck's home. There has been a church raised up there, of some twenty-five good members. The prospect is encouraging.

Br. Adair reports labor at the Campbell S. H. the Lord giving his blessing. Br. Woodard, is trying to win souls to Christ, and hope to do more for his Master. Br. Buck is laboring at home most of the time, and has seen the Lord's cause prosper at Toronto.

Br. F. H. Kenny reports that besides his regular appointments, he has held a protracted meeting with Br; John Said at Elk Creek, in which the Lord blessed their labors abundantly, and a church was organized of sixteen members and good prospects for more.

On Saturday others came in. The question of our Annual Conference and camp-meeting came up, and it was voted that it shall be held about the first of June, as the committee may arrange. As some of the committee were absent, we could not decide where it should be, but left that to be determined hereafter.

The next question was, shall we have a tent? Some expressed themselves as doubtful about raising enough means. But on comparing notes, it was thought we could do it, and have it ready for our Annual Meeting.

Voted, that Br. Dutton correspond with those who had pledged their money.

Additional pledges, to the amount of $23 were received, making something over $200 in all.

Brethren of the A. C. Conference of Iowa, will we wake up to this matter? We can have a tent if we will go to work for it.

Sabbath morning we had a love feast at 9.30; and notwithstanding the rain and mud we had a good congregation, and interesting services through the day. We have reason to thank God and take courage.

D. A. DICKINSON, Sec'y.

CHRISTIAN CONFERENCE Q. M.

The second Q. M. of the Iowa Christian Conference convened at Clear Lake, Cero Gordo Co., Iowa, on March 11. In absence of the President and Secretary, Dr. Stanley was chosen President, *pro tem.*, and A. J. Cottrell, Secretary.

Br. P. S. W. Deyo presented a letter from the church at Tama City, numbering 36 members, asking admission to the Conference, and recommending as a preacher, Eld. J. B. Talmadge; and Brn. M. A. Newcomb and T. F. Marshall as licensed preachers, who were received into the Conference.

Br. Deyo also presented a letter from Br. E. A. Marsh, who was also received into the Conference.

Adjourned. Preaching by Br. P. S. W. Deyo. At the close of the meeting, Sunday evening, a goodly number sat down to the Lord's table. It was a time of general interest.

A. J. COTTRELL, Sec'y.

Railway Time Table.

Great Western Railway

Depot in Windsor, Ontario. Trains run by Hamilton time, 12 minutes faster than that of Detroit, and the ferry boats leave the Central dock 20 minutes before the departure of trains.

	Leave.	Arrive.
Atlantic Express	[illegible] a. m.	[illegible] p. m.
Day Express	[illegible] a. m.	5:15 p. m.
Detroit Express	[illegible] p. m.	[illegible] a. m.
Night Express	8:30 p. m.	7:30 a. m.

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt. Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1870.

Michigan Central Railway.

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station, will leave as follows:

TRAINS WESTWARD.

Mail,* daily except Sundays	4:27 p. m
Accommodation,† daily except Sundays	7:00 a. m
Pacific express,‡ Sundays only	4:00 a. m
Way Freight, daily except Sunday	1:05 p. m

TRAINS EASTWARD.

Mail,‖ daily except Sundays	9:20 p. m.
Accommodation,§ daily except Sundays	7:05 p. m.
Atlantic Express,¶ Sundays only	6:15 p. m.
Way Freight, daily except Sundays	8:30 a. m

H. E. SARGENT, General Superintendent.

Appointments.

OBSERVE!

If you do not write your appointments on a SEPARATE slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

INDIANA.

The Third Q. M. of the Southern Indiana Conference having been postponed for reasons beyond our control, will meet at Holton, Ripley Co., on O. & M. R. R., on the Thursday preceding the first Sunday of April. All are invited.

C. H CASE, Sec'y.

The Second Session of the Southern Indiana A. C. Conference will meet at Jeffersonville, May 22d, 1871. It is hoped and expected there will be a full attendance, and an abiding interest in the work of spreading the present truth. By order of Conference.

C. H. CASE, Sec'y.

IOWA.

The Third Q. M. of the Deep Creek District, A. C. Conference of Iowa, will convene Thursday eve. April 27, and hold over the Sabbath. Let there be a full attendance.

R. MULLETT, Sec'y.

[PLACE of meeting was not mentioned.—ED.

WISCONSIN.

Fisher, S. H., Oregon, Dane Co., Wis., April 2, and once in two weeks. E. P. GRAVES.

There will be a Q. M. at Monticello, Wis., beginning Saturday, April 1, and holding over Sunday. Brethren in the region are invited to attend.

I. ADRIAN.

Pitman's Hall, Boscobel, Grant Co. Wis., Thursday eve. March 16, and onward as long as duty may require.

P. HITCHCOCK.
C. A. HUTER.

Advent Christian meetings are held every Lord's day at 10.30 a. m. and Thursday at 7 p. m., in the upper hall on the N. E. corner of Jefferson and Michigan streets, Milwaukee, Wis.

Williamsburg, Tempeleare Co., Apr. 2.
Will keep up appointments at the above places once in every four weeks. GEO W. TURNER.

ILLINOIS.

Jonesboro, Ill., April 2, and onward.

F. BURR.

There will be a meeting for the free investigation of the Bible every Sabbath at Templeton's Hall, Altona, Ill., commencing March 19, 1871. Bible class at 10.30 a. m. Preaching at 7 p. m.

At the close of the discourse each evening there will be an opportunity given for remarks in favor of or against what the speaker has said.

Preaching brethren passing this way (who have no hobbies) are invited to call and lend us a helping hand.

E. ROYCE.
W. R. ALLEN.

Milroy, Ill., Saturday eve. April 1, and over Sabbath, and once in four weeks until further notice.

C. W. SMITH.

Jonesboro, Union co. March 28.
I propose propose to remain in Union co. for two weeks, and longer if the interest demands.

F. BURR.

The friends of the Advent cause in Wyanet, Ill. have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient. Please confer with. C. BOSLEY, Sec'y.

New Rutland, Ill., Sunday, Mar. 19, at 11 a. m., and once in two weeks until further notice.
Ionia, Warren Co. Ill., April 2, at 11 a. m. and 3 p. m., and once in four weeks until further notice.

WM. MCCULLOCH.

MINNESOTA.

Cottage Grove (at the Corners), Sunday, April 2, at 2 p. m. Covenant meeting at Br. Fullerton's Thursday, March 30, 2 p. m.

Precinct House, Sunday eve. April 2, at 7 o'clock. Subject—"The Immortal Soul."

West St. Paul, April 2, at 10.30 a. m. Covenant meeting, Saturday previous, at Br. Libby's, at 2 p. m. EDWIN T. HIMES.

PENNSYLVANIA.

The Church of God formerly worshipping in Quincy Hall, 127 Lecock St., Allegheny City, Pa., have removed to the Duquesne Hall, corner of Third and Market Sts., Pittsburg, Pa. Meetings will be held on Sundays at 10.30 a. m., and 3 and 7 p. m., and prayer-meetings Thursday evenings at 7 30 o'clock.

Our first meeting will be held there on Sunday the 26th. Br. Wendell is requested to assist us in the opening services. The writer is engaged to preach the Word every other Sunday.

JOHN T. OGALEY.

MICHIGAN.

Mariett, Mich., Monday and Tuesday eve. March 27, 28. GEO. WRIGHT, Jr.

Delling, S. H., near Cairo, Mich., Saturday eve. April 1, and Sunday at 1 p. m.
Cairo, Sunday eve.
Grant, Huron Co., 11 a. m. Sunday, April 16.
E. H. DURAND.

The third Q. M. of the Southern District of Michigan will be held at Algansee, commencing Thursday, March 30, continuing over Sunday. Brn. coming from the east, or west by R. R. will stop at Quincy on the L. S. & M. S. R. R. Those from the north who come on the Ft. Wayne, Jackson & Saginaw R. R. will stop at Reading. Teams will be at the stations on Thursday and Friday to meet those who come. Come, all who can. J. R. PRESTON, Sec'y.

Notices, Etc.

PHOTOGRAPHS.

I have often been solicited for my likeness by my friends both East and West, but have seldom furnished them because I could not get a *satisfactory* picture. This difficulty is now overcome, and I take this method to say to all who wish it, that I will send my picture, a "Berlin" photograph to any address for thirty cents. I would furnish them free of cost if I was able, but I am not. My address is De Kalb, Ill.

I would say that these pictures are taken at Mosher's gallery, No. 30 Washington St. Chicago. This is said to be the finest gallery west of New York City.

The "Berlin photograph" is the finest style of picture for an album I ever saw. A reduction in prices is made to ministers.

But as all earthly pictures will fade at last, let us see that we have "Christ formed with in the hope of glory," so that we may be made like Jesus' most glorious body when he comes. This is an "unfading hope." F. BURR.
43.3t

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, Christian charity. Published at Concord, N. H. Mrs. T. F. Sargent, Editor; assisted by Mrs. E. S. Jennings, Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. F. Sargent, Box 456, Concord, N. H.

N. B.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Work (monthly), for $2.25 a year. Six months for $1.15.

In accordance with the motion of adjournment at the last Annual Meeting in Amboy, Ill., Sept. '70, there will be a meeting of the Western A. C. Publishing Association, at Amboy, Ill., in connection with the General Conference, commencing Thursday, March 23, at 9 a. m. As this will perhaps be one of the most important meetings the Association has yet held, it is desired that there should be a full attendance, especially of the original members. Let us have a rally of our business men and the ministry in behalf of the business of the cause of truth. Come, and come early. WM. L. HIMES, Sec'y.

Advertisements.

ELGIN
WATCHES.

1871
NATIONAL
WATCH CO
ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN
ILLUSTRATED ALMANAC FOR 1871.
OR THE ILLUSTRATED ARTICLE ON
"Ancient and Modern Time-keepers,"
—BY—
A. D. Richardson,
Sent FREE upon application to
NATIONAL (ELGIN) WATCH COMPANY,
127 & 129 *Lake Street, Chicago,*
Or No. 1 Maiden Lane, New York.
[illegible]

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, MARCH 28, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association at Buchanan, Mich.

TERMS: } Two Dollars a year. One Dollar for six months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed, the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil: the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Barr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

Business Agent's Department.

Small Tracts.

We have just issued a new edition of that popular little letter and distribution tract, *A Wonderful Dream.* $1 a hundred. It is really a choice thing.

We, also, have new editions of the "Gem" series. 25c. a hundred. Just the thing for the envelope, or to hand to one who is in a hurry. They can be read in a moment, and cannot fail to make themselves felt.

Acknowledgment.

I have received for the Church Debt at Strawberry Point, from New Hartford church, $4.10; Clear Lake, $2 50; Greeley, $1.50; Bear Creek, $2; Julia Shaw, 66c. Total, $11.26. P. S. W. DEYO.

WE last week received a *fac simile* specimen of a copy of the London *Times* as sent to Paris by Carrier Pigeons. It is on a little sheet about as large as ones hand, yet containing some 80,000 words This miniature is obtained by "microscopic photography." By aid of a strong magnifying glass, the entire paper can be read. It is really a curiosity. L. H. Rogers & Co., 81 Williams St., New York, send a copy for 25c. Or, a copy of 8 pp. of *Harper's Weekly*, similarly reduced.

THE leading Watch dealers in all the principal cities and towns of the United States, from Portland to San Francisco, and from St. Paul to New Orleans, to the number of over five hundred, have sent voluntary testimonials to the National Watch Company, that they consider and recommend the Elgin Watches to be all that the Company advertise them, as better finished, more correct and durable than any in market of rival for prices.

This is a deservedly high compliment to the character of the Elgin Watches, and ought to be conclusive with watch buyers as to the watch they want.

To Correspondents.

E. M. HURLBUT. Will send soon....MARY A TIBBETS. Have none of Jan. 14.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J A Wesco S H Benson P S W Deyo E Leonard J Ha. R B Williams J Prosser C W Fitcher H L Hastings I C Wellcome F Lindner A Armour J Chaler C C Marston F S Hurlbut J Goldsmith C Palmer H M Butters L Z Loraph M J Janes W Adams F J Gros J Langley J C Hall J W Hood G W Green D Barkholder M Wood F Bu'ow R Allen J Fairum G Wright S W Sage M A Tibbets J H Myers J B Patterson G E Lloyd M C Maxey M C Tire Z D Drake G Wood J Ball L O Wells F B Matthews R M Harlbut H Linderbeck S Wiley A A Vine C Pike E T Himes A J March J Harmon O Shole M N Kent M J P Thing J Baldwin H Hubbard F W Haskell C F Russell J H Abbott E F Nettleton C J Robinson M Stahly E C Andrus E Madson J L Reed D S Garlick M A Tomlinson J March J C Bywater I C Wellcome E McCulloch J Shaw C Welton R H Lanphere W Warner C Stevens L Hale M Smith J E Morse J C Bywater E P Daniels J W Peters C B Wheeler J M Snook H K Miller J Henry G E Lee R J Palmer S T High C Churchill J Hawes J Lee H Gallup B J Goodwin N D Shipey O D Benton G Dean J M Strickler W B Marsh & G Kindig N Matthews L A Howlin G E Merrill J Ward T E Arnold L F Hedrick H Page M A Parks J A Newton J R Preston P W Hough J W Bray W J Pemberton W C Hall S P Clark M A Plank J W Burroughs M B Hubbell W Murphy O Mills G W McGowen J Adamson J Hissey P J Smith O Hannard E Huff E B Scott J P Mansfield A Archer J H Brown F Barr T W Richards H F Cordray J P Hapel W F Ballard W Dunbar J Harrison C E Barnes O J Jackson E White E Lewis H H Skinner J Buck E W Shipper J Brown.

General Publishing and Tract Fund.

Previously acknowledged, $152.44.
E Leonard, $1; J Shaw, 25c; E F Nettleton, 25c; H F Miller, 50c; T E Arnold, $4.

Books and Tracts by Mail.

W H Wentworth M J P Thing M Stahly R B Williams P S W Deyo C T Russell (3) M A Tibbets J W Johnson J Jordan I Adrian S S Babcock G H Bundy E S Penwell G W English N Matthews W Sheldon S Wiese E J Barnes B J Goodwin T E Arnold L Hale F T Grout M Smith E Hague W J Pemberton J W Bray (3).
Express—J M Snook E C Andrus

New Subscribers List.

WANTED AND REALLY NEEDED.

Twenty-six is a long way from a thousand. But we remember that this is the poorest time in the whole year for canvassing, and therefore are not at all discouraged about raising the thousand subscribers during the year. However, in order to this end we must work early and late in season and out of season. Let us succeed. Who will help?

The following are the contributions to this fund the past week:

Previously acknowledged, 17.
F B Matthews, 1; M C Trie, 1; M Wood, 1; G Dean, 1; S P Clark, 1; J P Mansfield, 1; S H Spinner, 5.

The Times.

AT HOME.

It is feared the Joint High Commission appointed to adjust the differences between Great Britain and the United States will not be able to arrive at any result which will be acceptable to the people of the United States. The impression which prevailed at first, that England was prepared to offer the olive branch, and that mere quibbles would be discarded for candid and frank avowal of wrongs committed and damages to be adjusted, has given place to the fear that England is not disposed to make any magnanimous concessions, and that if any arrangement is entered into for the settlement of the pending questions, it will be on a basis of equivalent. The Commissioners seem to incline rather to the plan of purchasing the right of our fishermen to fish freely in Canadian waters without restriction. This is looked upon as an easy mode of settlement. On the other hand there is a decided popular sentiment against commencing the adjustment of our differences with England by our agreeing to pay England money. It is said that neither the revival of the reciprocity treaty nor payment of a considerable sum for the right to fish forever in Canadian waters, would be popular with our people.—There are 326 defaulting internal revenue collectors in the United States, and the total amount of their indebtedness foots up over $20,000,000. —It is very probable that the San Domingo scheme will be defeated in the Senate, as there is quite a majority against it.—The Senate, in Executive session, March 20, confirmed the naturalization treaty made by Mr. Motley with the British Government. By this treaty, Great Britain acknowledges the right of her subjects to renounce their allegiance and become citizens of the United States, and reciprocal provisions are made for conferring naturalization on Americans who may wish to become subjects of England.—The President issued a proclamation March 24, commanding the so called Ku Klux insurrectionists to disperse within twenty days from date; threatening, in case of refusal, to compel them to respect the laws by force of arms.

ABROAD.

France.

The reign of terror still continues in Paris. Scenes parallel with those of the revolution of 1793, are now daily enacted it its streets. Paris mobs form themselves *ab libitum* into accusers, courts and executioners, and destroy in cold blood any persons who are suspicioned to have intercourse with the Imperial faction or the Versailles government. The insurgents hold complete possession of Paris and the fortifications on the west and south. All overtures from the Versailles government are treated with contempt by the National Guard, and the proclamations of Theirs are met by counter proclamations from the insurgents. The first one in reply to a government proclamation is as follows: "The French people waited calmly until an attempt was made to touch the life of the Republic. The army did not raise its hands against the arch of the liberties of the Republic, the only Government that can close this era of invasion and civil war." The people of Paris are convoked for communal elections. The proclamation is signed by the Central Committee of the National Guard The second proclamation is headed "To the People of Paris," and is as follows: "You have entrusted us with the defense of the rights of Paris. We have driven out the Government which betrayed us. Our mission is fulfilled, and we now report to you. Prepare for communal elections. Give us as our only recompense, the establishment of a real Republic." Some signatures, thirty in number, are appended. Versailles is strongly protected by troops, variously estimated from 30,000 to 60,000, and it is supposed the insurgents have about the same number in Paris. But while the mob is as violent as ever, the people of Paris are recovering from their bewilderment and lethargy, and the change of sentiment is so marked, the condemnation of the mob so unequivocal, and the government so popular with the Mobile Guards and regular soldiers, who are flocking to its support, that the leaders are beginning to take warning. In Rouen and other cities the insane action at Paris is strongly condemned, and the revolt shows but few signs of extending to other cities or to the provinces There is reason to hope that the rule of ruin will come to a short and full stop. The reaction in favor of the empire gains strength hourly, and unless the present government take active steps for the enforcement of order, the more peacefully disposed may require a power that is not afraid of using violent means to enforce it.—In the National Assembly of March 22, Jules Favre read a letter from Count von Bismarck, who says events in Paris do not indicate the execution of the convention entered into with the German commander, which forbids any approach to the line before the forts occupied by the Germans. Count von Bismarck claims the restoration within twenty-four hours of the telegraph which has been destroyed, or Paris will be treated as an enemy, and should there be any more proceedings in violation of the preliminaries of peace, the fire of the forts will be opened on the city. Favre stated to the Assembly that he had replied to Count von Bismarck that the insurrection in Paris was a surprise to the Government, but would be repressed. If there was delay in its suppression it was because the Government was still hopeful of avoiding bloodshed.—It is announced that the Nationals at Lyons only await the arrival of a delegation from Paris to form a Central Committee on the plan at present operating in Paris.—Menotti Garibaldi, it is reported, now commands the Montmartre insurgents.—Ex-Emperor Napoleon is at Chiselhurst, Eng., where he was enthusiastically received by the inhabitants; indeed, his journey from Dover to Chiselhurst was a continued ovation.

March 26.—The situation in the main is unchanged. The government has taken no decided action against the insurgents, other than distribute more proclamations. But the insurgents themselves are becoming disaffected, and numerous divisions occur among the leaders, which are rapidly spreading to the troops. The Insurgent Central Committee have given an explanation of the reasons for their course, which is as follows: "We organized in the first place on account of information that Thiers was cooperating with Bismarck for the overthrow of the Republic, the evidence of which was overwhelming. Thiers had endeavored to provoke the Committee to acts of violence, but they waited, and he had himself committed the first outrage by attacking Montmartre. The objects of the Committee are to secure municipal rights for Paris, free elections, and the abolition of the payment of rent due during the siege; to form one vast republic, under the *regime* of the commune, which is to be more comprehensive than ever, as advocated by Louis Blanc and Victor Hugo, and to be based upon compulsory education.

Germany.

The glaring contrast of the scenes in Berlin with those in Paris cannot but strike every reader. While anarchy reigns in Paris the new Parliament of United Germany meets peacefully in Berlin, and listens enthusiastically to a speech from the newly-created Emperor breathing only of peace and unity.—Count von Bismarck has been elevated to the rank of Prince of the German empire, and Gen. Count von Moltke has been presented with the grand cross of the Order of the Iron Cross.—The semi official *Provincial Correspondentz* to day in an editorial on the troubles in Paris says Germany will not interfere with affairs in Paris now, but she will know how to guard her interests and press the engagements entered into by France.

March 24.—The statement comes from a reliable source that orders have been issued to stop the return home of French prisoners for the present.

Spain.

MADRID, March 23.—The result of the elections to the Spanish Cortes is as follows: Chamber of Deputies—Carlists, 30; Republicans, 96; Moderates, 15; Montpensierists, 13; Ministerialists, 200. Senate—132 Ministerialists, and 19 opposition members.

Rome.

One of the most striking results of the change of rule at Rome, is the establishment of a church of the ancient Waldenses, whose persecutions form a strange chapter in the romance of church history, within the limits of the Eternal City. The Baptists also have a house of worship in Rome, and there are two Episcopal Churches, an American Protestant Church, and an organization under the patronage of the Church of Scotland.

The Finances of Germany.

Great as have been the victories and the successes of the Germans on the field of battle, they are not the only triumphs achieved by their Government in late years. Although their country is naturally not as rich as France, England, or the United States, it is financially much better off; and this is the case, not because the last-named countries have more expenses, or, rather, ought to have if they were managed rightly, but because the administration of North Germany is a model of economy. Although Prussia, the main power of the Confederation, has always maintained an enormous military force, proportionally much too large for its population and resources, although it has of late made extraordinary efforts to increase its naval establishments, and has waged several gigantic wars in the past few years, its debt remains to-day one of the smallest of any State, large or small, of Europe. And this is not on account of heavy taxes that crush the people, and paralyze all industry. The taxes in Prussia are much lower than in our country, or in England or France. But the Prussian rulers have, ever since Frederick William I., the father of the great Frederick, been characterized by an extraordinary spirit of economy, and a most rigid supervision of the finances of their country, which prevented the harpies of the public treasury, and fraudulent contractors, from pursuing their nefarious work.

Much has been said and written about the Prussian military system and the Prussian system of education, but we believe that the excellent management of the German finances has just as much to do with the successes of the German nation as the deeds of valor of her soldiers. This has always been recognized by Prussia's sovereigns, as is shown by the remark of Frederick the Great, who declared, during the bloody seven years' war for the possession of Silesia, that that nation would come off victorious which had the last dollar in her treasury.

Prussia and Germany have waged three large wars, with an unheard-of number of soldiers, in the last seven years; she has been victorious in each of them, and now stands pre-eminent among the military nations of the world, and to-day her debt and that of the North German Confederation is not quite four hundred and fifty millions of dollars currency. Never has her treasury stopped specie payments, and no issue of paper money has been thrown upon the people. Her credit is so good that at a recent subscription for bonds, at a low rate of interest, and contracted in the midst of a desperate war, the amount subscribed exceeded the demand, and her securities were sold above par, gold value. Besides, these bonds do not represent an absolute debt; the greater part is only invested capital which the Government has laid out in railroads and mines, that pay greater dividends than the Government pays interest for the capital they represent.

Low as is this debt, the immense war indemnity which France will be obliged to pay will most probably decrease it to a small figure, or wipe it out altogether, and if we may trust the report that France will, besides the cession of Alsatia ar[illegible] also surrender some of her colo[illegible] part of her fleet, we see the n[illegible] under the most favorable fina[illegible]

Leaving its country [illegible] unfettered by debt, it will stand powerful after having floored its rivals. It will own a large fleet, and its arsenals will be filled to overflowing with splendid arms and equipments. It will be mighty on land and sea, without being crushed to earth by a terrible debt, and an immense flood of paper currency. Such are the fruits of an economical management of finances.—*Chicago Republican.*

RELIGIOUS ITEMS.

The late war gave opportunity for the circulation of over 1,000,000 volumes containing from one book to the entire Bible, and in a half dozen languages. Romanists gladly received copies, and promised to preserve them. —The *Baptist Missionary* says that the executive committee "will take the responsibility of sending seven men to Burmah, three to the Teloogoos, one to the Garos, two to the Assamese, two at least to China, within one year from this date, if the men can be found." The members of our churches will provide the means, if there are found fifteen young men willing to devote themselves to this work.—An exchange states that so far as can be ascertained, the entire expenditure in the United States, last year, for church buildings, ministerial education, home and foreign missions, and the publication of Bibles and religious books, amounted to less than eight million dollars. But the consumption of artificial flowers by American ladies in that same time is put at fifteen million dollars!—Mr. Mundella, M. P. for Sheffield, has delivered two lectures to his constituents, describing his late visit to America. Mr Mundella, who is a member of the Church of England, says: "My experience of the American people has satisfied me that there is as deep—I do not know whether I should be justified in saying a deeper—religious life in that country than in any other country in the world." (What then must we think of the rest of the world?)—The house of worship of the flourishing church for freedmen at Dudley, N. C., of which the Rev. John Scott, formerly of Waterbury, Conn., is pastor, was burned by the Ku-Klux on the 21st ult. Mr. Scott, after giving some incidents of the fire, adds: "By its blazing timbers we knelt down that night and prayed that God would help us; prayed for the 150 pupils that would come in the morning and find neither house nor books; for the 200 people who, next Sabbath, would look for a place to worship and find none. Books, papers, all were lost. The Secretary of the Society was coming next week, when we intended to dedicate the house and insure."

The Markets.

CHICAGO, Saturday eve., March 25, 1871.

Flour—Extremely dull. Buyers demand concessions at 10@20c. Spring Extras, 100 barrels Minnesota at $7.12½. Superfine, $5.50.

Wheat—A decline of 3c. during the week. No. 1 Spring, $1 27; No. 2, $1.24@1.25.

Rye—No. 1, 91c; No. 2, 88c.

Corn—Lower, 51c.

Barley—78@80c.

Oats—49@50c.

Potatoes—Dull; four car loads for 78@80c. for Illinois and Iowa. Michigan, $1 20.

Butter—Choice packed, 24c; medium tubs and jars, 14@18c.

Eggs—19c.

Cheese—Choice factory, 17@18c; medium, 14@16c.

Stock—Cattle, $4.55@5.25 for fair stockers; $5.40@6.25 for fair pen cows and steers; choice, $7@7.25.

Live Hogs—$6.12@6.50.

Fruits—Poor apples, $2 50@3; repacked, $5. Dried peaches, 12@15c. Maple Sugar, 16½c.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Advent meetings are held in the S. H. at Hesperia, every Sunday at 10.30 a. m., and 7 p. m. Prayer-meeting every Wednesday evening.
F. B. SCOTT.

I will commence a protracted meeting on Tuesday evening, March 28, in Aurora, Ill., holding over the following Lord's day, and as much longer as the interest of the meeting may demand. Brethren and friends in the vicinity, come in and help us. J. W. BURNHAM.

NOTICE.

There will be a special meeting of the Western Advent Christian Publishing Association at Earl, Ill., commencing Wednesday, May 31, 1871, for the consideration of the following proposed amendments to the constitution, and such other business as may come before the body:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 9, as follows.

Sec. 9. The Board of Trustees (or the Association) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, ex officio.

Another proposal is as follows:

Add to Art. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association," and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publishing Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate, and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: provided, notice of the intended alteration shall be given in the organ of the Association at least — months previous to such Annual Meeting.

Or, let it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

To make whatever changes in the Constitution may be necessary in order to legalize the transfer of the offices and all the property of the Association to the control of the new membership.

By order of the Board.

WM. L. HIMES, Sec'y.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of sin; Paradise, Heaven and Hell Before Judgment. The Second Advent; The Key of Truth—each 16 pp. Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—40 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—an appendix to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our pages with testimonials of its great merit. 400 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice coll[illegible] spiritual choruses and hymns, for camp, [illegible] and conference meetings, with Scripture [illegible] and remarks on all to show their relation to Bible [illegible] J. V. Himes. 128 pp. Paper covers, 15c; [illegible] boards; flexible cloth covers, single, $[illegible]

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been abolished, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 40 pp. 20c.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immortalism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 20c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 60. By mail, $1 75.

THE BIBLE TEXT-BOOK; or The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scripture, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library). 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 32c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $1 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo, 35c; 12mo, 75

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies, $1; per dozen, $10; by mail, $12 50 a dozen. Gilt, $1 25.

BOOK MARK. A convenient little instrument to be put in the margin of your book, or letter, or newspaper, being easily made to point to the sentence or line you wish to mark, and you keep the place you will find it. 10c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music. In large, clear type. Cloth, 75c. Leather, 85c; singly: $9 00 a dozen.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 200 pp. 50c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 317 pp. Paper covers, 30c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 20c.

THE BEREAN'S CASKET. A collection of Scriptures in various versions, on the most important subjects in the Bible, to which is added much important History, Statistics and Tables, making a book of great value to Bible students and teachers. Cloth, $1; leather $1 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Resurrection, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 460 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, scripturally and historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 264 pp. The post-paid, 50c. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable, Prebendary of Cork, Ireland. Limp cloth, [illegible]

FEW SAVED; or, The Awful Condition of the World. 10c.

*ADVENT KEEPSAKE; or, a Bi*ble text for each day of the year, [illegible]

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

*THE TEN VIRGINS; or, Wisdom and Folly Con*trasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man is of the earth, earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of THE PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church at Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 10c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.--NO. 36. BUCHANAN, APRIL 4, 1871. WHOLE NO. 365.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, April 4, 1871.

To a Methodist Minister.

Dear Brother H—: You express a determination to do all in your power to turn me from what you deem to be "false doctrine." This, of course, is very commendable in you. I should respect your motive, whatever I might think of the strength of your argument. I regret, however, that you should prefer the "psychological" to the *Scriptural* method, in dealing with my case. "If false doctrine" is my disease, a direct appeal to the Scriptures would be more effectual in describing the symptoms and prescribing a remedy, than all the psychology in creation! I would not take advantage of a technical term. I think I understand something of the latitude that legitimately belongs to this subject. In full view of the facts, then, I must be allowed to insist that the method of argumentation you choose to adopt is neither satisfactory nor adequate. Nevertheless, I am more than willing to have you push your point to the utmost limit.

Your appeal to my personal experience is quite in place, provided *experience* is the matter to be surveyed and settled. But the appeal is not exactly relevant if the issue is of a doctrinal character. You cannot safely decide upon the correctness of my views by knowing the state of my heart. Hypocrites, backsliders, and persons of the most shallow and defective experience, sometimes stand upon a platform of "sound doctrine." On the other hand, many whose hearts are warm in the love of Jesus have heads as crooked, on various matters of doctrine, as one could well conceive. John Wesley truly said that "much love does not imply much light." Suppose you could know that I had lost every particle of saving grace, and was now occupying a position of spiritual destitution, darkness, and death. Would you be authorized in deciding that my degenerated experience was the result of a change of views! Not unless you could prove two things: (1) That I had embraced sentiments of downright infidelity. (2) That no other cause had operated to produce the sad result. Is false doctrine the most prolific source of backsliding? Are there not Calvinists and Arminians, Anabaptists and Pedobaptists, Arians, and Trinitarians, and persons of diametrically opposite sentiments on a score of doctrinal issues, who give *equally* good evidence of being the Lord's real children? How, then, can you judge of the soundness of my theology by inspecting my inner experience? I fear that conclusions reached by such a process would be founded more fully upon *fancy* and *fanaticism*, than upon sober, Scriptural *facts*.

You think you detect a wrong spirit underlying the following expressions in my last: "Glory to God! I know I love him, and he loves me. *We are on excellent terms!*" You fancy the last utterance indicates an improper state of heart. If your conclusion is just, you must surely have the "gift of discernment." But on carefully reviewing the language, as well as the feeling that prompted it, I am unable to discover the wrong. If the above testimony is *not* true, it *ought* to be. I believe with all my heart it *is* true. The chanel of communication is open, and refreshing streams of life are flowing. My own poor heart drinks in the currents of heavenly love, and *rejoices* to know that God really loves his child! Though sometimes grieved, and often misunderstood, I can—I *do* cast my burden down at my loving Father's feet, sweetly conscious that "I *love* him, that he loves *me*, and that we are *on excellent terms;*"—that while others prejudge, misjudge, unchristianize, and anathematize, God *knows* me better, *loves* me better, and *treats* me better! Praise his name! I am not an "infidel," *and he knows it!*

O my dear brother, I wish you could see the difference between the muddled, mutilated, murdered theology of the day, and the clear, glorious, thrilling truths of God's word. "What is the chaff to the wheat?" And what is human *tradition*, though tinged in glittering colors, compared with a pure, divinely-inspired *Bibleism?* Away with a misnamed "orthodoxy," made up of mystification, moonbeams, and heathen philosophy, and give us a living Christianity, luminous with heaven's own sun-light, and founded on eternal truth! Give us *Jesus* instead of Plato—*facts* instead of fables—*substance* instead of shadows. What harmony pervades the Bible, and what glory crowns the character of God, when we come right to the fountain of truth and get our theology first-handed! Never did I appreciate the glory of the Gospel, or see the vastness, richness, and perfection of the redeeming scheme, as I have since I learned the dependence of the race for immortality upon Jesus Christ, as the world's great Life-giver. This central truth of revelation is a key that unlocks the treasure-house of spiritual knowledge, and lets a flood of light upon the whole subject of human redemption. It is a key-stone to the arch—very much depends upon it. *Will* you lay aside your prejudice and dare to accept the *Bible itself*, in the place of all human *constructions* of it? I feel that God wants to shake you loose from the blinding, cramping, spiritualizing influences and teachings of a heathenized theology, and send you out a flaming herald of Bible Christianity, to travel a wider circuit and wield a mightier power than ever before! Whether I have fallen a victim to the "psychological" argument, or feel the touches of God's inspiring Spirit, my yearning heart craves for you a nobler mission than you have ever yet entered. I seem to see before you a brighter pathway, and to hear you exulting in clearer visions of God and heavenly things. The day may not be far distant when you will thank God that *you* did not succeed in turning me from what you now suspect to be "false doctrine." Walk in all the light that shines. I pledge you to do the same.

Your Brother in Jesus,

A. A. PHELPS.

Rochester, N. Y., March 28, 1871.

Father, when the soul is struggling
Mid the surging seas of life;
And the heart lies crushed and bleeding,
Weary of this fearful strife—
Then, oh! give each struggling Spirit
Strength to breast the fearful tide,
Strength to mount the surging billows
That arise on every side.

That Which Was Lost.

"For the Son of man is come to save that which was lost."

Since the transgression in the Garden, and the banishment from Eden because of that transgression, man has been in a lost condition. The term "lost" signifies: obscured, covered up, gone away, bewildered. In his moral condition, he was obscured, covered up, lost to the good and the right. By his own act he plunged himself into a ruin from which he had not the power to extricate himself. In this condition, "gone away" from his loyalty to his Creator, and sunk in sin he became so bewildered, that he could find no way to get back to the beautiful home which was provided for him at the first. In this bewilderment, the only light that shines on his pathway, is by revelation from heaven. The all-wise God must tell him where he is, and what he is, and point out the way by which he may return to that home from which he is an alien. In his banishment he is exposed to death. Hence in the prospect his *life* is lost. In his guilt, he is declared to be "dead in trespasses and sins." In order to live forever, his sins must be taken away, and he must become morally alive. "The Son of man has power on earth to forgive sins." This Son of man declares: "I am come that they might have life;" and "there is none other name under heaven given among men whereby we must be saved." We are lost by sin. Sin is of the devil. "For this cause was the Son of God manifested that he might destroy the works of the devil." When the power of Satan to control us is overcome by the grace of God, we share the first degree of salvation; and when the last enemy, which is death, shall be destroyed, and we changed to the likeness of the Savior, *all* of "that which was lost" will be restored, and salvation will be complete. "Oh! hail happy day!"

J. R. PRESTON.

"Look Straight Through the Middle."

In a short story that I read this morning there was an account of a man, who, in his selfishness questioned the propriety of benevolence to his poor neighbor. He said he had "looked at both sides of the question." His little boy who overheard the remark asked him why he didn't "look straight through the middle." And I thought it would be well for many people to take the same advice and look at most things *straight through the middle* rather than be all the while looking on the outside.

Some think they cannot give to the cause of Christ because they are too poor, and their family needs all their earnings. Well, those are the two sides. Now *look through the middle* and see how much is spent for tobacco and other things needlessly. Don't cover up these things in the middle. Look at them *straight* and see how they look. Other folks will look through the middle of the question for you, and see just how it appears, if you don't. And above all God will look upon the inside and judge accordingly. Then again, on the immortal soul question, men will look on both sides and see on one side eternal torment for the wicked as a result, and thinking that is very unlike God, they look at the other side and see the salvation of unrepentant men as a result, and this certainly cannot be so, and what shall they do? Why, look *straight through the middle* and you will find the whole immortal-soul theory baseless. You will find that "God only hath immortality," and "all the wicked will God destroy." That makes the matter look reasonable and consistent with God's character of justice and love.

Don't be afraid to look straight through the middle of *all questions*. That is the place to look to know the truth. Scanning the outside won't do. See what's in the *middle*. Look straight through. F. BURR.

Unrecognized.

A man told me a few days ago that he could not recognize me as a Christian, because, I did not believe in the immortality of the soul. This man tried to prove his position correct: when he got through he had made out that God punishes a part of himself. He quoted Gen. 2: 7—"and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;" also, Gen. 1: 26,—"And God said, let us make man in our image, after our likeness," and claimed that when God breathed into Adam's nostrils the breath of life, that he imparted to Adam an immortal soul; and it was *this soul* that was made in the image and likeness of God, and not the material man. He also claimed that the soul is a part of God, and because God is immortal therefore the soul is immortal.

I asked him if he believed the soul that sins would be punished? "Yes." Do you say that which was made in the image and likeness of God was the soul, and it was imparted to Adam when God breathed into his nostrils the breath of life? "Yes." You also say the soul is a part of God, and is immortal? "Yes." And you believe the soul that sins will be punished? "Yes." Well, then according to your reasoning, God punishes a part of himself to all eternity, does he not?

The man left.

I believe that the two texts above quoted mean just what they say and say just what they mean, no more, no less. And when God made man from the dust of the ground and breathed into his nostrils the breath of life, it was the man that became a living soul, and not a soul in the man. I also believe that it was the man that was made in the image and likeness of God; and instead of God punishing a part of himself, he only punishes the man he made from the dust of the ground. I am glad that my eyes have been opened to see the truth on the nature of man, and all the truths connected with it. I bless the Lord that I had the moral courage to embrace it. Notwithstanding some *will* not recognize me as a Christian on account of my change of belief, and others think me deluded and crazy, I shall continue to hold fast to the "blessed hope," and to all the truth regardless of what man may say, or do unto me.

I remember well the time (about four years ago,) that I gave up errors for the truth. What a joy I received no tongue can express. I felt as though I had been converted over again. The Bible became a new book to me, for it was in harmony. I have never for a moment repented of the step I then took, and I do not expect to. The way grows brighter and brighter, and the Lord is with me, and will be to the consummation of my hope, if I trust in him. G. E. MERRILL.

Worcester, Mass.

BRIEF EXCERPTS.

Let us not be misunderstood. Our high respect for Mr. DARWIN himself extends to his researches. When he deals with facts we welcome his additions to our knowledge. Our controversy lies exclusively with his theories. And his theory of the Descent of man—after eleven more years of patient labor—is not only "not proven," it is absolutely as conjectural and as baseless as ever. *The Rock.* Dr. CARPENTER, and there can be no better authority, distinctly says: "There has been no advance in the foraminiferous type from the Palæozoic period to the present time." And he states it as his "conviction that the present state of scientific evidence, instead of sanctioning the idea that the descendants of the primitive type or types of Foraminifera can ever rise to any higher grade, justifies the *Anti-Darwinian* inference, that, however widely they diverge from each other and from their originals, *they still remain Foraminifera.*" The *Baptist Union* says: "Union and uniformity are by no means synonymous. The Christian idea of union admits of great variety of opinion and practice." Yes, but it does not admit of variety of aim and purpose. "How can two walk together unless they are agreed?" Multitudes of Christians are getting rich. Five thousand dollar incomes are common, ten thousand not rare, and larger ones are frequently met. How to manage this fortune is the question, while it should be, how to keep it from managing us. A good brother said, in Philadelphia, not long since, I promised the Lord if he would give me $50,000 I would give him all over, and he has given me twice that. He never thought how he was condemning himself. *Zion's Herald.*

All our papers report extensive revivals. We object however, to such a statement as we frequently find, namely: "A wonderful revival has just *closed*," as if it was the conclusion of a theatrical season. A revival should never close. What are churches kept open for? Show? *Ibid.* The only real and formidable peril from Americanized Romanism lies in the direction of political chicanery and consequent legislative action. The consummate arts and most elaborate efforts of the Romish priesthood are now devoted to the subjugation and control of party leaders. Until their purposes and plans are fully exposed to the great body of the American people the supreme interests of civil and religious liberty must be seriously threatened and imperiled. It needs only that the press and the influential men of the nation watchfully note and widely expose these purposes and plans, and the danger will be met and counteracted.—*Christian World.*

A little Sunday school scholar, when asked to define *chaos*, answered, that it was "a great pile of nothing, and no no place to put it." Another, when asked to define *Slander*, said that it was "when nobody did nothing, and somebody went and told on't."

Dr. L., of St. Louis called on a colored Baptist minister and propounded a few puzzling questions. "Why is it," said he, "that you are not able to do the miracles that the Apostles did? They were protected against poisons and all kinds of perils. How is it that you are not protected in the same way?" The colored brother responded promptly, "Don't know about that, Doctor. I 'spect I is. I have tooken a *mity sight of strong medicine from you doctors, and I is alive yet.*"

Select Poetry.

MORNING AND EVENING.

Pray at the morning hour;
Grace, like the light and dew,
Is richest on the spirit shed
When thoughts are fresh and new.
The rising light lights up the heavens
Before it shines below;
So first on God, and not on earth,
Should we our thoughts bestow.

Pray at the evening hour;
Grace like the golden light
That opens when the sun is set
Will smile upon the night.
The light still lingers on the sky
When all is dark below;
So last on God, and not on earth,
Should we our thoughts bestow.

THE TRUE PRIEST.

Whom hath God called to be a priest,
His minister to erring men,
To point them to the Gospel feast,
To win them to his fold again?—
Can learning give—a little Greek—
The right in such a name to speak?

Is it the wisdom of the schools,
Art, wit or eloquence alone,
The poet's, the logician's rules,
These—only these—that God will own?
Is it enough the Church's call,
Succession apostolical?

Is it to seek for ease,—apart
From earthly cares to live withdrawn?
Lies it in purity of heart,
Or in the whiteness of the lawn?
To be arrayed in gown and stole—
Does this make up the care of souls?

Oh no! a righteous God disowns
Such shepherds; they are none of his.
Away with trifles, knaves and drones!
God's call the only calling is.
Faith is worth more than cambric bands,
And love, than laying on of hands.

How vain are talents—aye, how small
The power of language—taste refined,
To him who seeks not first of all
God's blessing and a lowly mind!
The noblest gifts to mortals given
Seem paltry in the sight of Heaven.

The man of fervor—apt to teach,—
He is the true, accepted man;
And he may pray and he may preach,
Though Pope may curse and bishop ban.
If God but give him leave to toil,
He needs not the anointing oil.

He scorns the sins of baser minds,
Disdains to seek for worldly pelf;
He weeps for others' sins, but finds
The "chief of sinners" in himself.
Who seeks not to be first, but least,
Behold in him God's chosen priest!

Communications.

The Wicked Dead.

I think the resurrection of the wicked is as certainly taught in the Scriptures as the resurrection of the righteous. I offer a few proof-texts. I will look first at the testimony of Balaam (Num. 24: 17), when the Spirit of God was upon him. See v. 2, "I shall see him, but not now: I shall behold him, but not nigh." This portion of Scripture, given by inspiration of God, cannot be true if Balaam is not raised from the dead. Here we have the testimony of one that "heard the words of God, and knew the knowledge of the most High, who saw the vision of the Almighty." His confident expressions in relation to seeing Christ certainly looked into the future, and reach to the second coming of Christ and the resurrection of the dead. He never saw him while he lived, and, therefore, if his words be true, he must be raised from the dead. I think none can doubt but that Balaam was a wicked man, and loved the wages of unrighteousness. Yet in uttering this prophecy, God guided his tongue aright, as he did the tongue of his ass, on a certain occasion.

We will now see what Job says. (ch. 30: 21): "The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath." We have the testimony of the wise man on this subject in Eccl. 3: 17: "I said in mine heart, God shall judge the righteous and the wicked; for there is a time for every purpose and for every work." The time for this work of judgment is when Christ the judge shall come. (2 Tim. 4: 1.) In Eccl. 12: 14, we read: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Daniel (ch. 12: 2) says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." No quibling can overthrow this positive testimony.

I will now turn to the New Testament. "The men of Nineveh shall rise in the judgment *with* this generation, and shall condemn it, because they repented at the preaching of Jonas; and behold a greater than Jonas is here. The Queen of the South shall rise up in the judgment *with* this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon: and, behold a greater than Solomon is here." (Mat. 12: 41, 42.) In these last portions of Scripture we are plainly told that the men of Nineveh and the Queen of Sheba, shall rise up in the judgment with the generation to whom Christ spoke. Now if they do not rise from the state of death and the grave, Christ's words will fail. Perish the thought!

Again we read (Acts 24: 25): "And as he reasoned of righteousness, temperance and judgment to come, Felix trembled. And answered, go thy way for this time; when I have a convenient season, I will call for thee." I would ask here, what made Felix tremble in view of judgment, if there is no judgment beyond this state of probation?

Mat. 26: 63, 64: "And the High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, thou hast said. Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," how can the High Priest see Christ coming in the clouds if he is not raised from the grave? I cannot tell.

Again we read (John 5: 28, 29): "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice and shall come forth! they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Has our Lord spoken the truth or made a mistake? I believe he knew what he was talking about. Again we read (Jude 14): "And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which ungodly sinners have spoken against him." This Scripture applies to all, at least in the gospel age, including the man of sin, and all his followers. I think the judgment here spoken of as being executed upon the ungodly has not been executed in any sense upon the wicked more than on the righteous, up to the present time. Nor can it be, unless there is a resurrection of the wicked. I have the kindest feelings for our brethren who differ from me in this matter; but I fear the doctrine of no resurrection of the wicked dead, in the place of such plain Scripture as we have quoted, is calculated to sap the foundation of the Christian faith, and the hope of the resurrection of the righteous: for the resurrection of the one class is as clearly taught in the Bible as that of the other.

H. CAMPBELL.

Green Point, L. I.

Comments on Revelation. No. 5.

In No. 4 I presented my reasons for believing the Popedom to be the power symbolized by the beast with two horns like a lamb, and also, identified the woman and the image therewith.

I now invite your attention to a few prominent, predicted deceptions that have been practiced in this stupendous stronghold of iniquity. 'Tis written —He doeth great wonders, so that he maketh the fire come down from heaven on the earth in the sight of men." *Query.* In what sense are we to understand "heaven" and the "fire" emanating therefrom. Most certainly as metaphoric, as in ch. 9: 1, "I saw a stone fall from heaven." Also ch. 12: 1, 3, 4, 7. "War in heaven," etc.

In an article on "The Holy Sepulcher," credited to the *National Intelligencer*, there is a vast amount of disgusting fanaticism and deception, in perfect keeping with the "golden-cup" filthiness of the harlot's abominations after her devotees had "been made drunk with the wine of her fornication." Subjoined is a brief extract:

First.—"During the ceremony of *Holy Fire*, which takes place once a year, the scenes of ferocity and violence that occur are indescribable. Religious insanity, and all the horrors of blood-thirsty fanaticism, destroy many of the devotees. Crimes of the darkest character are committed with impunity. Half naked men and half frantic women struggle madly through the crowd with *live coals of fire* pressed to their breasts. Bodies of the stabbed and maimed are dragged out dead; the chanting of the priests, the howling of the burnt, the groaning of the crushed fill the thick, suffocating air; and from the swaying mass arises dying shrieks of 'Immanuel! Glory to God! Sickened with the disgusting and humiliating spectacle, the beholder turns away with the startling words of Ferdinand upon his lips—'Hell is empty, and all the devils are here!'"

The above and similar instances I could cite may be in part a fulfillment of the prophesied wonders. But I am inclined *to* believe that the consuming of heretics by fire, at the stake, for not accepting the horrid system of idolatry and image worship, set up in the Babylon of the Apocalypse, by the imperial monsters of Rome, constitutes the great deception of the two horned beast causing fire to come down from heaven. Please notice the following: "And DECEIVETH THEM that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast. (v. 14.) This is a comment in some sense on v [illegible] "He exerciseth all the power of the first beast before him." The delusions are evidently enforced by the power he received from the civil arm "*in the sight* of the leopard beast; consequently they both exist during the forty-two months. On this point the testimony is positive for this reason: the two horned deceiver exercised his power by *proxy.* Of this fact no one that readeth the prophecy carefully can doubt. Therefore when the limited period allotted the first expired, most certainly the lamb horned power terminated with it. History is explicit on this point.

The influence of this beast and his idolatrous image worship, is set forth in decided language in v. 15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." The idolatrous system of Romish worship infused a dread into the hearts of all its devotees, from the monarch on his throne to the lowest menial. The kings feared "excommunication," and myriads of the image worshipers were horror struck at the idea of purgatory and eternal hell fire. The Pope threatened monarchs for insubordination, and his subordinates menaced his pusillanimous dupes, by what the apostle designates "all power and signs and lying wonders." How literally was the prediction fulfilled! By these means, in the language of the text, "he had power to give life unto the image of the beast."

It may be interesting to insert a few historical testimonies corroborative of the above statements. As early as the days of Pepin we find an eruption of the Papal Vesuvius, in these words of blasphemy:

"I, Peter, called to the apostleship by Jesus Christ, the son of the living God, beseech you, Pepin, Charles, Carloman, and you, lords, clerical and lay of the kingdom of France, not to permit my city of Rome and my people to be longer rent by the Lombards, if you wish to shun the leaving of your bodies and souls in eternal fire, by the forks of Satan.

I command you to prevent the residue of the flock which the Lord has committed to me, from being dispersed, if you do not wish [illegible] [illegible] you as he did the children of Israel.

Do not abandon yourselves to criminal indifferences, but obey me promptly. Thus you will surmount all your enemies in this world; you shall live many years, eating the good things of the earth, and after your death you shall obtain eternal life. Otherwise, know that by the authority of the Holy Trinity—in the name of my apostleship, you shall be deprived forever of the kingdom of God."—*De Cormenin, Vol. 1, p. 192.*

Pope Boniface in his famous constitution denominated *Unam Sanctum*, says the historian:

"Under its command are two swords, the one spiritual and the other temporal. But I will let the decree speak for itself: Either sword is in the power of the church, that is to say, the Spiritual and the material. The former is to be used *by* the church, but the the latter *for* the church. The *one* in the hand of the *priest*, the other in the hand of *kings* and *soldiers*, but—*at the will and pleasure of the priest.* It is right that the temporal sword and authority be subject to the *spiritual power.* Moreover we declare, say, define, and pronounce that every human being should be subject to the Roman pontiff, to be an article of necessary faith."—*Dowling's Hist. of Romanism, p. 353.*

Thus did the Pope, the two horned beast, give power to his image, his idolatrous worship, and terrify and intimidate all that would not bow down and worship.

RAWZAAN.

A Good Resolution.

I mean that one among other good ones adopted by the Minnesota Conference relating to Marriage and Divorce. Others may be as good, but my special word now is for this one. The preamble sets forth the frequency of divorces granted to parties for other causes than that specified by the Savior, and the undermining thereby of the marriage relation; and then the resolution is as follows. I hope all will read it carefully.

Resolved, That we, as ministers of the gospel, cannot knowingly unite such parties in a new marriage, contrary to the teaching of the Savior.

I call that good because it strikes a vital point, and one that has to some extent been unnoticed. I shall express my hearty sympathy for these good brethren who adopted it. I feel free to say honestly, but with a feeling of warm indignation against the practice, akin to "the scourge of small cords" practice of the Savior, that we cannot and will not fellowship any man, whoever he be, who knowingly unites in a sham, mock marriage (and it is nothing else), those who have broken altar-spoken vows, and come to plight others, doubtless to be as lightly regarded. Nay I *cannot* fellowship the minister who thus unites them, any more than the parties themselves. A general disfellowship of such characters would be just such a "scourge of small cords" as would effectually rid the church of all such persons.

I have a case in point, in which, for obvious reasons, I withold names and localities. "A." was, and for aught I know, is to-day, a zealous professor of faith in Christ. His wife was a good Christian woman, above reproach. So said those well quallified to judge. The house where they lived was a double tenement. In the other part resided "B.'s" wife. A feeling sprung up between A. and B.'s. wife. On a certain Saturday A. applied to the courts for a divorce from his wife. On Monday B.'s wife made a similar application. The courts did not fail to decree divorces in both instances, and the parties were legally free from their partners, and were doubtless, intending marriage; at least such was the woman's expectation. For this purpose she, at least, had sundered the old ties of marriage, and doubtless A. had at the time similar intentions. But before the marriage day arrived, he saw one he fancied better, and behold the sequel. He applied to a preacher, [illegible] was well acquainted with the parties, and this man of God (?) performed the marriage ceremony.

All such parties are a scandal on the church of Christ and ought to be denounced, not only by the Minnesota Conference, but by all ministers all over the land and world. Brethren in the ministry, everywhere suffer a word of exhortation. Cleanse yourselves from all such endorsement of adultery and adulterers. Pass resolutions, follow them up by acts.

The Lord Jesus Christ is coming soon to judge the world. Solemn thought! Awful consideration for those who are winking at sin, tampering with, endorsing it, and yet professing to be ministers of Christ. We are in the last days; days when men are "*without natural affection,*" when courts are ready to sanction for trivial causes the separation of those who *ought* to love and cherish each other, having plighted their faith at the marriage altar. Miserable festering corruption is stalking abroad unblushingly everywhere, apologizing for itself by claiming a legal sanction of its guiltiness, by a sham marriage of those who in the sight of heaven are not and cannot be "*one* flesh." The bed of such is as surely the adulterer's bed as that of those who make no attempt to disguise their crime, and is not half so honorable, if there could be honor about sin in any form. We shall all be lost if we are not pure and free of all stain from this and every other form of sin and pollution.

L. C. MCKINSTRY.

The Christian's Peace.

"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you," was the legacy which our blessed Redeemer bestowed upon his sorrowing disciples, just as he was about to bid them farewell. Our Lord could have chosen any other gift for them just as well; but he knew that that gift would be the most precious to them in their hours of need, and that no blessing on this earth could be more valuable to man than peace with God. To be happy with God's peace we must be made partakers of God's nature, and to do this we must believe in Jesus and his promises. "Whereby are given unto us exceeding great and precious promises, that by these we might be *partakers of the divine nature.*"

I fear there are many professing Christians in the churches of to-day, who are crying "peace, peace," when there is no peace. There may have been a time when they were deeply convicted of sin, and the terrors of the judgment made them afraid, and they perhaps longed for comfort and peace to come from some quarter. But if they did not go at once to Jesus and cast themselves unreservedly upon him, and find true peace, they will almost certainly either become indifferent to religion, or lose the anxious concern they had about themselves, and think they have thus found peace: for according to the laws of nature, a reaction will take place, and there will be a calm after the excitement; and that calm is often taken for the peace of God. They know that they have felt, as I have heard many professing Christians say in experience meetings; that for a time they felt very bad; and then after a time they felt better; and in the end that would be about the sum total of their religious experience. They can really give no Scriptural reason for their hope; for their religion is founded upon past feelings and past experience, and not *present peace and hope in Christ.*

Let us look well to the foundation of our peace, that we may not have to join our voices with those that will have to say—"The harvest is past, the summer is ended, and I am not saved." How precious this peace with God. When trouble comes to the Christian he finds comfort in Jesus. The believer may be placed in trying circumstances, and have but little outward enjoyment, It is then that Jesus comes unto him with love and says, "Peace be unto you." With this peace earthly trials can be calmly passed over. May we with his help lean more heavily upon the Divine arm, and trust more fully the unfailing promises of God; and if our frail bark should be cast upon the sea of trouble, we can look beyond the billows and see Jesus coming to comfort us in the dark hours of sorrow; and with Christ in the vessel we will smile at the storm. Mary H. M.

Speak Kindly.

Ay! of the absent ones, those who have wandered far from the hearthstone of home, who dwell beneath the stranger's roof, or in a strange land: speak kindly. You are sitting by your own fireside; brightly shines the firelight, kind and cheerful are the faces gathered about you. Old familiar faces they are. The wind moaning through the trees, shaking the casement, or rumbling down the chimney; brings to your heart no lonely homesick feeling. You have heard it in those places since you were a child; and the sound, lonely though it be, has something pleasant about it, and you heed it not. But as you recall the faces and forms of those far away, speak kindly. Perchance in some rude home on the far off prairies of the West, sits by the dim fireside one you loved long ago. Cold words may have been spoken ere she left you, and even at the parting there may have been no clasp of hands, no farewell kiss or kind word: but dwell not on that, think and speak alone of the hours when you loved each other. Breathe her name kindly now. Speak kindly, for another wanderer may be in the far away North, where the bitter winds are howling and shrieking over the wide and desolate waste, snow-clad and cold. God grant that the streams of kindness and affection in the heart, be not chilled or frozen by contact with a selfish, uncaring world. Speak kindly of the erring. They have been sorely tempted, else never had they wandered so far from the path of rectitude. Think you no that conscience is enough to punish them for their misdeeds, without adding bitter, unfeeling words? Oh! remember those short words, "*Forgive as ye would be forgiven.*" Try to forgive all that is not pleasant of others. Forget their faults, for you are not without your share. Speak kindly, not alone, *of* all, but kindly *to* all—to the parents who watched and guarded your helpless infancy with tender care, in whose dark locks time has wreathed the snow flakes, and whose smooth brow is furrowed by care and sorrow; pain not their loving hearts by one unkind word, for it will sink deeply and rankle long. Speak kindly to the brothers and sisters about you, they will not be with you always, but when they go out in the wide world let them carry with them the memory of gentle loving words from your lips. To the one you have chosen to bear your company to the end of your life's journey, speak ever kindly. Let no frown come to darken the sanctuary of your home; no unkind words with their endless echo be spoken there. Speak kindly to the stranger, far from from home and kindred. A kindly word falls on his ear as sweetly as the music heard in dreams. But unlike the dream-sounds, it will live on in years to come, and sound as plainly in that heart as when it first fell from your lips. And the old beggar that crosses your threshold, and with quivering voice asks for a crust of bread, or a shelter from the storm, Oh! I beseech of you, speak kindly to him. Weary, friendless, forsaken, he wanders on, but like you he was once young, and perchance happy. It is but a little time, the brief years we are to remain here, and life has enough to teach us that it is sad and sorrowful, without unkind words from those around us. A few more years, and the sods we now walk so self confidently over will be piled above our pulseless hearts. I ask no other memorial when I am gone than to have those who knew me when living say that I ever used kindly words. They are easily spoken, and the heart soon grows to feel what the lips let fall. Speak kindly ever; and the echo of those words will come to your own soul, waking into life a beautiful melody there.—*Sel.—by M. E. Orr.*

Thoughts on Prophecy No. 2.

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot: for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (Is. 29: 9-12.)

The object I have in view in choosing this text is (1) to show that it refers to the prophecy of Daniel. For Daniel alone gives the order of events from the flood of water to the flood of fire, and therefore is "called the vision of all." (2) Because of the reason assigned by the learned and unlearned class of our day. (3) Because no book in the whole Bible was ever ordered to be sealed but his, and that no longer than to "the time of the end." (4) For the reason assigned in vv. 13, 14, all this state of things has been brought about by the spiritualising mode of interpretation.

We therefore affirm that Daniel was a prophet of God, heedful not only for the time he lived in, but for all the future until the kingdom of God shall come and consume all others, and then fill the whole earth.

In the sense of a historian and prophetic chronologer none can compare with this prophet of God. He has given us (as Peter affirms) "the time of the suffering of Christ, and the glory that should follow" (1 Pet. 1: 11), and informs us when this glory should be received—"At the revelation of Jesus Christ." Enoch could proclaim his mission to our world as a Judge. (Jude 14: 15. Job could say he would "stand on the earth," and say when, and what he would do. (ch. 19 23-27.) Micah told the city that would be honored by his birth. (ch. 5: 2.) Isaiah told his mother's character (ch. 7: 14), and what life he would lead (ch. 53), and finally gave his history as a child born and reaching to his kingly dominion. (ch. 9: 6-7.) Zechariah told what he was sold for (ch. 11: 12) and where his feet shall stand when he shall return. (ch. 14: 4.) Paul reasoned from this prophecy before his philosophic audience at Athens (Acts 17: 26-31), and also in his description of the man of sin. (2 Thes. 2: 3-8. See Dan. 11: 31-36.) Peter uttered the true sentiment when he said—"to him [Christ] gave all the prophets witness." (Acts 10: 43.) Jesus Christ appeals to Daniel, and charges us to understand what desolating power he refers to, that should destroy Jerusalem. (Mat. 24: 15. See Dan. 9: 26-27.)

This is the vision that God would have written plainly, on tables, that he may run that reads it. (Hab. 2: 2-3. Dan. 8: 19.) This is the vision that was to tarry, and yet speak of the end and not lie. This is the vision that would try men's souls when it tarried, (for it is said) "his soul that is lifted up is not upright in him. But the just shall live by faith". (Hab. 2: 4.)

We see by the few facts alluded to above that Daniel, in the prophetic constellation, stands preeminently above all other prophets as a historian and chronologer. To his arbitrament we must appeal for the time when Christ would be born. (Dan. 9: 25; Is. 45: 1-3; Ezra 1: 1-3), and, also, when he would be crucified (Dan. 9: 26), and when he will come again. (Dan. 7: 13; 8: 14.)

I will add that I think if we wish to understand the times and seasons revealed in God's Book concerning Jesus, we cannot be too well acquainted with Daniel's prophecy. It is a part against infidelity. I do not intend to undervalue any part of God's Book, but to call attention to the importance of Daniel's words. P. W. Horon.

Hades or Heaven.

E. P. H. writes me: "Our minister says that while Christ's body was in the grave his spirit was in heaven with his Father; and that is why every one that is good goes there at death. I want your opinion on this matter."

Our opinion, or the minister's, is of value, only as it agrees with the Word of God. But after Christ arose from the dead he testifies to Mary (John 20: 17), "I am not yet ascended to my Father." And, surely, the minister is mistaken if he tells you to the contrary!

When Christ died for our sins (1 Cor. 15: 3) he did not go to *heaven*, but to *hades*; not the *imaginary hades* of the Greeks, but the *hades* of the Bible, concerning which David in speaking (Acts 2: 31,) of Christ says, "that his soul [or himself] was not left in hell [*hades*], neither did his flesh see corruption."

It is not necessary that the dead should be under the ground to be in the *hades* of the Bible; for when men are once dead, they are in that state where "there is no work, device, knowledge or wisdom" (Eccl. 9: 10), whether they be on the mountain top, in the depths of the ocean, or suspended on a cross between heaven and earth.

How shall we understand Matthew, Mark and John who tell us that Christ "gave or yielded up the ghost," and Luke, who adds (23 : 46) that he first commended his spirit to his Father? If we separate these terms from the superstitious notions concerning immaterial spirits and ghosts, remembering that Christ took on him our nature (Heb. 2: 14-16) of flesh and blood, all is plain. When the spirit or breath of life that animated his body returned to God who gave it, then Christ expired, or gave up the ghost; and being dead, he was in *hades*, where he remained till his resurrection. But some man will say, "Did Christ actually die?" We reply in his own language (Rev. 1: 18)—"I was dead." "I have the keys of *hades*." His mission into *the state of the dead* was not in vain. He holds the keys which he brought out with him, and will soon call the sleepers from their dusty beds.

Edwin T. Himes.

Temper.

This is a vice which includes many varieties of sin,—anger, wrath, bitter words, unkind deeds, hatred, malice, and uncharitableness. Sometimes we see even the bosom of a child heaving with impotent rage, and its face is convulsed with passion. And we often see *men* with mouths full of angry and bitter words, and their hands ready for revenge. Now if we look at this sin even in the light of this world, how foolish is it! It is generally taken for granted, that he who loses his temper and gets angry is in the wrong. One thing is certain, at least, that the man who forgets himself and indulges in angry passion, will generally get the worst of it, and will be set down as the wrong doer.

But how inconvenient, how injurious to usefulness, how destructive to happiness, how fatal to success, is an uncontrolled temper! And if passion produces such evil effects among men, how henious is it as a sin before God, It is described by Paul as one of the works of the flesh. He again speaks of it as one of the deeds of the "old man" which must be put off. John tells us that he that hateth his brother is a murderer, and "no murderer hath eternal life abiding in him."

The Scriptures testify plainly concerning this class of sins, that the habitual indulgence in them is inconsistent with the fear of God and the love of Christ—that all these must be "put off." R. H. Lanphere.

Oberlin, O.

A Suggestion.

In the last, and other numbers of The Times, some space is devoted to a consideration of "infidel objections" concerning the miracle of Moses. That which seemed to me most plausible and which you well replied to, but not fully, was that of turning *all* the water into "blood throughout all the land of Egypt." You replied to the question well in that you suggested that they "might have got water by digging," but not *fully*, in that you did not give chapter and verse. "And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river." (Ex. 7: 24.)

From this it is clear that they were allowed to obtain water fit to use in that way, in order to confirm their hardness of heart; and those who feel so impelled, will be *allowed to dig* around the plain truths and work of God, and obtain enough of whatever they look for, to sustain their hardness of heart, and unbelief; and, also, to supply those who are in sympathy with them. A Friend.

Our Young Folks.

March 14 we gave two verses presenting a false hope of a future life, and asking our young readers to try to present the Bible hope in rhyme, within the compass of two verses. We have received a number of responses, all correct in sentiment, though a number of them are sadly deficient as poetry, both as to rhyme and meter. The following are some of the best we have yet received:

Oh! blessed promise of my Lord, John 14: 3.
"Behold! I quickly come, Rev. 22: 12.
To give to all their just reward,— Mat. 16: 27.
The meek, on earth a home." Mat. 5: 5.

And though I sleep beneath the sod, 1 Cor. 15: 22.
The trumpet's voice I'll hear; 1 Thes. 4: 16.
Immortal rise to meet my God, 1 Cor. 15: 52, 53.
When Jesus doth appear. Col. 3: 4.

—G. E. L.

My Savior lives! and though I die,
And in the grave repose,
When he descendeth through the sky
I'll rise, as he arose.

With body changed like to his own,
From sin and vanity free,
I'll rise to meet him coming down
And ever with him be.

— A.

While we dwell here below
We look for our Lord;
He will come soon we know,
And bring our reward.

Then the trump's joyful sound
Will bid the saints rise,
Leave the cold dusty mound
To dwell in Paradise.

—H. G.

When Jesus comes in bright array,
Then we who now do watch and pray,
Shall come from grim old death's embrace,
To meet our Savior face to face.

Then shall we immortal be;
Then our bodies shall be free
From every taint of sin and strife,
And *then* we'll have eternal life.

—G. E. L.

In the Bible hope there is no spirit land,
Where spirits of the dead immediately go,
To enjoy great happiness as a spirit band,
While the mortal clay lies here below.

But in earth all sleep till Jesus commands,
All the sleepers to awake and arise;
Then his angels will gather them from every land
To meet their dear Lord in the skies.

—I. L. A.

In the sure mercies of David a truth is portrayed;
On which all the prophets and apostles were engaged.
Not in all their writings or the teachings of Paul
Is one hint of deathless spirit or immortal soul.

But in them we find mortals must die
In the enemy's embrace till the resurrection lie.
But in Christ is life, and an everlasting home,
And his Country's capital is *New Jerusalem*.

—E. L. A.

—We have not yet decided who shall receive the prize promised for the verses, but here is a prize for every one—information how you may be happy. We all love to be happy, but few understand the secret of real happiness.

"Mother," says little Minnie, "I have learned to be happy—very happy."

"How, my child?" the mother replied.

"By trying always to make those around me happy, and forgetting myself," she answered.

Little Minnie had learned a very useful lesson—a lesson which many older people fail to understand. Little folks, try, all of you, to learn it.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp. Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself. Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a supplement to the Address 12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—38 pp.
Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James B. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid in vulcare into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 160 pp. 20c.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 56c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock, $1 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo, 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 217 pp. Paper covers, 25c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 40 pp. 10c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $1 60

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 460 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, scripturally and historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 1c. $1 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 264 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 5c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c, post-paid.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL: What is it? 5c; by mail, 7c.
THE SPIRIT; What is it? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.
The above five works, by Eld. M. Grant—in one vol. 40c. post-paid. The first four in one vol.—large type—35c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 35c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. D. T. Taylor

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, APRIL 4, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

"ALL imperfection is unfitness to the conditions of existence," says Herbert Spencer, which is just the reason God never intends to allow evil, and the rejectors of his proffers of a union with the divine nature, through Christ, to become immortal. His people will be perfected, and thus fitted for the conditions of an eternal existence.

THE *Christian Radical* thinks Dr. M'Cosh very absurd to be "pummeling away at Renan," and reminds the Doctor that Renan lives in France. As if a man's influence never extended beyond his personal presence. Are not these the days of the printing-press? The *Radical* may not need a refutation of Renan; but others require it. Let them have it.

WHEN an English Archbishop warns his flock that the attendance of all their children at the public schools would be an evil than which "a greater affliction could not happen," can any one be excusable if they longer misunderstand the *animus* of Romanism. It builds upon the *ignorance* of the masses. It would close our common schools to-day, had it the power. Let us beware of its influence and spirit.

SINCE Louis Napoleon came into power the Roman church in France has accumulated wealth to the amount of nearly one hundred millions of dollars. Such was the support he gave to the doomed apostasy: and now he suffers the penalty of attaching himself to a power sentenced by God to destruction, with all who shall attempt to sustain it. Austria, Spain, France, the Papacy itself, have fallen. The end cannot be far away.

SCIENTIFIC men are prone to think lightly of theology, because of the differences of opinion among its professors. We might call on heaven to help us, however, if we differed more among ourselves than do these very scientists. Prof. Agassiz visited the Valley of the Amazon, took his own time, and brought away indubitable proof that it was wrought out, or over by a glacier. And now Prof. Orton has just proved beyond question that no glacier ever existed there. A slight difference of opinion, we should think.

IN a late lecture before the Protestant Institute in London, on the late war as related to prophecy, Rev. J. B. Owen remarked that "there was ground for rejoicing in the overthrow of that confederacy which had so long retarded the progress of the human race, and the opinions of M. Thiers or any other Frenchman against the termination of the Pope's temporal power would be of no weight in the face of the disasters which have fallen upon the nations so long the willing upholders of the Papal domination." And he is right. The fulfillment of prophecy in the humiliation of the adhering papal governments is too plain for misunderstanding or mistake.

THE New York *Tribune* finds it in its heart to say—"The most irreligious man, if he has an interest in the elevation of his brother man, must acknowledge that the Christian sects not only combine but make useful the weightiest portion of the intelligence and moral strength of the country, and, with all their differences, are the most powerful levers by which the mass of society is lifted—the more powerful, perhaps, because of these very differences."

This is a simple acknowledgment of the fact that while the church is burdened with hypocrites and dead members, the best elements in the world of humanity, are found in it. The veriest scoffers feel this even more than they are willing to acknowledge.

THE Scriptures admonish us to fear God. Romanism has another doctrine, illustrated in the following anecdote from a late Italian work:

> One of the workmen engaged in a studio in Rome, having become enraged, began to swear so violently, '*Per Cristo*,' '*Sangue di Cristo*,' '*Maladetto sangue di Cristo*,' that a friend of mine, a Protestant, shocked at his profanity, and peculiarly offended by the oath, which is terrible to English ears, assumed the task of admonishing him: 'Do you forget who Christ is, that you thus blaspheme him?' 'Bah,' answered the man, 'I'm not afraid of *him* (*non ho paura di lui!*).' 'Whom, then, do you fear?' pursued my friend. '*Vi dirò*, I will tell you,' was the answer of the man, as he approached the questioner, and whispered in his ear, '*Ho paura della Madonna, ma non di lui*:—I'm afraid of the Madonna, but not of him!'—*Roba di Roma.*

—Is not this the anti-christ? Who can doubt it?

THE *Telescope* says: "Perhaps few suspect the extent of the prevalence of loose views on the subject of religion." We only say if the case is any worse than it appears upon the surface, the state of the religious world must be sad indeed. But it is no wonder "loose views" prevail. We have had 'loose interpretation' for over a thousand years, so that the Scriptures have been made to teach the very opposite of the apparent sense of their language. Infidelity is the natural result of such looseness. The most astonishing thing in the world is, that some of the dogmas taught for Christian doctrine, have not made us *all* infidels. Were there no appeal from creeds *to the Word itself*, there would be more than there are.

ONE of the Baptist churches of Chicago has just held one of those religious services known as "festivals." Under the heading of "Church Entertainment," a daily paper says:

> The "Fishing Pond," commonly known as the "grab bag," occupied a central position, under a canopy of flags. Miss F. J. Tustin, who was in charge, found many eager to engage in the piscatorial sport. The "Post-office," with Misses Ella Easter and Maggie Owens as postmistress and assistant, received more than a liberal share of patronage, cause why—how could it be otherwise, with the inducements offered.

—The far-sighted men of the churches are anticipating a tremendous struggle with the foes of religion. Is *this* the training that is to make veterans for that war? Is it not, rather, training recruits for the ranks of the enemy? We cannot doubt it.

A RELIGIOUS exchange remarks:

> John sees the spiritual things in their sources and genesis. To do this is given to but few men. The race has given two men who had such endowment. John in religion, Plato in philosophy. Each is still the riddle. The philosophers have not yet sounded Plato, the theologians have not broken the surfaces of John. The time dawns for the opening of their treasures. The need is beginning to be felt.

—John and Plato the teachers for the age! What next? John we accept; but accepting him we must reject the other. John taught that Jesus is the *Life* and the light of men. Plato taught that the life is in the soul already; and as to the future his light was darkness. He knew nothing of the world to come, whereof we confidently speak; the return of Christ, the resurrection, or the glories of the restitution. His light was heathen darkness; his sentiments are contradicted by Paul; to put him in juxtaposition with John is a shame.

SPEAKING of the soul of man as an immortal entity, an exchange says:

> We cannot *prove* the existence of the soul—we cannot prove that after we have fulfilled our allotted span here we shall renew our life, although the divine declaration, "He that believeth in me shall never die," is to myriads of our race proof sufficient.

—If the passage quoted affirms anything, it declares that eternal life, or to never die, is conditioned upon faith in Christ. But all men do *not* believe in Christ. Hence all men are not immortal, and disbelievers must die, as is declared times without number, in a variety of forms, in the Scriptures.

The passage quoted undoubtedly refers to believers in Christ who may be alive at his appearing. "We shall not die, all but all be changed," says Paul. The structure which immaterialism has been able to raise upon the slender foundation it finds in the Bible, is something marvelous. It can quote Scripture affirming that immortality is conditioned upon personal connection with Christ with such assurance that the multitude will readily grant that that very passage plainly sets forth the unconditional immortality of *all* men. But could anything be more unreasonable or illogical?

THE ORIGIN OF MAN.

Mr. Darwin has written so ably upon the development theory, that it has by common consent received his name, and is known as *Darwinism*. He not only writes ably, but *plainly*: there is no need to misunderstand his position. "The Simiadæ then branched off into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, man, the wonder and glory of the universe, proceeded." And the monkeys descended from creatures very low down in the scale of being, animals combining both sexes in one individual, and "more like the larvæ of our existing marine Ascidians than any known form.

The most that can be said of Mr. Darwin's facts, upon which his theory is founded, is that they are intensely interesting. They cannot but increase our respect for the animal creation, and make us feel that the gap between them and humanity, wide as it is, is is not so wide as has been popularly supposed. But when he concludes from the existence of the *os coccygis* at the extremity of his spine that his ancestors probably wore tails, he does so by an assumption that has not a single fact to warrant it. For, undoubtedly, this bone instead of being the sign of descent from the ape, and although apparently rudimentary, is placed to serve a special purpose, and could not well be dispensed with. His reasoning from what he assumes to be rudimentary structures, is like that which asserts that man was intended to be a flesh-eater because he has four *canine* teeth. But a moment's thought will show that the so-called *canines* are placed and shaped to gracefully turn and round the angle of the jaw, and not specially to enable us to *tear flesh*, preparatory to swallowing it.

Darwin has many disciples who are zealous advocates of his theory. We do not wonder at this, so much as we do that men who reject the Scriptural account of the creation as improbable and too trying to their credulity to command their faith, will swallow greedily speculations and assumptions which, to say the least, sustain very suspicious relations to the facts adduced. But there is no credulity like the credulity of unbelief.

The development theory does not remove difficulty, except into the distance. If we trace man back to the mollusk, the question still remains, Whence sprang *life?* And the candid man must admit that it is as reasonable to suppose that he who made and gave *life* to the mollusk, also made and gave life to man *as* man, as that he left him to be developed from the simplest forms of vital organisms. And when we come to consider that it lacks the facts essential to its continuance, and fails to account for existing phenomena, the inference is of overwhelming weight that it is not a truthful theory.

But the immaterialist's objection to Darwinism is, that it dispenses with "the immortal soul." Says an exchange: "In the first place, it must strike everybody that in order to maintain his position, Mr. Darwin is obliged to omit from consideration altogether the doctrine that man was created with an immortal soul. This exalted and ennobling belief, which has been the greatest support and encouragement to countless millions of our fellow-creatures, Mr. Darwin only alludes to in an evasive manner in his second volume, while many of his disciples boldly set it down as one of those 'old wives' fables' which it is our duty, in this age of progress, to discard."

We know it is heresy, to do so, but still we doubt that the belief in the immortality of the soul is either exalting or ennobling in its tendency; and if it has been a support and encouragement to many of our fellow-creatures, it has, also, to say the least, been so perverted as to prove a curse to untold millions. It has, to the understanding of faith, peopled eternity with the subjects of immortal wo, and has been the lever by which priest-craft, bigotry and superstition have ruled in time. The evils that have sprung from it are only equalled, if equalled, by those growing out of the notion that death is an eternal sleep. For it is not true that only those who believe in the immortality of the soul can believe in the future life. There is another theory of a nobler state of being beyond this. It is that through appropriation of the promises of God we become "partakers of the divine nature," and inheritors of the gift of immortality to be bestowed at some future day. This view is plainly stated in the Scriptures. God hath given us eternal life, and this life is in his Son. And when he shall appear, who is our life, then shall we appear with him in glory. For there are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. For those who sow to the corruptible will reap corruption, or mortality and death, while those who sow to the incorruptible will reap everlasting life. (1 John 5; Col. 3; 1 Pet. 1; Gal. 6.)

There is in the economy of God a development included. But it is not the development of the mollusk into manhood, but the assimilation of the human to the divine. And only those who attain this development will live forever. God will not have in his universe anything or creature *permanently* unlike himself. He created man a living soul, with the opportunity of becoming, by the resurrection, or its equivalent, an immortal soul. This is the true development theory, and is worthy of the profoundest thought and study.

THE RIPE FRUIT OF ERROR.

A prominent Christian journal endorses as exquisite and sublime the following verse, "the last wish of a mother:"

"O God," she faintly said upon her dying bed,
"If I have followed thy divine behest,
As my entire reward grant this request—
Make me the angel guardian of my babes when dead."

—Is it proper to speak of an untrue sentiment as "exquisite?" The Scriptures declare that when dead we "know not anything," that our "love is perished." And see what this doctrine of mothers conscious in death leads to! Here is another verse, from a Romanist hymn-book, addressed to the Virgin Mary:

"Shall we not love thee, Mother dear,
Whom Jesus loves so well?
And in his Temple, year by year,
Thy joy and glory tell?"

—Two hundred millions of human beings to-day worship the *dead* mother of Christ, because, contrary to the Scriptures, the church affirms she is *alive*. If *your* mother may become *your* guardian angel, why may not Mary be one of the guardian angels of the churches? and Peter, Paul and John be engaged in personal ministrations to the same body? O immaterialism! Thy errors are legion. Who shall cast them out? In the start Mariolatry was no more than is expressed in the first of the above verses. But the foundation being laid in an error, it has ripened into idolatry. Let us lay the ax to the *root* of the tree, and not attempt to trim off the branches. The doctrine of the Bible relative to the state of man in death once admitted, Mariolatry falls with its kindred errors.

The Bible declares the dead to be asleep and unconscious. The philosophers brought into the church the notion that they exist in an intermediate, semi-conscious condition. Protestants believe they are conscious and have become *angels*. Romanists go farther, exalt them as objects of worship, and in some instances pay them divine honors. This is the ripe fruit of the "vain philosophy," "science falsely so-called," against which Paul vainly warned the church.

A NEW DANGER TO EUROPE.

The London *Spectator* calls attention to a new element in European politics, which adds another cloud to the already stormy sky of Europe, in the following language:

> The money taken from France will not go to the German people, or to the German soldiers; but to the German Military Department, there to be expended in maintaining that terrible organization which menaces freedom at home as much as independence abroad. Parliament will not have the slightest control over it. The old taxes are voted in perpetuity, and for new taxes no necessity can arise. The Treasury must always be kept full by the labor of French peasants, hypothecated forever to that end. Another Government would grow extravagant under such an accession of wealth, would suffer expenses to increase, or engage in vast and unremunerative undertakings; but thrift is the tradition of Hohenzollerns, and their new plethora of resources will but serve to give their ambition a wider range. The grand restraint is removed, and the future of the world is in the hands, not of the German people, who may be weary of war, but of the German rulers, who see that their system requires a chronic condition of military preparation; who know that their armies, once in motion, are resistless; and who from henceforth will be aware that to put them in motion will cost nothing either to the Treasury or taxpayers. The danger of such a situation seems to us frightful, even if the credit of other European States does not shake under a demand which threatens the stability of [illegible] National Debt. What are [illegible] worth when they may be doubled in a campaign of six months; when they are liable to be increased indefinitely by tributes to the conqueror; when, as now in France, the sentiment of patriotism is enlisted against an honesty always felt to be a burden? The general credit of Europe is, in fact, assailed by a new danger, the extent of which the most acute financier cannot estimate, which depends, in fact, mainly upon the will of a single individual who has discovered a mode of improving upon the policy of the First Napoleon, and not only makes war support war, but makes it the most profitable of political undertakings. What hope of an end to war when war means profit as well as power?

THE EXPECTED CONFLICT.

The Baltimore *Advocate* says:

> Materialism is fast becoming our science, as well as our fashion; in a little while it bids fair to be our religion. When all the forces of society are at variance with permanent law, the equilibrium will be restored by explosion and storm. The cyclone is breeding, and the rapid fall in the moral barometer, in the street, in the theater, in the parlor, and even in the pulpit, ought to make us watchful.

To this *Zion's Herald* adds:

> Spiritualism, real and divine, not the false and satanic thing that goes by that name, will yet have a fierce struggle with this earthliest of creeds, which is body without soul, lust without love, creation without a creator, chance without law, religion without morality, an earthly hell without a heavenly aspiration. It is not the first time they have wrestled together, but always Christ has conquered, and will again.

And we add, the church is not ready for the contest. When Christ has conquered in the past through his people, it has been because he was in them: they possessed not the form alone, but the *power* of godliness. But the universal complaint in the church at the present time is a *dearth* of the Spirit's influence, a *want* of power. They are going into the battle as the French went into the late conflict. They have organization, generals, and all the paraphernalia of war; but the *morale* is wanting. Doubt, distrust and treachery prevail. We do not make this charge: it is made by themselves, by men competent to judge within their own body. Nor do we say that there are *no* true soldiers of Jesus. Doubtless there are many. We speak of the the church at large.

Moreover in the crises of the past the fighting with the enemy has often been by a class who have been driven out from the 'orthodox' church. The Jews drove out the Christians. The Romans drove out Huss, Luther and others. The Church of England forced Wesley outside her pale. And we see no reason to believe that the dangers of this day will lead the churches of our time to reform themselves.

Moreover it is not true that Christ has *always* conquered in the sense in which we understand the *Herald* to speak. The Christ of the New Testament always has been and always will be in a minority in this dispensation. His principles are not popular, and there is no evidence that they will ever become so. He will always have a people; but they will never be a numerical majority. They will never be "stamped out" or "crushed," but their way is still through the strait gate; and "few there be that find it." True, Christ's professed teachers claim to have "changed all that," or, at least, that the change is about to occur, and the way to life is to be the broad way, and the strait gate open only to destruction, but there is nothing in Scripture or the signs of the times, to warrant faith in this modern and entirely new doctrine.

Moreover, the church mistakes her foe. It is not the materialists of this day who teach "lust without love," no marriage, no sin, and would let Pandemonium loose on earth; it is immaterialists who are preparing this work. The central point in their creed is the immortal spirit of man, his affinity to or possession of the divine nature. Of this class are the Mormons the Spiritists and the most monstrous delusions of the time.

Yes, the moral barometer is falling, falling rapidily, and the last terrible storm earth is to see is at hand; but it will come in a form unexpected. The winds of God, so long held back, will soon burst forth to drive away "the chaff" of the universe, that "no place shall be found for it." There is an instinctive feeling that a storm impends. The true Christian feels impressed to watch for the things coming upon the earth. But alas! how many will be found ready, deluded by false doctrine, expecting "peace and safety," a spiritualized king, a mystical reign and kingdom, the church to be triumphant in her Lord and Bridegroom's absence, her heaven an immaterial sphere. The antidote for these errors is found in true materialism—the Scripture doctrine of the nature of man, eternal life through Christ by the resurrection, the personal return of Christ, and the new literal earth the place of his people's future abode and his eternal reign. These things we should teach and exhort in the demonstration of the Spirit and in power. The time is at hand.

HOW WE ARE TREATED.

Looking over our religious exchanges we found a notice of an Advent work followed immediately by another of a most outrageously mystical production. Our readers will be pleased to see the treatment the two works receive. The first is *The Coming Earthquake* by D. T. Taylor, and these are the reviewer's remarks:

> We have given the whole of this title, that all may see the sup of horrors to which they are invited. It is written honestly and fearfully. It believes the day of judgment is near; that the world is going to the bad very fast; that never were earthquakes or murders so many as now. It is well not to stand gazing up into the heavens to see Christ come, any more than it was to see him go. Do your duty. Preach salvation now, and let him come when he will. As an exhibition one side, this is useful; though it is as unhealthy as a Radcliffe novel, and, without its opposite, almost as untrue.

How curiously that sentiment would sound in the New Testament—"Do your duty, and let the Lord come when he will." Not much of the spirit of him whose very converts were *waiting* for God's Son from heaven. Not much in the vein of he who wrote—"Be ye patient; stablish your hearts; for the coming of the Lord draweth nigh." Or him who discoursed of the "salvation ready to be revealed in the last time." And how unlike the anxiety of him who answered his Savior's challenge—"Behold I come quickly," with the words—"Amen. Even so come Lord Jesus." "The Spirit and the Bride say Come," "let him that heareth say, Come," says John: but a multitude in the church, and even among the very watchmen, now say—"Do your duty; Let the Lord come when he will." As if it were not a duty of his own charging that we should watch, and "*know*" when he is nigh even at the door.

How differently is the scoffing spiritualizer, who takes the meat from the promises of the future, ferments and distils it, and offers us the *spirit* product, treated. Hear the reviewer again:

> The Coming of Christ in his Kingdom, by a Congregational Minister. This volume earnestly defends the post-millennium view, Christ coming in redemption before he comes in judgment. It gives a sketch of ancient Chiliasm. It is an animated and somewhat erratic discussion of live themes, from a personal and peculiar standpoint.

No stern rebuke here; n[illegible] reproach for vending unhealth[illegible]trine. Yet what does *this* book teach? That Jesus *never* will come again personally. That the dead will never h[illegible]ral resurrection. That those w[illegible] the contrary of these prop[illegible]re *sciolists*,—mere smatterers [illegible]ial students of the Bible.

Is this a healthful sign [illegible]mes for the church, that he wh[illegible]es the coming of the Lord and th[illegible]esurrection is simply "erratic;" while a work showing the literal fulfillment of Scripture, is "almost as unhealthy as a Radcliffe novel?" Such sentiments indicate anything but a healthy theology, and are strongly suggestive of passages concerning scoffers asking where is the promise of his coming, or professed servants declaring that coming is delayed indefinitely. But their position on the question cannot affect the event. *That same* Jesus shall *come again*, to our joy; and our enemies will then be ashamed.

"THE HERETICAL PORTION."

We always sympathise with those who are struggling under reproach, and feel a desire to lend a helping hand, and aid them in their trouble. In pursuance of this feeling we give the following extract from a Boston religious paper, furnished to the *Advent Herald* by one of its correspondents. Concerning the people known as "Evangelical" Adventists, the "evangelical" *Pastor and People* edited by clergymen of different "evangelical" denominations says:

> The society by that name, worshipping in this city, is evangelical, and does not believe in the annihilation of the wicked, nor in fixing the day or time when Christ will make his second appearance. Like Rev. Mr. Cumming, of London, and many other good men, they think the time of the Lord's coming is near; but they are not to be classed with the heretical portion of those who call themselves "Second Adventists." We say this in justice to them, after having read their creed and conversed with their pastor, Rev. Mr. Cunningham. He is doing good, and ought to be encouraged by Christians of other denominations.

—Now we freely confess that "after the way they call heresy, so worship we the God of our fathers," believing the prophets when they declare the 'annihilation' of the wicked, and also, in faith that the prophetic periods are in the Scriptures for some profitable purpose, and not as mere ornaments; and that sooner or later their true sense will be understood. We do not expect to please the orthodox press, the church at large, or the world, in advocating these views. The things which it is our duty to speak, are to them unpleasant. Hence general commendation from them would be evidence that we were not doing our duty. If they should cease to denounce us as heretical, or commend us as safe, "evangelical" teachers, though a little weak-headed, like some other 'good' men, on certain points, it would be rather decisive evidence to our mind, that we were *really* becoming heretical, or else were giving the trumpet of our proclamation an uncertain sound. So long as we do our duty there must be, in the very nature of the case an "irrepressible conflict" between us and so-called "evangelicalism." If we are right, they are wrong and they cannot consistently "encourage" what they hold wrong. We do not look to them for encouragement or support, until they shall become converts to the truth. But we are sorry for our brethren who have to bear the reproach of "the heretical (?) portion of those who call themselves Second Adventists." Yet we have hope that the time is coming when they will feel differently, and share with us the honor of defending and advocating *true evangelicalism*.

THE SPIRIT OF ROMANISM.

After the issue of the Edict of Nantes, which afforded the Huguenots of France an onerous toleration, the Papacy never rested until at last its revocation was secured. Then the work of persecution began anew. Says St. Simon:

> "The Revocation of the Edict of Nantes, without the slightest pretext or necessity, depopulated a quarter of the realm; ruined its commerce, weakened it in every direction, gave it up for a time to the public and avowed pillage of the dragoons; authorized torments and punishments by which so many innocent people of both sexes were killed by thousands, ruined a numerous class, tore in pieces a world of families, armed relatives against relatives, so as to seize their property and leave them to die of hunger, banished our manfacturers to foreign lands, made those lands flourish and overflow at the expense of France, and enabled them to build new cities. Gave to the world a spectacle of a prodigious population proscribed, stripped, fugitive, wandering without crime, and seeking shelter far from its country; sent to the galleys nobles, rich old men, people much esteemed for their piety, learning, and virtue; people well appointed, weak, delicate, and solely on account of religion; in fact, to keep up the measure of horror, filled all the realm with perjury and sacrilege."

For another instance the Piedmontese, who, after having been deluded by false promises of mercy made to the mountaineers who guarded the entrance to the valley of La Luzerne, unhappily laid down their arms. No sooner had they done so, than the soldiers rushed in, and near to La Tour three thousand of the aged and helpless, men, women, and even infants, were murdered in cold blood. Such were the massacres which at last provoked the Revolt of the Cevennes. Such was and *is* the temper and spirit of Romanism. Only that its dominion is taken away," we should suffer the same things in our day.

WANTED.

"Yes, we dare say *something* is wanted," says one. "What is it this time?"

Well, we want the names of 1,000 persons, immediately, who are willing to do *a little* each week for the Publishing Association.

"But what good will it do? I would be willing to give ten or twenty cents a week; but there seems to be no way to collect it, to advantage. If I should send such a mite every seven days the *postage tax* on it would be too great."

Very good, and well said. Then if there could be some efficient means devised for the cheap collection of *a little* each week, from a good many subscribers, you would put in a little for this cause every "first day of the week," would you?

"Yes, I think I would."

Reader: If this conversation expresses your sentiments, and you are willing to give TEN CENTS A WEEK, or even FIVE, or more, please send us your pledge for that amount, and we will furnish the means, as soon as a sufficient number of names are received, by which the collection shall be made at a trifling expense.

Think of it! Are there not a thousand who could give ten cents a week and never miss it? And yet when all these drops were collected, in one stream, how soon our Association would be free from debt, and furnished with means to send out ten pages of tracts where they now send one.

If you can't give more than ten cents a week, will you give that much?

If you can't give ten cents, will you give five? If you can't give five, will you give ONE CENT A WEEK?

Shall we have a thousand subscribers to this "Mite fund" at once? Let us hear from you.

NEW TENT FOR IOWA.

A new and excellent tent has been purchased by the Advent Christian Conference of Iowa. They intend to keep it in the field during the tent-season this year. Br. R. B. Dutton and others will go with it, where doors are opened.

They lack about fifty dollars to finish paying for it. Those interested will send their donations to Br. D. A. Dickinson, Cascade, Iowa. Also, those who have made subscriptions will please send them to Br. Dickinson without delay.

"NATHANIEL."

Seeing articles in The Times, occasionally, credited to *Nathaniel*, the question has been asked—What does that name represent? We answer it is the title of a monthly published in New York city by "G. R. Lederer, a venerable Hungarian Jew, educated as a Rabbi, well read in the Hebrew Scriptures. Many years since, the Lord Jesus opened his eyes, filled his heart with love, and made him a missionary of the cross, under the care of the Free Scotch church, to Jews and Gentiles in Hungary. After several years of abundant labor there, the opposition of the Jesuits, who then ruled the Austrian empire, induced him to remove to a free country; and he has been employed, for more than thirteen years, as one of the missionaries of the New York city Mission. Seeking the welfare of all, both Jews and Gentiles, he is peculiarly fitted, by birth and education, for mission work among the Jews. For their benefit especially, he edits "Nathaniel," a monthly of twenty-four pages, which is distributed gratuitously to many Jews, and is gladly read by them. It gives them important intelligence of their brethren abroad, while it points them to "him of whom Moses and the prophets did write," even Jesus of Nazareth, as their and our Redeemer."

Nathaniel teaches Millennarian views of the future. On life and death it has emphatically endorsed Whitmore's work, hence we may call it *sound* on that point. We learn this magazine has been very useful among the Jews, and the means of the conversion of many. It is published at 275 East Tenth St., New York, at $1 a year in advance.

Those may hope to be saved at the eleventh hour, who, when called at the hour, can plead that it is their first call; who can say, when asked why they stand idle, "Because no man has hired us."

EDITORIAL GLEANINGS.

We hear that the church in Salem, Mass., is enjoying prosperity under the labors of Br. C. E. Barnes. Two were baptized last month ——Eld. Rufus Wendell has arranged to leave Salem and make his home in Albany, N. Y., where he is to act as agent for a Life Insurance Co.——Dr. John Thomas, the celebrated "Age to Come" leader, is dead. He died in New Jersey.——Br. Scott buried ten souls in baptism in Leavitt, Mich, on a recent Sunday.——Br. Andrus mentions four conversions in White Co. Ind., and that the field of labor is constantly widening. Help is needed everywhere.——At last accounts, Br. Marston was prosecuting the meeting at Amboy with a good interest, in spite of theaters, counter-meetings, and direct efforts to keep the people away.——Br. A. P. Moore has left his position in the *Crisis* office, and will give his whole time to the ministry. His present address is Bethany, Genesee Co. N. Y.——We learn by the *Crisis* that Ohio Conference is to meet in Norwalk, April 20. See notice.——Br. and Sr. Janes are conducting a good work at Spring Branch, Iowa., a new field, where God is giving increase.

AN IMPORTANT PROPOSITION.

The book entitled *The Doctrine of Immortality*, by Eld. James H. Whitmore, has been before the public long enough to establish its character as one of the very best works, if indeed it be not the best, yet written upon that subject. Its merits and efficacy are acknowledged wherever it is read.

It deals with one of the most important theological questions of the age. And our hearts have of late been stirred within us while we have beheld the church, and the world, too, almost wholly given to immaterialism. The children imbibe it, not only at Sunday School, but in the common schools. It is sung, prayed, talked, preached, written, so incessantly, that people generally take it for granted that it is true: *but it is not true.*

In every community there are some who will candidly consider the testimony against immaterialism, if they have the opportunity. We shall never gain all in any place; but there are few places where we may not convince some. Ministers cannot do all the work, though they are doing nobly and doing much. Our proposition is, in addition to our ordinary tract work, to print some thousands, as many as possible, of

THE DOCTRINE OF IMMORTALITY

and send *them* out preaching the truth upon the nature and destiny of man. It is time for us to work, and work in earnest.

Our proposition is this. We will get out an edition of this work in cheap, yet good and durable shape, so that it will be likely to be preserved, and will bear handling, for we wish them to be circulated and read. This edition will be published especially for distribution, and the price be such that every Adventist can afford to give away at least one copy.

PROPOSED PRICES.

Five copies........................	$ 1.[illegible]
Thirty copies........................	5.[illegible]
One Hundred copies..................	16.[illegible]

☞ No money to be paid until the books are ready for delivery.

We will commence printing the edition as soon as subscriptions for one thousand copies are received. As soon as it is ready, subscribers will be notified, and the books will be forwarded to their order, on receipt of their subscriptions. *But send no money until it is announced that the edition is ready.*

Friends of the truth of God, one and all, will you engage in this timely work? Will you respond to this call immediately, and shall our press, soon be set at work throwing off the sheets laden with this great truth? we await your reply. Send us word by the returning mail, how many copies you will take, from five upwards. Look about you, think of any who may be open to conviction, but are not interested enough to pay 50c, or $1.00 for the book in its present form, but who would read it if given to them. Make up your mind to supply as many of them with it as you can.

Brethren in neighborhoods and churches. When you assemble in your meetings, unite your subscription, and send them all in one name, and so get them cheaper, and more of them for your various fields. What results we should see if ten thousand copies could be scattered within a few months. Yet that number would be only two copies and a half to each of our subscribers.

Send in your subscriptions. tf

THE

ADVENT CHRISTIAN

TIMES,

A large, neat, eight-page weekly paper, thoroughly devoted to the advancement of the cause of Christ by the faithful advocacy, defence and dissemination of what is called *Advent doctrine*,

EDITED BY

JOSHUA V. HIMES.

The Times contains, weekly, matter expository, exegetical, illustrative, practical; including communications, selections and original matter, with letters from those of like precious faith in all parts of the country, the news of the body, and a faithful digest of the news of the world bearing upon the signs of the times; with news of the progress of our cause in different parts, and also news of what our *opponents* are saying and doing, with expositions and refutations of their arguments; articles on prophecy; notices of current and useful literature; short sermons; a column or more for the children; choice bits of poetry—in short matter enough in every number to make a good sized book, and all furnished for only FOUR CENTS A WEEK, or [illegible] a year. No paper of its class furnishes as much reading matter, even when a greater price is charged.

The paper has been very useful in the past, and can be made more so by extending its circulation. To our friends who are working faithfully for this end, we make the following offer: We will send

THE TIMES, POST PAID,

to any address in the United States or Canada, on trial,

FOR THREE MONTHS,

for 35c. For one dollar, we will send THE TIMES to any three persons, three months, post paid; and any larger number at the same rate.

Who will take advantage of this liberal offer, to introduce THE TIMES in a village, a neighborhood, a church. For

TEN DOLLARS

you can send a live Advent paper to

THIRTY PERSONS

or into thirty families, post-paid, for three months. Could it fail to do good? Five dollars will pay for fifteen copies, and one dollar for three.

We make this liberal offer solely to introduce the paper in new fields and localities.

Will the ministry please publish it to their congregations?

Will our friends please tell it to their friends.

Will you who love the cause and wish The Times to prosper, pay for 3, 5, 10, 50, or 100 [illegible], on these liberal terms. We have now [illegible] names, of partially interested persons among whom we could obtain

FIFTY PERMANENT SUBSCRIBERS,

perhaps more, could we send them the paper free for three months.

Who will send at once? Send in the names, with 33⅓ cents for each name, and (if you give the P. O. address plainly) we will guarantee the delivery of thirteen numbers of The Times, free of postage, to each one of them.

Three thousand three months subscribers, on this plan, will give us a large and permanent addition to our list.

Address, JOSHUA V. HIMES, Buchanan, Mich.

Correspondence.

EDITOR'S JOURNAL.

SHELBYVILLE, ILL.

FRIDAY, March 17. I am to close my labors in Shelbyville to-day. I have visited many places and find that my labor has not been in vain. Things are not ripe however for organization; but the cause is in the hands of faithful and reliable men, who will not let it die. They think of purchasing a house, and in the mean time hold weekly meetings, and keep the truth before the people.

The last service was held in the Hall this evening when I spoke of our blessed hope. Had a solemn and precious season. At the close took the parting hand with many who had become endeared by the "word of the kingdom," which they had received. Br. E. Cheney, whose hospitality I enjoyed, has my gratitude, as do all who made me welcome. God bless the dear people of Shelbyville.

At three a. m. I was comfortably lodged in the "prophet's chamber," in the mansion of my old friend C. R. Griggs, in Urbanna.

SATURDAY, March, 18. To-day I have rest, and a little time for reflection after a month's conflict for the truth. At night Br. Griggs returned from Springfield, when we had a good time in talking over the past and the present, as also the prospects of the future.

Since I last saw him, he has achieved a noble work, in completing the Indianapolis, Bloomington and Western Railway, from Indianapolis to Peoria, 200 miles in length, connecting from the East, with the Pennsylvania, Baltimore and Ohio Railroads, and West, with the Chicago, Burlington and Quincy, to the Pacific. It is a very important line, and bids fair to be well sustained. Six hours are saved by this new route from New York to the West. Many railroad men said this road could not be built. But Mr. Griggs has done it, for which he now receives just praise from all concerned.

The principal office and the machine shops are located in Urbanna. The offices of the company, and the Griggs Hotel are one building, fitted up with every convenience.

SABBATH, March 19. I spoke in the Methodist house to-day on the inheritance of the saints. The pastor was present, though in feeble health, and seemed much pleased with the theme, though I said nothing of going to heaven. I showed them an inheritance "*under* the whole heaven," and in the "new earth." In the evening I spoke on the signs of the times. (Mat. 15: 1–3.) There are two views of the future. *One* is that the world will be converted, the other that Christ will come in his kingdom, glorify his saints and destroy the wicked. I set forth both views, and showed that the truth is that Jesus will come personally and soon.

MONDAY, March, 20. Came to Chicago, where I met Brn. Burr and Raymond. It is good to meet fellow-laborers, and talk over the victories of the cross. The Lord is with us, and is giving us success. Br. Burr has been unanimously invited to take charge of the Advent church in Chicago, and has accepted the call. They have made a wise choice, and they may hope for healthful growth under his labors.

TUESDAY, March 21. Met Br. Sheldon this evening, who has just returned from the South. He had a good reception among the white people, to whom he was sent to preach the Gospel of the kingdom. And he found what I have always said was true, that a Northern man going to the South could not preach to *both classes*. He must either preach to the white people or the blacks. He has confined his labors to the white people, though he had invitations to speak among the freedmen. He gave them one discourse on a favorable occasion.

WEDNESDAY, March 22. In company with Sr. Mansfield, Brs. Bailey, Lyon and others, came to Amboy. I put up with Br. D. S. Clark. I spoke at night on the signs of the times, many following with remarks on the duty of the times, and the necessity of faithfulness in view of the Lord's approach.

THURSDAY, March 23. The Conference met at 9 a. m. A number of subjects were discussed until 11 o'clock, when the conference adjourned, and the remaining hour was spent in exhortation, with songs and prayers. Among the speakers was Br. C. C Marston, lately from the "Winebrennarians," a young man of good talents and education, and of faith and the Holy Spirit. He sacrifices all for the truth. May the Lord open to him rich harvest fields, and give him success.

In the p. m. session the subject of the Restitution, was introduced by Eld. Burroughs. Kindly criticisms were offered by others, in which some light on this subject was elicited. At night I spoke on the fall of Papacy, and the signs of the speedy coming of Christ. Brn. Burr, Wm. L. Himes, Calkins, and Kenney gave thrilling addresses on the subject. The meeting closed in great joy among the waiting ones.

To-day a telegram announced to us the death of Eld. Yates Higgins, of St. Catherine, Mo., who died on the 12th inst. He was the father of Sr. Mansfield, who is attending the meeting here. It was a heavy blow to her, coming, as it did, unexpectedly, in the midst of our services. But she has consolation in his death. He sleeps in Jesus. I made the acquaintance of Eld. Higgins in Maine, in 1842, at our Big Tent meeting in Castine, where he embraced the Advent views. He continued in the faith until he fell on sleep. He died away from home, but in the midst of kind friends in Adair Co. Mo., where he had gone to fill appointments. He retired to rest, apparently well, and was found dead in his bed in the morning. He appeared like one asleep, and must have died, truly as one who lies down and falls into a natural slumber. He had been very active of late, and seemed to be doing his last work, as proved to be the case. Whose turn will come next?

FRIDAY, March 24. The Publishing Association met this forenoon, listened to the report of the Secretary, and transacted some business. In the afternoon the Ministerial Conference, after election of officers, took up the question—"Why should we preach the coming of the Lord nigh at hand?" In the discussion something of the old fire of our cause, and former enthusiasm seemed to be waked up.

We next considered the question of faith and repentance as related to baptism. The discussion resulted in a general agreement that only "the dead to sin" should be buried with Christ by baptism. That we should look for "fruits meet for repentance" as preparatory for immersion.

At night Sr. Mansfield gave an effective discourse from the words of Jesus—"I will come again." It made a good impression, and will not be without effect.

SATURDAY, March 24. The Conference took up several important questions, among which was the subject of Christian union. It was divided into two branches. (1) The unity that binds us to each other, as individuals, in love and harmony. (2) The unity of membership in the Christian church with its different associations for work. It was shown that in order to unity there must be an agreement on principles of action. Two cannot walk together unless they are agreed.

At night Br. C. C. Marston, late of the people called the "Church of God," better known as "Winebrennarians," gave us a "reason of his hope." He set forth the "blessed hope," as held by Adventists, and has become one of us in heart and in association. His sermon showed to the audience that he was a workman that need not be ashamed. And it was connected with that zeal and energy that are so essential to success.

We bade our brother a hearty welcome to the ranks of the defenders and advocates of the gospel of the kingdom of God.

SABBATH, March 26. Br. Wm. McCulloch spoke this a. m. from 1 Pet. 1: 13. He showed the necessity of girding up the loins of the mind in these days of laxity in principle and religion. This, with the love-feast, filled all hearts with joy.

In the p. m. Sr. Mansfield spoke on the offices and influences of the Holy Spirit. It was a timely effort. There is nothing we need so much as the Holy Spirit. And God declares that he is "more willing to give it to them that ask him, than parents are to give good gifts unto their children."

At night I spoke from Rev. 16: 12, with reference to the fall of the Turkish power, showing that the coming of Christ is nigh at hand.

After this Br. C. C. Marston was set apart to the work of the gospel ministry. Prayer by Eld. L. H. Davis; charge by Eld. N. W. Spencer; right hand of fellowship by Eld. D. S. Clark. With this service our series of meetings closed. There was a deep feeling among the people on the subject of religion, and Br. Marston is to hold meeting a few evenings in the hope of gathering souls to Christ.

Our meetings have been held in the German Lutheran chapel, whose liberality and kindness was appreciated by all.

MONDAY, March 27. This a. m. an elderly man, by the name of Briggs, called upon me to have some consultation. He said that he held the keys of the coming kingdom, and had the management of the matter in his hands, and wanted me to understand it. On my showing a want of faith, and giving him some reasons for not receiving his testimony on the subject, he was pleased to sentence me to the *lake of fire!* At times he seems to be rational. Such persons should be treated with the respect that insane persons deserve, but not be received or allowed to act as teachers in the church of God.

Taking leave of Br. and Sr. Clark, whose hospitalities I had enjoyed, with a number of brethren took the cars for our homes. At Chicago I put up with Br. Burr, at Br. Raymond's. He had a good day here yesterday, and things look prosperous for the Advent church. He will commence his labors here about the first of May next.

GREAT INVENTION.

While passing up Dearborn St., I saw a notice, "The most wonderful invention of the nineteenth century! A knitting machine that weaves cloth. Abel's celebrated weft-thread loom. 250 yards may be woven in a day" When I saw this machine, and the ease and perfection of its operation, it filled me with wonder and amazement. It seemed as though the machine was performing impossibilities. I saw Mr. Abel, the inventor; he told me he was *twelve years* in completing it.

TUESDAY, March 28. Left for home at an early hour. I have been at home but a few days for some four months. And calls and duties away from home press so, that if I had many bodies they could all be employed. I found my family sick; some of them nearly worn out. We have not "lived to ourselves." We are sure of this. And God will make this matter right in "the world to come."

From John Stokes, Clay Co. Mo.

I have been reading those tracts you sent me, and they have done me a great deal of good. I never did believe the wicked would be in torment forever and ever, but I never saw clearly that the Scriptures did not teach that doctrine, but were against it, until I received your tracts. And there are others here, who never saw it in this light before. Indeed, I have not talked with one man and showed him from the Bible what its doctrine really is, but says your views are true. But there are other things taught here that I cannot receive. One thing is concerning the thief on the cross. I heard a minister say to-day that Jesus and the thief went to Paradise the day they were crucified. One man, to-day, as good as told me I was not a Christian, because I could not believe the thief went to heaven that day. If you have a tract on that passage please send it to me. I am a Missionary Baptist, but when they preach what I cannot find in the Bible, I have to disagree with them. I want just what Christ teaches for doctrine, and nothing else. Please send me some more tracts.

Loda, Ill.

By invitation of some of the members of the Christian church in Loda, Iroquois Co. Ill., I went there to hold some meetings, and set before them the truth on the second advent of Christ. The roads were very bad during my ten days' stay there, and some of the time it was stormy so that a large congregation could not be expected, yet our meetings were profitable and cheering.

The Christian church is professedly organized upon the basis of the Bible as the only creed, and Christian character as the only test of fellowship, but from the first to the last they opposed my labors. Some of the members believed the Bible teaching concerning the nature and destiny of man before I went there, and some were convinced by my preaching, but the leaders did not recognize me as a Christian preacher because I did not belong to their sect, and strenuous efforts were made by some to hinder my mission among them. Perhaps this is what some mean by *unsectarianism*. At least, I find it a very frequent way of acting by those who claim to be unsectarian in their minds. I was to this Christian church an outsider just as much as to any sect bound by a creed. They talked about *your meeting* and *our meeting*, and claimed I disturbed *their* meeting because I talked about the *very same things they did*. But all this happened to the furtherance of the truth, for I was able by the grace of God not only to overcome their arguments, but also to keep a kind and loving spirit, which was a harder weapon for them to resist than all else.

And now there is a good field for labor in and around Loda. Personal prejudice against us as a people is to a great extent removed, and there is a large open field with believers in the second advent scattered here and there, and it only needs a preacher with the truth and the Spirit of God to do a good work there. May the Lord direct such a preacher there. F. BURR.

From an Early Believer.

My Dear Brother in Christ: I received your kind letter this morning, and I feel from the fullness of my heart to use the words of the apostle Paul to the Philippians—"Grace be unto you and peace from God our Father and from the Lord Jesus Christ." I thank my God upon every remembrance of you; for your fellowship in the gospel from the first day until now: being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you because I have you in my heart." Yes, brother, twenty-eight years have passed since we met, when that "bright light" from heaven broke in upon my dark heart, and the scales, as it were, fell from the eyes of my understanding, when first the heavens seemed opened by "that blessed hope" of the glorious appearing of the great God and Savior Jesus Christ. Yes, that was my "*first* love," which I trust has been shining and will continue to shine more and more until the perfect day. Was it not then that

Our souls by love together knit,
  Cemented, mixed in one,
One hope, one heart, one mind, one voice,
  'Twas heaven on earth begun:
Our hearts have burned whilst Jesus spake
  And glowed with sacred fire;
He stopped and talked, and fed, and blest,
  And filled the enlarged desire.

Oh! how full of sweet recollection are those days long past! And although we have been led by a strange path, and drank the bitter cup our blessed Savior speaks of in Mark 4: 4, yet oft in tribulation we say as Jesus taught us—"Father *forgive* them, they know not what they do." Blindness in part hath happened unto Israel; yet it is joyful to witness the gradual crumbling of prejudice, and the *truth* is taking deep hold.

I feel solitary here, as I know of no one who is *rooted* and *grounded* in the faith so precious to us. Yet I employ every spare dollar I can raise to spread the glad tidings by furnishing several ministers with Advent works. Truly the harvest is white and the laborers are few. Time's last sands are just dropping out; it may be one, two, or three years, but it may *not be that many days*. Truly we have reason to "lift up our heads and rejoice," for our redemption draweth nigh." And we may say:

And when thou makest thy jewels up,
  And set'st thy starry crown,
When all thy sparkling gems shall shine,
  Proclaimed by thee thine own,

May *we* a *little band of hope*,—
  We, sinners saved by grace,
From glory unto glory changed,
  Behold thee *face to face!*

F.

From R B Dutton, Iron Hill, Iowa, March 7

I feel in my heart to say the Lord is very nigh, and consequently probation is nearly ended. And when I look around and see so many of my fellow beings drifting along the stream of time so unconcerned, fitting themselves (as aided by Satan) for the fires of the last great day, my sympathies are stirred in their behalf. But what can I do? The wants of my family require a part of my time, and the rest I spend in labor for God and humanity. Our great adversary, as he has grown older, seems to have grown cunning to that degree that he can deceive almost any body. Consequently, when we tell men that Jesus is coming, and probation will soon end, and the judgment come, they don't believe our report. But I bless God's holy name for what he is doing amongst the many hard hearts. He is softening some of them, and we find some in every community who are anxious to hear the truth, and many are calling for it. But how shall they hear without a preacher, and how shall he preach except he be sent? Oh! that God would send more laborers into the vineyard! Perhaps if we that are in the field were more faithful, we should see more laborers and more good accomplished.

As I go from place to place I make special inquiry of these I meet that profess godliness, and I find religion reported at a low ebb. Why all this? Brethren and sisters, is God any less gracious? Has he forgotten you? Is he any less willing to give his Holy Spirit to them that ask him? Or is the fault with us? Have *we* been rubbing against the world and got some of its spots upon us? Are we neglecting the family altar, or is the cross of the blessed Jesus getting too heavy for us to bear in our meetings? Paul said he was not ashamed of the gospel of Christ. Why? Because he declares it to be the power of God unto salvation to every one that believeth. Do we believe? If we do, let us, as James says, show our faith by our works, and all put shoulder to the wheel, both priest and people, and make one strong pull for the cause of God.

From L F Cole, West Stewartstown, N. H.

I have been thinking perhaps you would like to hear what I am doing for the Lord. Well I am in New Hampshire, the extreme Northern part of the State. I came here last Nov.; my father, brother and myself buying a Woolen Mill at this place. Father had been failing in health for a number of months, and on the 13th of last month (Jan.), he bade us adieu and fell asleep in Jesus. You can hardly tell how much we miss him; but we sorrow not as those who have no hope.

His decease throws the burden upon the shoulders of myself and brother; a heavy debt of over seven thousand dollars: but it is good property, and if it is the Lord's will that I prosper and thus have something placed in my hands, I've promised him I'll use it *all* for his glory.

When we came here there were no meetings in the place. The Orthodox element predominated, but there was not strength enough to have regular meetings. They offered me the use of their house of worship. In the name of the Lord I commenced meetings, and have preached regularly every Lord's day since I came. As a result there have been about a dozen backsliders reclaimed. And two or three sinners have started for the kingdom. Oh! how hard it has been to break down formality. But the Lord, I think, is at work, and his Word is powerful. Our prayer-meetings are very interesting.

I have commenced to give some lectures on prophecy from the large chart. They have stirred up a good deal of interest, and some opposition, for which I thank God and take courage. Every time I review our position on the stream of time, I am more fully persuaded that we are near the consummation.

"Thy lingering moments fly, O fly.
Dear Savior quickly come,
We long to see thee as thou art
And reach that blissful home."

I like the change in the "make up" of THE TIMES much; think it is a *superior* paper.

From D S Burson, Shephard, Ill.

I would like to say to the brethren and sisters that are scattered abroad that there are twenty of us here, that have joined hands to help each other to step beyond the grave, through the death and resurrection of our Savior, into the kingdom, where we shall forever be at rest with our blessed Savior, who died for us, that we might live where parting will be no more. We are patiently waiting for Jesus, who will soon come to take us into the kingdom. We cannot go in until he comes. Lord come quickly, and give us immortality! Then we can say, "O death where is thy sting, O grave, where is thy victory!" Be faithful! we will meet by and by in the kingdom. We shall know each other there.

From E Hoge, Wenona, Ill.

I have just returned home (February) from a two week's meeting at Prairie Centre, where the good Lord met with his people. I preached the word for nine evenings, and had a good hearing most of the time. Our labors were blessed, for many backsliders were reclaimed, who will, I trust stand fast until the Master "appears." The lovers of pleasure seemed determined to hedge up the way, by getting up dances, and otherwise enticing many from our metings. I left the meeting in charge of Br. S. E. Mabey. I then went to Sparland. After the Sunday morning's service I led three happy souls into the water, and baptised them. I secured six new subscribers for THE TIMES in Sparland.

From S S Brewer.

I am fully convinced that there is now such an exhausted condition of the prophetic page, that we should expect the redemption of the church very, very, soon! Oh! 'tis truly solemn to be living now. The hour of destiny is near; for all I can see, the climax of the entire prophetic arrangement, with the inspired chronological periods, are nearly attained. We are now sounding the last, yes the last notes of warning to the last generation. The Spirit is making its last struggles for the harvest of a soon to be doomed race. O watchmen, permeate the lingering tones with *love*. Father, in great mercy help thy servants to feed the flock with "meat in due season."

'Tis certain the long and tedious conflict of the ages is now closing. I rejoice with fear. Hearts that are now in unison with God's plan of saving grace, pulsate with reverential awe, while standing on the confines of the doom of the universe, that no other generation ever has, or ever can experience. Oh! the thought, that the voice of the archangel and the trump of God is soon, yes, soon to be heard by our dear death-severed ones. Reader are *you* ready.

From S W Thurber, Brodhead, Wis. March 20

Knowing that you are always rejoiced to hear that the cause of our Redeemer is prospering, I give you a brief account of our meeting here. I have been here four weeks. We commenced the meeting in the hall, where the church has formerly worshipped. The first Sunday the hall was full. The second Sunday we had to go to a larger hall, and it was filled to overflowing. It became evident to all that God was at work in the hearts of man. All classes were represented in our meetings. Some said—"We have heard lies about this people. Now we have heard them for ourselves, and know better." Their ministers had told them we did not believe in any Holy Spirit, and taught that Christ was nothing but a man.

The Congregationalist church invited us to their house, to hold a union meeting with them. We readily consented, and went in, and God went with us. Br. Foot, their minister, took hold of the work in earnest. Some of their church kept away for a while, but soon came in, and now are rejoicing with us, all melted down; and their children are being converted. Some of the Methodist church have taken part with us; quite a number that were backslidden have been reclaimed, and some converted. The

From L E Fassett, Minneapolis, Minn. Feb. 28.

I have just returned from a ten day's tour on the frontier, having presented the word of God as faithfully as I knew how, eleven times. I spent the first Sabbath at Independence, where there is a growing interest. The school-house was crowded to excess, and deep solemnity rested upon the people. They felt and expressed a strong desire for a protracted effort among them. Friends met me here from Lake Howard, and on Monday I rode twenty miles to meet an appointment at Br. Corey's. Found Br. Scott and wife and Br. Bacon, from Ottawa, who had been laboring in this section since their last Q. M. Several had been converted, others were seeking the Lord. Tuesday eve., the 21st, a congregation of 200 crowded the house, and others filled up the windows outside, while two sleigh loads who had come several miles were obliged to leave for want of a place even to stand. I would that our ministering brethren at the East who find it hard work to hold a congregation over thirty or forty minutes, could have the privilege of addressing some of our crowded school-houses and halls. Friends who come six or eight miles with their oxen and sleds would hardly feel satisfied with meetings of only an hour's length.

The next evening the only place that could be obtained that would accommodate the congregation was a cooper's shop. The novelty of the surroundings, rather intimidated me at first. My desk was a board across two barrels with a cask for my seat. A bright fire on the ground in the center of our novel chapel, lighted up the whole building. I tried to feel quite at home, and aided by the brethren in the opening service went to work. I was there to feed the hungry, and though the evening was somewhat inclement, the people were there in large numbers to hear. The earnest attention gave courage to speak with some boldness the precious word.

The meeting in Hutchinson was, in the estimation of the friends who invited me there, a perfect success. It was the first time our faith had been presented in that community. A deeper solemnity I have seldom witnessed, and the tearful eye, and the many who on giving me the parting hand said "pray for me," led me to praise the Lord with all the heart. Br. Scott was my constant companion during these meetings, while Eld. Parsons took charge of all the services.

I cannot give expression to the gratitude I feel for my restoration to health, whereby I am enabled to engage with all my heart in this mission work. To him who hath loved me and washed me in his blood be all the glory.

Conference Minutes

to give premiums, the price of the paper must be increased. The Business Agent was instructed to send out bills and notices to delinquents at suitable intervals, and to stop the paper in cases of neglect to renew after proper notice.

Concerning the removal of the office to Chicago, it was stated that we could not afford to do so, unless an office were in some way provided, free of rent. And the brethren seemed to feel that the best policy was to make the best use of what we have, until Providence shall indicate the removal by providing the necessary means. There was a unanimity of feeling on all questions presented, but formal action was delayed until the session in June next. WM. L. HIMES.

CHRISTIAN PHILOSOPHY.—The true philosophy for the human family is embodied in the words of St. Paul—1 Cor. 10: 3—"Whatsoever ye do, do all to the glory of God," and in 2 Cor. 5: 15—"And that they should live not unto themselves, but unto him, who died for them, and rose again." Accepted, it would revolutionize the character, habits, and life of man, and is the opposite of our present philosophy, which is embodied in one word—self. —*Sel.*

Railway Time Table.

Great Western Railway

Depot in Windsor, Ontario. Trains run by Hamilton time, 12 minutes faster than that of Detroit, and the ferry boats leave the Central dock 10 minutes before the departure of trains.

	Leave.	Arrive.
Atlantic Express	4:30 a. m.	8:45 p. m.
Day Express	8:00 a. m.	5:10 p. m.
Detroit Express	6:45 p. m.	[illegible] a. m.
Night Express	8:20 p. m.	7:30 a. m.

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt. Detroit.
W. K. MUIR, Gen. Sup't, Hamilton, Ont.
Detroit, August, 1870.

Michigan Central Railway

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station will leave as follows:

TRAINS WESTWARD.	
Mall,* daily except Sundays	4:25 p. m
Accommodation,* daily except Sundays	7:10 a. m
Pacific express,‡ Sundays only	1:5[illegible] a. m
Way Freight, daily except Sunday	1:05 p. m
TRAINS EASTWARD.	
Mail,‡ daily except Sundays	9:00 p. m
Accommodation,§ daily except Sundays	7:45 p. m
Atlantic Express,* Sundays only	9:10 p. m
Way Freight, daily except Sundays	8:50 a. m

H. E. SARGENT, General Superintendent.

Appointments.

OBSERVE!

If you do not write your appointments on a SEPARATE slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

INDIANA.

The Second Session of the Southern Indiana A. C. Conference will meet at Jeffersonville, May 22d, 1871. It is hoped and expected there will be a full attendance, and an abiding interest in the work of spreading the present truth. By order of Conference. C. R. CASS, Sec'y.

WISCONSIN.

Fisher, S. H., Oregon, Dane Co., Wis., April 2, and once in two weeks. E. P. GRAVES.

Advent Christian meetings are held every Lord's day at 10.30 a. m. and Thursday at 7 p. m., in the upper hall on the N. E. corner of Jefferson and Michigan streets, Milwaukee, Wis.

Williamsburg, Tempeleare Co., Apr. 2.

Will keep up appointments at the above places once in every four weeks. GEO W. TURNER.

ILLINOIS.

I will commence a protracted meeting on Tuesday evening, March 28, in Aurora, Ill., holding over the following Lord's day, and as much longer as the interest of the meeting may demand. Brethren and friends in the vicinity come in and help us. J. W. BURROUGHS.

Jonesboro, Ill., April 2, and onward.
F. BURR.

There will be a meeting for the free investigation of the Bible every Sabbath at Templeton's Hall, Altona, Ill., commencing March 19, 1871. Bible class at 10.30 a. m. Preaching at 7 p. m.

At the close of the discourse each evening there will be an opportunity given for remarks in favor of or against what the speaker has said.

Preaching brethren passing this way (who have no Lobbies) are invited to call and lend us a helping hand. E. BOYCE.
W. R. ALLEN.

Milroy, Ill., Saturday eve. April 1, and over Sabbath, and once in four weeks until further notice. C. W. SMITH.

Jonesboro, Union co. March 26.

I propose propose to remain in Union co. for two weeks, and longer if the interest demands.
F. BURR.

The friends of the Advent cause in Wyanet, Ill. have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient. Please confer with. C. BOSLEY, Sec'y.

PENNSYLVANIA.

The Church of God formerly worshipping in Quincy Hall, 127 Lacock St., Allegheny City, Pa., have removed to the Duquesne Hall, corner of Third and Market Sts., Pittsburg, Pa. Meetings will be held on Sundays at 10.30 a. m., and 3 and 7 p. m., and prayer-meetings Thursday evenings at 7.30 o'clock.

Our first meeting will be held there on Sunday the 26th. Br. Wendell is requested to assist us in the opening services. The writer is engaged to preach the Word every other Sunday.
JOHN T. ONGLEY.

MICHIGAN.

Advent meetings are held in the S. H. at Hesperia, every Sunday at 10.30 a. m., and 7 p. m. Prayer meeting every Wednesday evening.
E. B. SCOTT.

Notices, &c.

NOTICE.

There will be a special meeting of the Western Advent Christian Publishing Association at [illegible], Ill., commencing Wednesday, May 31, 1871, for the consideration of the following proposed amendments to the constitution, and such other business as may come before the body:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 3. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 9, as follows:

Sec. 9. The Board of Trustees for the Association shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, ex officio.

Another proposal is as follows:

Add to Art. III., Sec. 2. But the person filling the two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 5, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 8 read: "The Publication Committee shall decide upon the question of the publishing of such books and tracts as may be offered to the Association for that purpose, and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art IV. Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith, and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X these words: The Treasurer shall give bonds for the faithful performance of his duties to such amount as the Board (or Association) may elect.

Make Art. XI read: This Constitution may be altered or amended by a vote of two thirds of the members present at any Annual Meeting of the Association: provided, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read, This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

To make such other changes in the Constitution as may be necessary in order to legalize the transfer of the Office and all the property of the Association to the control of the new membership.

By order of the Board.

WM. L. HIMES, Sec'y.

PHOTOGRAPHS.

I have often been solicited for my likeness by my friends both East and West, but have seldom furnished them because I could not get a satisfactory picture. This difficulty is now overcome, and I take this method to say to all who wish it, that I will send my picture, a "Berlin" photograph to any address for thirty cents. I would furnish them free of cost if I was able, but I am not. My address is De Kalb, Ill.

I would say that these pictures are taken at Mosher's gallery, No. 30 Washington St. Chicago. This is said to be the finest gallery west of New York City.

The "Berlin photograph" is the finest style of picture for an album I ever saw. A reduction in prices is made to ministers.

But as all earthly pictures will fade at last, let us see that we have "Christ formed within, the hope of glory," so that we may be made like Jesus' most glorious body when he comes. This is an "unfading hope." F. BURR.

43,3t

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well: Christian charity. Published at Concord, N. H. Mrs T. F. Sargent, Editor, assisted by Mrs. [illegible] Jennings, Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. F. Sargent, Box 436, Concord, N. H.

N. B. New subscribers to both papers will receive THE TIMES (weekly) and Woman and her Work (monthly) for $2.25 a year. Six months for $1.15.

Advertisements.

ELGIN
WATCHES

1871
NATIONAL
WATCH CO
ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN
ILLUSTRATED ALMANAC FOR 1871.
OR THE ILLUSTRATED ARTICLE ON
"Ancient and Modern Time-keepers,"
BY
A. D. Richardson,
Sent FREE upon application to
NATIONAL (ELGIN) WATCH COMPANY,
127 & 129 *Lake Street, Chicago,*
30 8m *Or No. 1 Maiden Lane, New York.*

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, APRIL 4, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; P. Burt, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

San Francisco Agency.

Copies of THE TIMES and *Quarterly*, and other Advent publications can be obtained of WHITE & BAKER, 2 Washington St., opposite the Post Office, who keep on sale a full assortment of Advent works, of all descriptions.

Business Agent's Department.

New Subscribers List.

We are fully aware that getting subscribers for THE TIMES is a more difficult task than making up a club for the New York *Ledger*, or any similar sheet. People want and will have that class of journals, and will readily pay for them in advance. In order to secure permanent subscribers for THE TIMES, persons must first be interested in the doctrine it defends and proclaims. Hence ministers can do more in this work than any others. When they have interested a people upon the Advent question, they are quite sure to find them ready to take the paper if they make inquiry.

Our object is to get as many people as possible interested in the truth, and in a preparation for the kingdom of God. If persons will not take the paper, offer them a dollar. Perhaps after reading it they may become interested. If you can afford it, give a copy from time to time, for three months, to some person. It will only cost $1. Keep at work. That is the way we do. Help us bear our burdens.

The following are the contributions to this fund the past week:

Previously acknowledged, $4.

P H Prewitt, 1; A W Miller, 1; M E Stevens, 2; J Haddock, 1; H Blomquist, 1; C H Shepard, 1; O Harding, 1.

Let no reader fail to carefully peruse the article headed "Wanted," on another page. It is in pursuance of a plan furnished by the Secretary at the meeting of the Association, and fully endorsed by all present. If you are willing to HELP A LITTLE, send in your name, and in due time you will receive full particulars of the plan proposed. Let us all help.

To Correspondents.

I. C. WELLCOME. Times sent as you suggest, and thank you for information....F. W. HASKELL. It was stopped by one of those mistakes that will happen....R. J. GOODWIN. You were wrong. Yes, we remember seeing you at that meeting....N. CARPENTER. It is sent as regularly as the week comes around....A. F. HEDRICK. Your former letter was not rec'd. We are now out of *Adventism*, but intend to publish a new edition as soon as we can. If you do not wish to wait for it, please direct us what to do with the money....M. M. MAXWELL. You did not give Wm. or Alfred Maxwell's P. O. address....R. B. DUTTON. We gave you credit for the "Personality."....S. CUSHMAN. Thank you....O. CASE. The Young Pilgrim, published at 167 Hanover St., Boston, Mass., is the best Advent children's paper we know of. We publish none at this office....W. H. MOSELY. We were out, and are now waiting for a supply....W. C. THURMAN. It means that we do not charge you for it, or intend to. Thanks for tracts. Will call if we can....T. WOOD. We shall expect to hear from you as soon as you are settled....I. C. WELLCOME. You sent the books to the right address. The other address was for convenience, at a later date. We understand about the chart. Only 100 were printed. We doubt if one can be found even for $10....J. MARSH. What is your P. O. address? You do not give it....U. S. BLACKMAN. We cannot tell. Some tracts take best in one locality, and others in another....C. C. M. Accepted....E. HOFF. The prophecy concerning Christ as coming meek and lowly was fulfilled at his first Advent. Read 2 Thes. ch. 1 for an account of the second appearing....F. W. HASKELL. Have written to the New York office. Think you will get it soon. See date on Times....E. L. HUNT. Thank you. Sorry the typographical error caused you so much trouble....AARON WARE. We will send to Br. Forward, if you will send us his P. O. address in full....V. HUNT. It would cost about one dollar each volume, the size of Whittemore....J. H. STANNARD. If we should advertise in that direction, we should certainly use the *Globe*. Our experience is not favorable to advertising where the doctrine is not known.

General Publishing and Tract Fund.

Previously acknowledged, $[illegible].
J W Burroughs, 50c; J E Crocker, $5.

Books and Tracts by Mail.

W H Booker J P Rupel J B Buckner T Hussey T [illegible] G E Oberlin W A Searles I Boddy G W Miller (2) B Williams A F Sherwin A Morrison A J Langley J Burroughs L J Maxey M Billiger C C Marston (3) S Bentley W Hall C H Sweet P Hitchcock W Shoults J Morgan J Yates J Sloan J A Jordan.
Express—J S Heath.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

W E Brown W C Thurman D Weaver M W Graves A P Moore J C Stoddard E Haynes S E Langhorn T Church I Boddy G E Oberlin A Ware S B Brooks J D Gebhart A S Graves J S Alexander J B James P H Prewitt M L Hunt L L Childs H McClintock S C Welcome F P Graves J B Buckner W Stevens I E Andrus M L Turner (2) H Sharp T J Dixon W H Booker J G Stuck A Oram W H Moody J Sullivan J Birch S H Johnson O Case H Cushman A J Langley L Pasley C A Hayhe S W Gawkins A A Phelps S Gault G W Miller A M Morrison F W Hough R B Williams W J Boyd S Bass M E Stevens J Rice C C Marston T Newbury J A Rhoades R B Dutton A Armour A E Babcock C C [illegible] (2) M A Hough T J Morgan K W Macomber P Wilson L J Rich G Harvey M H Hurlbut G Thomson [illegible] W H Sage E S T Hall M A Malley J C Mason M [illegible] T H Griffith C T Blackman W Shoults D D Field J P Barnes C L Raymond A W Sandusky S R Bentley P Hitchcock A Walters A Miller F M Berry W Hall S C Slade E S Penwell W M Palmer J Sloan C H Sweet J A Jordan N Orcutt P S Butler E D Scott G E Lee W A Penn J Lowry M A Potter C Pennoyer J Baker W A Munroe B Ballard S B Mabry J Bowerman P Raimer A P Howard G W Rutherford M J Jones C Decatur S Holland I B Scott J H Stannard E Gledden I B Turner T Wilson S S Brewer

Book Notices, Etc.

WOMAN *and Her Work* for March, readable, inviting and with much profitable matter, is at hand.

THE RESTORATION OF THE POPE: A discourse by Rev. W. P. Breed, of Philadelphia.

This is an inviting document, setting forth valuable facts in relation to the Papacy, in a forcible manner. But it seems to us that the *point* is left out—we mean the bearing of these remarkable events as signs of the times.

THE *Young Pilot* for Young People in their teens, asks for a notice. In our opinion it does not propose to "pilot" young people in the right direction, therefore, we cannot recommend it.

THE CRUCIBLE is Moses Hull's latest venture in the line of periodicals. He will soon be the champion starter of Spiritist journals. But somehow none of them seem to be long-lived. And we can see no reason why the *Crucible* should live at all. We trust our readers may pardon our reproduction of the following sentence as a specimen of its style: "According to the Christian Scriptures, Jesus was the Son of Mary, and illegitimate son of God, who had violated his own law against adultery, and thus exposed himself to its penalty."

The Times.

AT HOME.

In a recent Saturday night raid by the New York police, nearly a thousand gamblers were captured in nineteen "dens."—The schooner Fanny, which was sent from San Francisco to Cocos Island under the direction of Spiritualists, in search of supposed hidden treasure, returned recently, unsuccessful.—A company of burglars recently broke into the Virginia State Prison, and carried away some property.—Murders abroad, especially in the South. The President has issued a proclamation warning the bands of desperadoes that now infest certain sections, to disperse. We fear it will take more than a proclamation to restore order in that section. The passions excited by the war do not subside there as quietly or quickly as they have done at the North.—The N. Y. *Tribune* thinks Mormonism will go down, and die out, without necessity for government interference. We hope so, but feel it is a doubtful case.

ABROAD.

It appears that Prussia has been for years organizing her railway system, as well as her population for war. Every car marked, not only the number of passengers it could carry in time of peace, but also the purpose for which it was to be used in case of war. It was as much desired by the Prussian government as by the French; but they had the address to force the French to take the initiative.—The war indemnity from France equals about twenty five dollars for every man, woman and child in Germany. Like every thing else, war is becoming a financial speculation. We doubt, however, if France ever pays the enormous sum demanded of her.—It is said that there has been an exchange of friendly sentiments between the former antagonists, Beust and Bismarck, and the tendency of the Austrian Government press shows a strong leaning toward the Northern Powers. If an understanding should be established between the three empires, as is very probable, this imperial triple alliance would be but a second edition of the famous "Holy Alliance" between Russia, Austria, and Prussia, in 1818, and presage anything but good for the cause of liberty in Europe.

On the latest final settlement of the Eastern question, the *Rock* we think wisely, says: The Conference is at an end—an end which is but the beginning of wars to come. Those clauses in the treaty of 1856, which determined the neutralization of the Black Sea, are abrogated, and hence Russia is once more free to build such arsenals as she may please upon her shores, or to place such fleets as she may choose on its waters. This is precisely the point on which Russia decided when she issued the famous circular of Prince Gortschakoff, and which ever since she has persistently maintained as a settled thing. That single fact, even if it stood alone, would be quite enough to deter us from any participation in the jubilant levity with which some of our contemporaries regard this portentous result of a "drifting" policy.

In the same paper we find statements which indicate that some districts in Ireland are suffering from a reign of violence and disorder very similar to that prevailing at the South. The following form of an oath of a secret society was lately seized by the Irish police. Some affect to doubt if it be genuine; but there is good reason to suppose it is: "By the virtue of the oath I have taken, I will aid and assist with all my mind and strength, when called upon, to massacre Protestants and cut away heretics, burn British churches, and abolish Protestant Kings and Princes, and all others, except the Church at Rome, and this system; and by the virtue of the oath I have taken I will think it no sin to kill and massacre a Protestant whenever opportunity occurs; and, by virtue of the said oath, if I know any of the said members of this system to be backward in executing any of the aforesaid orders, I will immediately make it known to the captain or committeemen of the Ribbon Board; and, by virtue of the oath, I will always attend at one moment's notice, to execute commands belonging to this system, and I will never see a brother hurt or abused by any not up to this system without assisting him, nor will I buy anything from a Protestant at any terms when I can get it from a brother; and I also feel bound to believe that there is no absolution to be had from the Pope of Rome, or any other authority belonging to that Church, of that which is to come from breach of the test."—The Sandwich Islands experienced the severest earthquake shock ever felt there on the night of Sunday Feb. 19. The peculiarity of this earthquake was the duration of the vibrations and the gradual increase of violence from the first vibration to the point of culmination. It was not, as is generally the case, a sudden and violent vibration of the earth, lasting for a few seconds only, but lasted with visible force fully fifty-five seconds. Up to at least the forty-fifth second of the vibration the violence of the shock increased, and those who had before experienced similar convulsions of nature began to inquire of themselves where it was going to end and what rapidity of motion mother earth would attain before she stopped.—On a recent Thursday night, at 9:08 p. m., a London establishment received a message which had been sent by way of Teheran, from Kurrachee, India, on Friday morning at 12:48 a. m. The message was, therefore received in London the day before it was sent from India. The time actually occupied by the message in transmission was fifty minutes; the earth would require four hours and twenty-six minutes to do the same distance, and as the message was sent so soon after midnight, the extraordinary effect is produced of its arriving the previous evening.—The *Bombay Gazette* reports that the ship *Nouvelle Penelope* left Macao with a large cargo of coolies. These rose, murdered captain and officers, ran the vessel ashore, and re-engaged on board other vessels at Macao. One of these, the *Hanlow*, shipped 550 coolies. When five days out, the coolies again rose, but were driven back by the officers and crew. On this they deliberately set fire to the ship. The captain and officers got off in boats. The British ship *Juanpore* rescued about a hundred of the ruffians; the rest perished.

France.

The latest dispatches from France are somewhat contradictory, which, however, is no new thing. It is certain, however, that the revolution is not extending beyond Paris. Marseilles and Lyons are quiet, and sustain the Thiers government. The excesses of the insurgents have doubtless been bad enough, but have been exaggerated. There has been no approach to the scenes of the Revolution of '93. There have been some lives taken, and talk of setting up the guillotine. Cries of "Down with the rich," "Down with the Priest," have been heard, and the so-called "Reds," are determined to push their "communal" principles to the utmost should they obtain power. But the latest news indicates that Thiers has at last obtained troops upon which he supposes he can rely, and is moving on Paris. The most important report is that Bismarck has informed Thiers that unless the indemnity is paid before the 15th inst., 80,000 Germans will enter Paris, suppress the revolution and remain until the money is paid.

We do not think it worth while to give our readers the mass of contradictory reports. The situation is this: Paris is held by the "Reds," and civil war impends, the result of which may be doubtful.

The first semi-annual session of the Ohio State Conference will be holden (by invitation of the Pastor) with the church in Norwalk, Huron Co., commencing Thursday evening, April 20th, and continue over the following Sabbath. Let every church in the State be represented by their delegates, if possible. Come, brethren and sisters in Christ, to this meeting, and with the closing hours of time let us press forward the car of salvation. E. M'CULLOCH, Pres. of Conf.

The Third Q. M. of the Deep Creek District, A. C. Conference of Iowa, will convene Thursday eve. April 27, at the Ely S. H., two miles northeast of Welton, Clinton Co., and hold over the Sabbath. Let there be a full attendance.

M. MULLETT, Sec'y.

The Advent Christian Conference of Northern Illinois, will hold their next Annual Session at Earlville, LaSalle Co., commencing Wednesday, May 31, and holding over the following Sunday.

Brethren in the ministry are all requested to be present. The respective churches will please prepare reports, and send them by delegates, or by letter. Secretary of Quarterly Conferences will please prepare all business subject to action at this meeting.

All are cordially invited.

SILAS B. MABRY, Sec'y.

DeKalb, Sabbath, Apr. 9. SILAS B. MABRY.

Notice.

The A. C. C. of Iowa, Manchester District, will hold its third session with the church at Manchester, commencing Friday eve., Apr. 28. Continuing over the Sabbath. We want to make some arrangement for our Annual Meeting. Let every member be present, and let all the lovers of Jesus come. Come to work for God.

M. J. JAMES, Sec'y.

Our Book and Tract Column.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man is of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 25c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3:1. By H. L. Hastings. Cloth, $1; paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

*DEATH NOT LIFE; or, The Des*truction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, 15 copies for $1.

*THE BIBLE TRIUMPHANT; be*ing a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

THE DAYS IN WHICH WE LIVE. 15c.

An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 30c.
The Immortal Soul: Mythology and Theology vs. Bible. 25c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 80c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $2 30.

*ENGLISHMAN'S HEBREW Con*cordance, with English and Hebrew index. $10 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $6 by express.

ENGLISH GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $1 50.

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Gould. 300 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM. Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 30c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $4 a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

*EMPHATIC DIAGLOTT; contain*ing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 25, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 30c; 18mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; $9 a dozen. By mail, $10 20 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 20c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 60 a dozen.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 37. BUCHANAN, APRIL 11, 1871. WHOLE NO. 366.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, April 11, 1871.

"GOING CRAZY."

"I believe W. is going crazy," so said a lady to me not long since, who was herself "seeking religion." Why, what is the matter, said I. "Oh! *religion!* He is all the time talking about it, and arguing about the Bible, and his eyes will snap."

I am well acquainted with W. Had been at his house but a few days before, and saw nothing out of the way with him, except that he was rather more than usually interested about religious subjects. He had been attending a protracted meeting. And I had a very pleasant chat with him about different points of doctrine. I surmised what the *trouble* was. And, sure enough, yesterday evening he called at my house, and we spent several hours very pleasantly, talking about the Bible; and I learned that he had been reading some tracts which I had given him some time ago, but which had been laid away unread until lately; and he has become so *crazed* that he has come to the conclusion that he wants to read an Advent paper.

C. M. Shepard.

Prescott, Wis.

THE TIME OF REWARD.

There is glorious "recompense of reward" (Heb. 11: 26) represented as being in "*reservation*" (1 Pet. 1: 4) for the "people of God." (Heb. 4: 9.) But I can find promise of but one reward. One "*rest;*" one "*kingdom;*" one "*house,*" &c. I know some say we get a measure of the reward even here in this world. This is undoubtedly the case in a certain sense. We get good pay for all we do in the Lord's work. He pays us as we go. And for all of our good acts in this world we enjoy a certain kind of a reward. But what sane man will assert that this is a part of the *final reward?* These blessings bestowed upon us from time to time are not the glorious reward which is denominated "the gift of God." (Rom. 6: 23.) *That* is what we are speaking of, and now let us read a few passages from the "*Lively Oracles.*"

Luke 14: 14: "For thou shalt be recompensed at the resurrection of the just." This is a clear and definite enunciation. And if it be not strictly correct Christ is made guilty of a great wrong. He is speaking of the reward of the righteous. Carnal men choose to befriend those from whom they have reason to expect the favor reciprocated. Christ admonishes his disciples to order their course in a different channel. Don't invite your "rich neighbors" to your feasts lest they return the compliment, and thus you receive a "*recompense.*" Such would be the procedure of worldlings. But the followers of the "meek and lowly" Jesus are not to do thus. Their guests are to be of the poor, maimed, lame, blind." And for thus being humble and doing good, they are to be blessed even in this life, while doing the deed; but the "*recompense*" comes not till the "resurrection of the just." Now if the "*recompense*" was to be PARTIALLY enjoyed at "*death,*" and FULLY at the "*resurrection,*" why did not the Savior make the distinction? What reason could he possibly have for leaving it so exceedingly obscure? There is no obscurity in his language when not wrested from its true connection and subjected to the "*iron bedstead*" of "public opinion." It is perfectly plain and free from difficulty if unencumbered by the refined explanations of men. But the suppositions of men make it very dark and uncertain. The text speaks of only one reward, and declares that to be at the resurrection. Popular theology makes out a plurality of rewards, and has them distributed all along the road between this and the resurrection. Which shall we believe? The question has a point. It has significance of immortal moment! It is not simply a matter of taste, that amounts to nothing, but it is a question between right and wrong—between truth and error—between rejecting public opinion and accepting the Bible, and rejecting the Bible and bowing to public opinion. Which way will we go? Others may do as they please, *my* mind is made up. I'm a Bible man *through and through.*

1 Cor. 15: 18: "Then they also which are fallen asleep in Christ are perished." (That is, if there be no resurrection.) Conybeare translates it: "Moreover, if this be so [no resurrection], they who have fallen asleep in Christ, perished when they died." The last is the most literal rendering.

There is no need of comment in this connection. The passage above quoted is perfectly intelligible to the most casual observer. It may be objected that it is *Christ's* resurrection of which he is discoursing. If such be the case we need only say that "Christ is the first-fruits of them that slept." (1 Cor. 15: 20.) The resurrection is the subject under consideration. Christ being the "author and finisher of our faith," (Heb. 12: 2) in this as in all other subjects, it was perfectly compatible with propriety and logic to make him a prominent character in the discussion. He makes this announcement: "*If there be no resurrection, the dead are perished.*" What becomes of the "reward at death" in this case? How can they be "*perished*" if they are enjoying their reward? The incongruity of the doctrine of "rewards before the resurrection" in the face of this passage is evident to all. It cannot be dodged! The resurrection is the only hope! There is no hope for any without it.

1 Cor. 15: 32: "If..... I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die." Paul looked for an "advantage" or a reward, but he entertained no idea of obtaining it until the resurrection. Hence he asks very significantly and sensibly: If the dead rise not, what advantage—profit—reward—have I for all my labor? It is useless to suffer and toil for Christ if the dead rise not. "Let us eat and drink"—serve the flesh—"for to-morrow we die," and we have no reward because there is no resurrection. This seems to be the unadorned sense of the apostle in this passage. If there was a medium sized reward at death, or a small portion of the final glorious recompense waiting him at this period, it seems strange that he should be so completely nonplussed at the thought of no resurrection. Resurrection or no resurrection, if the popular theory be correct, that man is partially rewarded at the demise of the body, he was sure of some advantage whatever the case might be. But he did not view it thus. He considered *all* his labor lost if the dead are not raised.

2 Tim. 4: 10: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." This language contains the doctrine of the apostle with regard to the "time of the reward." He places it at the appearing of Christ. He speaks of only one crown. Paul was viewing the scenes of his death. His execution was drawing near. He was to be sacrificed upon the altar of martyrdom. He does not congratulate himself upon the near approach of this reward. His only joy in view is that he has "fought a good fight;" and then with the eye of faith, borne upon the wings of promise, he looks beyond to an event far in the distance—a glorious day of reward, and he exclaims, "There is laid up for me a crown; but I shall not receive it until the resurrection of the just—the day of Christ's appearing." He did not expect to receive his crown until the day should come when all the redeemed will be rewarded. This shows conclusively that he does not refer to the day of his death All were not rewarded the day Paul died. Many were then unborn who have "loved the appearing of the Lord." *They* certainly did not receive a crown of unfading glory *then.* The only way of avoiding this insuperable difficulty is to accept the God-given and divinely authorized doctrine that there are no rewards bestowed upon any until the resurrection, in which case this most vitally important text is perfectly intelligible in itself, and in complete harmony with the teaching of the whole Bible upon this subject. I am satisfied to adopt Paul's position upon this subject. I think he understood it fully as well as any modern theologian. I believe his theology perfectly safe.

Mat. 25: 31-33: "When the Son of man shall come in his glory, ... before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

This passage gives a "bird's-eye view" of the awful judgment, the day in which we claim all receive their reward. It is from the lips of Jesus the great Teacher. We believe his teaching is perfectly reliable. He represents all as standing together before the Judge. Then shall he (the Son of man) separate them even as a shepherd would divide his sheep from the goats. What signifies this separation? Ah! it means the royal ceremony by which God will finally and eternally accept of those precious jewels purchased by the blood of his only Son. Is it reasonable to suppose that they had ever been separated before? We think not. In the connected and unbroken chain of events so minutely delineated in the Bible, this is the first intimation we have of a separation. Besides it is clearly taught that the "wheat and tares are to grow together" until the "*end of the world*" (Mat. 13: 30.) How could this be true if they were rewarded at death? If the saints were already in the garner, where would be the propriety of gathering them in again? The more I examine this view the less I think of it. Every quotation we make convinces me more firmly of the tenableness of our position. The Bible is plain on this subject, however obscure it may be on some others: hence we may safely take a position and have a theory. I close by transcribing some additional passages in farther proof.

Col. 3: 4: When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Heb. 11: 39, 40: And these all, having obtained a good report through faith, received not the promises; God having provided some better thing for us, that they without us should not be made perfect. [All will be crowned—"made perfect"—at same time.] Rev. 11: 18: And the nations were angry, and thy wrath is come, and the *time of the dead,* that they should be judged, and that thou shouldest *give reward* unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. [This is plain enough, I think.] Rev. 22: 12: And behold, I come quickly; and my reward is with me, to give to every man according as his work shall be. 1 Pet. 5: 4: And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away. 1 John 3: 2: We know that, when he shall appear we shall be like him; for we shall see him as he is. Rom. 8: 23: And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body. Rom. 16: 20: And the God of peace shall bruise Satan under your feet shortly. Luke 21: 27, 28: And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, *then* look up, and lift up your heads; for your redemption draweth nigh. See also 1 Pet. 1: 3-9; 2 Pet. 1: 3-11; Rev. 22: 14; Matt. 16: 27.

C. C. Marston.

THE BEST EXPOSITOR.

Commentators are apt to err
And scan God's word in vain,
HE is the best interpreter,
And makes the meaning plain.

A. A.

ADDRESS:

To The Western Ministerial Conference, at Amboy, Ill., March 22, 1871, by the President.

We are gathered once more by the favor of God, to consider the interests of the cause committed to our care. While we have no legislative power committed to us, we have a better and greater influence for good, in the moral and religious influence we may exert by wise and kindly counsel. The last year has been one of growth and some prosperity. We have had additions to the ministry, several new Conferences have been organized, and many new churches have been added to the body. With this growth in numbers it is pleasant to contemplate the fact, that there has been an increase of piety and true religion. Our people have been saved from worldly conformity which destroys the vitality of the church, and, as reformers, they are striving to live up to their high and glorious principles, and at all times be ready for the coming of the Master.

Ignoring the popular ideas in the churches of the conversion of the world, we still cling to the pre-millenial advent of Jesus, and look for this as the next great event in fulfilled prophecy.

Our field is a large one: the entire Northwest and South being open to, and calling for help from us. For we have continued calls for missionary work. A wide and effectual door is opened to us. The calls are for able men, men that understand the Bible and have the gift to expound it. They say—"Do not send men that are unskillful in the word, and incompetent to set the truth favorably before the people. This only weakens our cause, and sometimes it brings us into reproach. Send us a man that knows what he is about, and will build us up."

An important question comes up just here: what shall we do, if we have not the men to send? We have, it is true, just this class of men, men that know what they are about, able, skillful men in the word; but we have not a sufficient number to supply a tithe of the calls. And this class of competent and experienced teachers is growing less, by reason of age, or death.

Another question arises as to what we shall be done in this case? How can we supply the demand for teachers? The support, and the prosperity of the Advent movement depend upon how this question is answered.

Hitherto our ministry has cost us nothing. We have neither given aid to our young men for educational purposes, or provided them with institutions where they might be educated. Some have been educated in other denominations, and most of our teachers are self-made men. They have worked their way up through many difficulties, to positions of usefulness, and some of them have become eminent. With a common English education, they have taken the Bible, with Cruden's Concordance, and mastered the great questions of Revelation, by collation and comparison of the Scriptures.

These have ability to proclaim the Gospel to the world as "workmen who need not be ashamed." But this class of teachers is comparatively small. There are but few men who are able unaided to rise to eminence. Many *try* but fail. They have not the elements of success, unaided by the usual help of education, and must remain in weakness without a helping hand. The self-made men in the church are not the *rule* but the *exception.* And the church cannot be supplied with teachers from the *exceptional* class. The entire class of men who are called out to proclaim the Gospel of the kingdom should have the aid they need to make them fully competent to expound, proclaim, and defend the whole truth. Those men who are weak should be helped in a way to make them competent and successful. All will agree to this.

The schools which now exist are all established upon a basis, and teach doctrines in both their literary and theological departments that not only war against the literal meaning of the Bible, but tend directly to overthrow its teachings. As reformers we must separate ourselves, from institutions teaching the Platonic philosophy. But while we do this, we are under the strongest obligations to provide for sound Biblical education.

It is surprising to see the power the *Alexandrian School* exerted in the early church. Before our Lord's time the ablest scholars and philosophers of

[Continued on page 257]

Select Poetry.

THE LORD'S SERVANT.

Behold the servant of the Lord;
He stands a spectacle to men;
He holds in hand the Sacred Word;
And tells that Jesus comes again.

He points to "sun," and "moon," and "stars;"
"Distress of nations;" "waves" that roar;
"Men's failing hearts;" the sons of Mars;
The "signs" that Christ is "at the door."

He tells of "scoffers" in their "lust"
Who, mocking, ask for promise sure.
Of evil servants smiting thrusts,
And meanwhile, scoffs and smiles endures.

Prophetic symbols have their place:
He hangs his chart where all may see,
And points with easy Christian grace
To "Babylon" the "Mystery."

Oft poor and sore distressed is he,
Saddened, and sick of earth, and sin,
But he can coming judgment see,
And strives a Bride for Christ to win.

There's "meat" for all the household band,
There's comfort for the waiting Bride,
And he must give with willing hand—
No time has he for aught beside.

Oh! what a man on earth is he,
Enduring all, for Jesus' sake,
The world's disdain, at last to be
IMMORTAL, when the dead awake.

Soon will he reach that shining land,
Where welcome waits him, and a crown,
Where he will join that blood-washed band,
And, 'mong the saints have great renown.

L. C. McKinstry.

Communications.

IS IT A NEW DOCTRINE?

When the truths concerning the resurrection and man's condition in death, are clearly set forth, it is often asked by listeners, "If these things are so, how is it that they have just been brought to light? Why were they not known before?" thereby showing that in the minds of many the idea prevails, that the doctrine which teaches man's dependence upon the resurrection for a future life is *something new;* something which, until recently, was never believed or preached, whereas, the fact is, that instead of being a *new* theory, it is an *old* one, which, however, for many long years, has been almost entirely neglected and lost sight of, but which now has been extricated from the rubbish in which it has been concealed, and is again shedding abroad that consolation and comfort, whereby bereaved ones are led to "sorrow not as those which have no hope." (1 Thes. 4: 13.)

As this great truth is presented to the church and the world, we see it meeting a reception similar to that which was accorded to an important doctrine, insisted upon by the apostle Paul, namely, justification by faith. When that was presented by the apostles, how was it received? As a settled doctrine of the Scriptures, plainly revealed therein? Nay, verily, but as an innovation, whereby the "law" would be made "void," and hence stoutly resisted by many a zealous Jew, who had a "zeal of God, but not according to knowledge." (Rom. 10: 2.)

When the grand truth was proclaimed, that God was "no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him" (Acts 10: 34; 35), it sounded strangely to that people who had always boasted of their peculiar relationship to God; who had rested in the law, and were confident that they were guides of the blind, a light to them which were in darkness. (Rom. 2: 17-19.) It seemed strange to be told that they were on a level with the rest of mankind; and stranger still, when the teachers of this *new (?) doctrine*, referred to their own Scriptures to prove it. And how was it received by them? "Why," says the Jew, "what advantage then hath the Jew? or what profit is there of circumcision?" (Rom. 3: 1.) Of what use or profit is it to be a descendant of Abraham, if we are to be placed upon the same footing with the Gentiles, and obtain salvation through faith in this name you hold up, Jesus Christ? And further, if such a doctrine be true, why is it that none have preached it before now? In reply to all that, Paul could not say that the *nation* had always believed it, neither would it have been necessary; but he *did* do what should *always* be done when a point is contested: he appealed to the Scriptures. "For what saith the Scripture?" (Rom. 4: 3.) Not what have the Rabbies taught? not what do our traditions teach? but "to the law and to the testimony." (Is. 8: 20.) And in his various letters, he shows clearly, that the doctrine of justification by faith, is an *old* truth and believed in by holy individuals, in all the past ages.

"By it" (faith) said he, the elders obtained a good report." "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ask to the saving of his house;....and became heir of the righteousness which is by faith." (Heb. 11: 2, 4, 7.) "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.....Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, 'Blessed are they whose iniquities are forgiven, and whose sins are covered.'....Cometh this blessedness then, upon the circumcision only or upon the uncircumcison also? for we say that faith was reckoned to Abraham for righteousness." (Rom. 4: 3-9.)

Thus we see him appealing to their own sacred Scriptures, and proving by many plain passages, that it was no new doctrine, but one which was a comfort to, and the salvation of, certain ones, whose memories were sacredly cherished, and held by them, in veneration and respect. But as mankind are ever loth to give up old notions, even when proved to be untenable, and will seek a loop-hole, to evade the force of ones reasoning if possible. Paul seems to anticipate such an attempt, and in the succeeding verses, meets and refutes it. The Jew might say—"Admitting this much: that they were justified by faith, was it not in consequence of their circumcision?" which objection Paul anticipates by showing that Abraham was justified by faith *while uncircumcised.* (v. 11.) The apostle shows that Abraham was justified in the very way in which he maintained the heathen *might be;* that Abraham was justified by faith *without* being circumcised. If the father of the faithful, the ancestor on whom the Jews so much prided themselves, was thus justified, then Paul was advancing no new doctrine in maintaining that the same thing might occur now." (Barnes' *Notes, in loco.*)

Now, as the nominal church then met Paul and contended against what he proved to be truth even so does it to-day contend against one of the plainest of all the plainly revealed truths of Scripture, *viz.:* the mortality of man, and his dependance upon Christ, for the boon of eternal life. And how shall their objections be met? What reply shall we make when told "it's a new doctrine?" Shall we appeal to what councils have decreed? shall we search the writings of the "fathers" to learn what their opinions were? No, but we will do as Paul did, appeal to the "oracles of God," and if we find the doctrine taught *there*, what matter it if councils *have* decreed differently? and the church itself has strayed from it and is "teaching for doctrine the comments of men," thus making void and of none effect "the commandment of God?" (Mat. 15: 6, 9.)

It is true our opponents can easily show that for many centuries, the doctrine of future life by a resurrection from the dead, has been almost lost sight of, and so could the Jews show Paul that the doctrine of justification by faith had not been heard of for many long years; but as Paul could appeal to the Scriptures and show that *it was there*, even if his countrymen *had* neglected it, so can we show that although the *church* has lost sight of *this* truth, nevertheless it is still left upon the pages of Holy Writ, that "if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." (1 Thes. 4: 14.)

Talk about these truths being "new doctrines!" Pray, how far back into antiquity would you have us go? If we go back to the patriarchal times, we there find a man of God upon a bed of sickness and pain, consoling himself in this wise: "I know that my Redeemer liveth: and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job. 19: 25, 26.) If we come down the stream of time a few centuries further we find another one writing his thoughts in *these* words: "I shall be satisfied when I awake, with thy likeness." "Thou which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." (Ps. 17: 15: 71: 20.) And further on another one is in rapture from cherishing a similar belief. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Is. 26: 19.)

Verily, it does sound strange to hear it asked—"If these things are so, how is it that they have just been brought to light?" It should rather be asked. "How did it ever come about that the church of God, turned from this pillar of the Christian's hope, from this blessed doctrine of a resurrection from the dead, and base his hopes upon that, about which the Bible says *not one word*, namely, an immortal soul and it's reward at death?" Our doctrines are *not* new, but have given comfort to the sad, and strength to the weak, in every past age. 'T was with this hope, Jeremiah comforted the childless Rachel. (Jer. 31: 12-17.) And with "these words" Paul would have his brethren "comfort one another" in Thessalonia. (Thes. 4: 18.) And as death is not confined to Thessalonia and Ramah, but preys upon his victims, wheresoever the children of men dwell, we conclude they are to be our comfort and hope even now.

Says Dr. Clarke: "One remark I cannot help making; the doctrine of the *resurrection*, appears to have been thought of much more consequence among the primitive Christians than it is *now!* How is this? The apostles were continually insisting on it, and inciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it!" So the apostles preached; and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid: and there is not a doctrine in the present system of preaching which is treated with more neglect!

In conclusion, to use the language of the late Albert Barnes—"How foolish is the man who rejects the Gospel—the only system which brings life and immortality to light!....Strange that *all* men, conscious that they must die, do not at once greet Christianity as their best friend, and hail the doctrine of the future state, and of the resurrection, as that which is adapted to meet the deeply-felt evils of this world; to fill the desponding mind with peace; and to sustain the soul in the temptations and trials of life, and in the gloom and agony of death!"

C. E. Barnes.

Salem, Mass.

Spurgeon says: "The cold water of persecution is often thrown in the church's face to fetch her to herself when she is in a swoon of indolence or pride."

HEAVEN OR HADES? NO. II.

The minister has certainly made another mistake in telling you that the good go to heaven at death; for we are positively told of one who did not. Peter says (Acts 2: 29-34) that "Daniel is not ascended into the heavens," but "is both dead and buried:" and on turning to the second (1 Ki [illegible]). I find he had been sleeping with his fathers at that time more than a thousand years. I further learn (Ps. 17: 15) he that before he fell asleep he said would be satisfied when he should awake in the likeness of his Lord, at which time he would behold his face. Where has David been sleeping all this time. We know it cannot be in heaven from what Peter said. Futhermore, we have no account of any one sleeping in heaven; but Daniel (ch. 12: 2) tells us of those who sleep in the dust of the earth, and also that the time will come when they will awake. Job. (ch. 3: 13-19) describes a state where the dead lie still and are quiet, and the wicked cease from troubling, and the weary are at rest. The small and great are there, and the servant is free from his master. (ch. 14: 12.) They shall not awake or be raised out of their sleep till the heavens be no more! What is the name of this state where the sleepers thus quietly rest together. Solomon calls it by the Hebrew word *sheol.* (Eccl. 9: 10.) In the New Testament it is called by the Greek word *hades.* (Acts 2: 31.)

Hades, then is the resting place of the good, and also the bad, between death and the resurrection, and not heaven or hell.

Edwin T. Himes.

FALSE IMPRESSIONS.

The impression is made with great confidence in many places by the enemies of the truth that the people known as Advent Christians do not believe in and hence do not enjoy experimental religion, *i. e.*, that they deny the operations of God's Spirit. Never having had any acquaintance with this people until of late I was unable to decide for myself what the truth *was* in the case. But I was determined not to condemn until I had *seen for myself.* A few days in the late Conference at Amboy convinced me fully that this people believe in and enjoy genuine, experimental religion, I often wished that those persons who are abusing public sentiment on this point could have been present during some of those precious social meetings. They would, I think, hereafter "cease to pervert the right ways of the Lord." Prejudice has a great deal to do with men's hearts. It is hard to convince a man of the truth, who is full of prejudice. How careful then ought men to be about bearing false witness against their neighbor. This sin, they who are guilty will be responsible for, and if unrepented of they will meet its consequences in the day of judgment.

C. C. Marston.

THE SEVENTH DAY.

On what authority does the Christian Church observe the first day of the week as the Sabbath instead of the seventh? Our seventh day friends, whose zeal in spreading their views is worthy of all admiration, if they are, as they suppose, called of the Lord to "repair the desolations of many generations," answer, "on the authority of Antichrist," who "spoke great words against the Most High and thought to change times and laws."

Constantine did indeed enact a law in the year 321, that "all judges and town people should rest on the venerable day of the sun." This law was so far a success that from that day to this, Sunday has been with inconsiderable exceptions the Sabbath of the Christian Church.

The question we would put to those who deny the divine authority for the change of days in this, "how came that law of Constantine to be so successful?" There is, as an effect, the actual change of the day observed by the Christian Church as the Sabbath from the time of Constantine, to go no farther back, till now. Where is there an adequate cause for that effect?

They cannot maintain with reason that the authority of a Roman Emperor was adequate to the production of such an effect, for it is a notorious fact that no ruler, under any form of government, can violently change the religious practice of any considerable number of his subjects. Least of all could a Roman Emperor at that time have produced any violent change in the practice of the Christian Church. For the Roman power was one with which they had been in constant antagonism. At the hands of Rome they had endured frequent, long continued, and terrible persecutions. More than a hundred years before this a Roman Bishop, whose influence with the Church was far greater than that of an Emperor could be, attempted to make an insignificant change in the day on which the Eastern Christians should observe the festival of the Passover. This attempt was greeted with scorn and rebuke. The early church were not in the habit of submiting to an important change in their doctrines or practices without long continued discussions, and violent opposition, as subsequently the Arian controversy abundantly shows. Four years after this edict of Constantine the council of Nice was assembled, and settled, not what day was to be observed as Sabbath—there was no question among them upon that point—but only the indifferent question whether prayer should be made on that day standing, or kneeling.

To suppose in the face of these facts that so great an effect as the transfer of the Sabbath from the seventh to the first day of the week in the practice of the Church was produced by an edict of Constantine, is to attribute a degree of power to a Roman Emperor that is absurd. We know from the greatness of the effect, that it had its origin in an impulse far mightier than any the endorsement of Constantine could have given.

A stream so mighty and so smooth as the current of Sabbatical practice evidently is in the fourth century, when the council of Nice assembled, did not boil up out of the ground so near by as the time of Constantine; the larger part of its volume of water must have come down from the mountains. It is not much matter whether we can see back any farther than the little brook that comes in then or not. If the stream had not been full before, it would be more turbulent and muddy than it is at the point where our Seventh day friends acknowledge that its banks are full, and that it is sweeping everything before it. It would be far easier for us to change arbitrarily the Fourth of July to the fifth than for the early church to arbitrarily change the day that was honored in the decalogue as the "rest of the Lord." The stronger the advocates of the Seventh day make the obligations of the fourth commandment, and the clearer their case seems to be, the stronger is our argument. For the clearer the obligation of the Seventh day, the greater the force necessary to succeed in fact, in substituting another day in its place. It will not take long though to perceive that there was no authority after the days of the apostles that was competent to effect such a change upon such a point. If there were not a word in the writings of the church fathers about the change of days, and if there were not a hint in the New Testament that such change had been made, it would still remain sure that nothing less than the direct influence of the apostles themselves could have effected the change that actually took place.

In the light of these considerations, Paul's remaining seven days at Troas to be with the church when they met on the first day of the week to "break bread," (Acts 20: 6, 7) and John's expression (Rev. 1: 10) "in the Spirit on the Lord's day" have a weight that cannot be raised by legitimate argument. The expression in Rev. 1: 10, "Lord's day," is especially important. Its subsequent use uniformly relates to the first day of the week. It must not, let me remark, be confounded with the expression "day of the Lord" from which the form is grammatically distinct, nor with the expression, Is. 58: 13, "my holy day," but is ever afterwards read as designating the first day of the week. It was Christ's day.

The use of that designation by John, reveals the stream we are tracing to its head-waters, already in full motion in his time.

Much more might be said, but a "word to the wise is sufficient," if that word is the right one. Of that the reader must judge.—*Advance.*

A friend loveth at all times, and a brother is born for adversity.

THE FINAL CONFLAGRATION.

BY DAVID BROWN, D. D. OF SCOTLAND.

Three passages will suffice on this point: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness, but is long suffering to you-ward,[1] not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief;[2] in the which the heavens shall pass away with a rushing noise, and the elements burning with fire shall be dissolved, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming[3] of the day of God, by reason [or, "by virtue"] of which the heavens being on fire shall be dissolved, and the elements burning with fire shall melt? But according to his promise we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3: 7, 10–13.) "And I saw a great white throne and him that sat thereon, from whose face the earth and heavens fled away, and there was found no place for them." "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea." (Rev. 20: 11; 21: 1.)

I cannot conceive anything in Scripture more decisive against the possibility of a millennial reign over a race of mortal men *after* Christ's second coming than the first of these passages. Let me entreat that it may be looked at with an impartial eye. Three ways have been suggested for getting rid of what would seem its obvious sense.

(1.) So to *reduce* the conflagration here announced as to leave the earth after it very much as it was before it. This is done by representing the scene of its action as limited to what is termed the *prophetic "earth"* or *Papal Christendom.*[4] But what impartial reader does not at once see the violence which this does to the plainest language? The apostle meant to rebuke that spirit of scepticism which even then was creeping in among professed Christians—a scepticism now too well known, whose language was: "You are always talking to us of a fiery judgment which at the coming of Christ is to sweep away the world of the ungodly; but where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. Will not to-morrow, then, be as this day, and more abundant?" It is not true (replies the apostle) that all things continue as they were from the beginning of the creation. Ye ought to know, on the contrary (but of this ye are wilfully ignorant), that by a special provision in the earth's constitution "*the world that then was (ho tote kosmos)* being overflowed with water, perished," and with it "the world of the ungodly." (2 Pet. 2: 5.) Even so "*the heavens and the earth which are now,* are by the same word (that provided for the perdition of ungodly men by *water*) kept in store, reserved unto *fire* against the day of judgment," etc. The *universality* of both catastrophes is thus expressed as emphatically as it could be; and least of all is there any hint here of the *Papal* or *Roman earth* being alone intended, or in place at all. Observe, next, the *nature* and *extent* of this conflagration. "It is long of coming" (said the sceptics.) "So it is (replies the apostle); but Heaven's arithmetic is not like ours. With the Lord millenniums are as days and days as millenniums. His "slackness" is not impotence, but mercy—that none may perish, but all come to repentance. But the day of the Lord *will* come, and come as a thief. And then, as the world before the flood found it vain to fly to the tops of the highest mountains—for they also were submerged—so shall there not be a spot on the globe where the ungodly shall be safe, nor the thickest covering which the devouring element shall not pierce through. For then, the (sublunary and visible) *heavens* shall pass away with a rushing noise, and the *elements,* penetrated through and through by fire, shall be dissolved, the *earth* also and the *works* that are therein shall be burned up." Whatever is here meant by "the elements," it must be something the "dissolution" of which will incapacitate human beings as at present constituted, from existing for a moment; and much more will this be physically impossible, if the "heavens," the "elements," the "earth," and its "works" are all "burned up." But hear further: "Seeing then that *all* these things shall be *dissolved,* what manner of persons ought ye to be?" etc. Is this the Roman, the Papal earth? Is not the very question strange? "Looking for and hastening unto the coming of the day of God (is not that the one "great and dreadful day" for all?) by reason of which the *heavens* being on fire shall be *dissolved* (he had said that before, but he repeats it), and the *elements,* burning with fire, shall *melt.*" I leave these expressions to speak for themselves. If they do not to the reader express such a total destruction as would make it physically impossible for mortals to abide and survive it, I am sure that no other language would express it. So that supposing the apostle meant to convey that, he could not have succeeded, since all the language available for that purpose is held *not* to express it.

A few words now on the other two passages: "And I saw a great white throne, and him that sat on it, from whose face *the earth and the heaven fled away, and there was found no place for them*.... And I saw a new heaven and a new earth; for *the first heaven and the first earth were passed away,* and there was no more sea." That this is the same "dissolution" of "the heavens and the earth that are now" as that of Peter, is beyond all reasonable doubt, since in both cases the *sequel* is the same—"the new heaven and the new earth." So all-involving and all dissolving is the conflagration, as described by Peter, that the great majority of the Lutheran divines of the seventeenth century, and with them some able critics since, and even pre-millennialists take it to mean a total annihilation of substance as well as form; while the Reformed divines of the Continent, and such Scottish divines as had occasion to touch on the subject, contended and with great force of argument, that so far from the annihilation of our physical system, in its primary character, being here expressed, the reverse is rather conveyed—the dissolution merely of its present physical constitution, and its re-constitution under new and higher laws. And, so far as Scripture throws any light upon the subject, I think these last are in the right. But with this my present papers have nothing to do.

Well, it is after such a conflagration that the Millennial kingdom is to be set up on the earth, if it is to be after the Second Advent. Let us, then, see what that will oblige us to believe. First, it supposes that a whole worldful of mortal men are to be kept alive while "the earth and the works that are therein" are burned; that while "the heavens are dissolving and passing away with a rushing noise and the elements are melting with fervent heat" (everything whereon the feet may stand disappearing, and the very air which is the breath of man's life, as should seem, exhausted), still a whole race of mortals, living through it all, and surviving it, is thereafter to people the earth. To reconcile us to this, we are reminded of Noah and his family preserved in the ark during the flood, and the three Hebrew youths unhurt in Nebuchadnezzar's burning fiery furnace, and then asked if God could not preserve a whole world as well as three, unhurt in the fire. No doubt he could. But the question is not what God *could* do, the question is, where is it said, or even hinted, that he *is* to do it? Even if there were nothing else against the applicability of the cases alleged to that of the conflagration, this surely ought to suffice—that the preservation of Noah is expressly ascribed to the fact that "he only was found righteous in that generation;" while the preservation [illegible] the three Hebrew youths was [illegible] reward of their noble fidelity, and in answer to their believing prayers; whereas, according to the pre-millennial view, the faithful who shall be found alive at Christ's coming, are to be caught up in the clouds before he comes, to meet the Lord in the air and come with him, while of the rest, the unbelieving *Jews* are to be converted by the sight of him in the clouds; and the vast world of *Gentiles,* then total strangers to Christ, are to be brought gradually to faith in him, and willing subjection to him. To tell us of the possiblity of all this is hardly enough. Surely it is not too much to demand some evidence that it *is to be.* And where is it? Will such passages as Is. 24 and 34 be appealed to? He who sees in such pictures of extensive convulsion and devastation any thing to warrant the expectation that a whole race of mortals are to live in the midst of a blazing world, and come out of it unhurt to people the earth thereafter—is not likely to be influenced by anything that I, at least, can say.

But when this is credited, something harder yet has to be digested. For though we have seen that at the coming of Christ the earth and the works that are therein are to be burned up, lo! we find that during the millennial reign the earth has undergone *no* physical change whatever. All its geographical and topographical features remain precisely as they were. In Palestine, for example, Mount Zion is there as before, and "Jerusalem is builded on her own heap, even in Jerusalem." The seas are there too, as heretofore (the Mediterranean and the Salt Sea,) Assyria and Egypt, Elam and Shinar, Hathros and Cush, Hamath and the islands of the sea, Engedi and Eneglaim, and "the way of Hethlon as men go to Zedad," and Gilead and Jordan, and the waters of strife at Kadesh (Ezk. 47): in fact, every place just where and as it was. Nay, the meteorological features of the country remain precisely the same. For the nations that come not up to Jerusalem to worship, upon them is to be no *rain;* but whereas, "the family of Egypt have no rain (their land being watered by the bounteous Nile), they are to be visited with a plague of their own." (Zech. 14.) Now, what *are* we to make of this? It will not do, I submit, to say, "This is just one of the *difficulties* which the events themselves must be left to solve." For the difficulty of believing that a thing is *to be* and *not to be* at one and the same time—that "*all these things shall be dissolved*" (2 Pet 3: 11), and that *none of these things shall be dissolved,* but everything remain just where, what, and as it was—when, let me ask, will this "difficulty" be solved?

---

[1] This is plainly the true reading here and so read all critical editors.

[2] The words, "in the night," wanting in the oldest MSS., seem to have crept in here from 1 Thes. v. 2, and are omitted by all critical editors.

[3] These words may also be rendered "hastening on" (and so Scholefield, Green, Alford, and others). But it seems to me that the idea intended is that of our Authorized Version, though that "mental anticipation and eager stretching out of the neck toward an expected and desired event" naturally suggests the idea of hastening on the event itself.

[4] So Mr. Elliot, Mr. Birks, Mr. Andrew Bonar

HOW WE ARE TO KNOW GOD'S WILL.

Let me say at once, only by searching the word of God, under the teaching of the Holy Spirit. Brethren and sisters, let me warn warn you against the many ways in which men have sought to discover God's will apart from his Word—all foolish, and some of them wicked. I have known some who have opened the Book as if the passage on which they should alight at hap-hazard became their oracle, or if another passage of a different complexion, irrespective of the context, should open or turn up, to guide them. Do you not know that this was an old heathen custom? The Romans, using Virgil or some other poet as you use your Bibles, did just the same thing. When you are so doing you are simply guilty of idolatry, and might just as well go to the shrine of Delphi and consult the Pythian oracle as thus tempt the Lord your God. We have known some to cast lots to know what they should do; as if the most precarious hazard could interpret God's will which is so clear and plain! I marvel how any civilized man can be so besotted as to do such things, and yet I know that this is an evil pastime and practice which lingers amongst some Christians. Others judge of the Divine mind by providence. But what do you mean by providence? Is it the current of the wind, the drifting of the tide, the aspect of the clouds, or the fortuitous coincidences that have arrested your attention? Such providence, you know, will guide you any way if you follow that. Jonah went to go to Tarshish, and he found a ship—of course he did—a providence, was it? Yes, he might have said, "I should never have gone, but the finger of providence seemed so clear." Many people have got into prison through such providence. Your rule is not to be providence, but the command of God. Who are [illegible] should interpret [illegible] that a providence when a man means to rob another that he finds the house neglected? If a man means to cheat is that a providence that he meets an easy customer in the course of business? Yet many talk so, and try to lay their sins upon the providence of God. My brethren and sisters, never do this; you will either be the victims of infatuation, or the perpetrators of wicked folly, if you do anything of the kind.

Others, too, judge of their duty by impressions. "If I feel it impressed upon my mind," says one, "I should do it." Does God command you? that is the proper question. If he does, you should make haste, whether it is impressed upon your mind or not. But if there be no command to that effect, or rather if it diverges from the line of God's statutes, and needs apology or explanation, hold your hand, for though you have ten thousand impressions, yet might you never dare to go by them. It is a dangerous thing for us to make the whimsies of our brain the guide of our moral actions, instead of the clear precepts of God. "To the law and to the testimony,"—this is the lamp that shall show the Christian true light; be this your chart, be this your compass; but as to impressions, and whims, and fancies, and I know not what beside which some have taken—these are mere wrecker's lights that will entice you on the rocks. Hold fast the Word of God and nothing else; whoever he shall be that shall guide you otherwise, close your ears to him. If at any time through infirmity or weakness I should teach you anything which is contrary to this Book, cast it from you, hurl it away as chaff is driven from the wheat; if it be mine and not my Master's, cast it away. Though you love me, though I may have been the means of your conversion to God, think no more of what I say than the very strangers in the street, if it be inconsistent with the teachings of the Most High. Our guide, his written word, let us keep to this.—*Spurgeon.*

THE NOBODIES.

And about these nobodies: who are the nobodies, who are the somebodies in this region? One hundred and twenty nobodies once met in an upper chamber in Jerusalem, and before long they had revolutionised the world. A smaller company of nobodies once met in the manor house of Scrooby, on the borders of Lincolnshire, and formed the first modern Independent church. Out of them came forth the policy and character of the United States of America. The only possible way of sifting the somebodies is by letting them all try what they can accomplish. The freest play of power for every man is what is demanded in this highest region; and I believe that it was the purpose of God to leave all men a free field of trial on the high level of this Church. We have not got to the end yet of what the nobodies will do for the world. Many things are of God in the Church, in your church, and in ours, of which the apostles never dreamed. I call that "of God" in churches, and that alone, which has the force of truth, the fire of life, and the manifest witness of the Holy Ghost.—*Eng. Independent.*

DENY THYSELF.—It has a meaning; some suppose it means to live closer, stingily, and lay up for one's old age, give little to the church, deny their generous impulses in this respect, let others help themselves and religiously take care of self.—*Sel.*

The sun is an unerring artist, and makes a true report of the human face. We may not like it, but it is true to the life nevertheless. If the truth of God were to draw our evangelical likeness, should we care to see to it and pass it round to our friends, or have it hung out on exhibition? A savage, on beholding himself for the first time in a mirror, was affrighted and turned away with disgust from his hideous ugliness. Whose image and superscription do we bear? The humble Christian—the broken-hearted—the poor in spirit—the meek—the pure in heart—*these* are under the benedictions of grace, and bear the image of Jesus. Christians are conformed to the image of God's Son.—*Secretary.*

An English paper says that after concluding a lecture, Mr. Bradlaugh called upon any present to reply to his arguments. A collier rose, and spoke somewhat as follows: "Maister Bradlaugh, me and my mate Jim were both Methodist, till one of these infidel chaps came this way. Jim turned infidel, and used to bager me about attending prayer-meetings; but one day in the pit a large cob of coal came down upon Jim's 'yead.' Jim thought he was killed, and, ah, mon! but he did holler and cry to God." Then turning to Mr. Bradlaugh, with a knowing look, he said, "Young man, there's now't like cobs of coal for knocking infidelity out of a man." It need scarcely be said that the collier carried the audience with him.

Our Book and Tract Column.

ADVENT TRACTS.—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp. Time is Short—Be Ready; The Only Hope; The Personal Coming. Think for Yourself. Why am I an Adventist—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion 20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—18 pp. Questions on Immortality—4 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—[illegible] pp. Restitution 36 pp.

Tracts for distribution—by express, 1,000 pp. for $1: by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. [illegible] pp. Cloth, $1; paper, [illegible].

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $1 75 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed or made complete in the Christian dispensation, with a concluding review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immortality [illegible] Land, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c, by mail, 7c.
THE SPIRIT; What is it? 5c, by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons; an examination of its origin, morals, doctrines and politics. 15c, post paid.
The above five works, by Eld. M. Grant—in one vol [illegible] post paid. The first four in one vol.—large type, [illegible] post paid. "Spiritualism Unveiled," bound with [illegible] "Bible View of the Personality of God," 24c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on earth; comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth, $1.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil: his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition [illegible] 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c, post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, [illegible] copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work called 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 20c.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.— An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With [illegible] useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 234 pp. 75c, post-paid: $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c, post-paid.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation, a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, free.

THE SYRIAC-PES[illegible] version of the New Testament, by Murd[illegible], post paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp,* without the music, in large, clear type. Cloth, 75c single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 6c.
THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 17c.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, APRIL 11, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

ZION'S *Herald* thinks that "enforced celibacy is the bottom crime of the Roman Church. It is the seat of its false doctrine, of its wicked practices, of its corrupt energies. It must be abolished." But what is the base of this "bottom crime?" We answer, *immaterialism*; the false idea that the body is a clog, a cage, a prison for the soul, dragging it down, carnalizing and degrading it; and that this tendency is overcome, and the spirit entity purified by the morification of the flesh.

"A SOLEMN high mass was celebrated this morning in St. Patrick's Cathedral, for the repose of the soul of Abp. Hughes, *who died some years ago*," says a special dispatch to the Boston *Herald*, from New York, Jan. 3.

—Where do Archbishops go at death? to Purgatory? If so, does it take "some years" to cleanse their sins, even with the aid of the multitudes of prayers, masses, etc., contributed by their flocks? And if they go to heaven, what further repose do their souls need? And would it not be more charitable to bestow the mass on some poor soul, struggling in purgatorial flames?

THE *Missionary Advocate* says the kingdom of God is coming.

Well, that is what John, Jesus, the apostles and early church preached.

But the *Advocate* says it is coming in the progress of missions, conversions of souls, etc.

Ah! I can find no such doctrine as *that* in the Book. I read there that the kingdom comes when the King and the judgment come. (Dan. 2: 44; 2 Tim. 4: 1; Rev. 11: 15.) By these passages I learn that in the coming of the kingdom all the enemies of God are *destroyed*, not converted. The church's work is to gather subjects for the kingdom, not set it up.

You are right. Reader, how readest *thou?*

THOSE Romanists who deprecated the publication of the infallibility dogma are being rapidly whipped into the traces. Priest Farrell, of New York, who uttered such bold words a few days ago, has humbly taken them back. Abp. Kenrick, one of the most uncompromising opponents of the dogma in the Council, now declares it indefeasible. Lord Acton, who protested earnestly against its utterance, now stands in open defence of the Papal claim. Two hundred millions of mankind have placed their reason as well as faith and conscience, in the keeping of him who is —can we doubt it?—the living representative of "the man of sin."

WE think writers are stating it pretty strongly when they declare, as did a late writer—

> "The evidences of scientific discovery are *conclusive;* they have placed *beyond all doubt* that human history is to be numbered by thousands of centuries rather than of years."

—We presume the opinion of Prof. Alex. Winchell, of the Michigan University, is worth something; and also suppose it will be readily granted that he is not the man to butt his head against *conclusive* facts. Yet after a candid review of all the testimony, he rejects the claim that man has existed for thousands of centuries as *not supported* by the facts adduced. If man has existed more than sixty centuries, the proof of that fact is not yet found.

IT appears that there is a gospel *not* for the poor. It is modern Unitarianism, or so-called *Liberal Christianity*. They have a mission, not to the poor, the ignorant, the oppressed; not in the highways, and hedges, and lanes, but to large cities, refined populations, the *genteel* classes. We recommend that they change their name to *Perverted* Christianity, instead of Liberal. Hear one of their leading journals:

> "We ought not to waste much time on ignorant or careless communities. Other sects can handle them better than we. It is doubtful whether our money or time ought to be expended in creating churches in small rural towns. All cities and places of fifty thousand people and upwards, have an intelligent class who need us. It is worth while to work in all such places. Whenever materials exist in villages, they must prove the sufficient strength to support a society without foreign aid, to be entitled to sympathy. We cannot usefully work in small communities for a cause that picks only every fiftieth soul out of the mass. We need great masses of humanity to find our shining grains of gold in, and only such are worth working for our purposes."

UNITARIAN VIEWS.

Mr. Wm. R. Alger, a well-known writer of the "Liberal" school of religionists, who reject what they please of the Scriptures, and interpret the rest according to their fancy, after rejecting with horror and disgust the "orthodox" doctrine of future punishment, yet warns all "to seize the boon intended for them by the generosity of God." For "otherwise, being found destitute of an inward fitness for heaven when we shall have escaped from this mortal coil, and passed amidst the visions of eternity, we may be forced to utter a final farewell, more awful in its solitary horror than all others combined; such a farewell as that whose echoes rang through the skies when Lucifer, son of the morning, fell."

We presume this may be styled the Unitarian, or, perhaps, the "heterodox" hell; and, like its "orthodox" prototype, it is founded in the notion that immortal souls are the real men, human bodies, being only torments.

In another place Mr. Alger, taunting Christians that if they receive the Scriptures literally they must not deny eternal misery, has said:

> "They should beware ere they repudiate the literal horrors of the historic orthodox doctrine for any figurative and moral views accommodated to the advanced reason and refinement of the times; beware how such an abandonment of a part of their system affects the rest. Give up the material fire, and you lose the bodily resurrection. Renounce the bodily resurrection, and away goes the visible coming of Christ to a general judgment. Abandon the general judgment, and the climacteric completion of the Church scheme of redemption is wanting. Mar the whole of the redemption plan, and farewell to the incarnation and vicarious atonement. Neglect the vicarious atonement, and down crumbles the hollow and broken shell of the popular theology helplessly into its grave."

—This is partly true, and partly false; and while it seems to us that "orthodoxy" in denying the literality of the fire of hell, involves the personal advent, resurrection, judgment and restitution in the same denial, Mr. Alger's assertions are without force when applied to us. We deny neither "the material (?) fire," nor eternal punishment—"a final farewell more awful in its solitary horror than all others combined;" a farewell to existence itself. But we do deny that man is immortal; and therefore freely "repudiate the horrors of the historic [and present] orthodox" hell without in the least affecting our consistent adherence to the fundamental doctrines of the gospel.

HENRY DANA WARD.

As we read this author's writings from time to time, we wonder more and more that he never adopted the views of the question of life and death held by most Adventists. He has no special pleadings for the semi-satisfying intermediate state, of which so many believers in the personal advent make somuch; to him it is immaterial, indeed. He goes straight to the resurrection and advent, and they are his constant theme.

In a late letter to the *Herald* from England he says:

> Bp. McIlvaine is much beloved here. His views of the Advent in that number are worthy of his fame. Nothing in my experience so perverts the English mind on this doctrine, as the common opinion of the Jews' return, and of the millennium. The Bishop quietly disposes of the millennium, saying: "There can be no doubt, I think, that *the coming of Christ* is everywhere treated in Scripture *apart from the thousand years reign;*" with certainty of the fact and uncertainty of the *time*. Again, "The coming is promised for the *consolation* of the disciples: 'I go to prepare a place for you:—I will come again.' And 'when he shall appear, we shall be like him.' This is the believer's consolation in all time. And there is *nothing between*." The believer's mind "*is directed to the Advent without any intervening circumstances*," till he come. (Rev. ch. 20.) The church stands in *expectancy;* "Looking for the blessed hope;" in patient "waiting for our Lord Jesus Christ." Such is the unbroken testimony of Scripture, "until the habit of the church was *fixed*. The question then arises: Is the revelation of the thousand years introduced to change the church's habit? This, his own question, the bishop with good reason answers in the negative. The revelation was written in harmony with this state of expectancy, and not to change it.
>
> This is joyous. And observe, the bishop says not a word about the carnal seed of Abraham! He speaks of the waiting *church—the expectancy* of believers—but making no provisions for the Jews of the flesh. I notice this gladly, because he has been numbered a mighty one among the champions of a Jewish dispensation to come; which champions are common here, as our friends of the "*Prophetic Times*" are in America. The decline of Judaism is a blessed sign of a brighter faith in the Gospel of the Kingdom of God. Dr. McIlvaine is a host in himself. And he is not alone in surrendering the conviction of important events necessarily intervening between us and our hope of glory. He puts them away—to one side. *He lets nothing come between the church and her expectancy of our Lord Jesus Christ:* Praise the Lord. This will lead others to re-examine the subject; and at this day the re-examination will remove the stumbling-blocks out of the way; both the Jews' return to this Jerusalem, and the thousand years reign.

—Ward and the Bishop are right. The Scriptures do take us direct to the advent and resurrection as our comfort and our hope and object of watchfulness and faith. The notion of the intermediate state is treated with contempt. Would that the Bishop and his wonderfully eloquent friend could see the truth that without the resurrection there is no future life.

Concerning the condition of the church in England Ward writes.

> On the whole, human nature and the churches of Christ are the same here as in America. The young and hopeful of wealth and position in life are absorbed in securing riches and honor. The well-to-do are satisfied with their portion, and have no desire for that epiphany which will demolish the strongholds of their castle. The poor are in bondage to gain the bread that perishes for the sustenance of the perishing body. The eminent clergy, statesmen, and professional gentlemen, merchant princes, and others, are overwhelmed with their correspondence, their official duties, their public and private career, and they have hardly time to listen a moment to anything outside the established routine of labor. Besides, the public are divided here as in our country into the multitude who do not care for the future life, neither study the Bible which tells of it, and the few, who give themselves to the work of the Lord. These latter are divided again into classes. Some eschew the idea of a real coming and kingdom of our Lord in the earth. They think all things remain as they were from the beginning, only growing better, and that eventually this evil world will put on righteousness and peace forever, or at least for a thousand years; others are looking for a great crisis; for the return of the Jews to rebuild Jerusalem, and to rule among, if not over, the nations of the earth. A few, "have the hope of Israel" according to the promise of God unto our fathers, and to the faith of Jesus and the resurrection unto his everlasting kingdom.

ABOUT PRIMITIVE MAN.

We find that Br. Fassett's article has stirred the theological waters, and several reviews of it have already came to hand. Why is it that correspondents will not remember that our rules forbid *controversial* articles? Why is it that men and women with a good talent for writing for both edification and to interest, will let their pens rust, until aroused by some crotchet that few care anything about, or a writer broaches views contrary to their own, when they immediately proceed to spend useless labor in a *review?* Why can they not write out their own views of the subject, instead of wasting mental power, ink and paper, in controverting some other writer; who, in turn, must reply; and then follow rejoinders and surrejoinders, rebutters and surrebutters, *ad nauseam?* We have asked the question, but who can tell us the wherefore?

We do not wish our pages filled with a controversy over Adam and his condition before and after the fall; but inasmuch as Br. Fassett's article, in which he maintains that Adam was neither mortal or immortal *by creation* has awakened a deep interest in the subject we propose to devote some space to it, that those who have devoted thought to the topic may present their ideas, if they choose. The only restrictions we shall *insist upon* are these: The articles must not be *reviews* of what others may say through the paper; they must not require too much editorial labor to fit them for the press; and they *must be* brief and to the point.

The question is now open. Adam: was he mortal, immortal, or neither? What did he lose by his disobedience? etc. If any have anything to say on this question, let them cease to find fault with Br. Fassett, for having *his* view, and with us for publishing it, and give us *their* ideas; and let us have the light upon this subject.

ARE THESE ALL IMMORTAL?

An Indian Missionary writes:

> Man is naturally ambitious of power. To obtain this coveted boon men in civilized lands sacrifice truth, honesty, honor, and every manly virtue with which God has endowed them. With the same unworthy motive the ambitious Hindoo leaves home and kindred, strips himself almost or entirely naked, besmears his body with ashes and cow dung, allows his hair to grow, and retires to some wild spot in the lonely jungle, where he lives in a miserable hovel or under a tree, eating sparingly of the coarsest of food.
>
> By and by the people hear of this holy man, and his opinion is eagerly sought in matters of importance, and his blessing and an interest in his prayers invoked by thousands who prostrate themselves at his feet, even going so far as to drink the water in which his feet had just been washed. Now gifts are poured in abundantly, and the dirty, filthy ascetic becomes, in the eyes of his ignorant countrymen, a very demigod, whose blessing insures prosperity in both worlds, and whose curse is dreaded by all, from the highest to the lowest. His highest ambition has been gratified; he has gained *power*.

—Again we say, Are these all immortal? Are they nearly all destined to eternal wo? Can you believe it?

THE THREES.

> The three fatal errors of Popery:
>
> The Pope instead of the Word of God.
>
> The Virgin instead of the Son of God.
>
> Sacraments instead of the Spirit of God.
>
> The three saving onlys of Baptists:
>
> The Word of God only.
> The Grace of Christ only.
> The Work of the Spirit only.
>
> On the bove three onlys the Baptists stand alone, and have ever stood alone, and they can have no fellowship or affiliation with any denomination who denies them. Baptists are the only real antagonists the Papacy has in this or any land.

—We find this bit of arrogance in *The Baptist*. Passing over the absurdity of its claims to be the only denomination holding the "three saving onlys" it mentions, we ask how it can call the Baptists the "only real antagonists the Papacy has," when they in common with Romanists sustain the essential dogma, without which the whole fabric of the Papacy would topple over and fall? Romanism rests on immaterialism. The worship of the Virgin, Purgatory, eternal torments, prayers to and for the dead are founded on the doctrine of the immortality of the soul. This is the trunk-error of Romanism. Our Baptist friends grant it to be the truth, and then exercise themselves to lop off some of *the branches* that grow out of this trunk. Better lay the ax at the root of the tree: if the tree falls, the branches fall with it.

IN THE PRESS ROOM. NO. VI.

WHAT I THOUGHT AND HEARD THERE.

As I was at work one evening, the Press commenced talking about printing tracts.

PRESS. I see you don't get sufficient responses to my call to keep me at work all the time. What do you suppose is the reason?

W. I don't know as I want to tell you.

P. Why not?

W. Because I feel a little ashamed of the reason. The fact is, it is because our people have not done their duty.

P. That is rather discouraging, I should say. I don't like to work for people who don't do their duty. My motto is, "do what you can!"

W. Yes, I know; but after all, there is some excuse for them. There are a great many calls, in a great many directions, for a great many things. Papers must be paid for, something done for the ministry, a chapel built, the missionary cause, the poor in one's own vicinity, besides the necessary expenses in one's family. You see there are so many calls, it gets to be *a drag*.

P. What, a call for help for any good purpose ever become a DRAG to a Christian! I did'nt expect to hear *you* talk so. That feeling isn't right.

W. I did not say it was right; I was only telling how people get to feel.

P. But they ought *not* feel so. I don't mean that they should always give something on every call; but they ought always to be ready to candidly consider the call, and then act in the light of duty. Now it seems to me if every one who loves the truth I print would only do *a little*, the burden might be lifted from a few, and no one feel it, except me: and I would be glad to work *every* day.

W. I know how that is. But the trouble is, that one who has five, ten, twenty-five or fifty cents to give feels that it is *so little*, that it makes *no difference* whether they give or not; and so they do nothing.

P. But suppose a thousand all feel that way at once, what then? Would it not make some difference if they *all* should feel the other way, and *act* on the feeling?

W. I think it would. But the difficulty is to get at them, to make them see this.

P. I wish they could all be in the press-room some day when we are running off the paper, I think I could make them realize the case.

W. How would you do it?

P. You see that pile of TIMES paper in the corner? How many sheets are there in it?

W. A hundred or two over 4,000.

P. If you should take off *one* sheet is there any eye delicate enough to see that the pile is any lower?

W. Certainly not.

P. Well, suppose then you take off a quire—that would hardly be missed, would it?

W. No, not noticed.

P. But when you lift off enough for "a run," it makes a perceptible difference?

W. Yes.

P. Well, the quire, the "run," the *pile*, are each made up of *single sheets*. Any one of them *alone*, added would make no perceptible increase, or taken away, no perceptible decrease in the pile; and yet the whole four thousand, placed together, make a big pile, especially, as you and I know, when the work is behind, and we must run late into the night.

Now suppose that each week from the readers of every paper, *one cent* should be donated. One cent is of no more account than a sheet of paper—indeed, not so much, for it won't pay for a sheet. But *four thousand cents* would make quite a pile, would'nt they —how much would it be?

W. Forty dollars.

P. Just see that. Forty dollars a week would come in, and nobody feel it, except me. *I* would have to go to work, sure. [The thought seemed to exhilerate the press (or else the steam was running up), for it moved faster.]

W. But the trouble is, how could you collect the cent, supposing each family was willing to give a cent a week. You would'nt want them to expend an envelope and 3c. in postage to send ONE cent!

P. No, of course, not. But let them have a place, and each one be their own collector; and every one lay by in some place, one, or five, or ten or more cents a week, and then once in three or six months send it in.

W. I guess people will think you are a pretty good beggar if I publish *this* talk. You not only tell them what you want, but *how they can give it*; and I don't see how *anybody* can refuse to give something on the plan you propose.

P. Now let me tell you what to do. I saw you printing some envelopes on the little press, by my side here, the other day. Now you get some small envelopes, and have them marked appropriately, for every week, and then one large envelope, directed to the office. Now send every one who is willing to do a little every week a package of these envelopes; and every week let them put their weekly contribution in one of the little ones, and seal it up. There. They have *given* that. It is'nt theirs any more, whether it is a cent, or a quarter of a dollar or more. At the end of three months let them put the amount in the larger envelope, already directed, and if—well if only a thousand others do the same thing, what a noble amount it would be in the aggregate. Why, you would soon pay your debts all off, and instead of sending that brother in Arkansas, or Missouri, or Wisconsin, or elsewhere, that little package of tracts that I heard you say you was ashamed to send, ye could send him a supply that would be an honor to the cause, and shed light in a large region, advertise the paper, and other tracts and books; and so the streams flowing out, would be sending back returns, and the cause prosper as it never has before; always provided, of course, you all kept humble, and the Spirit of God was in every movement.

W. Well, I will think about this thing, and probably print what you have said.

And I did think about it, and laid awake half the night studying on it. And I see no reason why it should not succeed, only this: Every one who reads this conversation will say (or most every one; we never can suit *every* body)—"Well, that's a good idea; first-rate. It ought to succeed." And then instead of sending in their names for five or more cents a week, they will conclude that *they* won't be missed, and hundreds of others will think just the same thing, and not *act*—but you see the point.

Brethren! Has not the time come for us *all* to lift. If with the present circulation of publications we hear of good being done every day, if we send ten where we now send one, may we not hope for fruit in proportion? Will you help? Some of you can give a dollar a week and never feel it. But we don't ask it. We ask will you do something? Will you act now? If you will, send in your pledges, and we will send the means for their easy collection.

WILLIAM.

TO THREE MONTHS SUBSCRIBERS.

Quite a number of our readers are now receiving THE TIMES as a present from friends, who desire that they may become interested in it, and become permanent subscribers. The time to which half a hundred or more of this class are paid, will now soon expire. While we dare not hope to retain *all* as readers, we do trust that a considerable number will renew the subscription in their own behalf, and do it at once. For $1.50 you can have THE TIMES for the next nine months. Who will respond?

ADAM'S NATURAL CONDITION.

If Adam, before he sinned, was neither mortal nor immortal, what was his condition? Did disobedience change his physical condition? If so, why was it necessary to guard the tree of life?

Is not Kitto's translation correct, when he renders *nephesh khaya* (Gen. 2:7), by living animal? Now as these same words are applied to beasts (ch 1:20, 21, 24, 30) before they are applied to man, do they mean anything more or different in the one case than they do in the other? If not, then surely the beasts occupied the same position physically that man did. If one was neither mortal nor immortal, such must have been the status of the rest.

X. Y. Z.

SOUTHERN TOUR.

After visiting different portions of Georgia and South Carolina, I have been permitted to return home in safety. The war plunged the South into a state of poverty from which it has not yet recovered. The people listen to the truths of the gospel with eagerness and candor. They however watch a Northern man closely, having been so often imposed upon by men from the North. But a man of caution who will not meddle with politics nor mingle with the negroes, will find a good field to sow the seed of truth; but cannot look for financial remuneration in their present state of poverty. The K. K. K. are on the track of all Northerners who go there to meddle with Southern affairs.

I found the Rev. Dr. Bowman of South Carolina a bold advocate of life and death theology. He is doing a good work, and letting his light shine. Though he has been twice arraigned before the Southern Methodist Conference of South Carolina for his views, he decides to obey God rather than men, and continues to preach the truth, repudiating immortal-soul-ism, eternal misery, and kindred errors. Some of the clergy oppose him, but that only makes the light shine the brighter.

WM. SHELDON.

FROM CALIFORNIA.

Br. Himes, and to all the lovers of Christ: We have recently returned from a trip through the south part of this State. Went direct to San Diego by ocean steamer, 420 miles. This is a new place, built up some two years ago, in a time of excitement, and for the past year has been at a stand-still on account of a dry season last year and this. It has one of the best harbors on the coast and a splendid site for a city. We found here three churches. I called on the pastor of the Methodists, who gave me his desk. He was a very young man, had read Advent works some and was a good man. Heard him preach an excellent sermon, the last he ever preached. He was out of health at the time and has since died. We scattered tracts and papers, and did what we could in our short stay; but as the climate did not agree with us, we were obliged to leave.

Here we saw the Palm tree, for the first time. We saw one some fifty feet high, three feet through and not a leaf till within a few feet of the top, and there a beautiful canopy of long, graceful, feathery leaves, like a crown of glory, making it the most beautiful tree I ever saw. It bore dates last year. We saw the imperfect ones still hanging.

We were within a few miles of Mexico, and saw a table-mountain in that country, forty miles away looking not more than ten. From here we took stage to Los Angelos, 148 miles, two hard days ride through canons, over mountains and valleys, barren and desolate on account of the drought for two seasons. This whole country is used only for herding cattle. There are thousands upon thousands of them, and horses roaming wild, making it very dangerous traveling except on horseback. There is nothing green at the present time except the cactus, which is spread over the whole country. There are several varieties. One grows round, and becomes hard like wood, when they cut it to burn. Another species they plant in hedges for fence. In some places they cultivate them for the fruit which has a pleasant flavor. Stopped over night in a little Spanish town, and slept in an old "Adobe" house, made of dirt, dark and gloomy, and seeming more like an old prison than anything else.

At Los Angelos I called on two ministers who gave me their desks, filled one twice on Sunday, and had a free time, and God backed up the truth with power. I told them John Wesley did not preach *all* the truth; that God had left some of the truth for us to preach in these last days. That Wesley and his co-laborers did their work in their day, and did it nobly; and we were doing our work, and that was proclaiming Christ as soon coming, and that the saints would have the earth for their home forever. I warned them to be reconciled to God, and get ready to meet him, as there is no time to lose.

One of the sisters came to me at the close, and said, she "thanked me for coming to that place." Another said, "This is the kind of preaching we want." I find there is nothing like preaching the truth, straight and plain, just as God has revealed it in his Word. But we must be sure and preach the truth in *the love of it*. *Then* it will cut like a two-edged sword. The pastor invited me to stay and hold a protracted meeting, But I was taken sick and grew so bad, I was obliged to hasten home.

Here we saw for the first time the beautiful orange and lemon orchards. They grow as large as apple trees, and their yield of fruit is truly wonderful. We saw from fifty to seventy-five oranges on one little limb not larger than your finger and two feet long. Blossoms and fruit at the same time. Here we found the palm, again, and also the Fan palm, with its large round leaf. One tree, supposed to be a hundred years old is as large round as a barrel, some sixty feet high, and not a leaf till near the top. This is an old Spanish town. We find much in this country to remind us of Palestine. The pomegranate grows here, and the fruit has a delicious flavor. Also the olive tree, with its dark green foliage. They make olive oil in this town to supply the Catholic college.

We passed through a German town below Los Angelos, where they raised the largest corn I ever saw. It grows twenty feet high, and they were making fence out of the stalks, lumber being scarce in that country. Beets have grown here to the weight of 119 lbs., and sweet potatoes fourteen lbs. The land is exceedingly rich. Thank God we shall have a better land than this, when Jesus comes, and Abraham wakes up. Here they die and have to leave this beautiful country; but there will be no more dying, when Paradise is restored. Glory to God forever! When I travel through this beautiful country, which is so much like the garden of the Lord, I long to be there, and say, Come Lord Jesus, come soon, and bring the welcome longed-for day!

Had an interesting time on the steamer on the way home, although sick, talking the truth. About 160 passengers were on board. While sitting in the cabin and seeing them reading novels and the foolish trash of the day, I put some tracts on the table, the title *Sermon on Hell*. They passed them by unnoticed, until an intelligent old gentleman in passing by remarked, "It was too late in the day to try to make people believe this hell-fire doctrine," so said a number of them—supposing the tracts were of the orthodox stamp, and teaching eternal torment. I remarked, those tracts are to prove there is no such place in existence; that the end of the wicked would be destruction, root and branch; they would die the second death, be as though they had not been; and only those who sought life through Christ would live forever. On such the second death had no power.

At this point some of the orthodox spiritists began to foam, and said they would hear no such doctrine and left. I thought, truly in the last days "they will not endure sound doctrine." Oh! that lie the devil told our mother Eve has done a world of mischief. It is hard to make the people believe that the devil is a liar. But the day is coming when he will be made manifest.

I have been reading Eld Whitmore's work on Immortality. I think it the greatest work I have ever seen on that subject. I wish every body had it. Let us do all we can to get it before the people. I will do all I can in this country to drive the immortal soul doctrine back where it belongs. It will keep millions out of the kingdom. And how many foolish notions both among the heathen and orthodox spring out of this one root. It made me fight hard against Christ and his coming before I would give it up. I believed I had a soul that could never die, and at death it would go right to heaven, and I should see Christ and be with him; and I could see no necessity for his coming back to this earth again. My eyes were opened in reading about the mechanism of Adam. How God made man of the dust of the ground and breathed into his nostrils the breath of life and *man* became a living soul: not that he breathed a living soul into him. It is almost impossible to root the doctrine out of this generation. It has been handed down from generation to generation, until the world has all gone to seed with that awful error—"Thou shalt not surely die." It robs Christ of his glory; It destroys God's great plan of salvation. No necessity of Christ's coming again, neither of a resurrection. And to sum it all up, it makes God's Word confusion; and who knows what is truth? There is where this world and Christendom are to-day, lost in the fog, knowing not where they are going. I pity them from the bottom of my heart. I see Christ coming soon, and they will all be caught in a snare together. Let us do all we can to save some from their dreadful delusions.

D. D. and M. S. REED.

Santa Clara, Cal.

ADDRESS.

[Concluded from first page.]

Greece, and Egypt were employed and sustained by the Ptolemies. The Platonic philosophy was taught in this school, and its scholars went out as the teachers of the world.

Many of them were converted to Christianity, and became eminent preachers of the Gospel. But they brought their philosophy with them, and soon incorporated it into the doctrine of Christ and his apostles. "Educated in Platonism, they did not like to renounce it, and flattered themselves that they might with great advantage to the cause of Christianity bring at least a portion of their old learning into its service. Some brought less, and some more, according as they were more or less thoroughly acquainted with Christianity. But on one point they were substantially agreed. All of them, with Tertullian, adopted the sense of Plato's sentiment—'*Every soul is immortal.*' On this point Plato took rank, not among prophets and apostles, but above all prophets and apostles. A doctrine which neither Old Testament or New taught directly or indirectly, nay, which was contrary to a great part of the teachings of both, these Fathers brought with them into the Church, and thus gave to the old Sage of the Academy a greater authority and a wider influence by far than he had even attained, or dreamed of attaining." It was in effect as Mr. Constable has well said, "Plato teaching in the church, under the supposed authority of Christ and his apostles, doctrines subversive of, and contrary to the doctrine which they had one and all maintained. This dogma of Plato was made the rigid rule for the interpretation of Scripture. No Scripture, no matter what its language could be interpreted in a sense inconsistent with Plato's theory. Christ, and Paul, and John, all were forced to Platonize the deduction of reason, half doubted by Plato himself, was by these Fathers palmed off on men's minds as the teaching of revelation."

This new system of teaching led to the great apostasy. The doctrines, ordinances, and the true church of Christ were all perverted. The only light and rule of faith was darkened by the new principles of interpretation.

In taking our stand we have repudiated Plato, and have taken Christ, his prophets and apostles, as our teachers. We turn from heathen philosophy to the pure word of God, and without literary or theological institutions, we seek such aid as we can avail ourselves of in the Biblical works of the learned. And with close application our ministers have been, and will still be able to master the great questions of Bible theology.

Our brethren in the ministry will have to apply themselves closely to the word of God, and to excel must give themselves wholly to these things.

But beside the expositors and lecturers, there is another class of teachers, called for and needed. I mean *pastors*. The churches that are being raised up must be cared for or they will be scattered. The pastoral office is provided for among the offices in the church. "Some pastors," or "overseers." Some of our public teachers will be obliged to settle and take the watch and care of the churches, and give themselves wholly to these things. Churches are now suffering for pastoral gifts. They should give encouragement to young men among them, who have gifts, and seek to replenish the ranks of the ministry. And in this time, when we have so short a while to work, it becomes us all in our several departments of labor, to *work while the day lasts*, and "what our hands find to do, do it with our might."

EDITORIAL GLEANINGS.

Br. Mabey says: We are having a revival in Amboy under Br. Marston's labors. Some are out clear, and others seeking the light. Two have been baptised.——Any of the preaching brethren traveling this way, will find a home with myself, Br. Ballou or Br. Simmons, says Br. C. B. Weeler, Centreville, on the No. Missouri R. R.——Br. L. Boutelle is aiding the church in Rutland, Vt., by his continuous labors.——The church at Brimfield, Mass., has added six members since Jan.——Br. Whitney has organized a new church of fourteen members in West. Va., and the Lord has raised up two new preachers of the word to aid him.——Br. Marston has accepted a call from the Amboy Church, and will become their pastor, preaching for them once in two weeks. Let others secure his services the remainder of his time.——The work in California is progressing finely. Br. Grant reports the conversion of a Baptist minister, Thos. Howell, who has been cast out and is ready to preach the Advent doctrine. He says there are others almost persuaded to proclaim the truth. If this class everywhere would go to work, we should see a great addition to the laborers' ranks.——Br. Wm. A. Fenn recently held a discussion with Eld. Burgess, at East Randolph, N. Y. The results appear to have been excellent, a complete triumph for the truth, although Mr. Burgess is a leading debater among the Methodists. The discussion was followed by a good revival interest.

Correspondence.

EDITOR'S JOURNAL.

AT HOME.

WEDNESDAY, March 29. Attended the weekly conference of the church. These meetings are the life of a church. Prayer, exhortation, and spiritual songs, making melody in our hearts to the Lord, cheers and helps the pilgrim on the way. At the close of the meeting I took the cars for Detroit; where on Thursday, I purchased an excellent tent for the Advent conference in Iowa. I also visited Advent believers in the city, and spoke cheering words to them. They are very anxious for help, which we hope they may obtain soon.

In my late visit to Southern Kansas, I made some remarks in relation to the "Cherokee Neutral Lands," and noticed the present contest of the settlers, with the Missouri River, Fort Scott, and Gulf Railroad Company. As many inquiries have been made by those wishing to settle in that region, I called upon J. F. Joy Esq., the President of the railroad to get *his* views of the matter in dispute.

Mr. Joy said, they had built a railroad from Kansas City to Baxter Springs, 160 miles, at an expense of over $6,000,000, which has made the land valuable for settlers. The railroad company purchased 800,000 acres of land of the government, formerly the property of the Cherokee Indians. This was done at the earnest solicitation of the people in the border tier of counties in Kansas, who were at first engaged in building the road, but failed. The company settled with all who were then living on these lands, and having received a title to the land from the government, they opened a land office at Fort Scott. There, parties wishing homes on these lands, may find maps of the survey, with the prices of land at from $5 to $11 per acre. For cash down a discount of 20 per cent will be made. Or credit will be given from five to seven years, with interest at seven per cent.

My interview with Mr. Joy was a very pleasant one. He spoke very kindly of the settlers, and said that the railroad company only wanted what was just and right. It would be a happy thing for all concerned, if this controversy could be amicably settled. The new settlers have enough of care and labor, without litigation with companies, or individuals, if it can possibly be avoided.

SATURDAY, April 1. Attended the monthly covenant meeting of the church in Buchanan. At the close we went to the water, and attended to the baptism of a sister who has come to the light of the gospel. The season was a profitable one. Our churches must, by all means, keep up their covenant meetings. Any laxity or neglect will soon weaken the church, if not demoralize it.

SABBATH, April 2. Communion day, and a precious time. I had spoken from the words of Jesus, "I will not drink with you again until that day when I drink it new with you in my Father's kingdom." (Mat. 26: 29.) This I said would be literal. Yes, a real personal presence of Christ with his people is promised. The idea of spirits and ghosts had no place in the gospel discriptions of heavenly society.

At night I spoke from 1 Cor. 15: 29. "Else what shall they do that are baptized for the dead." That is, baptised for the *resurrection of the dead.* The future life depending entirely on *the resurrection.* I urged all the impenitent to reform, and be immersed into Christ, with a view to eternal life.

MONDAY, April 3. Went to Kalamazoo, Mich. I enjoyed the hospitality of Br. McCain, an old friend and believer from 1842. Though in business, he is publishing the truth on the Sabbath in the surrounding towns, with some results.

TUESDAY, April 4. Had an interesting conversation with a brother in one of the city churches, who made a statement of his views. He said about a year ago, an humble, quiet man, with a meek spirit called upon him, and introduced the subject of the coming of Christ and the resurrection. He listened to him candidly, but did not think much of it at the time. But he called again and then he had more conversation, when the brother became somewhat interested. A short time after, he received an Advent paper, read it, and became more and more interested. "And now," said he, "I would like to know something more about your people. "Do you organize churches?" Yes; in every place where we have believers enough to sustain regular meetings. "Do you have Conferences?" We do. These consist of ministers and delegates from the churches. We also hold quarterly meetings; and with the annual meetings generally hold a camp-meeting. "How are your papers published?" By an Association. The Western Association is located at Buchanan. We publish the ADVENT CHRISTIAN TIMES, and a *Quarterly*, with books and tracts for the spread of the Advent doctrine. We have from nine to twelve or more hands constantly employed, in the office. And we could do more, if we had the means to do with.

He replied: "I am pleased to know these facts. I am interested in your work, and in the faith. The knowledge I have obtained of the Advent truths is priceless to me."

I called at the "Michigan Asylum for the Insane." In think it is one of the best institutions of its class, in the West. They have about 300 patients. Dr. Palmer the First Assistant Physician, received us very kindly, and showed us about the premises. I found everything in the best order. The Institution is a credit to the State of Michigan. What greater charity is there connected with human suffering, than provision for those bereft of reason. A good home, kind physicians, and attendants to care for them, and, so far as they can supply their every want.

My special business was to inquire after a brother, who has been here some months. I learned that his bodily health was improved, and that it would require some time longer to restore his mental powers. The Lord be gracious to him.

◆

From H A Plank, Delaware Co. Iowa, Mar. 20.

I have been a reader of THE TIMES two years last December. When I first commenced to read it I could not comprehend many things, because they were new. By the help of Br. Manning, who has since fallen asleep, till Jesus bids him rise, I was enabled to begin to understand the beauty and truth combined in our most excellent paper, which I now would not do without. It is truly meat and drink to the believer in Christ. We have preaching in Manchester every four weeks by Br. and Sr. Janes. Last Sunday Br. Janes was invited to come out to our neighborhood to preach. He preached one sermon, and the people were unwilling to let him go; so he staid the week through, and then sent for Sr. Janes. The people came out every evening to hear the truth, some who had never heard Advent doctrine before. It did not sound as they expected. Others said they had not heard as much Gospel in years before as was included in those fourteen sermons. Eternity only will reveal the the good that was done. Two put on Christ in baptism; others are reading their Bibles to see if these things are so. I pray that many more may turn unto the Lord, of such as shall be saved in the day of his coming.

From O O Marston, Amboy. Ill., April 3.

We are having beautiful weather for our meeting and the Lord is doing great things for us. Yesterday was a good day for the Advent cause in Amboy. We had service three times—once in the hall and twice at the church. In the morning two last week's converts were buried with Christ by baptism, Br. Clark administering the ordinance. In the evening we had the largest congregation and the most satisfactory meeting that we have had at all. After preaching, six anxious persons rose for prayers. At the close of the meeting three united with the church. There are quite a number of others ready to unite. There are also several who have requested baptism, which will be attended to next Sunday, if the Lord will.

We feel specially indebted to our German friends for the use of their house. The probability now is that we can have it half of the time for the next year, by which time at the farthereest I hope to see an Advent chapel in Amboy. And I have strong faith that such will be the case. Pray for us.

We are killing prejudice very fast. All kinds come to our meetings. I praise the Lord for what I have seen and enjoyed here.

From John Ward, Montreal, P. Q. March 20.

I have thought for a long time past that a little more system among the Advent body in laboring in the vineyard of the Lord, would be a good thing. As we are so widely scattered, and in small companies, would it not be proper to adopt a plan so that *all* might be looked after by those qualified by the Holy Spirit for such work? Paul went through the churches in his day to build them up in their most holy faith, and, also, to see how they walked and prospered. In order that we might do so now, I thought it would be well to establish a fund for this object, so that where there are small churches, some faithful preacher might be sent there occasionally to strengthen their faith. I am sure the few brethren here would become willing subscribers for such an object, as we feel the want of such help. It is rather expensive to send a long way for a preacher, and pay a high rent for a hall; but if all would lend a helping hand, more light might be scattered, and a larger number prepared to hail the coming King.

From J B Abbott, Hillsdale Co Mich. March 20.

The good Lord has seen fit to spare my health and life and my family, while others all around us are falling asleep in death. Bless his holy name. I am striving in weakness to live as becometh a heir of the grace of life. I have not been as faithful as I ought to have been, but am still looking for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ, when he shall appear the second time without sin unto salvation. Although surrounded with trials, I hope by the grace of God to be able to overcome all, that when the Chief Shepherd shall appear I may be prepared to enter into that rest that remains for the people of God.

From E F Nettleton, Le Sueur Co. Minn March 15.

I see by the little yellow monitor on THE TIMES that my subscription has expired. My installments are small, but I mean that they shall be prompt, as far as possible. I do not have any tobacco bills to pay now-a-days, so I can afford better than formerly to indulge in the luxury of one or two good papers, wherewith to feed the mind with some Bible reading and teaching, which if we take heed thereunto, will make us wise unto salvation. This is far better than making a tobacco factory of the mouth, filling the stomach and pickling the system with its vile and poisonous juice. We were not created for such work, neither is it well pleasing to our Heavenly Father. For more than twenty years I indulged the habit, but, thank God, am now free, Two years ago I came to the conclusion that tobacco was my master, and that I could not serve two masters and be a Christian. So I went to the Lord and told him if he would give me strength to quit the use of tobacco, he should have my tobacco money. I have used none of the weed since, and have no desire for it. And I would say to you, my brethren, go and do likewise. We are watching for the Master's return; would you like to have him come and find a pipe or chew of tobacco in your mouth? I think not. Let us leave off bad habits, and give to the service of the Lord that which we now squander uselessly.

From P S W Deyo.

Feb. 12, took the cars for Tama City, Iowa, about 125 miles distant by rail. Having some five hours at Marshalltown to wait for the C. and N. W. train, I went to the post-office and inqired who took our papers. I found that a Br. A. Wilber was taking the *Crisis.* I soon found his house, also, that he was a member of the Methodist Church. A friend at the East induced him to take the paper three months, he liked it much. They treated me kindly.

In Tama City I was warmly greeted by Br. U. C. Newcomb, formerly of Manchester, Iowa. Having about one hour to get out notice, I had a good hearing for the time, and for the first night things looked favorable, as there was already a theological upheaving in the place. Eld. J. B. Talmadge, of the M. E. church, a preacher of some twenty-two years, had read Storrs six sermons some eighteen years ago, which left a mark on his mind; and for the last few years he had been a firm believer in the truths we hold. A short time ago he applied for a letter and obtained one from the Presiding Elder. He had preached four sermons about five miles from the City, which made a stir all around. The Methodist preacher had given out to preach on the Immortality of the Soul, so I was just in time to add to the stir, which was done with the best of results.

On Saturday I requested the minister to bring just *one text* that said that the soul was immortal, and I would be a turn coat; that I should be there in the morning to hear him, and I would reply in the afternoon. Not many were out to hear him. He said that the sermon was not arranged in view of what had passed the few days before, but in closing for my benefit he would quote three texts in proof of the immortality of the soul. John 11: 26; Luke 20: 38; Rev. 6: 1. This I considered as not very positive proof, and saw no reason to change my views. As to the rest of his sermon, it was not prepared for me, and truly I was not hit. In fact I know of no one that takes the position that he laid down, and reviewed.

We kept up daily prayermeetings and had blessed good times. March 4th we went to the water, and immersed two. Next day came the M. E. preacher's third sermon, and five of his members withdrew, Br. M. A. Newcomb, and his family, who has been a licensed exhorter for the past three years, and was acting as class-leader at the time. We organized a church of thirteen members that night. Br. Newcomb was a candidate for Mayor of the city; but after he left the Methodist church, they rallied, nominated another man who was not a Christian, gave him their votes, and Br. Newcomb was defeated by five majority, because of his theological opnions. This shows, perhaps, what our friends would do if they had the power in their hands.

The Baptists refusing us the use of thair baptistry, we went to the Iowa River, though it was very high. Twelve were immersed, some of them children of Baptist parents. Closed the meetings on Wednesday, with thirty six names on the church book. Several interesting incidents occurred during the meeting. Bibles were carried into shops, stores, offices and to the school-room, and many tried to preach the word everywhere.

March 9 I left for Mason City, to speak upon temperance. Stopped at Marshalltown, where there was an open door. Owing to the snow-blockade I arrived at Mason City fourteen hours too late for the lecture,—but in time for train to Clear Lake, and the Quarterly Meeting. I found an advance in the church, in unity and spirituality. The Spiritists were in the place, and had been lecturing. At the Union prayer-meeting the burden of the petitions was that they might be confounded. And so they were. When the medium was tied, it took him over an hour to untie himself. The citizens then demanded that a committee of their number should be admitted to the circle next night, or they leave town. They chose to leave. The excitement gave me large audiences to whom I spoke on the signs of the times.

From E B Scott, Hesperia Mich. March 27

By the grace of God the good work is still onward in this vicinity. Yesterday I buried ten happy souls in the likeness of Christ's death. It was a blessed time indeed. This was about nine miles northwest of Hesperia, in Oceana Co. It is a new field. I have preached there seven times. Eleven have started to serve the Lord, and the prospect is good for more to come forward. To the Lord be all the praise. We expect to organize a church there in two weeks.

The Methodist preacher was out to hear me. He thought I was very much in error in regard to the state of the dead and the destiny of the wicked. I told him I was ready and willing to sustain my position. Taking an expression from the congregation, we found they were all anxious to hear the question discussed. We made arrangements to that effect, and the discussion will commence Tuesday, Apr. 4, and contine four evenings, at least. Question: Does the Bible teach that men are unconscious between death and the resurrection? and that the wicked will finally be blotted out of existence? I affirm. Eld. C. Powers, denies. My prayer is that it may be the means of much good.

From John M Sneck

Thursday, March 9, I left home to visit Br. Wm. Cummins' field. He went some 70 miles north of Port Huron on the Lake shore, at Forest Bay to work, and there being no one to preach, he began the work himself. A good interest began from the start. At his earnest solicitation I went up there. Preached three times, baptised nine. Organized a church of eleven members, all but one heads of families. Arrived home rather tired, having pounded over 140 miles of rough road in an open stage, and walked eighteen miles. But the Lord was with me. Bless his name. Br. Cummins is an earnest, faithful laborer.

On the 18th I went to Rives, where two were added to the church. Last eve preached here in Jackson, after which I organized a church of seventeen members, and about as many more are intending to unite soon. Br. E. P. Daniels has labored here both by word and in prayer-meetings, and has been greatly blessed in so doing. To-day I baptised three prsons. Nearly all who united here in Jackson are heads of families. To-morrow I go to St. Johns. with Br. Fox, and shall stay till the 28th. Pray for us.

◆

BRIEF EXTRACTS.

Sr. Mary E. Stephens, St. Clair Co. Mich., March. 22: I am one of those who are looking for the coming of our Lord; but when I look around me and see so little faith, I can but think of the words of our Savior—"Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Spiritism is getting a strong hold upon the minds of people not far from here. As for myself I am trying to live the life of the righteous, that my last end may be like his.————Br. and Sr. Durand, Cheshire, Ct: We believe the King is coming soon. The movements of the nations have seemed to us like the grading of a railroad. Each nation has their pile of ties ready to put the road into condition to receive the rails of prophecy fulfilled, and soon, very soon, the Lord himself will put on the rolling stock, and voices and the sound of the trumpet will announce to earth's mad millions that the time of waiting is no longer. And the saved hosts, with tickets endorsed by our glorious Superintendent shall reply, Amen! Alleluia!————Br. D. S. Nafe, Rochester, Ind. Apr. 7: Br. Mansfield was here on the 18th and 19th of March, and preached to us. His coming was to us as the coming of Titus to Paul and the Corinthian brethren, a season of great refreshing.————Sr. O. D. Benton, Delaware Co. Iowa: I feel as though I could not get along without my Advent paper; and as I am going to a new country, [Mitchell Co. Kas.] where there is no preaching. I shall need them more than ever. But I shall hope and pray that it may not be long ere the blessed news of our Savior's coming shall be there proclaimed. I feel more and more the necessity of being consecrated every day to my Master. Let us have an interest in your prayers, that we may be enabled to let our light shine and that some one may soon proclaim Jesus' coming in that distant place. We should be most happy to have any Adventist going that way to call on us.————Br. J. A. Newton, Hudson, Wis. On the way, but oh! how slowly! Time is swift, duties are many, and I regret that I cannot respond to each warm claim. O Canaan, my long looked for and happy home! When shall I look upon thy silvery streams. There sorrow and death and pain are vanquished, and Christ reigns King. Our work is nearly done. I wish it were better done. May it be so in the future. In the strength of Israel's God it shall be.————Br. Virgil Hunt, Ancona, Ill: One year ago I started in the service of the Lord. God being my helper, I intend to serve him while I live, and obtain eternal life. For I do not understand that I have eternal life naturally, else Paul would not have exhorted me to seek for it by patience in well doing. Br. Bailey and family live here, and let their light shine in the blessed cause of God.————Sr. Margery Hough, Mar. 26: We are a few in this place, only ten in all, but mean to be diligent in spreading gospel truth. "Truth is mighty and will prevail." I feel my weakness and inability, but I am determined to press toward the mark for the prize of the high calling of God in Christ Jesus. O sinner, arouse from your slumber, and awake to a full sense of your duty in obeying Christ. Can't you see yourself as you are, on the downward road that finally banishes you from the presence of your blessed Saviour, who died on the cross that you might have life through him? He pleads with you in much love and mercy. "Now is the accepted time, and now is the day of salvation."

"GREAT EVENTS ARE ON THE GALE."

The first apostacy from "*The truth as it is in Jesus*," was the prostration of the human intellect before men of like passions with ourselves. It took the form of a vile superstition, which attained its meridian altitude in the ecclesiastical polity of Rome. But "men of the world, wiser in their generation than the children of light," have unconsciously been helping the church to escape from this yoke of bondage. The bonds of superstition are relaxed by the greater diffusion of knowledge, and by the greater freedom of thought vindicated for us in all our civil institutions. Despotism is everywhere giving way before our eyes—*Civil and Ecclesiastical Despotism.* The earth (as was foretold) has been helping the woman; and we believe, with assured confidence, that which is written in the volume of the Book, that the thing which decays and waxes old is about to vanish away.

But let us not imagine that our warfare is over, or that we have come to the place of our rest. As the first apostacy from "*The truth as it is in Jesus*," was the prostration of the intellect, we are forewarned that the last will be the exaltation of the intellect, when men shall be lovers of themselves, lovers of pleasure more than lovers of God, having a form of Godliness, but denying the power thereof, Believing nothing. Hoping nothing. Fearing nothing which cannot be demonstrated to the satisfaction of the feeble and finite understandings of foolish and presumptuous men.

Thus we are again in the old battlefield; the first trial of our obedience to our Creator is the last trial of our loyalty to our Redeemer. "Once more, then, into the breach, dear friends, once more;" and now and there let us dedicate, to our great and glorious Head, Intellect and Influence and Wealth, and all the faculties God has given us, of whatsoever kind they be, not of constraint, but willingly. "Believe in me," says the Lord Jesus, "and ye shall be like me, and be with me where I am." "Believe in me," says the Spirit that now worketh in the children of disobedience, "and ye shall be as God."

To the periodical press the public are indebted for their knowledge of the "signs of the times"—the signs in heaven above, and in the earth beneath—the signs in the natural and in the spiritual, in the moral, the social, and the political worlds. These signs of the times, faithfully and vividly portrayed morning by morning, and evening by evening, in the columns of the daily papers, are awfully ominous of approaching troubles. The oft-foretold great tribulation, which is to break in pieces the present order of things, and prepare the way for the introduction of another and a better, would appear to be close at hand. When we reflect seriously on the "signs of the times," which are daily recorded for our edification, and compare them with the signs revealed and recorded in our Bibles, as those which are to indicate the end of this *age* or dispensation, we cannot help being struck by their most accurate correspondence and parallelism. There is not one of them but has got its mate, literally and obviously displayed before us. Yet, seeing, we see not; and hearing, we hear not, and do not understand, because our hearts have waxed gross, through their entire preoccupancy by the things of sense and time.

The present modes of acting by the Christian churches for the conversion of the world have been, to a considerable extent, effectual to the breaking down of the strongholds of Satan and of sin, especially in India, but have done very little in building up a Christian church of the disrupted materials. For proof we refer to the annual missionary reports, and especially to the report of the mission with which we are best acquainted—a mission whose praise is in all the churches, the usages of which other churches have to a great extent imitated and adopted.

In the report for this year of the India Mission of the Free Church, we find that in Bengal, since the commencement of the mission in 1830, only 220 of the heathen millions have been added, on profession, to the church. In Madras, the number admitted, on profession, since the establishment of the mission in 1837, has been 107. In Nagpore, 163 have been admitted since the commencement of the mission, in 1844. And in Western India, the oldest of all our missions, 197 have only been admitted, on profession, since the commencement of the mission in 1829. While to the melancholy fact her missionaries are constrained to testify, that many whose heads have been so garnished with secular and scientific knowledge, that the absurdities of heathenism have been swept clean away out of their understandings, and their hearts have, from the want of all faith in the supernatural, become tenfold more the children of the devil than they were before.

Think you that the church militant—the soldiers of the Cross—would be thus playing at soldiery, were they looking for the return among them of the Captain of their salvation, and his reward with him, to give to every one according to his work? Were the cry heard, "*Behold he cometh with* 10,000 *of his saints*," would there not be a stir among the dry bones? would not the most indolent and indifferent be up and doing—attempting to do what they never did before? Would not many be running to and fro, preaching and teaching the gospel of our salvation, since it is written, "Blessed are they whom the Lord at his coming shall find so doing!" We are not, however, instructed to expect an audible voice to arouse us from our lethargy. We are instructed to look to "the signs of the times." When ye see these things come to pass, know that he is near. When these things *begin* to come to pass, then look up and lift up your heads. Behold he cometh with clouds, and every *eye shall see him*, and they that pierced him shall mourn (who have not fled for refuge to the hope set before them in the Gospel), and cry to the mountains and to the hills to cover them from his sight. But they shall cry in vain, for everything is open and naked to his view, nor is there anything whatsoever concealed from his knowledge.

We all confess that the signs of the times are ominous; but while we make this confession, do we not shut our eyes, that they may not see them; and close our ears, that they may not hear them; and pre-occupy our hearts with other things so that we may neither feel nor fear them? Now, all that we contend for is, that as we have been informed, on an authority we profess to believe, that certain signs will indicate to them who are looking for him, that the coming of the Lord draweth nigh, we should be looking for them with eager and anxious expectation, since to them that look for him we are told he will appear the second time, without sin, unto salvation.

We do not presume to dogmatize, nor to assert, nor to oppose conclusions—we only desire that men should attend to the signs of the times attentively, compare what is with what was predicted, so that they may see and know where they are, and whereunto we are tending, otherwise it is certain that sudden destruction must come upon them. We would direct attention to the signs of the times, not for the gratification of a presumptuous inquisitiveness, but from the necessity of the case: for if he that cometh is at hand with ten thousand of his saints to subdue his enemies under him, to purge thoroughly his floor, and to burn the chaff with unquenchable fire, we, professing believers in Jesus, under an enhanced sense of our responsibilities and our duties, becoming more seriously affected ourselves, should strive to associate with ourselves as many as we can in the work of doing good and communicating. To recall the alienated; to cheer the diffident; to comfort the mourner; to assist the poor over the gulf of despond which separates one section of the community from another, with enmity and jealousy subdued, would be as life from the dead to the world; while a restoration in our churches of such a communion of saints as existed at the beginning, a communion based on the condition, "*Ye are all brethren*," would manifest before all men by the fruits of the Spirit, that the Spirit was in us, and among us, of a truth. Were the church, instead of employing her all-pervading machinery for the gathering in of money, to employ it for the gathering in of the men and women of our congregations, into congregational associations for making Christ's ways known upon the earth, and his saving health to others, we are assured by the same word of promise, that if we thus seek first the kingdom of God and his righteousness, all other needful things will be added unto her and unto us. We commit both a sad blunder and a sad crime—and the crime worse far than the blunder—when we seek first the money wherewith to procure the righteousness, instead of first seeking the righteousness wherewith to procure the money which would flow from believing and loving hearts willingly and abundantly, according to our need.

This is what might have been had the church been zealous and faithful; but while the Lord delayed his coming, we all slumbered and slept; and now, when men's hearts are failing them for fear, and for looking after the things which are coming upon the earth, we know not anything that would so much solemnize and tranquilize; and both to solemnize and tranquilize were never so much needed as now, when the universal passion and practice is after the frivolous and exciting. The solemnity of the subject would solemnize; and what can be more tranquilizing to all believers than the declaration—"When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh?"

Watchman, what of night? Watchman, what of night? The Watchman said—"*The morning cometh*, and also the night." The morning cometh! The Sun of Righteousness is about to arise, with healing in his wings. The coming of the Lord draweth nigh. *And also the night!* Then the Lord shall whet his glittering sword, to take vengeance on all his enemies, and to reward them that hate him; when the light of the wicked shall be put out, and the blackness of darkness prevail. We are assuredly on the verge of a new revolution in the affairs of men, when old things are to pass away, and all things to become new.

Who is on the Lord's side? Who? Come out from among them, and be ye separate, is the command of the Lord.—*Rainbow.*

Railway Time Table.

Great Western Railway

Depot in Windsor, Ontario. Trains run by Hamilton time, 19 minutes faster than that of Detroit, and the ferry boats leave the Central dock 15 minutes before the departure of trains.

	Leave.	Arrive.
Atlantic Express	4:30 a. m.	8.45 p. m.
Day Express	9.30 a. m.	5:15 p. m.
Detroit Express	6:45 p. m.	6.30 a. m.
Night Express	11.40 p. m.	7:15 a. m.

Company's ticket office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Pass. Agt. Detroit
W. K. MUIR, Gen. Sup't, Hamilton, Ont
Detroit, August, 1870

Michigan Central Railway

On and after Sunday, May 1, 1870, all trains on the Michigan Central Railroad, stopping at this station will leave as follows.

TRAINS WESTWARD.

Mail,* daily except Sundays	4:25 p. m.
Accommodation,† daily except Sundays	7:40 a. m.
Pacific express,‡ Sundays only	4:15 a. m.
Way Freight, daily except Sundays	1:05 p. m.

TRAINS EASTWARD.

Mail, daily except Sundays	5.45 p. m.
Accommodation,§ daily except Sundays	7:55 p. m.
Atlantic Express,¶ Sundays only	9.10 p. m.
Way Freight, daily except Sundays	8.25 a. m.

H. E. SARGENT, General Superintendent.

Appointments.

OBSERVE!

If you do not write your appointments on a SEPARATE slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES.☜

INDIANA.

The Second Session of the Southern Indiana A. C. Conference will meet at Jeffersonville, May 22d, 1871. It is hoped and expected there will be a full attendance, and an abiding interest in the work of spreading the present truth. By order of Conference. C. H. CASE, Sec'y.

WISCONSIN.

Fisher, S. H., Oregon, Dane Co., Wis., April 2, and once in two weeks. E. P. GRAVES.

Advent Christian meetings are held every Lord's day at 10.30 a. m. and Thursday at 7 p. m., in the upper hall on the N. E. corner of Jefferson and Michigan streets, Milwaukee, Wis.

Williamsburg, Tempeleau Co., Apr. 2.

Will keep up appointments at the above places once in every four weeks. GEO W. TURNER.

ILLINOIS.

The Advent Christian Conference of Northern Illinois, will hold their next Annual Session at Earlville, LaSalle Co., commencing Wednesday, May 31, and holding over the following Sunday. Brethren in the ministry are all requested to be present. The respective churches will please prepare reports, and send them by delegates, or by letter. Secretary of Quarterly Conferences will please prepare all business subject to action at this meeting.

All are cordially invited. SILAS B. MABRY, Sec'y.

The appointment for meetings at Altona is withdrawn. E. ROYCE.

Shockly Hall, Rochelle, Ill., Apr. 9, at 10.30 a. m., and 3 and 7.30 p. m. D. S. CLARK.

The friends of the Advent cause in Wyanet, Ill. have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient. C. BOSLEY.

D-Kalb, Sabbath, Apr. 9. SILAS B MABRY.

Jonesboro, Ill., April 9, and onward. F. BURR.

Milroy, Ill., Saturday eve. April 1, and over Sabbath, and once in four weeks until further notice. C. W. SMITH

The friends of the Advent cause in Wyanet, Ill. have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient. Please confer with. C. BOSLEY, Sec'y.

PENNSYLVANIA.

The Church of God formerly worshipping in Quincy Hall, 127 Lacock St., Allegheny City, Pa., have removed to the Duquesne Hall, corner of Third and Market Sts., Pittsburg, Pa. Meetings will be held on Sundays at 10.30 a. m., and 3 and 7 p. m., and prayer meetings Thursday evenings at 7 30 o'clock.

Our first meeting will be held there on Sunday the 26th. Br. Wendell is requested to assist us in the opening services. The writer is engaged to preach the Word every other Sunday.

JOHN T. ONGLEY.

MICHIGAN.

Advent meetings are held in the S. H. at Hesperi, every Sunday at 10.30 a. m., and 7 p. m. Prayer-meeting every Wednesday evening.

F. B. SCOTT.

Charlotte, Mich., Apr. 7 and 8, and over Sunday. JAMES FERRIS.

IOWA.

The Third Q. M. of the Deep Creek District, A. C. Conference of Iowa, will convene Thursday eve. April 27, at the Ely S. H., two miles northeast of Welton, Clinton Co., and hold over the Sabbath. Let there be a full attendance.

M. MULLETT, Sec'y.

The A. C. C. of Iowa, Manchester District, will hold its third session with the church at Manchester, commencing Friday eve., Apr. 28. Continuing over the Sabbath. We want to make some arrangement for our Annual Meeting. Let every member be present, and let all the lovers of Jesus come. Come to work for God.

M. J. JAMES, Sec'y.

OHIO.

The first semi-annual session of the Ohio State Conference will be holden (by invitation of the Pastor) with the church in Norwalk, Huron Co., commencing Thursday evening, April 20th, and continue over the following Sabbath. Let every church in the State be represented by their delegates, if possible. Come, brethren and sisters in Christ, to this meeting, and with the closing hours of time let us press forward the car of salvation. E. M CULLOCH, Pres. of Conf.

Notices, Etc.

AN IMPORTANT PROPOSITION.

The book entitled *The Doctrine of Immortality*, by Eld. James H. Whitmore, has been before the public long enough to establish its character as one of the very best works, if indeed it be not the best, yet written upon that subject. Its merits and efficacy are acknowledged wherever it is read.

It deals with one of the most important theological questions of the age. And our hearts have of late been stirred within us while we have beheld the church, and the world, too, almost wholly given to immaterialism. The children imbibe it, not only at Sunday School, but in the common schools. It is sung, prayed, talked, preached, written so incessantly, that people generally take it for granted that it is true: *but it is not true.*

In every community there are some who will candidly consider the testimony against immaterialism, if they have the opportunity. We shall never gain all in any place; but there are few places where we may not convince some. Ministers cannot do all the work, though they are doing nobly and doing much. Our proposition is, in addition to our ordinary tract work, to print some thousands as many as possible, of

THE DOCTRINE OF IMMORTALITY

and send them out preaching the truth upon the nature and destiny of man. It is time for us to work, and work in earnest.

Our proposition is this. We will get out an edition of this work in cheap yet good and durable shape, so that it will be likely to be preserved, and will bear handling; for we wish them to be circulated and read. This edition will be published especially for distribution, and the price be such that every Adventist can afford to give away at least one copy.

PROPOSED PRICES.

FIVE COPIES	$1 00
THIRTY COPIES	5.00
ONE HUNDRED COPIES	16.00

☞NO MONEY TO BE PAID UNTIL THE BOOKS ARE READY FOR DELIVERY.

We will commence printing the edition as soon as subscriptions for one thousand copies are received. As soon as it is ready, subscribers will be notified, and the books will be forwarded to their order, on receipt of their subscriptions. *But send no money until it is announced that the edition is ready.*

Friends of the truth of God, one and all will you engage in this timely work? Will you respond to this call immediately, and shall our press soon be set at work throwing off the sheets laden with this great truth? we await your reply. Send us word by the returning mail, how many copies you will take, from five upwards. Look about you, think of any who may be open to conviction, but are not interested enough to pay 50c, or $1.00 for the book in its present form, but who would read it if given to them. Make up your mind to supply as many of them with it as you can.

Brethren in neighborhoods and churches When you assemble in your meetings, unite your subscription, and send them all in one name, and so get them cheaper, and more of them for your various fields. What results we should see if ten thousand copies could be scattered within a few months. Yet that number would be only two copies and a half to each of our subscribers.

Send in your subscriptions. tf

NOTICE.

There will be a special meeting of the Western Advent Christian Publishing Association at East [illegible], Ill., commencing Wednesday, May 31, 1871, for the consideration of the following proposed amendments to the constitution, and such other business as may come before the body.

Omit Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words "and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 2, as follows:

Sec. 2. The Board of Trustees for the Association shall annually elect a General Business Agent, from their own number or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, ex officio.

Another proposal is as follows:

Add to Art. III., Sec. 2. But the persons filling these two offices shall not at the same time act as Editor of the periodical published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read,

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association; *provided*, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

To make whatever changes in the Constitution may be necessary in order to legalize the transfer of the Office and all the property of the Association to the control of the new membership.

By order of the Board

WM. L. HIMES, Sec'y.

PHOTOGRAPHS.

I have often been solicited for my likeness by my friends both East and West, but have seldom furnished them because I could not get a *satisfactory* picture. This difficulty is now overcome, and I take this method to say to all who wish it, that I will send my picture, a "Berlin" photograph to any address for thirty cents. I would furnish them free of cost if I was able, but I am not. My address is De Kalb, Ill.

I would say that these pictures are taken at Mosher's gallery, No. 30 Washington St. Chicago. This is said to be the finest gallery west of New York City.

The "Berlin photograph" is the finest style of picture for an album I ever saw. A reduction in prices is made to ministers.

But as all earthly pictures will fade at last, let us see that we have "Christ formed within the hope of glory," so that we may be made like Jesus' most glorious body when he comes. This is an "unfading hope." F. BURR.

48-51

Woman and her Work.

This is a monthly journal [illegible] established for the purpose of enlarging the sphere of woman's work [illegible]. Address Mrs. T. P. Bass, [illegible] Concord, N. H.

N. B. New subscribers to both papers, will receive The Times weekly and Woman and her Work monthly, for $2.25 a year. Six months for $1.15.

Advertisements.

ELGIN WATCHES.

1871
NATIONAL WATCH CO ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN
ILLUSTRATED ALMANAC FOR 1871.
OR THE ILLUSTRATED ARTICLE OF
"Ancient and Modern Time-keepers,"
—BY—
A. D. Richardson,
Sent FREE upon application to
NATIONAL (ELGIN) WATCH COMPANY,
127 & 129 Lake Street, Chicago,
Or No. 1 Maiden Lane, New York.
50-3m

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, April 11, 1871.

The Advent Christian Times is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS { Two Dollars a year. One Dollar for six months.

☞ The Times maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred doctrines.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, President; Wm. Sheldon, Vice President; D. R. Mansfield, Treasurer; O. S. Knapp, Auditor; Wm. L. Himes, Secretary; F. Burr, O. R. Fassett, and A. S. Calkins, Publishing Committee.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

San Francisco Agency.

Copies of The Times and *Quarterly* and other Advent publications can be obtained of White & Bauer, 511 Washington st., opposite the Post Office, who keep for sale a full assortment of Advent works, of all descriptions.

Business Agent's Department.

Adventism.

Agents having unsold copies of the last edition of *Adventism*, are requested to let us know how many they have on hand, at once.

Eld. D. R. Mansfield's P. O. address, for a little while, will be Jeffersonville, Ind.

Eld. Geo Thomson's P. O. address, after April 20, will be Arena, Iowa Co. Wis.

There is an opening for a good physician at Birmingham, Schuyler Co. Ill. Further information may be obtained of H. M. Wheeler, of that place.

We knew there were many kinds of baskets but never realized how many kinds, and the machinery necessary to make them, as in visiting S. I. Russell's great factory in Chicago. Those wishing a lot of baskets of the best kind, will do well to send for his price list. Address: S. I. Russell, Des Plaines St., Chicago, Ill.

The attention of Railroad men is called to the circular, recently published by the National Watch Company, containing testimonials of the correct running of the Elgin Watches upon Railroad trains, from the Superintendent of the Pennsylvania Central, the Philadelphia & Erie, the Chicago, Alton & St. Louis, the Chicago, Burlington & Quincy, the Union Pacific, the Michigan Central, and Michigan Southern, the Hudson River, the New York Central, the Chicago, Rock Island & Pacific, the Chicago & Northwestern, and the Winona & St. Paul Railroads. It seems to be a recognized fact among Railroad men that the Elgin Watch is the best Railroad time-keeper yet made.

To Correspondents.

C. K. BARNES. We have not the notes. They are in the old *Carmina Sacra* we think.... H. M. WHEELER. Don't know of any place to get such a library as you mention. We can do as well as any one; but can't get one entirely "free of fables." They are woven into the very texture of religious literature.... E. BURKHOLDER. It was received and credited.

New Subscribers List.

The recruiting for our list goes on slowly. Who are doing their duty in this matter? Who has *tried* to get a subscriber? Who *will* try? Who will try *again?*

The following are the contributions to this fund the past week.

Previously acknowledged, 35

M McCulloch, 1; J A Fosdick, 1; E Wise, 2; L P Lowry, 1; M Newberry, 2; B F Workman, 1.

General Publishing and Tract Fund.

S J Fosdick, 25c.

Fifty Cents Extra.

Mrs F Lombard

Books and Tracts by Mail.

J Bowerman P Hamer J B Turner A B Huntington (2) M J Jones G W Rutherford J C Malloy (3) S B Mabey A Culver C C Marston M B Hubbell (2) W H Mosby G Wright P Beeman C E Barnes J H Mitchell R P Hoge (2) M A Shepard S M Elliott P Nokes J L Pine E H Durand.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

V Hunt D D Reed L C McKinstry J C Smith B F Hober P Nokes L P Lowry C K Gile G Whipple E Wise M Fulton E Burkhalter I McMichael M Mccumber A J Fosdick S Sutton J C Malloy G Spencer R B Dutton D Nettleton C B Leviston S A H Shores M T Sheldon F M Gove E A Lowe J A Bieman M McCulloch E Foster C E Barnes P Holler O D Gibson C C Marston W N File M A Tibbets P B Hoyt L A Gilpin A W Rose M T Baldwin C Russell C A Brown J L Rowley G W DeLong W N File C M Keach S B Mabey P Lindner S W Trent P Decen J C Wellcome S P Whitney H Kelley K P Fennell J M Mitchell C C Marston J H Nichols W B Spann M Pitt W Sheldon A J Marsh T Barker H A K[illegible] B R Fellows D S Safe V Porter H Hubbard E T Himes A Scott M K Shaw P Nokes R P Hoge M A [illegible] Leonard A Mittlehouse F A Britton W Flannell I B Parkin J P Sargent B I Townsend B F Workman D A Dickerson S I Mabey M Newberry A S Calkin J Oliver A J Fosdick C K White C D W Churchill J Saller J R Jackson M C Miller S Hill R D Hudson M Jones J B Hinde N H Reed O H Lloyd J W Taylor M S Durand S R White D D Hoover H M Wheeler L F Box S H Skinner C C Marston S Mathias.

Book Notices, Etc.

G. E. Lee, Brimfield, Mass., sends us a sheet containing three new tunes—Consolation, Wait, and Sweetly Sleeping, which appear attractive. 30c. a dozen. 3c. single, by mail. Send your orders to him.

Beecher's Sermons are eagerly sought for in their delivery; when printed in numbers; and when bound in volumes. There is a wonderful charm about them, and very much that is excellent and that we can heartily commend. J. B. Ford & Co., Publishers, New York city. 10c. for a specimen copy.

To any person wishing to obtain a clear idea of the leading features of the science of Geology, without wading through large volumes, we commend *Tenney's Geology*, a concise manual, containing some 230 engravings. Published by E. H. Butler & Co., Philadelphia, Pa.

The May number of *Scribner's Monthly* will contain an illustrated article on "The Wonders of the Yellow Stone," giving the results of the recent exploration of this region, pronounced by high scientific authority "the most remarkable on the face of the earth." It will also have a *fac simile* of the "Moabite Stone," the earliest alphabetical record in existence.

Scribner & Co., of Broadway, New York, are preparing the first volume of "the Speaker's Commentary," or the Bible Commentary, by a number of the best scholars of England. Vol. I. will include the entire Pentateuch, contain about 1,000 pages, for half the price of the English edition. Price, $5. Ready in May.

Marriages.

McDOLE—BEARD. In the chapel at Afton, Ill., March 22, 1871, by Eld. F. Burr, Mr. Asa V. McDole and Miss Ida J. Beard, both of Afton.

FRANK—MYERS. At the residence of the bride's father, March 30, 1871, by Eld. James Ferris, William H. Frank and Helen A. Myers, both of Berrien, Mich.

Obituary.

BUCKALEW. In Litchfield, Mich., March 29, 1871, after an illness of a few weeks, Sr. Clarissa, wife of Br. Alpheus Buckalew, aged 44 years.

Our dear sister was one of those that will long be remembered by all who knew her. Her virtues were many, and among them the true Christian was admired by all. Our first State Campmeeting was held on their farm, and many who attended that meeting will remember her. She has left behind her a bright record, and many friends to mourn. She sweetly sleeps in Jesus. His rod and staff were her comfort while passing through the dark valley. She believed that the same friend that went to Bethany would soon come to wake her up to an everlasting life. She leaves a kind husband with four children to mourn, but not as those that have no hope. A large concourse of people attended the funeral, where words of comfort were spoken by the writer from John 11: 23.

A. E. BABCOCK.

Crisis please copy.

PENFIELD. In Saratoga, N. Y., March 30, Alanson Penfield: aged 73 years.

Br. Penfield was one of the earliest converts to Adventism, but not having material at hand for an obituary, we copy the following from a Saratoga Journal:

SUDDEN DEATH.—Last summer Alanson Penfield, an old gentleman, who had been employed at the Treasury Department at Washington, D. C., came to this village for his health, boarding with Miss Penfield, his sister, on Washington street, ever since. Yesterday morning he arose, ate a hearty breakfast, arranged some matters, and proceeded to the Post office, from thence to several other places, and returned about 11 o'clock. Shortly after he sat down in a rocking chair in the sitting room fondling his little grandchild. In a little while he lay down on a lounge in the same room, holding the child in his arms, which he kissed, and then set him down on the floor. Mr. P. lay there apparently asleep. Mrs. Hopkins, his daughter and mother of the child, being present at the time, finally noticed that he looked somewhat paler than usual, and, stepping towards him, saw that he was breathing quite heavily. He lived but a few minutes, dying just as the town clock struck twelve. His age was 73. He leaves a widow to mourn his loss. Commander Hopkins, of the U. S. Navy, is his son-in-law. Mr. Penfield was a quiet, and highly intelligent old gentleman, and was in the habit of dropping into our sanctum almost daily. He took a great interest in the affairs of the day. We shall miss him.

The Times.

AT HOME.

The recent election in New Hampshire resulted in a Democratic victory. The result last week in Connecticut was in favor of the Republicans. The vote was close in both States.—For some months in the past operations in the Pennsylvania Coal mines have ceased, owing to a strike on the part of the miners, while the Companies owning the mines have on their part determined to break up the power of the miners' associations, and prevent future strikes. Affairs have at last culminated in openly riotous proceedings. About 1,000 of the miners last week took arms against those who were commencing work at the reduced wages, killing some, burning buildings, blowing up shafts, and committing other outrages. Gov. Geary has called out the militia, and the probability is that this miniature rebellion will soon be put down. But as we write the indications are that it will not be without more bloodshed.—The Western Female College at Oxford, O., was burned down last week, at night. Some of the young ladies escaped by tying sheets together, thus making a rope, by means of which they reached the ground from the third and even fourth stories.—The High Commission for the settlement of the Alabama claims is in session at Washington. It is reported that the prospect for a satisfactory treaty is not good; but we may hope the rumor is without foundation.—One of the colored members of Congress from South Carolina strongly urges a general amnesty to all parties concerned in the great rebellion.—There is to be a tunnel constructed under the Detroit River, connecting Detroit and Windsor, and two years are mentioned as the time necessary for its construction.—On the other hand, at Vicksburg, the Mississippi is cutting a new channel for itself, and the prospect is that the next great "rise," will leave that city two miles from the River and its present splendid River harbor, the best on the stream, ruined.—Those engaged in the survey of the isthmus of Darien write home that a ship canal on the Atrato-Tuyra route, is certainly practicable, and that with proper energy the work may be accomplished within eight years.—The *Scientific American* has the cheerful news for bankers and business men, that it is now "*impossible to construct a burglar-proof safe*—for the thief, with his cylinders of compressed hydrogen and oxygen, can, in a few seconds, burn holes of any size in the hardest metal—his fire drill enabling him, in a few minutes, to work his way into the strongest safe that was ever constructed."—On Sunday eve there was a magnificent display of the Aurora Borealis throughout the North. In some places the light was quite equal to that of the moon. In this place it was followed on Monday by rain with thunder and lightning.—A tremendous tornado swept over Leavenworth, Kas. on Saturday, destroying the woolen mill, and doing other damage. It passed on over Missouri into Iowa, as far as Des Moines. Storms and earthquakes are on their march everywhere.

ABROAD.

When Napoleon I. was defeated, and sought the hospitality of England, he was sent to St. Helena. Napoleon III. under somewhat similar circumstances is cordially received, visits the queen, is cheered everywhere he goes by admiring crowds. He is now living at Chislehurst with his family, hoping, it is probable, that something may turn up to place him again upon the Imperial throne. But his day is past, we think. He is too old, too dilapidated to ever be again any thing more than plain Mr. Bonaparte.

It is now perfectly plain that the recent Conference was only a diplomatic subterfuge to let England down easy from her strong position on the Black Sea question. Russia obtained all she asked, all she wants at present. The St. Petersburg government organ says that "the new treaty which has been signed at the London Conference abolishes those articles of the Treaty of Paris, that limited the sovereign rights of Russia and Turkey on the Black Sea. There can be no doubt that not only all Russians, but all friends of peace and justice, will heartily rejoice at this work of European diplomacy. It limits no one's rights, it does not demand any sacrifices, while it has restored rights which had been violated, removed a symbol of international distrust, and strengthened the intimate relations of the European States. It is pre-eminently a work of peace and justice." This means that Russia is now at liberty to build navies and arsenals, and otherwise arrange to take possession of Turkey at the favorable opportunity.

France.

After setting forth the moral and political corruption that has prevailed in France, the N. Y. *Times* says:

A day of retribution came, as it came to the luxurious predecessor of Paris, the ancient Rome—and it came through the same races—the Germanic, to whom self control and family virtue are destined to give the leadership in modern civilization. When the disaster came there was no strength or virtue to meet it, and to-day, France presents a spectacle which is unparalleled except in the worn-out remains of the Spanish race—in Mexican revolutions and outbreaks. With the conqueror scarcely lifting his heel from the necks of the unfortunate people, amid desolate fields and blackened homesteads, each door stained with the blood of the "first born," the nation powerless and exhausted, without money or organized armies—still thousands of citizens are found so utterly self-seeking, uncontrolled, and so forgetful of patriotism, as to seek to overthrow the Government they have themselves created, and to inaugurate a horrible civil war on the blood stained soil of their country. Such a hideous spectacle of selfishness, riot, bloodthirstiness, and wild personal ambition was never presented in European annals. The outbreak began very suitably against property itself, and sealed its character by the murder of two Generals, whose only crime was that they had fought against the enemies of their country. Should it spread over France, the world can only say that disintegration has entered on its final stage, and that death has begun; that France, as a great nation and a leader of civilization, is a thing of the past. It will remain for other nations to take warning from its fate. Can we expect to go on encouraging corruption as the basis of power, and escape the evils which have ruined other states?

The attempted revolution promises success in only one direction: it bids fair to fill up the cup of the miseries of France. When the Commune marched from Paris against the Versailles troops last week, they supposed the latter, as they came in sight, would throw down their arms, or, at least, refuse to fire upon their brother Frenchmen. But they did neither the one or the other. They retained their guns, and used them with such effect that the "Reds" were defeated, driven back to the city and the forts in their possession, which they still hold. Meanwhile the Thiers government is surrounding the city with troops, and we are likely to see a new siege of that great capital.

At the funeral, last Thursday, of those killed in the first battle, there was an extraordinary scene. There were three huge hearses with black velvet palls, each decorated with sixteen red flags, containing the dead. Following these were 8,000 National Guards, and double that number of citizens. Women marching in hundreds passed along the boulevards at a solemn pace. Many members of the commune joined the procession as they arrived at Pere la Chaise. Each hearse contained thirty-three coffins, and twenty-three other hearses were already in the cemetery filled with dead from the various hospitals. It was an awful scene. There was one huge grave for all. The bodies were lowered, one at a time, amidst the shrieks of women, and shouts of men for vengeance on the assassins of Versailles. There was one mass of people, swaying with passion, and screaming Vive la Republique! Vive la Commune! The losses of the communists created great grief in the city, mixed with bitter animosity.—The New York *Times* says: Whatever may be said of the fighting qualities of the Communists of Paris they display an unmistakable amount of vigor in their essays at legislation. They have sundered, on paper, the connection between Church and State; they have suppressed the multitudinous orders of Roman Catholicism, and have decreed that the national property shall be sold for the nation's good. The latter provision forms a natural sequence to the proposal to make St. Cloud a gambling-saloon, and Versailles a pleasure-garden. It is not easy to conjecture what degree of support this bold programme may attract from the democracy of the trading centres of France. It is perfectly certain that it will secure for them the powerful and implacable hostility of the French priesthood, and will thereby afford the Versailles Government recruiting agents more effective than any which they could themselves provide. The devout Breton peasantry that fought against the Prussians, as much because they were heretics as because they were invaders, may be relied upon to shoot down the iconoclasts of Paris with very little compunction.

The prospect for a republican form of government in France is poor indeed. If no government can be maintained except by a standing army, and terror of arms, it is evident that the commander of the army must be the ruler of the nation. That France has the man of sufficient ability to control her army, and at the same time possessing sufficient virtue to resist the temptation to usurp arbitrary power, may well be doubted. We see nothing for France but the distractions so familiar in South America, Spain, Austria and Italy.—As we go to press, the following dispatch to the *Tribune* presents the latest view of the French civil war: Sunday evening, Apr. 9. There has been a cannonade all day. The Champs Elysees are completely deserted, and the National Guards are hiding in the cross-streets, seeking protection from the shells, which fall in every direction, many close to the American Legation. The result of the forty-eight-hour cannonade is that the Versailles troops have crossed the Seine, and occupy Sablonville and Longchamps. The drawbridge and door of Porte Maillot are broken. There are rumors of dissensions among the Communists.

RELIGIOUS ITEMS.

A Pittsburg woman, brought up a Romanist, recently became a convert to Judaism.—The Controversy in case of Mr. Cheney, the Episcopalian, of Chicago, has broken out afresh. This time, Bp. Whitehouse moves to eject Mr. Cheney and his church from the property they have accumulated under the vigorous labors of their pastor. It is possible that under the forms of law the Bishop may succeed; but if does, he will, morally, be a thief. Things look ominous of a division in the Episcopal church of this country.—"There can be no question that we are living in an age of trouble and anguish. Wars and rumors of wars reach us from every quarter. Physical, political, social and religious earthquakes are felt and feared all about us, and the world seems to be turning, as it were, upside down," says the N. Y. *Herald*.—The Presbyteries of the United Presbyterian Church are discussing the question, "Is Papal baptism valid?" Some vote aye, some no, some both ways, some are mum.—Besides the revision of the Scriptures now going forward in England, a Royal Commission has been at work at Stockholm, for a long time, with the revision of the old Swedish version of the Bible. The commission have advanced so far in their work that they expect to be able to lay it before the Diet in a short time for examination.—The blasphemy of Pius IX. in taking to himself the attributes of God, is bearing its fruit. The following shocking address to the Pope has been signed by hundreds of Roman Catholics, in the diocese of Rhodez, in the south of France: "Being established upon this earth in the place of the Messiah, you are like that Divine Master, the Way, the Truth, the Life. Those who are with you, and who criticise your instructions, are out of the Church—that is to say, out of the Way, of the Truth, of the Life."—The following incident is vouched for as an actual occurrence, recently, at Ann Arbor in this State: "Rev. C. H. Bingham, the pastor, preached upon 'The Devil,' and defended that personage against an assault previously made upon him in one of the 'orthodox churches' by Elder Knapp, the evangelist. At the close of Mr. B.'s 'able defense of his Satanic Majesty,' and after the brief address of Mr. Alcott of Boston—a stranger (who afterwards turned out to be Mr. S. C. Stringham) arose, stepped into the broad aisle, and respectfully asked permission to speak. Mr. B. assented, and invited the stranger to take the platform, which was respectfully declined. He stated that he had attended nearly all the meetings which had been held in the city for several weeks past, and had taken part in many of them—that three of the evangelical churches had concentrated their forces at the Presbyterian house in a union effort; and that other churches were engaged in extra services in their respective places of worship—that he now regarded the campaign as fairly inaugurated, and he was pleased to see the general interest manifested. He the 'stranger,' said it reminded him of some of our political campaigns, when there were always two candidates in the field. So it seemed to be in this instance. He remembered on one such occasion, when the excitement ran pretty high, a gentleman passing his neighbor's residence who was on the opposite side of politics, hurrahed for his man. The other indignantly replied, 'Hurrah for the Devil!' 'That's right,' said the former, 'stick to your candidate, and I'll stick to mine.' And so,' said the stranger, 'stick to your candidate, but I vote for God, for Jesus Christ, and the Bible.'"—A few days since, we were conversing with a Jew in San Francisco, in relation to the "Wandering Jew," and the coming of Christ. This Jew informed us, that he believed the "Wandering Jew" was the "Elijah" who was foretold by the prophet Malachi, as the forerunner of Christ. He said his brethren, who have not departed from the original Jewish faith, believe that Christ may be born at any time now. They are expecting him immediately to appear the first time, and become their king. The Jews have two elegant synagogues in San Francisco, where they meet on Saturday to worship.—The *Israelite* states, on the authority of Abarbanel, an eminent Jewish Rabbi, that the "German Jews have a tradition that, at the time when the empire of Germany shall be established—the same having ceased several hundred years ago—this will be the omen of the coming of the anxiously expected Messiah."—It is said that the Methodists have prepared a big tent, holding 4,000 persons, for meetings in California; and that at the close of the tent season they will hold a camp-meeting in Utah, among the Mormons.

The Markets.

Prepared weekly by S. C. Raymond, General Buyer, 70 West Lake St., Chicago, Ill.

Mr. Raymond will attend to all orders for buying goods for merchants, families or individuals. Is prepared to purchase ANY KIND OF GOODS at the lowest prices. Commission: small orders, 10 per cent. Large orders, 5 per cent. Send for list of prices on glass ware, notions, or any line of goods you want.

CHICAGO, Saturday eve., April 8, 1871.

Flour—Inactive and heavy. Shippers demand concessions of 10@20c. Holders firm. White Winters, Extra, 200 bbls. not moved, $7.50. Spring Extras, $6.25@6.62½. Superfines, 100 bbl. not moved, $5.25.

Wheat—Is better, while the range is much the same as yesterday, the tendency to-day is upward, and the close was firm. No. 1, Spring, regular, $1.30. New No. 1, fresh, $1.31@1.33½. No. 2, $1.27@1.30.

Rye—No. 1, 90@93½c.

Corn—51@54c.

Barley—Choice, $1.04@1.05. Regular, 80@90c.

Oats—Choice, 53c. No. 2, 49c.

Potatoes—Market firm for Peachblows, but buyers are set against other varieties, and mixed. Ohio, 90c.; Iowa and Illinois, 70@75c.; Michigan, 90c.@$1.00.

Butter—Choice, 20@28c.; common roll, 8@12c.; prime, 18@20c.

Eggs—11c.

Cheese—Choice factory, 17@18c.; fair, 14c.

Stock—Cattle, there was a firm feeling in this market, and prices firm, ranging from $3.50@5.25. For inferior to fine butchers stock, $5.50@6.25. Medium shipping, $6.35@7.00.

Live Hogs—$5.50@6.25.

Fruits—Apples, choice, $5.00 Extra, $6.50@7.00. Oranges, $5.00@6.00. Lemons, $6.00. Strawberries, $1.25 ꝑ pint.

Miscellaneous—Dried Apples, 86 bbls. Michigan, 7c. Salt, fine, $2.15. Coarse, $2.25. Timothy seed, $4.25. Hungarian, 80@85c. Clover, $5.00. Onion sets, ꝑ bu., $5.00.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Boonerville, Lee Co., Ill., Sabbath Apr. 23.
C. W. SMITH.

Amboy, Ill., May 7, at 10.30 a. m., 3 and 7.30 p. m. and every two weeks thereafter until further notice.
C. C. MARSTON.

Afton, Ill., Sunday Apr. 23, at 11 a. m.
Johnson's Grove S. H., same day at such an hour in the evening as friends there may arrange. Subject: THE SOUL OF MAN.
Chicago, Sunday Apr. 30, and thereafter as pastor. [illegible] F. BURR.

Arena, Wis. Apr. 23. Covenant meeting at 2.30 p. m. Preaching in the eve, and over Lord's day. Baptism will be administered. Eld. Graves will be present to assist. Come all who can.
Prairie du Sac, Apr. 30, as may be arranged.
GEO. THOMSON.

The second Q. M. of the Hutchinson District of the Minnesota Conference, will be held at Br. Wood's shop, town of Victor Sec. 18, Range 27), three miles south of Smith Lake station, commencing Friday, June 2, and holding over Sunday.

Elds. O. R. Fassett, L. C. Collins, and E. T. Himes are invited to be present with us. We expect a large turnout. Come one and all. Those coming from a distance will bring bedding.
L. R. WOOD, Sec'y.

Our Book and Tract Column.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 50.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew Index. $22 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $6 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $2; leather $3 50.

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 460 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL: What is it? 5c; by mail, 7c.
THE SPIRIT: What is It? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.

The above five works, by Eld. M. Grant in one vol. 40c. post paid. The first four in one vol. large type—45c. post-paid. "Spiritualism Unveiled," bound with Grant's "Bible View of the Personality of God," 45c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising over one hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth, $2.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 38. BUCHANAN, APRIL 18, 1871. WHOLE NO. 367.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, APRIL 18, 1871.

A NON-SECTARIAN'S VIEWS.

Ranters against sectarianis usually found to be loaded dow a spirit of bigotry and intoleran this class is one who publishes an occasional paper called *the Stumbling Stone*, designed to do away with denominationalism and sectarianism—how? why by all hands uniting under the lead of this apostle of "Union." As some Adventists have incautiously used both their means and influence to sustain this adventurer, we hope they may not forget the lesson. This "Union" man talks of Adventists after this sort: "Annihilationism....The real source of this error is alone in the heart of an alien from God....The natural doctrine that guilt loves.... You can never hear any one talk against any severity of punishment for sin, but you may know he is disloyal to God....The Buffalo deceiver [Eld. Blain] manufactures a palpable lie to escape the force of the Scriptures."

But enough. The person or his talk are unworthy of notice, except as exposing another sham "union" movement. They always result in a new sect, founded in bigotry and intolerance.

PEACE AND WAR.

Under this head the Boston *Journal of Chemistry* says:

Is it probable that the nations of the earth will ever sheathe the sword against each other, and all national disputes and difficulties will be settled by diplomacy or a congress of nations? In the light of past and present experience, in view of the exhibition of the murderous spirit exhibited so palpably in the occurrences of the times, it must be confessed that there is strong probability that wars will exist so long as human beings exist.

Twenty or more years ago, we had the honor of being elected as one of the delegates to represent this country in the great Peace Congress held at Berlin, and at that time, in the last days of a long interval of peace, it did seem as if advancing Christianity, science, literature, art, humanity, national comity, everything was conspiring to place a ban upon war. The kings and emperors of Europe, the great statesmen and diplomatists, looked favorably upon every effort to create an overpowering public sentiment against war. The gentlemen composing the congress in Germany were treated with every mark of respect, and a strong hope was expressed by war-making powers at home and abroad, that the era of continued peace had dawned upon the earth. But alas! what have we seen and experienced during the past quarter of a century? Seven important wars have occurred; at least six millions of nominally Christian people have marched upon the field of strife, and probably one and a half millions of men have fallen victims to insatiate cruel war. This is a dreadful record for a period of time extending over only a quarter of the nineteenth century.

We have recently read over again an old book—Crevier's History of the Roman Emperors, which is the bloody record of a race of men who cursed the world by their presence. Those men rioted in carnage, reveled amid the desolation of ruined cities and empires; but they were heathen. How much better, more human, more open to pity are we than the men of pagan Rome? Look at poor France at the present time, bleeding, starving, and filled with the wailings of anguished widows and orphans? What more did the cruel Romans do in their Gallic wars? What more *could* they do than storm cities, murder and pillage the people, and place them in a condition of starvation?

ISRAEL IN EGYPT.

Not fleshly Israel, nor ancient Egypt, but I mean spiritual Israel in Southern Illinois. Concerning them I would say a word in THE TIMES.

A year ago I was sent for to visit this section and see what could be done to spread the truth, and Jonesboro, Union Co., was the place of my labors. There were but four believers when I commenced preaching there, but at my close we organized a church of eleven members and work for them was laid out for the season.

They have been faithful to the Lord, and have done what they could by way of circulating books and tracts, and holding meetings in the adjacent country, and God has blessed their efforts. Two of their number, Brn. Thomason, and Spann, have preached with good success, and have been the means of bringing many to embrace the truth. Br. Childs has also held some meetings and been blessed therein.

And now I have just returned from a second visit among them, in which I found the country around Jonesboro being stirred by the preaching of these faithful brethren. As a result of my short visit, ten were added to the church in Jonesboro, and many more in the region around are on the point of yielding. Among those added was one minister of the Gospel, Eld. J. S. Lawver, formerly of the so-called Campbellite Church. I visited at his residence near Cobden, and was much pleased to think he has so heartily embraced the whole truth. He is an energetic man, well posted, and I think will do much good in this blessed work of spreading the truth. He has a large library of religious works, by far the largest I have seen among us in the West. And his books bear the marks of use, and there is a system about his arrangements, both in his library and on his farm, that is commendable. He owns a farm styled 'Lawver's Commercial Fruit Farm," of which eighty acres are devoted to choice fruit. He has 3,000 peach trees, 2,000 apple trees, 5 acres of dwarf pear trees, 5 acres of strawberries, 3 acres of gooseberries, and 3 acres of raspberries, all in bearing condition, and at present writing (April 12th) a good prospect for an abundant crop. His farm is in fine condition, unsurpassed by any around, and equaled by few, being well fenced and well arranged. I think if one could be here during the fruit season, he might get a *foretaste* of Paradise.

Eld. Lawver is also the President of Union Co. Agricultural Society, and is a man of prominence in the minds of the people, and so his field for usefulness is great, and as he is a stirring man the little band are much cheered by his presence among them.

There are other ministers near Jonesboro who are convinced we have the truth, and the church feel much encouraged with having three preachers already in the field where one year ago there was none, and the prospect of others still being added to their number. There is a great opportunity to labor in this region, and the church in Jonesboro are improving it as well as they can.

Eld. Thomason was set apart for the ministry at our meeting, and has the hearty cooperation of all the church in his labors. The church also wished Eld. Spann to be ordained, but he was away in another region and did not get to our meeting.

And so Israel in Egypt is coming out of bondage, and God's wonders are being known in the land. A company is being gathered for the crossing of Jordan when our Lord shall come in his glory. There is some opposition, but this only gives more life to the work of spreading the truth. Let prayers ascend for the little band in Egypt.

F. BURR.

THE FIFTH TRUMPET.

The next thing we meet with is a special warning:—"*I beheld an angel flying through the midst of heaven, saying with a loud voice, wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.*'

What is the meaning of this proclamation? It is not difficult to answer this question. Very distinctly the angel tells us that the last three trumpets shall usher in greater judgments than the preceding four. And further, that the scope of those judgments shall be wider—shall not be so limited to "the third part of men," as were the inflictions of the earlier four.

And so we find it in history. The first four trumpets brought in their judgments, and were realized in fact, between A. D. 539 and A. D. 612, or about seventy years, and those judgments concerned almost conclusively the Eastern Empire. The greater terrors which were now approaching, and which lasted for the following thousand years, were Eastern also in their main scope; but they overran those limits and inflicted chastisement on "the inhabitants of the (Roman) earth," in France, Spain, Italy, and other Western countries. They exceeded the judgments of the first four trumpets in extent, in duration, and in intensity. How just, then, how accurate is this interposed warning, placed just after the first four trumpets have been sounded, and just before the other three are about to begin. "*Wo, wo, wo, to the inhabitants of the earth!* (not of the third part only) *by reason of the voices of the trumpets of the three angels which are yet to sound.*"

Immediately follows, what is generally called the first wo-trumpet; which is interpreted by most commentators of any reputation, to prefigure the Saracen tyranny, beginning with the false pretentions of Mahomet.

"*The fifth angel sounded, and I saw a star that had fallen from heaven to the earth, and to him was given the key of the abyss; and he opened the abyss; and there arose a smoke out of the abyss, as the smoke of a great furnace.*"

Some of the commentators who have interpreted this Fifth Vial of the Saracen Empire, profess themselves unable to see how Mahomet is to be identified with this "star falling from heaven." Yet the identification is not difficult.

The correct translation is not, "I saw a star from heaven," but, "I saw a star that had fallen from heaven" And this was precisely Mahomet's condition, at the beginning of his mission of falsehood and imposture.

He had belonged to the region of "heaven," *i. e.*, of temporal and religious sovereignty. He was one of the princely house of the Koreish—a family who had long been hereditary governors of Mecca, and holders of the key of the Caaba, the place of worship sacred in the eyes of all the tribes of Arabia. In his youth, a change or revolution was effected, and Mahomet, on arriving at manhood, found himself "a star that had fallen."

"The sacerdotal office," says Gibbon, "devolved through four lineal descendants to the grandfathers of Mahomet. But in his youth, another branch of the priestly family had pressed forward, and the keys of the Caaba had passed into other hands.' He brooded over his downfall. The priestly and princely office was his no longer; but in his dreams he saw a vision of a higher and more extended dominion. He proclaimed himself a prophet; the "smoke," in which all poets and historians have seen a resemblance to imposture and false doctrine, rose around him. He called for locusts out of the pit, and they came. Locusts, all historians agree—Volney, the infidel, among the number—are Arabian. Out of Arabia issued whole armies when Mahomet needed them. At the beginning of the seventh century, no one, statesman or military leader, ever thought of Arabia as of any account in the politics of the world. Yet these "locusts," before thirty years had elapsed, had reduced 3,600 cities or castles, and destroyed 4,000 churches!

"*And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which had not the seal of God in their foreheads.*'

So runs the history of early Mohammedanism. Abubeker, on the invasion of Syria, commands his troops. "Destroy no palm-trees; nor any fields of corn; cut down no fruit-trees, nor do any mischief to cattle." But to the idolators of the Eastern Church, the worshipers of images, the proclamation was, "Ye Christian dogs, ye know your option; the Koran, the tribute, or the sword."

"*Their power was to hurt men five months.*"

Five months, or 150 days, describes, in prophetic language, 150 years. Mahomet announced himself as a prophet in A. D. 612. And in A. D. 762 the caliph Almanzor laid the foundation of his new capital, Bagdad, and called it "the City of Peace." "War," says Gibbon, "was no longer the passion of the Saracens." The period of 150 years was over, they were a "wo" to Christendom no longer.

"*They had a King over them, the angel of the bottomless pit, whose name is Apollyon.*"

"The Destroyer"—such is the official title of the ruler of these locusts. Mahomet died, but his kingdom was to endure. His successors troubled all Christendom for a century or more after his death; and the principles on which they governed had been declared at the outset.

"Who among you," said Mahomet at the beginning of his career, "will be my companion and my vizer?" "I will," exclaimed Ali, "I am the man; whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly! O prophet, I will be thy vizer over them." This spirit lived in the caliphs and their captains, all through the 150 years. "In the first year of the first caliph," says Gibbon, "his lieutenant Caled, "the *sword of God*" and the scourge of the infidels, advanced to the banks of the Euphrates, and reduced the cities of Cinbar and Hira." In the same year, "Caled fought many signal battles; an immense multitude of the infidels (*i. e.* Christians) were slaughtered, and spoils innumerable were acquired by the victorious Moslems." At the storming of Damascus, "No quarter, no quarter!" cried the sanguinary Caled; "his trumpets sounded, and a torrent of Christian blood poured down the streets of the city." Most truly were the successors of Mahomet described by the title of "the Destroyer." One of the principal writers among the Arabs, Abulfaragis, boasts of Abu Moslem, that he "had put to death of the Christians, not fewer than six hundred thousand men."

The brief and simple twelfth verse calls for a few words of remark. It merely warns us that,

One wo is past; and behold, there come two woes more hereafter.

We have taken for our guide the canon of Bishop Ridley, to "speak none otherwise than as the very text doth seem to lead us by the hand." We cannot overlook the carefulness and graciousness with which this "leading by the hand" is provided. When the first four trumpets had sounded, all which ushered in merely local and temporary judgments (though terrible ones) on the Eastern Empire, an angel is sent to warn us with a loud voice, that far greater will be the judgments inflicted under the last three trumpets. "Wo, wo, wo, to the inhabitants of earth, by reason of the trumpets of the three angels which are yet to sound." Most true and most gracious was this warning. And now we have a second, like unto it. "One wo is past, behold there come two woes more hereafter."

During almost a whole century four trumpets had been sounding, one after another in rapid succession. The fifth had been pronounced by the prophet himself, to be of 150 years' duration; and accordingly we find that the Saracen invaders having overrun almost all Europe during a century and a half, settled down about A. D. 762, in peace, and became a "wo" to Christendom no longer. But before the sounding of the next trumpet a warning was to inform the readers that the sixth trumpet would not be heard like the previous ones, immediately on the passing away of the fifth.

The previous trumpets had been sounded in rapid succession:—the first, about A. D. 539; the second, about A. D. 556; the third, about A. A. 590; the fourth, about A. D. 603. Then came the first wo-trumpet, about A. D. 612; and now we should naturally expect, about A. D. 762, on the expiration of the 150 years, some tidings of the second. But this was to be delayed for a time; and accordingly, to save us from falling into error, a plain warning or notice of delay is given.

"One wo is past; the next, the other two woes, come," not *now*, but "*hereafter.*" A delay is plainly announced. The blowing of the second wo-trumpet is not to follow immediately after the ceasing of the first. It is to come "hereafter" A pause, an interregnum, is distinctly declared. And so do we find it in history. The year A. D. 612 saw the commencement of the Saracen wo; the year A. D. 762 (just 150 years after) saw the foundation of Bagdad, which, says Gibbon, "terminated the progress of the Arabian Empire." Then followed the decline and fall, which occupied some two centuries more. Mr. Elliott inclines to fix its absolute termination at about A. D. 934. Still there is no sounding of the sixth trumpet; that is still to come hereafter."—*The Rock.*

GATHERED FRAGMENTS.

In Northern Italy, according to the report of a correspondent of the *Examiner*, the Catholics baptise exclusively by immersion, infants and all, and have done so from time immemorial.

When death occurs among the Hindoos, it is the custom for the nearest male relative to break the skull of the deceased, "in order to let the spirit out;'—one of the thousand absurdities of immaterialism.

In one of Swedenborg's visits to the other world he came upon the former citizens of London, and he gravely tells us that their abode and dress "are similar to what they were on earth. I inquired, and found that they had wine, beer, chocolate, tea, and the like. I asked also for the liquor punch, and learned that they had it, but likewise that it was only allowed to the industrious and sincere."

AUGUSTINE says: "But the seventh day hath no evening, nor hath it any setting; because thou hast sanctified it to an everlasting continuance. That which thou didst *after thy works*, which were *very good*, *resting* the *seventh day*, although thou madest them in unbroken rest, that may the voice of thy book announce beforehand unto us, that we also, after our works (therefore very good because thou hast given them us), shall *rest* in thee, also in the Sabbath of eternal life."

Communications.

THEN AND NOW.

I have just returned from labors to feed the flock with meat in season, and as I sat contrasting the comforts of a quiet home and a warm fire, with the storm that is now raging without, reminiscences of the early days of Adventism came vividly to mind. Oh! how many hours of weary pilgrimages, breasting the storms of rain, sleet, and snow, has my dear Sarah journeyed with me, in our wagon and sleigh, in former years. I have called up the noble company of pioneers, as this sentence of inquiry from the son of Berechiah rushed into memory—"Your fathers, where are they? and the prophets do they live forever?" But few of them remain unto this day.

Ah when I think of those, so fondly bound
together
They have withered, drooped, and fell
Like leaves in wintry weather:
Those faithful ones of former years,
By whom the truth was spoken,
They have passed away, they sleep in peace,
We weep o'er ties now broken.
Spare, Lord, the few that yet remain,
To wait thy glad returning;
O grant them strength to watch and pray,
With lamps well trimmed and burning.

Our early meetings were distinguished by a hearty simplicity, that to this hour retains in my memory, a sweet savor of strong brotherly love. How fitly the words of Jesus could then be applied—"All ye are brethren."

I have turned over some bound volumes of the *Watchman*, and names of those once loving, and yet beloved, sacrificing and patient-enduring pioneers, appear in painful yet pleasing review. How precious is the assurance of faith, they will live again! I shall greet them in "the land of the living, in the perpetual bloom of eternal youth."

"Oh! what a blessed hope is ours,
While here on earth we stay.
We more then taste the heavenly powers,
And antedate that day.
We feel the resurrection near,
Our lives in Christ concealed,
And with his glorious presence here
Our earthen vessels filled."

The last Conference I ever attended when Br. Miller was present was in Forsyth St. N. Y. Several that enjoyed that season of trial and pleasure now sleep in Jesus. An amusing incident occurred there, that afforded to many an opportunity of witnessing Br. Miller's shrewdness in correcting a public mistake in a public way.

Eld. Clayton of Norfolk, Va. preached an able sermon, in which he took occasion to exhort the ministers to stability, as there was at that time a variety of "*messages.*" He exclaimed, with considerable fervor—"My brethren, do not any of you sell your birthright for a 'pot of messages.'" The mistake was unperceived by him, but created a smile among the ministers.

The next evening the Low Hampton father of Adventism preached, and took occasion, likewise, to urge the necessity of steadfastness, when he exclaimed—"Be steadfast, dear brethren, and never 'sell your birthright for all the "*pots of messages*"' the brother spoke of last evening." Br. Clayton then recollected the expression; and never, probably, was a man's face more radiant with blushing pleasantry than his on that occasion, seeing how hugely all enjoyed it. Br. I. E. Jones, now sleeping in Jesus, often recurred to that evening.

Since that happy meeting it is mournful to think of the many ties that have been severed. But it is manifestly certain that the sombre mantle that hangs so dismally between us and the precious dust in the silent tomb, will soon be numbered, with all the effects of sin, forever in the past.

"And saints new rising from the tomb,
With brighter luster far shall shine,
Revive with ever during bloom,
Safe from disease and decline."

They are at rest, the mortal strife with them is forever in the past. The commingling of all the varied trials, and privations, distress them not. Soon they will awake in the likeness of him who is "the brightness of the Father's glory and the express image of his person."

I have been looking over a diary in a number of the *Watchman* for 1853, in which I read:

"I have known preacher's horses to eat 'bog hay' without grain when their usual food was much better. I have known places where nothing was said about giving a horse grain at night, though he might have traveled hard all day. I have known a preacher to carry a bag with oats about one hundred miles, and pay out a large portion of what he received in one place to buy oats to fill his empty bag.

I think there is a preacher's diary somewhere that contains an entry somewhat like this: "Saturday p. m. Rode two miles took tea at———. Rode four miles in the eve. Ate part of a watermelon. Attended a prayer-meeting. After meeting took lodgings at a tavern. Sunday, rose early—started to fill an appointment at———. Put up my horse at Br. ———. Was not asked to eat—attended the morning prayer-meeting—preached—had an excellent appetite for my dinner. This was not the result of covetousness, but merely an oversight.

"I have known a preacher to travel in a winter's day, some thirty-five miles, through mud, and then, failing to reach his appointment, stop at a tavern—feed his horse *well*—take supper—rise early in the morning, feed his horse; go ten miles through the frozen mud and snow, without breakfast, to a good brother's house, and then, because he was a stranger, and *they didn't think of it*, wait till dinner without eating.

"I have known a man to travel some sixty miles and preach several times, and receive, I think, *twelve and a half cents*.

"I know a man who went, by request, to hold meetings in a certain place. He was there about a week, preached some fifteen or twenty times—was in limited circumstances—hired a horse for about six dollars, left work where he might have earned nearly $2 a day, had a glorious time, was invited to come again—staid at the house of a brother who was worth his thousands—as he left, the brother's wife, in the fullness of gratitude gave him a little bundle which was all he received, save some hard looks and words from the owner of the horse because he had grown poor. But you can imagine how his sorrow was assuaged when upon opening his bundle, he found there a half worn shirt."

During the dark days of our early history I have often experienced many severe and trying seasons of pecuniary embarassment. I once went through parts of Maryland, Virginia, Tennessee, Kentucky, Ohio, and back home through Pennsylvania; was absent some months, came home worn down in body, and over sixty dollars in debt for board for my children. I will not particularize on the wardrobe of our entire family, and many pressing wants that had to be met by hard day's works, during which time I preached a free gospel on Sundays. Since that time I have often thought of a sermon Prof. Whiting preached, on the gospel, in New York city. Remarking on the words of 1 Cor. 9: 14, he stated that some understood it to mean, "that those that preach the Gospel, must live of the gospel in the sense of paying their rent, and the store bills, procuring food, of the gospel, &c. Such a construction reminds me of the modern method of bearing the cross, *daily*. (Lk. 9: 23.) The steeple is a necessary appendage, with a cross permanently established thereon, to bear the cross daily for the votaries of the refined and highly improved religion of this day, as some seem to think.

Often have I left home burdened with the message—"Behold he cometh!" and returned home with much less than one dollar to carry back to my helpless family, after toiling all day, and sometimes through mud and cold. I once went by request into New Jersey. I took board at Widow H.'s; labored over two Sundays, received not enough to pay my board; shouldered a carpet-bag filled principally with tracts, and journeyed on foot through the sand to Philadelphia.

I do not write thus in spirit of complaint. When I hear some talking of their trials, *think of* THEN *and* NOW. (John 4: 38.)

There are but few of the original pioneers remaining. Spare them, LORD, to see the last sands of time cast in the oblivious past, to behold our glorious Immanuel in his advent.

In these last hours we are led to inquire in the language of one of old—"What hath God wrought?" Cast your eyes over the wide extent of territory in the east, west, north, and to some extent south, and behold the fruit under the blessing of God from the proclamation of the trembling, old Low Hampton pioneer. The morn of joy hasteth greatly. Day is breaking, soon the faithful ones will awake; then death will be conquered, and the Prince of Peace shall be crowned King of saints in the land of sacred rest, and immortality. Toil, watch, pray, and if need be suffer. Our days of sorrowing and tears must soon end. Twenty-eight years has made a great change in the theology of our country. But few preachers now harrow up the feelings of their hearers with the horrible concomitants of eternal conscious misery, and the ever enduring fires of hell, to torture immortal souls.

Twenty-five years has, also, brought great changes in the means of conveyance. Sometimes it required three and four days to reach our appointments. Cold, hungry, and weary we have plodded over hills and through valleys, to meet a few disciples in school-houses or private dwellings—for there was not an Advent Chapel in existence. Now preachers can step into the cars (in most instances here in the East), and the horse made of iron, on the road where they never tire, is soon

"Running through the hills,
Darting under bridges,
Flying over rivers,
And sweeping 'round the ridges."

Oh! the difference between *then and now!* S. S. BREWER.

IMPORTANT EXTRACTS. NO. III.

From Elias Smith's N. T. Dictionary. Ed. [illegible]

Resurrection: This word is used only in the New Testament. It signifies (1) revival from death, and returning from the grave; not only being alive after death but leaving the grave after being confined in it. (2) Jesus Christ, who is called the Resurrection, because he is the first fruits; and the certain evidence of the resurrection of others; and because he has power to raise others from the grave. Jno. 11: 25. "I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live." (3) It signifies that which is peculiar unto the righteous called the resurrection of the just. Lk. 14: 14, "And thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." This will be one thousand years before the resurrection of the wicked. Rev. 20: 5. "But the rest of the dead lived not again until the thousand years were finished." (4) The raising of all in their graves at the last day, when the wicked will rise to the resurrection of damnation. Jno. 5: 28, 29. "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The wicked will not be raised immortal, but mortal; and after being judged, will die again, which is called the second death, in which soul and body will be destroyed. Rev. 20: 14; ch. 21: 8. Men have explained the resurrection in every way imagination could invent, but whoever reads the New Testament to find truth, will see that it means simply to bring men from the grave after they have been dead. Everything sown that is quickened, is a proof of the resurrection, and the Spirit in such as believe, teaches them that God will also quicken their mortal bodies by his Spirit that dwelleth in them. Rom. 8: 11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Fables. (1) Idle groundless stories, or things mentioned which never had an existence, being invented by cunning men, to deceive and take the advantage of the ignorant. 2 Pet. 1: 16. (2) The invented doctrines of men among the Jews which the people received instead of the command of God. Tit. 1: 14. (3) The stories of old women, and practices which they are attached to, and which they often teach children, which lead from God and godliness, instead of teaching children his fear. 1 Tim. 4: 7, Paul calls them "*Old wives fables*," and contrary to godliness. Here are a few—It is a bad sign to begin a piece of work on Friday. It is a bad sign to return after you set out on a journey, until you have performed it. It is a bad sign to dream of serpents, broken teeth, &c. All such things lead from godliness. (4) Fables mean the invented stories of the heathen gods; the exploits they have done, connected with their eternal generation, called endless genealogies. 1 Tim. 1: 4. (5) They mean the invented doctrines and laws of men, which have been received since people left the truth of the gospel; having departed from the truth, or, everything contrary to what Christ and the apostles preached. This is particularly mentioned by Paul (2 Tim. 4: 4): "And they shall turn away their ears from the truth, and shall be turned unto *fables*." These fables are such doctrines and laws as are not named in the Scriptures. I will name a few of the many, 1. The Trinity. 2. The Covenant of grace. 3. Original sin. 4. Adam's fall. 5. Total depravity. 6. Eternal Election. 7. The God-man. 8. The Incarnation. 9. Purgatory. 10. Transubstantiation. 11. Consubstantiation. 12. Immortal Soul. 13. Eternal Misery. 14. Creeds, Confessions, and Disciplines. 15. Prayer Books. 16. Infant Baptism, &c. All these things are *fables*, as they are not mentioned in the Scriptures; and all these things men love who cannot endure sound doctrine. GEO. THOMSON.

WHAT MAY WE EXPECT.

As we approach the time when Jesus shall return to this earth to remove the curse and give reward to his servants and destroy his enemies, it is quite natural that we search the word very carefully to see if we are in the faith, (which will be indicated by our love of keeping his commandments, as well as our desire to see him appear), and, also, to see what lies in our pathway. The common lot of Christians in this life is persecution. If they have persecuted me, says Christ, they will also persecute you. (Jno. 15: 20.) "In the world ye shall have tribulation." (Jno. 16: 33.) "We must through much tribulation enter into the kingdom of God. (Acts 14: 22.) Paul says to Timothy (2 Tim. 3: 12): All that will live godly in Christ Jesus shall suffer persecution.

When we live as we should always live, there will be such a contrast between our conduct and that of the world that it will be noticed, and we will be reproached in some way for our want of conformity to its customs. If we were of the world, the world would love its own; but if we love the Lord with all our heart, and keep his commands, just so surely a feeling of opposition will spring up in the heart of some wicked one, and we shall be called overly pious, superstitious, or some other name of reproach, if no greater burden is laid upon us.

These light afflictions which are but for a moment, ought not to discourage us, but we should rather remember that our Master was so used, and far worse; and we should be willing to receive such testimony that we are the children of God.

But persecution is sometimes carried so far that I think no Christian could *desire* to come under its stroke. Such a fiery trial, it is thought by some, is just before us. If that is the case, we ought to know it, and prepare to meet it with Christian fortitude. That time's career will close while the church is in the midst of perils, seems to be quite clearly taught. But will bloody persecution be a part of the perils with which the church will be tried at the close of time. I am satisfied there will be an effort made to destroy the faith of the church, but before much, if anything, is done in a violent manner, the Lord will descend quickly from heaven, and redeem his people, and punish his enemies with everlasting destruction.

Luke, after speaking of some of the events which are mentioned by the Revelator as taking place under the sixth seal (ch. 6: 12-17) says, that before those things should take place there should be a time of persecution, such as the Revelator places under the fourth and fifth seals. (ch. 21.) In both places we find the history of the church carried down to the judgment scene, but in neither place do we find any bloody persecution *after* the darkening of the sun, etc. Our trial is of a different nature. Paul says to Timothy (2 Tim. ch. 3): "This know, also, that in the last days perilous times shall come. *For* men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof. From such turn away." Here Paul speaks of nineteen perils, but violent persecution is not once mentioned.

Some may think that Christ's words, recorded in Lk. 21: 31, imply a time of cruel persecution. But I understand by that language, that the wicked will then receive a just recompense for their deeds. He says: "For if they do these things in a green tree, what shall be done in the dry?" I think the context clearly shows that the tribulation now falls on the wicked; for "Then shall they begin to say to the mountains, fall on us; and to the hills cover us." This the Revelator says should take place under the sixth seal, and he clearly shows that this cry is made not by those who love Christ's appearing, but by those who fear him, and wish to be hid from his presence; for they are now certain that the great day of his wrath is come, and they are not able to stand.

"As it was in the days of Noah, so shall it be also, in the days of the Son of man." (Lk. 17: 26.) In this case all the righteous were saved, but a heavy blow fell on those who did not believe God's word. If I understand the Scriptures aright which speak of Christ's second advent, there will be none saved but such as love his appearing and watch for his return. How important, then, that we be on the watch at all times, least that day come upon us unawares, and we prove to be foolish virgins, and perish with the wicked world. I am glad that appearances indicate that the advent is nigh. I see no reason why he may not come within a few months, but if he should tarry yet a few years even, let us patiently wait for the Lord until *his* set time arrives, when he will surely come and will not tarry. B. J. GOODWIN.

A LETTER TO J. B. C.

Br. Colegrove and yourself, and the rest of your school, have come to a safe conclusion: if certain other things are true, at the foundation of your theory, your theory is true. A few of them I will now refer to.

The idea of the tract you sent me, appears to be (1) that the saints and the nations are not the *same;* consequently (2) the saints being immortal, and the nations mortal, they are the subjects of the saints. The perplexity appears to be in this. The saints are princes, and they must have subjects; hence looking for relief, you find it in having mortal sinning nations. And are the saints to have the torment of intractable subjects? No, you say, they will come around right after a while. How long a probation shall they have? Br. Hall of your school supposes thirty years will suffice for bringing every thing into order. That is time enough in such a kingdom. *David* says—"As soon as they hear me, they will submit themselves to me." (Ps. 18.) Then the tree of life will be every where. So they will suddenly become immortal. Then the saints "occupation will be gone." If they so soon lose their subjects, *they might as well dispense with the ruling altogether.*

You claim the prophets. Now what of the prophets? If you take them to prove a future yet for the Jews, you must borrow them, beg them, accommodate them to your theory. This will do if there is no opposition; yet is none the more right if there should be no opposition. To make these prophets serve you you have to suppose several hard things. I will name name some of them. (1) That they did not know the Jews were in captivity in Babylon, or entirely forgot it, or thought it of no account. (2) That the prophets overlooked their return from Babylon entirely. This is the practical working. When they speak of their return, you force these sayings to apply to a captivity and return *they, nor any of the Jews of those times could have dreamed of*, and a captivity that does not exist at this time, anywhere. (3) You make the prophets, who were all raised up and sent especially to the Jews of their own time, entirely overlook them and their mission. Read Is. ch. 1; Jer. ch. 29. Read 2 Chron. last ch.; Ezra 1: 5, and you will see that Zechariah and Haggai were raised up for the sole benefit of that captivity. And if you will look again, you will find the best things were *on condition of well doing*, like this: "And this shall come to pass, *if ye will diligently obey* the voice of the Lord your God." (Zech. 6: 15.) Very much of the same sort might be presented.

Once more, let me ask, Did any of the prophets speak of the return from Babylon, and of prosperity in their land on that return? If so, how will you go to work to classify them? Which for this captivity, and which for the one in your theory? on which column would you place the following text: "For thus saith the Lord, that after seventy years....I will visit you, and perform my good word toward you." Another: "For lo the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah.....I will cause them to return to the land I gave to their fathers, and they shall possess it." (Jer. 30: 3.) This is to the Jews of *that* time, and Israel is included. That is a vagary that teaches that Israel did not return under the kings of Persia. The Israelites went into Media. There is where Darius, if not Cyrus came from. The last had dominion over "all the kingdoms of the world." Besides, if Israel had *not* returned, how could Eleazar the High Priest, at the instance of Ptolemy, have found six learned men of *each tribe*, seventy-two in all, to translate the Holy books into Greek?

B. Matthias.

Eternal life will not be forced on any individual; it is too costly, too precious; and it will only be enjoyed by those who by "patient continuance in well doing, **seek** for glory, honor, and immortality." To such it is presented as a **gift**! Herein is the wondrous love and mercy of him, whom our glorious Redeemer instructed us to call "Father;" the same who said in the hearing of man, and with a man's voice, "They who are in health need not a physician; but they that are *very sick*." (Syriac.) *Slightly sick*, does not require a physician. This same Redeemer is shortly expected to return to the scene of his former degradation and ill treatment, this time as *King*. Then those who are *very sick* of the iniquities, the frivolities and nonsense of this era, will be healed; those who through this sickness, have *died* to these things, will be "vivified" with eternal life.

A. Friend.

"WHO ARE SADDUCEES? OR TRUTH VINDICATED."

BY GEORGE THOMSON.

"Being a review of a work by I. P. Warren, entitled, The Wicked not Annihilated, or Modern Sadduceeism Refuted."

I have read the above work with much interest and satisfaction. I had seen and read Mr. Warren's work with mingled feelings of gladness that the truth on "the nature of man" had taken such a wide range and strong hold of the public mind as to arouse the attention of the largest religious publishing establishment in America; and and of regret that the editors and combined wisdom of the managers of "the American Tract Society" were so ill-informed in Bible truth, and so reckless of consequences as to publish a work filled with perverted statements, false use of words, false statements of their opponent's views, illegitimate deductions, and weak efforts with exceedingly bad logic to sustain the dogma of the immortality of the soul, and called it a "Refutition of Modern Sadduceeism," meaning of the "mortality of man" and the "destruction of the wicked."

Br. Thomson has done well in his *Review* of said work, and it is not a labored work, for it was an easy task to show the sophistries of Mr. Warren. Br. Thomson's *Review* is a candid and important work, vindicating the truth of the Bible against the attacks of men who resort to all means except legitimate Bible arguments, to sustain error.

It the "Board of the American Tract Society" ever read Br. Thomson's *Review*, I think they will blush at having decided to publish Mr. Warren's effort. This *Review* costs but 10c, single, and should be widely circulated to meet the influences of the other work.

I. C. Wellcome.

PUNISHMENT BEFORE CONDEMNATION.

What would be thought of the human judge who should send a thief to the penitentiary before he had had his trial? Yet the great body of professed Christians believe God will be guilty of this same inconsistency. They believe God sends the impenitent to hell at death, where they are kept till the judgment. Then they are judged and sent back to hell! Now who cannot see that if they are *receiving* their punishment, the judgment is of no use; and all that portion of the Bible means nothing which tells of the resurrection and judgment of the wicked.

A. P. Howard.

Our Young Folks.

"ACQUAINT NOW THYSELF WITH HIM, AND BE AT PEACE."

Acquaint thee, my child,
Acquaint thee with God
And joy, like the sunshine,
Shall beam on thy road;
Sweet peace, like the dewdrops,
Shall fall on thy head;
And sleep, like an angel,
Shall visit thy bed.

Acquaint thee, my child,
Acquaint thee with God
And he shall be with thee,
When tears are abroad:
Thy safeguard in danger
That threatens thy path,
Thy joy in the valley
And shadow of death.

—*Sel. by A. A.*

THE BOY KING.

In the south of France, spread over the peaks of the mountains that divide it from Spain lies the province called Navarre, once an independent kingdom, and the object of many fierce quarrels between the kings whose countries laid on each side of it.

It was never either a large or powerful kingdom. Its richest fields were the slopes of the rugged mountain sides, and its largest cities, the little villages nestled among its valleys; but its people—although altogether there were not half as many of them as there are now in the single city of New York—were a brave, hardy and industrious race. Brought up among glaciers, mountain forests and ice covered pinnacles, obliged to earn every mouthful by toil, either in the fisheries of their bays at the foot of the Pyrenees, or in their small fields among the rocks and stones on the lower mountain slopes, they had grown to be bold and hardy—a set of men not to be conquered by a puny foe, and famed for acts of daring courage at which the bravest of milder, smoother lands turn pale, and such men were an acquisition to the armies of any king.

In a pretty cottage in one of these mountain valleys, at the time our story begins, a bright fire was burning on the hearth, though it was still but mid autumn; but a sight of the venerable couple, seated in the substantial arm chairs on each side of it, explained its necessity. They were the parents of the young peasant to whom the house belonged, and who, having not finished his supper, had seated himself near the window.

Beside "Granny" a small oaken stand had been drawn up, on which laid her great Bible, with its heavy golden clasps, and beside that burned two clear candles, for the old woman's eyes were dim. Basil and Maretje, the peasant's children, stood by her knees listening with eager interest while she read to them of David, the shepherd boy, who became Israel's proudest king; and their mother, the last dish being carefully wiped and put away, came with her knitting and sat down beside Granny's table too, as much interested in the story as the little ones.

"I think," said little Basil, after some thought; "I think I should like to be a king! It would be so pleasant to help everybody, and make excellent laws so that none should be treated unjustly!"

Maretje complimented him with the opinion that he would make a very good and just king, and, she thought, prove quite as brave as David; and then, if he continued to grow up so, he might end by being a very famous one! They were both very much astonished to hear, first Granny's declaration that it was an awful thing to be a king at all, and Grandfather's assertion that of all human beings the one most to be pitied was a boy king. "Not only," said he, "have they their own faults and infirmities to bear and struggle with, but those of everybody around them by whose advice they are obliged to act, and who seldom hesitate to make them mere tools for carrying their own points. Listen to me, little ones, and I will tell you the story of one who meant to be good and kind—you may judge for yourselves how he succeeded."

"It is now," said the old man, "about four hundred years since our province of Navarre was at the hight of its glory as an independent kingdom, and governed by the excellent Catharine de Foix, a widow with only one son, Henry, whom she strove to make worthy of his rank and position. Up to this time Spain had been divided between two monarchs, Queen Isabella, who owned one half, and King Ferdinand, who ruled the other; these two agreed to marry and thus unite their dominions—and so they did.

"The next proceeding was to demand from Catharine of Navarre a certain part of her country, and when she refused to give it them, they brought their joined armies and took cool possession of all that part lying on the Spanish side of the mountains. Poor Catharine was not strong enough to resist, but from that hour she strove to impress it upon her son's mind that, as soon as he became a man, he should marry into some powerful family, and thus secure their help in recovering his property. There was nothing out of the way in this, for royal people seldom marry for love. It is always for some such purpose as Henry's that they pick out husbands or wives; and sometimes, for just such purposes, their parents marry them when they are little, tiny children, and as soon as they are old enough let them go and live with each other.

"Well, just as Henry had grown up, the good queen died, and, in obedience to her orders, he went to France and married the king's sister. The French king promised him the help he needed, but put it off from day to day, until at last he said he had neither time nor means to keep his promise. Poor Henry was dreadfully disappointed, and not over much pleased with his wife. The only child they had was a little girl whom they called Jeanne.

"Jeanne was a beautiful little creature, and as she grew up showed herself so lovely and amiable, and at the same time so noble, dignified and intelligent, that her father, who was beginning to despair, comforted himself with the idea that she, surely, would get a husband able and willing to recover the stolen country for her. But when Jeanne grew up, the French king, her most powerful relative, made her marry his nephew, Antony de Bourbon, for whom he wanted a crown and thought that Navarre would do very well; so Henry was disappointed again.

"He was growing old, so his hopes all rested on Jeanne's children. She had two little boys, one right after the other, but both died; then he took the idea that it was the air of Paris that had killed them, and the third son was born, the old gentleman sent for him to come right to his castle here among the mountains. According to a peasant superstition, as soon as the child entered the door, he took him in his arms, rubbed his lips with garlic, then with the juice of a grape, and then put upon his tongue one drop of pure, rich mountain wine; this was to make him lucky and strong.

"The little boy, who was also named Henry, was kept here in Navarre and brought up among the peasant's children. He was fed, clad, and treated just as they were, and knew no difference. When he was six years old his grandfather Henry died, and the boy and his mother were sent for to go to Paris and attend the wedding of the king's son, Francis, with the beautiful little Mary Queen of Scots.

"The free air and exercise of the mountains had made little Henry so fresh, bright and active, that he formed a strong contrast to the other boys of the court, and the king was charmed with him. 'Here, my fine fellow,' said the old king one day, taking him on his lap, 'Will you be my son?'

"'No, sire!' said Henry, 'I am already the son of Antony de Bourbon.'

"The king laughed. 'Well, then,' said he, 'will you be my son-in-law?'

"'O yes, sire!' replied Henry, 'with a great deal of pleasure!'

"The king laughed again. 'Very well, then,' said he, 'you shall marry Marguerite,' and he pointed to his little daughter four years old. The old king was so anxious for the match, that he wanted them married on the spot; but to this Henry's mother would by no means consent. As soon as Francis and Mary of Scotland were through with their entertainments and wedding feasts, the sensible Jenne took some excellent teachers with her, and carried Henry home to be educated. It was just at this time that the impostures of the Romish Church had been discovered, and the people were all divided into Protestants and Catholics. Jenne was a Protestant, so were the learned men who were to educate her son, and therefore he too was brought up a Protestant.

(*Concluded next week.*)

THE FIRST STAIN.

Did any of our young readers ever think how little it takes to stain their characters? A single drop of ink seems a very small thing, yet dropped into a tumbler of clear, pure water, it blackens the whole. And so the first oath, the first lie, the first glass, may seem very trivial, yet depend upon it, my young friends, they leave a dark stain upon your character. Look out for the first stain. Remember that small vices lead to great crimes, and that every little vice is a stain upon your character; and remember, too, that if you continue to indulge these vices, the stain grows darker until your whole soul is blackened. It is a single drop of water, but when drops enough have united to form a torrent, it sweeps on with irresistible force. So with the little vices; it is a comparatively easy thing to rid ourselves of them at the beginning, but if we allow ourselves to indulge them, they will soon have a mighty power over us. Young friends, *look out for the first stain.*—*Sel.*

Our Duty.—"Love to the brethren." Modern reading—"They should love us." Forgiveness.—Every one's duty to us—as we please with others.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN [illegible]

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. [illegible] 300 pp. Cloth, $1 [illegible]

THE ADVENT MINSTREL. A choice collection of [illegible] By J. V. Himes. 128 pp. Paper covers [illegible] flexible cloth covers, 20c. [illegible] $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved [illegible] ten commandments, have been changed, or made void [illegible] convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 472 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immateriality, Soul and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy, the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By S. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of infidels. By H. L. Hastings. 10c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition [illegible] 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, eleven copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 231 pp. 75c. post-paid; $8 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable Prebendary of Cork, Ireland. Irrefutable argument. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c. post-paid.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library). 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $1 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of The Jubilee Harp, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 [illegible] single; $9 a dozen.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is It? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c. post paid.
The above five works, by Eld. M. Grant, in one vol. 40c. post paid. [illegible] "Spiritualism Unveiled," bound with [illegible] "Bible View of the Personality of God." 50c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer: or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbies, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth, $2.

Advent Christian Times.

JOSHUA V. HIMES, - - - - - EDITOR.

TUESDAY AFTERNOON, APRIL 18, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

A NEW YORK journal, speaking of some of the religious theories of the day, says:

> Judge Edmonds, of New York, representing many thousands who, having let go the old anchor, find themselves at sea, tells us of a new religion and a new source of spiritual joy which he and his friends have discovered by means of taking impertinent liberties with the names of the departed. On the whole, we are quite as much inclined to go in for *Darwin and his tadpole* as for Judge Edmonds and his ecstatic joys or *delirium tremens.*

AN Irish correspondent of the *Interior* says of a prominent English religious weekly:

> The *Christian World* is a penny paper, and is got up and conducted on purely *commercial* principles, without any regard or recognition of any form of religious belief. It is published to sell. Whatever of useful intent is connected with its publication, this is subordinated altogether to the mercenary idea which is the controlling thought of the paper. Its circulation is enormous. There are more advertisements in one number than in all the religious newspapers of the United States. It seems to have got identified *with annihilationists' views. These are publicly and boldly advocated by several prominent Independent ministers of England.*

SUNDAY, March 19, being St. Joseph's day, a New York priest kindly informs us that we will do well to make friends with him, because "the church has declared that no one except the Blessed Virgin has so great power with God. And it is in reality true that, except her, he alone is, above all creatures, more holy than the bishops and martyrs who have gone before us."

This information will possess little value for such of our readers as believe that Joseph is *dead.* That faith kills all superstition and blasphemy of this sort. But they grow freely out of the root of immaterialism.

OUR readers will remember the fact that some years ago Geo. H. Stuart was expelled from the Covenanters of Pennsylvania for singing 'hymns' instead of confining himself to authorized versions of the Psalms. Although he, and those who stood with him had contributed more than four-fifths of the cost of the church they occupy, nevertheless his persecutors recently undertook to take away their house from them. Fortunately the law does not countenance such larceny, and the effort will fail. Can we wonder that infidelity flourishes when not only Christian men, but Christian churches go to law, and that before unbelievers? Well may our cheeks tingle with shame at such sights.

ZION'S *Herald* sharply rebukes the *Christian Union* for saying this:

> "In view of the fact that we who hold the doctrine of eternal punishment, cannot bear to dwell upon it, and dare not ask of God to help us realize it, is it not a grievous wrong that those who are impelled to withhold their assent to it, should for that reason be set beyond the pale of Christian charity, not only, but too often of common courtesy?"

—The *Herald* predicts that the *Union* will run down its subscription list if it exhibits such sentiments, and thus throws its influence in favor of restorationism. The *Herald,* we think, is not aware of the breadth and depth of the feeling against the dogma of eternal misery, which the *Union* better appreciates.

SOMETIMES the New York *Herald* tells the truth, as, for instance, in a late editorial on gambling, in which it says:

> The church, though staunch enough in its general declarations of principle, has in this matter been sadly derelict in action. The pulpit has thundered against the faro bank, but church committees have at the same time, in common with many worthy charitable societies, made no scruple of availing themselves of the same unhealthy taste for guilty speculation by setting on foot all sorts of pious lotteries. The ministers of Christ have, on Sunday, displayed in vivid colors the folly and the criminality of getting rich by tempting fortune, and through the rest of the week have filled the church coffers by the gains of wheels of fortune in "building fund" bazaars. Such inconsistency must, in future, be sternly avoided, or the church will be stained with a dreadful crime. No end, however good, can consecrate unlawful means.

THE Paris *Charivari* indicates its keen appreciation of the relations of kings and rulers at the present day in the following squib:

> "The embassy which has been sent by the Czar to Berlin to congratulate Kaiser William at his moderation towards the vanquished has raised all sorts of comments. It is curious to follow the singular consequences of a gracious exchange of courtesies between the Emperor of all the Russians and him of the pilferers. If their Majesties only send one another some little bauble with a ribbon to it, Europe counts her soldiers with anxiety. If they call one another 'my brother' there is a demand for breech-loaders by the hundred thousand. If they tap each others' bellies a formidable order for mitrailleuses is added to it. Let us pray to God that they should not embrace. All the money in Europe would be invested that day in bayonets. Happy sovereigns whose every smile has the faculty of reflecting itself in their surroundings by a sinister grimace."

IT is not often that the semi infidel daily press utters a more truthful sentiment than the following from a Chicago journal. We are willing to take our stand on the Bible, and let *it* "take its chances." Thus far when science has taken a position directly opposed to the Scriptures, *it,* and not they, has been compelled to submit to modification. And thus it will be to the end. The *Republican* says:

> The Bible must take its chances. If it is the Word of God, it is the strongest thing in the universe. There is no more reason to fear that it will become obsolete than there is that the sky will fall, or the sun descend from its orbit to become a plaything for children. There is room enough in the world for all the science and for all the sound theology; and neither will, or can be, in the slightest respect, in the way of the other. Thus far—up to our day—nothing of theology but its errors has passed away under the influence of improved learning; and it is, at least, fair to trust that the future will be as the past. The religious element in man is in no danger of being eliminated; and if theology is compelled, now and then, as knowledge increases, to revise itself, it will be all the better for theology.

AN English correspondent of the *Interior* wisely says:

> Ministers ought to feel it to be part of their duty to persuade their people to support religious papers. In doing this they are serving themselves; for the man who supports the periodical literature of his denomination most generously and freely, will support his minister most liberally. Let the people be trained to support religious literature, and they will as a necessary consequence, support all religious institutions.

And, again:

> If patronized *adequately,* a religious paper would not only increase in usefulness, but ability and attractiveness also. It would be in a position to employ the best, and most brilliant and sanctified talent, and then its power for good would be immense. Many religious papers are dull because they are not properly supported. A larger and more liberal support would add greatly to the strength, efficiency, usefulness and power of the religious press. Without such support, religious papers must be embarrassed and limited in their influence.

—These are true words. We appeal to the ministry, we appeal to all to aid us in increasing our circulation and patronage, and we will make returns in improvements in the paper.

QUERIES.

1. Did not the Roman Empire exist before the division of Alexander's kingdom: and if so, why apply the little horn of Dan. 8 to it? Did it rise out of the four divisions, or one of them?

2. Did any other power establish the Papacy? Where is the history for it? T. S.

No, the Roman *Empire* did not exist before the rupture of the Grecian. Rome existed, but it had not grown to be an Empire. We cannot give the argument for applying the little horn of Dan. 8 to Rome here. See *Adventism.*

The Papacy was established by the Roman power. See Gibbon, or, any historian of those times.

The preachers here all agree in saying that Christ is the eternal God. I cannot so see it. I want your plain views on the subject.
J. P. M.

Our plain views are that Christ is just what he claimed to be: the divine Son of the eternal God. For fuller views, see *Advent Quarterly* for April, an article by one of the editors.

What is the proper mode of taking the Lord's Supper? P. N. P.

When the church is together in any convenient place, it is proper to commemorate Christ's sacrifice in the communion. The elements should be a *single* loaf, or *cake* of *unleavened* bread. There should be but *one* loaf, because *one* died for all. If it be convenient let the church gather about a table; if not, let them sit together, to be waited upon by the deacon or deacons. Let the elder or other person appointed by the church, take the loaf, break it *once,* and invoke a blessing. He should not break the loaf into small pieces. This looks too much as if he were a *priest:* let every one *break the loaf for themselves,* exactly as every one must *believe* for himself. No other *can* believe for us in the fact; no other *should* break the loaf for us in the figure.

If seated at table, after the invocation, or prayer, let the loaf be passed from one to another around the table. If seated in a hall, let the deacon wait upon the church with the bread. Afterward let the wine be given out in the same manner.

The communion may be celebrated at any time or place, provided that it be attended to "decently and in order." Most churches, probably, have the communion the first Sunday in each month. Others every Sunday. There is sufficient evidence that this was the custom in the early church, though it is not enjoined in the New Testament.

Does John 6:53 refer to the communion?
N. C.

Certainly not. It refers to our partaking of Christ through faith in him. We eat the communion as a symbol of this faith. The eating *by faith* secures eternal life, inevitably: but one may partake of the communion a thousand times, and yet be lost at last. There is no virtue in the bread or wine. We eat and drink in *memory* of our Lord—an act of commemoration. The communion is often a season of great spiritual refreshment. But those who are deprived of it by circumstances beyond their control, need not feel that they are delinquents.

J. G. J. We think your inference a just one. If those who keep Sunday keep the Pope's Sabbath, the primitive church kept Pope's Sabbath before the Pope was known, except by prophecy.

W. M. R. The whole ransomed host are included in the description in Rev. 9:9-17. The 144,000 did not rise when Jesus arose. Jesus has gone into the most holy place *alone.* The idea that he has taken some of his people there with him would destroy the type, which strictly forbade that any man should enter the most holy while the high priest was there, but *all* must await his return without. Whoever the 144,000 may be, they are gathered at the second advent, not the first.

W. C. Paul's "thorn in the flesh" is purely a matter of conjecture. There is no word in Scripture, nor have we seen anything elsewhere throwing any light on the subject. We could fill a column with conjectures, which would amount to no more than the minister's course of lectures on Melchisedec: "So we see," said he in conclusion, "we do not know *who* Melchisedic was, and it does not make any difference anyway."

As to who was Cain's wife, we answer undoubtedly his sister. There is no good reason to believe that there was any other race of men among whom he might find a companion. Paul says God made of *one* blood *all* nations, which should settle the matter until Paul is proved a false witness. We know of no reason why some of Abel's brothers may not have had revenge in their breasts. Strange as it may have seemed then, unhappily it is no longer so. Absalom slew a half brother to revenge a sister's wrong. We do not know how old Cain and Abel were when the murder occurred, but it is probable that there had been a considerable increase of the human family at that time.

C. B. W. The punishments under the law were temporal, including that of death. It is possible that some who suffered under the Mosaic statutes may have eternal life. That law, being typical, had no provision for mercy. If a *good* man, incautiously, or carelessly broke the law, he might truly repent, and yet have to die the death. But if thoroughly repentant of his sin, we see no reason why he may not come up to everlasting life, like other repentant sinners. In this appears the fact stated by Paul—that the final penalty of sin is a *sorer* punishment than that inflicted under the law. In that case it was death temporal, to be followed by resurrection: in this it is to be eternal; those who suffer it will never live again.

A CRUSADE THREATENED.

A new crusade is threatened, but we may safely say, is not feared. The day of the Papacy is *past,* and has passed forever. However its adherents are, some of them, unwise enough to beat their heads against the bars of fate, and still hope for a return of the dark days when they could control ones faith, or else take the life. *St. Peter,* a Romanist journal published in New York says:

> The "*Dieu le veult*" which heralded the first Crusade was the spontaneous outburst of such a resolve. If kings took the cross and led their subjects to Palestine, they did but follow a movement which they had not initiated, but the strength of which bore them along with it. But your sober-minded, moderate men, your men of material progress, will say that a crusade in the nineteenth century of liberal parliaments and constitutional kings, is an impossibility. The religious idea, they urge, has no longer the same hold on the masses that it had in the Middle Ages; the minds of men have taken a wholly different direction, and are fixed on altogether different objects. So far from being impossible, we believe it to be both probable and easy of execution. Catholic Europe has been roused from the fatal slumber of indifference by the roar of, the cannon which bombarded the city of Rome, the Christian Jerusalem. No one can deny that the awakening has been grand and sublime. It has corresponded in greatness to that of the crime committed against our common Father by the enemies of God and his Christ. And if this be probable and easy to bring about, we may add that it is necessary. To say it is not necessary is equivalent to denying the necessary rights of self-defence. Catholics have by degrees seen themselves despoiled by the revolution of their most precious rights. We have been patient, but we will not be slaves. What form the new crusade may take we know not yet; but a crusade there truly will be to deliver the sepulcher of Peter and the Catholic world; and the hour, we believe, draws nigh.

—We doubt not that a crisis to the Papacy is at hand; but it is in its destruction, not a revival of its power.

TESTIMONY OF EGYPT.

We last week made a passing remark on the wild assertions of those who claim that the origin of man dates back some hundreds of thousands of years. Like our immaterialist friends, who find in the Pharaohs apostles of immortal-soul doctrine, so the infidels "go down into Egypt for help." And formerly they boasted that the Egyptian's records extend thousands of years farther back than those of the Bible. But as time rolled on, and the hieroglyphics were deciphered, the fact came out that in all Egypt is not one monument dating back so far as the deluge, even. Mr. Savile of England, in a letter replying to infidel objections to the use of the Bible in schools, says:

> As regards the antiquity of man, no scientific proof has ever yet been adduced of man's existence on earth much more than 4,000 years ago. All evidence of the ante-diluvian world is dependent upon the statement of Scripture alone. What Champollion wrote in his work on Egypt,—"They will find in this work an absolute reply to their calumnies, since I have demonstrated that no Egyptian monument is really older than the year B. C. 2200,"—is true in the main, though recent discoveries may throw back the oldest monument of that country one or two centuries earlier. The only really scientific attempt to prove man's antiquity greater than what Scripture allows was made by the late Mr. Horner, when manufactured articles were discovered at a certain depth in the alluvial deposits of the Nile. Estimating the sinkage at the rate of 31-2 inches per century, the late Baron Bunsen hastily declared that it was sufficient proof of man's existence on the earth at least as early as 13,000 B. C. But when Sir Gardiner Wilkinson detected the figure of the Grecian honeysuckle upon these very ancient pieces of pottery, which limited their date to some period later than the conquest of Egypt by Alexander the Great, or three centuries B. C., it was seen that Bunsen's anti-scriptural theory was at once blown to the winds. And if any further proof is needed of the untenableness of such a theory, it is seen in the fact that the late Sir Robert Stephenson, when engineering in Egypt, discovered in the mud of the Nile, at a greater depth than was ever reached by Mr. Horner's diggings, a brick bearing upon it the stamp of Mohammed Ali! So much for the attempt to prove man's existence on earth earlier than what is stated in the unerring word of God.

A SHOT FROM SHELBYVILLE.

It seems that after we left Shelbyville, some one took pains to fire a shot at us through a local paper. The writer complains that when asked for arguments, I gave 'quotations' from the Scriptures. That is a way "materialists" have. We know that immaterialists do not like it, and outside of a dozen passages, are seldom guilty in that direction; but as we take the Bible for our standard of faith, a quotation from it has some weight in *our* minds.

My critic asks some questions, but as he evidently intended his remarks for the people at Shelbyville, and not for our eyes—for he took no measures to have them reach us—we do not feel at all under obligations to reply. But he brings out one thought that is so unique that we cannot forbear transcribing it for the benefit of our readers. He says that in Rom. 2: 8, 9 is found a definition of "the wages of sin," and then remarks:

> In fact, if the Elder will take pains to look into the original, he will find the word *opsonea,* translated wages, means provisions, that on which one lives: subsistence, usually applied to supplies for an army."

By this we understand that he would have us read—"The subsistence, that on which it lives, the provisions or supplies, *opsonea* of sin, is *death.*" This strikes us as bordering on the absurd—but that is nothing new in immaterialism. Still the thought that Paul meant to say "Sin lives on" death; but the gift of God is eternal life," is rather too absurd. We know of nothing in "the Miller excitement" referred to by our friend, equal to it.

SPIRITISM.

At the recent convention in New York (a small affair, by the way) Judge Edmunds described the experience of advanced Spiritists. "Oh," he exclaimed, "that you could behold that scene! Its brilliant, yet mellow; its dazzling, but grateful light; its atmosphere of love, on which the high and holy spirits float, and the happiness which fills every heart with love and gratitude to God." This sounds very much like other immaterialist descriptions of heaven. The New York *Herald* says:

> This is Judge Edmond's religion, and in his enthusiasm he is hardly excelled by the early Christian martyrs. His rhapsodies are not of this world, but of the world invisible to mortal eyes, and what he sees is positively stunning. We are told that in the *delirium tremens* the party afflicted sees, and sees distinctly, all sorts of the most horrible things all around him. Can it be that there is another morbid or supernatural condition of the human mind in which the party so favored sees all sorts of the most beautiful things in the world of spirits! It must be so. But how are we to account for such things (are the dead at rest in their graves?) as the communication in writing from the spirit of James T. Brady to Judge Edmonds, read by the latter to his Spiritualist meeting? We don't know. How are we to account for the mystery that in these spiritual revelations from dead men we have nothing new and nothing of any value; no light upon any unsettled question; nothing but trash and twaddle. We cannot tell. The spirits of the great departed in their confidences with these Spiritualists in the body, we do know, have never told us of any important event in human affairs until we have had the news by telegraph, by mail or by some man escaped from the spirits in a shipwreck, or from the savages in some general massacre.
>
> This is what bothers us and leads us always to the same conclusion—that Spiritualism, so-called, is a convincing hallucination or a transparent fraud—a disease or an imposture. Upon this theory only of a convincing hallucination can we reconcile the Spiritualism of Judge Edmonds with his admirable character as a learned, intelligent, clear-headed and honest man. But can Judge Edmonds tell whether Dr.

Livingstone is dead or alive! No: not till he hears through the *Herald* from the living Professor Murchison.

ITEMS ABOUT THE POPE.

It is said that he never had so many visitors as now. During the entertainment of a number of Austrians a few weeks since, he said:

"In the midst of the impious and sad events which subvert everything in our times, I derive great consolation from the sentiment of affection and piety manifested in every part of the Catholic Church. It gives me strength to support this war which, through blindness or malice, is waged by many against our religion and this See of the Vicar of Christ. We have seen a throne fall down crushed, and we see one much nearer trembling." After this very plain allusion to France and Italy, his Holiness went on to predict with certainty, "Although he knew not the time nor the hour that the present tempest will subside, order will return, when those who sit upon thrones will have comprehended that with the excessive liberty of the press and the unbridled license of the present day it is impossible that their thrones should not tremble, and, like this one, allow themselves to be dragged along by the revolution in a manner so weak and wavering as to be necessarily fatal to them." The Pope went on to say that he was convinced that the Emperor of Austria desired in his heart the triumph of his holy religion, and was a worthy descendant of that family which had so often protected the rights of the Holy See. "And you, returning there, tell him that the Pope loves him and the Imperial family, and hopes to see facts confirm the sentiments which the Emperor cherishes in his heart."

As to his leaving Rome, there is no foundation for the numerous reports that he is to go to Belgium, Malta, Corsica, etc. The idea that "a crusade" against Italy is seriously contemplated, is abandoned. It has, no doubt, been suggested; but it is not possible.

Will the Pope be restored? or, rather, will Rome be again placed in his hands? If so, who is to do it? Not Spain, or France, or Austria. Will England or Germany? It has been supposed the latter power might; but the published dispatches from Berlin to the Italian capital show that the new Empire has no intention of meddling with Italian unity. The New York *Herald* says:

How, then, is it with Rome? Bad. It has seldom been worse. It was bad when Pope Stephen the Second craved the assistance of Pepin; It was bad when Leo the Third welcomed the aid of Charlemagne; it was bad when Otho the First was crowned at Rome by Pope John the Twelfth; it was bad when the Monk Hildebrand came to the rescue; it was bad during the tyranny of the First Napoleon; but it never was worse than now. The government of Victor Emmanuel has brought more sorrow to the Holy See than was brought to it during any of these periods; and it is fair, we think, to say that Pope Pius the Ninth, considering his extreme old age, has had to bear a fair proportion of sorrows which, according to the decrees of the All Wise and All Powerful, are to fall to the lot of the Vicar of Christ. Clear it is to all who know anything of history that the Pope is in a worse plight to-day than he was when the grand schism took place between the East and West, some ten centuries ago; when the Reformation took place in the sixteenth century; when infidelity, like another deluge, rushed over the world in the eighteenth century, or when the present incumbent of the chair of St. Peter fled to Gaeta in 1848. All our latest news shows that the situation as between Italy and Rome, between Victor Emmanuel and Pope Pius the Ninth, is painfully uncertain. The Pope will not leave Rome. He will not accept the terms of the Italian government. The Italian government occupies palaces, invades nunneries, and does as it pleases with all things sacred in the once Holy City, and the Pope is virtually a prisoner in the Vatican. What does the Pope mean to do? Germany has refused to interfere with the matter. Austria and Italy are of one mind on the subject. Spain and Portugal are indifferent. France is helpless. The Catholics of America speak loudly; but what can they do? If the Pope is to remain at the head of the Catholic Church, from what centre is he to govern? From Rome? From Malta? From Sardinia? From Fulda? From New York? Who can answer? All that we can answer is, that while the spiritual sovereignty of the Vicar of Christ is recognized by the adherents of the Catholic Church in all lands, his temporal sovereignty is on almost all hands abandoned. The maintenance of the spiritual sovereignty of the Pope without the temporal sovereignty—that is a leading question in the Christian world; the leading question in the Roman Catholic Church.

Prophecy settles the problem, and dooms the entire system, with its spiritual and temporal adjuncts to destruction at the approaching second advent of the Messiah.

THEN AND NOW.

In looking over some old exchanges, not long since, we found the following document:

To whom it may concern, Greeting:

This will certify that Eld C. C. Marston is a worthy and acceptable member of the Annual Eldership of the Church of God in Iowa, in good standing, and at his request is hereby transferred to the Eldership of the Church of God in Illinois, recommending to the confidence and fostering care of that body, or wheresoever and among whom, in the providence of God, his lot may be cast.

JOHN HUFF, JACOB LININGER, A. HOLMES,	*Standing Committee of the Iowa Eldership.*

Grandview, Iowa, August 12, 1869.

—When he embraced Adventist views it was discovered and published to the world that he had always been erratic and rather unreliable. Its of no consequence, but we couldn't help wondering whether the man's change of views caused the change in their views of the man.

ARE WE UNDER THE LAW?

Notwithstanding the Bible plainly declares that we are "delivered from the law" and "ye are not under the law," etc., yet we have among us a class of religionists who teach that this same law is still binding upon Gentile Christians. When we call their attention to these positive statements of the inspired apostles, they try to dispose of them by saying that "it is the condemnation of the law that the Christian is freed from." But to be under a law and under the condemnation of that law are entirely different conditions. Every citizen of this country is under the laws of the United States, yet none are under the condemnation of those laws except those who have violated them.

A Frenchman takes up his residence in this country and becomes a citizen of the United States. He is now delivered from the dominion of French law, yet he is not without law, but under American law. Thus it is with Gentile Christians. Although we are delivered from the law "written and engraven on stones" we are "not without law to God, but under the law to Christ."

Seventh-day Adventists seem to consider the interests of morality greatly endangered by this doctrine; but Paul did not thus feel. Hear him: "Now we are delivered from the law, that being dead wherein we were held, *that we should serve in newness of Spirit*" (Rom. 7: 6.) "Sin shall not have dominion over you [why not?] *for ye are not under the law, but under grace.*" (Rom. 6: 14.) The apostle here teaches us that we are now under grace in the sense that we were once under the law, therefore, if the view above referred to is correct, then we are now under the condemnation of grace!

Again, says Paul: "Wherefore, my brethren, ye are now become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead, *that ye should bring forth fruit unto God.*" (Rom. 7: 4.) We conclude from these and similar portions of Scripture, that Paul considered this very doctrine essential to the interests of morality. The morality of the law of Christ is of the strictest and purest character. This law pronounces the disposition of hatred, murder, while the lustful desire is adultery. But this law nowhere enforces the observance of the seventh-day of the week. If it is binding upon us and the salvation of those who shall be living when Jesus comes depends upon its observance, is it not surpassing strange that he should remain so silent with regard to it, and never once warn us against the direful consequences of Sabbath-breaking? May God help us all to so strictly observe the precepts of the law of Christ that we may not come under *its* condemnation at the final judgment.

C. H. SWEET

Natick, R. I.

THE QUARTERLY.

The April number of the *Quarterly* is mailed with this number of the TIMES. It contains articles of great interest, as may be seen by the table of contents elsewhere. The editors say:

Shall THE QUARTERLY still be sustained? That it is needed, we do not doubt. But Advent periodicals are multiplying, and although THE QUARTERLY fills a peculiar position, there being no other publication of its class among us, nevertheless, we have directly felt the effect of the establishment of other and ably conducted periodicals, in a diminution of our own subscription list. We do not mention this to complain. If our decrease is the increase of strength in other departments of the common cause, we shall cheerfully submit to a decline or even the fall of our enterprise.

But we do not anticipate this. The coming year, we trust, has a brighter prospect for us, and we shall be fully sustained. We feel that we deserve support. We scan the "Table of Contents" of our first two volumes with something of pride, that it has been our privilege to furnish such a mass of deeply interesting and very valuable matter to our thousands of readers, in a form not easily worn out, like the weekly paper, or broad sheet, but in such shape that it can be handled, lent, passed through the neighborhood, and still be preserved, and ready for years (if need be) of service. Who reads an *old "paper"* in these days: but an old magazine, if originally good, mellows with age, and becomes a grateful source of mental refreshment.

Look over our "Table of Contents" of the past two volumes. Good as it is, we hope to improve upon it the coming year. We have articles already in hand, and others promised by some of our best writers. We request a generous support, which we shall faithfully endeavor to deserve.

THE EDITORS.

THE *Methodist* remarks:

Quarterly reviews are nowhere financial successes. The American ones hold on their way, but make little or no money for their publishers....The *Methodist Quarterly* has the largest circulation of this class of periodicals in the United States, but it hardly more than pays its expenses. Quarterly Reviews are an absolute necessity of the higher intellect of any country. It would be a bad indication for literature and science were they to give way before the more ephemeral periodical publications. It would be a sign of growing superficiality. The various religious bodies of the United States should see to it that all these great guns are kept firmly in position on their walls.

—We trust Adventists will not neglect their *Quarterly*, but see that it is *fairly* sustained.

THE QUARTERLY.—CONTENTS, FROM JULY, 1869, TO APRIL, 1871, INCLUSIVE.

No. 1. JULY, 1869.

An Apology. By Eld. Joshua V. Himes.

Letter from A. A. Phelps; Early corruption of Christian Doctrine; Experience in the "Christian" church; Introduction of Destructionist views among Adventists; Importance of the question overlooked; Re-examination of the subject; Human sympathy—extract from Edwards; The Fathers—the spell broken. pp. 3-11.

Faith and Love. By Samuel Minton, M. A.

Destructionist views no ground for the withdrawal of Christian fellowship. pp. 11-14.

Christianity vs. Churchianity. By Eld. A. A. Phelps.

An age of counterfeits; The true and the nominal church; Christ and the Church not identical; Christian worship and church worship not identical; Worship by proxy; Christian fellowship and church fellowship not identical; Church-laity defined. pp. 14-19.

Paul's "Desire to Depart." By Thomas Davidson.

Assertions and charges are not arguments; the question stated; ANALUSAI defined; Paul's "strait;" the "burning desire;" Is Paul self consistent? ANALUO—its usage; Christ's language; A reviewer in an awkward position; Paul to the Thessalonians; Peter's language; Did Paul use deceptive or careless language? Who are Sadducees? The time of reward; "This earthly house;" "Absent from the body;" The better way. pp. 19-31.

The Kingdom of God. By L. C. Collins.

The question stated; The only safe principle of interpretation; Facts justify literal interpretation; The kingdom of God literal and with [illegible] reality; Shadow and substance; The three worlds; The great image; The "stone" kingdom—to stand forever; The stone does not symbolize the gospel; Daniel ch. 7; The kingdom "at hand;" Objections considered—Mat. 16:28; Mk. 9:1; Lk. 17:21; Jno. 18:36; Rom. 14:17; Col. 1:13; The parable-illustrative of the kingdom—Mat. 13:33; 18:31, 32; Hope centers in the second advent. pp. 31-39.

An Approaching Change. North British Review. p. 40.

Life and Death. By James H. Whitmore.

The terms defined and illustrated; Fashion Ham on the use of the terms; Abp. Whately; Matteson's mistake; Conclusive testimony; Free Dwight's admission; Orthodoxy against the Bible; The Life-giver; A magnificent destiny; Destruction of death; Reason of the unpopularity of the doctrine of the Advent. pp. 50-63.

The Signs. (Sel.) By H. Bonar.

Night cometh—the day at hand; The signs notable and numerous; The diffusion of infidelity; Increase of immorality; Prevalence of formalism; Strange mixture of opinions; Wars, rumors of wars, earthquakes, etc.; General restlessness; Missions; Prevalent disbelief; The spread of knowledge; General review of the situation. pp. 64-76.

Editorial.

THE QUARTERLY—its purpose and objects; Our contributors; Dr. Charles K. True on punishment.

No. 2. OCTOBER, 1869.

The Comforting Hope. By O. R. Fassett, M. D.

The resurrection of Christ the foundation of all hope of a future existence; The dead who are "brought again"—Lands on Bush; Are the souls asleep? Primitive and modern phraseology—the difference between them; Phil. 1:22, 23; 2 Cor. 5:1-4; Tradition adds to Scripture; Gibbon, Hudson, Tyndall; The hopeless sorrow of the heathen—illustrated by extracts and epitaphs; "Sorrow NOT without hope;" The "Styx" and Jordan; Testimony of the Catacombs of Rome, with quotations; Modern epitaphs; Whately on the intermediate state. pp. 83-106.

First things and first thoughts on Awaking. Anon. pp. 106-114.

Evening by Evening. Poetry. H. Bonar. p. 115.

The Trinity. An historical sketch by E. Roper. pp. 116-124.

Has He Come? By Eld. Geo. Thomson.

The coming personal; In the clouds; With angels; Resurrection; Judgment; Time of reward; Enthroned. pp. 125-131.

Missionary Theology. By Rev. Edward White.

The dearth of interest in missions; Skepticism as to the theory on which they are established; Influence of the dogma of endless misery; Its evils clearly stated; Life in Christ and the personal Advent the true missionary doctrines. pp. 133-141.

The Second Advent.

Importance of the topic; Its nature; EPIPHANIA—PAROUSIA; Time of the Advent; Preceding signs; Practical moral bearing of the doctrine. pp. 141-159.

Editorial.

"The Doctrine of Immortality;" How THE QUARTERLY is received; The central truth; The Duke of Argyll on the generation of thought. pp. 159-160.

No. 3. JANUARY, 1870.

The Gospel Preached to Abraham. By Wm. L. Himes.

Judaism defined; Its fundamental error; The Judaizers of Galatia; The Gospel—what it includes; Preached to Abram; The original promises—what they included; Abram's "whereby;" No new reasoning; The fulfillment of the typical promise; The accurate performance of God's words; The promises of eternal things; A popular error; The inheritance—its extent; the consummation. pp. 161-183.

The Blissful Vision. A poem, by J. Albert Libby. p. 183.

The Duration and Nature of Future Punishment. By Henry Constable.

Future punishment certain; Its duration positively endless; Its nature, death or extinction of being; The origin and growth of the torment dogma; Perversions of words; The language of both Testaments; The sense of Greek and Hebrew terms; Paul's willingness to be accursed; The vengeance of eternal fire; Origenism a consequence of Augustinianism—the one common ground of both systems considered; The final extinction of evil. pp. 184-216.

The Saints Joy and Sorrow. (Sel.) pp. 216-218.

The Use and Value of the term "Aion." Abridged from DeQuincy, by Jas. H. Whitmore. pp. 219-222.

The Return of Christ and the Hope of the Early Church. The Rainbow.

The Advent—its paramount importance in the minds of the Apostolic church. pp. 222-230.

Ascension Robes. By Wm. L. Himes.

Rise of the scandal; The true "Ascension Robe;" The "Wedding Garment;" Respectable endorsements of the falsehood; Unjustifiable course of the New Encyclopedia; Its inconsistencies; Ovid and Deceits; Proof demanded in vain; Not ashamed of our hope. pp. 230-237.

Editorial.

Bible materialism gaining ground; Wm. Miller; Our future rest. pp. 239-240.

No. 4. APRIL, 1870.

Immaterialism. By William Sheldon.

The Bible statement of immortality; The soul; Evil results of immortal-soulism; Catholicism; Mohammedanism; Mormonism; Necromancy; Transmigration; Hero-worship; Indian theology; Spiritism; Universalism; Endless torments; Denial of the resurrection; Denial of the personal Advent; Rewards before judgment; A sky-kingdom; The testimony summed up. pp. 241-264.

The Throne of David. By Eld. Frank Burr.

The covenant with David; Historical record; David's throne restored; All Israel saved. pp. 265-271.

A Review of Prof. Bartlett's "Refutation of the Theory of Annihilation." By Rev. Henry Constable.

Tribute to the Professor's ability; The "indispensable" word; Is its use sophistry? Fighting a man of straw; Who ever taught absolute annihilation? A charge refuted; A serious misrepresentation; The real point of difference; A revival of Manicheism; The claims of reason; Primary and secondary meanings; A false law of lingual interpretation; A challenge; Attempt to create prejudice, for a subsequent purpose; The appeal to lexicographers; The argument on judgments—to [illegible] not allowed in the construction of laws; Prof. Bartlett "hoisted with his own petard;" A clear definition fatal to error; Bartlett against the Scriptures; A foul slander against God; Horrible results of the premises laid down. pp. 272-290.

Errors of the Age. (Sel.) Bonar. pp. 291-304.

Hades and Heaven. By James H. Whitmore.

The mutual opposition of immaterialists—Clarke, Scott, Barnes, Bartlett, Matteson, Beecher, Edwards, Fitch, J. Wesley; The conservative and radical theories; Each theory cuts the other up; What say the Scriptures? The poets not good theologians; Barnes against Paul; Fitch a spiritist; The dead unconscious. pp. 305-315.

Would Earth Contain its Resurrected Inhabitants? pp. 316-318.

Editorial.

Whedon on "Christian Sadducees;" A defence. pp. 318-320.

TABLE OF CONTENTS.—VOL. II.

No. 1. JULY, 1870.

Loss and Gain. By A. A. Phelps, A. M.

What loss did Adam sustain in Eden? When will that loss be regained? Paradise; The favor of God lost; Purity lost; A happy home gone; Dominion lost; Life lost; Adam, himself, without hope; His posterity have hope; All that was lost in the disobedience of Adam to be restored through Christ; The whole earth to become Paradise. pp. 1-18.

The Restitution. By Eld. O. R. Fassett.

The Restitution [illegible]; Paradise lost; Postdiluvian Migrations; Ruins of ancient lands and cities; The Northwestern settlements; A new continent; Dissatisfaction and unrest; Increased emigration; Earth's deliverance; The time of restoration; The change near. pp. 19-32.

Object of the Present Dispensation. By Dr. McNeile. p. 33.

The Kingdom of God. By Wm. L. Himes.

The prophetic outline of history; The four successive kingdoms; Perversion of symbolism; [illegible] assimilate; Explanation of the phrase, "flesh and blood;" The kingdom not of this world; Things equal to the same thing are equal to each other; The kingdom under the whole heaven; The Whitbyan theory overturned; The relatives of Christ before Domitian; A part often taken for the whole; Supposed objections considered, Rom. 14:17, 1 Cor. 6:9, 1 Cor. 4:20, Col. 1:13, "At hand," The transfiguration, Peter's interpretation, The kingdom within you, The kingdom now nigh at hand. pp. 33-49.

A Question for the Times. (Sel.)

Leaven—does it ever symbolize good? A negative answer; Objections considered; The work of the leaven almost complete. pp. 49-56.

The Stumbling Block. By Rev. Samuel Minton.

The dogma of eternal evil the greatest of stumbling stones, illustrations, The love of God, The removal of the offence, What Christ has done for the race, The dogma unreasonable and impossible to be true. pp. 57-66.

The Witch of Endor. (Sel.) By Prof. Walter Scott.

Saul deceived, Samuel not present at the interview, the truth demonstrated. pp. 67-73.

Editorial.

The name "Christian," Its origin, Proper and improper use.

No. 2. OCTOBER, 1870.

The Time of Reward. By Wm. L. Himes.

The popular belief, Its modifications, Character and object of the judgment, the only consistent theory, is heaven to be our home, the type of the high priest Saints and angels, Paul's materialism Agreement of Christ, prophets and apostles, the Revelator's testimony, the resurrection the time of reward. pp. 81-93.

The Final Punishment. By Rev. Willis [illegible]

Reasons for writing, Principles of interpretation, Malachi's testimony, Burning up the chaff, Everlasting fire, the worm and fire, "Consume," Soul and body destroyed, Everlasting destruction, Everlasting punishment, Smoke of torment, Whence came the common doctrine? Man a living, not an immortal soul. pp. 93-105.

The Davidic Covenant. By Wm. L. Himes.

The sure mercies of David, the Davidic promises, David's throne overturned, the branch, Messiah's kingdom, the Jews' error not literalism, the parable of the nobleman, Rev. 1:9, the PALINGENESIA and APOCATASTASIS, the glorious reality. pp. 105-116.

Stuart on Future Punishment. By Henry Constable.

Not a work for the times, the republishers unwise, Its force is against Origen's theory, It assumes the point now in dispute, Man made in the image of God, Stuart's admissions, the appeal from Stuart to Stuart, the light of nature, A challenge. pp. 117-125.

The popular Superstition. By Eld. O. R. Fassett.

What is a ghost? the children's discussion, Christian superstition, the Church Hellenized, Scripture necrology, the witch at Endor, Eliphaz' vision, Angels not human spirits, Ghost-stories, Appeal to the Scriptures. pp. 126-147.

Life and Immortality only in Christ. Rainbow. pp. 148-150.

The Principle of Interpretation. By Henry Constable. pp. 150-151.

The Doom of the Unjust. By Henry Constable.

A review of Mr. Pridham, exposing several popular errors upon the subject indicated. pp. 151-162.

Editorial. pp. 163-164.

No. 3. JANUARY, 1871.

Ancient Jewish Knowledge of the Future State. By Edward Falconer Litton.

Their sources of information, the immortality dogma unknown to the Jews, the Law, Division of opinion, Influence of Grecian philosophy, Life and immortality brought to light. pp. 1-8.

Satan's Estimate of Sin. (Sel.) pp. 9-15.

Is the Soul a Separate Entity? By Jas. H. Whitmore.

The subject opened, Mr. Clark's position, the once-in-seven-years change theory exploded, Intuitions of duality, an assumed absurdity, testimony of consciousness, relations of mind to the body, appeal to the Creator, the phenomena of death, various objections considered—their weakness exposed, Facts vs. Assertion, Qualities of matter not yet fully understood. pp. 15-42.

The Burial of Moses. Poetry. pp. 42-43.

The Scripture Doctrine of a Future Life. By Rev. Wm. Leask.

Our right to question interpretations, God's honor involved, Scripture reveals a future life, it is not by nature, is connected with the resurrection, true progression, the glorious prospect. pp. 44-56.

The Doctrine of Eternal Punishment in its Relations to Ethical Science. By James Wm. Barlow.

We are capable of judging in matters of morals, origin of the faculty, Scripture enjoins its use, the appeal in case of differences of opinion, a misunderstanding corrected, sin to a finite being cannot be an infinite offence, the relations of the offering of Christ, Creature responsibility, the necessarian theory, is God vindictive? an illustration, are there few that are saved? Francis' ingenuity in torture, a difficulty removed, importance of correct views, the horrors of the popular dogma not fully appreciated, a solemn and just conclusion. pp. 57-79.

Preaching to Spirits in Prison. Biblical [illegible] pp. 79-80.

No. 4. APRIL, 1871.

The Man of Sin. Anon.

Differing interpretations stated, and the Futurist exegesis thoroughly refuted, the man of sin identified in the Papacy. pp. 81-110.

Sheol. By Wm. L. Himes.

Appeal to Scripture usage, Under world—what does it mean? Is the interior of the globe inhabited? Sheol defined, Is "theological necessity" a proper rule of interpretation? An examination of every passage in which the term occurs, the conclusion from the investigation, the definitions of scholars, conclusion. pp. 112-133.

Immanuel's Land. Poetry. pp. 133-134.

The Pre-Existence of Christ. By James H. Whitmore.

The question stated, John's testimony, Christ's direct assertions, Insufficiency of Socinian exegesis, Pauline Christology, testimony of the Old Testament. pp. 134-145.

The Two-Horned Beast. By Eld. John Couch.

Varieties of opinion, Reason for these differences, Search of inspired interpretation, The same symbol in the Old Testament, The leopard beast, The Greek Empire, Intermarriage of the Russian emperors with the Greeks, The "image beast," The Holy Alliance, Conclusion.

The Nature of the Soul. By Andrew Armour.

Editorial.

Doubts concerning Religion, McCosh; on Materialism, The Little Stone, Table of Contents.

TERMS OF THE QUARTERLY.

THE QUARTERLY is issued in July, October, January and April. Each number contains 80 pp. Subscriptions may commence with any number.

Single copy, one year,	$1.00
Five copies " " to one address,	4.00
Ten " " "	[illegible]
Single copies	.30

To ministers, 50c. a volume of four numbers.

Any person sending a new subscriber for the *Advent Times*, for one year, shall be entitled to THE QUARTERLY for 75c.

Any person sending four subscribers to THE QUARTERLY for one year, shall receive a copy for one year, free.

Any person sending five subscribers to the *Times* for one year, shall receive THE QUARTERLY FREE.

Communications may be addressed to either of the editors, as follows: James H. Whitmore, East Shelby, N. Y.; or, Wm. L. Himes, Buchanan, Mich.

All business letters should be addressed to JOSHUA V. HIMES, Buchanan, Mich.

N. B.—A few copies of Volume I. bound, for sale, at $2 a volume. Unbound, $1.25.

Volume II. bound, $1.50. Unbound, $1.

Livingstone is dead or alive? No: not till he hears through the *Herald* from the living Professor Murchison.

ITEMS ABOUT THE POPE.

It is said that he never had so many visitors as now. During the entertainment of a number of Austrians a few weeks since, he said:

"In the midst of the impious and sad events which subvert everything in our times, I derive great consolation from the sentiment of affection and piety manifested in every part of the Catholic Church. It gives me strength to support this war which, through blindness or malice, is waged by many against our religion and this See of the Vicar of Christ. We have seen a throne fall down crushed, and we see one much nearer trembling." After this very plain allusion to France and Italy, his Holiness went on to predict with certainty, "Although he knew not the time nor the hour that the present tempest will subside, order will return, when those who sit upon thrones will have comprehended that with the excessive liberty of the press and the unbridled license of the present day it is impossible that their thrones should not tremble, and, like this one, allow themselves to be dragged along by the revolution in a manner so weak and wavering as to be necessarily fatal to them." The Pope went on to say that he was convinced that the Emperor of Austria desired in his heart the triumph of his holy religion, and was a worthy descendant of that family which had so often protected the rights of the Holy See. "And you, returning there, tell him that the Pope loves him and the Imperial family, and hopes to see facts confirm the sentiments which the Emperor cherishes in his heart."

As to his leaving Rome, there is no foundation for the numerous reports that he is to go to Belgium, Malta, Corsica, etc. The idea that "a crusade" against Italy is seriously contemplated, is abandoned. It has, no doubt, been suggested; but it is not possible.

Will the Pope be restored? or, rather, will Rome be again placed in his hands? If so, who is to do it? Not Spain, or France, or Austria. Will England or Germany? It has been supposed the latter power might; but the published dispatches from Berlin to the Italian capital show that the new Empire has no intention of meddling with Italian unity. The New York *Herald* says:

How, then, is it with Rome? Bad. It has seldom been worse. It was bad when Pope Stephen the Second craved the assistance of Pepin; It was bad when Leo the Third welcomed the aid of Charlemagne; it was bad when Otho the First was crowned at Rome by Pope John the Twelfth; it was bad when the Monk Hildebrand came to the rescue; it was bad during the tyranny of the First Napoleon; but it never was worse than now. The government of Victor Emmanuel has brought more sorrow to the Holy See than was brought to it during any of these periods; and it is fair, we think, to say that Pope Pius the Ninth, considering his extreme old age, has had to bear a fair proportion of sorrows which, according to the decrees of the All Wise and All Powerful, are to fall to the lot of the Vicar of Christ. Clear it is to all who know anything of history that the Pope is in a worse plight to-day than he was when the grand schism took place between the East and West, some ten centuries ago; when the Reformation took place in the sixteenth century; when infidelity, like another deluge, rushed over the world in the eighteenth century, or when the present incumbent of the chair of St. Peter fled to Gaeta in 1848. All our latest news shows that the situation as between Italy and Rome, between Victor Emmanuel and Pope Pius the Ninth, is painfully uncertain. The Pope will not leave Rome. He will not accept the terms of the Italian government. The Italian government occupies palaces, invades nunneries, and does as it pleases with all things sacred in the once Holy City, and the Pope is virtually a prisoner in the Vatican. What does the Pope mean to do? Germany has refused to interfere with the matter. Austria and Italy are of one mind on the subject. Spain and Portugal are indifferent. France is helpless. The Catholics of America speak loudly; but what can they do? If the Pope is to remain at the head of the Catholic Church, from what centre is he to govern? From Rome? From Malta? From Sardinia? From Fulda? From New York? Who can answer? All that we can answer is, that while the spiritual sovereignty of the Vicar of Christ is recognized by the adherents of the Catholic Church in all lands, his temporal sovereignty is on almost all hands abandoned. The maintenance of the spiritual sovereignty of the Pope without the temporal sovereignty—that is a leading question in the Christian world; the leading question in the Roman Catholic Church.

Prophecy settles the problem, and dooms the entire system, with its spiritual and temporal adjuncts to destruction at the approaching second advent of the Messiah.

THEN AND NOW.

In looking over some old exchanges, not long since, we found the following document:

To whom it may concern, Greeting:

This will certify that Eld C. C. Marston is a worthy and acceptable member of the Annual Eldership of the Church of God in Iowa, in good standing, and at his request is hereby transferred to the Eldership of the Church of God in Illinois, recommending to the confidence and fostering care of that body, or wheresoever and among whom, in the providence of God, his lot may be cast.

JOHN HUFF,
JACOB LININGER,
A. HOLMES.
} *Standing Committee of the Iowa Eldership.*

Grandview, Iowa, August 12, 1869.

—When he embraced Adventist views it was discovered and published to the world that he had always been erratic and rather unreliable. Its of no consequence, but we couldn't help wondering whether the man's change of views caused the change in their views of the man.

ARE WE UNDER THE LAW?

Notwithstanding the Bible plainly declares that we are "delivered from the law" and "ye are not under the law," etc., yet we have among us a class of religionists who teach that this same law is still binding upon Gentile Christians. When we call their attention to these positive statements of the inspired apostles, they try to dispose of them by saying that "it is the condemnation of the law that the Christian is freed from." But to be under a law and under the condemnation of that law are entirely different conditions. Every citizen of this country is under the laws of the United States, yet none are under the condemnation of those laws except those who have violated them.

A Frenchman takes up his residence in this country and becomes a citizen of the United States. He is now delivered from the dominion of French law, yet he is not without law, but under American law. Thus it is with Gentile Christians. Although we are delivered from the law "written and engraven on stones" we are "not without law to God, but under the law to Christ."

Seventh-day Adventists seem to consider the interests of morality greatly endangered by this doctrine; but Paul did not thus feel. Hear him: "Now we are delivered from the law, that being dead wherein we were held, *that we should serve in newness of Spirit*" (Rom. 7: 6.) "Sin shall not have dominion over you [why not?] *for ye are not under the law, but under grace.*" (Rom. 6: 14.) The apostle here teaches us that we are now under grace in the sense that we were once under the law, therefore, if the view above referred to is correct, then we are now under the condemnation of grace!

Again, says Paul: "Wherefore, my brethren, ye are now become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead, *that ye should bring forth fruit unto God.*" (Rom. 7: 4.) We conclude from these and similar portions of Scripture, that Paul considered this very doctrine essential to the interests of morality. The morality of the law of Christ is of the strictest and purest character. This law pronounces the disposition of hatred, murder, while the lustful desire is adultery. But this law nowhere enforces the observance of the seventh-day of the week. If it is binding upon us and the salvation of those who shall be living when Jesus comes depends upon its observance, is it not surpassing strange that he should remain so silent with regard to it, and never once warn us against the direful consequences of Sabbath-breaking? May God help us all to so strictly observe the precepts of the law of Christ that we may not come under its condemnation at the final judgment.

C. H. SWEET

Natick, R. I.

THE QUARTERLY.—CONTENTS, FROM JULY 1869, *TO APRIL,* 1871, *INCLUSIVE.*

THE QUARTERLY.

The April number of the *Quarterly* is mailed with this number of the TIMES. It contains articles of great interest, as may be seen by the table of contents elsewhere. The editors say:

Shall THE QUARTERLY still be sustained? That it is needed, we do not doubt. But Advent periodicals are multiplying, and although THE QUARTERLY fills a peculiar position, there being no other publication of its class among us, nevertheless, we have directly felt the effect of the establishment of other and ably conducted periodicals, in a diminution of our own subscription list. We do not mention this to complain. If our decrease is the increase of strength in other departments of the common cause, we shall cheerfully submit to a decline or even the fall of our enterprise.

But we do not anticipate this. The coming year, we trust, has a brighter prospect for us, and we shall be fully sustained. We feel that we deserve support. We scan the "Table of Contents" of our first two volumes with something of pride, that it has been our privilege to furnish such a mass of deeply interesting and very valuable matter to our thousands of readers, in a form not easily worn out, like the weekly paper, or broad sheet, but in such shape that it can be handled, lent, passed through the neighborhood, and still be preserved, and ready for years (if need be) of service. Who reads an *old "paper"* in these days: but an old magazine, if originally good, mellows with age, and becomes a grateful source of mental refreshment.

Look over our "Table of Contents" of the past two volumes. Good as it is, we hope to improve upon it the coming year. We have articles already in hand, and others promised by some of our best writers. We request a generous support, which we shall faithfully endeavor to deserve.

THE EDITORS

THE *Methodist* remarks:

Quarterly reviews are nowhere financial successes. The American ones hold on their way, but make little or no money for their publishers.... The *Methodist Quarterly* has the largest circulation of this class of periodicals in the United States, but it hardly more than pays its expenses. Quarterly Reviews are an absolute necessity of the higher intellect of any country. It would be a bad indication for literature and science were they to give way before the more ephemeral periodical publications. It would be a sign of growing superficiality. The various religious bodies of the United States should see to it that all these great guns are kept firmly in position on their walls.

—We trust Adventists will not neglect their *Quarterly*, but see that it is fairly sustained.

No. 1. JULY, 1869.

An Apology. By Eld. Joshua V. Himes.
Letter from A. A. Phelps; Early corruption of Christian Doctrine; Experience in the "Christian" church; Introduction of Destructionist views among Adventists; Importance of the question overlooked, Re-examination of the subject; Human sympathy—extract from Edwards; The Fathers—the spell broken. pp. 3-11.
Faith and Love. By Samuel Minton, M. A.
Destructionist views no ground for the withdrawal of Christian fellowship. pp. 11-14.
Christianity vs. Churchianity. By Eld. A. A. Phelps.
An age of counterfeits; The true and the nominal church; Christ and the Church not identical; Christian worship and church worship not identical; Worship by proxy; Christian fellowship and church fellowship not identical; Churchianity defined. pp. 14-19.
Paul's "Desire to Depart." By Thomas Davidson.
Assertions and charges are not arguments; the question stated; ANALUSAI defined; Paul's "strait;" the "burning desire;" Is Paul self consistent? ANALUO—its usage; Christ's language; A reviewer in an awkward position; Paul to the Thessalonians; Peter's language; Did Paul use deceptive or careless language? Who are Sadducees? The time of reward; "This earthly house;" "Absent from the body;" The better way. pp. 19-31.
The Kingdom of God. By L. C. Collins.
The question stated; The only safe principle of interpretation; Facts justify literal interpretation; The kingdom of God literal and with locality; Shadow and substance; The three worlds; The great image; The "stone" kingdom—to a and forever; The stone does not symbolize the gospel; Daniel ch. 7; The kingdom "at hand;" Objections considered—Mat. 16:28; Mk. 9:1; Lk. 17:21; Jno. 18:36; Rom. 14:17; Col. 1:13; The parable-illustrative of the kingdom—Mat. 13:33; 13:31, 32; Hope centers in the second advent. pp. 31-49
An Approaching Change. North British Review. p. 49.
Life and Death. By James H Whitmore.
The terms defined and illustrated: Panton Ham on the use of the terms; Abp. Whately; Matteson's mistake; Conclusive testimony; Pres. Dwight's admission; Orthodoxy against the Bible; The Life-giver; A magnificent destiny; Destruction of death; Reason of the unpopularity of the doctrine of the Advent. pp. 50-63.
The Signs. (Sel.) By H. Bonar.
Night cometh—the day at hand; The signs notable and numerous; The diffusion of infidelity; Increase of immorality; Prevalence of formalism; Strange mixture of opinions; Wars, rumors of wars, earthquakes, etc.; General restlessness; Missions; Prevalent disbelief; The spread of knowledge; General review of the situation. pp. 64-76.
Editorial.
THE QUARTERLY—its purpose and objects; Our contributors; Dr. Charles K True on Punishment.

No. 2. OCTOBER, 1869.

The Comforting Hope. By O. R. Fassett, M. D.
The resurrection of Christ the foundation of all hope of a future existence; The dead who are "brought again"—Landis on Bush; Are the souls asleep? Primitive and modern phraseology—the difference between them; Phil. 1:22, 23; 2 Cor. 5:2-4; Tradition added to Scripture; Gibbon, Hudson, Tyndall; The hopeless sorrow of the heathen—illustrated by extracts and epitaphs; "Sorrow NOT without hope;" The "Styx" and Jordan; Testimony of the Catacombs of Rome, with quotations; Modern epitaphs; Whately on the intermediate state. pp. 83-106.
First things and first thoughts on Awaking. Anon. pp 106-114.
Evening by Evening. Poetry. H. Bonar. p. 115
The Trinity. An historical sketch by E. Royce. pp. 116-124.
Has He Come? By Eld. Geo. Thomson.
The coming personal; In the clouds; With angels; Resurrection; Judgment; Time of reward; Enthroned. pp. 125-131.
Missionary Theology. By Rev. Edward White.
The dearth of interest in missions; Skepticism as to the theory on which they are established; Influence of the dogma of endless misery; Its evils clearly stated; Life in Christ and the personal Advent the true missionary doctrines. pp. 133-141.
The Second Advent.
Importance of the topic; Its nature; EPIPHANEIA—PAROUSIA; Time of the Advent; Preceding signs; Practical moral bearing of the doctrine. pp. 141-150.
Editorial.
"The Doctrine of Immortality;" How THE QUARTERLY is received; The central truth; The Duke of Argyll on the generation of thought. pp. 159-160.

No. 3. JANUARY, 1870.

The Gospel Preached to Abraham. By Wm. L. Himes.
Judaism defined; Its fundamental error; The Judaizers of Galatia; The Gospel—what it includes; Preached to Abram; The original promises—what they included; Abram's "whereby;" No new reasoning; The fulfillment of the typical promise; The accurate performance of God's words; The promises of eternal things; A popular error; The inheritance—its extent; the consummation. pp. 161-183.
The Blissful Vision. A poem, by J. Albert Libby. p. 183.
The Duration and Nature of Future Punishment. By Henry Constable.
Future punishment certain; Its duration positively endless; Its nature, death or extinction of being; The origin and growth of the torment dogma; Perversions of words; The language of both Testaments; The sense of Greek and Hebrew terms; Paul's willingness to be accursed; The vengeance of eternal fire; Origenism a consequence of Augustinianism—the true common ground of both systems considered; The final extinction of evil. pp. 184-216.
The Saints Joy and Sorrow. (Sel.) pp. 216-219.
The Use and Value of the Term "Aion." Abridged from DeQuincey, by Jas. H. Whitmore. pp. 219-222.
The Return of Christ and the Hope of the Early Church. The Rainbow.
The Advent—its paramount importance in the minds of the Apostolic church. pp. 226-229
Ascension Robes. By Wm. L. Himes.
Rise of the scandal; The true "Ascension Robe;" The "Wedding Garment;" Respectable endorsements of the falsehood; Unjustifiable course of the New Encyclopedia; Its inconsistencies; Orvis and Doesticks; Proof demanded in vain; Not ashamed of our hope. pp. 230-237.
Editorial.
Bible materialism gaining ground; Wm. Miller; Our future rest. pp. 239-240.

No. 4. APRIL, 1870.

Immaterialism. By William Sheldon.
The Bible statement of immortality; The soul; Evil results of Immortal-soulism; Catholicism; Mohammedanism; Mormonism; Necromancy; Transmigration; Hero-worship; Indian theology; Spiritism; Universalism; Endless torments; Denial of the resurrection; Denial of the personal Advent; Rewards before judgment; A sky-kingdom; The testimony summed up. pp. 241-264.
The Throne of David. By Eld. Frank Burr.
The covenant with David: Historical record; David's throne restored; All Israel saved. pp. 265-271.
A Review of Prof. Bartlett's "Refutation of the Theory of Annihilation." By Rev. Henry Constable.
Tribute to the Professor's ability; The "indispensable" word; Is its use sophistry? Fighting a man of straw; Who ever taught absolute annihilation? A charge refuted; A serious misrepresentation; The real point of difference; A revival of Manicheism, The claims of reason; Primary and secondary meanings; A false law of lingual interpretation; A challenge; Attempt to create prejudice, for a subsequent purpose; The appeal to lexicographers; The argument on judicial grounds—[illegible] not allowed in the construction of laws; Prof. Bartlett "hoisted with his own petard;" A clear definition fatal to error; Bartlett against the Scriptures; A foul slander against God; Horrible results of the premises laid down. pp. 273-290.
Errors of the Age. (Sel.) Bonar. pp. 291-304.
Hades and Heaven. By James H. Whitmore.
The mutual opposition of immaterialists—Clarke, Scott, Barnes, Bartlett, Matteson, Benson, Edwards, Fitch, J. Wesley; The conservative and radical theories; Each theory eats the other up; What say the Scriptures? The poets not good theologians; Barnes against Paul; Fitch's Spiritism; The dead unconscious. pp. 305-316.
Would Earth Contain its Resurrected Inhabitants? pp. 316-318.
Editorial.
Whedon on "Christian Sadducees;" A defence. pp. 318-320.

TABLE OF CONTENTS.—VOL. II.

No. 1. JULY, 1870.

Loss and Gain. By A. A. Phelps, A. M.
What loss did Adam sustain in Eden? When will that loss be regained? Paradise; The favor of God lost; Purity lost; A happy home gone; Dominion lost; Life lost; Adam, himself, without hope; His posterity have hope; All that was lost in the disobedience of Adam to be restored through Christ; The whole earth to become Paradise. pp. 1-18.
The Restitution. By Eld. O. R. Fassett.
Paradise lost; Postdiluvian Migrations; Ruins of ancient lands and cities; The Northwestern settlements; A new continent; Dissatisfaction and unrest; Increased emigration; Earth's destruction; The time of restoration; The change near. pp. 19-32.
Object of the Present Dispensation. By Dr. McNeile. p. 32.
The Kingdom of God. By Wm. L. Himes.
The prophetic outline of history; The four successive kingdoms; Perversion of symbolism; The stone to destroy, not assimilate; Explanation of the phrase, flesh and blood; The kingdom not of this world; Things equal to the same thing are equal to each other; The kingdom under the whole heaven; The Whitbyan theory overturned; The relatives of Christ before Domitian; A part often taken for the whole, Supposed objections considered, Rom. 14:7, 1 Cor. 6:9, 1 Cor. 4:20, Col. 1:13, "At hand," The transfiguration, Peter's interpretation, The kingdom within you, The kingdom now nigh at hand. pp. 33-49.
A Question for the Times. (Sel.)
Leaven—does it ever symbolize good? A negative answer, Objections considered, The work of the leaven about complete. pp. 49-56.
The Stumbling Block. By Rev. Samuel Minton.
The dogma of eternal evil the greatest of stumbling stones, Illustrations, The love of God, The removal of the offence, What Christ has done for the race, The dogma unreasonable and impossible to be true. pp. 57-66.
The Witch of Endor. (Sel.) By Prof. Walter Scott.
Saul deceived, Samuel not present at the interview, the truth demonstrated. pp. 67-73.
Editorial.
The name "Christian," Its origin, Proper and improper use.

No. 2. OCTOBER, 1870.

The Time of Reward. By Wm. L. Himes.
The popular belief, Its modifications, Character and object of the judgment, the only consistent theory, Is heaven to be our home, the type of the high priest, Saints and angels, Paul's materialism, Agreement of Christ, prophets and apostles, the Revelator's testimony, the resurrect on the time of reward. pp. 81-92
The Final Punishment. By Rev. Willis Truthi ver.
Reasons for writing, Principles of interpretation, Malachi's testimony, Burning up the chaff, Everlasting fire, the worm and fire, "Consume," Soul and body destroyed, Everlasting destruction, Everlasting punishment, Smoke of torment, Whence came the common doctrine? Man a living, not an immortal soul. pp. 93-105.
The Davidic Covenant. By Wm. L. Himes.
The sure mercies of David, the Davidic promises, David's throne overturned, the branch, Messiah's kingdom, the Jews' error not literalism, the parable of the nobleman, Rev. 1:9, the PALINGENESIA and APOCATASTASIS, the glorious reality. pp. 105-116.
Stuart on Future Punishment. By Henry Constable.
Not a work for the times, the republishers unwise, Its force is against Origen's theory, It assumes the point now in dispute, Man made in the image of God, Stuart's admissions, the appeal from Stuart to Stuart, the light of nature, A challenge. pp. 117-125.
The popular Superstition. By Eld. O. R. Fassett.
What is a ghost? the children's discussion, Christian superstition, the Church Hellenized, Scripture necrology, the witch at Endor, Eliphaz' vision, Angels not human spirits, Ghost-stories, Appeal to the Scriptures. pp. 126-147.
Life and Immortality only in Christ. Rainbow. pp. 144-150.
The Principle of Interpretation. By Henry Constable. pp. 150-151.
The Doom of the Unjust. By Henry Constable.
A review of Mr. Pridham, exposing several popular errors upon the subject indicated. pp. 151-162.
Editorial. pp. 163-164.

No. 3. JANUARY, 1871.

Ancient Jewish Knowledge of the Future State. By Edward Falconer Litton.
Their sources of information, the immortality dogma unknown to the Jews, the Law, Division of opinion, Influence of Grecian philosophy, Life and immortality brought to light. pp. 1-8.
Satan's Estimate of Sin. (Sel.) pp. 9-15.
Is the Soul a Separate Entity? By Jas. H. Whitmore.
The subject opened, Mr. Clark's position, the once-in-seven-years-change theory exploded, Intuitions of duality, an assumed absurdity, testimony of consciousness, relations of mind to the body, appeal to the Creator, the phenomena of death, various objections considered—their weakness exposed, Facts vs. Assertion, Qualities of matter not yet fully understood. pp. 15-42.
The Burial of Moses. Poetry. pp. 42-48.
The Scripture Doctrine of a Future Life. By Rev. Wm. Leask.
Our right to question interpretations, God's honor involved, Scripture reveals a future life, it is not by nature, is connected with the resurrection, true progression, the glorious prospect. pp. 44-56.
The Doctrine of Eternal Punishment in its Relations to Ethical Science. By James Wm. Barlow.
We are capable of judging in matters of morals, origin of the faculty, Scripture enjoins its use, the appeal in case of differences of opinion, a misunderstanding corrected, sin by a finite being cannot be an infinite offence, the relations of the offering of Christ, Creature responsibility, the necessarian theory, is God vindictive? an illustration, are there few that are saved? Francis' ingenuity in torture, a difficulty removed, importance of correct views, the horrors of the popular dogma not fully appreciated, a strong and just conclusion. pp. 57-79.
Preaching to Spirits in Prison. Biblical Notes and Queries. pp. 79-80.

No. 4. APRIL, 1871.

The Man of Sin. Anon.
Differing interpretations stated, and the Futurist exegesis thoroughly refuted, the man of sin identified in the Papacy. pp. 81-110.
Sheol. By Wm. L. Himes.
Appeal to Scripture usage, Under world—what does it mean? Is the interior of the globe inhabited? SHEOL defined, Is "theological necessity" a proper rule of interpretation? An examination of every passage in which the term occurs, the conclusion from the investigation, the definitions of scholars, conclusion pp. 112-133.
Immanuel's Land. Poetry. pp. 133-134.
The Pre-Existence of Christ. By James H. Whitmore.
The question stated, John's testimony, Christ's direct assertions, Insufficiency of Socinian exegesis, Pauline Christology, testimony of the Old Testament. pp. 134-145.
The Two-Horned Beast. By Eld. John Couch.
Varieties of opinion, Reason for these differences, Search of inspired interpretation, The same symbol in the Old Testament, The leopard beast, The Greek Empire, Intermarriage of the Russian emperors with the Czars, The "image beast," The Holy Alliance, Conclusion.
The Nature of the Soul. By Andrew Armour.
Editorial.
Doubts concerning Religion, McCosh on Materialism, The Little Stone, Table of Contents.

TERMS OF THE QUARTERLY.

THE QUARTERLY is issued in July, October, January and April. Each number contains 80 pp. Subscriptions may commence with any number.

Single copy, one year	$1.00
Five copies " " to one address	4.00
Ten " " " "	8.00
Single copies	.30

To ministers, 50c., a volume of four numbers.

Any person sending a new subscriber for the *Advent Times*, for one year, shall be entitled to THE QUARTERLY for 75c.

Any person sending four subscribers to THE QUARTERLY for one year, shall receive a copy for one year, free.

Any person sending five subscribers to the *Times* for one year, shall receive THE QUARTERLY FREE.

Communications may be addressed to either of the editors, as follows: James H. Whitmore, East Shelby, N. Y.; or, Wm. L. Himes, Buchanan, Mich.

All business letters should be addressed to

JOSHUA V. HIMES, Buchanan, Mich.

N. B.—A few copies of Volume I. bound, for sale, at $2 a volume. Unbound, $1.25.

Volume II. bound, $1.50. Unbound, $1.

Correspondence.

Margaret Pitt. Jackson, Cal.

Our Father God will be praised through time and eternity for sending such faithful preachers to this coast, who are making full proof of their ministry" through the power of prayer unto salvation. Our great Bay [illegible] most mercenarily shaken, and may [illegible] to spread all over the land [illegible] the powers of heaven are shaken. While so many rejoice in being [illegible] from darkness into the glorious [illegible] of gospel truth (which was [illegible] reached to the saints of old), and so readily receive the last message of mercy—"Behold the Bridegroom cometh!" Yet the popular preachers deem it prudent to play the same old tunes; opposition, peace and safety, for scoffers to dance. But let us think of them when in remembrance of Jesus' love we drop the unbidden tear, where no eye but God's can see, and pray they may be saved in the day of his coming. Beloved in the Lord, pray for the lonely, tired, and weary pilgrims who seldom, if ever, find one who loves to talk of Jesus and the present truth. Now, if ever, there is need of the earnest prayers of faith, for signs there is no mistaking proclaim the Messiah near.

From D R Mansfield, Jeffersonville, Ind.

On my way to appointments in this State, stopped at Laporte, with the intention of going to Union Mills; but the weather was so bad I had to give up my visit to the friends there. Stopped with Br. Boone, and Br. and Sr. John P. Teeple, and attended prayer-meeting with them in the evening. They feel tried over the low state of religion in this place; and they are not the only ones who are sick of this last-day fashionable religion, with its pleasure-seeking, which destroys vital godliness, and results in the neglect of the prayer-meeting. Would that the time might come for the glad tidings of Jesus' coming to arouse this people to a sense of their duty.

Arrived in Plymouth in time for my appointment there, but learned that Br. Richard Corbaley had an appointment at the same date at Antioch chapel, it being his farewell discourse previous to his departure to California. On Saturday evening I preached to a large gathering of people. Sunday Br. Corbaley bade this people farewell, and they sorrowed indeed, expecting to see his face no more in this present order of things. In the evening Br. S. A. Chaplin gave one of his excellent discourses, adapted to the occasion, and a good thing for us all. I met many of our old friends, and formed many new acquaintances; and the occasion was a very profitable one.

On Tuesday I gave a discourse at Plymouth upon the necessity of searching the Scriptures. How sad the thought that all kinds of fiction from the dime novel to Bulwer and Dickens, is read and re-read, while the "old fashioned Bible" that our sires loved so well, lies neglected in every family. The "two witnesses" that prophesy day and night are wounded in the house of their friends. Is it any wonder that a veil of moral darkness rests down upon the church and the world when the light of life is so little resorted to?

On Wednesday and Thursday evenings preached at Argos, in the Hall, in Brn. Railsbeck and Barnhill's neighborhood. Br. B. has for years defended the truth, and the result is a small church of reliable believers. I enjoyed their society very much, and trust my labors were not in vain.

My appointment for Rochester, was arranged for the school-house, five miles out, in the neighborhood of Br. I. E. Andrus. Found a crowded house Saturday eve., and three times on Sunday. All seemed to enjoy it, and the Lord surely was in our midst. But our enjoyment was marred by an accident to Sr. Nafe and her child, who were thrown from their wagon. She was taken up helpless, and suffered much all day, but was able to return home the next day; and we were all thankful it was no worse, and prayed that God would raise her up.

Spent one day in Rochester visiting the few brethren there, and two days in Indianapolis, with the Corbaley brothers. Also made the acquaintance of Br. and Sr. Erringer, formerly of Jeffersonville. They are both employed in the Surgical Institute, making instruments for the establishment. They differ from us very materially, but are estimable people and highly respected by all who know them. They were for many years members of the church with Dr. Field, but left on account of their views of Jewish restoration, which they considered essential to salvation, as being an important part of the gospel of the kingdom. I, nevertheless, spent two very pleasant evenings with them comparing views. It is to be hoped that the time will come when we shall all see alike.

I arrived at Jeffersonville in time for my appointment March 24, and put up with Dr. N. Field, the old veteran pioneer in the Advent faith, who has around him a good flock of well trained brethren, who have passed through the trials of the last days, and thus far unharmed. Here I learned that Mrs. M. was expected to be with me, and it was so announced in the morning papers. The disappointment was great, as the general impression is that Mrs. M. always travels with me. I preached on Friday eve. in the tabernacle, and also Saturday evening, held two services on Lord's day, participated in breaking bread in commemoration of our Lord's death.

Tuesday night we resumed meeting with an intention of continuing through the week, and had so published in the papers. But on Wednesday Dr. Field received a letter from Dr. C. H. Cass of Holton, insisting on his attending the quarterly and protracted meeting at that place. The call was so urgent and importunate that it was concluded to suspend the meetings at Jeffersonville and proceed at once to Holton. At the Doctor's request I accompanied him, and on Thursday opened the proclamation in that village. Dr. Cass and the infant church with him had been shut out of all the meeting-houses in the place, and even the public school-house, and had been compelled to convert a dwelling-house, purchased by the doctor for that purpose, into a place of worship, which he had provided with good seats, pulpit and lamps, all at his own expense. Everything considered it is quite a comfortable house, capable of seating about two hundred people. Since we commenced preaching the interest has rapidly increased. And up to this writing (April 6) we have had five additions and a prospect for more. God be praised.

From O O Marston, Amboy, Ill. April 7:

I am still in this place sounding the trumpet. The meeting has been one of great interest to the Advent cause. The brethren are much encouraged and feel unitedly determined to do all in their power for the cause of the Master. They seem resolved to build a house for the Lord. This they need and ought to have. We could command a good congregation all the time if we only had a meeting house. Our meeting will probably close Sabbath evening. There have been several conversions, and some wandering backsliders reclaimed. But the greatest victory gained thus far in this contest has consisted in killing prejudice. We have had large turnouts. The repeated efforts of influential men to keep the people away has turned to our favor, and more have come than would have done so if they had been let alone. There are several to be baptized next Lord's day.

From Vance Porter:

So far I have not condemned and denounced your "*odious doctrine*," odious to so many of the religious world. Last Saturday evening I saddled my horse and rode fifteen miles into the vicinity of Volga, where I found quite a number of that faith looking with longing hearts and watchful eyes for the blessed appearing of our Lord and Master, who shall change our vile bodies that they may be fashioned like unto his. In the evening we assembled at the house of that pious old gentleman and lady, Br. Tibbetts and wife, about eight or ten in number. Oh! what a sweet and pleasant meeting we had. Our hearts were warmed and our minds illuminated. Our entire time while there was taken up in the investigation of the Bible.

Sunday night we met at the same place for Bible class, according to previous arrangement. The exercises of the occasion were excellent, much good done, as always is in searching the Scriptures. May the Lord bless that faithful old brother in his frailty, while looking for the Lord Jesus, he is yet standing on the margin of the tomb. May the untiring efforts of Sr. Tibbetts prove faithful.

Before returning home my friends gave me a number of tracts to distribute to the best advantage, and some were sent especially to a friend. Before giving them to her I asked her if she would read them; she hesitated for a moment, but finally said she would. I gave them to her yesterday, and this morning, during recess in school, I went to the house a little while, and she told me she had not read all the tracts I had given her. Said she: "My husband came home last night and found them lying on the stand, and committed them to the flames;" saying, "you have the Bible; read it; don't read this scrap-work."

I do not relate this occurrence to stigmatize any, but merely to illustrate the power of prejudice. Prejudice is ignorance, gross ignorance. No room for improvement, while the human mind is tied down to some system taught by forefathers or theologians, whether correct or incorrect. "Prove all things," "be able to give a reason for the hope that is in you." I find that no man's opinion satisfies me; by close examination I find that some of my '*Standards* are very erroneous in their exposition of the *Living Oracles*. A "Thus saith the Lord" is what must govern me from henceforth.

From O D Gibson, Clayton, Ill.

About the middle of January, I visited Chatham, Sangamon Co., and found a few yet alive and striving for the kingdom. They are the fruits of our tent meeting in the fall of '69. I then visited Auburn. Br. Calkins was absent on a mission for his Master, but I found a church which seemed to be alive and at work. I next visited Cerro Gordo. I found a few yet alive in this place, where the standard was first planted over a year ago by myself, and last fall Br. Hurd and myself gave them a tent meeting. When I arrived there this time I unexpectedly found Br. Hurd there preaching the word to them. I remained a few days, leaving my testimony with them. Went to Bear Creek, Christian Co. Feb. 1, where Br. Calkins met me unexpectedly, who tarried with me about one week. I continued the meetings two weeks longer. It was very muddy and bad, yet the people would turn out, and the Lord blessed his truth to the good of many honest souls. I baptised five, and two more wish it at my next visit. I organized a church (except choosing officers) of nine members, with the prospect of others to join them soon. These are all heads of families. May the Lord add to their numbers such as shall be saved.

I next visited a neighborhood about six miles north from Springfield, where I spent about two weeks, there being great interest to hear. I then went two miles farther north, where there are two churches—Campbellites and United Brethren. There also the people turned out largely, and I think great good has been done. I expect to form a church there soon, as we have the pledge of several to unite, and some want baptism. While here I received two challenges for discussion. One from a Campbellite minister, on the materiality of man. I accepted it, and waited three weeks for him, but he failed to come to the work. At the close of a sermon on Dan. 2, one of their preachers arose and denounced the whole thing as a humbug, which resulted in a challenge for the discussion of the setting up of the kingdom of God, which I accepted.

REPORT OF THE DISCUSSION.

Resolved, "That the kingdom of God is not yet set up."

Eld. O. D. Gibson affirms; Eld. T. W. Ramey denies.

My first position was on Dan. 2: 44: "In the days of *these kings* shall the God of heaven set up a kingdom." What kings are "*these* kings." Are they the ones represented by the gold, the silver, the brass, the iron? No, but those represented by the feet, which were of "iron and clay" which are the fragmentary remnants of Rome, which did not come into existence until the fifth century. Therefore the kingdom of God could not be set up until after these appear.

2. As there is a *specific work* assigned to the stone, *the kingdom* of God, at its establishment, it cannot be set up till *it* is done. This work is to smite the image on its feet, which smiting breaks the whole of the governments of earth to pieces, and consumes them. Therefore this not being done, the kingdom is not set up. To which he replied—"These kings" mean the four universal monarchies, and the kingdom of God was set up on the day of Pentecost, at the third hour of the day. The smiting was only to kill universal monarchy, which died, A. D. 442, where all that is represented in the image ended. He presented the usual rolling stone, rolling until it fills the whole earth.

My next position was from Lk. 22: 15, 29. They ate bread and drank real wine. Christ says he will do it no more "until that day I drink it new with you in the kingdom of God." (See Mat. 26: 29.) Also, they are to sit, at the same time and place, on twelve thrones. This has not occurred yet, and is therefore yet future. Against this literal eating and drinking he pitted Rom. 14: 17; church and kingdom of heaven the same, Mat. 16. 18, 19, all spiritual; was to come in their life-time; Mat. 18: 25, therefor must be spiritual. Paul and John were in it. (Col. 1: 13; Rev. 1: 9.) Christ is to deliver up this kingdom or church to God at his coming. (1 Cor. 15: 24.)

Against this I brought Acts 14: 22, where Paul tells the churches it is through great tribulation they must *enter* the kingdom; therefore *they* are not it. Also James 2: 5, where the church are heirs of kingdom. He defied me to give one passage to prove an heir was not one in possession. I gave him Gal. 4: 12; also 1 Pet. 1: 11, where *if they never fall*, an entrance is given them into the kingdom. Also, Rev. 11: 15, where at the last trump, the kingdoms of this world become the kingdom of God. To these he attempted no answer.

I then gave him 2 Tim. 4: 1, showing the kingdom comes at Christ's appearing. He defied me to show one text where Christ appears with his angels and his kingdom. I gave him Mat. 13: 40–43 Mat. 25: 31–34; Dan. 7: 13, 14, which met the case in hand. I then showed from John 18: 36, that his kingdom was not of this age (*aion*); "But now is my kingdom *not from hence*," which means, not from *this time onward;* also 1 Cor. 15: 50: "Flesh and blood cannot inherit the kingdom," but it does the *church*, therefore *it* is not the kingdom, nor can we inherit it until "this mortal puts on immortality."

But memory would fail me to report all the points touched upon. I think great good will result from the discussion which may the Lord grant.

O. D. GIBSON.

From T. W. Richards, Eau Claire Co. Wis. March 3.

We have just closed a series of meetings in which Sr. Rowell officiated, and truly we have had a happy time and have all been encouraged to hold fast unto the end; and that is not far in the future. There was deep interest, and although there were no additions to the fold, still the meeting was for good. Our sister preached "Jesus," and the mass appear to be better pleased with us as a people. Her sermons were so free from harshness and so full of love, that prejudice was disarmed in a measure, and the cause of our blessed Jesus advanced. I do praise God that he sent his servant to aid Br. Turner to proclaim these present truths. I wish I could do more for the cause, but I am poor and it is very hard times in this part. Our heavenly Father knows all about it, and blesses us in what we do if it is ever so little. I am looking forward with joy to the final meeting of all of God's children and am striving to be one of that number. It is high time that we were more in earnest. Our Father expects us to be bold and zealous for the cause. How many there are that are going down to perdition. 'Tis a fearful fact that the human race are (with the exception of a few in comparison as to numbers) going down to perdition, and they know not the eventful times in which they live. And it is the duty of every one of God's children to give the trumpet a certain sound. The world is on the watch, and any acts that we may do that are not consistent with our faith and hope, weaken our efforts for good. Those that wait for the Lord, should not be too worldly; for all must remember that our forefathers were pilgrims on the earth, and we, like them, profess to look for a city. Our hope is a blessed hope, and I thank God that my lot was cast with the people called Millerites, or Adventists. It matters not to me what they call me, if I have the love of God shed abroad in my heart. Neither does it matter to me what church any belong to, if they are only the children of God, and belong to the one Church of Christ.

From Mary A Miller, Valparaiso, Mo. March 19.

We received your letter last mail, and appreciate your kindness, and feel that although we may have the contempt of some of our friends, we have the love of many of Jesus' friends. We have had no Advent preaching in this neighborhood. We expect Br. [illegible] next Sabbath. It seems [illegible] to try to persuade the [illegible] ve the truth of the Bible. [illegible] have let some of the most reasonable people have tracts. Others are so prejudiced they will not read them. They cannot give up the idea that they are immortal, and yet are angry if asked to tell what the soul is, and say "that is none of your business."

On the fourth Sunday in last month my husband preached in this neighborhood upon the rich man and Lazarus. The application of this did not suit most of the congregation. However nothing was said at that time, but on the Sunday following the minister of the United Brethren was there and having been told by some of the church of the sermon on the previous Sunday, he took the same subject, saying this was *not* a parable, because it was not headed so above the chapter. But we find this to be a mistake, when we examine the Bible for ourselves. Then he said Christ never used fictitious characters, that this was a *real* transaction, but, alas! before he got through he called "Abraham's bosom" *Paradise*. His sermon was composed of just such weaknesses and contradictions. During the discourse my husband took some notes expecting to follow him, but no opportunity was given. The sermon was concluded and singing began. My husband asked the privilege of speaking after singing, which was granted. He told them he would reply on the fourth Sunday in March. He also remarked that he had taken some notes, which he would read if the minister requested it. The reply was, he need not trouble himself; that he was used to such birds picking up the seed. After the dismission there was a great deal of excitement. Some said "they did not want to hear one preach that thought a man no better than a hog." May the Lord help us to bear everything, for his sake. Often, in trouble, when my heart is oppressed with sorrow, I ask, O Lord [illegible] ow shall I wait for thee? When I st[illegible]d by that little grave of my child [illegible] again repeat, Oh! how long must be t[illegible] eparation from my babe? My hea[illegible] ps at the thought of that glorious [illegible] of the coming of our king, when he shall descend, with sweet music from the band of angels; and then how many mothers who may read this letter will have to weep by those little graves no longer: for all tears shall then be wiped away.

BRIEF EXTRACTS.

Br. C. E. Barnes, Salem, Mass: A week ago I heard Eld. Jacob Knapp at Tremont Temple. He said he was going to prove the doctrine of the immortality of the soul, and took for a text, Job 14: 14! In his opening remarks he said that to-morrow night he would disprove Restorationism and Annihilationism, and show that the eternal torment of the wicked *was an absolute necessity!* I should think that after having annihilated (?) Annihilationism so many times, they might be content to let it remain so: but their repeated efforts to keep it under foot shows that it is not a lifeless object, by any means. I didn't hear him disprove it, but I came away from the sermon I *did* hear, more firmly convinced of the truthfulness of our position than ever before. ——————Br. J. C. Molloy, Adair Co., Mo.: My heart is often cheered by THE TIMES, that avenue of communication for those who are expecting the speedy coming of Jesus. THE TIMES is the best preacher we get, and we should do all we can to put it into every family. It is the best and surest way to spread the truth. I am trying to preach the gospel as best I may. The truth meets with great opposition; but I mean to keep to work in the highways and hedges.——————Br. L. J. Rich, Page Co., Iowa: I am still laboring in the Lord's vineyard. I commenced a meeting Feb. 12, two miles and a half west of Hawleyville, that lasted fifteen evenings. Eight souls started for the kingdom. We organized a church of eleven members. The people are willing to hear the truths of God's word. Prejudice has given away, and truth is overcoming error.——————Br. J. H. Morse, Yorktown, Ill.: Poor as to this world, but rich in faith, we are looking for Jesus to come and claim his Bride. We do not intend to give up this blessed hope; for if we gave it up, we should have nothing left. I think the little church in Yorktown is gaining ground surely, though slowly. Bro. Mabey

Correspondence.

Margaret Pitt. Jackson, Cal.

ur Father God will be praised ough time and eternity for sending h faithful preachers to this coast, who are making full proof of their [illegible]ry" through the power of prayer unto salvation. Our great Bay is not merely shaken, and may unite to spread all over the land the powers of heaven are shaken. While so many rejoice in being from darkness into the glorious of gospel truth (which was delivered to the saints of old), and so [illegible] receive the last message of mercy—"Behold the Bridegroom cometh!" Yet the popular preachers deem it prudent to play the same old tunes; opposition, peace and safety, for scoffers to dance. But let us think of them when in remembrance of Jesus' love we drop the unbidden tear, where no eye but God's can see, and pray they may be saved in the day of his coming. Beloved in the Lord, pray for the lonely, tired, and weary pilgrims who seldom, if ever, find one who loves to talk of Jesus and the present truth. Now, if ever, there is need of the earnest prayers of faith, for signs there is no mistaking proclaim the Messiah near.

From D R Mansfield, Jeffersonville, Ind.

On my way to appointments in this State, stopped at Laporte, with the intention of going to Union Mills; but the weather was so bad I had to give up my visit to the friends there. Stopped with Br. Boone, and Br. and Sr. John P. Teeple, and attended prayer-meeting with them in the evening. They feel tried over the low state of religion in this place; and they are not the only ones who are sick of this last-day fashionable religion, with its pleasure-seeking, which destroys vital godliness, and results in the neglect of the prayer-meeting. Would that the time might come for the glad tidings of Jesus' coming to arouse this people to a sense of their duty.

Arrived in Plymouth in time for my appointment there, but learned that Br. Richard Corbaley had an appointment at the same date at Antioch chapel, it being his farewell discourse previous to his departure to California. On Saturday evening I preached to a large gathering of people. Sunday Br. Corbaley bade this people farewell, and they sorrowed indeed, expecting to see his face no more in this present order of things. In the evening Br. S. A. Chaplin gave one of his excellent discourses, adapted to the occasion, and a good thing for us all. I met many of our old friends, and formed many new acquaintances; and the occasion was a very profitable one.

On Tuesday I gave a discourse at Plymouth upon the necessity of searching the Scriptures. How sad the thought that all kinds of fiction from the dime novel to Bulwer and Dickens, is read and re-read, while the "old fashioned Bible" that our sires loved so well, lies neglected in every family. The "two witnesses" that prophesy day and night are wounded in the house of their friends. Is it any wonder that a veil of moral darkness rests down upon the church and the world when the light of life is so little resorted to?

On Wednesday and Thursday evenings preached at Argos, in the Hall, in Brn. Railsbeck and Barnhill's neighborhood. Br. B. has for years defended the truth, and the result is a small church of reliable believers. I enjoyed their society very much, and trust my labors were not in vain.

My appointment for Rochester, was arranged for the school-house, five miles out, in the neighborhood of Br. I. E. Andrus. Found a crowded house Saturday eve., and three times on Sunday. All seemed to enjoy it, and the Lord surely was in our midst. But our enjoyment was marred by an accident to Sr. Nafe and her child, who were thrown from their wagon. She was taken up helpless, and suffered much all day, but was able to return home the next day; and we were all thankful it was no worse, and prayed that God would raise her up.

Spent one day in Rochester visiting the few brethren there, and two days in Indianapolis, with the Corbaley brothers. Also made the acquaintance of Br. and Sr. Erringer, formerly of Jeffersonville. They are both employed in the Surgical Institute, making instruments for the establishment. They differ from us very materially, but are estimable people and highly respected by all who know them. They were for many years members of the church with Dr. Field, but left on account of their views of Jewish restoration, which they considered essential to salvation, as being an important part of the gospel of the kingdom. I, nevertheless, spent two very pleasant evenings with them comparing views. It is to be hoped that the time will come when we shall all see alike.

I arrived at Jeffersonville in time for my appointment March 24, and put up with Dr. N. Field, the old veteran pioneer in the Advent faith, who has around him a good flock of well trained brethren, who have passed through the trials of the last days, and thus far unharmed. Here I learned that Mrs. M. was expected to be with me, and it was so announced in the morning papers. The disappointment was great, as the general impression is that Mrs. M. always travels with me. I preached on Friday eve. in the tabernacle, and also Saturday evening, held two services on Lord's day, participated in breaking bread in commemoration of our Lord's death.

Tuesday night we resumed meeting with an intention of continuing through the week, and had so published in the papers. But on Wednesday Dr. Field received a letter from Dr. C. H. Cass of Holton, insisting on his attending the quarterly and protracted meeting at that place. The call was so urgent and importunate that it was concluded to suspend the meetings at Jeffersonville and proceed at once to Holton. At the Doctor's request I accompanied him, and on Thursday opened the proclamation in that village. Dr. Cass and the infant church with him had been shut out of all the meeting-houses in the place, and even the public school-house, and had been compelled to convert a dwelling-house, purchased by the doctor for that purpose, into a place of worship, which he had provided with good seats, pulpit and lamps, all at his own expense. Everything considered it is quite a comfortable house, capable of seating about two hundred people. Since we commenced preaching the interest has rapidly increased. And up to this writing (April 6) we have had five additions and a prospect for more. God be praised.

From C C Marston, Amboy, Ill. April 7:

I am still in this place sounding the trumpet. The meeting has been one of great interest to the Advent cause. The brethren are much encouraged and feel unitedly determined to do all in their power for the cause of the Master. They seem resolved to build a house for the Lord. This they need and ought to have. We could command a good congregation all the time if we only had a meeting house. Our meeting will probably close Sabbath evening. There have been several conversions, and some wandering backsliders reclaimed. But the greatest victory gained thus far in this contest has consisted in killing prejudice. We have had large turnouts. The repeated efforts of influential men to keep the people away has turned to our favor, and more have come than would have done so if they had been let alone. There are several to be baptized next Lord's day.

From Vance Porter:

So far I have not condemned and denounced your "*odious doctrine*," odious to so many of the religious world. Last Saturday evening I saddled my horse and rode fifteen miles into the vicinity of Volga, where I found quite a number of that faith looking with longing hearts and watchful eyes for the blessed appearing of our Lord and Master, who shall change our vile bodies that they may be fashioned like unto his. In the evening we assembled at the house of that pious old gentleman and lady, Br. Tibbetts and wife, about eight or ten in number. Oh! what a sweet and pleasant meeting we had. Our hearts were warmed and our minds illuminated. Our entire time while there was taken up in the investigation of the Bible.

Sunday night we met at the same place for Bible class, according to previous arrangement. The exercises of the occasion were excellent, much good done, as always is in searching the Scriptures. May the Lord bless that faithful old brother in his frailty, while looking for the Lord Jesus, he is yet standing on the margin of the tomb. May the untiring efforts of Sr. Tibbetts prove faithful.

Before returning home my friends gave me a number of tracts to distribute to the best advantage, and some were sent especially to a friend. Before giving them to her I asked her if she would read them; she hesitated for a moment, but finally said she would. I gave them to her yesterday, and this morning, during recess in school, I went to the house a little while, and she told me she had not read all the tracts I had given her. Said she: "My husband came home last night and found them lying on the stand, and committed them to the flames;" saying, "you have the Bible; read it; don't read this scrap-work."

I do not relate this occurrence to stigmatize any, but merely to illustrate the power of prejudice. Prejudice is ignorance, gross ignorance. No room for improvement, while the human mind is tied down to some system taught by forefathers or theologians, whether correct or incorrect. "Prove all things," "be able to give a reason for the hope that is in you." I find that no man's opinion satisfies me; by close examination I find that some of my '*Standards* are very erroneous in their exposition of the *Living Oracles*. A "Thus saith the Lord" is what must govern me from henceforth.

From O D Gibson, Clayton, Ill.

About the middle of January, I visited Chatham, Sangamon Co., and found a few yet alive and striving for the kingdom. They are the fruits of our tent meeting in the fall of '69. I then visited Auburn. Br. Calkins was absent on a mission for his Master, but I found a church which seemed to be alive and at work. I next visited Cerro Gordo. I found a few yet alive in this place, where the standard was first planted over a year ago by myself, and last fall Br. Hurd and myself gave them a tent meeting. When I arrived there this time I unexpectedly found Br. Hurd there preaching the word to them. I remained a few days, leaving my testimony with them. Went to Bear Creek, Christian Co. Feb. 1, where Br. Calkins met me unexpectedly, who tarried with me about one week. I continued the meetings two weeks longer. It was very muddy and bad, yet the people would turn out, and the Lord blessed his truth to the good of many honest souls. I baptized five, and two more wish it at my next visit. I organized a church (except choosing officers) of nine members, with the prospect of others to join them soon. These are all heads of families. May the Lord add to their numbers such as shall be saved.

I next visited a neighborhood about six miles north from Springfield, where I spent about two weeks, there being great interest to hear. I then went two miles farther north, where there are two churches—Campbellites and United Brethren. There also the people turned out largely, and I think great good has been done. I expect to form a church there soon, as we have the pledge of several to unite, and some want baptism. While here I received two challenges for discussion. One from a Campbellite minister, on the materiality of man. I accepted it, and waited three weeks for him, but he failed to come to the work. At the close of a sermon on Dan. 2, one of their preachers arose and denounced the whole thing as a humbug, which resulted in a challenge for the discussion of the setting up of the kingdom of God, which I accepted.

REPORT OF THE DISCUSSION.

Resolved, "That the kingdom of God is not yet set up."

Eld. O. D. Gibson affirms; Eld. T. W. Ramey denies.

My first position was on Dan. 2: 44: "In the days of *these kings* shall the God of heaven set up a kingdom." What kings are "*these* kings." Are they the ones represented by the gold, the silver, the brass, the iron? No, but those represented by the feet, which were of "iron and clay" which are the fragmentary remnants of Rome, which did not come into existence until the fifth century. Therefore the kingdom of God could not be set up until after these appear.

2. As there is a *specific work* assigned to the stone, *the kingdom* of God, at its establishment, it cannot be set up till *it* is done. This work is to smite the image on its feet, which smiting breaks the whole of the governments of earth to pieces, and consumes them. Therefore this not being done, the kingdom is not set up. To which he replied—"These kings" mean the four universal monarchies, and the kingdom of God was set up on the day of Pentecost, at the third hour of the day. The smiting was only to kill universal monarchy, which died, A. D. 442, where all that is represented in the image ended. He presented the usual rolling stone, rolling until it fills the whole earth.

My next position was from Lk. 22: 15, 29. They ate bread and drank real wine. Christ says he will do it no more "until that day I drink it new with you in the kingdom of God." (See Mat. 26: 29.) Also, they are to sit, at the same time and place, on twelve thrones. This has not occurred yet, and is therefore yet future. Against this literal eating and drinking he pitted Rom. 14: 17; church and kingdom of heaven the same, Mat. 16. 18, 19, all spiritual; was to come in their life-time; Mat. 18: 25, therefore must be spiritual. Paul and John were in it. (Col. 1: 13; Rev. 1: 9.) Christ is to deliver up this kingdom or church to God at his coming. (1 Cor. 15: 24.)

Against this I brought Acts 14: 22, where Paul tells the churches it is through great tribulation they must *enter* the kingdom; therefore *they* are not it. Also James 2: 5, where the church are heirs of kingdom. He defied me to give one passage to prove an heir was not one in possession. I gave him Gal. 4: 12; also 1 Pet. 1: 11, where *if they never fall*, an entrance is given them into the kingdom. Also, Rev. 11: 15, where at the last trump, the kingdoms of this world become the kingdom of God. To these he attempted no answer.

I then gave him 2 Tim. 4: 1, showing the kingdom comes at Christ's appearing. He defied me to show one text where Christ appears with his angels and his kingdom. I gave him Mat. 13: 40-43 Mat. 25: 31-34; Dan. 7: 13, 14, which met the case in hand. I then showed from John 18: 36, that his kingdom was not of this age (*aion*); "But now is my kingdom *not from hence*," which means, not from *this time onward;* also 1 Cor. 15: 50: "Flesh and blood cannot inherit the kingdom," but it does the *church*, therefore *it* is not the kingdom, nor can we inherit it until "this mortal puts on immortality."

But memory would fail me to report all the points touched upon. I think great good will result from the discussion which may the Lord grant.

O. D. GIBSON.

From T. W. Richards, Eau Claire Co. Wis. March 3.

We have just closed a series of meetings in which Sr. Rowell officiated, and truly we have had a happy time and have all been encouraged to hold fast unto the end; and that is not far in the future. There was deep interest, and although there were no additions to the fold, still the meeting was for good. Our sister preached "Jesus," and the mass appear to be better pleased with us as a people. Her sermons were so free from harshness and so full of love, that prejudice was disarmed in a measure, and the cause of our blessed Jesus advanced. I do praise God that he sent his servant to aid Br. Turner to proclaim these present truths. I wish I could do more for the cause, but I am poor and it is very hard times in this part. Our heavenly Father knows all about it, and blesses us in what we do if it is ever so little. I am looking forward with joy to the final meeting of all of God's children and am striving to be one of that number. It is high time that we were more in earnest. Our Father expects us to be bold and zealous for the cause. How many there are that are going down to perdition. 'Tis a fearful fact that the human race are (with the exception of a few in comparison as to numbers) going down to perdition, and they know not the eventful times in which they live. And it is the duty of every one of God's children to give the trumpet a certain sound. The world is on the watch, and any acts that we may do that are not consistent with our faith and hope, weaken our efforts for good. Those that wait for the Lord, should not be too worldly; for all must remember that our forefathers were pilgrims on the earth, and we, like them, profess to look for a city. Our hope is a blessed hope, and I thank God that my lot was cast with the people called Millerites, or Adventists. It matters not to me what they call me, if I have the love of God shed abroad in my heart. Neither does it matter to me what church any belong to, if they are only the children of God, and belong to the one Church of Christ.

From Mary A Miller, Valparaiso, Mo. March 19.

We received your letter last mail, and appreciate your kindness, and feel that although we may have the contempt of some of our friends, we have the love of many of Jesus' friends. We have had no Advent preaching in th[illegible] neighborhood. We expect Br. [illegible] xt Sabbath. It seems [illegible] to try to persuade the [illegible] ave the truth of the Bi[illegible] have let some of the most reasonable people have tracts. Others are so prejudiced they will not read them. They cannot give up the idea [illegible] they are immortal, and yet are angry if asked to tell what the soul is, and say "that is none of your business."

On the fourth Sunday in last month my husband preached in this neighborhood upon the rich man and Lazarus. The application of this did not suit most of the congregation. However nothing was said at that time, but on the Sunday following the minister of the United Brethren was there and having been told by some of the church of the sermon on the previous Sunday, he took the same subject, saying this was *not* a parable, because it was not headed so above the chapter. But we find this to be a mistake, when we examine the Bible for ourselves. Then he said Christ never used fictitious characters, that this was a *real* transaction, but, alas! before he got through he called "Abraham's bosom" *Paradise*. His sermon was composed of just such weaknesses and contradictions. During the discourse my husband took some notes expecting to follow him, but no opportunity was given. The sermon was concluded and singing began. My husband asked the privilege of speaking after singing, which was granted. He told them he would reply on the fourth Sunday in March. He also remarked that he had taken some notes, which he would read if the minister requested it. The reply was, he need not trouble himself; that he was used to such birds picking up the seed. After the dismission there was a great deal of excitement. Some said "they did not want to hear one preach that thought a man no better than a hog." May the Lord help us to bear everything, for his sake. Often, in trouble, when my heart is oppressed with sorrow, I ask, O Lord [illegible]ow shall I wait for thee? When I st[illegible]d by that little grave of my child [illegible] again repeat, Oh! how long must be t[illegible]eparation from my babe? My hear[illegible]ps at the thought of that glorious [illegible] of the coming of our king, when he shall descend, with sweet music from the band of angels; and then how many mothers who may read this letter will have to weep by those little graves no longer: for all tears shall then be wiped away.

BRIEF EXTRACTS.

Br. C. E. Barnes, Salem, Mass: A week ago I heard Eld. Jacob Knapp at Tremont Temple. He said he was going to prove the doctrine of the immortality of the soul, and took for a text, Job 14: 14! In his opening remarks he said that to-morrow night he would disprove Restorationism and Annihilationism, and show that the eternal torment of the wicked *was an absolute necessity!* I should think that after having annihilated (?) Annihilationism so many times, they might be content to let it remain so: but their repeated efforts to keep it under foot shows that it is not a lifeless object, by any means. I didn't hear him disprove it, but I came away from the sermon I *did* hear, more firmly convinced of the truthfulness of our position than ever before. ——————Br. J. C. Molloy, Adair Co., Mo.: My heart is often cheered by THE TIMES, that avenue of communication for those who are expecting the speedy coming of Jesus. THE TIMES is the best preacher we get, and we should do all we can to put it into every family. It is the best and surest way to spread the truth. I am trying to preach the gospel as best I may. The truth meets with great opposition; but I mean to keep to work in the highways and hedges.——————Br. L. J. Rich, Page Co., Iowa: I am still laboring in the Lord's vineyard. I commenced a meeting Feb. 12, two miles and a half west of Hawleyville, that lasted fifteen evenings. Eight souls started for the kingdom. We organized a church of eleven members. The people are willing to hear the truths of God's word. Prejudice has given away, and truth is overcoming error.——————Br. J. K. Morse, Yorktown, Ill.: Poor as to this world, but rich in faith, we are looking for Jesus to come and claim his Bride. We do not intend to give up this blessed hope; for if we gave it up, we should have nothing left. I think the little church in Yorktown is gaining ground surely, though slowly. Bro. Mabey and Drain preach for us.——Br. F. DeCew, Houghton, Ont.: I embraced the blessed hope of the speedy coming of Christ in the days of Br. Miller. I see that there is no hope of immortality except through Christ, by the resurrection from the dead. And I have laid hold upon this blessed hope, and it is an anchor to my soul, both sure and steadfast. I am an old man, in feeble health, but am trying to improve what little talent I have to the honor and glory of God. I prize The Times very highly and so do my neighbors: and it is eagerly sought and read by many.——Sr. V. E. Hurlbut, Juneau Co., Wis.: There is a large field here to labor in. Some have never even heard of Adventism, and are so careless of their future. There is a United Brethren minister holding meetings in our school house, but with no success, so far, towards a reformation. The people have been so long without any preaching, that they are almost like the heathen. It has been over a year since we have heard a sermon preached, until Br. Turner came here. The Times has been more precious to me than ever, in my loneliness, and that and my Bible are my best treasures. Pray for us, that we may keep close to the cross of Christ and be instrumental in doing some good.——Br. Stephen Bently, Sauk Co., Wis., Mar. 28: Br. Meigs and myself are trying to publish the glad tidings of the kingdom in a new field, where we have a full house and good attention. But we need some more tracts. I believe the time is short, and when I look around and see the masses groping in darkness, I think if we are negligent about our Master's work, then are we holding the truth in unrighteousness. It seems to me there is a great responsibility resting upon us. And when I see people who profess to be looking for Jesus, going with the masses, careless and unconcerned, I think of what Jesus said—"Shall I find faith on the earth." The world was revelling in sin before the flood; but was it very much worse than it is now?——R. P. Hoge, Wenona, Ill., Mar. 26: The churches at Sparland and Prairie Center have unanimously invited me to preach to them the present year; and as it is too hard for me to preach three times in one day, I have discontinued my labors at Laprairie town hall. This I very much regret, for the interest there is good. I preach there next Sabbath for the last time for the present. My health is not good, but my trust is in God.——Jacob W. Bray, Hamilton Co. Neb. Mar. 18: It is I trust with the spirit of my dear Savior that I take this opportunity to inform the brethren and sisters in like precious faith that there is one at least in Nebraska that is looking for the coming of the Lord. And what a blessed thing it is to be in harmony with the word of God, for it takes more than a skim-milk theory to overthrow that. When a man founds his principles upon the Bible you may as well try to change the wind as to change him. The word is a sharp two-edged sword. I thank God that there are some who love to wield it. I hope that it may yet do execution in this place.——Sr. Nancy Zelson, Ottawa Co. Kas.: I take my pen to let you know of *one more* who is waiting for the Blessed King to come and reign on the earth. What a happy band we shall be when set free from the yoke of sin and death. What an enemy will then be destroyed. When you pray for yourself, I beg an interest in your prayers, that I with my family may be among the number gathered to the Lord. I have no privileges but the Bible and the paper: no meetings, and have not heard a sermon in a year.——Sr. Hannah T. Miller, Norwalk, O.: Cheer up! Your redemption is nigh at hand. Soon the glorious and everlasting kingdom will be given to the saints of the most High, and they with our Lord, who is King of kings, shall take the kingdom and reign forever. Just long enough! Oh! praise God for the gift of eternal life through his dear Son, our Savior, to whom be glory forever and ever.

Conference Minutes

Conference Secretaries will please make their reports as interesting as possible. This can be done by making them condensed and pointed, and by omitting all statements of mere forms.

REPORT.

NEW YORK ADVENT CHRISTIAN CONFERENCE.

Brockport, March 2nd to 5th, 1871, Thursday evening. The first meeting of the third and last quarterly session of this conference, for the current year, was called to order by the president at seven o'clock this evening and some time well spent in prayer and social intercourse; after which, in the opening address, Br. J. H. Whitmore paid a beautiful tribute to the Christian religion as a *system*, founded upon the grandest of all laws—love, or, in Scripture phrase, charity; and as being incomparably superior in nature, results, and all respects, to every other system, *human*, of ethics, philosophy, or government, ever yet devised. There were present at this first meeting, Brn. Stevens, Vreeland, Miles, Sweet, and Whitmore, of the ministers, together with an encouraging number of delegates and brethren and sisters of the laity, all with pleasant faces, warm hearts and earnest voices for the truth, which, a stranger reporting this religious market, would not be unlikely to "quote" as considerably above par, *with a firm upward tendency.*

Friday, a. m. Met again for prayer and conference, and rejoiced greatly together in "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." B. P. Stevens gave an excellent sermon from Rev. 21: 7—"He that overcometh shall inherit all *these* things." After this meeting the first business session was held, the president in the chair. Secretary's report read and approved.

Committees appointed: On business—C. F. Sweet, J. H. Whitmore, M. R. Miles, R. C. Brown, and B. C. Simonds. On devotional exercises—D. Cogswell, A. Riggs, and B. A. Brownell. Delegates and Conference funds.—Henry Hey, W. Barre, $5. G. Strong, Darien (pledges not yet received). Paul Grinnell, E. Shelby (pledges for tent, $16). R. C. Brown, South Butler, $3.50 I Davis, Brockport, $3.75. A. Burgaduff, Wolcott. E. D Hanson, Honeoye (pledges for tent, $60) $2.75. W. M. Steele, Alton. A. Riggs, Lockport, $5. J. E. Wells, N. McCullock, Rochester, $5. D. Cogswell, Dansville, $11.50. Total cash receipts, $36.50.

Treasurer's Report.—Paid W. A. Fenn to procure baptismal pants for use of tent, $16.00. Paid E. A. Bowe for tracts for free distribution $10. On hand for summer campaign, $65.16.—B. C. Simonds. Report accepted. The remaining time was occupied with hearing preachers' reports. Listened to Brn. Cogswell, J. Blain, C. F. Sweet, W. J. Hobbs, C. P. Greenman, and M. R. Miles. Br. Miles' report related mostly to his labors as one of the "Visiting Committee." He had traveled three hundred miles, preached eighteen sermons, seen ten conversions, and found nearly all in favor of the proposed system of circuit preaching. Adjourned further business to Saturday. a. m. At half past six o'clock convened again for prayer and social meeting, followed by an interesting discourse from Br. D. Cogswell, on the ministration of angels.

Saturday a. m. Reports were resumed from ministers and delegates. Listened to Brn. A. C. Newell, J. E. Wells, E. F. Sergisson, W. Vreeland. ministers; E. A. Bowe, colporteur; A. Riggs, P. Grinnell, B. C. Simonds, I. Davis, C. R. Brown, N. McCullock, Wm. M. Steele, delegates.

Here the reports were suspended for other business. The tent matter was disposed of by the following resolution by Br. J. H. Whitmore:

Resolved, That Brn. B. P. Stevens, M. R. Miles, and D. Cogswell, constitute an executive committe to act for this conference in the purchase of a new State tent; being instructed to take into consideration the most suitable size, form, and fabric, and order and purchase the same before the first of May next.

Br. Cogswell asked for a rising vote expressive of the mind of the meeting as regards supporting heartily the tent enterprise, and received an encouraging response. A subscription was now raised (the names of which are here suppressed, as it is supposed most, if not all of them, are recorded by the angel-secretary in the life book, to which you are referred), the amount to complete the tent fund, all the pledges of which were to be sent to the treasurer, B. C. Simonds, Darien, N. Y., *by the first of May.* $221 were pledged, and it is hoped *all will be prompt* in the payment, as the committee are arranging to have the tent on hand betimes. $158.39 cash were paid down, besides $40 taken on a subsequent collection to pay in part the expenses of the preachers. Total for new tent, $379.39. This was a most noble action on the part of those assembled in conference. The Lord willing and blessing, the State Tent will still be an institution to his praise, and we trust to the salvation of many. (It ought to be said here, in parenthesis, that several of our poor ministers paid or pledged $5 each, in raising the above fund, *which ought not to so be!* Will not some of the brethren or sisters, who were not at conference, and whose duty or privilege it may be, correspond with the treasurer or secretary immediately, stating what sums they will pledge toward relieving the ministry of this unjust burden?)

Two o'clock p. m. At this hour N. H. Barbour, late of New York, gave a very interesting discourse on the parable of the ten virgins, showing a beautiful harmony between it and the Advent people since 1843, and looking to 1873 for the return of the Bridegroom. After this meeting, met again for business. The following preamble and resolutions, offered by Br. Whitmore, passed quite unanimously, viz:—

Whereas, the experience of other State conferences has shown the great advantages of holding a State campmeeting in connection with the annual conference: and whereas it is desirable that every part of our State should be represented in our annual meetings; therefore,

Resolved (1), That a committee of seven be appointed, whose business it shall be to consider and decide upon the advisability of holding such a meeting, in connection with the annual conference; to locate, and make such other arrangements for the same, as they may deem necessary.

(2), That said committee be as follows: Wm. E. Brown, South Butler; A. C. Bishop, Honeoye; N. McCullock, Rochester; Lawrence Grinnell, East Shelby; A. Riggs, Lockport; N. Withington, Springwater; and Wm. Morrell, New London.

The other members of the committee on circuit preaching were now called upon to report. Br. Whitmore had visited several places, but sickness had prevented him from fully discharging his duties in this capacity. He read letters from Clymer, and Kendall, N. Y.; Northeast, Pa.: Spring Mills, N. Y., and other calls he had been unable to attend to. Br. Fenn next reported. His late sickness had also almost wholly prevented his taking any steps in the direction indicated in the instructions given the visiting committee.

Br. Cogswell moved that Brn. J. F. Wells of Rochester, and S. Gove of Fairport, receive from this conference certificates of license and recommendation to the confidence of the various churches and communities where they may be called to labor in the gospel.

Saturday eve.—A large audience assembled at an early hour, and after a spirited prayer and social season, Br. C. F. Sweet discoursed on the resurrection, from Phil. 3: 10, 11.

Sunday a. m. Another large audience assembled at nine o'clock, and we enjoyed a very rich season; truly it was a heavenly place, where one might well desire to build three or more tabernacles. Besides the rich prayers and rich songs of praise, over fifty testimonies were given of love for Jesus and his appearing, and avowing a fixed purpose to serve him until death should paralyze their powers, or that blessed hope obtain, bring the welcome words, "Well done!" and crown their labors with the long-sought rest. After which one rose in the congregation in first confession of the Savior. The regular morning services were then introduced by the whole congregation (as usual) singing—

"We speak of the realms of the blest."

to the tune "Sweet by and by," when Br. W. A. Fenn give a characteristic discourse from Prov. 23: 23. At the close of this meeting, it was found necessary to have a short business session—although it was the Lord's day, it was thought not an inappropriate time to transact the Lord's business—and the delegates therefore tarried. The visiting committee desired to be discharged, which was accordingly done. But as the subject which had been father to the committee could not be so easily disposed of, a little discussion resulted in passing a new resolution, as follows:—Resolved, That Wm. E. Brown be, and is hereby constituted a committee to visit isolated brethren and churches within the limits of the conference, to advise with them relative to the propriety of organizing a system of circuit preaching. (2) That the expenses thus incurred, and not met by the churches visited, voluntarily, shall be borne by this conference. A quorum of the campmeeting committee also met and appointed to meet in body in Rochester, at Br. N. McCullock's, on the first day of May next (D. V.).

Sunday p. m. Sermon by Br. W. J. Hobbs, in which he made these six points, viz.: the literal birth, death, resurrection, ascension, future coming, and eternal reign, of "this same Jesus." Text, Luke 1: 32, 33. The audience was large, more than half of which tarried after the general dismissal, through the communion service. It was a solemn and impressive scene and there was a rich thought connected with it; that we should not long be called upon thus to "show forth the death of the Lord."—looking sadly upon his vacant seat—"till he come."

Evening. At six o'clock, another large company came together for prayer and conference, and we listened to a perfect flood of testimonies and songs of praise, all breathing the one central and all absorbing thought—loving Jesus and his coming. The sermon that followed, was by Br. C. H. Williams, who resumed, in a different line of thought, the consideration of the morning text, Prov. 23: 23.

The Brockport *Republican* says: "We heard the last sermon, and can say that from the Adventists' standpoint it was excellent. He argued that, as the world was nigh to an end, the people should be prepared to meet their God, and should give their attention to that work. They should not occupy their minds with chignons, braids, curls, jewelry, ribbons, flounces, and other furbelows; these things should be discarded; and Christians should dress plainly, neatly, and with simplicity becoming the Christian character. The sermon evidently had a powerful effect, for one clergyman explained how he came to wear a glittering watch-chain, and a lady said that she would dispose of her chains for the sake of Jesus. The clergyman directed the special attention of his hearers to the third chapter of Isaiah."

Seventeen ministers were present at this conference, and there was the most perfect harmony throughout the meeting. A vote of thanks was tendered the kind friends of Brockport for generous entertainment.

Wm. E. Brown, Sec'y.

Appointments.

If you do not write your appointments on a separate slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ Please write appointments on a slip of paper by themselves. ☜

INDIANA.

The Second Session of the Southern Indiana A. C. Conference will meet at Jeffersonville, May 22d, 1871. It is hoped and expected there will be a full attendance, and an abiding interest in the work of spreading the present truth. By order of Conference.
C. H. Cass, Sec'y.

WISCONSIN.

Arena, Wis. Apr. 23. Covenant meeting at 2.30 p. m. Preaching in the eve, and over Lord's day. Baptism will be administered. Eld. Graves will be present to assist. Come all who can.

Prairie du Sac, Apr. 30, as may be arranged.
Geo. Thomson.

Fisher, S. H., Oregon, Dane Co., Wis., April 3, and once in two weeks.
E. P Graves.

Advent Christian meetings are held every Lord's day at 10.30 a. m. and Thursday at 7 p. m., in the upper hall on the N. E. corner of Jefferson and Michigan streets, Milwaukee, Wis.

Williamsburg, Tempelcare Co., Apr. 2.
Will keep up appointments at the above places once in every four weeks.
Geo W. Turner.

ILLINOIS.

Beemerville, Lee Co., Ill., Sabbath Apr. 23.
C. W. Smith.

Amboy, Ill., May 7, at 10.30 a. m., 3 and 7.30 p. m. and every two weeks thereafter until further notice.
C. C. Marston.

Afton, Ill., Sunday Apr. 23, at 11 a. m.
Johnson's Grove S. H., same day at such an hour in the evening as friends there may arrange. Subject: The Soul of Man.

Chicago, Sunday Apr. 30, and thereafter as pastor.
F. Burr.

The Advent Christian Conference of Northern Illinois, will hold their next Annual Session at Earlville, Lasalle Co., commencing Wednesday, May 31, and holding over the following Sunday.

Brethren in the ministry are all requested to be present. The respective churches will please prepare reports, and send them by delegates, or by letter. Secretary of Quarterly Conferences will please prepare all business subject to action at this meeting.

All are cordially invited.
Silas B. Marky, Sec'y.

The friends of the Advent cause in Wyanet, Ill have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient.
C. Bosley.

Milroy, Ill., Saturday eve. April 1, and over Sabbath, and once in four weeks until further notice.
C. W. Smith.

The friends of the Advent cause in Wyanet, Ill. have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient. Please confer with.
C. Bosley, Sec'y.

IOWA.

The Third Q. M. of the Deep Creek District, A. C. Conference of Iowa, will convene Thursday eve. April 27, at the Ely S. H., two miles northeast of Welton, Clinton Co., and hold over the Sabbath. Let there be a full attendance.
M. Mullett, Sec'y.

The A. C. C. of Iowa, Manchester District, will hold its third session with the church at Manchester, commencing Friday eve , Apr. 28. Continuing over the Sabbath. We want to make some arrangement for our Annual Meeting. Let every member be present, and let all the lovers of Jesus come. Come to work for God.
M. J. James, Sec'y.

OHIO.

The first semi-annual session of the Ohio State Conference will be holden (by invitation of the Pastor) with the church in Norwalk, Huron Co., commencing Thursday evening, April 20th, and continue over the following Sabbath. Let every church in the State be represented by their delegates, if possible. Come, brethren and sisters in Christ, to this meeting, and with the closing hours of time let us press forward the car of salvation.
E. McCulloch, Pres. of Conf.

MINNESOTA.

The second Q. M. of the Hutchinson District of the Minnesota Conference, will be held at Br. Wood's shop, town of Victor Sec. 18, Range 27, three miles south of Smith Lake station, commencing Friday, June 2, and holding over Sunday.

Elds. O. R. Fassett, L. C. Collins, and E. T. Himes are invited to be present with us. We expect a large turnout. Come one and all. Those coming from a distance will bring bedding.
L. H. Wood, Sec'y.

Notices, Etc.

NOTICE.

There will be a special meeting of the Western Advent Christian Publishing Association at Earl, Ill., commencing Wednesday, May 31, 1871, for the consideration of the following proposed amendments to the constitution, and such other business as may come before the body:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. [illegible], as follows.

Sec. 9. The Board of Trustees (of the Association) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, ex officio.

Another proposal is as follows:

Add to Art. III., Sec. 2. But the persons filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read. The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read;

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said conferences; each church being entitled to one delegate.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: provided, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four fifths of the members present at any Annual Meeting.

To make whatever changes in the Constitution may be necessary in order to legalize the transfer of the Office and all the property of the Association to the control of the new membership.

By order of the Board.
Wm. L. Himes, Sec'y.

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, Christian charity. Published at Concord, N. H. Mrs. T. P. Sargent, Editor, assisted by Mrs. E. S. Jennings, Mrs. H. E. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. P. Sargent, Box 496, Concord, N. H.

N. B.—New subscribers to both papers, will receive The Times (weekly) and Woman and her Works (monthly), for $3.25 a year. Six months for $1.15.

Advertisements.

ELGIN
WATCHES,

1871
NATIONAL
WATCH CO
ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN
ILLUSTRATED ALMANAC FOR 1871.
OR THE ILLUSTRATED ARTICLE ON
"Ancient and Modern Time-keepers,"
—BY
A. D. Richardson,
Sent FREE upon application to
NATIONAL ELGIN WATCH COMPANY,
127 & 129 Lake Street, Chicago,
30 3m Or No. 1 Maiden Lane, New York.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, APRIL 18, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: } Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed: the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

San Francisco Agency.

Copies of THE TIMES and *Quarterly*, and other Advent publications can be obtained of WHITE & BAKER, 523 Washington St., opposite the Post Office, who keep for sale a full assortment of Advent works, of all descriptions.

Business Agent's Department.

Mrs. E. S. Jennings' P. O. address is now 74 Williams St., Rochester, N. Y.

To Correspondents.

C. C. MARSTON. One hundred sheets would cost about 75c. postpaid....C. W. SMITH. Ordered *Laws*. ....W. W. CHEADLE. We have been resetting our mail list. You will see the change, and get the other paper soon.. C. H. SWEET. Always glad to hear from you. Have had no such difficulty as you apprehend....S. WYTTENBACH. We certainly respect your convictions: but cannot devote any space to that subject....L. A. GILPIN. It has not ...H. D. SHARP. Will give....H. WILKINSON. The original word in Lk. 17: 20, 21, is *basileia*. Some render it "king" or an equivalent: but you will find a better explanation in the *Quarterly*, Vol. 1, No. 1, or Vol. 2, No. 1.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

C C Fosdick M P Wadsworth J L Hudson M A Norton W Gardner R Buck J M Cunningham N I Sade [illegible] J Giddings [illegible] A Farnsworth A E I Knight C W Smith A Sterkins L [illegible] Collins J H Whitmore A H Sandusky H Swee W G Miller W Ragland H Robinson M [illegible] Marston D [illegible] M Johnson C J Warner [illegible] W H [illegible] H R Carter J H Clemens F Johnson A C Manning [illegible] Whitman [illegible] Wilkinson [illegible] W [illegible] W M [illegible] W B T [illegible] A M H [illegible] Howard H S Berry H D Sharp [illegible] [illegible] Gilbert [illegible] M Stewart A [illegible] M Williams L A Gilpin [illegible] M J Hutchinson S H Macy H D Sharp [illegible] Hembrow [illegible] C C Marston G Nobles J [illegible] Davidson [illegible] R C Brown J W Finnell

Books and Tracts by Mail.

M Curtey W M Stowell D J Read C C Marston H R Carter R Buck C J Warren C B Hudson M P Wadsworth.

General Publishing and Tract Fund

M A Norton $1; C C Fosdick, $1; H D Sharp $10; E P Hough 50c.; J N Foor, $1; R Mead 50c

Book Notices, Etc.

"*THE Mediatorial Kingdom or Reign of Christ*."—Permit me to call the attention of the readers of THE TIMES to the work with the title above, written by Br W. N. Pile. I am pleased with the general tenor of the work. It can be read by all without having their minds particularly excited if the young preacher does give occasionally the opinions of those who differ from him some negative arguments, to do which he certainly has a perfect right. Persons fond of expository literature will be benefitted by a perusal of the book. I am a lover of the inspired maxim found in 1 Thess. 5: 21—"Prove all things; hold fast that which is good."

S. S. BREWER.

N. B. For sale at THE TIMES office, or by Wm. N. Pile, Springfield, Mass.

The Times.

AT HOME.

At Oshkosh, Wis., last Thursday night, was seen one of the strangest meteorological phenomena ever witnessed. A narrow belt of white extends across the heavens from east to west, and all the rest of the sky is clear, with stars shining. The belt is constantly changing, like a waving smoke, and is so thin that stars may be seen through it. A St. Paul, Minn., dispatch thus notices the same phenomenon: A remarkable phenomenon appeared in the heavens at a late hour last night. A luminous white cloud, appearing something like escaping steam from a gigantic funnel, rose from the earth in the west and projected clear across the firmament nearly to the horizon in the east, crossing nearly at right angles the shooting rays of a brilliant aurora borealis, which was visible at the time. The breadth of the belt was about half a degree. In appearance it was perfectly white, and seemed like a dense mass of vapor. The spectacle was as wonderful as it was brilliant. There have been several fine displays of the aurora the past week. A few evenings since a remarkable "spire" of bright light was visible for some time, in the northwest, extending from the horizon upward. It attracted considerable attention and remains unexplained.—The Chicago police made 26,448 arrests during the twelve months ending March 31.—Illinois is talking seriously of removing her capital from Springfield to Peoria. The next session of the Legislature will be held at Chicago.—The troubles in the coal region of Pennsylvania still continue, but without effusion of blood, thus far. Neither side appears willing to yield. There is talk of introducing Chinamen as miners. They would undoubtedly prove more docile than the present workmen.—In two days of last week the remains of nine slain infants were found in New York city.—The English Evangelical Lutheran Church, on Ontario street, were mindful to entertain strangers last night. Their entertainment cost them fifty cents each, and the Musical Fund Society took the pool, says the Chicago *Republican* of last Friday.—We suppose it is all right, though it seemed rather odd to read in the accounts of divine worship last Sunday at one of our city churches, that "The orchestra of thirty pieces performed the overtures to 'The Merry Wives of Windsor' and 'La Gazza Ladra,' besides the grand march from 'The Prophet,' and Signor Bellorosa, the eminent basso, sang an aria from 'I Lombardi' with fine effect." The service must have been highly impressive and devotional; but to be sure it is none of our business. *N. Y. Tribune*, 12th.—A Kansas "vigilance committee" practice hanging their victims by the heels, leaving them thus to perish.—The South raised the last year the largest crop of cotton, but one, ever brought to market. It was said the Freedmen wouldn't work. Evidently *somebody* has been at work.

The weather of April, 1871, has been very unusual, and the phenomenon has been by no means confined to this locality. It seems to have covered the entire region which was pointed out in an article on the 7th instant as the northern one of the three grand meteorological divisions of the eastern half of the United States and Territories. The axis of that division nearly coincides with a line passing through Cheyenne, Omaha, Chicago, Lakes Erie and Ontario, and down the valley of the St. Lawrence. During a portion of the time the weather was unusually warm, the great heat wave passing along that line, about the end of last week, and raising the temperature some eight or ten degrees above the average. This derangement was succeeded, a day or two later, by a furious storm, which unroofed houses in Kansas and Iowa, blew great guns in Chicago, and struck eight places in Bangor, Me., with lightning. This, again, was succeeded by a wave of cold, not yet reported from all places along the line, but which has wrought immense damage by nipping the precious vegetation called forth by the preceding warm weather. A portion of these phenomena seems to have traveled to a considerable distance south of the directrix, near its eastern terminus, the heat having been intense in New York, and the auroral display brilliant in Philadelphia.—*Chi. Tribune.*

ABROAD.

The Bernadotte dynasty in Sweden has gradually grown more and more unpopular, and for some time past the agitation for the establishment of a Scandinavian republic has been steadily gaining adherents.—In January, 1869, *Punch* printed the following colloquy, which looks now very much like prophecy: Prince Imperial—"My papa's dynasty is secure." Prince of Asturias—"How do you know that, my dear Louis?" Prince Imperial—"Whisper. He knows all about it. It gives the marshals all they desire, and keeps them in the best temper with us." Prince of Asturias—"You are a year older than I am Louis, and therefore I must not teach you. But I will only say that my mama did exactly the same, and here we are."—It appears that some of the leaders of the Paris Commune have been zealous Bonapartists, whence we may conclude that Napoleonic intrigues have something to do with the present struggle in and around that city.—Some of the results of the French civil strife are thus summed up: And what a terrible misrule of a month it has been! Established only through the treason of the most trusted Guards of the city and the republic, the Commune has thriven only by proscription and murder. Civil authority has been exercised by a Committe, one-half of which early denounced and imprisoned the other half; and this faction has since been superseded in power by a secret tribunal, which denounces on mere suspicion and condemns without trial. The right of national property has been abrogated; debt has been abolished; landlords have been proscribed as enemies of the State, and 200,000 citizens have been compelled to flee for no other offense than being richer than their neighbors. How many others have been secretly denounced and imprisoned, or have fallen victims to private vengeance, which goes authorized as a public executioner, heaven only knows. Prisons have been filled with priests and nuns guilty of declaring themselves "Servants of a person called God." Old soldiers of the Republic have been shot as spies, and loyal citizens have been massacred for public demonstrations in favor of order and the Republic.

Affairs in Rome.

At Rome the jar of the passions and interests of opposing parties is constantly threatening to bring on a conflict; but happily not with the prospect of very destructive results, as the forces of the divided family are so unequally matched. The most recent case reported is the affair of the Jesus Church, at present the most frequented by the friends of the Pontiff, and where, during the Lent preaching, some pretty plain speaking has been indulged by Father Tommasi and others of the clergy appointed this year to instruct the people in that temple. There are a great many in Rome from other parts of the Kingdom, professed friends of the government, whose zeal now and then gets the better of their patience, which is but truth to say, is now and then severely tried by some of the more out-spoken of the clerical party. As the report goes, among the other causes which brought on the riot within and without the church, in which there was a mingling of various cries, the using of canes and clubs, with the wounding of half a dozen and the arrest of three times that number of priests and others, was insulting words used by Don Raphael Collatti to one of the municipal guard, "out of this place excommunicated vassal, profaner of the temple, this place is not for such as thee." It is reported that this language was used at the moment the priest was passing into the sacristy, after the ceremony of the mass. The bystanders fell upon the priest and despoiled him of his clerical robes, and put him under arrest, and then followed general confusion and the clearing of the church. Such scenes are liable now at any time to occur, such is the excitement of feeling, and considerable prudence is needed on the part of the authority to see to it that its agents do not go too far in their eagerness to put restraint upon what is said and done within the walls of the Church.

France.

Saturdays news from Paris was conflicting in character, both sides claiming success. An effort has been made for peace, which is thus reported: The delegates from the party of conciliation have returned from Versailles. They report that Thiers refused to discuss the question of a treaty, but was ready to guarantee the continuance of the republic and accede the municipal franchise to Paris upon a plan to be debated by the Assembly. He was also willing to allow the organization of the National Guard of Paris, which should take the place of and exclude the army from the city, but refused to recognize the belligerency of the commune, or to enter into negotiations for peace or even an armistice.

It is estimated that the shells thrown into Paris have damaged property to the amount of $200,000. But this is a trifle compared with the losses inflicted by the Commune, who are plundering the public offices and churches, despoiling them of everything valuable. All plate is converted into coin at once. They have also voted that the column in the Place Vendome is a barbarous monument, the symbol of brute force and false glory and the negation of fraternity, have decreed its demolition. And it is affirmed two Americans have offered to buy it for old metal, and cast it into cannon.—The city begins to feel the scarcity of food, and prices are rising daily.—The loss of the "Reds" in one week, were says the London *Telegraph*, 9,000 men.—Reports of religious disturbances in Odessa, Russia, have been confirmed. The Jews were despoiled, and great devastation committed. The rioting lasted three days, and was only put down at the point of the bayonet. Order has been restored, and the city is quiet.

A private letter to the *Comercio* of Lima says that on the 12th of February, at Pichical, there happened an extraordinary occurrence in the form of a meteor, which suddenly descended from the sky. It was balloon shaped, of a red color with the pointed end toward the earth, which as soon as it touched an explosion took place, leaving a dense cloud over the place, injuring the roofs of several huts, and knocking down a fence for about 500 yards, belonging to the farm of Moroco haque. Among the stones heaped around by this aerolite were found recently dead fishes of different species, which are supposed to have been lifted out of the river and dashed against the stones. Similar events have happened near Huscochulli and Atucachi, causing great fright to the people.

The Bonapartist Programme.

The London *Observer* of the 26th ult. says the following statement of the programme adopted by Napoleon has been communicated to us:

"The arrival of the Emperor Napoleon in England has given rise to a variety of rumors which have no authority whatever. Napoleon III may not be so solemnly reticent as he has been represented to be, but certainly he will not explain his views and intentions to every enterprising person who *per fas aut nefas*, gets into Camden House. It has been asserted that the health of the Emperor is very bad, indeed; but we are informed that, on the contrary, there is a marked improvement in his health. The story of the National Guards of Paris being bribed by Bonapartist gold is sufficiently refuted by the fact that Bonapartist gold is very scarce, and that the Belleville men and their adherents are and have been in great need of money. The ex-Emperor will not sanction intrigues in his behalf. Whenever he deems it necessary, he will address the nation openly, as he did on the eve of the elections and after the anti-imperial vote of the Assembly. Napoleon III it is stated, will not depart from the passive attitude he has maintained since his departure from France."

The French Commune.

The commune in Paris proclaims itself part not of the French republic, but of the universal republic. It is a revolution which acknowledges no country—no national lines. It asks Lyons, Marseilles, and, for that matter, might ask London and Brussels, to join with it in its commune. It proposes not to obtain the rule of France, but to make a treaty with France. This is the very language of the commune, uttered by its Central Committee:

"Federated with the communes of France who have already liberated themselves, Paris will, in its own name and in the name of Lyons, Marseilles, and soon, perhaps, of ten other cities, consider the clauses of the contract which shall unite them with the nation, and state the ultimate terms of the treaty which they may agree to sign."

It is difficult to understand what such words can mean, unless we have given some attention to the Fourierite, Mazzinian, and communistic theories, and can imagine a vast population frenzied with its brilliant vagaries. The dangerous fact underlying them all is, that they acknowledge no standard of right or wrong, duty or demerit, obligation or the reverse. Murder may be looked upon by them as a pastime, and debauchery as a coveted emancipation from superstitious restraints. Hence the hostility of the leaders of this commune toward the churches, priests, and convents. They are likely, at any moment, to break out into a general assassination and execution of the religious orders, for whom their hatred is nearly as blind and far more intense than that which led to the recent massacres of the Catholic missionaries in China. It is to these secret societies of communists that the Pope, who is probably the best-informed man in Europe as to their nature and objects, has addressed his almost annual protest for several years past. It is not for us to say that so many men working together in a common object may not mean well. But never before, in a revolutionary movement was there a larger proportion of the base and dangerous, or less of the nobler or more peaceful, elements of society than in the Paris commune.

RELIGIOUS ITEMS.

Old Father Taylor, for many years the Sailor's preacher of Boston, recently fell asleep. He had attained to the age of nearly eighty years, and had been very useful.——The Catholic papers, as is natural, are much troubled these times over the griefs of the pope. To whatever subject they turn, their thoughts soon make a connection between it and the overthrow of the pontiff's temporal power. France is scourged, they affirm, for the lax observance of the papal obligations of her people. Italy and Paris are ruined by the impious Garibaldis. Infallibility is decreed, and St Joseph installed as the patron saint, all to gild the martyrdom of Pius IX. Indeed, Babylon's merchants may cry: "Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught."——The following little apologue happily illustrates the truth that union and liberality, though excellent things, have a limit to their practical exemplification: The fire and water have always been considered irreconcilable foes, and I fear it must be so still. But they had heard so much of late of the Evangelical Alliance, that they thought it would be very decorous and proper for them to make up the old feud, and enter into more fraternal relations with each other. They talked it over one day together, till the water getting very warm and loving, actually boiled over in the fervor of her heart, and said to the fire, "There, we have been foes long enough, now let us shake hands and be friends forever." "With all my heart," warmly responded the fire. But at the moment of coming together there was such a spluttering that the maid came running with great haste into the room, and angrily jerked the saucepan on to the hob. "Alas!" said both fire and water, "how can two walk together except they be agreed?"——A new sect has arisen in Tennesee, some of its principles being marvellously like those of individuals we read of in older sects. The following is the order of fellowship of the old Predestinarian Baptists. "This is our order of fellowship: We, the old Predestinarian Baptists, are friendly with everybody: but we do not fellowship or commune with any but ourselves. We go to hear anybody preach that we want to, and ask any preacher that is a white man to preach with us, that we see fit. We look not to men nor angels to guide or instruct us in our associated capacity, but depend upon an independent God to govern, guide, and instruct us in all our deliberations and business, in this our associated business. Now, owing to the confusion which is amongst us, we think it best to withdraw ourselves from the Association, and organize a Predestinarian Baptist Association, and declare a non-fellowship with the African race, or any colored person. Therefore, we declare a non fellowship with them, and all those who now intermix with them; and also we declare a non fellowship with all principles or institutions that are calculated to bring confusion into our Association."——The *Jewish Times* says: A few isolated cases of conversion of Jews to Christianity are falling out, and instead Christians are embracing Judaism. In Austria alone nearly a hundred conversions to Judaism were recorded last year. Of course there is no effort made on the part of the Jews to make converts. Proselytizing has never been their principle, and it requires a strong moral incentive and force to induce a man to join the brotherhood of a denomination so long under the ban of contempt and yet suffering under a mountain load of prejudice

EDITORIAL GLEANINGS.

A friend recently sent THE TIMES to a "D. D." in Brooklyn, N. Y. who energetically refused to receive it, free, or upon any terms whatever. Last week the public journals contained letters from himself, going to show that he has been largely connected with certain great railway speculations and briberies. No wonder he declined our paper.——At the late meeting at Holton, Ind., Br. Mansfield baptised one who has been a leader among the infidels of that region. He now loves Jesus and the Bible. Yet it is said, "Adventism makes infidels"——Some of those baptised recently at Amboy (five in all) received the seed of truth at the Camp-meeting last fall. But the late meeting was just what they needed to bring them out. Br. Marston says: "My brief sojourn with the church has been of the most pleasant character. I never enjoyed such perfect peace in all my life. Blessed be the name of the Lord."——We hear Eld Colegrove has resigned the charge of the church at Yorkshire, N. Y., and has been preaching for the Baptists at Sardinia.——We hear an excellent report from Br. W. A. Fenn's late discussion with Eld. Burgess, at Randolph, N. Y. The cause there never stood higher. Eld. Burgess has been called "the bull dog of the Erie Conference"—we can't say that the distinction is an enviable one. Eld. Sullivan, pastor of the Methodist church at Randolph has treated our people in a true Christian spirit.——Geo. Thomson (not the genuine, but the counterfeit), has been arrested, at Springfield, Mass. Those who have been swindled by him, will please write the facts to Thos. R. Weaver, of that city.——Br. Grant baptised seven at Vallejo, Cal. The meetings were said to be the best ever held in that city.——Br. Ramsey expects shortly to remove to Floyd, Iowa. He preached in Chicago last Sunday.——We learn by the *Advent Herald* that Eld. W. H. Swartz, of the 'Evangelical' Adventists contemplates a Western tour during the coming summer. He will meet a kind reception from any of our churches on his route.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Pine Bend, Minn. Sunday, April 23, at 10:30 a. m.
Br. Hanna's neighborhood, 5 miles from Hastings, as he may arrange, at 2 p. m. same day.
Hastings, at 7:30 in the evening, as Br. Rice may arrange.
West St. Paul, Sunday April 30, 10:30 a. m.
Cottage Grove, at Atkinson's Corners, 3:30 p. m.

EDWIN T. HIMES.

The first Q. M. of the St. Paul District Conference, will convene at Cottage Grove, Atkinson's Corners, Friday eve. May 26, and hold over Sunday. Friends coming on the cars will stop at Cottage Grove station. Inquire for L. Austin or R. Link. Remember the quarterly collection.

E. T. HIMES, Sec'y.

Religious services will be held in the Advent chapel at DeKalb, Sabbath, April 23, at 10:30 a. m. and 7:30 p. m., and each following Sabbath.

SILAS B. MASSY.

The second Q. M. of the Iowa and Missouri Conference will be held with the Highland church in the Tuller S. H., Nodaway Co. Mo., commencing June 9, and continuing over Lord-day. Come up, brethren, and let us worship the Lord in spirit and in truth.

WM. PATTON, Sec'y.

The Second Session of the Southern Indiana A. C. Conference (Annual Meeting) will meet at Jeffersonville, Wednesday, May 24, 1871. It is hoped and expected there will be a full attendance, and an abiding interest in the work of spreading the present truth. By order of Conference.

C. H. CASS, Sec'y

Adams, Wis. April 22, and over Sunday. Baptism and the Lord's Supper. The church would be glad to have all come and enjoy this feast with us.

G. G. GODFREY.

The Markets.

Prepared weekly by S. C. Raymond, General Buyer, 70 West Lake St., Chicago, Ill.

Mr. Raymond will attend to all orders for buying goods for merchants, families or individuals. Is prepared to purchase ANY KIND OF GOODS at the lowest prices. Commission: 5 per cent. Send for list of prices on glass ware, notions, or any line of goods you want.

CHICAGO, Saturday eve., April 15, 1871.

Flour—More active with fair shipping demand for low and medium grades. Spring extras, $6 37½@6.50. Superfines, $5.25@6.00.

Wheat—Very little change in prices from yesterday, but the tone of the market is entirely different; yesterday it was drooping, but to-day is strong, which indicates some recovery from the recent depression. No. 1, winter storage, $1.30; strict fresh, $1.33½. No. 2, strictly fresh, $1.31½. Regular, $1.28.

Rye—90c.

Corn—No. 1, 50@55c.

Barley—10,000 bushels by grade in store, 85c. 2 cars $1.05 by sample, on track $1.12.

Oats—No. 2, regular 46½, strictly fresh 48½, choice 51.

Potatoes—Mich. peachblows 90@95. Illinois and Iowa 62@75.

Butter—Poor, 9@12c, good roll, 15@16c, prime 21c, choice 23c in tubs.

Eggs—In carriers 11c

Cheese—Choice factory 17@18c, common 12@14c.

Stock—Cattle, $4 25@4.87½ for fair stockers, $5.15@5.50 for butcher's cows, $5.75@6.50 for good to choice shipping steers.

Live Hogs—$5@5.50 for good to choice.

Fruits—Apples, from $6@7.25 for choice. Oranges $5@5 50, strawberries 80c ℘ quart.

Miscellaneous—Timothy hay $15, baled. Maple sugar, in a small way, 16@19c. Dried apples, Mich. 7½c. 11 coops of chickens sold at $4 25@4.50. Lard, seller, May, 11c. Timothy seed $4@4.75. Clover seed $5.10. There is an excellent demand for eggs to-day at yesterdays prices.

Our Book and Tract Column.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs M. D. Wellcome. 10c. post-paid. For distribution, 15 ten copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speed Redemption. By Hastings. 25c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $1 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 460 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 10c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 10c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $2 00.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 217 pp. Paper covers, 50c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 64 pp. 15c.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 39. BUCHANAN, APRIL 25, 1871. WHOLE NO. 368.

LIBRARY COPY

IS HEATHEN DOCTRINE NOW TAUGHT IN CHURCHES?

In this paper the positions taken by the generality of the acceptors of the Scripture doctrine, that immortality is only in or through Christ, against the supporters of the common doctrines are presented in as compact a form as possible. To those who oppose, we would say, do so in the words of Scripture; and, at the same time, refer them to the *data* hereafter given, which will enable them to perceive that upon one great leading principle is founded Heathenism, Roman Catholicism, and Protestantism; and the chief aspects which this principle takes are presented with only such references as are absolutely needed.

I. The immortality of the soul, or of man.

There is not one passage of Scripture which states that the soul of man is naturally immortal. Whence, then, originated the notion of natural immortality? For a Scriptural answer, [illegible]. For proof of its heathen character, let the following speak for itself:

> [illegible] which [illegible] under [illegible] of [illegible] child, and youth, and [illegible]
>
> [illegible]
>
> [illegible] I [illegible] not.
> And [illegible]

[illegible] in the old [illegible] writing, *The Bhagvat Geeta*, [illegible] *Indie in Greece*, p. 120, a note, where reference is given to [illegible] of *Natural* [illegible], p. 177. See also Wilkins's Translation, pp. [illegible]

[illegible] a little farther down the stream of time, we find [illegible] soul is immortal: for whatever is ever [illegible] is immortal; and that which moves another, and is moved by another, when it ceases to move, ceases to [illegible] &c. p. 531. The difficulty is to select passages from [illegible] quotations to a similar effect [illegible] See Bohn's edition, pp. 66–114.

It is this Babylo-Platonic dogma that has been upheld by the different bodies professing to be the Christian Church for so many centuries. How does John Wesley speak? "I am now an immortal spirit, strangely connected with this little portion of earth; but this is only for a while. In a short time I am to quit this tenement of clay and remove into another state—

> "Which the living know not,
> And the dead cannot—or may not tell!"

See Wesley's *Sermons*, pp. 7[illegible]–72[illegible], also pp. 62[illegible]–642. In "*The Parochial and Plain Sermons* of John H. Newman, B. D. vol. 4, pp. 2[illegible], very similar language to that used by John Wesley, occurs. D-Ponte, in his *Meditations on the Mysteries of our Holy Faith*, a Roman Catholic work, pp. 140, 141, &c. speaks with the same voice as Wesley and Newman; and with them agrees Ernest Renan, for in his *Life of Jesus*, he dedicates that work "to the pure soul" of his sister, and asks her whether she recalls "from the bosom of God where thou reposest, those long days at Ghazir;" and this writer, pp. 205, 206, speaks about "the origin of the [illegible] relative to the resurrection" of Christ. In truth, while the fiction of the natural immortality of the soul is accepted the main support of [illegible] See page 31. And [illegible] this [illegible] is also [illegible] for it is stated, "it is also clear, from the parable of the rich man and Lazarus as well as from other parts of the New Testament, that man's eternal destiny is fixed directly after death and that the *state of existence* into which he then enters, is the state in which he will continue for ever. The body he has put off he will need no more, and consequently, he will never reassume it; for he has now entered upon a state of existence to which it is not at all adapted, and for which it was never intended!" See p. 5, [illegible] of *The Scripture Doctrine of the Resurrection, or the Life after Death.*"

After reading these extracts, and turning to the Scriptures, it is surprising to find nothing of the kind in them. In order to do so, words must be altered or modified in meaning; ellipses made or supplied, to the manifest contradiction of the plain, literal sense of various passages. In concluding this section, let the termination of the argument for natural immortality be well weighed. It is said, the soul is naturally immortal, and is the man. This being so, man cannot die. How then does he die? Moreover, Christ was a man, and died for sin, or made atonement for sin. Inasmuch as the soul of Christ was his manhood and according to popular belief, could not die, how did he die making atonement for sin? So that in all fairness we may say, the supporters of the natural immortality of the soul, really deny that man does die, that Christ died, and that he died to make atonement for sins.

II. The next position taken by the supporters of this fiction is: The soul at death goes at once to the glories of heaven, or the torments of hell. But in this, as in the former instance, there is not a single Scripture statement to that effect. Death in the Scriptures is compared to sleep. See Job 7: 21; Ps. 17: 15; 90: 50; 13: 3; Dan. 12: 2; Mat. 9. 24; Acts 7: 60; 2 Pet. 3: 4; 1 Cor. 15: 6; &c. True, the heathens taught that the soul was judged at death. In the Avesta, the religious books of the Parsees (Bernard Quaritch's edition, 1864), pp. 141–3, we read as follows:

> "89. Creator! where are those tribunes, where do they assemble, where do they come together, at which a man of the corporeal world gives account for his soul?
>
> "90. Then answered Ahura-Mazda. After the man is dead, after the man is departed, after his going, the wicked, evil-knowing Daevas do work (?). 91. In the third night after the coming and lighting of the dawn, 92. And when the victorious Mithra places himself on the mountains with pure splendor, 93. And the brilliant sun arises; 94. Then the Daeva Vizaresho by name, O holy Zarathustra, leads the souls bound, the sinful living wicked Daeva-worshipping men. 95. To the ways which were created by Time, comes he who is godless and he who is holy. 96. To the bridge Chinvat comes he, the created by Ahura-Mazda, where they interrogate the [illegible] 97. Practised in the corporeal world. 98. Thither comes the beautiful, well-created, swift, and well-formed [illegible] 99. Accompanied by a dog. 100. This leads away the souls of the pure over the Haraberezaiti, Alborj; 101. Over the bridge Chinvat it brings the host of the heavenly Yazatas. 102. Vohu-mano arises from his golden throne, 103. Vohu-mano speaks: [illegible] O pure one, hither [illegible] from the perishable world [illegible] 104. [illegible] to purest [illegible] 105. To the good [illegible] of Ahura-Mazda, of the Amesha-spentas, 106. To [illegible] the dwelling of the Amesha-spentas, the dwelling of the other pure."

See also the *Kholeh Avesta*, where, speaking of the condition of the wicked soul after death, it states that toward the end of the third night after death, "there goes the soul of the wicked man to the impure place, recollecting itself continually, [illegible] step takes the soul of the wicked man, and arrives at darkness without beginning."

In *The Path to Heaven*, a Roman Catholic manual of devotions, we read in the recommendation of a departing soul, p. 730, the following words: "As thy soul goeth forth from the body, may the bright company of angels meet thee; may the judicial senate of apostles greet thee; may the triumphant army of white robed martyrs come out to welcome thee," &c.; and in the Hymnal at the end of the book, hymn 5[illegible], it is said:

> "Yes, heaven is the prize! Death opens wide the door,
> And then the spirit flies to thee for evermore."

[illegible] is the difference between the ideas brought before us in these extracts and in the [illegible] hymn commencing:

> [illegible] days are ended.
> [illegible]
> [illegible] ended.
> [illegible]

But evidence that the vast majority of mankind believe and hold these ideas, is so cumulative, that it is really unnecessary to quote extract after extract in order to prove similarity of belief among various nations, and at various epochs of history. We cannot, however, do better than to quote some of S. Baring Gould's M. A. remarks, in his *Curious Myths of the Middle Ages*, bearing directly on this subject. "It is curious," he writes, "to note how retentive of ancient mythologic doctrines relative to death, are the memories of the people. This Keltic fable of the 'Land beyond the sea,' to which the souls are borne after death, has engrafted itself on popular religion in England.... So a hymn from the Countess of Huntingdon's collection,

> 'I launch into the deep,
> And leave [illegible] the land.
> Where [illegible] all [illegible]
> For [illegible] would [illegible]
> And [illegible] with thee and thine.' &c.

....And I have [illegible] popular belief in angelic means of carrying away the soul as one heathen item in popular Protestant mythology.

> 'Hark! the [illegible]
> [illegible]'

Another is embodied in the tenet that the souls of the departed become angels. In Judaic and Christian doctrine, the angel creation is distinct from that of human beings, and a Jew or a Catholic [illegible] tion of an elf and soul, and of [illegible] But not so discarding religion. According to Druidic dogma, the souls of the dead were guardians of the living; a belief shared with the [illegible] spirits of their ancestry, the Pitris, as watching over and protecting them. Thus, the hymn, 'I want to be an angel,' so popular in Sunday schools, is founded on the venerable Aryan myth, and therefore of exceeding interest, but Christian it is not."

Also, "the doctrine of the soul being transported to heaven and of its happiness being completed at death, finds no place in the Bible or the liturgies of any branch—Greek, Roman, or Anglican—of the Church Catholic. Yet this was the tenet of our Keltic forefathers, and it has maintained itself in English Protestantism, so as to divest the doctrine of the resurrection of the body of its grasp on the popular mind."

Sufficient, however, has been placed before the readers on this section to enable them to perceive the identity of [illegible] in conflicting religious bodies. In concluding, we would ask if it *is* true that the final destiny of the soul is determined at death, and the award then made, what necessity is there for a resurrection of the dead? And, why speak of the judgment of those who already have been judged? So that—easily it may be seen—the fiction of going to heaven or hell at death does away with the need of a resurrection or of future judgment, and again makes entirely useless the need of Christ's death and resurrection.

III. The final position to be noticed is, that man, or the soul, being naturally immortal suffers, being wicked, after resurrection, or after death, eternal torments. But for this, as for the former instances, no passage of Scripture can be found in which the eternal torment of the wicked is declared or set forth to us as a truth to be believed. There is not a single declaration in Scripture to the effect that the wicked will be raised immortal. The righteous are said to be raised immortal; but where is this said of the wicked? And, if eternal torments commence after death, and not after resurrection, where is the Scripture warrant for the statement? Eternal torments can only be inflicted on those who have eternal existence. But eternal existence is the same as eternal life. If the wicked have eternal life, fr[illegible] whom comes it? Of the believer in Christ only is it said eternal life is through Jesus, the Christ, *after the* resurrection. In the judgment before God (Rev. 20: 11–15), those not found written in the book of life are cast into the lake of fire, which is the second *death*.

Very unanimous are the generality of religious teachers as to the eternal torments of the wicked. In the *Bhagvat-Geeta*, Wilkins' translation, p. 82, it is said: "The Sankar provideth hell both for those which are slain and those which survive; and their forefathers, being deprived of the ceremonies of cakes, or water offered to their manes, sink into the infernal regions." And pp. 117, 118, "There are these three passages to Narak (or the infernal regions), lust, anger, and avarice, which are the destroyers of the soul: wherefore a man should avoid them; for, being freed from these gates of sin, which arise from the influence of the Tama Goon, he advanceth his own happiness; and at length he goeth the journey of the Most High. He who abandoneth the dictates of the Sastra to follow the dictates of his own lusts, attaineth neither perfection, happiness, nor the regions of the Most High."

Plato, in *The Gorgias*, speaking of the punishment of the soul after death, says, "But those that are benefited at the same time that they suffer punishment both from gods and men, *are such as have been guilty of curable offences*; their benefit, however, both here and in *hades*, accrues to them through means of pain and torment; for it is not possible to be freed from injustice in any other way. But those who have committed the most extreme injustice, and have become incurable through such crimes, serve as examples to others. and these are not benefited at all, as being incurable, but others are benefited *by beholding them suffering forever the greatest, most bitter, and most dreadful punishments for their sins; being suspended in the prison of hades* altogether as examples, a spectacle and a warning to the unjust men who are continually arriving." Bohn's Lib. p. 230; see also pp. 227–232, pp. 121–123. Does not this agree with the purgatory of Roman Catholicism?

Mahomet, in the Koran (see Sale's translation, W. Tegg, publisher, London), p. 275, thus describes the ultimate destiny of mankind: "There are two opposite parties who dispute concerning their Lord: and they who believe not shall have garments of fire fitted to them, boiling water shall be poured on their heads; their bowels shall be dissolved thereby, and [illegible] with maces of iron. [illegible] because of their torments, they shall be dragged [illegible]; and their tormentors shall say unto them, Taste ye the pain of burning.' God will introduce those who believe and act righteously into gardens through which rivers flow; they shall be adorned therein with bracelets of gold and pearls, and their vestures therein shall be silk." P. [illegible], pp. [illegible], &c.

DePonte, Roman Catholic, in his *Meditations*, pp. 211–218, gives full accounts of the torments, the tormentors, and the tormented in hell. [illegible] of the torment: "After it has continued fifty thousand years, there remain other fifty thousand millions to pass; and these being passed, there remain others, and then others, without number for ever." Compare with this, page 730 of *The Path to Heaven*, from which is taken the following: "Never to see God—to be burning in flames forever—the blood boiling in our veins, the marrow in our bones—to be trampled on by devils—to have all that is hideous forever before our eyes—to have rage, anguish, and despair eternally rooted in our heart, without comfort or mitigation. Oh! what a life!" See also Cardinal Wiseman's *Lectures on the Principal Doctrines and Practices of the Catholic Church*, lecture 11; *On Satisfaction and Purgatory*; and J. H. Newman's *Parochial and Plain Sermons*, vol. 4, sermon 6.

John Wesley thus writes (*Sermons*, vol 2, see pp. 74–76): "Suppose him to be just now plunged into 'the lake of fire, burning with brimstone,' where 'they have no rest day or night, but the smoke of their torment ascendeth up forever and ever.' Why, if we were only to be chained down one day, yea, one hour, in a lake of fire, how amazingly long would one day or one hour appear. I know not if it would not seem as a thousand years. But (astonishing thought!) after thousands of thousands, he has but just tasted his bitter cup! After millions of millions, it will be no nearer the end than it was the moment it began," &c. And, again (*Sermons*, vol. 2, pp. 268–[illegible]), "There is no grandeur in the infernal regions; there is nothing beautiful in those dark abodes; no light but that of livid flames; and nothing new, but one unvaried scene of horror. *There is no music but that of groans and shrieks; of weeping, wailing, and gnashing of teeth;* of curses and blasphemies against God or cutting reproaches against one another," &c. [illegible]

But [illegible] in speaking of the souls after death [illegible] that the souls of good men, as soon as they are discharged [illegible] God." [illegible] *Holy Catholic Church*, [illegible] that the souls [illegible] paid for [illegible] the souls, both of the righteous and the wicked are [illegible] where they were, in *hades*, waiting the resurrection at the last day." But this, by the way.

Hymn 2[illegible], in *The Path to Heaven*, is entitled "The Four Great Truths;" and the fourth great truth is,

> "[illegible] above
> [illegible]
> The [illegible]
> [illegible]
> *All this [illegible] the Church [illegible] teach,*
> [illegible]
> [illegible] church,
> And [illegible] cannot deceive."

Yet, strangely enough, hymn 242, entitled, "Life Eternal," declares,

> "[illegible] life eternal!
> [illegible] of death [illegible] unknown;
> Life eternal! Life eternal!
> *Thus I seek in Christ alone.*"

Yes; this is the truth which the disciple of the Christ—the worshiper in spirit and in truth—most heartily accepts. His life is hid with Christ in God. "And this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent. And this is the record, that God hath given to us eternal life, and this life is in his Son."

How is it that, in the account of the Acts of the Apostles, we cannot find a single instance in which an appeal is made to eternal torments in order to terrify their hearers into embracing their doctrine? True, future judgment and punishment are declared to be in store; but where is it said to be endless torment?

Enough has been stated to show the similarity of Heathen, Roman Catholic, and Protestant teachings on what are considered essential doctrines. If, indeed, these doctrines be according to the word of God, it is our duty to promulgate them; but, if not, and we are sure they are not, how imperative that their error should be exposed, and the truth fearlessly proclaimed!—H. BRITAIN, in *Rainbow*.

AN IMPORTENT PROPOSITION.

The book entitled *The Doctrine of Immortality*, by Eld. James H. Whitmore, has been before the public long enough to establish its character as one of the very best works, if indeed it be not the best, yet written upon that subject. Its merit and efficacy are acknowledged wherever it is read.

It deals with one of the most important theological questions of the age. And our hearts have of late been stirred within us while we have beheld the church, and the world, too, almost wholly given to immaterialism. The children imbibe it, not only at [illegible] school, but in the common schools. It is sung, prayed, talked, preached, written so incessantly, that people generally take it for granted that it is true: *but it is not true.*

In every community there are some who will candidly consider the testimony against immaterialism, if they have the opportunity. We shall never gain [illegible] in any place; but there are few places where we may not [illegible] Ministers cannot do all the work, though they are doing nobly and doing much. Our proposition is, in addition to our ordinary tract work, to print some thousands as many as possible, of

THE DOCTRINE OF IMMORTALITY.

and send *them* out preaching the truth upon the nature and destiny of man. It is time for [illegible] to work, and work in earnest.

We are now printing an edition of this work in cheap, yet good and durable shape, so that it will be likely to be preserved, and will bear handling, for we wish them to be circulated and read. This edition will be published especially for distribution, and the [illegible] such that every Adventist can afford to give away at least one copy.

PROPOSED PRICES.

FOUR COPIES, post-paid.....	$ 1.00
FIVE COPIES not post paid,....	1 00
FIVE COPIES if post paid,...	1 20
THIRTY COPIES.............	5 00
FIFTY COPIES..............	8 00
ONE HUNDRED COPIES......	16 00

☞ NO MONEY TO BE PAID UNTIL THE BOOKS ARE READY FOR DELIVERY.

As soon as it is ready, subscribers will be notified, and the books will be forwarded to their order, on receipt of their subscriptions. *But send no money until it is announced that the edition is ready.*

Friends of the truth of God, one and all, will you engage in this [illegible] will you respond to this call immediately, and shall our press soon be set at work throwing off the sheets laden with this great truth [illegible] Send us word by the return mail, how many copies you [illegible] from five upwards. Speak about it, talk [illegible] [illegible] the book in the [illegible] who [illegible] them. Make up your [illegible] as many of them with it as you can.

Brethren [illegible] and churches. When [illegible] in your meetings, unite your subscription, and send them in a [illegible] name, and so get them cheaper and more [illegible] them for [illegible] fields. What results we should see if ten thousand copies could be scattered within a few months. Yet that number would be only two copies and a half to each of our subscribers.

Send in your subscriptions.

We are glad to announce that the subscriptions for this cheap edition of "Immortality" have far exceeded our most sanguine expectations. Three ministers alone have, in the aggregate, subscribed for SEVEN HUNDRED COPIES! If one hundred persons would do as nobly, this year would see a wonderful accession to the numbers of those holding correct views on this important question.

N. B. There has been some misunderstanding about the prices of this edition. Some have supposed that the prices we name above include cost of transportation to subscribers. This is a mistake. We should soon be hopelessly in debt, if we published upon such terms. Our object is to publish as nearly at prime cost of paper and labor, as we can. The postage or freight will be additional to these prices.

If sent by mail, the rate will be 20c postage for each five copies; or we will send four copies, post-paid, for one dollar. All orders for $1 copies or over should go by express, or freight, and charge paid at the place of delivery.

Select Poetry.

REJOICE.

Rejoice thou weary one,
Thy toil will soon be o'er;
A little while and thou wilt stand
Upon bright Canaan's shore.
Thy Lord will come, oh, do not fear!
The signs proclaim his coming near.

Does poverty press hard?
Do troubles throng thee round?
Does sickness waste thy form?
Thy friends sleep in the ground?
Thy Lord will come, oh, do not fear!
The signs proclaim his coming near.

Oh! look beyond this life
Thine eye keep on the prize;
And pray, O Savior come,
Till in the radiant skies,
Thy Lord shall come. Oh do not fear!
The signs proclaim his coming near.

LEWIS BOSS.

Hesperia, Mich.

Communications.

"CAST THE FIRST STONE."

The human family are for some reason naturally disposed to sit in judgment upon each other. Each can see in the other, an unmistakable evidence of wrong. There is no one but what has a natural aversion to sin in some of its forms. But what is most strange, each seems unconscious that in himself there is a fault that his brother is noticing with *silent* or *open* condemnation, and each unconscious of his own failings, sees such positive sin in his neighbor, or brother, that to allow it to go unrebuked would be to his mind a worse evil still. Upon this principle we can account for so much evil surmising, to say nothing about evil speaking. Each is watching the other with eager gaze, expecting to discover momentarily some hideous sin, which it is their special duty to point out. This is not a characteristic of any special period of the world, but has always cropped out prominently in all ages. The Pharisees (a very religious people) were thoroughly imbued with this spirit, and on one occasion they brought a poor victim of human passion before the Savior, and repeated the law of Moses relative to the sin of adultery, flushed with indignation, and anxious to stone the unfortunate victim; and thinking that one so pure as was this meek and lowly Jesus, would at once express indignation, and by a ready and positive judgment, place within their bloodstained hands this sinful, but pardonable subject.

From a dozen voices comes the anxious inquiry—"What do *you say?*" "Moses said, stone her to death. What do you say?"

Calmly the Heart-searcher cast his eyes upon the trembling one, who with bowed head stood before him expecting a ready sanction to the law of Moses. As the hearts of each and all before him were instantly laid open he saw depths of iniquity, covered with the cloak of religion, that could not consistently go unrebuked. He stoops and writes with his finger on the ground. He then lifted himself up and said—"He that is without sin among you, let him cast the first stone at her." And again he stooped down and wrote on the ground.

This was a short argument, but conscience made of it a text, and instantly preached a sermon that they never forgot; and beginning with the eldest (and hardest), they went out, one by one, without a word. And "when Jesus had lifted up himself again, he said, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man Lord. and Jesus said, Neither do I condemn thee; go and sin no more."

She did not escape condemnation at the hands of the Pharisees, because she was not found guilty, but because on self-examination, *they* were not innocent. Doubtless they were not guilty of the same crime she was, but they were, nevertheless, sinners, and sure of damnation without repentance.

A man need not be a murderer to lose the kingdom of heaven: let him be a drunkard and he is shut out. A man need not be an adulterer to lose the kingdom of heaven: let him be a backbiter and he is shut out. A man need not be a thief to lose the kingdom of heaven; let him be a covetous man and he is shut out. A man need not be an extortioner to lose the kingdom of God; but let him take up a reproach against his neighbor, and he is shut out, unless he repents.

It is blessed to know, that for each and every sin, there is forgiveness at the hand of Jesus. But let it be remembered that he forgives on the ground that we forgive our fellow men their trespasses against us. How often it is the case that we see one struggling under trials, and amid the waves which threaten to bury him out of sight; he yields to anger and speaks unadvisedly. How apt we are to condemn him for the spirit he indulges. We straighten up in our Pharisaic dignity, and say, "That is enough, what more evidence do you want."

Immediately some busybody comes along with the devil's hatchel of slander, and rakes it down the whole length of the back of the exhausted sufferer. He writhes, and throws out a word of bitterness, when a dozen voices are heard saying, "Hold on, that is not a Christian spirit: We can't countenance any such spirit as *that.*" Then away goes Mrs. Tattle-box, and tells Mrs. Telltale what an *awful* spirit he or she showed just because *we* did not extend the same degree of fellowship that we did before those evil reports were circulated, you know. You remember I was telling you what such an one said.

Oh! yes, the report that old Mrs. Peek-around circulated, and that Mr. Never-do-wrong ferreted out; and although he found no positive proof of crime, he was *well* satisfied of guilt, and you know it was not prudent for him to allow such circumstantial evidence to be unnoticed, coming from so many reliable sources; such as Mrs. Meddler, and Mrs. Exaggerator, whose testimony is no more to be doubted, you know, than *ours.*

Well I am glad he has showed himself, for there is no mistaking the spirit he manifested. Perhaps you noticed his eyes snapped when he saw us whispering together in meeting. He doubtless thought we were whispering about him: well we were you know, but then it was none of his business, and he had no right to show such a spirit. I think they are going to bring it up in the church; and now let us watch him, and see what kind of spirit he manifests; and in the meantime I want you to come over to old Mrs. Peek-around's, for I have heard some way that she has seen something more since we met, and *they say* it is ten times worse than any thing before.

Is it possible? I guess I will go *now*, for I can't rest till I know what it is.

Old Mrs. Charity sits by listening, while knitting, and she looks out from under her spectacles, and remarks, that a little praying might do more good in the church than so much talk.

But you know grandmother is so old that she don't take a correct view of matters, and we must not be deterred in the discharge of our duties by her whims.

* * * * * *

The above is a fair specimen of the manner of much mischief making in the church. Would God the great Heart-searcher was here, to silence false accusers, and put an utter end to the confusion of the world. More inside examination, and less external criticism, would improve the condition of things materially. If we see a fault in our brother, let us look into our own hearts before we undertake to cleanse him, and see that all is right there. Doubtless we may not discover in ourselves the *same* fault that we see in another, but are we faultless?

The compassion of a loving Christ is the only source of hope for any of us; and to *his* arms may we all go for succor. We shall find him always true, and he will not err in judgment concerning us. Let us strive to be more like him, and at all times possess his spirit, by which we are to be his. May the purity, as well as the peace of Christ be the portion of his children here, and the glory of his kingdom they shall soon know.

WM. A. FENN.

THOUGHTS ON PROPHECY. NO. III.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." (Dan. 2: 44.)

There are some specifications in the text, and connected with the time when given, that I wish to call attention to. (1) Time when. Every thing that God has done to enlighten his church has been at a time most needed. Witness, the time of the flood, when Noah had invested all he had in the ark, and had reached the last year of God's stated time of forbearance. His faith might begin to flag (so it seemeth) at that point. God gave him the "seven days." How timely. So with the children of Israel. When surrounded by the impassable mountains and sea, and pressed on by an angry foe, the Lord caused the cloudy pillar to remove between the two companies, giving light to the church at an hour most needed, but shedding darkness on their enemies. The wise man has truly said, "Light is sown for the righteous." (Ps. 97: 11.)

With these facts before us let us gain the standpoint that David occupied. He was of a family to whom the promises and covenant to Abraham belonged. He was familiar with their history. He loved the very stones of Jerusalem. He had often met his brethren in the beautiful temple that king Solomon had built. He had been well acquainted with the history of the kingdom under the reign of David, how he had conquered all his enemies; what great promises God had made to his seed, respecting the perpetuity of his throne and kingdom. (Ps. 132: 11.) And he being one of that family, and looking through the promise as a Jew and a king's son, and seeing the sad reverses that had lately happened to that kingdom—place yourself where he stood, favored with the knowledge he had, and looking through the promises of the kingdom to David, and yourself an heir, and then ask yourself if there would not be strong reasons for you to doubt the promises of God touching the kingdom promised to them, or to understand the promises in some mystical way. Paint this picture in your mind, and you have at once a reason why our heavenly Father reserved this manifestation of his future purpose respecting the kingdom of God until this hour. His church needed it, and they obtained it. Daniel's mind is now prepared to take a lively and active interest in all after revelations concerning the kingdoms of this world until the kingdom of God should come. How wonderful are his ways. "He hath holpen his servant Israel in remembrance of his mercy." (Lk. 1: 54.)

But (2) the way and manner this knowledge was communicated is worthy of note.

It was not first given to Daniel, but to the king of Babylon; and he, forgetting it, and calling for its reproduction from his wise men and they failing to meet his wishes, Daniel succeeded, and gave the information demanded, at once showing the king and his court the superiority of God's prophets over all the wise men in his realm, and at the same time pointing out his character as a merciful God, for the first words that Daniel uttered when he obtained the desired knowledge, and came to Arioch were, "Destroy not the wise men of Babylon."

Again, this method would make the church the light of the world, and enable her to shed a glorious light on the darkness of the age. And it gave the church a cause for special prayer and praise.

THE INTERPRETATION.

As this subject is so well understood among us we need not be particular, but will notice the seven sections brought to view by Daniel in his interpretation.

VISION.	INTERPRETATION.	APPLICATION.
This image's head was of fine gold. Dan. 2: 32.	Thou art this head of gold. v. 38.	Babylon. B. C. 641.
SECTION 2.		
His breast and arms of silver. v. 32.	"After thee shall arise another kingdom, inferior to thee. v. 39.	Medo-Persia Dan. 6; 25-31. B C. 491
SECTION 3.		
His belly and his thighs of brass. v. 32.	A third kingdom of brass, which shall bear rule over all the earth. v. 39	Greece. Dan. 8; 5-8, 20, 21. B. C. 331.
SECTION 4.		
His legs of iron. v. 33.	The fourth kingdom shall be strong as iron. As iron breaketh in pieces and subdueth all things, shall it break in pieces and bruise. v. 40.	Imperial Rome. Lk. 2. 1; Dan. 11: 30. 1 Mac. 8. 1-16.
SECTION 5.		
His feet part of iron and part of clay. v. 33.	Whereas thou sawest the feet and toes, part of potters clay and part of iron, the kingdom shall be divided. v. 41.	Rome Divided. A. D. 500.
SECTION 6.		
As the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. v. 42.		His dominion taken away A. D. 1798, and onward to the end.
SECTION 7.		
A stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them in pieces. v. 34.	In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. v. 44.	About 1873: "seven" is a perfect number. In his dream seven periods are pictured. The seventh is the perfect one.

CONFIRMATION.—The dream is certain, and the interpretation is sure. v. 45.

The great leading facts brought to view by this dream and its interpretation shows in a very clear manner four great kingdoms, Babylon, Medo-Persia, Greece and Rome, by the different sections. Especially in the case of the fourth has Daniel written its history so plainly that he that runs may read it.

I remark that those who apply the legs to the Eastern and Western divisions of Rome, do it without Daniel's consent. He does not begin the Roman section till he reaches *the knees:* the *thighs* belong to the Grecian or brass section. He treats the two legs as one consolidated kingdom, "strong as iron." It would be as proper to divide the Grecian kingdom in two, for the thighs, or to the knees, belong to it.

It is a misunderstanding of the prophet's language to so apply it; for he never says a word about the kingdom being divided until he reaches the feet, and then speaks of it as a unit—"*the kingdom* shall be divided." Where? In the feet. The division of the bones is covered in the feet until the toes are developed. So in the time of the end, these ten toes would take away the dominion of the power that had prevented their independent action, *i. e.* the papacy. For in v. 41, he describes the feet and toes, but in v. 42, he says nothing about the feet, but says, "and the toes of the feet." What can be plainer than that he has made this the sixth section of the image. And, it being the last section before the kingdom of God comes, he is very particular in describing it: "partly strong, and partly broken, mingling with the the seed of men, not cleaving one to another," etc.

In this state of things the God of heaven sets up a kingdom that breaks all these earthly kingdoms in pieces, and removes them as the tares of the field, or as chaff the wind carries away, that no place is found for them. And God's kingdom fills the whole earth and stands forever. Let us pray, "Thy kingdom come!"

P. W. HOUGH.

SEEKING FOR TRUTH.

"Sanctify them through thy truth; thy word is truth.—Jesus.

A few days since, while conversing with a friend on the subject of Christianity, she very earnestly requested me to favor her with some of the passages of Scripture on which I based my belief in the mortality of man, and faith in the second coming of Christ, at the same time remarking that she had always been taught that the soul was immortal, and went either to a place of happiness or misery, at death. Taking my Bible and concordance, and seating myself by her side, I assured her that nothing would afford me more pleasure than to give a *reason* of my faith and hope; and that if she liked, we would look over the Bible testimony on these subjects together. Turning to 1 Tim. 1: 19, I read: "Unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." I then told her that the word "immortal" was used but once in the Bible, and that she could readily see to whom it applied. But to make the matter still more plain, I read from ch. 6: 15; "Which in his times he shall shew, who is the blessed and only potentate, King of kings and Lord of lords, *who only* hath immortality, etc. If God *only* hath immortality, certainly none of his children have it. I assured her that the word "*immortality*" occurred but five times in the whole Word of God: (1) to show, as from the above verse, who possessed it; (2) that life and immortality were brought to light through the gospel" (2 Tim. 1: 10;) (3) that instead of possessing it, as she had been taught, we were to "seek for" it, as for hid treasure ("To them who by patient continuance in well doing *seek for* glory honor, immortality, Rom. 2: 7; (4) that this priceless boon, would be conferred upon all the saints of God, at the resurrection ("For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed ....For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor. 15: 52, 53.) Then turning to 1 Thes. 4: 16, 17, we found that the resurrection will not take place until the coming of Christ. For the Lord himself shall decend from heaven, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord, in the air, and so shall we ever be with the Lord."

"Well, really, this all looks very plain; but didn't God when he created Adam give *him* an immortal soul? Surely the Bible says so."

Indeed, the Bible says nothing of the kind. But we will turn back to the creation and see what it says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2: 7.) You will also discover in the sentence pronounced upon Adam, for violating God's command, that no reservation is made of that part denominated by orthodoxy, immortal soul, but quite the reverse. Let us read: "For dust *thou* art, and unto dust shalt *thou* return." (Gen. 3: 19.) Again, "The soul that sinneth it shall die." (Ezk. 18: 20.) "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.)

I might enumerate many other passages, as conclusive evidence of our faith, my dear A. would time permit; but I trust these are sufficient to convince you that immortality can only be obtained through faith in God's Word, and obedience to his commands.

Looking serious and thoughtful over the matter she said, "I will take these passages of Scripture to our pastor, and see what disposition he will make of them."

So thanking me for the favor (as she termed it) she took her departure, leaving me to muse on the strange interpretation given to God's Word by the mass of the religious world, and to chronicle these few lines, as I earnestly hope, for the benefit of some other inquirer after truth.

M. E. ORR.

Reading, Mich.

Select Poetry.

REJOICE.

Rejoice thou weary one,
Thy toil will soon be o'er;
A little while and thou wilt stand
Upon bright Canaan's shore.
Thy Lord will come, oh, do not fear!
The signs proclaim his coming near.

Does poverty press hard?
Do troubles throng thee round?
Does sickness waste thy form?
Thy friends sleep in the ground?
Thy Lord will come, oh, do not fear!
The signs proclaim his coming near.

Oh! look beyond this life
Thine eye keep on the prize;
And pray, O Savior come,
Till in the radiant skies,
Thy Lord shall come. Oh do not fear!
The signs proclaim his coming near.

Lewis Boss.

Hesperia, Mich.

Communications.

"CAST THE FIRST STONE."

The human family are for some reason naturally disposed to sit in judgment upon each other. Each can see in the other, an unmistakable evidence of wrong. There is no one but what has a natural aversion to sin in some of its forms. But what is most strange, each seems unconscious that in himself there is a fault that his brother is noticing with *silent* or *open* condemnation, and each unconscious of his own failings, sees such positive sin in his neighbor, or brother, that to allow it to go unrebuked would be to his mind a worse evil still. Upon this principle we can account for so much evil surmising, to say nothing about evil speaking. Each is watching the other with eager gaze, expecting to discover momentarily some hideous sin, which it is their special duty to point out. This is not a characteristic of any special period of the world, but has always cropped out prominently in all ages. The Pharisees (a very religious people) were thoroughly imbued with this spirit, and on one occasion they brought a poor victim of human passion before the Savior, and repeated the law of Moses relative to the sin of adultery, flushed with indignation, and anxious to stone the unfortunate victim; and thinking that one so pure as was this meek and lowly Jesus, would at once express indignation, and by a ready and positive judgment, place within their bloodstained hands this sinful, but pardonable subject.

From a dozen voices comes the anxious inquiry—"What do *you* say?" "Moses said, stone her to death. What do you say?"

Calmly the Heart-searcher cast his eyes upon the trembling one, who with bowed head stood before him expecting a ready sanction to the law of Moses. As the hearts of each and all before him were instantly laid open he saw depths of iniquity, covered with the cloak of religion, that could not consistently go unrebuked. He stoops and writes with his finger on the ground. He then lifted himself up and said—"He that is without sin among you, let him cast the first stone at her." And again he stooped down and wrote on the ground.

This was a short argument, but conscience made of it a text, and instantly preached a sermon that they never forgot; and beginning with the eldest (and hardest), they went out, one by one, without a word. And "when Jesus had lifted up himself again, he said, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man Lord. and Jesus said, Neither do I condemn thee; go and sin no more."

She did not escape condemnation at the hands of the Pharisees, because she was not found guilty, but because on self-examination, *they* were not innocent. Doubtless they were not guilty of the same crime she was, but they were, nevertheless, sinners, and sure of damnation without repentance.

A man need not be a murderer to lose the kingdom of heaven: let him be a drunkard and he is shut out. A man need not be an adulterer to lose the kingdom of heaven: let him be a backbiter and he is shut out. A man need not be a thief to lose the kingdom of heaven; let him be a covetous man and he is shut out. A man need not be an extortioner to lose the kingdom of God; but let him take up a reproach against his neighbor, and he is shut out, unless he repents.

It is blessed to know, that for each and every sin, there is forgiveness at the hand of Jesus. But let it be remembered that he forgives on the ground that we forgive our fellow men their trespasses against us. How often it is the case that we see one struggling under trials, and amid the waves which threaten to bury him out of sight; he yields to anger and speaks unadvisedly. How apt we are to condemn him for the spirit he indulges. We straighten up in our Pharisaic dignity, and say, "That is enough, what more evidence do you want."

Immediately some busybody comes along with the devil's hatchel of slander, and rakes it down the whole length of the back of the exhausted sufferer. He writhes, and throws out a word of bitterness, when a dozen voices are heard saying, "Hold on, that is not a Christian spirit: We can't countenance any such spirit as *that*." Then away goes Mrs. Tattle-box, and tells Mrs. Telltale what an *awful* spirit he or she showed just because *we* did not extend the same degree of fellowship that we did before those evil reports were circulated, you know. You remember I was telling you what such an one said.

Oh! yes, the report that old Mrs. Peek-around circulated, and that Mr. Never-do-wrong ferreted out; and although he found no positive proof of crime, he was *well* satisfied of guilt, and you know it was not prudent for him to allow such circumstantial evidence to be unnoticed, coming from so many reliable sources; such as Mrs. Meddler, and Mrs. Exaggerator, whose testimony is no more to be doubted, you know, than *ours*.

Well I am glad he has showed himself, for there is no mistaking the spirit he manifested. Perhaps you noticed his eyes snapped when he saw us whispering together in meeting. He doubtless thought we were whispering about him: well we were you know, but then it was none of his business, and he had no right to show such a spirit. I think they are going to bring it up in the church; and now let us watch him, and see what kind of spirit he manifests; and in the meantime I want you to come over to old Mrs. Peek-around's, for I have heard some way that she has seen something more since we met, and *they say* it is ten times worse than any thing before.

Is it possible? I guess I will go *now*, for I can't rest till I know what it is.

Old Mrs. Charity sits by listening, while knitting, and she looks out from under her spectacles, and remarks, that a little *praying* might do more good in the church than so much talk.

But you know grandmother is so old that she don't take a correct view of matters, and we must not be deterred in the discharge of our duties by her whims.

* * * * * *

The above is a fair specimen of the manner of much mischief making in the church. Would God the great Heart-searcher was here, to silence false accusers, and put an utter end to the confusion of the world. More inside examination, and less external criticism, would improve the condition of things materially. If we see a fault in our brother, let us look into our own hearts before we undertake to cleanse him, and see that all is right there. Doubtless we may not discover in ourselves the *same* fault that we see in another, but are we faultless?

The compassion of a loving Christ is the only source of hope for any of us; and to *his arms* may we all go for succor. We shall find him always true, and he will not err in judgment concerning us. Let us strive to be more like him, and at all times possess his spirit, by which we are to be his. May the purity, as well as the peace of Christ be the portion of his children here, and the glory of his kingdom they shall soon know.

WM. A. FENN.

THOUGHTS ON PROPHECY. NO. III.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." (Dan. 2: 44.)

There are some specifications in the text, and connected with the time when given, that I wish to call attention to. (1) Time when. Every thing that God has done to enlighten his church has been at a time most needed. Witness, the time of the flood, when Noah had invested all he had in the ark, and had reached the last year of God's stated time of forbearance. His faith might begin to flag (so it seemeth) at that point. God gave him the "seven days." How timely. So with the children of Israel. When surrounded by the impassable mountains and sea, and pressed on by an angry foe, the Lord caused the cloudy pillar to remove between the two companies, giving light to the church at an hour most needed, but shedding darkness on their enemies. The wise man has truly said, "Light is sown for the righteous." (Ps. 97: 11.)

With these facts before us let us gain the standpoint that David occupied. He was of a family to whom the promises and covenant to Abraham belonged. He was familiar with their history. He loved the very stones of Jerusalem. He had often met his brethren in the beautiful temple that king Solomon had built. He had been well acquainted with the history of the kingdom under the reign of David, how he had conquered all his enemies; what great promises God had made to his seed, respecting the perpetuity of his throne and kingdom. (Ps. 132: 11.) And he being one of that family, and looking through the promise as a Jew and a king's son, and seeing the sad reverses that had lately happened to that kingdom—place yourself where he stood, favored with the knowledge he had, and looking through the promises of the kingdom to David, and yourself an heir, and then ask yourself if there would not be strong reasons for you to doubt the promises of God touching the kingdom promised to them, or to understand the promises in some mystical way. Paint this picture in your mind, and you have at once a reason why our heavenly Father reserved this manifestation of his future purpose respecting the kingdom of God until this hour. His church needed it, and they obtained it. Daniel's mind is now prepared to take a lively and active interest in all after revelations concerning the kingdoms of this world until the kingdom of God should come. How wonderful are his ways. "He hath holpen his servant Israel in remembrance of his mercy." (Lk. 1: 54.)

But (2) the way and manner this knowledge was communicated is worthy of note.

It was not first given to Daniel, but to the king of Babylon; and he, forgetting it, and calling for its reproduction from his wise men and they failing to meet his wishes, Daniel succeeded, and gave the information demanded, at once showing the king and his court the superiority of God's prophets over all the wise men in his realm, and at the same time pointing out his character as a merciful God, for the first words that Daniel uttered when he obtained the desired knowledge, and came to Arioch were, "Destroy not the wise men of Babylon."

Again, this method would make the church the light of the world, and enable her to shed a glorious light on the darkness of the age. And it gave the church a cause for special prayer and praise.

THE INTERPRETATION.

As this subject is so well understood among us we need not be particular, but will notice the seven sections brought to view by Daniel in his interpretation.

VISION.	INTERPRETATION.	APPLICATION.
This image's head was of fine gold. Dan. 2: 32.	Thou art this head of gold. v. 38.	Babylon. B. C. 6[illegible].
SECTION 2.		
His breast and arms of silver. v. 32.	"After thee shall arise another kingdom, inferior to thee. v. 39.	Medo-Persia Dan. 5: 30-31. B. C. [illegible].
SECTION 3.		
His belly and his thighs of brass. v. 32.	A third kingdom of brass, which shall bear rule over all the earth. v. 39	Greece. Dan. 8: 5-8, 20, 21. B. C. 331.
SECTION 4.		
His legs of iron. v. 33.	The fourth kingdom shall be strong as iron: As iron breaketh in pieces and subdueth all things, shall it break in pieces and bruise. v. 40.	Imperial Rome. Lk. 2. 1; Dan. 11: 30. 1 Mac. 8. 1-10.
SECTION 5.		
His feet part of iron and part of clay. v. 33.	Whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided. v. 41.	Rome Divided. A. D. [illegible].
SECTION 6.		
As the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. v. 42.		His dominion taken away A. D. 1798, and onward to the end.
SECTION 7.		
A stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them in pieces. v. 34.	In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. v. 44.	About 1873. "Seven" is a perfect number. In his dream seven periods are spanned. The seventh is the perfect one.

CONFIRMATION.—The dream is certain, and the interpretation is sure. v. 45.

The great leading facts brought to view by this dream and its interpretation shows in a very clear manner four great kingdoms, Babylon, Medo-Persia, Greece and Rome, by the different sections. Especially in the case of the fourth has Daniel written its history so plainly that he that runs may read it.

I remark that those who apply the legs to the Eastern and Western divisions of Rome, do it without Daniel's consent. He does not begin the Roman section till he reaches *the knees:* the *thighs* belong to the Grecian or brass section. He treats the two legs as one consolidated kingdom, "strong as iron." It would be as proper to divide the Grecian kingdom in two, for the thighs, or to the knees, belong to it.

It is a misunderstanding of the prophet's language to so apply it; for he never says a word about the kingdom being divided until he reaches the feet, and then speaks of it as a unit—"*the kingdom* shall be divided." Where? In the feet. The division of the bones is covered in the feet until the toes are developed. So in the time of the end, these ten toes would take away the dominion of the power that had prevented their independent action, *i. e.* the papacy. For in v. 41, he describes the feet and toes, but in v. 42, he says nothing about the feet, but says, "and the toes of the feet." What can be plainer than that he has made this the sixth section of the image. And, it being the last section before the kingdom of God comes, he is very particular in describing it: "partly strong, and partly broken, mingling with the the seed of men, not cleaving one to another," etc.

In this state of things the God of heaven sets up a kingdom that breaks all these earthly kingdoms in pieces, and removes them as the tares of the field, or as chaff the wind carries away, that no place is found for them. And God's kingdom fills the whole earth and stands forever. Let us pray, "Thy kingdom come!"

P. W. HOUGH.

SEEKING FOR TRUTH.

"Sanctify them through thy truth; thy word is truth.—Jesus.

A few days since, while conversing with a friend on the subject of Christianity, she very earnestly requested me to favor her with some of the passages of Scripture on which I based my belief in the mortality of man, and faith in the second coming of Christ, at the same time remarking that she had always been taught that the soul was immortal, and went either to a place of happiness or misery, at death. Taking my Bible and concordance, and seating myself by her side, I assured her that nothing would afford me more pleasure than to give a *reason* of my faith and hope; and that if she liked, we would look over the Bible testimony on these subjects together. Turning to 1 Tim. 1: 19, I read: "Unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." I then told her that the word "immortal" was used but once in the Bible, and that she could readily see to whom it applied. But to make the matter still more plain, I read from ch. 6: 15; "Which in his times he shall shew, who is the blessed and only potentate, King of kings and Lord of lords, *who only* hath immortality, etc. If God *only* hath immortality, certainly none of his children have it. I assured her that the word "*immortality*" occurred but five times in the whole Word of God: (1) to show, as from the above verse, who possessed it; (2) that life and immortality were brought to light through the gospel (2 Tim. 1: 10;) (3) that instead of possessing it, as she had been taught, we were to "seek for" it, as for hid treasure ("To them who by patient continuance in well doing *seek* for glory honor, immortality, Rom. 2: 7; (4) that this priceless boon, would be conferred upon all the saints of God, at the resurrection ("For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed ....For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor. 15: 52, 53.) Then turning to 1 Thes. 4: 16, 17, we found that the resurrection will not take place until the coming of Christ. For the Lord himself shall decend from heaven, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord, in the air, and so shall we ever be with the Lord."

"Well, really, this all looks very plain; but didn't God when he created Adam give *him* an immortal soul? Surely the Bible says so."

Indeed, the Bible says nothing of the kind. But we will turn back to the creation and see what it says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2: 7.) You will also discover in the sentence pronounced upon Adam, for violating God's command, that no reservation is made of that part denominated by orthodoxy, immortal soul, but quite the reverse. Let us read: "For dust *thou* art, and unto dust shalt *thou* return." (Gen. 3: 19.) Again, "The soul that sinneth it shall die." (Ezk. 18: 20.) "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.)

I might enumerate many other passages, as conclusive evidence of our faith, my dear A. would time permit; but I trust these are sufficient to convince you that immortality can only be obtained through faith in God's Word, and obedience to his commands.

Looking serious and thoughtful over the matter she said, "I will take these passages of Scripture to our pastor, and see what disposition he will make of them."

So thanking me for the favor (as she termed it) she took her departure, leaving me to muse on the strange interpretation given to God's Word by the mass of the religious world, and to chronicle these few lines, as I earnestly hope, for the benefit of some other inquirer after truth.

M. E. ORR.

Reading, Mich.

"TOO MANY MINISTERS."

We are willing to admit that ministers, as a class, are *poorly* paid—looking at it from a worldly standpoint; but no one should "growl at wages" when those wages are published beforehand. Christ did not say, "I will give you riches and honor." We are not even promised competence if it takes independence to make competence. "In the world ye shall have tribulation."

We know that times are changed since then, and that the minister is a laborer—and "the laborer is worthy of his hire," and sometimes he does not get it. We will go farther, and say it is wrong for a minister to *take* an inadequate salary if his people are able to give him a just compensation, for if you place a man in a position where he must wear a threadbare coat and an old fashioned hat, he is liable to become a poor, miserable man-woman-sort of a creature. For a man to *be* a man must retain his self-respect, and somehow we cannot get so far above this world as to feel independent of the idea that respectability and good clothing hang upon the same rack. A man feels better if he knows he has good clothes upon his back. So a good salary is really desirable, if not always attainable.

Sometimes, and indeed almost always, ministers are poorly paid because they are too bashful-mouthed to demand their rights. They will teach honesty, and teach it *honestly* to their hearers in all matters save where they themselves are personally concerned,—and when their people do pay them they too often take it in such a grateful manner that the people begin to think that somehow or other it is not exactly a business transaction, and at the close of each year the "little balance"—little to the people but great to the pastor—is allowed to lie—to be added to all the other "*little* balances," and forgotten.

Now ministers should teach their people to be honest—teach them that it is just as *mean* and criminal for them to close their pockets against a church debt as it would be to evade a store debt by running away. Brethren, teach your people to be honest.

"Ah!" but one says, "if I 'punch up' my people, they will turn me off."

Well, let them turn you off! What would you think of a merchant who would go whining about his customers, 'they will not pay me?'"

"Well, why do you not sue them?"

"Oh, they will leave and go to another store."

I would say let them go, and would say to any good brother, if the tie between you and your people is so weak that they will break it if you do not permit their dishonesty—why, *break the tie!*

There are no doubt a great many ministers who have hard work to get along in the world, and pinchings of poverty are very severe. It will no doubt dampen ones ardor to feel the wants of life so sensibly, and will break down the man, for "tears will rust anything."

But when we look around us we cannot help but see that ministers, as a class, are as happy and long-lived as any other class of men. True, they do not get as many of the luxuries—do not *often* drive fine horses—yet their tastes do not demand these things, and I suppose that in the end it is best for us not to be above the necessity of exertion—best that ministers should not be rich. Let a minister marry a rich wife—one of the ways in which they become wealthy—or let them speculate in oil and become ministerial Astors, and, in nine cases out of ten, they will take the sore throat—for ministers are men. It is best that ministers should feel the stimulus of want in their labors. It does a man good, sometimes, to be put to his wits' ends. Half of the hard problems of life have been solved by poverty; half of the brave, daring deeds of life have been a necessity; half of the great incentives of life have been acts of desperation; half of the noble sayings of life have been wrung from the heart when the speaker or writer has been held at bay by a host of oppositions.

Lord Erskine was a poor, briefless barrister. Through the aid of a friend he became a junior of five in an important case. During the trial he made the great speech of his life—his first important speech—and said some rather defiant things to Lord Mansfield, whose word was law at Westminster. A friend asked him how he dared oppose Lord Mansfield, with so bold a front. Said he: "It seemed to me that my little children were plucking me by the robe, and saying, "*Now, father*, now is the time to get us bread." And the want of bread has been the touchstone of success in hundreds of cases.

I was talking to a good brother who built up a fine congregation in a pleasant town in Eastern Ohio. His health failed him, and he found that he must leave. He talked of going to a small country charge in Western Virginia. I told him the sacrifice was too great—he would never be contented there. Said he: "What need I care for sacrifices and troubles, when I am to have all *eternity* in Heaven?"

So, would any one stop short of the ministry on account of the trials, let him remember that he will have his salary supplemented by the great Paymaster. God is good pay—trust him; and if young men who are rich in prospect or opportunity, become poor in order to lead men to him who became poor for all of us, "Verily, they shall have their reward."

One of the most eloquent ministers who ever lived, said, when a prisoner, "For me to live is Christ." The reply might have been, "Why, you poor Jew, you are a prisoner in Rome. Ere to-morrow comes, your dead body may be floating down the Tiber. Talk about living!" Yet the Jew will put us to shame; for he changes his song, and sings more sweetly his calm reply—*and* "to die is gain."

Oh! that we had more laborers in the [illegible], and everywhere. Young men—Christians, do not be discouraged; but go forward! and "may the God of our fathers be with you."—*Cor. of Interior.*

COMMENTS ON REVELATION. NO. 6.

I closed my last with a comment on the deceptions of the Popedom. I now call your attention to Rev. 13: 16. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Our curiosity as well as our love for knowledge may be excited to ascertain what this mark that possesses such talismanic power can be. It is called "the mark of the beast." We have already identified the beast, and we feel very confident that we can distinguish the mark by ascertaining what is the most ostensible sign or mark among Romanists, which is evidently the cross. The cross is certainly an instrument of death, invented for the execution of victims. Marsh in his History, p. 182, writes, when speaking of Constantine: "The same night Christ appeared to him in his sleep, with the same sign of the cross and directed him to make it his military ensign." This is the first instance that I have yet seen when ther coss was presented as an insignia of royalty and reverence, as it soon became. The historian testifies when speaking of the cross:

"An instrument of the tortures which were inflicted only on slaves and strangers, became an object of horror in the eyes of a Roman citizen: and the ideas of guilt, of pain, and of ignominy, were closely united with the idea of a cross, but the emperor had already learned to despise the prejudices of his education, and his people, before he could erect in the midst of Rome his own statue, bearing a cross in its right hand, with an inscription, which referred the victory of its arms, and the deliverance of Rome, to the virtue of that salutary sign, the true symbol of force and courage. The same symbol sanctified the arms of the soldiers of Constantine. The cross glittered on their helmet, was engraven on their shields, was interwoven into their banners; and the consecrated emblems which adorned the person of the emperor himself, were distinguished by richer materials, and more exquisite workmanship. But the principal standard which displayed the triumph of the cross was styled the *Labarum.* It is described as a long pike, intersected by a transversal beam. The silken veil, which hung down from the beam, was curiously inwrought with the image of the reigning monarch and his children. The summit of the pike supported a crown of gold which inclosed the mysterious monagram, at once expressive of the figure of the cross, and the initial letters of the name of Christ." *Gibbon Vol. 2. p. 290.*

I have before me a Romish work published in New York. True to the Apocalyptic prediction, on the title page we read—"Having been examined is hereby approved of † John, Archbishop of New York." It must receive the mark of the beast, or none could buy or sell it. On p. 387, describing the ceremony of confirmation we read:

"Then the Bishop, making the sign of the cross ON THE FOREHEAD of each of those who are confirmed with holy chrism says: I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father † and of the Son † and of the Holy Ghost†."

There cannot it seems to me be a lingering doubt as it respects the "mark of the beast" and its application and fulfillment in its most literal sense. For valuable testimony on this subject see the tract on the *Seven Messages of the Apocalypse*, p. 15–34.

Rewerba.

THE PRE EXISTENCE OF CHRIST.

"All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent him."—John 5: 23.

The question to be considered in this article is, Did Christ exist as a person before his Incarnation?

This is eminently a theological question, and in answering it we shall appeal not to the speculations of philosophy, but to the plain declarations of the Scriptures. Accepting the Bible as the standard authority, we hope to bring to its study a teachable spirit and a grateful heart. The abstractions of philosophy, and the speculations of metaphysics, may answer for the skeptic and the rationalist, but with the devout believer in inspiration, nothing can take the place of the Holy Scriptures, which are able to make him "wise unto salvation through faith which is in Christ Jesus." Many vitally important truths are written in the fifth chapter of John's Gospel, one of which is embraced in the passage which stands at the head of this article: "He that honoreth not the Son honoreth not the Father." Our Lord was addressing the Jews who had sought to kill him for healing the impotent man on the Sabbath day, and for saying "that God was his Father, making himself equal with God." Our Savior instead of attempting to allay their hostility by disclaiming Divine rank or power proceeded to say that the Father had committed all judgment unto the Son, *that all men should honor the Son, even as they honor the Father.* That the hour had come when the dead should hear the voice of the Son of God. and they that heard should live; that as the Father had life in himself, so had he given the Son to have life in himself; that they were not to wonder at this for the hour was coming in the which all that were in the graves should hear his voice and should come forth. they that had done good, unto the resurrection of life, and they that had done evil, unto the resurrection of damnation. In these tremendous utterances our Lord certainly claimed for himself Divine prerogatives; therefore all men should honor him, even as they honor the Father who sent him. If we would thus honor the Son we must believe the record which God hath given of him, and accept as *true* the testimony of the faithful witness, who is emphatically styled the Way, the Truth, and the Life

The first question properly to be considered in Christology, is that of Christ's pre-existence. The Apostle John begins his Gospel with the announcement that "*In the beginning was the Word*, and the word was with God. And the Word was God. The same was *in the beginning* with God." "All things were made by him; and without him was not anything made that was made." In this important passage three things are distinctly stated: (1) In the beginning the Word was with God; (2) the Word was God: and (3) the Word created all things. If there were nothing else to the purpose in the whole of the New Testament, these first three verses of the fourth Gospel in connection with the fourteenth verse would suffice to persuade a believer in Holy Scripture of the truth of Christ's Pre-existence and Divinity. Without preface or words of introduction, disdaining the verbiage and formulas of scholastic philosophy, the apostle John, instead of beginning his narrative at the human birth of our Lord, or at the commencement of his ministry, opens his treatise as it were with a peal of thunder in the sublime announcement, IN THE BEGINNING WAS THE WORD. Thus, before time began, or at a point to which man cannot apply his finite conception of time, there existed the Logos or Word. When as yet the heavens and the earth were not, he *was.* He existed before the creation, for he was the Creator of all things. The personality of the Logos is carefully protected by the language used. The Evangelist speaks of *him*, not of it; of a *person*, not of an attribute. John talks not like one speaking of an Ideal Existence, or of a Divine Energy. He worshiped the Word as the Creator, and adored him as his Savior. To him the life of Jesus was as the light of heaven. He never seeks to idealize the Master. To his conception, Jesus is above and beyond all idealization. The Word of whom he writes is also the Son, the only begotten Son of God. "He that hath the Son hath life, and he that hath not the Son of God hath not life." "God sent his only begotten Son into the world that we might live through him."

We have also in the opening chapter of John's Gospel the testimony of John the Baptist, whom our Lord declares to be a true witness. (Jno. 5: 32.) "John bore witness of him, and cried, saying, This was he of whom I spoke, he that cometh after me is preferred before me: *for he was before me.*" The followers of Socinus, who denied the pre-existence of Christ will not allow the obvious teaching of the passage, but paraphrase it thus: "The Christ who is to begin his ministry after me has, by Divine appointment, been preferred before me, because he is my chief or superior." Thus they explain the clause "for he was before me' in the *sense* of superior rank or dignity, instead of *time.* John, however, uses the same word—*protos*—several times in his Gospel to to denote priority of time. Examples. "The world hated me *before* it hated you." (Jno. 15: 18.) "He *first* findeth his own brother Simon." (1: 41.) "The other disciple did outrun Peter and came *first* to the sepulcher." (20: 4.) The verb in the last clause, 'He *was* before me,' is sufficient to fix the meaning of *protos* as indicating priority of time. Had the Baptist referred to the rank or dignity of Christ as separable from the idea of time, he would not have said 'He *was*,' but 'He *is* before me.'—*Extract from Advent Quarterly for April.*

WHAT IS TRUTH?

This question propounded by Pilate (Jno. 18: 38) is of vast importance, and one that should be asked of the Master, by every earnest searcher for Bible truths. God's "word is truth;" and if we wish to find out the truth concerning ourselves and our future destinies, we must resort to the fountain of all truth, and we shall surely obtain the desired boon. Although good Christian men and earnest laborers in the vineyard of the Lord have held and taught that man is immortal, and that he is consigned at death to a realm of bliss or a place of eternal torment, I must reject their errors, and take the plain teaching of the Word of God. Is it true that the saints are to inherit the earth? "Those that wait upon the *Lord they shall inherit the earth.*" (Ps. 37: 9.) "Such as are blessed of him shall inherit the earth." (v. 22.) "Blessed are the meek for they shall inherit the earth." (Mat. 5: 5.)

Is it true that the wicked will be destroyed? So says the word of God. "For all the wicked will God destroy." (Ps. 145: 20.) "They shall be as though they *had not been.*" (Ob. 16.) "For yet a little while and the wicked shall not be." (Ps. 37: 10) For they "shall be punished with everlasting destruction." (2 Thes. 1: 9.) "The wicked shall perish." (Ps. 37: 20.)

Do saints and sinners get their reward at death, or, when Christ comes? "Behold I come quickly and my reward is with me, to give every man according as his work shall be." (Rev. 22: 12.) "When Christ who is our life shall appear, *then* shall ye also appear with him in glory." (Col. 3: 4.)

Thus we find that, instead of the saints going to a place, as the poet sings, beyond the bounds of time and space, they are to have a place nearer home, *i. e.* "the new earth," a real tangible, and to be comprehended and enjoyed inheritance. We have found that the wicked instead of being tormented eternally, will be as though they had never been, *i. e.* cease to exist—"blotted out"—cut off." And we have found that instead of saints and sinners getting their rewards and punishment at death, they have to wait till Christ comes to judge the world in righteousness, to condemn or acquit, as our just deserts demand.

May God grant his Spirit, to lead us into all truth, and may we step into and enjoy the liberty and freedom which the truth affords.

J. Fosdick.

Sparland, Ill.

ARE WE UNDER ANY OBLIGATIONS?

I was recently asked, "What great things has God done for man, that they should obey his word? The ungodly fare about the same as do the godly." And then they quote—"He makes the sun rise on the just and the unjust" etc.," and "Time and chance happen to all."

Now while it is true that God has made the earth and everything in it beautiful in its time; and *peopled* it with living creatures in every part, his master-work standing far above all the rest, endowed with great power of mind and reason, is man. But while all other creatures *perish*, to man is offered eternal life. A provision for this is made through the blood of Jesus. Now through man, originally created upright, and pure, and holy, sin came in and polluted this fairest temple of God. Then the plan of salvation began to be developed; and in due time Jesus was born, died and rose again; and will come again the second time, to complete the work now begun. *Now* time and chance happen to all, but then, these will cease; and while the ungodly shall be utterly destroyed, upon those who fear God's name the Sun of Righteousness will arise with healing in his wings. Then, dear friend, I expect to be healed, made every whit whole, and enjoy eternal life. Is not *this* sufficient reason why we should obey God's word?

W. H. Booher.

PERMANENT POWER.

While conversing with a minister not long since, in speaking of a wealthy man, he was fearing he would withdraw his influence from his society, and cast it in another direction. The answer I gave him was, "There are some things which money cannot buy." He said, "We are told that wealth is power; talent is power, and knowledge is power." I said, "My brother there is a mightier force in this world than either of them; a power which wealth is not rich enough to purchase, nor genius subtle enough to resist; nor knowledge wise enough to over-reach, nor authority imposing enough to silence. They all tremble in its presence. It is *truth!*"

It is really the most potent element of social or individual life, though tossed upon billows of popular commotion, or cast into the seven-fold-heated furnace of persecution, or trampled into the dust by an iron heel. Truth is the one indestructible thing in this world, that loses in no conflict, and retains its vitality and strength after every assault. This is the power in which the feeble are mighty; this is the strength in which the weak grow strong. And if our feet are but set upon the firm foundation, this everlasting rock, we shall stand when earth shall totter, and abide when the heavens depart. God grant that we may believe, and know, and feel the truth as it is in Jesus.

J. A. Rhodes.

Now in all these systems of religion, as developments of Rationalism of the present day. and being consolidated under the flaunting banner of Liberalism, there is scarcely found room for faith, though there is unlimited scope for credulity. Reason, in all these systems, ever stalks before, and bids faith follow on. Reason, groping ever in darkness, yet too proud to acknowledge it, cries, unless I see I will not believe.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR.

TUESDAY AFTERNOON, APRIL 25, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

ONE who claims to have had experience as an editor, says:

> Success in the newspaper world cannot be won without earnest, faithful work. In no other occupation is unceasing industry more necessary, and in none will idleness and neglect work more disaster. The duties of an editor should never be assumed by one who loves a life of ease and repose.

HERE is a sentiment we find floating about in orthodox journals

> IMMORTALITY.—If man had it not, his soul would miss not merely the future, but the past, for these two are correlative. Without God and ourselves the past would be nowhere. Nothingness would be behind and before us, and memory as vain as hope.

—We quote it to place upon record by its side this question: How can any one endorse the above sentiment and ever say—"Annihilation of being is no punishment?" It is punishment—everlasting punishment.

THE question is asked: "Should men preach while pursuing a course of studies for the ministry?" We answer, yes. And while improving every attainable means to procure an education, neglect no opportunity for proclaiming the Gospel. He who cannot preach without an education, will not be likely to succeed with it. But education will help even the most gifted. "*Study as you go!* "Study, to show thyself a workman approved of God, needing not to be ashamed" of misused gifts or misimproved time.

WE are pleased indeed to be able to announce that Br. Dugger has, at last, received a present of a horse, to use on his circuit and in missionary work. It will be a blessing to him, and to the friends who bestowed it, also. Would that others of our preachers might be helped as liberally. One thing we may mention—Br. Dugger *has earned his horse.* He did not wait for it, but proclaimed his message *on foot,* till the horse came. That is the kind of preachers we need—men that preach because they can't help it, who must go about their Master's work, on foot, if there is no other way.

A WRITER of considerable vigor, among the Winebrennarians, occasionally has a word more vigorous than pointed, for Adventists. His latest remark concerning us is, that "Adventist" is an "unscriptural" and "unholy" name for Christians. How unfortunate that he should have added:

> How long by such a course till the nomenclature of the creeds shall have superceded all Scriptural terms in the literature of the Church? Bible doctrine and Bible things should be called by Bible titles and names.

—We approve the sentiment. Bible doctrine should be called by Bible names. We call for a Bible name for the dogma of the immortal soul. Another for the notion of the immateriality of the soul. Another for the dogma of a conscious state between death and the resurrection. If these are "Bible doctrines" (and they certainly are *not*) let us have the Bible names for them.

WE call attention to the letter from Br. Collins, in another column. We confess he deals very mildly with his enemies and persecutors, and shows more of Christian meekness than most would have grace to illustrate under similar trial. For ourselves we can see nothing but personal enmity, if not hatred, in this stab at a father's heart over a daughter's grave. Allowing that the facts in the case *were* that Br. Collins' child had never been able to embrace her father's views, would a gentleman (we say nothing of the *Christian*) set forth the facts in an obituary, in a manner at once recognized by all knowing the parties, as intentionally offensive? What then shall we say when *untruths*, or misrepresented truths, are stated as facts, in such a connection? We may be mistaken; but it seems to us nothing less than the gratification of personal feeling and spite at the expense of the spirit of Christianity.

THE MOABITE STONE.

In the summer of 1868 Mr. Klein, a Prussian Missionary, discovered near Dibon (Is. 15: 2; Jer. 48: 18), in the ancient land of Moab, to the east of the Dead Sea, a black basalt stone, three feet and five inches high, twenty-one inches wide, bearing upon its face thirty-four lines of writing in ancient characters. Though partially impressed with the value of his discovery, he seems not to have fully appreciated its importance, or to have used the energy to procure the stone, for purposes of scientific investigation, which might have been expected. But when M. Clermont Ganneau, of the French Consulate at Jerusalem heard of this treasure, he at once took vigorous measures to procure not only copies of the inscription, but the stone itself, that it might be removed to Paris. His first success was procuring an impression, upon wet paper, though even this was imperfect, and obtained with difficulty, owing to Bedouin jealousy, which resulted in a quarrel even at the very moment Ganneau's agent was taking his impression. Ganneau then offered nearly $2,000 for the stone itself, when further quarrels as to who should have the money resulted in the breaking up of this monument that had for more than twenty-five hundred years borne upon its front an inscription destined to bear witness to the historical character of the Hebrew Scriptures. For when the Turkish governor began to exert a pressure upon the modern Moabites to obtain the stone himself, and put the price in his own pocket, they deliberately broke it in pieces, and the fragments were scattered among themselves, as "charms." One can hardly be reconciled to the thought, that this, "the most ancient memorial of pure alphabetical writing," and "the only *original* document on the history of Israel before the time of the Maccabees," should have come to the knowledge of the civilized world, almost simultaneously with the news of its destruction. It is one of those occurrences that almost tempt us to find fault with providence. Happily however, M. Ganneau succeeded in obtaining "squeezes" of the larger fragments and portions of the monument itself, bearing letters, so that out of eleven hundred letters of the original writing, six hundred and seventy-nine are preserved; and although the *lacunæ* are only too long and too numerous, nevertheless, enough remains to enable the scholars to make out the narrative of which we here give what is called the best translation:

THE INSCRIPTION.

1 I am Mesha son of Chemosh [nadab] king of Moab, [the D–]
2 ibonite. My father reigned over Moab thirty years, and I reigned
3 after my father. And I made this high place to Chemosh in Karhah [and this house of sal-]
4 vation[1] because he has saved me from all the attacks[2] and because he has made me look on all my enemies. O[mr]i [illegible]
5 was king of Israel, and he afflicted Moab many days, because Chemosh was angry with his [land.]
6 And his son succeeded him, and he also said, 'I will afflict Moab.' In my days he spoke thus:
7 And I looked on him and his house,[4] and Israel kept continually perishing. And Omri held possession of the land of
8 Medeba. And there dwelt in it [Omri and his son and his grand-] son forty years [But]
9 Chemosh [restored] it in my days. And I built Baal-Meon and I made in it [....] And I [....][5]
10 Kirjathaim. And the men of Gad had dwelt of old in the land [of Kirjathaim.] And the King of Israel built
11 for him Ataroth. And I fought against the city and took it. And I slew all the [men of]
12 the city, a spectacle to Chemosh and to Moab. And I brought back from thence the (altar)[6] of Jehovah and put
13 it before Chemosh in Krioth. And I caused to dwell therein [7] the men of Shiran, [8] and the men of M(–)
14 ch (–)rath. And Chemosh said to me "Go and take Nebo from Israel." (And I ....)
15 went in the night and I fought against it from the overspreading of the dawn[10] till noon. And I
16 (utterly destroyed) it, and I slew all of it seven thousand....
17 ....[11] for to Ashtor Chemosh had (I) devoted them. And I took from thence the
18 vessels of Jehovah, and presented them before Chemosh. And the king of Israel[12] (built)
19 Jahaz and dwelt in it while he was fighting against me. And Chemosh drove him from before me. And)
20 I took from Moab 200 men, all told; and I attacked Jahaz and took it,
21 joining it to Dibon.[13] I built Karhah, the the wall of the forests and the wall of
22 the hill. And I built its gates and I built its towers. And
23 I made a royal palace, and I made reservoirs for the collection of the waters in the midst
24 of the city. And there was no cistern in the midst of the city in Karhah; and I said to all the people, "Make
25 for you each man a cistern in his house." And I dug ditches for Karhah (in the road
26 to) Israel[14] I built (A)roer, and I made a a highway to Arnon.
27 I built Beth Bamoth, for it was ruined, and I built Bozrah, for it was deserted (?)
28 And I set in Dibon garrisons (?); for all Dibon was submissive. And I filled (?)
29....in the cities which I added to the land. And I built
30....and the temple of Diblathaim, and the temple of Baal Meon, and I raised up there ....
31....the land. And there dwelt in Horonaim."....
32 Chemosh said to me, "Go fight against Horonaim." And I....
33 Chemosh in my days....
34....And....year....

It may be asked, in what does the importance of this monument consist, beyond its value as a curious specimen of antique art? We answer, that its testimony has an important bearing as confirming the correctness of the Old Testament.

Says W. H. Ward in the *Bibliotheca Sacra:*

> Our inscription reads like a leaf taken out of a lost Book of Chronicles. The expressions are the same. The tone of reverence toward the national God are the same. The names of gods, of kings and towns are the same. The historical books of the Bible give us the Jewish side of the centuries of conflict with Moab. Here we have a chapter from a Moabite account of the same long feud.

Mesha, Moab, Chemosh, Dibon, Omri, Jehovah, Kirjathaim, Nebo, Aroer, Horonaim—these are Bible names, and familiar to the readers of its pages. As in the Bible, so on the stone, Jehovah is the God of Israel, Chemosh the god of Moab. Omri is a great king of Israel. Mesha is a revolting Moabite king. Dibon is a principal city of the Moabites, and in the mention of other places the inscription, as far as it goes, appears as a "geographical companion" of the Old Testament. Says the *London Quarterly Review:*

> So far as we have observed as yet, criticism has not detected the slightest evidence of inconsistency between any of the Scriptural accounts and the record of this stone. Not that the guarantee of the veracity of Scripture depends upon any collateral security, whether of this or any other document of antiquity; but it is most satisfactory to find the minutiæ of Biblical geography so indisputably confirmed. This stone also settles the dispute as to the number of letters originally composing the Hebrew alphabet. It has been generally declared that there were but sixteen; and as *twenty two* appear in what are called "the alphabetical Psalms," it was affirmed that those Psalms either originated after the Assyrian captivity, or else were rewritten and rearranged after that era. But this stone certifies that more than 900 years before the birth of Christ the twenty-two letters were known, and, for aught we know, used by David himself in writing the Psalms composed by him.

Much more of interest might be added, but the extended narrative is too lengthy for our columns. We only add a hearty endorsement of the hope expressed by others, that more "Moabite stones" may be found, to throw light upon the story of the past.

---

[1] Others read, "a pl[illegible] of deliverance."
[2] Or, "delivered me from all enemies."
[3] *i. e.* triumphed over them.
[4] Others read this long lacuna or gap, "Omri and after him his son."
[5] Or "constructed the moat," or ditch.
[6] Or, "I (*built*)"
[7] Or, "Ataroth."
[8] This is conjectural, wholly.
[9] In Ataroth.
[10] Or, "the breaking forth of the dawn," the morning's dawn.
[11] Dr. Ginsburg reads this passage and fills the lacuna, thus: "killed in all 7,000 men, (but I did not kill the women and [illegible] for) I devoted them to Ashtar C[illegible]
[12] Ahaziah.
[13] Or, "in addition to Dibon."
[14] Or, "I cut the moat of Karhah with (the labor of) the captives of Israel."

The words enclosed in brackets or parentheses, are supplied by the translators as the most probable readings, where the original inscription is lost. In most cases, these words if written in the original characters of the stone, would just fill up the lacunæ, or spaces where the words are lost.

AN INSTANCE OF SUSPENSION OF THOUGHT.

A few weeks since a young woman was found lying near the railway track, about seven miles from Buchanan, unconcious. She had, apparently, fallen from a passing train. She was taken to the neighboring village of Galien, and cared for, and on the twelfth day *consciousness returned.* And as consciousness returned her first words were the exclamation—"*Don't push me off!*" "Afterwards, on recovering more fully, she related that she had passed out to the rear platform of the car where a man attempted to throw her from the car, which was the last she could remember. Fright, evidently first deprived her of her senses, and then the concussion of her fall sealed her in that condition for nearly three hundred hours; and the very first return of consciousness was just where it departed, that is, in the act of her being pushed from the car—"Don't push me off!" The twelve days are as much of blank to her, as are the hours of your last sound sleep.

Now, if her mind is an entity *distinct* from her physical organization, is it not a very singular coincidence, that it should have resumed operation just at the point we may suppose the brain ceased to act, at the moment resumed action of the same organ restored physical consciousness? And in view of the fact that *under the same conditions* the same phenomenon *always* occurs, may we not be pardoned for believing that the brain is the organ of thought? This is only one instance of many that might be adduced. Dr. Babcock, of Galva, Ill., told us of a case where a boy had suffered a fracture and depression of the skull from the kick of one of a span of mules he was driving. He lay eleven days, we think; it may have been longer. The surgical operation known as trepanning, was then resorted to; and the moment the doctor lifted the bone from the brain, relieving the pressure, the boy shouted "*Whoa!*" Evidently, he had seen the mule preparing to kick, but before he could utter the cry he had intended, his skull was crushed down, the brain ceased action, and *the idea* of "whoa," was pinned there by the pressure upon the organ of thought. As soon as the pressure was relieved, the brain resumed action just where it left off, and the thought that otherwise would have "perished," found utterance.

Now is it reasonable to suppose that if the boy's mind was a distinct entity, independent of physical organization in the *evolution* of thought, if not in its *expession*, it would have signalized its resumption of its physical tool, by yelling, "Whoa?" Believe it who can. We have *facts*, indisputable and incontrovertible, declaring that in all cases where we know the action of the brain is suspended, *thought*, also, is suspended; and that it is resumed just where it left off. Now let the immaterialist show where a man with an *disactive* or *dead* brain ever had one thought while the torpor lasted. Do not refer us to dreams: in dreams the mind is active, as has been shown in cases of fracture of the cranium, and removal of some of the pieces. When in sound sleep the brain was sunk in the cavity of the skull, and comparatively bloodless. But when dreams occurred, it appeared excited, the circulation increased, and it would protrude from the opening through which the observations were made.

Do not refer us to cases of *partial* stupor, for these only show that *some* of the faculties of the mind may be active while others are suspended. What we ask is, a single instance where a being with an *inactive* brain has exercised thought. We have shown, and the cases could be multiplied, instances where there is no reason to doubt a total suspension of thought on the part of the subjects. These are some of the facts of "materialism." We think they fully justify the remark by Dr. McCosh, that it may be conceded that there is a certain relation between mind and body." Substitute 'must' for the Doctor's 'may' and the case is stated exactly.

"SLANDERED."

We have in our time seen and heard many slanders, and our sympathies have never failed to be moved in behalf of the libelled sufferers. But here is a case, which, we confess, does *not* thus move us, though we own to some indignation at the attempt to make an enemy appear as our friend. We have all heard of whitewashing, or attempts at whitewashing bad characters, but we think the following attempt at whitewashing the character of Death, that fruit of sin, that mortal foe of the human race, and make it appear the most desirable friend imaginable, savors strongly of ignorance, and borders closely upon blasphemy. It is from the pen of a writer in a Baptist exchange:

> Oh! how bitterly has death been slandered. Man in the body is as the chrysalis concealed in the grub, death rends the paper-case that the psyche may come forth—draws the dazzling blade from the hiding sheath that it may be kissed by the sunbeams which it reflects back to heaven, bursts the bud that it may bloom and fruit in the new heavens and the new earth. Oh! blessed death? May we so live as to reach the triumphs of that immortality pledged to all good people, and be clothed upon with our heavenly body like unto the glorious body of Christ

—"Blessed death," indeed! "Bitterly slandered!" Who is this that dares thus reflect upon the mission and work of the divine Son of God! What! did Jesus come to "destroy (Heb. 2: 14) *our* deliverer? to "abolish" (1 Tim. 1: 16) the only power that can translate us into the new heaven and new earth? Wo worth the day, were this true. But it is *not* true. Death is a deadly, merciless, unyielding, *enemy.* To call him "blessed" is to insult human nature, and impute folly to the inspired Scriptures, and the saints whose feelings and sentiments it records.

It is sometimes said there is "too much doctrinal preaching and writing." There is, of a certain kind. When it is taught for doctrine that "death is blessed"—but we have no words to express our indignation. It is time for those who have "good doctrine," the doctrine of the prophets, the apostles, of Christ and of God, to speak strongly, boldly, plainly. What! the crown from Jesus' brow and place it upon the ghastly forehead of death? Give him who is fitly represented by a skeleton, the honor that belongs to him who is "the resurrection and the life!" Who keeps his lamp any longer in the pitcher? Break, break the pitcher; let your light shine! If it is not yours to sound the trumpet, join at least in the great shout—every voice, however feeble, will help swell the sound—against this Jericho of error, haply we may see its walls fall flat before the armies of the truth. Where are the papers, the books, the tracts, that preach "*Jesus and the resurrection!*" Send them broadcast, for a *pseudo*-gospel of *death* is preached in the land. Where are the preachers? Stay up their hands; send them forth to preach Jesus and the resurrection, and the *kingdom*, not death a coming. Where are you, writers? Dip your pen anew in the gospel inkstand, and pray for fervor of language to so present "Christ our life" as to dispel the false idea that *death* is the prince of our peace. Alas! that death should be glorified thus. Alas! that Jesus should be thus "slandered."

But let us speak and act in love of our fellows and the truth, and especially see to it that we have the spirit of God to guide, direct, and control, that we may wisely win souls from error, wherewith to deck the crown of glory we may now expect soon.

A DOUBLE AFFLICTION.

Br. Himes: Since last I wrote you, we have been called to pass through one of the greatest of earth's trials. To lay away in the grave a daughter most dearly loved, and who for these many years had been a light and a joy in our home. Gently, and tenderly, have we laid her away, asleep in Jesus, in the blessed hope of a resurrection to life and immortality. Br. Fassett preached a beautiful, and most comforting sermon on the occasion, touching the resurrection. Our daughter was away from home on a visit with our old Methodist friends, where she sickened, and died. The strong opposition of feeling manifested on their part, to our having a minister of our own faith and hope officiate at the funeral, was even to ourselves utterly surprising. Since then, an obituary notice of her death in the *North Western Christian Advocate* (March 29) has appeared which contains some strange statements, and is altogether unaccountable to us, who may be supposed to know her best. The affliction itself is great, but it has been rendered doubly so, by these unjust, cruel, and misconstrued statements, thrust at our religious faith, over our dead, whose lips are sealed in the silence of the grave; and who, if she could speak for herself, would compel them to retract the whole thing touching the question of her sympathies, as to her father's "peculiar doctrinal views." That she retained her church membership in Evanston is true; but that was no proof whatever that she had no sympathy with her father's doctrinal views. Both her mother, and the brother refered to, up to the present date, had done the same. And I know that Lottie was as fully in sympathy with her father's "peculiar doctrinal views," as either of the others. *They* live, and can, and will, speak for themselves as to this. The mother in to-day's mail sends to Evanston a letter of withdrawal, and requesting the pastor of that church to write opposite her name, "*Sympathizes with her husband in his peculiar doctrinal views.*" And claiming *as a mother, that she knew that Lottie did the same.*

Evidence to this fact is not wanting, and we do not believe that the daughter so pure and good as that article makes her, was acting a double and deceitful part. The object of this thrust, so out of place in such a notice, is very manifest. Her father has gone with the Adventists. So deluded and heretical has he become, that his own loving daughter in her pure nature, could have "no sympathy whatever with his peculiar doctrinal views." How manifestly absurd then they must be; what proof of their falsity! could any one ask for more? And so a loving and confiding daughter, claiming at home to be in full sympathy with her father's faith, is made in a two week's visit to give a most *formal declaration of faith*, in favor of the "orthodox" creed, against her father, prefaced with the most positive avowal that she had no "sympathy whatever" with him in his; but believing that the righteous dead at once go to their reward in heaven, and declaring emphatically, "I believe in the everlasting happiness of the righteous, and the everlasting misery of the wicked."

Now these bold assertions strike strangely on the ears of many here, who for a whole year had come to know her well. And the responsive echoes might well startle him who has given them utterance. A Bible class of a dozen ladies with whom Lottie met month after month are heard saying, "*That is not true.*" Ladies who listened to her instructions to her infant class, when the lesson was that of Jesus raising Lazarus from the dead, and Lottie went on to show them how unreasonable it was to suppose that Lazarus had all this time been in heaven, where there are so many bright angels, and beautiful flowers, and then called back again to this earth of sin and sorrow, say, "*That is not true.*" Ladies of another church here than our own, who state that when Lottie was questioned as to her faith, replied, "I believe with my father," say "*That is not true.*" Her brother writing from Evanston after reading that article, refers to it, and his first sentence is, "*I do not believe that statement to be true.*"

What apology then had Dr. Brooks for making those statements? None whatever. He had at the time of Lottie's death by both her father and mother, been given to understand fully that Lottie was with us in our religious views. On the Sabbath but two days before Lottie left for St. Paul, I was at our Conference in Winona, where many brethren will remember, I spoke with gratitude of the full sympathy of my entire family with me in my religious faith. *On that very Sabbath*, Lottie and her mother remained at home, and a large part of their reading consisted of the January number of the *Advent Christian Quarterly*, which they read aloud to each other. They were both especially interested in the article entitled "The Ethics of Eternal Punishment," mutually giving the article their unqualified approval. In a note a clear distinction is made between the two phrases, "*eternal punishment*" and "*eternal misery.*"

Now setting aside all the impropriety of this thrust at her father's peculiar views in such a connection, Dr. Brooks should have hesitated in making those broad assertions, involving squarely the truthfulness of the father and mother in their statements at the very time of her death. He should not have used second-hand statements, that may so easily take a wrong shade, be misconstrued or misunderstood. Perhaps the most charitable construction that can well be put upon them is that given by my son in the letter from Evanston referred to. "I believe the statements," he says, "then made are not Lottie's, but the construction *they* put upon them. Mrs. Parker made a statement to me about Lottie's saying that she believed in the everlasting *punishment* of the wicked' [not misery]. I remember distinctly Mrs. P.'s saying so; and felt under the circumstances that it was quite out of place; but said nothing in reply; but to myself I said, Mrs. P., you little know what an Adventist means by 'everlasting punishment.' And when I read the obituary I said that is different from what it was told me. I have conversed with Lottie on these subjects, and believe she had come to embrace the same views that I am willing the world should know that I hold. I am an Adventist, and will tell any man so."

Now I hardly think Dr. Brooks will claim that my wife and son have no sympathy whatever with me in my "peculiar doctrinal views." And he may rest assured that could that daughter's lips be unsealed, she would bear the same testimony. It is certainly a painful task to call up a matter of this kind, but I felt I could not do less, and here I leave it for Dr. Brooks, or any others, to reconcile his statements with these facts, as best they can.

L. C. COLLINS.

Monticello, April 7.

ARE YOU GOING TO RESPOND?

Respond to what?

Don't *you* remember that little article entitled, "*Wanted*," which you read in THE TIMES a few days since, in which the writer said he wanted the names of 1,000 persons who were willing to do a little each week for the "Publishing Association."

Oh! yes; glad you have reminded me of it, for I remember now that I read it with interest, and thought at the time, 'That's a good idea,' as it will give *all* a chance, even to the little lambs of the flock, to contribute their mites for the cause of Christ; and now lest I forget it, I will respond at once by sending in my pledge for five cents a week, or more for the coming year.

Who will respond next? Jesus says: "*Freely ye have received, freely give.*" Time is short. The Lord is *soon coming*. What is done for perishing souls, must be done quickly. Then dear brother, sister, let us gather up the pennies, dimes, or dollars, "as the Lord hath prospered us," and cast them into his treasury, that at his appearing we may hear the welcome, "*Well done.*"

MIRA DANA.

ACKNOWLEDGEMENT.

Allow me, through your paper, to express my thanks to the "Empire Church" for the present of a horse, saddle, and bridle. I have been traveling and preaching in this State for three years past, on foot, and carrying my books and clothes in a satchel, my appointments, being thirty, forty and fifty miles apart. This has very nearly broken me down in my young days. The subject of procuring me a horse was introduced by Eld. Cate in the Conference held with the Clear Creek church, nearly two years ago, when it was agreed that I ought to have one. But nothing was done, until the last session of the third District, held with the Empire church, when the matter was introduced by Eld. Billmire, and a horse was procured for me at once. May the Lord reward those good brethren who have been so liberal and kind, in the time of my need.

A. F. DUGGER.

A LETTER FROM WALES.

A few weeks since it was our privilege to send from a few friends a token of sympathy and respect to an English sister, who had been deprived of her business and means of support, in consequence of accepting the doctrine that eternal life is the gift of God, through Jesus Christ. The following reply is addressed to Sr. Hall, of Massachusetts, who, with her gift, sent an epistle full of comfort and consolation:

Dear Sister in the Lord: Your very sweet letter and accompanying gifts as a token of sympathy, have been forwarded to me by my valued friend, Mr. White. I felt *much* touched at receiving such a mark of the spirit which should characterize Christians, viz: "bearing one another's burdens, and so fulfill the law of Christ." It is sweet to see how grace influences the hearts of his people, though the ocean may roll between them, and their habitation be in different hemispheres. May the Lord reward you for what you have done for his truth's sake, and will you convey the same thanks and sincere prayers for all who have so lovingly sympathized with me.

I do trust I have been permitted to bear a faithful testimony for that glorious truth "life and immortality through Christ alone," though it has entailed upon me the loss of almost everything earthly I possessed—caused friends to look coldly on me, turned many into enemies, speaking evil of me, and causing me great sorrow. That it is the Lord's truth, I firmly believe. I praise God my eyes have been opened to see it, and I trust grace may enable me to confess it fearlessly, come what will. I believe this idea of inherent immortality to have been the devil's lie from the beginning, whereby he has deceived and ruined millions; and I believe teaching "eternal life in Jesus only," and "*non-eternity of evil*," adds glory to his finished work of redemption, gilding the atonement with luster that no other teaching can give. Therefore I count it an honor, a privilege, to be accounted worthy to suffer shame and loss for his sake.

But sometimes the feeble flesh gives way, until a look at him, by faith, nerves me afresh for conflict. As all means of livelihood are taken away here, I am waiting on the Lord to go to Edinburg, where many intelligent minds are looking into this truth. I trust a door of usefulness will be opened there, by the Lord himself. I should like to write to you again from there. I ask your prayers, also for our dear brother Hutchelson, from whom I first received this truth—a fellow-laborer, who with his family, I have supported for the past eighteen months. He has now left me to begin evangelizing work throughout the country, going from place to place, preaching this blessed truth, unitedly with the Savior's coming; and I believe the Lord will use him to be a great blessing—an instrument to open the eyes of thousands. Pray for him, dear sisters and brothers, for he has gone forth in faith without a sixpence, or prospect of one, looking solely to the Lord Jesus for all he needs while he labors thus for him.

I am very thankful to hear this truth is winning its way in America. May the Lord keep those steadfast who have had their eyes opened to see it, and may multitudes more be added to their number.

Have you met with Mr. Robert Young's (14 Nicholson Square, Edinburg) literal translation of the Bible, from the Hebrew and Greek? It has helped me much. His literal translation of Gen. 2: 17, is, "Dying thou *dost* die,"—and the devil's lie to this, in Gen. 3: 4, is, "Dying thou *dost not* die." I strongly recommend the work to all Biblical students. But dear sister, above all, I urge, pray for the Holy Spirit's teaching. Pray to him as God now is dwelling in the church as Teacher and Guide into truth. He is not honored enough as such where Christians are sickly and not holding the truth clearly.

The Lord bless you all, and keep you steadfast to the end.

Yours, in Jesus, our life,

E. M. LEISHMAN.

North Wales, April 3, 1871.

FROM MEMPHIS.

I would acknowledge, from J. Cook, 50c.; L. Morse, $2; L. J. Havens, $1; Julia D. Ives, $1; D. D. Reed, $1. A box of medicines from Dr. Leslie, and school maps from Br. Cole, and tracts from C. Greene. Please accept my thanks.

I have staid here longer than I intended at the closing of the Mission; but affairs here seemed to demand my presence. The sudden closing of the Mission was such a shock to this people, that is, the colored Adventists, that it led them to feel that some one was in fault in the matter; and to make it worse, one or two white strangers, *professing* to be Adventists, came here and tried to prejudice them against those who had labored here. I explained matters in a way that gave them satisfaction, so that they will not, I trust, listen again to such persons.

In September my wife was taken down with a fever, and was quite sick for nearly three months, so that I could not leave her and go out with my tracts, as I should have done. Dear brethren and sisters, let us be of that number that shall endure unto the end. The time is drawing near when working believers shall find that their labors were not in vain. Soon will the Son of man reveal himself, with all his angelic train of reapers. Let us see to it that nothing is left undone by us that we can do in adding to the number of those that shall be gathered into his kingdom then, is the prayer of your brother and fellow-laborer in the vineyard of the Lord.

J. B. WADSWORTH.

Memphis, Tenn

GATHERED FRAGMENTS.

Make light of opinion; allow it to be said that it matters not what men believe, if they are only sincere—that religion is a matter of the heart, theology of the head, and that we may properly stop up the communication between them—and you have announced the carnival of falsehood; you have invited all sorts of private notions and fancies, wild speculations and personal caprices, to come and occupy the Castle of Indolence into which you have turned the Temple of Truth. Thereupon, all fine discriminations, all vivid outlines, the painstaking accuracies of truth, are blurred over and lost.

THE Northern Lights were not seen in this country till ninety-nine years after the landing of the Puritans at Plymouth. The following important statement is found in Willard's "Abridged History of the United States," edition 1869, p. 146:

"A phenomenon, singular at the time, and not yet satisfactorily explained, alarmed the people of New England in 1719. This was the *Aurora Borealis*, first noticed in this country, on the night of the 17th of December. Its appearance, according to the writers of the day, was more calculated to excite terror than later appearances of the same kind." J. N. A.—*Review.*

Thy way, not mine, O Lord, however dark it be!
Lead me by thine own hand, choose out the path for me;
Smooth let it be or rough, it will be still the best;
Winding or straight, it matters not, it leads me to thy rest.
I dare not choose my lot; I would not if I might;
Choose thou for me, my God, so shall I walk aright;
The kingdom that I seek is thine; so let the way
That leads to it be thine, else I must surely stray;
Take thou my cup, and it with joy or sorrow fill;
As best to thee may seem choose thou my good or ill.
Choose thou for me my friends, my sickness or my health
Choose thou my cares for me, my poverty or wealth;
Not mine, not mine the choice, in things or great or small,
Be thou my guide, my strength, my wisdom, and my all.

"I would you were hot," is the Master's cry. If we are to succeed we must be on fire about it: Dr. Arnett, of Edinburgh, tells of his being at a railway station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was.

"Is there a want of water?"

"Plenty of water, sir," was the prompt reply, "but it's *no bilin'*."

That's the trouble with the Church to-day. There's abundance of machinery—the engine is all in order, the train is made up, the men are at their posts—"there's plenty of water, but no bilin'."

The great motive power is wanting. We need to heap on the fuel of sound doctrine, not shavings of sentiment, which may make a big blaze only to go out as quickly, but the solid logs of truth—*chunks*, if you will. But we need yet more *the fire*—to be baptised with the Holy Ghost as with fire.—*R. F. Burns, D. D.*

EDITORIAL GLEANINGS.

Br. Clark baptized two at his last visit to Roc[illegible]lle, Ill., making eight in all. There is a growing interest there.——Br. P. A. Smith will return home from Florida this week. His address will be No. 4 Frank St., Rochester, N. Y. He reports an Advent chapel completed, at Jacksonville, Fla., and filled with attentive congregations and good prospects for the church there.——Apr. 13, the corner stone of a new Advent chapel was laid in Lexington, Mich., with earnest prayer that the enterprise might receive the blessing of God. The people have a mind to work, and God will bless them and their faithful pastor, Br. Geo. Wright.——Br. Adrian reports a good Union meeting in Monticello, Wis., with several conversions. The Baptists, Methodists and Adventists united. The results are good, though not all that was hoped.——Br. Marston reports a readiness to hear in new fields near Macon, Ill. In fact, there is such readiness anywhere that the truth is presented in the love of it. Opposition will be developed. But what of that. As Br. Fassett writes: "We are called to the defence of the faith. God help us to do it boldly, fearlessly, yet in meekness and fear, and so fulfill the mission appointed us, as the servants of Jesus Christ, our coming Lord."

Correspondence.

EDITOR'S JOURNAL.

SATURDAY, April 8. I find myself this morning once more at Columbus, Kas., being called here by some matters of business which I hope to arrange. I left home Wednesday last. I find the church here faithful. They have engaged the Opera House for meetings to-night and to-morrow. And as Eld. Murray, a Disciple, has been anxious for a discussion on the nature of man and the destiny of the impenitent, I sent him word that his desire could be gratified, if arrangments could be made at once, as I was ready. Preached at night, on that much neglected subject, the resurrection of the dead. Sunday was stormy, but I had a good hearing in the forenoon but at night the storm was so severe the people could not get out. Thunder and lightning, wind, rain, and all the elements were against us.

MONDAY, Apr. 10. Arranged with Eld. J. H. Murray to hold the proposed discussion. The people are anxious to hear, so we improve the opportunity to get the truth before them.

I stepped into the Court Room and heard the sentences of several daring young men, who were committed to the Penitentiary for a term of years, at hard labor. They were ruined by keeping bad company, at the saloons, having despised the counsels of their parents, rejected the Bible, the church and Sabbath. God be gracious to our children, and save them in this evil day.

THURSDAY, Apr. 11. Came to Girard, Kas., and put up with Eld Munson, formerly a Christian minister, in Pennsylvania. He now sympathises with the Adventists, and wants help. I am to speak on the prophecies. I learn that there are many infidels here, and I may expect a good hearing from them, while the "orthodox" people style us infidels and refuse to hear. I hope some may be brought to Christ. I spoke at night to a thinking audience on the predictions relating to the first advent. I pressed the unbelievers to come to Jesus, and did not speak in vain.

WEDNESDAY, Apr. 12. After a tremendous wind-storm of some days, with cold and frost, to-day we have a warm rain, which is much needed. The audience was small to-night, but many questions were asked, and it was a profitable time.

The principal churches here are the Presbyterians and Methodists. They do not reach a large class in the community, consisting of skeptics, Spiritists backsliders and nothingarians. Some of the above classes have been out to hear me. Most of the people here, as elsewhere are swallowed up in the world. It takes a great deal of earnest and faithful labor to effectually reach them. But we must work on, do what we can, and leave the matter with God.

THURSDAY, Apr. 13. Had a long talk with a Spiritist. He was bitter in his feelings against the Bible. Had once been a Christian and is now "walking through dry places seeking rest but finding none," like all who backslide from God. It was time lost to talk with such an one, though I gave him a faithful warning.

At seven p. m. I spoke upon prophecy. And find a rising interest. The audience requested the continuance of the lectures, and I shall remain over Lord's day.

FRIDAY, Apr. 14. No place to speak to-night, and so I went to Columbus. and visited the church there. Two families have already removed from the town, which leaves the church weaker. The people here, as elsewhere in the West, are all on the move, and unless the churches are continually built up by new comers, they are usually soon scattered. But they also scatter the truth where they go. The wants of the cause here demand the labors of an active, faithful preacher, one who can organize and inspire the churches with unity, life and good cheer, one who can live for Christ and his church, and get his reward when Jesus comes in his kingdom. They would be pleased to hear of such an one.

SATURDAY. Apr. 15. The p[illegible] are now in bloom, and spring is patting upon them her beautiful garments. If sin were not here, it would be good enough for a home forever. But sin is here. The sin of frontier life; looseness of morals, violence, injustice, intemperance prevail to a great extent. Lager beer saloons abound, and have large patronage. Beer and tobacco cost many of the people more than their taxes, and bread. But for intemperance and prodigality, this country might be an earthly paradise. But these things exist, and will continue to the end.

But there is no such poverty or suffering here as in the crowded cities in the East. The ground is so fruitful, and every kind of food is produced in such plenty, that the people cannot suffer as there. With temperance and industry, poor men soon get comfortable homes.

I spoke to-night on Dan. 2: 44, showing that the kingdom of God was nigh at hand. A few are becoming interested and believe. But the many go with the popular current of the spiritual views of man, and of going to heaven at death.

SABBATH, Apr. 16. A beautiful summer-like morning. I started out early for church, and on the way I fell in with a number of men standing in a door yard, who hailed me for a talk. They were Spiritists, and said they were to have a meeting to-day. They commenced a general tirade against the Bible, God and Christ, in the true "Tom Paine" style, and attempted to defend Spiritism. I have rarely heard such blasphemy. They mentioned Moses Hull, an apostate from Christianity to the seductions of evil spirits, as a wonderful man in their cause.

I told them I was well posted in all these matters, and if half that their leaders and teachers said of each other was true, they were not the best people in the world, or the most proper persons for teachers of religion. I told them that none but evil spirits or demons ever communicated with them, as God had forbidden the good to do so. Whereupon a medium present broke out in a speech of Indian gibberish, claiming that an Indian spirit, addressed and reproved me for things I had said. They ridiculed the second coming of Christ, and the resurrection as fables.

They have lately had a female medium here, and now they are trying to get up a regular meeting. A wickeder class of scoffers I have not met.

I spoke at 11. a. m. on the history of the fable of the immortal soul; after which I gave them Bible views of man, as he was, as he is, and will be in the resurrection. I was listened to with profound attention by opponents of man's immortality, and with rejoicing on the part of the Adventists, who had heard of my appointment, and come in from the prairies. They had a good feast, after their long fast. I find, to my surprise, many believers in this region, from the Middle and Eastern States. They need help. But with the Bible and our papers they will sustain themselves, amid worldliness, and opposition. The few in the city intend holding regular prayer-meetings. In the evening I spoke on the destiny of the wicked. A larger audience was out than they ever have had before to hear preaching in this place, who gave profound attention for over one hour while I described the scenes of future punishment as given by Edwards, Spurgeon, Benson and others; and then in contrast, gave the Scriptural view of retribution in the "second death."

This closed my labors here. I have done my duty as a missionary to this people. The Lord give fruit in this new field. I enjoyed the hospitality of Brn. Munson and Eastwood. May the Lord remember them.

* * *

From M M Maxwell, Mechanic's Falls, Me.

It is with pleasure I read THE TIMES every week, and feel thankful for the encouragement received from it. May God bless the faithful few who are laboring to encourage and comfort the afflicted and isolated ones. When I read in No. 36, "How we are treated, I turned to Heb. 10: 32, and read to v. 37. A friend present asked why I read that. I replied, because it seemed applicable just there. I tried to feel to thank the Lord that I am the companion of those that are thus used. And when I read the reply, affirming that our opponent's position on the question cannot affect the event, I knew this was true. That same Jesus shall come again, to our joy; and our enemies shall be ashamed. Glory to God! Haleluia.

From L P Hoxie Delta, O Apr. 6.

I like THE TIMES for the truth it advocates—the second coming of Christ an event right at hand, even at the door. Jesus is my theme and my song. I expect to meet him soon. He said, "I come quickly!" I want to hear him say, also, "Come ye blessed of my Father; inherit the kingdom prepared from the foundation of the world." Let us rejoice, for great and precious promises are given unto us in his word. The righteous shall shine as the light, and they that turn many to righteousness, as the stars forever and ever.

The churches in this region have been holding protracted meetings with good success. It rejoices my soul to see lukewarm churches waked up to cultivate holiness of heart. But they are in the dark concerning the coming of Christ, and preach a spiritual coming and conversion of the world. I can't pray for that; for Jesus says the tares will grow with the wheat until the harvest, or the end of the world.

From Thos. J Morgan, Hennepin Co., Minn.

I have received a few numbers of THE TIMES and it is a welcome visitor. Seeing your liberal offer for three months subscribers, I went to work in a neighborhood where there is no church, and succeeded quite well. We have had no preaching there until of late, when Br. and Sr. Fassett have been sowing the good seed, and some seeds are taking root in good ground. I have been in this faith for four years, but never heard the word preached until of late. My wife and I joined the Methodist church some six years since. When I found that I was in an error concerning my faith, I hardly could tell where I stood; but now I am planted upon the Rock, Christ Jesus, and do not know how to be thankful enough to my heavenly Father for the light of his blessed word. For a long time my wife could not see with me, but of late she is searching the Scriptures again to see what they testify concerning these things.

Let us one and all put on the whole armor of God—the helmet of salvation, the shield of faith, and be sure to take the sword of the Spirit, even the word of God. Then, by the grace of God, we may overcome the wicked one, and live as a people should, who profess to be the children of God.

From Saml. E Pearl, Angelica, Wis.

I feel a desire to testify for the truth I believe that the advent of our Lord is at hand, and I find that the more I love him the more I desire his appearing. I have had the privilege of hearing but a few sermons on the subject of prophecy; but I am reading *Adventism*, and have been supplied with a few numbers of THE TIMES by kind friends. I like to hear reason better than flights of fancy.

My wife and I are seeking for truth. We live far from any Advent friends. We want to do something for the cause, but can do nothing in the way of giving money. I can only pray and give my testimony for his truth.

From S B Owen, Chatfield, Minn.

My last letter gave a rather unfavorable report of the cause in this place. There is an old saying that "it is darkest before day." We have, a few of us, commenced a weekly prayer and conference meeting, which has been attended with a good interest. And we are endeavoring to attend to other duties, such as administering to the poor, looking after the sick, feeding the hungry, etc. But in these days of selfishness it is observable that many excuses are made for neglect of these duties. They have nothing to spare; charity begins at home; it does not consist in *giving money;* they pay their poor-rates: they employ many poor persons; the poor do not suffer so much as they imagine; we are so liable to be imposed upon; giving encourages idleness, etc., etc. But we should not indulge an avaricious or mercenary spirit. We should give, in justice, with cheerfulness, simplicity, sincerity, with compassion reasonably, prudently, according to each ones necessities. In discharging these important duties, brethren, pray for us.

From Emerson Blanchard, Montgomery Co. Io

I was much encouraged in attending the conference at Lewis. It was like a good feast to meet those of like precious faith, and hear the truth of God in its purity. I am doing a little for the Lord in this vicinity. Br. G. McClure and myself commenced meetings Jan. 28 and held them over the following Sabbath; had a good attendance, and much interest was manifested. I have preached every Tuesday eve and on the Sabbath. The interest is increasing, and some come regularly to meeting who used to stay at home. They say the popular preaching is not in harmony with the Bible, and they begin to see truth, and it looks good to them. So they say. This is a new field, and at first there was some opposition. Some wanted to have a discussion on this question: "Resolved, that man was created immortal." Cannot yet find the man to take the affirmative. There is good prospect for a church here; already quite a number are in the faith. God set his seal to the present truth for this generation, which will not pass away until the Son of man comes. By the help of the Lord I mean to be found giving meat in due season, and receive the blessing promised to such. The meetings are held three miles north of this place, near Br. John Grice's. Would be glad to have any of our preaching brethren call.

From J E Arnold, Fiskdale, Mass.

I think we are very near the end of the waiting time, when Christ shall come. His fan will be in his hand, and he will thoroughly purge his floor. What is the floor but this earth? When he comes, the work, will be thoroughly done. He will have a clean universe for the reception of the Holy City, with its throne and innumerable company. For they have now all been gathered, and they come down to their final home. Then from thenceforth there shall not enter into it, any thing that defileth, or worketh abomination, or maketh a lie; but only they that are written in the Lamb's Book of Life. Then there will be no more *curse* of sin and death, for the good reason that the throne of God and the Lamb will take its place. Then the tabernacle of God will be with men, and he will dwell among them. *Then* the knowledge of the Lord will cover the earth as the waters do the great deep. Then the whole earth will be filled with his glory. Amen and amen!

When I contemplate these precious promises how small and transient appear all the glories of this world. How exalted the thought that we, children of dust, may, if we will, possess that inheritance, which will be incorruptible, undefiled and that will never fade away, and we may bask in the sunshine of God's love forever.

From Leslie Bower, Chicago, Ill.

I am looking and longing for the return of the blessed Savior. But am I ready? Yes. Who ever heard of a person going to the depot and waiting to go out on the train unless they were ready. So it is with me, I am ready, and waiting for the return of him I so much love. Every thing that I have I would willingly leave, if Jesus would come. But what makes you so anxious? I have friends that sleep under the cold clods of the valley, that I want to see. I want to see father Abraham, and all the old patriarchs, and ancient Christians. The promise is that the dead shall be raised when Jesus comes. I want to see all the dear brothers and sisters that may read those lines. We will shake hands in the kingdom, for we are agoing to be somebody and have something, and we shall know each other there. This idea of being nothing I have no faith in. I want to see Jesus, and I want to see him for myself, and not for another. This was the hope Job had, and it is my hope to-day. And we may all have this hope. I do not want to enter the kingdom alone. I want all to go, and all that are ready when Jesus comes will enter, and we shall all enter at the same time. This is what Paul preached, and what we believe. God has prepared a crown for us, and I am determined to wear the crown. Then let us not forsake the assembling of ourselves together, as the manner of some is, but may we meet often, and ever keep the prize in view, loving each other as ourselves, and so fulfill the law of Christ.

From Mary Fulton, LaCrosse Co. Wis.

I am still looking for that blessed hope and the glorious appearing of our Lord and Savior to change these vile bodies and fashion them like unto his own glorious body. Before I became acquainted with the true teaching of the Bible, I was asked what difference it made whether we died or whether Christ came. I replied that at death they did not receive the full enjoyment that they would when the souls and bodies were reunited. But I cannot find any such doctrine in the Bible. Paul says "we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." A minister told us a short time ago to "throw away our creeds and doctrines." *If we do what foundation shall we stand upon?* We are to "be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Let every one "take heed how he buildeth," "for other foundation can no man lay than that is laid, which is Jesus Christ." "Take heed unto thyself and unto the doctrine." We do not want to live on doctrine alone, but "by *every* word that proceedeth out of the mouth of God." Our life must correspond with the word. Then our light will shine, and God's name will be glorified. Do we all realize our nearness to the judgment? Let us pause a moment for thought. Are we doing what we can to prepare ourselves and our neighbors for an entrance into that everlasting kingdom, which is soon to be set up under the whole heaven? Though we feel that it is but little that we can do, if we *do all we can*, it is all that is required. We read, "Cast thy bread upon the waters, and thou shalt find it after many days." Let us do what we can, and leave results with God.

From Hester Kelly, Vanburen. O.

Perhaps it will not be uninteresting to some of my old friends who may chance to read this, to know I am still holding on with a firm grasp to the blessed hope, which has been a bright and shining light, to cheer me in my darkest hours of temptation. I see and realize more and more each day the fulfillment of prophecy, in the pride and follies of fashion, and the scoffers that ridicule those who believe in the second coming of Christ near at hand. I, for one, belong to the latter class, and I cannot see how any one who understands the least of Scripture can believe otherwise. But as the days of Noah were, so shall the coming of the Son of man be. They knew not until the flood came and swept them all away, only those who had faith in the promises of God. They were hid in the ark of safety. May we, dear brothers and sisters, have a sure hiding place in that last, great day, when God's wrath shall come to destroy them that corrupt the earth.

* * *

BRIEF EXTRACTS.

Br. Joseph Harrison, Adair Co. Mo. says: Our hearts have so often been made glad through THE TIMES that we are constrained to let our brethren and sisters know that some here, are of those who are watching for and desiring the coming of our blessed Lord and Savior Jesus Christ. We have no great report to make; we are but few in number. We organized on the second Sabbath in November, with five members. Our prospect is good for additions. Br. Molloy and Br. Snow preach for us. We have all the powers of darkness to contend with, on our right and on our left. The truth meets with great opposition. Br. Y. Higgins has done a great and good work in North Missouri in spreading the truth. ——Br. A. M. Gladding, Green Co. Wis.: Don't stop the paper I beg, for it is like cool water to a thirsty soul; for it brings good news from a far country. I am very poor, but we hope and expect if faithful, to eat bread in the kingdom of our blessed Lord and Savior. Yes, I expect in a few more months to sit down with Abraham, Isaac and Jacob and all the glorified millions in the new earth. We have quite a number of Adventists about here, mostly Seventh-day. We think of trying to organize with the Age-to-come brethren. They are willing, and so are we; for we think that union is strength, and we want to exert our strength and influence to the utmost on the Lord's side, until he come.——M. L. Hutchinson, Lacrosse Co. Wis. Apr. 8: With steady step time is marching along, and we are hastening to the judgment day. Oh! how are we living? Are we showing to the world by our daily walk that we truly believe what we profess? Oh! that God would wake up the people in this place, that they might see the truth as it is revealed in his Holy Word. It is only about three years since I learned that I was mortal, and that I must receive immortality through Jesus Christ. What a glorious day that will be when Jesus comes to give life and immortality to his people. I am often made to say, in the language of the Lord's prayer, "Thy kingdom come, thy will be done in earth as it is done in heaven."——Br. C. D. W. Scott, McLeod Co. Minn: I received the package of The Times, which was read by inquiring souls, resulting in good. The good Lord is blessing his truth in the conversion of souls in this region.——Br. O. Sherwin, Willow Springs, Ill.: I reckon my Advent papers among my *necessities* as well as *luxuries*. I take The Times, *Crisis*, *Christian*, and *Banner*. I have lost all relish for secular papers, or religious papers that ignore the blessed hope. I took the *Advance* awhile, but have given it up. I have seen only one short article in it on the advent, and that an extract from some ancient writer. There is much good reading in it. There are also *continued stories* and other things unprofitable. We have no meetings of any kind here. I hope to go this spring where there are or may be Advent meetings. I think we shall go to Aurora if the Lord will.——Br. Geo. W. English, Montpelier, O.: Many whose letters I read in The Times I have never seen nor expect to see in this world, while it continues in its present state. But I expect to meet them when Jesus comes to claim all his own. What a glorious meeting that will be. I feel that I am an heir to the inheritance that will then be given. There are a few names of us here patiently waiting for that time to come, when the earth will be renewed, death be destroyed, and sorrow be over forever. We are looking for Br. Preston to come and hold a meeting with us, and trust we may be in working order when he comes.——Sr. Ella Severson, Wright Co. Minn.: A short time since I started to serve the Lord, and I thank God I am not sorry. The first I ever heard of the Advent doctrine was at Br. Wood's schoolhouse, last December. Sr. Fassett preached that night one of the best sermons I ever heard. I then went to the Quarterly Meeting at Lake Hook to hear Sr. Fassett preach on baptism. I was brought up a Presbyterian, and was sprinkled; but that would not do for me. Since I heard the Advent doctrine I believe no other. I have been "buried with Christ in baptism." Bless the Lord! I am happy.——Br. O. Arthur, Liv. Co. Ill.: I have been living here three years and have not heard an Advent sermon in that time. How I would enjoy hearing the pure gospel preached once more. I hope we may be able to get some brother to come this way, that the people may hear the truth as it is in Jesus. We attend the Christian and Methodist meetings mostly. There are, also, Baptists and Congregationalists here. We ask the prayers of the brethren in our behalf, that we may live so as to meet them when Jesus comes.——Br. Albert Welch, Howard Co. Kas.: People here are more excited about "claims" than anything else. I confess I am rendered nervous with doubt and disappointments, while fraud and high-handed robbery in "claim" matters is perpetrated by men whose honor and integrity were not doubted by their victims, of whom I am one, in prospect, at least. I shall thus be rendered penniless in a day, and lose all my labor. It will throw me back five years. How can one struggle along, after the heart has been made sick a thousand times by hope deferred. I solicit your prayers that I may be sustained, and the right prevail.

Prof. Stowe, in his *Origin and History of the Books of the Bible*, in his facsimiles from old manuscripts of the New Testament, gives the following note added by a monk who had the use of the copy. It is found on the Greek manuscript from Sinai, and written perhaps as late as the twelfth century. The meaning in this: "Remember, Lord, the soul of the sinner Dionysius the monk, when thou comest into thy kingdom." Prof. Stowe adds: "Such sentences are not uncommon in the ancient Bible manuscripts. They form no part of the text, and are simply pious ejaculations of the writers or readers. In this instance the ugly, awkward barbarous hand shows plainly enough a later barbarous period, and contrasts very strongly with the neat, plain and elegant hand of the original writer of the manuscript. The difference in the writing in each instance is well worthy of study, and is of great interest to the investigator."

P. S. W. Deyo.

NOT OF THE WORLD.

If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. (Jno. 15; 19.) There are pleasures in this world in its present state. I would not dispute this. With the presence of sin, sickness, death, famine, pestilence and earthquakes, and the long list of human woes, still there are pleasures and enjoyments of a worldly nature that attract us to earth. We almost forget this is *not* our continuing city. All are warned to prepare for a change. Everything here is fleeting. God's word tells us where to find that which is enduring. Some of us have been led to listen to the still, small voice. We have seen the emptiness of earth, have felt the unsatisfying nature of everything it can offer. In our hunger and thirst we turned to the Bread and the Fountain of life. In our darkness we turned to the light of the world. Our filth and pollution were washed away in the blood of the Lamb. Our poverty was exchanged for the promise of an everlasting inheritance. Can we forget all this, and turn again to the weak and beggarly elements of the world; turn like the dog to his vomit, like the sow that was washed to her wallowing in the mire? Shall we be caught by the vain and empty parade and show that now fill the world and professed church? Are we still Christians, when we deck ourselves, just as far as our means will allow, in the useless, and ridiculous fashions of the times? We are warned against wolves in sheep's clothing, but never, I think, of sheep in wolves' clothing! The sheep knows his master's voice and follows him. The man with the seamless robe was known, I think, even by his dress, from those who wore the broad phylactaries and enlarged borders.

The long procession of ancient worthies clothed in sheepskins and goat skins, homeless and destitute, would present a strange contrast with the professed children of the same Father, even among Adventists in our day. They were called to suffer the loss of all things here for their faith in God. Shall we who are spared such trials, be overcome by the god of this world? Can we not stand even the perils of the last days by living close to Christ? Can we not live as pilgrims and strangers here, for a little while, looking forward to when the things seen and temporal shall have passed, when the fashion and pride, folly and corruption of earth will all be gone like a dream; and the things "not seen" [now] but "eternal" open to our view? Then the great white throne descending, the Judge of quick and dead appearing, the dead arising all around us, shall convince us of the living reality of what we now profess to believe is soon coming.

My brethren and sisters, let us live for eternity; not all taken up with the things of time. May we so live that our children may see that we are strangers and sojourners here, looking forward to an everlasting abode.

M. N. Kent.

Hawleyville, Iowa.

Never attempt to demonstrate anything which is so evident, of itself there is nothing clearer by which to prove it. —*Pascal.*

TO NEW YORK ADVENTISTS.

Dear brethren of like precious faith: You will see by the report of the last conference, lately held in Brockport, that there is yet some interest felt in conference in the matter of circuit preaching. Not, let me explain, that the body desires to exercise any *authority* over the the churches, or set themselves up in power. No, the strongest term it has ever used in this connection is "advise with." But we all know that the dear cause we love so well suffers greatly from the apathy and lukewarmness of the masses, even of those who give assent to our views of the exhausted state of prophecy, and the consequent nearness of that great event which gives us a denominational name.

Really, it seems quite paradoxical to me, that people can believe Jesus is coming, that he *probably will* come, or that he *possibly may* come, and not bestir themselves into some sort of action, either for themselves or for their fellows. Nevertheless, ever since the first advent, some have held the truth in unrighteousness, while it is equally true that all along the way some have let their light shine—have proved themselves thus to be the salt of the earth. God *will* have his witnesses. *Of which class are we?* I ask the reader. Art "thou the man?"

Now, is not the exhortation of "our beloved brother Paul" especially in point here when he says—"Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Do we not need, brethren, to arouse ourselves to earnest, *united* action in these last times, that, the grace of God assisting us, we may be able to accomplish as great a work as possible, "to make ready a people prepared for the Lord?" In union there is strength!

It is made the duty of the writer, as you understand by the resolution passed in conference, to visit the Advent churches and isolated brethren within the limits of the N. Y. A. C. Conference, to advise with you relative to the establishment of a better system of securing preaching and holding meeting. The idea is to secure regular meetings, and regular preaching services, at intervals such as your varying circumstances may permit.

Now in order to bring the thought to a practical result, and to answer the requirement of conference, I desire to visit or correspond with some earnestly interested person, residing in every place in the State where there is already an interest, or the elements and opportunity to produce a more active interest in the advancement of the living issues of the age, as we understand them in these last days. If we gather not *with* Jesus we *scatter abroad.*

Now who will commence *to-day* to do something more than they have been doing for the cause of their Master? Let every church that will thus co-operate with conference in lengthening and enlarging our borders, and all isolated, but living, faithful brethren, who desire a visit or advice of conference, *write me immediately* and inform me of your desires.

Cannot every large or established church reach out and help some adjacent sister band, just struggling into life, perhaps; and cannot any place where there are "two or three" only establish themselves and have at least occasional preaching? "Come, let us reason together." If I am to visit you, I shall need to know *where* you are, and and *how* to reach you. And when I hear from you, I will arrange to economize time and travel, and meet you as early as possible.

Wm. E. Brown.

South Butler, Wayne Co., N. Y.

WHERE IS THE EVIDENCE?

When in our controversy with those who hold the popular opinion, we urge the startling fact that the Scriptures do not furnish a single statement regarding man's natural immortality, we not only employ an argument which we are quite warranted in using; but one which the most "orthodox" are themselves quite ready to, and in point of fact do often, use in reference to other subjects. Thus, for instance, the Rev. John Cox, advocating the blessed truth of Christ's pre-millennial coming, says: "Many assert that the word of God preaches the post-millennial view. *Let such produce their Scriptural authorities.* It is not enough to raise objections against the views which we advocate, and to say that there are insuperable difficulties in the way of their adoption. This is just the way in which the skeptic treats Christianity. Let the evidence we adduce be examined; and let evidence be produced in favor of the opposite theory, if it be forthcoming. *We have long asked for the texts which declare that the millennium will precede the advent, and have asked in vain.*" (*The Future, p.* 69.)

Now, is this way of putting the matter a fair one? Is this demand for Scripture evidence in favor of a popular doctrine, just and reasonable? Surely it is. But if so, are *we* not equally entitled to urge it in reference to another matter? Is it not quite as just and reasonable to say, 'Many assert that the Word of God teaches the immortality of the soul. *Let such produce their Scriptural authorities?* It is not enough to raise objections against the views which we advocate, and to say that there is great danger in their adoption. This is just the way in which the skeptic treats Christianity. Let the evidence we adduce be examined, and let evidence be produced in favor of the opposite theory, if it be forthcoming. *We have long asked for the texts which declare the immortality of the soul, and have asked in vain.*

In like manner the editor of a well-known religious newspaper, when recently opposing an advocate of the Romish doctrine of the real presence of Christ in the elements of the Lord's supper, writes thus: "When this eloquent apologist for a superstitious novelty persuasively assures us that 'there can be no doubt that the body of Christ is co-existent with the bread and wine which we receive in the holy sacrament,' we simply reply that this is merely Mr. Rodwell's assertion; an assertion which would be irrelevant, even if it were true; but which is, in fact, directly contrary to truth. When he tells us that 'it is a question of revealed evidence which the church implicitly believed for fifteen hundred years,' we pass by the phenomenon of this implicit faith without inquiring either its character or its cause. We do not even pause to ask (curious as we are) about the revelation thus epenthetically asserted; we simply ask for the 'evidence' itself. What is it? Where is it? Why is it not forthcoming?" Ay, just so: we simply ask for the evidence itself. What is it? Where is it? Why is it not forthcoming?" But if these are pertinent questions in reference to the Romish doctrine of the real presence, are they not equally pertinent in reference to the heathen dogma of the immortality of the soul? Surely, to quote the vulgar but expressive proverb, "What is sauce for the goose is sauce for the gander."

These remarks have been suggested by my current reading. To the same source I am indebted for the following caustic admission. I have no reason whatever for supposing that the Rev. John Hunt, the erudite author of *Religious Thought in England*, has any sympathy with the doctrines advocated in the *Rainbow*; but this only makes his admission the more valuable. In an article in the *Contemporary Review* for February, speaking on other matters, he remarks incidentally: "The announcement to Adam simply was that if he sinned he should die. To have extracted from this that he and his posterity were to suffer endless life in hell, must have required the ingenuity of a theologian." How often have we said this, though not so well!—*W. Maude in Rainbow.*

"PRIMITIVE MAN."

I take the position that it can be proved from the Scriptures, that man was *either* mortal or immortal, before his fall. His condition must have been one or the other. If he was not immortal, he was mortal; if not mortal, he was immortal. The Scripture however leaves no doubt (in my mind at least): Gen. 2: 17—"for in the day that thou eatest thereof, thou shalt surely die." If the marginal translation be examined at this point, it will be found strongly expressive of man's condition at this time. It is: *"dying, thou shalt die."* What could be plainer? Had Adam withstood the temptation, and most probably a series of temptations, as in the case of our glorious Redeemer and King, doubtless the expression would have been, "dying, thou shalt live;" as indeed is *now* the fact, in the case of those who "shall endure to the end."

Before the curse was pronounced, he was a "dying" man, and as a result of his disobedience, life, was removed, and his dying nature allowed to exemplify itself. And now we have "life and immortality brought to light," as being attainable: and indeed this is, to me, the main point, as is beautifully stated in 2 Esdras 9: 13—"But inquire how the righteous shall be saved, whose the world is, and for whom the world is created."

A Friend.

Conference Minutes

Conference Secretaries will please make their reports as interesting as possible. This can be done by making them condensed and pointed, and by omitting all statements of mere forms.

MISSOURI AND IOWA.

The Second Q. M. of Iowa and Missouri Conference met at Prairie Flower S. H. March 25. Brn. A. F. Dugger, J. M. Bliven, B. Bilmire and G. McClure present. Visiting brethren were invited to take a part.

Voted, to invite Br. McClure to labor in this District this season; that Br. Dugger and McClure preach once a month to the church in Davis Co., and once a month with the church near Stewartsville.

Voted to provide Br. Dugger with a horse, saddle and bridle in addition to our other subscriptions for his support.

The church at Island City was presented by Br. Dugger, and received into the Conference.

Brs. Thomas Griffeth and J. Bordie (?) were appointed to meet with the committees of the First and Second Districts to arrange for a campmeeting at the time of the Annual Conference.

Adjourned to the Thornton S. H. near the S. W. corner of DeKalb Co.

J. M. Bliven, Sec'y.

Appointments.

If you do not write your appointments on a separate slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ Please write appointments on a slip of paper by themselves. ☜

ILLINOIS.

Religious services will be held in the Advent chapel at DeKalb, Sabbath, April 23, at 10:30 a. m. and 7:30 p. m., and each following Sabbath.

Silas B. Mabey.

Chicago, Sunday Apr. 30, and thereafter as pastor. F. Burr.

The Advent Christian Conference of Northern Illinois, will hold their next Annual Session at Earlville, LaSalle Co., commencing Wednesday, May 31, and holding over the following Sunday.

Brethren in the ministry are all requested to be present. The respective churches will please prepare reports, and send them by delegates, or by letter. Secretary of Quarterly Conferences will please prepare all business subject to action at this meeting.

All are cordially invited

Silas B. Mabey, Sec'y

The friends of the Advent cause in Wyanet, Ill have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient.

C. Bosley.

The friends of the Advent cause in Wyanet, Ill. have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient. Please confer with. C. Bosley, Sec'y.

OHIO.

The first semi-annual session of the Ohio State Conference will be holden (by invitation of the Pastor) with the church in Norwalk, Huron Co., commencing Thursday evening, April 20th, and continue over the following Sabbath. Let every church in the State be represented by their delegates, if possible. Come, brethren and sisters in Christ, to this meeting, and with the closing hours of time let us press forward the car of salvation. E. M'Culloch, Pres. of Conf.

MINNESOTA

Pine Bend, Minn. Sunday, April 23, at 10:30 a. m.

Br. Hanna's neighborhood, 5 miles from Hastings, as he may arrange, at 2 p. m. same day.

Hastings, at 7:30 in the evening, as Br. Rice may arrange.

West St. Paul, Sunday April 30, 10:30 a. m.

Cottage Grove, at Atkinson's Corners, 3:30 p. m.

Edwin T. Himes.

The first Q. M. of the St. Paul District Conference, will convene at Cottage Grove, Atkinson's Corners, Friday eve. May 26, and hold over Sunday. Friends coming on the cars will stop at Cottage Grove station. Inquire for L. Austin or R. Link. Remember the quarterly collection.

E. T. Himes, Sec'y.

INDIANA.

The Second Session of the Southern Indiana A. C. Conference (Annual Meeting) will meet at Jeffersonville, Wednesday, May 24, 1871. It is hoped and expected there will be a full attendance, and an abiding interest in the work of spreading the present truth. By order of Conference. C. H. Cass, Sec'y

The second Q. M. of the Hutchinson District of the Minnesota Conference, will be held at Br Wood's shop, town of Victor (Sec. 18, Range 27), three miles south of Smith Lake station, commencing Friday, June 2, and holding over Sunday.

Elds. O. R. Fassett, L. C. Collins, and E. T Himes are invited to be present with us. We expect a large turnout. Come one and all. Those coming from a distance will bring bedding.

L. R. Wood, Sec'y.

IOWA.

The second Q. M. of the Iowa and Missouri Conference will be held with the Highland church in the Tiller S. H., Nodaway Co. Mo., commencing June 9, and continuing over Lord's day. Come up, brethren, and let us worship the Lord in spirit and in truth. Wm. Patton, Sec'y.

WISCONSIN.

Adams, Wis. April 22, and over Sunday [illegible] aptism and the Lord's Supper. The church would be glad to have all come and enjoy this feast with us. G. G. Godfrey.

Advent Christian Times.

BUCHANAN, MICHIGAN

TUESDAY AFTERNOON, APRIL 25, 1871

THE ADVENT CHRISTIAN TIMES [illegible] published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars [illegible] One Dollar for six m[illegible]

☞ The TIMES maintains [illegible] of the personal advent of Christ as an event [illegible] at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. R. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Post, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

San Francisco Agency.

Copies of THE TIMES and *Quarterly* and other A[illegible] [illegible] Advent works, of all de[illegible]

Business Agent's Department.

Eld. [illegible] P. O. address [illegible] will be Jackson, Mich.

The Quarterly

[illegible]

[illegible] Bound $[illegible]

Correspondents.

[illegible] We were much [illegible] in your [illegible] The Watchman [illegible] to make you a visit.

Letters Received.

☞ All letters received at this office are acknowledged [illegible] This acknowledgment is a receipt for whatever money the letter [illegible] If the money or paper is not [illegible] within three weeks after your letter is [illegible] write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

[illegible]

[illegible]

General Publishing and Tract Fund

A [illegible]

New Subscribers List.

Our list of new subscribers this week is not very encouraging. But we hope for better things.

Previously acknowledged, 43.

C W Smith 1; G G Godfrey 1; E Roberts 1.

Book Notices, Etc.

Br. J. P. Russell, writing to subscribe for the cheap edition of *Immortality*, by Eld Whitmore, says: "I am now reading the work the third time, and my interest in it only increases. It is a book that should not only be read, but ought to be studied, for the reason that there is so much of the Bible in it, that we are at the same time studying the blessed Book itself."

LITTELL'S LIVING AGE, (Boston, Mass.) No. 1399, has an interesting article upon "the Mouth to Stone," referred to elsewhere. Price 25c.

WHO ARE SADDUCEES? Truth Vindicated. L. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 30c.

THE MEDIATORIAL KINGDOM, or the reign of Christ during the gospel dispensation. By Wm. N. Pile 25c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

THE Leonard Scott Publishing Company have made arrangements to supply the place of the *North British Review*, which has recently been discontinued, by the *British Quarterly*, the whole four numbers of which for the year 1871 will be furnished to subscribers without charge for the January number.

LAST DAY TOKENS. An edition of those interesting [illegible] pamphlets, by Eld. J. S. Brewer, including the three numbers in one volume of 216 pages [illegible] record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, [illegible] worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, [illegible] The three in one volume are now offered for 25c.

Obituary.

CLAPP.—In [illegible], N. Y., April 9, 1871, suddenly, of [illegible] Mrs. Sarah [illegible] Clapp, widow of the late [illegible] Clapp, aged 7[illegible] years and [illegible]

J. B. C.

COLE.—Sweetly fell asleep in Jesus, Jan. 18, 1871, at [illegible] Alvah L. Cole, father of Eld. L. [illegible] aged [illegible] years.

[illegible] the Lord and learned to love his coming, and the kindred truths, some thirteen years ago. [illegible] by the writer, [illegible] have walked as the heirs of the [illegible] a Christian [illegible] and words of hope, he [illegible] and left a [illegible] the [illegible] that they do not feel a [illegible] great a loss. On one of the [illegible] till our [illegible] gathered hosts to [illegible]

J. ALBERT LIBBY.

RANDALL.—In Fulton, P. Q., March 27, 1871, of dropsy, Joseph Randall, aged [illegible] years, 5 months.

[illegible] the Lord when [illegible] years of age. Soon after he embraced the doctrine of the [illegible] personal appearing of the Savior, and [illegible] been the firm friend and supporter of the Advent cause. The prospect of soon obtaining [illegible] was his constant theme. He leaves a wife, [illegible] and [illegible] daughter to mourn his loss, but [illegible] those who have no hope. A suitable discourse was preached to a large circle of relatives and friends, by [illegible] J. Chapman, from Ps. 17:17.

A. F. B.

PETTIS.—In Eureka, Minn., Feb. 26, 1871, of scarlet fever, after an illness of 34 hours, little Fred, son of W. H. and Lydia A. Pettis; aged 2 years, 4 months, and 19 days.

Thus we were called upon to part with our dear little one. Yet we mourn not as those without hope; for, if we are faithful to him that hath promised, he will be restored to us at the resurrection of the just. Lord hasten the day, is our earnest prayer.

W. H. PETTIS.

Marriages.

ROBY—BOWS.—In [illegible] Wis., April 2, 1871, by [illegible] B. Roby and Miss Mary A. Bows.

The Times.

ABROAD.

France.

Paris is [illegible] the second time within a half year, [illegible] And if [illegible] contending forces are [illegible] the city, than was effected by the Germans themselves. The loss of property by the Communist insurrection is stated at $[illegible], already. The number of killed and wounded men is stated to be very large, and there is great suffering. An outbreak of communists at Marseilles was [illegible] put down, and although reports continue conflicting, it seems probable that the Thiers government must ultimately triumph.

New Appointments.

Preaching brethren will please make this department [illegible] by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

A full notice of Wisconsin Campmeeting will soon be given. Probably it will be held either on the old ground at Sauk, or at Madison, beginning early in June. The State Conference will be held in connection with it. Let delegates be duly appointed by all the churches. WM. SHELDON.

Rochelle, Ill., Shockley's Hall, May 7, 10½ a. m. and 3 and 7½ p. m. D. S. CLARK.

Ionia, Ill., April 30, and once in four weeks. New Rutland, May 7, at 10½ a. m., once in two weeks. And at Nelson, S. H. same day at 3½ p. m. WM. MCCULLOCK.

First Sabbath in each month, 11 a. m., with the Empire church. Third Sabbath, 11 a. m., at the Miller S. H. H. BILLINGS.

The second Sabbath in each month with the church at Empire. Third, with the church at Greenland. Fourth, with the church in Island City. A. F. DUDGEON.

There will be meeting at Prairie Flower, the fourth Sabbath in each month, at 11 a. m. GEO. L. MCCLURE.

Third Sabbath in each month, at 11 a. m., with the Empire church. Fourth Sabbath at Prairie Flower S. H. JOHN M. SLIVER.

The Markets.

Prepared weekly by S. C. Raymond, General Buyer, 70 West Lake St., Chicago, Ill.

Mr. Raymond will attend to all orders for buying goods for merchants, families or individuals. Is prepared to purchase ANY KIND OF GOODS at the lowest prices. Commission: 5 per cent. Send for list of prices on glass ware, notions, or any line of goods you want.

CHICAGO, Saturday eve., April 22, 1871.

Flour—No change in the market. Buyers demanding lower prices; holders firm. R d Winter, extra Mich. $7.12½. Spring Extras, $6@6.50. Superfine, $4.90@5.00.

Wheat—Firmer and more steady. New No. 1, strictly fresh, $1.30½. No. 2, strictly fresh, $1.27½.

Rye—No. 1, 85c.

Corn—50@53½c.

Barley—85@$1.

Oats—46@48c.

Potatoes—There is a light business in Potatoes from store; 70@75c. for Illinois; 90@95c. for Michigan peachblows.

Butter—Low grades, 8@11c; Good Roll, 15@18. Choice, 24@25.

Eggs—12@12½c.

Cheese—Prime old factory, 16@18. Fair, 12@14.

Stock—Cattle, $4.80@5.60 for fair to good butcher's cows and steers; $5.60@5.75 for good to choice stockers; $6.10@6.37½ for fine steers.

Live Hogs—Active, and 15@25c. ℔ 100 ℔ higher; $5.80@6.25 for good to choice.

Fruits—Strawberries 40@50c. ℔ quart. Apples, $6@7 ℔ bbl. Oranges, $5. Lemons, $5@5.50.

Vegetables—Fresh peas, $2@2.75. Cucumbers, $1.25 ℔ doz. Bermuda Tomatoes, ½ bushel boxes, 90c.

Miscellaneous—Live Chickens, $3.75@4. Maple Sugar, 15@16c.

THE

ADVENT CHRISTIAN

TIMES,

A large, neat, eight-page weekly paper thoroughly devoted to the advancement of the cause of Christ by the faithful advocacy, defence and dissemination of what is called *Advent doctrine*,

EDITED BY

JOSHUA V. HIMES.

THE TIMES contains, weekly, matter expository, exegetical, illustrative, practical; including communications, selections and original matter, with letters from those of like precious faith in all parts of the country, the news of the body, and a faithful digest of the news of the world bearing upon the signs of the times; with news of the progress of our cause in different parts, and also news of what our *opponents* are saying and doing, with expositions and refutations of their arguments; articles on prophecy; notices of current and useful literature; short sermons; a column or more for the children; choice bits of poetry—in short matter enough in every number to make a good sized book, and all furnished for only FOUR CENTS A WEEK, or $2 a year. No paper of its class furnishes as much reading matter, even when a greater price is charged.

The paper has been very useful in the past and can be made more so by extending its circulation. To our friends who are working faithfully for this end, we make the following offer: We will send

THE TIMES, POST PAID,

to any address in the United States or Canada, on trial,

FOR THREE MONTHS,

for 35c. For one dollar, we will send THE TIMES to any three persons, three months, post paid; and any larger number at the same rate.

Who will take advantage of this liberal offer, to introduce THE TIMES in a village, a neighborhood, a church. For

TEN DOLLARS

you can send a live Advent paper to

THIRTY PERSONS

or into thirty families, post-paid, for three months. Could it fail to do good? Five dollars will pay for fifteen copies; and one dollar for three.

We make this liberal offer solely to introduce the paper in new fields and localities.

Will the ministry please publish it to their congregations?

Will our friends please tell it to their friends.

Will you who love the cause and wish THE TIMES to prosper, pay for 3, 5, 10, 50, or 100 copies, on these liberal terms. We have now 300 names, of partially interested persons among whom we could obtain

FIFTY PERMANENT SUBSCRIBERS,

perhaps more, could we send them the paper free for three months.

Who will send at once? Send in the names, with 33⅓ cents for each name, and (if you give the P. O. address plainly) we will guarantee the delivery of thirteen numbers of THE TIMES, free of postage, to each one of them.

Three thousand three months subscribers on this plan, will give us a large and permanent addition to our list.

Address, JOSHUA V. HIMES,
Buchanan, Mich.

"Peace be unto you," was the salutation of Christ to his disciples at the first interview he had with them after his resurrection. As they had forsaken him when in the hour of trouble they ought to have stood by him, they might have reasonably expected on meeting him again to be rebuked by him. But no, instead of this, there came from his lips the salutation of peace. And the last thing done by him at his ascension when the cloud which gathered beneath him and bore him upward and hid him from their sight, was, to bless them. And now he is in heaven—has he changed? No, he is "the same, yesterday, to-day and forever." The same gracious, forgiving, affectionate Being that he was while on earth. Let us trust, love and praise him.

Notices, Etc.

NOTICE.

There will be a special meeting of the Western Advent Christian Publishing Association at Earl Ill., commencing Wednesday, May 31, 1871, for the consideration of the following proposed amendments to the constitution, and such other business as may come before the body:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association amenable to the Board of Trustees."

Add to Art. III, Sec. 4, as follows:

Sec. 9. The Board of Trustees for the Association shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor be chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, ex officio.

Another proposal is as follows:

Add to Art. III, Sec. 2. But the person filling these two offices shall not the same time be Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 5, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 6 read: The Publishing Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose, and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in the [illegible] conferences, sympathizing with the objects of the Association and co-operating therewith and of delegates of the various churches connected with said conferences, and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate, and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in [illegible] conferences, sympathizing with the objects of the Association and co-operating therewith and of delegates of the various churches connected with said conferences; each church being entitled to one delegate.

Add to Art. X these words: The Treasurer shall give bonds for the faithful performance of his duties to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: provided, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

To make whatever changes in the Constitution may be necessary in order to legalize the transfer of the Office and all the property of the Association to the control of the new membership.

By order of the Board.

Wm. L. Himes, Sec'y

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, [illegible] charity. Published at Concord, N. H. Mrs. T. F. Sargent, Editor, assisted by Mrs. E. [illegible], Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. F. Sargent, Box 420, Concord, N. H.

N. B.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Work (monthly), for $2.75 a year. Six months for $1.15.

Advertisements.

ELGIN
WATCHES.

1871
NATIONAL WATCH CO ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN

ILLUSTRATED ALMANAC FOR 1871,

OR THE ILLUSTRATED ARTICLE ON

"Ancient and Modern Time-keepers,"

—BY

A. D. Richardson,

Sent FREE upon application to

NATIONAL (ELGIN) WATCH COMPANY,

127 & 129 Lake Street, Chicago,

Or No. 1 Maiden Lane, New York.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each [illegible]; Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist—each 8 pp. The 2,300 Days; The Sabbath. Everlasting Punishment—16 pp. The Everlasting Dominion—40 pp. Collins Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—16 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The New Dispensation—72 pp. The Reign of Messiah—84 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,200 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, [illegible] and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference [illegible] with Scripture references, and [illegible] to Bible truth. By J. V. Himes. 180 pp. Paper covers, [illegible] $[illegible] a dozen, flexible cloth covers, 30c. [illegible] $3.15 a dozen.

THE FIRST-DAY SABBATH; [illegible] the Christian dispensation [illegible] Sabbath. In two parts. By T. M. Preble. [illegible]

FUTURITY. Comprising the four [illegible] Life and its [illegible] the Dead, The Coming [illegible] By Wm. Sheldon. 100 pp. 25c.

THE THREE KINGDOMS; [illegible] By T. M. Preble. [illegible]

THE TEN [illegible] or, Wisdom and [illegible]

THE [illegible] The first man of [illegible] By T. M. Preble. 5c.

THE BIBLE SOLUTION of the PHENOMENA OF MODERN [illegible]

PAULINE THEOLOGY; [illegible]

INFIDEL TESTIMONY to The [illegible] By H. L. Hastings. 10c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation, a new emphatic version, based on [illegible] the Vatican [illegible] 12 mo. Cloth binding, $4; [illegible] $5. Postage, 40c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. [illegible] post paid.

THE NEW TESTAMENT. American Bible Union translation. [illegible]

THE JUBILEE HARP: A choice [illegible] Advent [illegible] Adventists. Single copies $1; [illegible] dozen. By mail, $10.50 a dozen. Gilt, $1.50. Full gilt, $1.25.

BOOK MARK. A convenient little [illegible]

HYMNS of THE HARP. Contains [illegible]

PRINTED NOTICES [illegible] LIC MEETINGS. [illegible] and place, and [illegible]

CRUDEN'S CONCORDANCE. An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if the word can be [illegible] $2.50 [illegible] Condensed, but sufficiently full for ordinary students, $1.50. By mail, $1.75.

THE BIBLE TEXT-BOOK; or, the Principal Texts relating to the [illegible] and Subjects occurring in the Holy Scriptures [illegible] useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures [illegible]

TWO HUNDRED STORIES For Children. [illegible] illustrated. [illegible] of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our [illegible] $1; postage, 10c. [illegible] postage, 2c.

THE NATURE AND DURATION of [illegible]

FEW SAVED; or, The Gospel Con- [illegible]

ADVENT KEEPSAKE; or, a Bi- [illegible] of the year. 25c. post-paid.

WHAT IS MAN? [illegible]

[illegible]

THE VOICE OF THE CHURCH, [illegible] Cloth. $1.

SIGNS OF THE TIMES; or, A [illegible] of Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—His origin, personality, power and doom. By F. [illegible] Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of [illegible] 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 5c.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 40. BUCHANAN, MAY 2, 1871. WHOLE NO. 369.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, MAY 2, 1871.

DO NOT READ THEM.

It is a subject for serious thought, if not anxiety, that the papers which furnish full details of crimes, and the lives and sayings of notorious criminals, with illustrations of both themselves and their deeds, are eagerly sought after, and attain to immense circulations. It is, also, observable that a large portion of the news telegraphed to the daily press, is composed of the records of crime and its adjuncts, such as gaming, by billiards, base-ball, cock-fighting, and other such "sports," so called. Reports of murder and divorce trials, also, prove to be popular literature; for the demand regulates the supply, and the supply is enormous.

Now our advice to one and all is, to in reading resolutely pass over all such matter. The headings convey all the information you need concerning such things, and the perusal of the details is essentially demoralizing. You cannot touch pitch without becoming defiled; you cannot fill the mind with such prurient details as appear to have made up the testimony in a late murder trial in California, without soiling the heart and imagination. How easily such things are fastened upon the mind, and return to plague us in vain and wandering thoughts; while we have to *study*, if we would have what is good and moral and religious at equally ready command. Even should the perusal of the story of iniquity not affect the fountain, it must necessarily sully or roil the stream. Therefore we say, do not read them. Pass over the detailed reports of murder, divorce and other criminal trials; of executions, of crimes, suicides, flashy and sentimental stories, races, fights, billiard-playing, base-ball matches, and discourage the reading of them by others with all your influence.

You can't *afford* to read them. You ought to spend your time to better advantage, to say nothing of the moral or rather *im*moral influence exerted upon you. Do not plead, "Reading such things does not hurt *me*!" If you love to read them, you may be sure your heart is not right. The pure heart loves pure things. If you find anything in the records of vice and crime that affords a pleasurable mental excitement, you may be sure your heart needs cleansing. You need not be ignorant of what is going on in the world: but, generally speaking, the simple announcement of a crime, and a clear statement of the facts in the case, is all that should or need be made public. Let the sickening, polluting details be confined to the walls of the court room, and the ears of those whose sad duty requires them to take cognizance of such things; or if published, let not the Christian make his brain a slop-pail for such corruption, but rather occupy the mind with "whatsoever things are true, honest, just, pure, lovely, and of good report; and if there be any virtue; if there be any praise, think on *these* things." "And the peace of God, that passeth understanding, shall keep your minds through Christ Jesus."

DAVIS STILL A SPIRITIST.

It has been announced that Andrew Jackson Davis has renounced Spiritism, and was preparing to expose it. In a recently published letter he says:

"1. I am a Spiritist. 2. I have seen and held conversations with persons who once lived on earth. 3. I have, at intervals in my life, exercised functions proper to several phases of mediumship, and still continue to exercise these functions when occasion requires. 4, and lastly, I know that death is not the end of my personal existence, and I believe intuitively that I am immortal. In justice to me, Br. Wilson, I ask that you will state that the foundation of my own experience is clairvoyance; but that the idea lately circulated that I have 'recanted,' or wish to exalt clairvoyance at the expense of mediumship, is wholly erroneous. My recent effort was directed toward the abuses and misapplications and absurd doctrines which prevail among people who have absorbed the wonders and delights of spiritualism, and omitted the great and rational principles upon which alone the world can ever accomplish much religious progress."

Reading this, says the New York *Tribune*, one cannot help remembering a little story. Two friends meeting, one asked the other, "Are you a Spiritualist?" "Why, yes," said the other with some hesitation, "I am a Spiritualist but not a——fool."

SPRING.

Miracle. Yes, we say it, spring is a miracle. A miracle it is, contemplated in the original order of things, made possible in the germinal conditions of nature from the first, by the All-being and the All-seeing. Into this original germinal possibility the good and beautiful and bountiful and great God enters in his vitalizing and fructifying power, and reveals himself in the tints and fragrances and melodies of spring. Thank God for this proof he gives us of resurrection.

But amid all this new-life beauty, and this merry tumult of happy voices, and this coming to life from the grave, we do not hear the laugh, nor song, nor see the sweet beaming face of our dear child Up yonder on the hill she sleeps, where we laid her, when the last October sun dropped its weird and slanting light on the earth, and the October winds shook the frosted leaves from the half-naked trees. Death strikes deeper into human flesh than elsewhere. And the grave, when it has got its prey, fastens on it, and gripes it with a dreadful greed. For by this child's grave the green grass has shot up already, and the trees are white with bloom, and the birds warble in the day, and warble the day out, but her little feet are motionless, her sleep holds on, her lips do not break their awful silence. How we look, and long, and yearn, and ache for her now in this spring-time of resurrection. Ah, God, what waiting is not this! But this is prophecy. There is a Nature, and there is a Spirit. And there is a natural body, and there is a spiritual body. This renewal that comes to us of nature, keeps up patience by re-assuring us. If God so clothed the grass, how much more will he not clothe and rehabilitate the dear dead who sleep. There comes another spring, ampler, warmer more bountiful, touching the worst death, building up spiritual bodies on the subtle life-germs of our dead kindred. And when! O heart of Christ, pity our waiting, and bring in that other spring when, under the brooding of thine all-embracing life and love, the graves shall all blossom and bear their fruit. —*Christian Radical.*

THE SOUL.

"Fear not them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." (Mat. 10:28.)

This is thought to teach, conclusively, that the soul is immortal, and cannot die. But the fact is generally overlooked that God "is able to destroy both" alike in *gehenna*. If it was immortal, God himself could *not* destroy it. Webster thus defines immortal. "1. Having *no principle of alteration*, or corruption; *exempt from death*; having *life* or *being* that *shall never end*. 2. Connected with, or terminating in immortality; never to cease. 3. *Having unlimited existence.* 4. Eternal; everlasting; never ending; ceaseless; perpetual; continual; enduring; endless; imperishable; incorruptible; *deathless.*" Hence, according to Webster, if the soul is immortal, it is not only "exempt from death," but is also "*without principle of alteration*;" and therefore if God created it upright at first, so it would eternally remain; and if it is polluted or depraved *now*, thus it must have been created, and thus it must eternally remain: for it is "*without principle of alteration.*" But the Word declares that "God *made man upright*;" and therefore as he is without principle of alteration, he is upright still; and the fact is, as Spiritists inform us, "there is no such thing as sin or evil in the world, but only greater and lesser good."

But the soul is said to be "exempt from death." Notwithstanding this, however, God's Word declares, "The wages of *sin is death*," and "the *soul* that *sinneth it shall die.*" It will avail nothing to say death does not mean death, or that it means eternal life in wo; for the word "immortal" comes from the Greek word "*athanatos*," a compound word, from "*a*"—negative, and "*thanatos*"—death. The word "*thanatos*" is rendered "death" in Rom. 6:23—"The wages of sin is *death.*" Donnegan says that the Greek *alpha* in compound words has a negative force, like the particles, "not," "in," "im," "un," etc., in the English. Therefore "*a-thanatos*" is the negative of "*thanatos*," and means *not* subject to death, and, as a consequence, *immortal*. It makes no difference what *kind* of a death is meant, inasmuch as it comes from "*thanatos*," and immortal coming from "*athanatos*" is not subject to death defined by *thanatos*. Hence if the soul is immortal, God cannot inflict the penalty of his own law. But as God's Word declares "the wages of sin is death," is it not a fair demonstration that the soul is *not* immortal?

But to the text. "Fear not them that kill the body, but are not able to kill the soul." In Josh. 11:11, we are informed that Joshua took the city of Hazor, and "smote all the souls therein with the edge of the sword, *utterly destroying* them." Here man has killed or destroyed the soul. Are we to understand by this that there is a contradiction? Or are there more than one kind of souls?—one mortal and the other immortal. There is, indeed, no contradiction; but the term soul has different significations. In Josh. 11:11, it means, undoubtedly, the whole man, as in Gen. 2:7, and 1 Pet. 3:20. "Eight souls were saved by water."

It also signifies "life" in many instances, as in Mat. 2:20: "For they are dead who sought the young child's *life*." Here the word rendered "life" is "*psuche*," the same that is rendered soul in Mat. 10:28: "For whosoever will save his *life* shall lose it." Rev. 8:9: "The creatures which were in the sea, and had *life* (*psuche*—soul) died."

The *Emphatic Diaglott* renders Mat. 10:28 thus: "Be not afraid of those who kill the body, but cannot destroy the [future] life; but rather fear him who can utterly destroy both life and body in hell," or *gehenna*.

We have proved by a demonstration which we challenge the wise men of the East or West, either, to overthrow, that the soul is *not* immortal; and when one position is *proved* it is foolish indeed to *assume* the opposite, and say the soul *is* immortal, in the absence of a single declaration, or principle by which to demonstrate the assertion. The idea which the Savior wishes to convey, is, undoubtedly, that although man can kill or destroy this body, yet "our *life* is hid with Christ in God," and *man* has no power over that; but God can *utterly destroy* the whole being in the flames of *gehenna*.

If, as many claim, the soul is the *real man*, and goes immediately to heaven at death, then it would have been proper for the apostle to have said, "*David has* ascended to heaven." *This* the Jews believed; and if it were true they needed no correction. Neither needed they a revelation from God to teach them that David's *body* had not ascended to heaven; they *knew* that. But inasmuch as their superstitious notion of dead men being alive was but the result of Satan's *lie*, and consequently *false*, they *did* need correcting on that point, and the inspired apostle made the correction.

But it is *both* soul and body that are susceptible of destruction in hell, or *gehenna*. This "hell" is elsewhere called by the Savior "hell-fire." That it is *literal* fire is quite evident, from other passages, which we briefly notice. The Revelator says the wicked "shall have their part in the lake of fire." (ch. 21:8.) Peter informs us that "the *earth is reserved unto fire against* the ....perdition of ungodly men." (2 Pet. 3.) Hence as the earth is to melt with fervent heat, and the wicked are to receive their perdition in it, the "melted earth" and "lake of fire" must be the same. Solomon, also, informs us that they are to be recompensed *in the earth*. (Prov. 11:31.) Inasmuch therefore as they are to get their reward *in the earth*, and *in the lake of fire*, the lake of fire being the earth melted, they must get their everlasting destruction *when the earth is burned*; and as they are to *have their part* in the lake of fire, they must get *the whole* of their everlasting destruction *there* and *then*; and consequently as the earth is to cease to burn, and be restored, *they* must either be restored or burned up: for after the earth ceases to burn there is no lake of fire, and therefore *no place* for them. This is in keeping with the declaration of David: "Yet a little while and the wicked *shall not be*: yea, thou shall diligently consider *his place*, and *it* shall not be." (Ps. 37:10.) Which horn of the dilemma then shall we take? Are they purified or consumed? By referring to Mal. 4:1, we are informed that "*all the wicked*" are to be "*burned up*" in "the day that shall burn as an oven." That day has not come yet; nor will it come until the day of God comes, and the earth melts. And as, in that day, God will destroy *both soul and body* in this fire, instead of Mat. 10:28 proving the *immortality* of the soul, it proves *positively* the reverse.—*From the Harmonium, by J. W. Taylor.*

SCIENCE IN CRIME.

For some years past there has been an incessant contest for superiority between the manufacturers and inventors of offensive and defensive weapons of warfare, with an ever-varying change of fortune. At one moment the defense seems to have won the victory, but while they are exulting in the fancied security of their seven-fold mail, presto! a new gun is invented that sends a ball crashing through their iron plates as though they were so much paper. Then new and tougher plates are added, and other projectiles brought out, and so the unending strife goes on. At present it is hard to say which has the advantage. The whimsical parody of this combat on that other warfare which dishonesty wages against respectable prosperity leaves room for no such doubt. As between the burglars and the safe-makers, for example, the superiority is indisputably on the side of the rogues. According to the *Scientific American* it is now impossible to construct a burglar-proof safe. The thief, discarding all such vulgar and obsolete instrumentalities as jimmy and jack-screw, cold chisel and gunpowder, provides himself with a simple adaptation of the oxyhydrogen blow-pipe, and in a second or two, burns his way through the hardest metal without noise. We have not yet heard that this appliance of the laboratory has yet been borrowed by any erudite burglar, but the thing seems feasible enough, and no doubt the craft will be heartily thankful for, and make speedy use of, the admirable suggestion.

Indeed, there are few things more remarkable in modern crime than the intelligence and success with which the resources of science have been applied to pursuits of guilt. Violence in robbery is no longer resorted to by any but the most bungling tyros. The garroter does not now attempt to throttle or stun his victim. He finds that the chloroformed handkerchief does his work more neatly and effectually than fist or bludgeon. The business of counterfeiting bank notes and altering checks has been raised to the dignity of a fine art, wherein the recent appliances of chemistry and photography are exhausted. Instead of painfully erasing by hand the words or figures to be changed, an acid has been found to remove them so deftly as to leave no trace that the paper had ever been written on. Every device has been tried to baffle the counterfeiter, without avail. Paper has been used of a peculiar composition and pattern; intricate scroll-work has been traced on it, by the aid of complicate machinery, in ink which it has been supposed impossible to imitate or photograph. Yet, although the secret of these imaginary safeguards has been kept with strictest fidelity, the issue of the inimitable notes is sure to be followed in a month or so by counterfeits, often so exact as to be with difficulty, even by experts, told from the original.

So far it seems as though the ingenuity of crime had fairly outstripped the ingenuity of prevention. Perhaps the day may come when Fagin's school of pickpockets will be elevated into a college of scientific pillage, with learned professors to impart all the latest discoveries in natural philosophy to eager pupils. In the meantime, it would be well if the wise men put their heads together to devise a way to supply virtue with weapons as effective as those of vice. It is better, perhaps, to be robbed scientifically, if one must be robbed; but most people would prefer not to be robbed at all.—*N. Y. Times.*

HOT HEARTS.—"We need men of hot hearts to tell of the love of Jesus," was the appeal sent home by some Chinese converts the other day. That is what the Church wants—what the world needs—"men of hot hearts."

Communications.

PRIMITIVE MAN.

If we are to conclude man was neither mortal nor immortal, because he is called, or was made "a living soul," we shall be compelled to regard the animals of all grades, as neither mortal nor immortal, as they are four times called "*nephesh chaiyah*," or "living souls," in the first chapter of Genesis. (vv. 20, 21, 24, 30.) No doubt a proper term was used to convey the idea of their nature.

Prof. Stuart in his *Chrestomathy*, calls *nephesh chaiyah*, "a generic term for every living creature, animal or animated being." Adam Clark in his comments, on Gen. 1: 24, says that *nephesh chaiyah*, or living soul, "is a generic term, to express all creatures endowed with animal life." Hence, if neither mortal nor immortal, because he was made a living soul, the animals must have possessed the same natures, as they could not have been living souls had they not been made thus. Did the animals lose this neutral nature from probationary reasons?

The second objection to the claim that man was neither mortal nor immortal, we gather from the language of the Creator (Gen. 3: 22, 23): "And the Lord God said, Behold the man is become as one of us, to know good and evil. And now lest he put forth his hand and take also of the tree of life and eat, and *live forever*, therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." No other rational idea can be gathered from the above language, than that man would have lived forever after the transgression, had he been allowed to remain in Eden where he could have enjoyed access to the tree of life. Now if he lost this neutral nature by transgression, and this peculiar nature (neither mortal nor immortal) was indispensable to his probation for immortality, how comes it about that he can live forever after he has lost that peculiar nature, only let him stay where he was put, with access to the fruit of the tree of life?

The conclusion is inevitable that if he could live forever *after* transgression, by access to the adequate means, he could *without* transgression; and if after he had lost this peculiar nature (claimed), he was susceptible of endless existence, he must certainly have been equally susceptible of it had he been first created mortal.

Again, if he was susceptible *in nature* of endless existence, *after he became mortal*, then no other nature but *mortal*, was necessary at the *outset*, in order that he might live forever, while he had access to the tree of life.

Theophilus and Balsaman, we respect; but their arguments are swept away by just reasoning. To suppose man in Eden unable to get immortality, if he had been *made or created mortal*, is to suppose it impossible for him to get it after he *becomes* mortal. If it be admitted that he *might* have got immortality by obedience, and been mortal to begin with, then the whole question is admitted.

The change relative to primitive man was a change in *circumstances* instead of *nature*, which fact is evident from the Scripture already quoted, viz: "Lest he put forth his hand and take also of the tree of life, and live forever." The only *logical* conclusion from that Scripture is, that he would have lived forever, had he been left in Eden, although he had transgressed.

But because man was created mortal, it does not follow that God is chargeable with being "the author of death," any more than it follows that because he was created susceptible of certain *changes* which *result* in death, God must be the author of death. The apprehended difficulty all fades out of sight when we consider that endless life was in the means at hand, viz: the tree of life, rather than in the nature which man possessed. Again, death was the result of losing access to those means, instead of a change in man's nature. In other words, God could be the author of death, though it came from a change in nature, as well as though it came by a change in circumstances.

The particular form in which man is duced to in a state of death, does not relieve the embarrassment, while it is a fact that God made him susceptible of these changes. In other words, God is no less the author of death, because man gets it by *two* steps, than he would be if he got it by *one* step. We might just as well say that God will be the author of the second death, because man is now mortal, as to say he was the author of the first death, if man was created mortal.

To say ma[illegible] *nevitably* doomed to death i[illegible] mortal to begin with, is to [illegible] that the tree of life would have preserved his life, and, virtually, ignore the statement recorded in Gen. 3: 22, which has already been repeated.

The position that I sustain does not reflect upon the character of our heavenly Father, for it provides that man had the means necessary to perpetuate his life, though a mortal man by nature. His chances for immortality were as good as ours can be while we are mortal, whatever may have been the changes producing our mortality. Immortality is accessible to us, though we are mortal, and Adam certainly should have had as bright a hope before sinning, as we enjoy, though made mortal to begin with.

He had mortal life to begin with, and was to have immortal life by obedience. We have mortal life restored to us through the atonement, as a race, and get immortality by obedience.

Again. Adam could have had immortality without dying, by obedience; and we get immortality by way of a resurrection, through obedience. In other words, Adam could hope to live forever without dying, and we can hope to live forever as the result of a resurrection.

Again. It was possible for Adam to die the first death, with the conditions of immortality before him; and it is possible for man to die the second death, with the conditions of immortality before him. To the one immortality was possible without death; to the other immortality is possible by virtue of a resurrection. **WM. A. FENN.**

A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP.

While viewing the past and present history of our race with regard to the views held by nearly all concerning the nature and future destiny of man, we think that the above heading is a clear illustration of the manner in which those views have been propagated.

Let us go back to the day that our first parents were placed in the garden of Eden. We believe that then and there was the leaven of inherent immortality placed in the minds of our first parents by the arch-deceiver, in the utterance of the words—"Thou shalt not surely die," in direct opposition to the words of God given to them as a penalty in case of disobedience. No sooner were the words uttered than we find that they took effect in the mind of Eve, and the leaven continued working, until we discover that the minds of both of the heretofore sinless pair were raised in opposition to that of their Maker, and they were led to disobey him, regardless of the penalty annexed, and evincing their disbelief of the plain statements of God's word. Alas! Thus it was, and thus it has been through all succeeding ages. Men have been unwilling to take the plain language of Jehovah and abide by it; though, as in the case above mentioned, a deviation therefrom is attended with trouble and confusion.

We find it thus at the present day. Men seem to think that much of human wisdom must be substituted in the place of the plain words of God, as they are revealed in the Scriptures of truth. And while doing so they often make the word of God void through their philosophy and vain deceit. And, in their minds, those who receive the plain, literal language of the word, and base their faith upon it, are considered as fools. Now, dear reader, while viewing the tendency of man to trust in human wisdom which shall come to naught, need we wonder at the condition of the world at the present day?

Look at the various theories which have been evolved as the leaven continues working in the minds of men, until we find the theory spread almost throughout the entire world, that man is not dependent upon his Creator for his continued existence, after the act of creation, and they cling with tenacity to the words of Satan, and have seemingly based their whole faith concerning the nature and future destiny of our race upon them. They conclude that men, both righteous and wicked, are possessed of natures which will enable them to live on through eternity, the righteous to enjoy eternal happiness and the wicked doomed to eternal suffering in hell-fire.

Truly we are led to inquire, What hath been wrought in the mind of rebellious man? First, man was led to disobey God. Secondly, a theory was established which greatly dishonored him, insomuch that instead of believing him to be a being of infinite love and compassion, as he has revealed himself, he is portrayed as a God inflicting the direst vengeance upon those who will not accept of his love, even untold sufferings to all eternity. Now I think that I may safely say, that this belief has been one chief cause of the greatest amount of suffering, both mental and physical, which we can possibly conceive. First, as to physical suffering, which in the days of the tribulation Christian martyrs were called to undergo. It is needless for me to give a minute account of the tortures inflicted upon them, as all are but too familiar with the means employed to reclaim the straying ones (as they were considered); and I need only say that no suffering which could be inflicted upon them was too great, although prolonged while life should hold out, if they could but induce them to repent and return to the "mother" church, and escape the awful doom, which (according to their belief), awaited them in case they refused to submit; which doom they thought as much worse than the torments they inflicted, as a few short hours are less than eternity.

As to the mental suffering, it has driven men to infidelity and atheism. You may find one trying to lead an upright moral life, in every respect aiming to comply with the requisitions of the Bible, considering it to contain a code of morals unexceptionable. So far he respects the Bible, and considers it superior to any other book. Although his knowledge may be very extensive, he has never in all his researches been able to procure a work so perfectly adapted to the requirements of man, and which, if strictly adhered to by all, is so well calculated to make this world a desirable habitation. Nevertheless, he rejects it as the revealed will of God to man. But what could have led him to such a rash conclusion? He replies, that with its beauties, it also contains many inconsistencies. For instance, he says, God has in that book revealed himself as a God of infinite love and compassion; and further states that he has no pleasure even in the death of the wicked. Now, says he, I see no consistency in such revelations of himself as these, when at the same time he places those who do not yield to his requirements (instead of dealing mercifully) in a lake of fire, there to spend eternity in inexpressible anguish, with no hope of a reprieve. Age after age rolls on, century after century passes into eternity, and their sufferings have only just begun. Now, he says, it is impossible for me to reconcile such dealings as these with the idea of a being possessed of infinite love!

This is no imaginary case, but has its counterpart everywhere. The mind is thrown into doubt and perplexity. Rejecting the common views of a future life, he has no sure reason to expect but that he *may* be blotted out of existence, never more to behold the light of life. And the thought of losing life, without a single ray of hope for the future, renders existence miserable. All is darkness and uncertainty, and he is driven almost into despair.

Have I pictured the scene in too glowing colors, or are you only too well convinced of the facts? Indeed, it is but a very faint view of the evil which has been caused by the promulgation of the doctrine of immortality out of Christ. I am glad that there is a faithful people (although I fear there are few that are exercising that zeal necessary in these last moments of time,) who are trying to purge out the old leaven, so that the pure, unleavened bread of the gospel may be given to some hungry souls. Christ is at hand to raise the dead, and judge the world. Let us show that God will deal justly in the execution of that judgment. Press on a little longer in the good work of giving meat in due season, for it is written, "Blessed are those servants whom the Lord, when he cometh, shall find so doing.

MARY M. PARKS.

Brookfield, Mo.

WHAT IS LIFE?

There is one person only who has life underived. (1 Tim. 6: 16.) *He alone can give life.* He is the life-giver, and the source from which all life comes, or is permitted. He has given life to his Son, and has empowered him to give life. (John 5: 26, 40; 11: 25; 2 Cor. 5: 4.) All life cometh (in some sense) from the Father, the one Deity, whether that life be the life of a plant, a shrub, a tree, an animalculæ, the insects, the birds, fish, animals, or *man*, who was made to have dominion. Life *is that principle* by which organisms, or organized bodies in the vegetable or animal kingdom are vitalized.

Look at the account of the six days of creation, and the general and combined teaching of all the inspired writers on this subject. Life depends upon an organism (to be animated, or vitalized). That is, *there can be no life principle manifested* without a body or organism through which vitality may be made manifest.

Adam was formed of the dust, but had no thought, no life, nor animation, until the air, "the breath of life," or *breath of lives, the life principle* (the air mingled with electricity), was breathed into his nostrils (his lungs inflated and the machinery put in motion by the electric breath of lives), and he (Adam that had been formed of inanimate dust) became *a living thing, a living being, a living, thinking person, a living soul.*

There can be no life without an organism, without an organized substance through which the life principle may be manifested. When the breath passed out of Adam, when he ceased to inhale and exhale the electric air, or breath of lives, he ceased to live. He then had no life, no thinking faculties whatever, no more than he had before the breath of lives was breathed into his nostrils. He was dead. His body returned to dust. His breath passed off from him, mixing with the other air which surrounds this earth. (Jas. 4: 14.)

Mortal life is an animated or vitalized existence through, or in, a destructible organism, or through a body that is subject to decay, whether that body be the body of a man, or a beast, a tree, or of a plant. (Job. 4: 17; Rom. 6: 12; 1 Cor. 15: 53; 2 Cor. 4: 11; Gen. 1: 20; Job 33: 4.)

Eternal or unending life is an animated or vitalized existence through, or in an indestructible organism, or indestructible body; in such an organism or body as Jesus the Christ was given by his Father after his resurrection from the grave; such a body or organism as is promised to the faithful ones in Christ Jesus, after they are approved at the commencement of the Millennial age. (Eccl. 7: 12; 1 Tim. 4: 8; 2 Tim. 1: 9, 10; Heb. 7: 16; Jas. 1: 12; Heb. 5: 9; Matt. 19: 16; 25: 46; Mk. 16: 17; Jno. 3: 15; Acts 13; 48; Rom. 2: 7; 6: 23.) And a great many other passages in the words of inspired Scripture may be referred to, showing the nature of unending spirit life after the resurrection, and *how to act in this life in order to attain unto that unending Spirit life in the age to come.* Jesus, the promised King, to re-establish the throne and kingdom of his father David, has attained unto that unending spirit life referred to, and cannot die any more, because he has an organism that is indestructible. But his brethren, including Abraham, Isaac, Jacob and all the worthy ones of past ages must wait for that great gift (Rom. 6: 23), until they have been raised from their graves at the end of this age, and approved by the coming King. In order to attain unto the promise of that great prize which is set before us, namely, *life in an indestructible body*, we must "walk uprightly," and "continue steadfast in the apostles' doctrine," "by a patient continuance in well doing." This is the only means by which man can attain unto the promise of *unending life.*

AMPLIAS.

COMMENTS ON REVELATION. NO. VII.

Having ascertained what constitutes the mark of the beast, we now invite your attention to the literal fulfillment of the prediction.

"And causeth all both small and great, rich and poor, free and bond, t receive a mark in their right hand, o in their foreheads."

The following execrable decree of the council of Toledo covers the entire prediction not permitting any but Romanists to live on the territory of the beast.

"In the 5th Council of Toledo, can. 3d, the Holy Fathers say: We the Holy Council promulge this sentence pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he hath sworn among other to permit no man to live in his kingdom who is not a Catholic. And if, after he has taken the reins of government he shall violate this, let him be *Anathema Maranatha* in the sight of the eternal God, and become fuel for the eternal fire."—*Caranza.*

The above with many other transactions of the papal two-horned monster, presents on the very face the most consummate fulfillment of the words, "And he CAUSETH all both SMALL AND GREAT, rich and poor, free and bond, to receive a mark." We now invite your attention to some historic testimony in confirmation of the literal fulfillment of the 19th verse. Rev. 13: 17. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

For the most consummate filling up of this prophetic mould we have only to turn to the enactments of Papal councils. Especially those of the council of Trent and approved by Pope Pius IV. in a bull issued on the 24th of March 1554. We should love to present the reader with some extracts from the above, but having already extended our remarks to an unexpected exte we forbear. *A few* from other sources must suffice.

"It has been common in Rome to prohibit by express law all traffic with heretics; thus a canon law of the council of Lateran under Pope Alexander III. commanded that no man should entertain or cherish them in their houses, or on their land, or traffic with them."—*Barnes' Notes on Revelation*, p. 370.

A decree of the Lateran council, A. D. 1215, POPE LEO X. presiding, is expressed thus:

"By order of the Holy Council, we in fine ordain and decree, that no person shall presume to print, or cause to be printed, any book or other writing whatsoever, either in our city, or Rome, or in any other cities or dioceses, unless it shall first have been carefully examined, if in this city, by our vicar and the master of the Holy Palace, or in other cities and dioceses, by the bishop or his deputy, with the inquisitor of heretical pravity for the diocese in which the said impression is about to be made; and unless also it shall have received under their own hand their written approval, given without price and without delay. Whosoever shall presume to do otherwise, beside the loss of the books, which shall be publicly burnt, shall be bound by the sentence of excommunication."—*Caranza*, p. 670

The closing sentence of the above decree is worthy of notice. "Excommunication" in the sense of the two horned beast during the "iron ages" was the horrid precursor of extermination. One writer in speaking of it says: "The fire here referred to is the fire of excommunication: with this "fire" (referring to fire from the papal heaven) as with lightning flash, the Roman clergy have seathed a whole kingdom."

Oh! for a universal shout of joy from every Protestant soul that the days of the horrid *"auto da fe"* are forever past. Never again will the *"San Benito"* clad victims in deepest horror wend in solemn procession their feeble and innocent footsteps to the faggot fire.

THE TWO HORNED BEAST A NUMERAL MONSTER.

"Here is wisdom: let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred three score and six."

I have before me a very able disquisition on this verse. I select a few from the many remarks. In making the application, he states:

"The number 666 is contained in the following titles of the Pope."

"*Vicarius filii dei.* (Vicar of the son of God.) Fleming mentions in his *Apolyptical Key*, that this was seen on the door of the Vatican. *Vicarious generalis dei in terris.* (Vicar general of God in earth.) *Divinus infallibilis papa.* (Divine infallible pope.)"

Doubtless the number is correctly applied to the Pope in the above criticism in a personal sense. Concerning its application to a "beast," in plain terms a kingdom, Dr. A. Clark in his criticism on the original terms says: "—No other kingdom on earth can be found to contain 666." David Simpson, an able writer on the prophecies in his criticisms on the Hebrew, Greek and Latin, makes this statement:

"The account of the beast and Babylonish harlot in the Revelations, is so fully descriptive of Modern or Papal Rome that it seems to mean nothing else; and indeed it agrees with no other thing that we know of. We are there informed that the number of the beast is 666."

I have before me a criticism of that eminent scholar, Alex. Campbell. Of the results of his research. He says:

"My present argument requires me
L 30 to identify *this beast* with the
A 1 Roman Church, and, there-
T 300 fore in addition to the
E 5 resembling attributes already
I 10 traced, I proceed to the
N 50 most definite of its marks.
O 70 'Here is wisdom: let him
S 200 who has understanding com-
—— pute the number of the
SUM 666 beast.' The conclusion from these premises is, that as there is no *other kingdom*[1] on the earth whose name is exactly 666, and as the beast, the symbol of this kingdom, has been proved to be the Latin empire, and the Latin Basilica being proved to contain 666, this definitely and clearly marks out the *Roman institution* as that to which the thirteenth chapter of the Apocalypse and the eighth chapter of Daniel refer."

"In earlier times the more common appellation was *Roman*. This continued until the separation of the eastern and the western empires, when the eastern was called the *Greek* and the western the *Latin;* or when the eastern assumed the name of *Roman*, and affixed to the western kingdom one and all that were connected with Rome and the appellation of *Latin*. This appellation, originally applied to the *language* only, was adopted by the western kingdoms, and came to be that by which they were best designated. It was the *Latin* world, the *Latin* kingdom, the *Latin* church, the *Latin* patriarch, the *Latin* clergy, the *Latin* councils. To use Dr. Moore's words: 'They *Latinized* everything. Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in *Latin*. The Papal Council speak in *Latin*. Women themselves pray in *Latin*. The Scriptures are read in no other language under Papacy than *Latin*. In short all things are Latin.' With what propriety then might John, under the influence of inspiration, speak in this *enigmatical* manner of the new power that was symbolized by the beast as Latin."—*Barnes' Notes on Rev.* 12.

And now kind reader permit me to say in conclusion if I have failed to accomplish my purpose in the identification of the characters symbolized in the prophecies we have been examining, it has not been for the lack of positive evidence and facts, bringing out all the peculiar characteristics and attributes of the now effete monsters of blasphemy, crime and blood.

REWERFS.

IS MAN MORTAL. NO. I.

This is one of the *great questions* of this age. Men of high and low degree, in public and private, are avowing the untenableness of old theories, and embracing the clearer light of newly discovered truth as seen in the beaming lustre of Holy Writ. Nor is it restricted to individuals. Synods and ecclesiastical bodies of various grades have been compelled to feel and acknowledge the potency of God's Holy Truth. The truth is mighty and will prevail. As proof that Ecclesiasticism is troubled about the progress of truth, look at the official anathemas that are promulgated by these bodies against the so-called heretics. See how they hold the subject "at bay," and refuse to investigate or *permit* the privilege of investigation. This certainly shows that they are fearful of the results of untrammeled investigation.

The "charges" preferred against me before the Illinois Eldership of the "Church of God," and for which it was decided by that body that I was not "eligible to the office of the gospel ministry," were my belief in the "mortality of man," and the "sleep of the dead." After years of careful and prayerful investigation of the subject it became evident to my mind that the popular view of man's nature was not a correct one. I opened my mind to conviction, and turned to the Bible for light. Thank God the light came. It was like the ushering in of a new era. A halo of divine illumination radiated into every dark recess. The precious truth of God distilled upon my heart like the evening dew upon the grass. It came not in a mighty torrent, but drop by drop it came, gently and silently, until my whole heart was permeated with its gladsome and hallowed influence. Thank God for the light. But this led me into a dark path of trial. My former friends when apprised of the change in my views became my bitter enemies. In process of time my own meeting house was locked against me. Being driven out of my pulpit I preached to a large and appreciative audience from the steps of the chapel. The Lord favored us with a pleasant day and with great liberty in speaking—bless his name for it—and in every way the effort was a grand success. I was arraigned before the Annual Eldership, and as a result was "suspended" from the "functions of the ministry" for one year. When the committee, whose duty it was to try the case, met, the first remark made by the chairman was: "We wish it *distinctly understood* that we are *not here to debate this question.*" This coupled with the remark of another of the committee, made since the "trial," *viz:* "We must crush it, or it will crush us," clearly shows that there was no disposition to open the door to the light of truth, but that it was a foregone and preconcerted decision to "crush out" the supposed heterodoxy without giving it a chance for self-vindication. 'We will not debate it, and we wish it distinctly understood in this light.' I cherish no ill-will toward these brethren, but, on the contrary, I have the most kindly Christian feeling for them, and sincerely wish them only good. And whatever may be their feelings or actions toward me, it is my settled determination to reciprocate them only with kindness.

But leaving this brief and condensed sketch to stand as an illustration of what I said about the war of opposition being waged against the truth, without further comment, I pass to inquire, "Is it true that man is mortal?" Is he naturally mortal or is he by nature immortal? I claim that man *is by nature essentially and absolutely mortal.* This is not the expression of a fanatical enthusiasm, but the sober and deliberate conviction of a matured judgment and sincere heart. There is no more doubt in my mind about the mortality of man, than there is about my own existence. I believe it on the ground of unanswerable, incontrovertible and clear evidence. It sinks down deep into my heart not only as a truth, but as a *great truth*, involving in no small degree the glory and magnanimity of the plan of redemption and of its great Author. Are these convictions well founded? A careful examination of the following arguments will decide. I claim

I. That a view of the present economy of nature is sufficient to prove that man must necessarily be mortal.

The falling leaf and the drooping bough declare most forcibly that this is a mortal state, and hence no fit place for the stated residence of an immortal being. Who ever heard of a man but what would suffer pain in the case of the amputation of a limb, unless benumbed by the influence of some stupefying draught? What does this teach? It teaches that man is mortal, and hence is subject to pain. You disappoint a miser by frustrating some cherished plan for worldly gain. See how he will grieve and lament over his loss. Is a Roman whose garments are the royal robes of immortality susceptible of such a state of mental turpitude? I think not. This still further proves that we are living in a mortal state. But, again, go to our graveyards. What is the lesson taught here? Do you find any monuments of immortality? No, no. It speaks in clarion tones of the mortality of man. Surely an immortal being cannot die—man must be mortal or he would not die. But, says one, man has a "dual nature." The mortal man contains an immortal man. The *real* man is located inside of a *fictitious man.* Who has said that this is the case? Has Moses, or David or the prophets, or Christ, or the apostles taught the dual nature of man? We will only cite testimony from Moses in this connection. Moses declares that "God *formed man* out of the *dust of the ground.*" He further says, that God "breathed into his nostrils the breath of life and man became a living soul." Not that man received an immortal personality within a mortal casket, but that "man"—the "man" made "out of the dust of the ground," became a living soul. He further states in his history that at the age of 930 years this man died. If these plain items of historic fact do not prove the unity of man's nature, it is entirely useless to try to prove anything by plain statements. The Bible knows nothing about the duality of man. It always speaks of him as a unit.

II. *I argue that man is mortal from the silence of the Bible regarding his immortality.*

I ask the very sensible question (and should love to have it answered), Where in all the long catalogue of theological disquisitions contained in the Bible is man spoken of as being immortal? The place cannot be shown. There is no such reference to man between the two lids of this blessed Book.

"But, says one, "the soul is immortal." Very good, for argument's sake we will go with you here. And I ask again, Where does the Bible speak of an immortal soul? No such language can be found between its lids. Yes, but, you say, it does not speak of a *mortal soul;* hence the soul is as liable to be immortal as mortal. I flatly deny the assertion. Anything that is capable of dying is certainly mortal, is it not? The prophet declares that the "soul that sinneth it shall die." Hence the soul is mortal, otherwise it could not die. There are many things spoken of the soul in the Bible that are not at all compatible with the notion of its immortality. We claim a very strong inferential argument in favor of man's mortality from the silence of the Bible concerning his immortality, while in this state of probation.

C. C. MARSTON.

The Rev. E. L——t, who resided some years at Hampton Court near London, had an old parishioner and communicant, whom he had been visiting during a short illness.

At last the medical attendant called and informed Mr. L——t that the old man was dying; whereupon he immediately went to him to administer the sacrament; after which he told the old man's wife that her husband would not live long, and if there was anything she wished to say to him, she had better do it whilst he was able to understand her.

She immediately went to his bedside, and said—"John, Mr. L——t says you're goin' to dee. I wish when you git to heaven you'd look out for my first husband and tell him I've been doin' pratty well sin' he laft me, an' I often wish I might see him agin'."

The old man turned his eyes upon his wife with a deprecating expression, and raising himself a little, replied—"Lord help thee, Meary, how do'est thee think that oud and la'am as I be, I can go raunging all o'er heaven to find thy first husband?"

Our Young Folks.

GOOD NATURE.

As welcome as sunshine
  In every place
Is the beaming approach
  Of a good natured face.
As genial as sunshine,
  Like warmth to impart.
Is a good-natured word
  From a good-natured heart.

THE BOY KING.

[Concluded.]

"After a time the efforts of the Catholics to put down the Protestants became so violent that a tremendous civil war arose. The French King, who had married the Pope's sister, died in the midst of it, leaving his son Charles—the ninth king of that name that they had in France—to take his place, under the control of his mother. Now this mother, Catharine de Medici, seemed, outwardly, a rather stern, stately women, but on the whole a very good one; and a boy's mother, as everybody knows, is generally his best friend. But at heart Catharine was a heartless, wicked, fearful tyrant; afraid of losing her power if the Protestants succeeded, and therefore determined to put to death every one, from the highest to the lowest.

"One after another she invited several Protestants of high rank to come to Paris, and one after another they all disappeared, no one knew how or where; there was a great commotion, but nothing was found out.

"This, and the fact that the Protestants were not allowed to have churches in the city, at last kept them from going there at all, and Catharine was forced to alter her plans. Henry de Navarre was now twenty-three or four years old, the age at which he was to be married, and Catharine hatred him, because all the Protestants of France looked up to him as their head. Marguerite had grown up to be a very beautiful girl, but she was as bad and wicked as her mother, and vowed she would not marry him. After hearing her mother's plans, however, she consented, and Henry was sent for to come and be married.

"All this time poor, innocent Charles the Ninth was making his plans for doing honor to his noble brother-in-law, and his mother let him go on. She next summoned to Paris all the Protestant nobles of France to honor the marriage of their leader, and thinking themselves safe where he was, they went. When she found that all the most important ones were there, she sent for her son and told him that now she had them all together, they must all be put to death.

"Charles was horrified! He declared he would have nothing to do with it, and got up to go away; but his mother held him fast, and worked upon his fears and feelings until she made him almost crazy. She told him dreadful stories of the pains and tortures he would have to bear in purgatory if he allowed a Protestant to live when he had a chance of killing them; told him of the revenge the Pope would take if he deserted him; of the tortures that would be inflicted on his father's spirit; of the sneers and contempt he would have to bear from other kings, for being too great a *coward* to fire a gun or see blood run; and altogether wrought him up to such a state of excitement, that he told her to do as she chose, he would consent to any thing.

"That was just what she wanted; and while he was walking his floor, and thinking how to save this, that, and the other of his favorites who were Protestants' Catharine de Medici was making her arrangements. She feared that Charles would tell somebody, and so kept him under lock and key' more like a dying than a living boy in his looks. She plased soldiers in the houses of the Catholics in Paris, in the churches, and all other available places, and appointed the day of St. Bartholomew for the completion of her purpose.

At two o'clock in the morning the alarm-bell was to ring; the Catholics, who had been warned, were to remain quiet, and the rest would be taken care of. "At twelve she took Charles to her own room which looked out on the street, and kept him talking about all sorts of things. Seeing him look so pale and frightened, she made him drink a quantity of wine." and laughed at him for being 'nervous.' At last the poor boy took courage and declared positviely that a stop should be put to the whole affair; he would at once, before it was to late!—and was starting out to keep his word. But the wicked woman held him by main force, and while she taunted him with being a coward, and afraid only because he thought he might hurt himself, she gave the signal for ringing the alarmbell, though it was not yet near two.

As the heavy sound rang out on the air, the people started from their sleep in alarm—of course, though only the Protestants—and rushed out to see what was the matter, until the streets were filled. Then from every window and housetop blazed away the heartless musketry, right into the midst of the throng, and men, women, and children fell dead and dying.

"Urged on by his mother, and maddened by the excitement, Charles himself stood and fired upon his defenceless people, whom were fleeing from—they hardly comprehended what—danger, and seeking—they hardly knew where—a shelter. When his hand wearied, his mother snatched his weapon and fired shot after shot, while she shrieked in one breath, her blasphemous thanksgiving for every life taken; and next her merciless threats against those who dared to show mercy.

"In the midst of this horrid scene a party of the noblest and loveliest of France rushed into the palace to throw themselves on the mercy of their young king; and, ordered by his mother, he commanded them to be shut in the apartment and sent his body-guard to butcher the whole company.

"Through the care of an avenging and protecting God, Henery of Navarre and several others were saved to defend his cause and establish in Europe a purer faith; but untold numbers, weltering in their own blood, filled every street and lane and alley of Paris; and Charles, through a life remorse and suffering the most intorerable, realized how much more to be desired is the lot of the honest, industrious peasant, than that of earth's proudest king."

Basil made no reply, but from that time seemed to look upon a king in a light in which the character had never before struck him.

---

[1] While this remark appears to be true, the fact remains against those who would apply the prophecy to an individual, that this number is found in names of multitudes of men.—ED.

Advent Christian Times.

JOSHUA V. HIMES, - - - - Editor.

TUESDAY AFTERNOON, MAY 2, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

THE CHEAP EDITION OF WHITMORE.

This will be ready in a few days more, and orders will be filled, probably about May 12-16, as fast as the amounts pledged are sent in.

As this edition has caused us considerable outlay, and the price runs so closely to the cost, we cannot fill any orders unless accompanied by the cash.

When the orders reached nearly 1,500 copies, we commenced printing an edition of 2,500 copies, supposing this number would certainly meet the demand. To our agreeable surprise, however, we have already orders covering the entire edition; which we should have made 5,000 copies if we could have obtained the paper in season. As soon as subscribers pay their pledges, we shall order a new lot of paper, and get out another edition at once.

Friends of truth: why not send out

TEN-THOUSAND COPIES

of this invaluable work before another winter shall come in.

Less than one hundred persons have taken up 2,500 copies. Certainly, among our over 4,000 subscribers there are 2,000 who can take five copies a piece. Think of it. Five missionaries put in the field for $1.20 Can you not afford to make the investment.

Let us have the orders at once; and if we receive sufficient encouragement we will make the next edition 5,000 copies.

Meanwhile, let those who have made pledges redeem them at once. Those who respond first, will have their orders filled first. Do not delay.

We sometimes see *exposes* of the multitudinous swindles advertised in the public press Learn one principle, and you may know the swindler every time. Whenever an advertisement promises you *something for nothing*, or *more than your money's worth*, or *extravagant returns for a small investment*, you may set it down as a swindle out and out. The world is not doing business that way.

In view of a prevailing fashion, the following remark from an exchange is not inopportune:

"If a woman have long hair it is undoubtedly a glory unto her, provided it is growing upon her head; but if it is only stuck on by a complication of strings and pins, and really grew in other soil, there is no real ground for glorification."

We trust "women professing godliness" may not waste time and money at the expense of principle, in foolish arrangements of the hair. Simplicity is the most becoming and attractive ornament either sex can wear.

A writer in the *Christian Herald* says he does n't deny the doctrine of the resurrection but only affirms that "the body raised is different from the one sown." Angels are not "tangible beings," we are to be "like the angels;" consequently in the resurrection we shall not be "tangible beings." "When it is asserted that we shall have bodies as we now have,....I object." But he does not deny the resurrection. Oh, no! All he denies is that *this body* shall be raised again. "*It is sown in weakness;*" but God will 'raise an *intangible body* in power.'

It strikes us that this is singular doctrine to be promulgated amongst the New England "Christians." Are they, like other 'evangelical" denominations, drifting into the heresy of a spiritual resurrection? We fear it.

In behalf of Adventists generally, we express our gratitude to those of our opponents, who, while they denounce us as 'sensual,' 'in darkness,' 'carnal,' and 'without the light of life,' as a body, are also pleased to say, that "*some of* them are evidently Christians." It is really comforting to know from 'evangelical' sources, that while it is a sad thing for one to be an Adventist, yet, *possibly* one may be an Adventist and still be a Christian.

We have another thought, that perhaps may properly be expressed here. Is not the language—"*Some of them* are evidently Christians," all that can be truthfully said of any denomination? Please tell us, ye carping critics, Are *all* in *your* denomination "evidently Christians?" We know there was a sect of old that trusted in themselves that they were righteous, and despised others. However, the "despised" company were commended by the Savior, and we prefer to take our chances with them in this day.

A 'Canadian Baptist' minister, in a published sermon, takes the ground that "the notion of an unsubstantial heaven, in which so many are contented to indulge," is one chief cause of the worldly-mindedness of the church —one fertile source of the unsubstantial Christianity of our day."

—Exactly so. Let us be rid of this erroneous notion of "an unsubstantial heaven," by all means. And the best way to get rid of it, is to drop *immaterialism;* for the belief that the real man is an 'unsubstantial' spirit, with a conscious existence subsequent to the death of the body, is the only source of "the notion of an unsubstantial heaven." Cut down the tree! Lay the axe at its roots! Or, at least, don't cultivate, and dig about the tree, and *then* complain of the fruit it bears. "A good tree cannot bring forth corrupt fruit."

We notice the following paragraph in the minutes of the Standing Committee of the Illinois Winebrenarians:

"That we do not believe it to be within the province of the Committee to change the action of the Eldership in the case of C. C. Marston."

It appears from this, that Br. Marston's case has been up before them, but in what form we are not told. We are assured that he has not sought to be reinstated. Were some of them afraid they might lose him, and did they petition that he might be reinstated? It would seem so. But it is better as it is. No man who has the light on the doctrines of the Advent, should remain where he must carry his lamp under a pitcher. The time has come for the pitchers to be broken, and the light to shine.

A church fair in progress in Brooklyn, N. Y. offers $1,000 in a lottery, at $2 a chance. "Over $1,100 in greenbacks for $2," is the tempting bait this church (Romanist) holds out. But of what use is it to denounce gambling and expose gamblers, when the church cultivates that vice, than which none grows more readily. And in this connection, the *Tribune* tells a story which is very much to the point. We recommend that it be printed in large letters, and posted up in every gambling church.

"Did you ever," said the confessor to the penitent, "put green glasses on your horse to make him eat saw-dust for oats?" "I never did, yer riverence." "Never do, then. It's the meanest kind of cheating, that is." Next time Pat, having finished his list of sins, mumbled out, "An I thried the green glasses, Father." "What! Didn't I tell you that was the devil's own plan!" "Yes, sur. But it was yer riverence as brought me the news of it."

The story is old and coarse, but it has its meaning.

The Grand Duke of Russia intends to visit the United States this summer, and preparations are making for a series of ovations surpassing anything of the kind ever before known in this country. The Prince of heaven is soon coming to this world, but how little stir the news of *his* visit makes. Only a *few* are getting ready to receive him. And these are 'not many rich, not many great, not many of the wise of this world;' but a few, despised and pitied; contemned as disturbers of the world and church's peace. But our Prince is greater than the greatest of their princes; and once he is here, his people will appear in their true character, and it will be seen that the least of them is greater than the highest in earth's register of honors. To them it is said. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Let us accord the world the full meed of its honors and pleasures. These things are only temporal. Soon the King and the things eternal will be revealed. Let nothing distract our attention from them.

"THE GOD OF HIS FANCY."

The latest charge we know of, brought against "Annihilationists" is, that they are a company of 'idolaters,' worshiping the creation of their own fancy. The charge is somewhat serious, and that our readers may fully comprehend it, and, also, appreciate the anxiety on our behalf of those who bandy the assertion, we quote the following from an exchange:

> There is so much said in these days about a God who is so good that he will not punish the sinner at all, or, at least, not forever, and that it is reasonable and easy to love such a God, I often ask, are those who set up such a claim really *acquainted with* the *true* God—the God of the Bible? I think there is, as the sermon shows, much worship rendered to the God of the *imagination*, which is simply *refined* idolatry, and hence is not accepted by the God of revelation. It is a fearful thing to trifle with the words of the Eternal One as do the Universalists, Annihilationists, Unitarians, Restorationists, and many others of this and foreign lands.
>
> It is true, as the sermon affirms, that when a correct view of Jehovah is presented, even to many who profess to love God, they at once display feelings of rebellion against him. When speaking once with a professed Adventist upon the words of Jesus—"These shall go away into everlasting punishment."—he said with an angry look and a clenched fist, "I would not love such a God as that," i. e., one who will punish a soul forever. I asked, in reply, what God he had been converted to—the God of *his fancy*, or the one revealed in the oracles of truth. I fear there is many a heart *unreconciled* to God which claims to love him and to be waiting for his Son from heaven; and that ere long they will find by experience that it is a "*fearful* thing to fall into the hands of the living God."

—Now all this seems quite shocking to one who has spent no thought upon the subject; but to one who understands it, it is mere pious fustian. We dare say the author we have quoted would refuse his affections to a God who would by divine decree, sentence to torture's eternal pangs, numberless infants, who had never known right from wrong, had never sinned and *could* not sin; and he would, no doubt, feel indignant were an advocate of that once-believed dogma to tell him that *his* God was not the God of the Bible because he vigorously refused to "love such a God as that." And yet it was once believed, and doubters were anathematized in as round terms as "Annihilationists" are now, that the God of the Bible intended to show forth his glories, or some of them, in the damnation of "reprobate infants."

Prof. Barlow has well said, that *the fundamental principles of morality are flatly contradicted by the dogma of eternal misery*. And he who says he could and would not love a being who would preserve in endless suffering, creatures whose continued existence was entirely dependent upon his fiat, risks nothing. Morality, God and the Bible are on his side. The God of the Bible himself, appeals to man's moral sense to decide the question; and the universal judgment would be in favor of "Annihilation views," but for the fact that 'eternal torture' is essential to the dogma of natural immortality. Only for this latter error, the other would speedily vanish amid general loathing and disgust. It is the pride of human nature, not jealousy for morals, that keeps the awful doctrine alive.

There is one word whose weight is studiously avoided, in a certain relation, by those who defend the ethics of eternal suffering. That word is Eternity. When allowed its true position and weight in the discussion, it breaks down their theory. There may be many things revealed of God which we may not understand or be able to explain, that we can trust the future to clear up: to this class belong things which are *above* reason. But when one cooly announces *eternal suffering* as the penalty of sin, the sentence is not *above* reason, but *against* it; and therefore we are not bound to believe it. That God can *consistently* give life to repentent sinners, through faith in his Son, is *above* reason; we cannot explain the *philosophy* of this salvation. That he can condemn to

> "Torture's lasting pangs....
> A soul that ne'er can die,"

is a proposition that would be absurd, were it not horrible. Says Prof. Barlow again:

> The moral sense passes judgment and forbids me to go further. It forbids me to admit as possible the infinite duration of evil *in one and the same created sentient subject*. Here we have reached the point at which the existence of evil changes its aspect from the insoluble mystery to the contradiction of an attribute of God. I can admit the existence of evil; I can admit its eternal existence; but, if I felt myself constrained to admit its eternal existence in one and the same living creature, I should at once sink down helplessly into the deadliest of heresies,—the heresy of heresies—in comparison with which the wildest dreams of the Gnostic or Manichæn were harmless reveries—I mean the heresy of doubting the justice and goodness of my Creator.
>
> For, I am absolutely unable to justify the infliction of so terrific a sentence as unending sin and misery upon a finite being, created by God's hand. Reflecting again, that the suffering of a single immortal spirit would reduce, by comparison, to an imperceptible speck, the whole prodigious load of misery under which the whole creation has groaned from the beginning, I cannot conceive any finite sin *deserving* such a doom. I cannot conceive it proceeding from a *merciful* being. The sentence appears to be clearly repugnant not only to mercy but to justice. It surely requires some explanation. The *onus probandi* rests upon its supporters; let us see what they have to allege on its behalf. ...

And we wish some devotee of the dogma Prof. Barlow assails, would meet his exhibit of the moral argument against eternal suffering, as given in the *Quarterly* for January, 1871. Our columns are open for that purpose, to any responsible writer upon the other side. The writer we have quoted intimates that 'annihilation' is *not* a fearful doom. We only remark that this illustrates the value he places upon *life*. To die forever costs all that to live forever is worth. The idea that the wicked cannot suffer "a *fearful* thing," unless they suffer eternally, is about as worthy of notice, as the insinuation, that "hearts unreconciled to God" among persons professing to love him, are peculiar to annihilationists, and other rejectors of the orthodox dogma. The most straitest 'evangelical' faith, is no test of the condition of the heart. "Why," said one disciple of Augustine, "If I didn't believe in eternal torment I would steal, lie, commit adultery," etc., etc. Does any one believe the heart that could give expression to such sentiments is '*reconciled*' to God? Thus we see opinions are not a reliable index to the condition of the heart.

Finally, we would like the name and address of the Adventist who does not believe in 'eternal punishment.' We know of none. Nor can we conceive how one can *deny* that this is to be the penalty for sin, and continue an Adventist. And when our opponents would browbeat us out of our faith into their own horrible dogma, by setting forth theirs as "the *correct* view of Jehovah," we reply in the language of Job, that we "have understanding as well as you;" and as the event proved that Job spoke "the thing that was right," concerning God, while his friends were condemned, so it will hereafter appear that the Augustinians, and not "Annihilationists," have worshiped 'the God of their own fancy.'

DR. DOLLINGER.

Dr. Dollinger is an eminent Romanist scholar and theologian, of Munich. When the Ecumenical Council of the Vatican was called, and it was understood that the great work of that body would be the declaration of the personal infallibility of the Pope, the Doctor endeavored to save, if possible his church from the shame of making itself the world's butt of ridicule. He published a work in which he demonstrated beyond the possibility of successful contradiction, that the proposed dogma had not a single leg to stand on; that it had no foundation in either Scripture or history; that the Popes and Councils had contradicted each other, and that as both limbs of a contradiction cannot possibly be true, therefore some of the popes were not infallible expounders of matters of faith and doctrine. His propositions were self-evident, and the conclusions could, nor can be evaded.

He also called attention to the fact that the principles of the new dogma were subversive of all modern governments, and, in brief, if successfully demonstrated and carried out, they would lay the world at the feet of the Roman Pontiff, and make him the sole source of authority, and a universal arbiter, from whose decision there could be no appeal. He called attention to the black cloud gathering over Rome, threatening to spread from thence and involve the world once more in "the dark ages."

But the Council went on, and despite reason, and even the claims of *policy*, enacted the blasphemous canon, that Pius IX. and his predecessors and successors do, and have, and always will, while the world stands, possess the prerogatives of Deity in the utterance of articles of faith, and defining what is essential to the salvation of mankind. Never was the old adage better illustrated—"Whom the gods would destroy, they first make mad."

A considerable portion of the Council opposed the dogma, but on its passage submitted, and acknowledged its validity. But Dr. Dollinger declined to do this, or to withdraw his objectionable and powerful writings upon the subject. Rome has a short way of meeting unanswerable arguments, and when she could not confute Dr. Dollinger she resolved to excommunicate him, which involves, in her view, the certain deliverence to the eternal anguish of hell of the party thus accursed. The Doctor has not yet answered the Pope as did that other Doctor who revolutionized European theology some 300 years since, and excommunicated Pius, as Luther did Leo, but he does defy the Pope, and is sustained by his government, and by a large and increasing party in the church. And we are like to see a schism, if not a reformation, in the church whose pretended unity has been its boast these many centuries.

We need not misunderstand the signs of the times. They are written plainly upon passing events, and let him that readeth run. The day of the great prophetic apostasy is past, forever past. Her final destruction looms up in the near future; and the second advent of our Lord is so intimately associated in prophecy with the downfall of great Babylon, that we may know, if we will, that that event is now nigh at hand. The watchword for the time is, Watch, and be ready. Ye know not what *hour* your Lord doth come. Beware, lest coming suddenly he find you sleeping.

PERVERSION OF CONSCIOUSNESS.

Last week we made mention of some interesting cases of suspended consciousness. Before the paper had gone to press, the following item from the Richmond *Enquirer* was laid upon our desk, with the query, "Where was the immortal soul all this time?"

> Insanity Cured by a Surgical Operation.—Some months ago a colored man named Tyler, was brought to the Central Lunatic Asylum suffering from insanity of the most furious and dangerous character, resulting from the kick of a horse, which crushed the skull and pushed down a large piece of bone upon the brain. His condition required the severest restraint, and it was found necessary to confine him to a close cell and to keep him in handcuffs, and even then he found opportunities to attack his attendants. Dr. Conrad, the superintendent, then called the attention of Dr. Hunter McGuire to the case, and Dr. McG., after an examination, determined to attempt the removal of the bone, which was pressing upon and into the brain. The operation was successfully performed, and a piece two and a half inches long and one inch wide was removed. This was three months ago, and though previous to this time the patient had been constantly having epileptic fits, and as many as three or four per day, he has wholly recovered from them. There is now no insanity, and though the mind is considerably enfeebled, its power is fast returning. The wound caused by the surgical operation has healed up, and the man is walking about without restraint and promises to get entirely well. He has had no recollection of what has occurred during the seven years, the period of his insanity being an entire blank in his memory. The case is an exceeding interesting one to surgeons and physiologists, and

the cure—for it is now safe to characterise it as a cure—is one of the most remarkable ones on record.

The question which accompanied this narrative is a pertinent one. Where was the immortal soul, these seven years? A Chicago medical professor in addressing the students of Rush Medical College recently, remarked: "The mind sits enthroned in its immaterial majesty upon the brain." And he declared that the *mind itself* could not become diseased; that it was a separate entity; and that it was only its relations to matter that could become disordered. He said: "The imperfect working of the physical sense is no evidence of disease of the mind, any more than is the imperfect working of a defective instrument and telegraph wire evidence of want of skill in the operator." But the M. D.'s illustration is not to the point. What we have in insanity is not the imperfect performance or development of the will of the "immaterial mind," but an action, as if the instrument should seize control of the operator, absorb his consciousness and will, and force him to utter over the wire all sorts of extravagances or incoherences. This would be the correct application of the illustration if it were an illustration at all, which it is not.

The immaterialist, whether scientific or theological, claims that the power of thought resides in the immaterial entity. Thought, say they, cannot proceed from matter, or from the brain. Now if this is true at all, it is just as true of the thoughts of the lunatic as of the sane person. For if insane ideas may originate in a diseased brain, sane thought may be evolved from healthy cerebral matter. It follows, therefore, that if the immaterialist be correct, all the extravagances of insanity originate in "her immaterial majesty" who "sits enthroned upon the brain." But we find in all cases where there is opportunity for investigation, that the brain is to a greater or less degree in an unnatural condition while insanity continues; and that while this abnormal condition endures "immaterial majesty" persists in playing the fool; but as soon as the brain resumes healthy action, reason returns. What does this prove? It proves beyond question that the thinking power in man *is not a separate entity*, but that the man is a unit, and the thinking power is one of the functions of his being, liable to be disordered or suspended, like any other of the functions of his organism. And with this theory, all the facts of mental phenomena, so far as we know, may be reconciled. But with the theory that mind is an immaterial independent entity evolving thought and simply using the brain, and through it the physical organism to give them expression, the facts *cannot* be reconciled. If the mind were a distinct entity, we should never have insanity; for as the telegraph operator refuses to use the deranged instrument and wire, so the mind, would decline to use a brain that perverted its thoughts. Conscientious persons, regarding profanity with horror, have been known to "swear like a pirate" when delirious. Now if "its immaterial majesty" were once deceived by the brain turning a pious thought into an oath, does any one believe it would continue to send out ideas to be perverted after the same fashion. Would it not rather decline to use the instrument until it was restored? There can be but one answer. A diseased brain always controls the mind to a greater or less extent, and the personality cannot help itself. Hence "its immaterial majesty," "the immortal soul," allowing it has an existence, is subject to organization, and is without any of the distinguishing attributes of a sovereign; and the supposition of its existence befogs the whole subject under consideration; contradicts reason, facts and revelation. But as soon as we admit the philosophy involved in the inspired utterance, that in the day of death all thought perishes, harmony is restored. But it is at the expense of endorsing materialism; hence many cling to an unreasonable but popular error, rather than admit a patent but unpopular truth.

WHAT PAPERS DO YOU SUPPORT?

Said DeWitt Tallmadge of Brooklyn, in a late sermon. "When a newspaper becomes positively religious, it comes to the verge of bankruptcy at once." And we can hardly say that he overstated the case. It is a fact, as he further declared, that trashy sentimental, sensational, *bad* papers do not fail of a support. Many a professed Christian—shall we say Adventist, too? yes, for it is true—who pleads that he cannot afford to take a religious paper, or help circulate religions tracts, pays for and receives into his family a weekly story paper, or news journal, which if not positively and outrageously bad, is nevertheless anti-Bible and anti-religious in its tendencies, and oft times reeking with filth in its advertisements, if not in its reading matter. Such journals have all the presses, all the type, all the pay-in-advance subscribers they need for success, while a strictly religious journal can only live by *personal sacrifice* on the part of those consecrated to its mission. We neither repine nor rebel; but we are often grieved, when we know that *bad* papers are so liberally supported, and we have to do without so many things that would enable us to be very much more useful. The world *will have their* papers, and pay for them, too. Will not we, who have better hopes, and profess to be animated by nobler principles, though we be weak, endeavor to cultivate something of its zeal and appropriate its wisdom in the sense Christ indicated, and feel that we *must* have our papers, and that they *shall* be supported and their influence extended as widely as possible? Will *you* do what you can in this direction? Let us all try to elevate our publishing office above the pinching of absolute *want*.

ASTUTE.

A would-be critic in the Christian *Herald* says of Adventists:

> What is the matter with them? If they are Christ's and not in darkness, they are in the kingdom now; if not in the kingdom, they are in darkness. If they say that they are in the kingdom in a qualified sense, *then they abandon their rule of a literal rendering of Scripture in all cases.* Thus their position brings them into a dilemma from which they can never escape.

Now in the same article this writer says:

> No one among us, except the Roman Catholics, think that we literally eat the body of our Savior. Neither do we that the Jews drank him in the wilderness. "And they drank of that spiritual Rock that followed them; and that Rock was Christ."

What would he say if we should assert that "if he abandons the literal rendering of the words 'body' and 'rock' here, he must do so in *all cases*." He would probably say we were meddling with things too high for us, and that we had better go to school and study the first principles of the laws of language—which we reccommend him to do. It may save him from ever again uttering the absurdity that when once a term is accepted in a qualified sense, it can never thereafter be accepted in any other!

Will our readers pardon one more extract from the same writer?

> Another absurdity of the same people is that the spirit of a man is his breath. If spirit means breath or wind, then it will do to substitute either of them for the word spiritual, which would only be ridiculous. Would any one want to agree to such a rendering? Things seen are often used as metaphors to teach things spiritual.

Now we admit that it is 'ridiculous,' and all that to say that spirit means breath—quite as much so as to speak of 'breath' as one of the "things *seen*," "often used as metaphors." It is claimed that immaterial spirits have been seen; so doubtless 'breaths' have been seen by somebody. But let that pass. Mr. Noah Webster has had some fame as an authority upon the meaning of words; and the readers who will take the trouble to turn to his dictionary will find the first definition he gives of *spirit*, to be—"*Air set* in motion by breathing; *breath*." What a pity that Mr. Webster should have made himself ridiculous by putting this as the primary meaning of the word spirit! However some may be of the opinion that *he* is right, and it is only the would-be critic that is absurd. We belong to that class. We unhesitatingly affirm that sometimes the Scriptures call the *breath* of man his spirit; and that those who deny the fact only expose their ignorance. If a passage is desired we refer the reader to James 2: 26.

AID FOR THE DE KALB CHURCH.

We learn with pleasure that the church at DeKalb is receiving some material aid toward liquidating the debt upon their chapel. Mr. Russell Huntly, a member of the Mormon church in that place has given them a town lot; and Hon. C. W. Marsh, one of the brothers who have invented and introduced the well-known "Marsh Harvester," has donated one of these machines for the benefit of the society. The proceeds of the sale of these two pieces of property will be applied upon the chapel debt. We call attention to the advertisement of the Harvester on another page. Any person wishing such a machine will do well to secure this.

Mr. Marsh is not a church member, but appreciates the value of religious influence upon communities, and is desirous of sustaining such influences in his own town. Both these gentlemen have set an example of wise giving, which we trust may be generally followed amongst our own people, though we may not hope often for as generous aid from those outside our membership.

EDITORIAL GLEANINGS.

Eld. J. L. Barlow, lately in charge of the Baptist church of Bloomingdale, Ill., has removed to Stillwater, Saratoga Co., N. Y. Br Barlow holds Advent views on the Lord's coming and reign; we wish he might see the truth upon man's nature and destiny.——We are sorry to learn that Br. O. D. Gibson has again been prostrated by disease, and glad to be able to say that he is now better. ——Br. Mowary has been preaching in Hancock, Md. where considerable interest was awakened. He has now gone to West Va. to engage in the work there.——Br. W. J. Hobbs has left Honeoye Falls, and is now located at Springwater, N. Y. The church are expecting to build a house this season. We trust they may do so. Br. Hobbs P. O. Address hereafter will be, Springwater, Livingston Co., N. Y.——Br. Durand has baptised three, and organized a church at Caro, Mich. ——Br. E. B. Scott baptised three a few Sundays since at Hesperia, Mich. Br. A. D. Abbott is laboring in that section, to good acceptance, and the interest is increasing.—— We learn by a note from Br. Pierce, that Br. H. H. Dickenson, of Hartford, Conn., died suddenly, April 19, in consequence of the rupture of a blood-vessel. He was taken sick on Saturday, and lingered in great suffering, until Wednesday morning, when he expired. His most estimable daughter died about two weeks before, and the wife and a son were, at last accounts very low. Br. Dickinson was a very valuable man (if any man may be said to be of value) to the cause of Christ. He was active, energetic, and his soul was in the work of his Master. He was fifty-five years of age. He was Secretary of the Eastern Association, and a Director of the Publishing Society, and will be missed by his associates.—— We understand that Br. Grant has been preaching in the Mormon tabernacle, at Salt Lake City, on his way East, by request, or at least, the permission of the Mormon leaders. Although utterly opposed to them, they seem to treat him with more courtesy than the professed 'orthodox' churches.——We learn by the *Crisis* of the death of Sr. (C. B.) Turner, at Syracuse, N. Y. April 20. No particulars are given.——The Annual Session of the Massachusetts Conference met at Worcester, April 4. There was a good attendance of ministers and delegates. A. M. Higgins was chosen President, T. M. Preble, Vice-President, and Charles E. Barnes, Secretary. Sr. L. M. Stoddard was received to membership. Br. Hez. Davis of Webster, Mass. was ordained. General interest good, and reports encouraging. ——Br. C. Fox has removed to Leslie, Mich, near Jackson. He is working at his trade and preaching two or three times each Sunday.——Br. S. K. Gibson is laboring in Wayne Co. Iowa. He baptised five on Sunday week and six were added to the church at Seymour.——Br Grant preached in Chicago last Sunday.——On Wednesday week Sr. Mansfield was taken very sick, and for three days her life was despaired of. Br. Mansfield opportunely arrived at home on Thursday. She is now better, and gaining.

The Times.

AT HOME.

A writer in the Rochester *Express* records a remarkable mirage on Sunday afternoon last. He says that to one standing at Mount Hope there appeared lifted in the entire north sky the blue waters of Lake Ontario, while reflected from them could be seen the mountains, hills, valleys, bays and rivers, of the Canada shore inland for miles. The coast could be plainly seen over a stretch of fifty miles, and so clearly at one time that the forests could readily be distinguished. Those present who were familiar with the Canada shore could readily distinguish Rice Lake, Belvidere and other prominent points in Canada. The lake looked as though it had by a great tidal wave rolled upon Rochester, and covered one-half the city, as no building could be seen north of Main-street or any land between the city and the lake.

The State of Massachusetts used to be one in the tribunals of which it was not easy to get a divorce for light or trivial causes; but it would seem to be so no longer. Divorces are granted there constantly upon the extremely dubious ground of desertion; and at the late term of the Supreme Court in Worcester County there were about 180 libels for hearing on the docket. It is difficult to believe that in many of these cases there is no collusion between the parties, because collusion is extremely easy as well as natural. The cause of adultery is often alleged, but very rarely is the criminal husband or wife indicted for the offense. There was a time when a decree of divorce in Massachusetts was worth rather more than a similar decree in Indiana; how much more is it worth now?

ABROAD.

England.

The tokens of the progress of democratic ideas in England, though, many of them, of but little account in themselves, are quite remarkable when viewed in the aggregate. Only a few days since a meeting to express sympathy for the Paris *Commune* was held by the working men of London. In Nottingham a meeting was opened with cheers for 'the republic' of Great Britian, and the speaker, a member of Parliament boldly maintained that the people ought to decide who should sit in the House of Lords, and who on the throne, as well as who should occupy seats in 'the Commons.' These meetings do not amount to much in themselves, but a dozen years ago they would have been deemed impossible. Mr. Herbert, the M. P. referred to, hoped that the revolution be anticipated might be brought about by 'moral force'—but when was one of that kind ever brought about by that agency? The wise men of England are perplexed for the future equally with the leaders of all the other nations.

Italy.

When Italy became united, and the power of the Papal priesthood was checked, modern politicians cherished great expectations of her national progress. These expectations are far from being justified. Indeed, one writer says: "Italy, one, indivisible and constitutional, is sliding at an appalling rate down the road that leads to financial ruin and social chaos." She finds it impossible to procure honest men to collect her revenues, and the 'deficit' in her income, *i. e.* the amount of her expenses above her income, is from 20 to 50 millions of dollars every year. And in spite of the confiscation of church property, and the sale of monopolies, a debt of 800 millions has been created during the past eleven years. Nor is this to be wondered at, when we learn that it costs 10 millions to collect 15 millions of customs, and the expenses of internal revenue are enormous, although not in the same proportion. Her best and ablest men are exercised to find a remedy for these financial difficulties, while their hearts fail for the things coming in the future.

Socially the condition of the country is terrible. The increase of 'murderous outrages' for the period of 1869–70 was from 80 to 120 per cent in many of the large towns. In 1863–64 crimes of blood were reported to the number of 29,634: but in 1869–70 they show a total of 55,825. Many of the criminals were mere youths. This exhibit is truly distressing. And how men can look for the self-regeneration of the kingdoms of this world in the face of such facts as these and others like them recorded in in history, and transpiring now in other lands, is incomprehensible. There is but one hope of a permanently better state of things, and that is the return of Christ to take possession of the earth.

Russia.

Livonia is a province of Russia, whose inhabitants are of German origin, and speak the German language. Some of them recently petitioned the Czar that they might have leave to unite with their 'mother country,' and thus add their mite to united Germany. But instead of encouraging such symptoms of patriotic nationalism (as he does in the Sclavonic sections of Turkey), the Emperor of all the Russias promptly ordered them all under arrest, and notified them to leave the country. Will Germany and Russia yet quarrel over Livonia, as did France and Prussia over the Rhine provinces? We shall see. And we also see in this little affair an illustration of the dangers that beset European alliances, and how very frail they are

Spain.

The omens attending the first days of the reign of the new King of Spain, Amadeus I. are fast fulfilling He was chosen king by a large majority. The Cortes was dissolved, and new elections ordered, and now the new government has hardly a majority, and his adherents divided at that. Senor Castellar has offered a resolution to dethrone the new king, while reports from different parts of the country indicate the indefinite continuance of that political chaos which has existed for so many years in that unfortunate land. In view of the fact that the 'opposition' have increased their numbers from 120 to 174, and that the administration has only 185 supporters with which to confront the 'opposition,' its prospects are not at all cheering. In fact, if the 'opposition' were not divided, we should have had a new revolution ere this. Hopeless and rancorous divisions among all parties make the future of Spain appear very dark.

Luxemburg.

The report that negotiations are pending for the cession of Luxemburg to Germany will surprise no one acquainted with the past policy of Prussia in regard to that State; or the strategic considerations which since the rectification of the Rhine frontier impel the now united States of Germany to add the province and its citadel—next to Gibralter the strongest fortification in Europe—to their possessions. Germany will thus complete her western defenses, giving her an unbroken, almost impassable line of fortresses (including Thionville, Metz, Luneville and New Breisach), from Belgium to Switzerland, whose neutrality all Europe is pledged to maintain. Without Luxemburg the barrier which Von Moltke has built up against France would be incomplete. Its occupation is therefore necessary to the victorious conclusion of the war.

Africa.

It appears that the original home of the negro, like the rest of the world, has its 'wars and rumors of wars?' The king of Ashantee, having gone to war with his neighbors, has suffered a disastrous defeat, his army being caught in ambush, its leaders slain, either in battle or cold blood, besides 20,000 soldiers killed in battle, and numerous deaths from wounds, disease, and famine. However, the Ashantees are raising another and larger army, and the war will go on perhaps indefinitely.

South America.

Buenos Ayres, the chief city of the Argentine Confederation suffers from a scourge more terrible than war. Yellow fever of the most deadly type is carrying off its population by hundreds every day. Men who would probably face a shower of bullets without flinching, turn cowards before this terrible malady, family ties are unheeded, and the sufferers are left to die untended, and are only buried out of sight in obedience to an instinct of self-preservation. It is satisfactory to learn that the American residents have not yielded to the panic of the Spanish-Indian natives. The cause of the pestilence is the old story of neglected drainage, and consequently poisoned atmosphere.

THE DARIEN CANAL.

The mission of the Darien Canal Surveying Expedition, according to latest information, is a success. Commander Selfridge is of the opinion that a practicable route for a ship-canal can be found. The different surveys which have been made under his direction have rendered him familiar with the configuration of the Isthmus, and his opinion is in favor of constructing the canal. The demands of commerce for a shorter route to the East will oblige us sooner or later, to commence the work. All sources of military and naval supply are now, and will for many years be, on the east coast. Our west coast is of great extent, and is comparatively unprotected. Its proper defense demands shorter interoceanic communication than that which is afforded by the long and stormy way of Cape Horn. Moreover, the commercial advantages which have been obtained by the construction of the Suez Canal are trifling compared with those which would result from a canal across the Isthmus of Darien. The expedition is expected to start on its homeward voyage about the 15th of this month, so that by the 10th of May, at the latest, a full report of its explorations may be expected.

Turkey and Russia in the Black Sea.

In the race which will now take place between Russia and Turkey to get the upper hand in the Black Sea, Turkey will, it is to be feared, drop astern for want of money. However the intentions of the Porte are energetic enough. It is proposed to fortify Batoum and Sinope, make good harbors of both places, and establish a naval arsenal at the latter port. Russia has decided on fortifying Soukoum Kaleh, and building a port there. Soukoum Kaleh is scarcely 60 miles from Batoum, and the two fortresses will confront each other across the Bay of Colchis, which, as far as I know, has no name in modern geography, and on the extreme points of which stand respectively Soukoum Kaleh and Batoum, Poti lying between. The Russian theory is that fortifications are necessary to protect the trade of Poti, which Russia has nursed and nourished with the most assiduous care ever since the Crimean war, and which, by the aid of roads, a railway, frequent steam communication with Odessa, harbor accommodation, and shipping facilities, is growing apace, and to a great extent at the expense of Trebizond. Batoum, when fortified, will serve to protect such commercial crumbs as Trebizond may gather under the table of richer Poti: and some day, in the sweep of the bay that divides the two new fortresses, will take place, probably, the deadly struggle in which Turkey will wrestle for her life, and Russia for Clause 9, in the will of Peter the Great. Artillery drill with heavy [illegible]

[Concluded on page 264.]

Correspondence

EDITOR'S JOURNAL.

SOUTH-EASTERN KANSAS

MONDAY, April 17. Returned from Girard to Columbus, to prepare for the proposed discussion. I find all parties in religion, with skeptics and Spiritists deeply interested in the idea of having the question of the nature of man and his final destiny examined. I rest to-night, as I have no appointment. But I feel best in the harness and at work. Yet rest is necessary to health and vigor, both of the body and mind.

TUESDAY, April 18. Visited Baxter Springs, the last town on the line of the railroad, located on the boundary of the Indian Territory. It has been a Military Post of the United States army many years. It is located near Spring River, which is fed by flowing springs of pure soft water. The foliage on its banks, makes a beautiful contrast with the prairie. The site of the town is somewhat diversified with hill and dale, though the elevations are not much like our New England hills. But a New-Englander would feel more at home here, than on the open prairie. It is the most beautiful site for a town I have seen in Southern Kansas. It now contains some two thousand inhabitants, and has been built up in less than four years, and is still growing. This is the point made by the Texas drovers, who drive large herds of wild, and other cattle to this point, from the Red River and beyond, and ship them by railroad to the eastern market.

There are a number of religious societies here, but like most of the towns all along the line, they have but little religion. Some of our tracts have been circulated and read with effect, and some wish to hear the truth. But I have not the time to speak to them now. I met Rev. Mr. Shattuck, a Congregational missionary. He is laboring here to some extent, but with little encouragement. He was at our first meeting in Chicopee twenty-nine years ago, and has some acquaintance with our people. He was associated with Prof. Hudson when at Lane Seminary, and kept up a correspondence with him while he lived. He is a millennarian, and hopes God will make some disposition with the finally impenitent that will not require endless suffering.

On my return to Columbus, for the discussion, a terrific thunder storm came up, preventing the people from coming out. We wait the pleasure of God to-morrow night. A number had come in from a distance, some from twenty to thirty miles, and were much disappointed. They are in earnest for the truth.

WEDNESDAY, April 19. Our debate commenced this evening. Eld. Murray opened the discussion, by quoting the usual passages on his side of the question. His speeches were a rehash of his old sermons on the subject. I showed that the *spirit* of man was his life, and not an *entity*, and the body without the *pneuma* or breath was dead, and that although the *pneuma*, or spirit, as applied to God, and angels, meant a *being*, yet in the case of man, soul, or *psuche* meant the man, while spirit meant the life of the man. On this point he said, "Then God is breath and angels are breath. And the Breath of God witnesseth with our breath that we are the children of God."

This is a specimen of the tactics of the man I had to deal with. He simply meant to make my position appear ridiculous. But I turned his weapons upon himself, and showed that he was perverting *God's* words and not mine, and at the same time was misrepresenting me. This closed that kind of attack.

With the above exception he conducted the debate with candor, and defended his position with as much ability as any of his brethren on his side of the question could display. We had a stirring time. All the elements were waked up. The ministers and churches, spiritists and infidels, were all out to hear.

THURSDAY, April 20. The second night brought an increasing interest. My opponent had a good deal of work thrown upon his hands in my closing speech, and to-day, with the aid of Eld. Short he prepared to meet the points.

I was able to get a large amount of Bible testimony before the audience on the condition of the dead, and to bring out the glorious doctrine of the resurrection to endless life.

FRIDAY, April 21. I opened the discussion to-night, on the question of the punishment of the wicked. "Is it eternal life in torment, or cessation of life?" I took the ground that it was destruction of soul and body in hell, or *gehenna*. In proof, I showed that the Bible teaches that the future punishment is the "Second death" (Rev. 20: 14), "excision" (Ps. 37: 9, 22), anathema, (1 Cor. 16: 22), destruction (2 Thes. 1: 9), corruption (Gal. 6: 8), consumption, (Ps. 10: 10; 4: 35), to be devoured (Mat. 13: 42), and is expressed in other phrases of like import. Br. Murray and Prof. Short, his assistant, replied in a mass of Greek quotations, from the *Diaglott*, without order or system, with statements of their different shades of meaning, which threw no light upon the subject, but tended to confuse, as some of the words have secondary meanings which were not analyzed.

To this, among other things I read in reply an opinion of Dr. Weymouth. Head Master of Millhill School, England. "My mind fails to conceive a grosser misrepresentation of language than when the five or six strongest words, which the Greek tongue possesses, signifying destroy, or destruction, are explained to mean maintaining an *everlasting but wretched existence*. To translate black as white is nothing to this."

I have to stem a strong tide of prejudice, as the most of the people entertain the popular or common view of this question.

SATURDAY, April 22. We have had unusually cold windy weather for the season, and wheat and other things are nearly as backward as they are farther North. The settlers are laboring hard to fix up their homes, and most of them are poor. They are not producing much for the market as yet, and some have not raised enough for bread and for seed, and are obliged to buy. My labors among them have been gratuitous. "The poor have the gospel preached unto them." And I hope my work has not, and will not be in vain.

Closed the discussion to-night. The audience was good, and the interest was raised higher than at any time during the week. Prejudice seemed to give way as the people became better acquainted with the subject of discussion. In my closing speech there seemed to be a deeper sympathy with the subject. They could see the beauty of the truth, and the goodness of God in the view I gave of the nature of future punishment. And there was conviction on some minds which may, I trust, lead them to Christ.

From J S Hastings, Newton, Mass.

I am striving amid the perils of these last days to keep my garments pure. When I review the evidences of Jesus' soon coming, and look back upon the history of the church and the fulfillment of prophecy, I wonder that I am not more earnest in the cause of truth. I send you this poetry, which I hope you will publish in THE TIMES. I think it is a beautiful little piece. I have often been strengthened by reading it. It illustrates in a beautiful manner the thankfulness we should feel to our Heavenly Father, even though his hand may be heavy upon us, and we cannot see in the future the blessings that are in store. Oh! may he lead us according to his wisdom and loving kindness, and not as we would, so that he may bring us to the desired haven.

EARLY APRIL DAYS

I hear through all the solemn pines
  The south wind's pleasant flow,
And see the clouds, like happy things,
  O'er fields of azure go,
While all the sorrow from the earth
  Seems melting with the snow.

The robin and the blue-[illegible]
  O'er meadows brown [illegible];
They little know what wondrous bloom
  Is softly budding there.
But all the joy their hearts outpour
  Seems pulsing on the air.

And we will sing though all our days.
  Seems dark with pain and loss
We know that sorrow's furnace heat
  Consumes alone our dross.
We know that one dear Father's love
  Gives both our crown and cross

Then, while beneath the snow-drift buds
  The flower we love the best,
And on the wind tossed bough, the bird
  Still builds its happy nest,
Praise God for all the good we know.
  And trust him for the rest.

From E B Scott, Hesperia, Mich. Apr. 10

Last Tuesday eve I commenced a discussion in Leavitt, Oceana Co. with Eld. C. Powers, a Methodist preacher, on the state of the dead, and the destiny of the wicked. The discussion continued four evenings, with a full house and good attention. It was a complete sweep on the side of truth, for which I praise God.

Eld. Harper, the Methodist preacher of Hesperia, at the close of the discussion told the people that he wanted them to understand that the points of doctrine were a very small part of the difference between us; and he gave notice that he would preach Saturday night and Sunday morning on *Adventism, its relation to Christian doctrine and practice*. I was told by those that heard him that he called us many hard names, denied that we were Christians, and said our doctrine was of the devil. While he was railing on us I preached in another house in the neighborhood, and had the majority of the people to hear. Jesus was with us, indeed, by his Spirit. One sinner was brought to Christ. Sunday morning I preached again, and one more turned to the Lord. After preaching we organized a church with fourteen members, taking the Bible as their only rule of faith and practice, church order and discipline, making Christian character the only test of fellowship and communion. To the Lord be all the praise. I believe this is a vine of his own planting.

There are two or three to be baptised the next time I visit them.

Here are a few of the absurdities that Eld. Powers was driven to in the discussion: *Hades* does not mean the grave, but the place of departed spirits. *Hades* is Paradise. Jesus and the thief went to Paradise in *hades*. Also he says on Acts 7: 55, 56, that Stephen saw the heavens open and Jesus standing on the right hand of God, in *hades*, and he said, "Lord Jesus receive my spirit "into *hades*. Hell fire is a guilty conscience. "We do not believe in literal fire." I suppose that he had forgotten that he tried hard to make out literal fire in the case of the rich man and Lazarus. He would not own Benson, Spurgeon, or Jonathan Edwards. I quoted from them on the nature of eternal torment, and he was ashamed of them; well he might be. He tried to make the people believe that the Advent doctrine was a *new* thing. But I showed that it was a Bible doctrine, consequently as old as the Bible. It was taught by the prophets, Jesus and the apostles. The early church believed and taught it. Martin Luther believed and taught it, and many others from his day to this. Now truth is shaking her lion mane, and marching forward to victory.

From J Conaway, Rochelle, Ill Apr 20.

On the 15th of January last, after a protracted effort to awaken our citizens to their condition, and a realization of the times in which we live, by Brn. Clark, Burr, McCullock and others we met to organize a church, taking the Bible as their only rule of faith and practice. Thank the Lord, instead of only four or five who were looking for the coming of the Savior, we now have seventeen united, and many more who are equally as zealous in the good cause as ourselves, who will unite with us as soon as convenient. We feel it to be indispensibly necessary for professed Christians, especially those who are looking for the appearing of our Savior to be *working* Christians. Hence we have adopted the plan of holding prayer-meetings at any ones house who will open their doors. This plan is proving to be a complete success. A majority of those who have joined us from other churches are those who have been persuaded in this way. And besides this, all who have been converted have made our prayer-meetings their starting point.

We are having a good time. Praise the Lord! We not only look for the coming of our blessed Savior, but we all pray, "Thy kingdom come." We feel to rejoice inasmuch as he will soon come. Then the dark scenes of earth will be over, the long night of sorrow will be spent, and the day of bright glory, the day of peace, the rest that remains for the people of God, will have come. Let the world move on in its folly. Let the fingers of scorn be pointed at us. But let us "dare to do right," and all is well. They cannot separate us from the love of God. Jesus *will come* by and by, and we shall then be exalted to wear the crown of glory and bear the palms of victory.

From F E Davis, Philadelphia, Pa Apr 17.

I received the tracts all right that you sent, and hoped the church would have continued the fund. But there are so many calls for help from the poor and needy, that it is hard work to keep any money in the treasury. The most of our members are poor and the little church does nobly. The blessing of the Lord rests upon us, and his Spirit is in our midst. The prayer-meetings are well attended, and are profitable seasons. Br. F. H. Burbank has been with us the past year, as pastor, and last Friday eve (our quarterly meeting) we invited him to remain with us. His labors have been blessed. A number have been baptised, and have consented to walk together with us in church fellowship.

Within the past year, quite a number of our dear brethren and sisters have fallen asleep in Jesus; but, bless the Lord, the time is soon coming when the sleeping ones will awake, and the living be changed, and *all* be caught up to meet the Lord in the air, and so, ever be with the Lord. Oh! hail happy day!

How many times I have thought of the last words you spoke to me when we parted, at Br. Thatcher's, four years ago: "*Be faithful.*" I have tried to be, and I thank the Lord that I have a desire to strive to enter through "the strait gate."

From E K Smith, Owattonna Minn.

I would be glad to do something in order to have preaching from some of our ministers near enough so I can go and hear and get back in less than two days. Here is a large region in the southern part of this State and in northern Iowa, in which I can hear of no Advent preacher. This region is about 120 miles long, north and south, perhaps more, and about 100 miles from east to west. I know of but very few who are with us in faith, or who sympathize with us at all. I have not heard one of our preachers for over three years, although I am more or less personally acquainted with a number of them—Brn. M. C. Wellcome, A. G. Lombard, E. Bacon, O. R. Fassett, G. W. Miller, W. G. Burwell, Job Brown. Srs. Fassett and Dubey. But they all seem to have their hands full in other places. I love to read the letters from isolated ones, in THE TIMES, and can fully sympathize with them in their loneliness.

N. B. If there are any Phonographers who use Graham's system, who are subscribers to THE TIMES, I would like to open a correspondence with them. E. K. S.

From Forest Bay, Mich Church.

The brethren that are in Forest Bay to the brethren that are scattered abroad, greeting: We hear from you ever and anon through THE TIMES, and it cheers our hearts to hear from those of like precious faith. It is but a short time since we were in the bonds of sin, and doubtless we should have been there yet, if it had not been for the blessed hope, given of God unto the fathers. The preaching we had heard had a tendency to make us regard God as a tyrant. But when we heard Br. Cummins preach, "the goodness of God led us to repentance." The Word of God is a great treasure, and now we are resting on that word, looking for and hastening unto the day of the Lord. We would like to see all the dear ones that are scattered abroad, but this cannot be in the present state. But it will not be very long till we shall meet and greet each other on the renewed earth, where we shall never part again. We want to live as near the teaching of Christ as we can, and try to get nearer every day. Pray for us always. Farewell.

From J W Burroughs.

I closed my meeting at Aurora on 10th inst., with very good results. By the help of God we added eleven members to the little band of believer in the soon coming of Jesus. Among the number was one Methodist preacher. He has to come out and renounce his sectarianism. The church made choice of him as their elder. We trust he will soon be sounding the gospel of that kingdom which is soon to come. The "church of Christ" at Aurora now numbers twenty or more "living epistles, read and known of all men." They are in a good healthy condition, and feel cheered with the prospect of the speedy coming of the Master.

From O D Fosdick Steuben, Ill.

God is merciful and infinitely good, but at the same time as infinitely just, holy and pure. He proclaims himself, "Lord God, merciful and of long suffering, forgiving our transgressions, and will cleanse from all sin." Yet he cannot clear the disobedient and guilty. No. This is contrary to his own plan of salvation. Hence the infinite value of the blood of Christ. And his groans on the cross ought to stimulate every Christian to love and obey his commands.

But it is to be feared that many rest upon a broken reed, and will at last be weighed in the balances and found wanting. I, for one, feel it is a sad and trying time. Men have become lovers of pleasure more than of God. Go to the house appointed for the worship of God. Well might it be exclaimed—"Were not ten cleansed? where are the nine?" They cannot get time to do their visiting in six days, and go Sunday and save time. And with one consent they make excuses. Some cannot go to meeting at home. Their God is in some other place.

We look around and see indifference manifested every where among those who profess to be Christians. It is painful to hear them say they love God and long for his coming, when at the same time, hatred, strife and envy are manifested by them. If we say we love God, and yet hate our brother, John says, we are liars.

Day by day we see husbands turn against wives, parents against children, and children bitter against parents, and disrespectful to them. The fact is, we may know that the time of the end draws nigh, and I think it high time to arise and kiss the Son and secure him as our friend. Firm as God's throne his word stands, and all who fondly dream of being clothed with immortality and eternal life, at Christ's appearing, must have his Spirit, and live accordingly: for God is no respecter of persons.

From W Field, Jeffersonville, Ind.

Br. Mansfield and myself recently visited Holton, in Ripley Co., where we have a small church, not quite one year old. After preaching several days considerable interest was created, which resulted in fourteen additions to the church. Dr. Cass had bought and fited up a house of worship, and when the church is strong enough to either buy it, or pay rent they ought to do it.

I also visited Dupont, where I preached several days with good success. A church of from thirty to forty members could be constituted at that place. But as they are all still in the Baptist and Christian churches, they are waiting for the moving of the waters. Among the accessions is Br. Cassaday, a Baptist preacher, and Br. Potter, a preacher of the Disciple church, a young man of fine promise. There is a great door open in Southern Indiana for the proclamation of the truth.

From O C Marston Macon, Ill Apr 21.

I find by private conversation with the people that our late effort here was more effectual than I anticipated. Some have received the truth fully; others are searching to see if these things are true, and are anxious to hear more; and still others are going through the neighborhood trying to stir up prejudice by declaring the doctrine of *destruction* of the wicked to be "*demoralizing.*" (What a great *demoralizer* Paul must have been! Every one of his epistles teach the *destruction* of the wicked, when they teach anything concerning their end. God's truth, I presume, always will be considered as *foolishness* by the wise of this world.) I made the assertion Sunday evening to a crowded house that if the terms "*immortal soul*" or "*deathless spirit*" so much talked of by modern theologians could be found *once* in the Bible I would acknowledge that I was wrong in opposing the dogma of "*Immortal-soul-ism.*" After sermon several *prominent* members of a church that professes to have "*no creed but the Bible,*" "covenanted together" to find the wanted phrases. "Oh! yes, we can certainly find them—*they are there!*" I waited patiently to hear the result. But, alas! the only thing that has ever been hear[illegible] [illegible] been the distant mutterings of [illegible]esy, materialism," etc. They se[illegible] and found it not, and then all they [illegible]'d do was to adopt the language of an old minister of the so-called "[illegible] of God," who recently ex[illegible] [illegible]ur views of the Scriptures in [illegible] [illegible]d when he failed to meet the [illegible]s, he turned away with cont[illegible]g as he did so, "I AM DETE[illegible] [illegible]OT TO BELIEVE IT!"

From L C Collins, Monticello, M[illegible] 21.

While writing you on other matters, I wish to say that I have lat[illegible] visited Fair Haven, a beautiful little town back from Clearwater on the Mississippi River, about ten miles away. The Baptist Church very kindly tendered me the use of their house, and their pastor, Eld. Thresher, was a constant listener, manifesting the utmost liberality, and Christian courtesy, and joining heartily in the religious exercises of the meetings. Eld. Parker, of the Disciple church, was present several times, though not living in the village, and his Christian and gentlemanly bearing, deserves a kind remembrance.

I gave eleven discourses upon the leading doctrines of the Advent faith, and though the weather and going was not very favorable, the people turned out and listened with the deepest attention to the word spoken. Such a searching of the Scriptures was never there known before. One of the merchants remarked, that his "store was more like a Bible-class room than a place of trade; he had counted four Bibles open at a time, and the customers either talking or listening, as to what it taught."

The opposition and prejudice, which at first was very strong, completely gave way and many openly confessed their faith in our doctrine. An interest has been awakened, that I feel confident will not die out. Some making no profession of religion became deeply interested, and I trust they will yet openly profess Christ. After my first visit Sr. Harriet J. Osborn, who had done much for the cause, sickened and died, and I returned to attend her funeral. She was an earnest, praying, Bible Christian, and left a glorious testimony to her faith and hope in Christ and his coming to raise the sleeping dead. I trust you will soon hear from Br. A. W. Tucker whose whole heart is in the cause.

From A F Dugger.

I am still in the field doing what I can for the cause of my Master. I feel more encouraged than ever to press forward. We are gathering strength rapidly in this country. New fields are opening daily, and new churches are being raised up. I have organized two quite recently. Constituted one yesterday, in DeKalb Co. near Stewartsville, composed of material from the Presbyterian, Lutheran, and Methodist elements. I am invited to Stewartsville with the promise of a house to preach in, which I have accepted. If the Lord will, I shall be there on the first Sabbath in May. Will Br. John Nokes, of Clay Co., whose name I see in THE TIMES, write to, or meet me there?

I am laboring night and day, and have more calls than I can begin to fill. But Praise the Lord, help is coming into the field. One week ago I immersed a young man, by the name of L. D. Brook, and last night I enjoyed the pleasure of listening to an excellent discourse from his lips on the *Saints' Inheritance.* Br. McClure is with me and is rendering timely aid in spreading abroad the truth. I have just had a very pleasant interview with Dr. T. B. Ferguson, a Baptist minister. He seems to be willing to investigate the Advent views, and promises to read any thing I may furnish him. So I design sending him THE TIMES. Empire Church is in a live condition; four have recently been added to their number. Last Sabbath Br. Billmire immersed three. He is doing a good work in this country. May the Lord raise up more such men, for the harvest is white, and laborers are few.

From J C Mann, Albany, N Y Mar 23:

THE TIMES was sent to me some time ago. I have learned to love it, for it holds up the truth as I now understand it. Thank God for the light. I also thank THE TIMES, and all that write through it, for helping me to see the truth as I now see it. I also thank Wm. Mann for sending me the paper and some tracts. May God bless you all, and help you to stand by the truth. If Jesus comes soon, I shall be glad. My heart has long been his, and I long to be with him. Come, Lord Jesus, come quickly. Cheer up, brethren, and be faithful yet a little longer. The day is drawing near, and we shall be well satisfied when we awake in his likeness.

I see in the supplement to THE TIMES of March 7, that by the Minnesota Conference tobacco using is looked upon as being sinful, and the word of God is pointed out as condemning it. I am asked to look at 2 Cor. 7: 1. I fail to see that Paul had any reference to tobacco in that passage. The next is Gal. 4: 24. Now Paul tells us what the 'lust of the flesh' is, in the same chapter. (vv. 19–21.) It seems strange to me that men that love the word of God should try to make it say what it does not. Rom. 8: 14 failed to throw light on the subject. When God made the world and all that is in it he called it 'good.' Did he not see what use men would make of it? Why did not Paul tell us about it, and number it among the lusts of the flesh? Paul kept back nothing that was profitable. Who can tell but men are using it for the very purpose God designed it?

I was talking with one who calls himself a Christian, the other day, who said no man could be a Christian and use tobacco or drink wine. I asked him to look for another Savior: for Jesus was not a Christian if that was true. He then tried to say it was not the kind that makes men drunk. Paul says it was, and I believe Paul. He says, 'one was drunken, and another was hungry,' when they came to the Lord's table. The abuse of all things is condemned—the use of none.

But you say it is a useless habit, and a waste of money. To me it is neither. It is good for me, and I thank God for my tobacco as well as for my food. Now I will stop using it when it is proved to be sinful. But you must find some part of God's word that I have not seen, or else that I do not understand. My hope of eternal life is not in what I eat or drink or chew or smoke; for what "goes into the mouth defileth not the man." My hope is in a heart that loves God because he first loved me, and gave his well beloved unto death that I might live forever. And this eternal life is the gift of God. He will give it to all that love the Son. There is no other name whereby we can be saved. It is of grace.

Now if I am in the dark, will some one point me to the light, and oblige one that loves the truth, and means to stand by it.

[It is so seldom that even one using tobacco will seriously defend the habit, that we give our brother's defence entire, and forbear note or comment, except to say that we think he will himself change his mind by and by.—ED.

AN OBJECT IN CHRISTIAN WORK.

Whatever you undertake, have an object in view, and a good one. Let it be noble and godlike. Let your purpose be such as God can approve, and then aim at it resolutely, in faith and hope. If you pray, pray to be heard and answered. Come expecting to realize your wish. Never pray to be thought religious, or to make a sanctimonious sound. But may faith as a winged bird cleave the very heavens, and drop not its pinion till it has entered within the veil, and rested before God in his holy promises, which are all "yea and amen," in Christ. Yes, Christ is the rest of his people.

Some people appoint meetings. They go and preach. But what is their object? If they only had the 'saving health' of their audiences in their minds, what an object it would be! How earnest it would make them! How eloquent! How untiring! How they would beseech "sinners to break off their transgressions by righteousness! How they would weep over the wanderings of the strayed sheep and exhort them by the loving kindness of God to return!" How they would beseech the faithful in Christ "by the gentleness of Christ" to continue in the grace in which they stand!

God has so constituted man that he cannot be happy except he have a purpose in view. He must work. In the sweat of his face he must eat bread. This is the penalty of sin which is in the world. How good it would be if all who were not absolutely incapacitated would take hold of labor. Then they would not have to be sent to "Movement Cure" institutions, or "Gymnasiums" to have their limbs manipulated and worked in such unnatural ways. "Dumb bells" thrown about to no purpose would be dispensed with.

An object in view—if you have it, it will not cause half the strain on you, than as if you had none. The "wear and tear" of the constitution will not be half as much. The object will furnish an amount of reserve strength which will absolutely astonish you.

Brethren! I don't mean this article to be *general.* There are too many of these aimless productions. This I mean to be special—to have a purpose attached to it. The campmeeting season is drawing on. "Summer is nigh at hand." Will you not improve the golden hours? Will you merely come to campmeeting to "have a good time?" or will you not rather come hungering and thirsting after righteousness, that you may be filled? Will you not come to the work as those whose endeavors and labor shall be, not only to enter into the kingdom yourself, but, also, to compel others to go to the same rest.

I am, dear family of God, your servant in Jesus, W. KELLAWAY.

Fairhaven, Mass.

FALSE EXCUSES.

Many persons who are impressed with their duty to proclaim the glad tidings of life in Christ, excuse themselves by saying, "The way is not open for the work; but if God will open the way, I will go forth in the discharge of duty."

Many have prayed earnestly and sincerely for the Lord to open the way, and when the way has been opened in answer to prayer, they have failed to see it, and still said, when the way opened they would obey the divine call.

How vain are our thoughts. How unequal our ways. Why should we tempt God to our own sorrow and loss? Would to God our eyes might be opened to see things as they are.

Dear brother or sister: What hinders you from obeying those deep impressions of your heart, that give you no peace? Wherein is your way hedged up? Is it business in which you are engaged; a store, a mill, a farm, a wife, a husband, or a child? Would a failure in business, a loss of property, or friends, the removal of a child, be the expected sign? It is done; and still you fail to see the way opened. Or, if God should give you prosperity in business, add to your wealth, give health in your family, you would still find the way not opened; for with wealth comes an increase of cares; and with health a desire for gain, and a forgetfulness of the Giver of all our mercies. Due reflection forces the conclusion that the best time to obey is when God calls. The disciples forsook all, and at once. Peter and John left father, the net, and the ship, Andrew his office as receiver of customs, to obey the divine call. The way opened, but it only opened to their perception by obeying the call. And when their hope of a future prosperity looked like a failure, their leader had been executed as a malefactor, and though he was alive again, and they had seen him, yet being left to themselves (to learn them and us a lesson of trust in God), though they had received the commission from their faithful Master and Lord, "Go ye, therefore, and teach all nations," &c., their way, to them, was closed, their means were exhausted, and they sought their old occupations. Said Peter, "I go a fishing." And they were all ready to follow. They enter the old ship. In it they had had prosperity. The net had never failed them. They toiled all night. Time after time they cast the net, but no fish. How vain their anticipations. They caught nothing, and after the night's toil in vain, weary and faint, the morning broke upon them. Their eyes turn to the shore. They see a man who called out in accents of pity, "Children, have you any meat?" "No," is the faint reply. "Cast the net on the right side of the ship." They obey, and their net is full, not of little, inferior kinds, but large and fat fishes: and they cry out, "It is the Lord."

This should learn us to trust the Lord always, though darkness gather around us, and hunger and privations and want stare us in the face, and we are weary and faint. The Lord can provide, the Lord *will* provide. Blessed be his name! When we go out in his work, trusting in him alone, making his cause our only object, did we lack anything? "Not anything, Lord."

May we all learn wisdom from the past, that when we hear the Lord say by deep impressions upon our hearts, "Whom shall I send?" be ready to say, "Here I am, Lord, send me." Forsake all, and the way is opened. May the Lord save us from false excuses. JOHN BOWER.

Hinton, Mich.

A LEAF FROM MY SCRAP-BOOK.

PEACE. That which man most needs and in his rational moods most craves is *peace.* There is no treasure so dear to the true man. He clings to it as to his best friend. What is life without *peace?* View the moral, religious and social condition of a community where no peace is, and where in its stead confusion, hatred, anarchy and malice run riot. There's no satisfaction in being a resident there. Men find no enjoyment in such surroundings. Their children become vicious and thus the evils of this state of things are perpetuated from generation to generation. But there is a still worse phase of this subject. It is seen in the person who has *no peace with God.* Oh! the terror of being at war with the Eternal. The great mass of mankind are thus engaged in this unequal warfare. They have not made their peace with their Creator, hence they are found in open hostility to his holy mandates. But there is great peace for such as have grounded the weapons of their unholy rebellion and have become subject to the mild scepter of Jesus. Great *peace;* oh! how great it is! It surpasses all things else in greatness. There is no treasure that could buy it from him who has once possessed it. It is invaluable as an earthly heritage, but when the stormy blasts of time and sense are overpast and we stand before the blazing bar of the eternal to render up the account of our stewardship on earth it will then be good to be at peace with our Creator. Men will then need *perfect peace,* for such will cast out all fear.

Now is the time to secure peace with God. There will be no opportunity in the great hereafter to seek the smiles of an offended God. We must attend to it in this life. May God give us great peace in life, in death and in eternity.

AIR-CASTLES.—Fabrics built in the air always fall before the architect gets out of sight. Persons who do nothing but plan for the future with a vain and fanciful imagination never amount to anything. Their plans are forever unexecuted and they are living on imagined but never-to-be-enjoyed success. Rather let our expectations be small and our realization large. God is the great disposer of human destiny. Let us seek subserviency to his will in all things. C. C. M.

HOPE.

We every where see the influence of hope. Its power begins to be felt with the first dawn of reason, and ceases only with its loss. Before the eye of youth it spreads the future, clothed in all the glowing colors imagination can supply; promising him happiness, honor and fame, and tells him his most ardent expectations shall be more than realized. To age it gives blessed assurance. Take it away, and you leave a blank which nothing else could possibly fill.

Hope carries its consolation into the recesses of the dungeon; smiles serenely over the bed of sickness; spreads a grateful radiance around the bed of the dying; blooms in every season; and like the evergree[illegible] serves its verdure throughout [illegible]

Our heavenly Father has [illegible] *hope* of immortality, in a re[illegible] when the troubles and cares of this present life will be past forever. Th[illegible] we shall meet again those upon w[illegible] death has laid his withering hand, and hear once more the voices of those dear ones. And should we come to the dying bed, as the lamp of life dimly flickers, *hope* will still sustain us, and bid us look beyond the resurrection, to that long-promised world, with our blessed Redeemer, its King, and unfading joys, its never-ending bliss, prepared for all who love and serve God. Surely this, the Christian's hope may well be called a blessed hope.

CAROLINE C. FOSDICK.

If others neglect their duty to you, do not you neglect your duty to God, yourself, nor to them.

Appointments.

If you do not write your appointments on a SEPARATE slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

ILLINOIS.

Rochelle, Ill., Shockley's Hall, May 7, 10½ a. m. and 3 and 7½ p. m. D. S. CLARK.

Ionia, Ill., April 30, and once in four weeks.
New Rutland, May 7, at 10½ a. m., once in two weeks. And at Nelson, S. H. same day at 3½ p. m. WM. MCCULLOCH.

Religious services will be held in the Advent chapel at DeKalb, Sabbath, April 30, at 10:30 a.m. and 7:30 p. m., and each following Sabbath. SILAS B. MAREY.

Chicago, Sunday Apr. 30, and thereafter as pastor. F. BURR.

The Advent Christian Conference of Northern Illinois, will hold their next Annual Session at Earlville, LaSalle Co., commencing Wednesday, May 31, and holding over the following Sunday.

Brethren in the ministry are all requested to be present. The respective churches will please prepare reports, and send them by delegates, or by letter. Secretary of Quarterly Conferences will please prepare all business subject to action at this meeting.

All are cordially invited.

SILAS B. MAREY, Sec'y.

The friends of the Advent cause in Wyanet, Ill. have rented a hall, and will hold meetings every Lord's day. Preaching brethren are invited to make appointments when convenient. Please confer with. C. BOSLEY, Sec'y.

OHIO.

The first semi-annual session of the Ohio State Conference will be holden (by invitation of the Pastor) with the church in Norwalk, Huron Co., commencing Thursday evening, April 20th, and continue over the following Sabbath. Let every church in the State be represented by their delegates, if possible. Come, brethren and sisters in Christ, to this meeting, and with the closing of time let us press forward the car of sal

MINNESOTA.

The first Q. M. of the St. Paul District Conference, will convene at Cottage Grove, Atkinson's Corners, Friday eve. May 26, and hold over Sunday. Friends coming on the cars will stop at Cottage Grove station. Inquire for L. Austin or R. Link. Remember the quarterly collection. E. T. HINES, Sec'y.

INDIANA.

The Second Session of the Southern Indiana A. C. Conference (Annual Meeting) will meet at Jeffersonville, Wednesday, May 24, 1871. It is hoped and expected there will be a full attendance, and an abiding interest in the work of spreading the present truth. By order of Conference. C. H. CASE, Sec'y.

The second Q. M. of the Hutchinson District of the Minnesota Conference, will be held at Br. Wood's shop, town of Victor (Sec. 16, Range 27), three miles south of Smith Lake station, commencing Friday, June 2, and holding over Sunday.

Elds. O. R. Fassett, L. C. Collins, and E. T. Hines are invited to be present with us. We expect a large turnout. Come one and all. Those coming from a distance will bring bedding. L. E. WOOD, Sec'y.

IOWA.

The second Q. M. of the Iowa and Missouri Conference will be held with the Highland church in the Tuller S. H., Nodaway Co. Mo., commencing June 9, and continuing over Lord's day. Come up, brethren, and let us worship the Lord in spirit and in truth. WM. PATTON, Sec'y.

WISCONSIN.

A full notice of Wisconsin Campmeeting will soon be given. Probably it will be held either on the old ground at Sauk, or at Madison, beginning early in June. The State Conference will be held in connection with it. Let delegates be duly appointed by all the churches. WM. SHELDON.

MISSOURI.

First Sabbath in each month, 11 a. m., with the Empire church. Third Sabbath, 11 a. m., at the Miller S. H. M. BALLANTINE.

The second Sabbath in each month with the church at Empire. Third, with the church at Greenland. Fourth, with the church in Island City. A. F. DUGGER.

There will be meeting at Prairie Flower, the fourth Sabbath in each month, at 11 a. m. GEO. L. MCCLURE.

Third Sabbath in each month, at 11 a. m., with the Empire church. Fourth Sabbath at Prairie Flower S. H. JOHN M. BLIVEN.

Advent Christian Times.

BUCHANAN, MICHIGAN

TUESDAY AFTERNOON, MAY 9, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: Two Dollars a year. One Dollar for six months.

THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed, the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

San Francisco Agency.

Copies of THE TIMES and *Quarterly*, and other Advent publications can be obtained of WHITE & BAUER, 32 Washington St., opposite the Post Office, who keep for sale a full assortment of Advent works, of all descriptions.

Business Agent's Department.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets flat note (2 pages) 15c. 25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 30c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

Will You?

Those who write to the office on business should say whether we may send them a package of envelopes, for weekly use in laying by *a little each week*, for the publishing cause. Those who have read the correspondence of THE TIMES the past few months need not be reminded of the importance of the Tract interest. Shall it be FULLY SUSTAINED? Will you help, by laying by every Lord's day, as you may have been prospered?

To Correspondents

O. D. GIBSON. We do like them....T. M. PREBLE. Gave you credit for the bill and for the 10c. ...W. I. MANN. After paying all the rest, and crediting $2 on your paper, there remains $1.25 your due. What shall we do with it? The *Atonement* in cloth cannot be procured. We have none. We shall issue an edition in paper, before a great while....C. H. WELPNER. Will answer your question in TIMES hereafter. In a while we commend to your attention a tract by Mr. Collins to be published soon. ...C. M. K. We are still of our former opinion as to the publication of your review. We do not say it is "unworthy." We only deem it inadvisable to publish it....R. J. GOODWIN. Thanks for "trial cake." Others have succeeded after patient labor in as barren soil as yours seems to be. Keep at work with your papers and tracts. These will prepare the way for larger works, and, perhaps, preaching, by and by. We could wish more were animated by your principles....J. S. HINDS. We have no chart that would help you, that we can spare.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper:

4 44 Whitmore A P Dugger J Bower O D Gibson W J Boyce A E Rathbun J Conoway P W Smith C C Houston (2) N Field L C Collins J A Southworth M H Brown D W Hale G W Sprague W Kellaway E Stevens C M Keach W S Reese I E Andrus L H Davis J W Rice C Kinne J W Burroughs W McCullock T M Preble H L Hastings E Huff L Bacon J Betton L Pickle S Leach C R Mosher J S Lawver L Roy J McLane H A Billings J L Harrington G W Turner C K Gile P W Hough J D [illegible] J Shaw E Young D F Scammon M C Auble E Sadler A C Collins L C Kennedy J Langley J R [illegible] Mowrey (2) G Wildman N Reed D A Dickinson P Hitchcock F W Hough J P Rozel F F Rambo H Manger A H F Wilson J R Preston S Haughton P Fry M Buck R J Goodwin S B Mabey M Hill M Beale C H Welpner J Culbert D B Rogers H H Boon A Boult O Stannard L C Lamkin J Drum M M Maxwell J B St John W I Mann E H Durand W Murphy M Griffith G W Wyllys J Brewer D O Bisk J Gillis A Pierce E Bailey L K Ballard I C Wellcome O R Fassett E D Haleit E B Scott F Holler W J Hobbs A A Phelps J W Grey J Bailey C Fox W J Cumins F M Thomas J Reed M Ospit T Buffington P Hitchcock J Machem E C Andrus T H Woodruff W Tomlinson J Black G E Lee L I Allison W F Pierce W Branch I C Wellcome A B Pabrick S Reid.

Books and Tracts by Mail.

A C Vanpickles L Bacon (2) P W Hough H H Boon M W S Wilkinson I E Andrus M C Auble B Smith D W Hale (4) L Pickle J L Harrington (2) J W Rice J E Culbert S Benson W I Mann.

General Publishing and Tract Fund.

L C Kennedy, $1; E. Mc, S. 25c; E M, 25c; J Shaw, 25c; E & L Bailey, $5; A T P, $1; H H Boon, 60c; A B Pabrick, 25c.

New Subscribers List.

Our list of new subscribers this week is not very encouraging. But we hope for better things.

Previously acknowledged, 40.

J R S Mowrey, 1; D T Scammon, 3; G W Turner, 1.

Marriages.

CHENEY—YATES.—In Lewis Valley, Wis., April 23, 1871 by Eld. P. W. Hough, Mr. Abel Cheney, of Black River Falls, and Miss Alice Jane Yates, of England.

VARGENDER—BEMIS.—By the same, at the Christian Parsonage, Mendota, Wis., April 24, 1871, Mr. Harmon F. Vargender, and Miss Andeluza Bemis, both of Black River Falls.

Obituary.

GRATTIDGE.—At his residence in Nepomset, Ill., April 18, 1871, Thomas Grattidge; aged 54 years, 2 months, and 19 days.

Br. Grattidge was born in Derby, Eng., Jan. 1, 1817, left his native land in May, 1837, and has been a resident of this country over thirty years. He had a large circle of acquaintance, and was highly esteemed as a citizen. He first became interested in our views about two years ago, when I visited him during a severe sickness. He leaves a wife and three children to mourn, but they sorrow not as those that have no hope. Sermon by the writer from 1 Cor. 2 : 2.

J. W. BURROUGHS.

PARMLEY.—In Dodgeville, Wis., April 6, 1871, Edward, son of Ellsworth Parmley, of Highland, Wis.; aged 21 years.

Funeral services by the writer, from Job 14 : 14.

PHILO HITCHCOCK.

LAWRENCE.—In Marseilles, LaSalle Co. Ill., March 23, 1871, George E. W., son of S. D. & Margaret A. Lawrence; aged 7 months, and 2 days.

These parents mourn, but not without hope. They believe their little one will "come again from the land of the enemy," to die no more. Sermon by the writer from 1 Cor. 15: 26.

WM. MCCULLOCK.

Book Notices, Etc.

WOMAN AND HER WORK.—The April number is at hand, and fully sustains the character of this journal as an interesting and valuable periodical. $1 a year. Address, Mrs. T. F. Sargent, Concord, N. H. Box 436

ILLUSTRATED CHRISTIAN WEEKLY.—The *Illustrated Christian Weekly* is the title of a new weekly paper issued by the American tract Society. It is octavo in form, with neat typography and interesting illustrations. Lyman Abbett is editor, and S. E. Warner associate editor. The reputation of these as well as the first number of the paper give good promise for its future career. We must say that we are well pleased with the first number of this little paper. Price, $2.10 per year. Address "*Illustrated Christian Weekly*," 150 Nassau Street, New York.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

THE MEDIATORIAL KINGDOM, or the reign of Christ during the gospel dispensation. By Wm. N. Pile 25c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of these interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

[Concluded from page 281.]

part guns has been going on for the last few days in the Arsenal of Tophaneh.—*London Daily News.*

India.

A fearful story of suffering is revealed in the report just published by *The Gazette of India*, of the *tir kal*, or three fold famine of grass, grain, and rain, which occurred in 1868-69 with frightful severity over 100,000 square miles of Rajpootana, surpassing in intensity any which has occurred since 1812, and almost equalling that of 1661, of which record is preserved that three-quarters of the cattle died, and that man ate man. The scanty crops which struggled up in spite of drouth were swept away by a plague of locusts; cholera fastened on the starved people, and a terrible fever followed, striking down the entire population. The deaths from this latter cause alone are put down at 20 per cent. of the inhabitants, while in some of the Marwaree districts they rose as high as one-third. Taking the most moderate of the statistics furnished, the local authorities calculate that in Marwar and Ajmere and the other districts, no less than 1,250,000 human beings died of disease and starvation. The famines or periods of unusual scarcity which afflict Rajpootana have hitherto recurred at intervals of some ten or twelve years.

The Suez Canal.

Even the bonds of peace, or the works fondly deemed to be such, turn out means of fresh complications, or aids to bloody wars. The celebrated canal from the Mediterranean to the Red Sea now takes the form of a disturbing element in the European situation, and the question arises, Who, henceforth, is to control it? France built it. But the power of France is broken, and she is burdened with enormous financial obligations, that render it quite impossible that she should expend anything upon the Suez avenue for commerce.

There remain two powers who can maintain and develop this important work—England and Russia. But to put Suez in English hands is a menace to Russian plans in the East, while to give Russia control of that Isthmus, is to give her the keys of India, and lay all Asia low at her feet.

Either Austria or Turkey would like to have control of the canal, but they cannot efficiently compete for it. It is a tempting bait, for its value as a commercial route, despite all disadvantages, has not been at all overestimated. Nothing has been done as yet to directly cause complications, but financial necessities (for the canal, as yet, only pays its expenses, and no dividend on the capital invested,) will soon render the winding up of the old and an organization of a new company necessary. Then the question will arise, Who shall own the canal—England or Russia? and possibly another dangerous national dispute.

Austria Warned

Austria is sadly perplexed by the centrifugal tendencies of her several nationalities. Her two powerful neighbors, Russia and the new German Empire have a common interest in agitating these difficulties, and this common interest is significantly indicated at times—as appears by the following from the *Albion:*

A significant pamphlet has just been published at Warsaw, with the permission of the official censor. The author warmly advocates the establishment of a Slavonic federation, under the leadership of Russia, and urges the Czar to adopt the idea of such a federation as the main object of his policy. The Sclavonic question, he says, can only be solved by "the disruption of the Austro-Hungarian monarchy," which "Russia must use all her efforts to accomplish." He thinks one of the most effectual means of securing this object would be to bring over the Poles to the side of Russia, by restoring to the Kingdom of Poland the self-government it possessed before 1831 in all the departments of state except those of war and foreign affairs, and to conciliate the Germans by making similar concessions to the Baltic provinces. These measures are, he concludes, essential to the safety of Russia, for if she continues to pursue the policy of the old Russian party in opposing the Germans and Poles, she will herself become a second Poland. It is, perhaps, only an accidental coincidence that simultaneously with the appearance of the above pamphlet "by authority" at Warsaw, similar threatening language towards Austria was published in the *Deutsche Allgemeine Zeitung*, a well known supporter of the policy of Count Bismark. This paper declares that "the German Empire having made the Germans powerful and united, must draw to itself those Germans which as yet do not belong to it. United Germany would be a mere phrase if the German Government permitted the oppression of its countrymen" (alluding to the efforts of the Ministry at Vienna to do justice to the claims of the non-German nationalities), "and the destruction of German culture among the petty races which are incapable of appreciating it. Let the Austrian Ministers take care, for they are playing a dangerous game, and may some day have to render an account of their doings to United Germany."

The Markets.

Prepared weekly by S. C. Raymond, General Buyer, 70 West Lake St., Chicago, Ill.

Mr. Raymond will attend to all orders for buying goods for merchants, families or individuals. Is prepared to purchase ANY KIND OF GOODS at the lowest prices. Commission: 5 per cent. Send for list of prices on glass ware, notions, or any line of goods you want.

CHICAGO, Saturday eve., April 29, 1871.

Flour—Fairly active, with large sales of good spring extras. Prices firm. White Winter, $7.25. Spring Extras, $5.87½@6.25.

Wheat—Has been a good deal better in the range, but exceeding irregular. No. 1, Spring, $1.28@1.28½. No 2, $1.24@1.26½.

Rye—No. 1, 80@82½.

Corn—Strictly fresh, 54½. No. 2, 51½.

Barley—84@90c.

Oats—47@50.

Potatoes—Higher; for good peachblows, Iowa, from store, 80c. Michigan, 95@$1.

Butter—Choice new, 30@35c. Extra, 25c. Common, 17@20c. Poor, 10@15c.

Eggs—12@12½c

Cheese—Choice old factory, 14@18c.

Stock—Cattle, $4.45@5.25 for common to good cows; $5.40@6.00 for medium to good steers; $6.10@6.90 for choice shipping steers.

Live Hogs—$5.50@5.70.

Fruits—Strawberries, Mobile, 50@60 ℔ quart. Oranges, $5@5.50. Lemons, $5@5.50. Apples, $5@7.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

The Third Q. M. of the Third District of the Iowa and Missouri Conference will be held with the Greenland church, DeKalb Co., six miles N. W. of Stewartsville, in the "Thornton Neighborhood." The meeting will commence June 9, and continue over Sunday. Brn. Billmire, Dugger, Finders, McClure, Brock and Hells will be present to assist in preaching. Brethren from abroad are invited. Inquire for John Nicholson, John McKenzie, or James Arnold.

JOHN M. BLIVEN, Sec'y.

The Second Q. M. of the first district of the Iowa and Missouri Conference will be held with the Church on Troublesome Creek, in the Sister S. H., Cass Co. Iowa, commencing May 19, and holding over Lord's day. This place is about six miles east of Atlantic. Let all come.

WILLIAM MURPHY.

There will be a Grove-meeting at Hesperia, commencing Friday, June 2, and holding over Sunday. We hope for a general gathering of the lovers of Jesus in this section. Brn. Abbott, Bower, Palmer, and Sr. Palmer, and other preachers are expected.

E. B. SCOTT,
Sec. [redacted] D. WEAVER.

The Wisconsin Conference will hold its Annual Session at Prairie du Sac [in connection with the State camp-meeting], on the 10th of June. Ministers wishing to unite with the Conference will please come in time. Let churches elect their delegates without delay. All who are unavoidably prevented from attending are expected to report by letter to the Secretary, in good season, that the Conference may hear your report.

WM. SHELDON, Sec'y.

WISCONSIN CAMP-MEETING.

This meeting is to be held at Prairie du Sac [Upper Sauk], Sauk Co., on the old camp ground, beginning June 4. We hope to witness a larger gathering of pilgrims than previously witnessed in the State. Let preparations for tents commence at once. Those coming by cars over the Railroad running from Milwaukee to Prairie du Chien, will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the Railroad between Milwaukee and LaCrosse can take steamer on Wisconsin River at Portage City three times a week, or stage daily at Kilbourn City, direct to the meeting. Will try to learn what days the boat will leave Portage. Particulars hereafter.

O. S. KNAPP, P. W. MATTS, WM. SHELDON, Committee.

Notices, Etc.

NOTICE.

Having decided to spend the summer West and South I will visit brethren or sisters on or near the road where I shall travel, and preach to them a few times. I shall take the New York Central at Clyde for the Falls; then the Great Western to Detroit; the Michigan Central to Chicago; Dixon Air Line to Clinton, Iowa Then down the Mississippi to Quincy; then the Hannibal and St. Joseph to Kansas City; then to Topeka.

Those who wish me to call, will write me at Wolcott, N. Y. immediately, as I want to start the last of May.

M. R. MILES.

NOTICE.

There will be a special meeting of the Western Advent Christian Publishing Association at Earl, Ill., commencing Wednesday, May 31, 1871, for the consideration of the following proposed amendments to the constitution, and such other business as may come before the body:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association amenable to the Board of Trustees."

Add to Art. III., Sec. 2, as follows:

Sec. 2. The Board of Trustees (or the Association) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, ex officio.

Another proposal is as follows:

Add to Art III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith, and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: provided, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

To make whatever changes in the Constitution may be necessary in order to legalize the transfer of the Office and all the property of the Association to the control of the new membership.

By order of the Board.

WM. L. HIMES, Sec'y.

Woman and her Work.

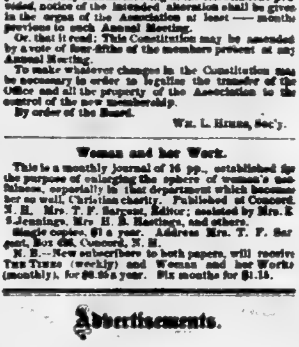
This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, Christian charity. Published at Concord, N. H. Mrs. T. F. Sargent, Editor; assisted by Mrs. E. S. Jennings, Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. F. Sargent, Box 436, Concord, N. H.

N. B.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Works (monthly), for $2.25 a year. Six months for $1.15.

Advertisements.

ELGIN
WATCHES.



Father Time throws away his hour glass and starts on the fast four with a Reliable Time Keeper.

THE ELGIN
ILLUSTRATED ALMANAC FOR 1871,
OR THE ILLUSTRATED ARTICLE OF
"Ancient and Modern Time-keepers,"
—BY
A. D. Richardson,
Sent FREE upon application to
NATIONAL (ELGIN) WATCH COMPANY,
127 & 129 Lake Street, Chicago,
30-3m Or No. 1 Maiden Lane, New York.

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known Improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. Ayres, DeKalb, Ill.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell: The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment 24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—40 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,200 pp. for $1. by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with scripture references, and remarks to aid inquirers in to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immateriality of the Soul, the Dead, The Coming Judgment. By Wm. Sheldon. 108 pp. 20c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 10c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth is earthy: the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 15c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage 36c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 15c, a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE. An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 60c. Postage, 6c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 224 pp. 75c, post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 24c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c, post-paid.

WHAT IS MAN? 6c; by mail, 7c.

THE SOUL; What is it? 6c; by mail, 7c.

THE SPIRIT; What is it? 6c; by mail, 7c.

RICH MAN AND LAZARUS. 6c. By mail, 7c.

SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.

The above five works, by Eld. M. Grant. In one vol. 40c, post-paid. The first four in one vol.—large type—25c, post-paid. "Spiritualism Unveiled," bound with "Bible View of the Personality of God," 25c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Writers, Fathers, Preachers, Reformers, Poets, Hymnists, Theologians and Martyrs who have lived during the last two thousand years. By D. T. Taylor. Cloth, $2.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By F. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 10c.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 41. BUCHANAN, MAY 9, 1871. WHOLE NO. 370.

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

Tuesday Afternoon, May 9, 1871.

IMMORTALITY FOUND IN ANNIHILATION.

Mr. O. B. Frothingham is one of the so-called 'advanced thinkers' of this day. Nominally he is a Unitarian. Really, his creed is—Frothingham. One of the latest specimens of his 'advanced thought' is a sermon upon the "immortalities of man." He commences by remarking: "Of all great religious ideas, none has been so unworthily treated as that of the immortal life. It is popularly regarded as a matter of bones and blood." Now Mr. Frothingham is mistaken as regards the *popular* idea. As regards the future of "bones and blood," the masses have most indefinite ideas. In the first place, those who expect a literal resurrection can give no logical reason why it should take place; and they fix it to an era so far in the future that it can possibly have no practical influence as a religious doctrine, either as an excitant of faith or stimulus to hope. The popular idea of immortality is inseparable from the notion of an immaterial spirit; and the body is the mortal part of man, to be sloughed off, and got rid of.

"Superstition demands an individual corporeal resurrection, but reason demands that when disease corrupts and sin perhaps brutalizes the body, kindly nature will change and resurrect it into forms we love." That is to say, the body will reappear as roses, apples, squashes and thistles; and *this* is its resurrection. And, of course, when man eats potatoes and wheat and corn, and *they* are assimilated to his body, *that* is a resurrection of the vegetables and grain. Wonderfully 'advanced thought,' this!

But what about the spirit? If the body is immortal by a sort of material metempsychosis, passing from one form of animal or vegetable existence to another, sometimes a man, sometimes a squash, and again a horse or a monkey, how about the mind? Has *it* an immortality? Hear him:

So, too, after death we live more or less *in one another.* Seldom one dies and leaves no one bereaved. Seldom he dies and does not *leave himself behind.* If the infant had no other immortality, it has it *in the memory of a mother.* It was flesh of her flesh; it is now thought of her thought, life of her life.

So the infant is immortal—as long as its mother lives after its death—frequently a shorter space of time than the "forever" Jonah spent in the fish. But hear him further:

Men also are immortal, as a part of the great family of mankind, which lives and grows from age to age, for no man liveth to himself, or dieth to himself. *In us our fathers are perpetuated, while we live in our children.* We, who live to-day, are the substance of those who have lived before; the Egyptians, the Indians, the Chinese, and even the Hebrews so thought, and so think the Positivists of to-day. They console themselves with the belief that no living bread is wasted, no living thought dies, and *this is the noble immortality of the soul after which reasonable minds aspire.* This belief affords little encouragement to those who after death seek idle rest or endless recreation, but, on the other hand, it leads to noble disinterestedness.

This is a poorer immortality than the Hindoos expect. If one must be annihilated, it is something worth while to lose ones personality by its absorption into the substance of God. But to have no other immortality than the loss of our personality in those of our own kind—a good father, as is often the case, perpetuated by a devilish son—this no hope at all. The declaration that death is eternal loss of being, and man has no hope hereafter, will lead to just as "noble disinterestedness" as this fiction.

In conclusion, Mr. Frothingham referred to individual immortality, in which those who accepted it had a long line of great minds to concur with them, and said whether men accepted that or whether they accepted *a more rational and spiritual theory* [*i. e.*, the perpetuation of the *race* is the immortality of the *individual*], of the one thing they might be assured, that he who would be a great soul hereafter, must be a great soul now.

We are glad the preacher found one truth with which to close a discourse crammed with false ideas. To be great hereafter, one must be great here. That is true. And it is also true, that there is an *individual* immortality for all who become fit to receive it here. The rest will receive just such an immortality as Mr. Frothingham expects, which is, practically, nothing less than *annihilation* of being.

THE RESURRECTION OF LAZARUS.

A new version of the story of the resurrection of Lazarus comes from the German rationalists; a class who resolve the Gospel history into myths—stories or fables with a moral, or conveying an intellectual truth. That is, none of the things narrated ever occurred; but the narrative has a mythical or spiritual import. It is, really, only the common spiritualizing system of interpretation carried to a greater extreme. And, indeed, if the narrative is not to be accepted in its natural sense, there being no rule given for spiritualizing interpretation, we know not why the rationalists' myths, may not be as true as more 'orthodox' interpretations, so long as both are non-natural. But here is the latest rationalist view of the resurrection of Lazarus:

"Do you regard this chapter as narrating an actual fact?" "No, no; truly not." "What, then, is it?" "A parable, or myth, shadowing out great truths." "Very good. Now, what, in a word or two, is the thing shadowed out in this beautiful myth?" "The *restoration* of learning in the fourteenth century." "Good, again; but how do you suppose that a chapter written long before that event could have any reference to it?" "It is a fable of humanity, true for all times. It sets forth the inevitable law of reaction." "Is it true of this age?" "Yes; once again has the in-our-fathers'-times dead Lazarus come forth from the grave." "And what is figured under the name of Jesus?" "The spirit of philosophical inquiry which energizes the dead public heart." "And of what are the grave-clothes emblematic?" "Of clinging-closely—but-to-be-got-rid-of superstitions.

"Now 'orthodox' journals pronounce this very absurd; but one may deny that Jesus ascended to heaven with that body resurrected from Joseph's tomb; or that "all that are in the *graves* shall come forth" at the second advent; or that there is any resurrection, save that which occurs in the process of death, and run no risk of being charged with heresy. Some remarks as to the singularity of their views may be [illegible]; that is all. And the reason for this is, that a literal resurrection is a thing of no consequence in their theology. Hence they are careless when it is "figured-away." But we see no reason why the story of Lazarus may not as properly be resolved into a myth, as the doctrine of the resurrection. Spiritualizing, throws open the door to heresy and fanaticism. The only true orthodoxy is true liberalism.

THE WICKED SHALL BE DESTROYED.

Among the many words used to describe the final destiny of the wicked, none is more prominent and expressive than the word *destroy.* It is claimed by some that sinners are to be tormented forever, and hence they cannot be said to be *destroyed.* But in questions of such importance as this I prefer to adopt the plain teaching of God's word. Let us see what the Scriptures teach concerning the *destruction* of the wicked.

Ps. 145: 20: The Lord preserveth all them that love him; but all the wicked will he *destroy.* 2 Thes 1: 8, 9: Taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ, who shall be punished with *everlasting* DESTRUCTION from the presence of the Lord and the glory of his power. Mat. 7: 13: Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to *destruction,* and many there be which go in thereat. Ps. 55: 23: But thou, O God, shalt bring them down into the pit of *destruction.* Phil. 3: 19: Whose end is *destruction.* 2 Pet. 2: 12: But these, as natural brute beasts made to be taken and *destroyed.* 1 Tim. 6: 9: But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in *destruction* and perdition. Prov. 1: 27: When your fear cometh as desolation, and your *destruction* cometh as a whirlwind. 1 Thes. 5: 3: For when they shall say peace and safety then sudden *destruction* cometh upon them. Mat. 10: 28: But rather fear him which is able to DESTROY both *soul* and body *in hell.* Is. 1: 28: And the *destruction* of the transgressors and of sinners shall be together, and they that forsake the Lord shall be *consumed.* Job 31: 3: Is not *destruction* to the wicked? Rom. 9: 22: What if God willing to show his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to *destruction.* Acts 3: 23. And it shall come to pass that every soul that shall not hear that prophet shall be *destroyed* from among the people.

C. C. MARSTON.

GOD—THE TRINITY.

Can the Christian churches holding to, and maintaining the doctrine of the "Trinity" as set forth in published books, sermons, and writings of accredited authority, consistently believe in, and look for the second personal advent of our Lord? If so, will some one of those holding to the doctrine, or of their apologists, tell *how* they can reasonably expect the Lord's personal advent to this earth.

ART. OF FAITH—METHODISTS. There is but one living and true God, everlasting, without *body or parts,* of infinite power, wisdom, and goodness; the maker and preserver of all things visible and invisible, and in *unity* of this God-head, there are *three persons of one substance,* power, and eternity; the Father, the Son, and the Holy Ghost."

ART. OF FAITH—PRESBYTERIAN, CONGREGATIONALIST, BAPTISTS. "There is but one living and true God who is infinite in being, and perfection, a most *pure Spirit, invisible,* without *body, parts, or passions.* In the unity of this God-head, there are *three persons of one substance* power, and eternity, God the Father, God the Son, and God the Holy Ghost."

How "three persons" possessing "substance," can constitute a single being, or one personality,—is perfectly inconceivable. And, furthermore, how these "*three persons*" having "*substance,*" can be "a most *pure Spirit, invisible,* without *body, parts,* or *passions,*" is still more inscrutable, and involved in mystery as to so puzzle the Rev'd D. D.'s that one has well said: "Nobody of high reputation now writes treatises on the Trinity." The retort of a Catholic Bishop to a Protestant in his neighborhood, is right to the point here, if we are "to go it blind" in our theological views. "My child, did I rightly hear that you called the sacred doctrine of transubstantiation irrational? Oh, folly! If, in order to receive the doctrine of the Trinity, you have crucified vain reason, what avails to build again that which you have destroyed by setting reason to carp at another doctrine which is too hard for it."—*Westminister Review.*

But the question is, how can those believing in the doctrine of the "Trinity," as advocated by its adherents, ever believe in or look for the personal and visible coming of our Lord?

The "Pastor of the Evangelical Advent church, Boston, Mass.," says: "The fifth sermon of the series which has been delivered in our chapel by the various clergymen of this city, was given by Rev. E. P. Marvin, D. D., one of the editors of *The Church* and *Boston Daily News.*" And Eld. Cunningham publishes this discourse in the *Advent Herald* of April 19, under the head of, "*Importance of Knowing God,*" "the manuscript being solicited" by him for publication. He also remarks: "I think there is, as the sermon shows, much worship rendered to the God of the *imagination,* which is simply *refined* idolatry, and hence is not accepted by the God of Revelation. It is a fearful thing to trifle with the Words of the Eternal one as do the Universalists, Annilationists, Unitarians, Restorationists, and many others of this and foriegn lands."

In this discourse, so important in the estimation of our brother "Evangelical" Adventists, the doctrine of the "Trinity" is not only taught, but crops out in every part; and yet he apparently does not see how subtilly his own Advent faith and that of his church was undermined in his own pulpit!

Speaking of God, Rev. Mr. Marvin says: "He is *incorporeal,* and consequently, *invisible,*" etc. If this be true, and Mr. Marvin's doctrine of the Trinity be true, how can the words of Jesus be literally fulfilled. "They shall *see* the Son of Man coming in the clouds of heaven with power and great glory." (Mat. 24: 30.) And, also, Christ's language before the Jewish High Priest on his trial? "I say unto you, hereafter shall ye *see* the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Mat. 26: 64.) Can an "incorporeal," and "invisible" being be seen coming as "the Son of Man" in the "clouds of heaven?"

Notice, also, this language, and his own italicised words "*fundamental* and *elevating.*" Again. "Observe with what care the Lord has taught his creatures in all ages this *fundamental* and *elevating* doctrine of his true character. The very word spirit, both in the Greek and Hebrew, signifies *breath, air* [italics are his], the most subtle and refined element known to the ancients; and it was not accidental. He would have his creatures recognize him as an invisible and spiritual being."

Now, *has* our Lord God vanished into a being comparable to the most "refined and subtle element known; *breath, air!*" And is this "the Lord *himself*" who is to descend from heaven with a shout, with the voice of the archangel, and with the trump of God!" (1 Thes. 4:) And is this, "*this same Jesus*" of whom the angels spake when they said, he "shall so come in like manner as ye have seen him go into heaven?" (Acts 1: 9, 10.)

Then, to believe in "one God" correctly, and have a true knowledge—a saving knowledge—and to worship him acceptably we must believe that he is a mere "*invisible and spiritual being, incorporeal, subtle* and *refined* as *breath, air!!*" And shall we "look for him," and "wait for him, from heaven?" And to reign on earth? If this has come to be the faith of the "Evangelical" Adventists, they must have amazingly changed of late. I doubt it. Where are they in faith? Do they not "serve the LIVING AND TRUE GOD"—who "IS;"—and "wait for *his Son from heaven?*"

But how can persons believing and maintaining the doctrine of "the Trinity" ever look for the personal and real advent of "the Son of Man," and his reign on the earth in his kingdom? What, look for the coming of "*a most pure spirit, invisible, without body, parts,* or *passions,*" and he to reign in person and visibly on "David's throne," and "be King over all the earth?" It is not looked for by the real Trinitarian. All he looks for is a spiritual coming, and a spiritual reign.

How can those who believe and maintain that "God is incorporeal, and invisible," and a mere "subtle and refined element," as "breath, air," ever expect to *see* God? as says Jesus—"Blessed are the pure in heart, for they shall *see* God." Query—"See" an "incorporeal and invisible element?" Can it be?

We are glad that we no longer follow tradition, but the teaching of the Scriptures; and by the mercy of God in enlightening the understanding, worship not "the spiritual God of Plato," which Gibbon says: "resembled an idea rather than a substance," but "the living and true God" of Paul, "THE UNKNOWN GOD" to thousands, though "we are his offspring." (c. f. Acts 17: 22–31) "We know what we worship." (Jno. 4: 22.) God is not a mere phantom, nor is his Son.

O. R. FASSETT.

Communications.

ALL MUST DIE.

The above caption is often expressed in various ways, and not unfrequently do we hear ministers declare, that "we must all die, *none are exempt.*" Is this true? (1) It is true that the sentence of "death has passed upon *all men*" (Rom. 5: 12), and thus it is appointed unto men once to die." (Heb. 9: 27.) (2) It is equally true that we shall not *all* sleep [die] "but we shall all be changed." (1 Cor. 15: 51.) Here, then, is a positive declaration of the exemption of some from death.

What, then, may be the nature of this death, from which some shall be exempt? Surely it cannot be "the second death;" for that being eternal in its nature there can be *redemption* from it; and as it is positively declared that "we shall all be changed, in a moment. in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be *raised incorruptible* [this is their change] and we [who are alive] shall be changed" [from mortality to immortality.] Therefore the exemption of some from death, as declared by the apostle Paul, cannot refer to the "second death,' but must apply to a prior, or first death, even that "death which has passed upon all men." (Rom. 5: 12.)

Now, as it is a plainly declared truth that God's sentence of death has passed upon *all men*, and by a gracious and merciful arrangement he has provided for the exemption of some from that sentence, who then are to be the recipients of this favor? I answer, All those who love Jesus, and are *alive when he comes.* They, and *only* they will be exempted from this *first death*; and thus the declaration of Jesus will be verified—"He that liveth [when he comes] and believeth in me, shall *never die.*" Thank God! that covers the whole ground of *first* and *second death*. Therefore, the believers who are alive when Jesus comes, being the only ones exempted from the sentence of death passed upon all men, it follows that the wicked unbelievers then living must fall under *that sentence.* "For it is appointed unto men *once to die*, and *after this* the judgment." (Heb. 9: 27.) Hence the necessity of a resurrection of the wicked, even *all* of them, that they may be "judged out of those things written in the books, according to their work." "And whosoever was not found written in the book of life, was cast into the lake of fire, which is the second death." (Rev. 20: 12, 15.)

The terrible scenes that immediately follow the appearance of the Son of man in the clouds of heaven, with power and great glory—the last great tribulation, even the "time of trouble such as was not since there was a nation." (Dan. 12: 2.); the bloodshed and terrible slaughter in "the battle of that great day of God Almighty" (Rev. 16: 14; 19: 11-21); the shaking of the heavens and earth (Heb. 12: 26); and the general conflagration (2 Pet. 3): are the inevitable results incident upon the closing up of of the present order of things, and the introduction of another dispensation.

The *final* judgment is not in these things, but *after* those. In these things God visits the *nations* as such, "and the hosts of the high ones that are on high, and the kings of the earth upon the earth." (Is. 24: 21.) He visits their armies as such: for his fury is upon all their armies, he hath utterly destroyed them. He hath delivered them to the slaughter, their slain shall be cast out," etc. (Is. 34: 2.) And this slaughter to which God will deliver the armies of the nations is likewise recorded in Rev. 19, and in this record we read of an angel "saying to all the fowls that fly in the midst of heaven, "Come unto the supper of the great God, that ye may eat the flesh of Kings, of Captains, of mighty men, of horses, of *all men*, free and bond, small and great." And "there were slain with the sword of him who sat upon the horse [the King of kings], and all the fowls were filled with their flesh. Surely, this is not being cast into the lake of fire, *which is* the second death. It must be the infliction of that "death which has passed upon all men," and the terrible circumstances attending it, are consequent upon being found, when Jesus comes, in sympathy with this world and worldly governments, and in open hostility to the King of kings.

Oh! what awful, what terrible scenes are about to burst upon the astonished gaze of this wicked and unbelieving generation, that will eventuate in their complete overthrow," even as God overthrew the cities of Sodom and Gomorrah, causing them to suffer the vengeance of eternal fire; who, nevertheless will, as our Lord says of the men of Ninevah, "rise up in the judgment with this generation." Let it be remembered that God's word positively affirms that *after death* comes the judgment. There is no escaping the one nor the other, except it be through his own special and gracious arrangement, the knowledge of which he has vouchsafed to those who truly believe in him. "*We* shall not *all* sleep [die], but *we* shall *all be changed.*" D. O. Hink.

THE KINGDOM AT HAND.

"Repent ye: for the kingdom of heaven is at hand." (Mat. 3: 2.)

Those who claim that this kingdom is the church, and was set up on the day of Pentecost, say that if it will not be established until Christ's second coming, it could not have been 'at hand' at the time. But Peter evidently refers to the same thing, about twenty-seven years after the day of Pentecost, when he says: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." (1 Pet. 4: 7.)

I heard a preacher, while discoursing upon this passage, say: "The end of all things is at hand with *you*, whether you live to see the earth burn up or not," intimating that it referred to man's death. But, if this will not do, we will present two more passages: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." (Rev. 1: 3.) "And he said unto me, 'seal not the sayings of the prophecy of this book; for the time is at hand.'" (Rev. 22: 10.) Now the prophecy of this book includes the second advent of Christ, the resurrection, the judgment and the renovation of the earth. And these were positively declared to be at hand when first written. But I may be accused of "jumping from one passage to another," in order to sustain my theory. This is a favorite objection of our opponents at this place. Preachers say, "it is perfect nonsense" or "foolishness." But the difficulty with them is, they have no passages to "jump to" in order to sustain their theories. Generally a single isolated text, together with their own assertions and opinions, must suffice as a foundation for a dogma.

But it may be asked, why was the end of all things said to be at hand eighteen hundred years ago? This can be easily explained. The second, seventh and eighth chapters of Daniel bring to view four universal monarchies, that were to arise in succession, commencing with Babylon. These are well known to be Babylon, Medo-Persia, Greece, and Rome. "The fourth kingdom upon earth" (Dan. 7: 23), was to be divided into ten kingdoms, after which three were to be subdued by the "little horn," or the Papacy. Then the saints were to be given into his hand "for a time, and times, and the dividing of time," or twelve hundred and sixty years, according to other prophecies. Then this dominion was to be taken away and his power consumed unto the end; at which time an everlasting kingdom is to be established. "The greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High." (Dan. 7: 27.) It is to be given to the "Son of man" when he comes with the clouds of heaven. (vv. 13, 14.)

Paul in speaking of the resurrection, and the inheritors of God's kingdom says: "This mortal must put on immortality." "Flesh and blood [man in his mortal state] cannot inherit the kingdom of God." (1 Cor. 15: 50, 52.) Though there are many other evidences, yet this alone ought to settle the fact that God's kingdom will be established at Christ's second coming. Probation ends with "the fourth kingdom on earth." In the days of Daniel, three of these kingdoms were yet future; "wherefore," Daniel was told, "shut thou up the vision for it shall be for many days." (Dan. 8: 26.) But in the days of John's preaching, three of those kingdoms had passed away, and the fourth and last had arisen; consequently the very next universal monarchy is the kingdom of God, and was in this sense at hand in the days of John's preaching.

Though Rome in its undivided state has long since passed away, yet the fragments of iron and clay (Dan. 2: 42), or the divided state as represented by the ten horns of the fourth beast (Dan. 7: 24), have existed to the present day. And if the kingdom of God was at hand eighteen hundred years ago, may we not reasonably expect it to come very soon? And especially so when we consider the fact that the papal dominion has been taken away and the pope's power almost consumed. (Dan. 7: 26; 2 Thes. 2: 8.)

The apostles frequently speak of "these last days." There were three dispensations since the creation: the Patriarchal, the Levitical and the Christian. These are the days of the last dispensation, and also of the last earthly kingdom. If the apostles were in the last days, we must be in the last of the last days. If the end of all things were at hand then, it must be near at hand now. If it was the duty of Christians to watch then, it must be a very important duty now.

But ask the modern professor of religion with regard to this, and he will tell you: "Nonsense. The world is going to be converted first. God's kingdom is the church, and its temporal state must fill the earth for a thousand years before Christ comes." According to this theory there are two states of the kingdom; the temporal state or church, after which it is transformed into a ghost-kingdom beyond the stars. Would not the resurrection transform it into a *third* state? But unfortunately for this theory, the Bible does not tell us of these three states of the kingdom. Besides it is to "fill the whole earth." How can this be said of an everlasting kingdom if only the *temporal state* of it fills the whole earth?

Christ commanded us to watch, lest coming suddenly he find us sleeping. And we can come to no other conclusion than that the doctrine of righteousness filling the whole earth before Christ comes, is the peace and safety cry, predicted by Paul. (1 Thes. 5: 3.) Those who watch are not in darkness that that day should overtake them as a thief. (vv. 4: 6.) A "crown of righteousness" is laid up for "all who love his [Christ's] appearing." (2 Tim. 4: 8.) Says the Savior: "When these things begin to come to pass.... lift up your heads; for your redemption draweth nigh." (Lk. 21: 28.) And why not? It is our "blessed hope." (Tit. 2: 13.) But alas! The coming of our blessed Master to raise the dead and redeem the saints, is seldom mentioned in popular pulpits. The church has fallen asleep upon this subject, and modern "doctors of divinity" are increasing her stupor, by administering their theological sedatives; or acting the "evil servant," saying, "My Lord delayeth his coming." (Mat. 24: 48.) And need we wonder at this state of things since Satan's lie of man's natural immortality, and the doctrine that death conveys us to eternal glory, are preached; making the second advent and resurrection of no use; in consequence of which they are about to stumble over Christ's second advent as the Jews did over his first?

Isaiah prophesied of the Jews thus: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell [*sheol*, grave or state of the dead], are we at agreement; when the overflowing scourge shall pass through it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God; Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Is. 28: 14, 18.)

Paul in quoting from this prophecy (Rom. 9: 31-33) shows that it referred to the Jews rejection of Christ. But how remarkably is it adapted to our own times! Modern preachers by preaching:

> "Death is the gate to endless joy,"

have made a covenant with death and an agreement with *sheol;* thinking that when "the overflowing scourge" (the last day fire, [2 Pet. 3: 10]) shall pass through it shall not come unto them, that it is too far in the future. Instead of seeking refuge in Christ, the "sure foundation," they have made errors their refuge, by preaching peace and safety and immortal-soul-ism. I do not mean to say that there are no Christians only those who are looking for the Savior, *but the evil tendencies of the popular dogmas are apparent.* Then let us not heed the peace and safety cry of the last days, but continue to look for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ."

H. Peppel.

Silverville, Ind.

A BIT OF EXPERIENCE.

WITH SOME THOUGHTS SUGGESTED BY IT.

We read that "consistency is a jewel," and if people would only bedeck themselves with such, how lovely, how beautiful they would appear.

I was kindly defending my present belief (the literal reading of the Bible) with a brother preacher in the Disciple church, who said that Webster made the word *death* to signify a separation from God; and that, therefore, the second death meant the same as the first —a separation. Now just a few minutes before this, he quoted to me from Ecclesiastes, that the "spirit returns to God who gave it," to prove that there is an entity, an immortal soul, in man, that goes to God at death. Well now, said I to this brother, I will take your definition in preference to Webster. How is that? said he. Why, said I, did you not quote from the Bible, that when a man dies, the real man goes directly to God? Yes. Well then, according to your own definition, Webster must be mistaken: for you say that the man goes *to* God; and that certainly is not a *separation* from him.

This stumped him, and he saw that there was an inconsistency in his position, and answered, it must be right, for we must decide the meaning of words according to Webster, or we are lost as to a meaning.

He put me in mind of the Indian who went into the woods from his wigwam to hunt. He got lost. He finally sat down and struck his breast and said, "Indian lost!" He again struck his breast, "No—me *not* lost; me *here*; *wigwam* lost!" So with these men who fight against common sense and the Bible. When they see they are inconsistent, they say, "Lost—no, not lost; my *friend* is lost or wrong: I *am* just as I always was: *the Bible is lost!*"

Another inconsistency is that *destroy* in a theological sense means the opposite of destroy in its ordinary sense; as when a fire destroys a house, etc. Then comes the inconsistency in reading their own Bible. When they read 1 John 3: 8—"For this purpose the Son of God was manifested, that he might destroy [but they read *preserve*] the works of the devil." Also Hebrews 2: 14—"That he might destroy [*preserve*, they say] him that had the power of death, that is, the devil."

Br. Sheldon asks, "Which side will they take? "Let them take their own coin." "O consistency, thou art a jewel!"

Another one of a thousand you will find in Russell's *Materialism Against Itself*, p. 9. (A book of 448 pages.) He gives an analysis of the mind, its capacities and powers, etc. He says—"The mind is properly divisible into ten parts: five external and five internal powers. By the external we would designate the five senses: seeing, hearing, feeling, tasting, smelling. By the internal the following: perception, reflection, memory, reason, judgment. *The five latter are entirely dependent upon the former for support and action.*"

This is Immaterialism against itself! for he proves that as a consequence their immortal soul cannot perceive, reflect, remember (their Dives had a memory; also he *reasoned* with Abraham), no judgment. I say, Bless God for bringing us out from the language spoken by the Ashdodites, to speaking in a plain way, as a kind and loving Father to his own children.

J. S. Lawyer.

THEN AND NOW.

The article of Br. Brewer in The Times, awoke in my heart's depths an echo of the past and its experiences. Myself and husband know very well what it signifies to travel by private conveyance, much of the way in new fields, from 200 to 500 miles at a trip, many a time; and to carry not only the grain for the horses, but our own bread, or provision also; which we ate by the wayside—breakfast, dinner and supper, days and days; because money we had not, and Macedonian calls were urgent. So we were in journeyings oft, until some article of clothing would wear out, when we would stop, braid lashes, make buckskin gloves, clean clocks, work in harvest, knit socks while riding, etc., until the wardrobe was replenished. Then go again; and often sing, yea, and feel it too—

"I'm a pilgrim, and I'm a stranger,
Till thy rest shall end the weary pilgrim's
night."

Thus many years were spent in proclaiming the coming One, until worn nature compelled us to curtail our efforts somewhat.

But as many as were the privations and exposures of those years, I would hail with joy any means of deliverance from this continual physical disability and domestic work, and gladly

Fly on wings of morning, this glorious news to tell.

It is mournfully true, as Br. Brewer says, that nearly all the pioneers in this work have lain down their armor, and in death have ceased the cry—

"He cometh, cometh speedily,
To save his suffering saints,"

from Wm. Miller to T. Higgins, who

though long wishing to see him, have died without the sight. Many of these have died away from home, on preaching tours, of whom it can be truly said as of the White Pilgrim, "The cause of my Master propelled me from home, I bade my companion adieu; I left my dear children who for me now mourn, in far distant regions to roam. But while among strangers, and far from my home, no relative or kindred nigh, I met the contagion and sank in the tomb. For me my widow now sighs."

The few who remain have almost outlived their generation, and are surrounded by a younger class of workers who know them not; but Jesus lives, and his truth survives, and there are lights along the shore that never grow dim, and they guide us on to him.

Let the old, surviving soldiers remain with sword girded on until the hights of Abraham are gained, and it shall be said of all the enemies of God, "They fly, they fly!"

The rapidly increasing class of seed-sowers of to-day have all their share of labor, and some of them of privation, too, especially in newly settled regions. I know of some who work hard at home, then walk 10, 25 or even 75 miles to preach, perhaps in threadbare garments. Such do feel, not only that this gospel must be preached, *but they must preach it.*

The glad day will soon dawn when all the vineyard laborers will have their reward, whether they commenced in early life, or at the eleventh hour.

"Then hasten, Lord hasten,
The good time to come!"

MARY A. SEYMOUR.

IS IT A FULFILLMENT?

Are we not justified in concluding that the first of the seven last plagues (Rev. 16: 2) is poured out on France in her recent struggle with Germany. We find the scene is somewhat like the account of the sounding of the first trumpet. (Rev. 8: 7.) At least they are both scenes enacted on the earth. Now I believe it is conceded that the first trumpet was fulfilled in the first eruption of the barbarians of what is now Germany, pouring into the Roman empire near the commencement of the fifth century. This it seems was to all intents and purposes a dreadful plague on that empire, and with the succeeding eruptions did, finally, under Alaric, plunder Rome. So with the account of the seven last plagues, which seem, evidently, to be poured out on the men that worship the beast and his image. (Rev. 13: 11.) Now do we not see the prophecy, true to the time when the papacy had just uttered that remarkable saying, "I sit a queen and am no widow, and shall never see sorrow" [am infallible?] (Rev 18: 7, 8.) "Her plagues shall come in one day [year literally], death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God that judgeth her." Now look through these plagues and see if they do not inflict all that is here stated, and then reflect if the taking away of the last prop or support to the Papacy (France) has not in a very remarkable manner produced the very effect spoken of, upon the men that had the mark of the beast, and them that worship his image. Perhaps in our day no prophecy has had a more remarkable fulfillment. Are they not still complaining of their grievous condition? Are they not still 'sore' over their desperate prospects for the future. **HARRY MARSH.**

Burnside, Mich.

"CONVERSATION IN HEAVEN."

"Our conversation is in heaven." (Phil. 3: 20.)

The apostle commences the verse with this language—"Our conversation," which seems to be of considerable importance, especially when we turn our attention to the results of evil communications, as backbiting and of gossip.

There are three kinds of conversation: (1) There is conversation which is good and profitable; it is that which is seasoned with the grace of God. (2) There is a conversation which is good perhaps, but not always profitable. The third that which is evil and detrimental to Christianity. Perhaps the two last should come under one head, "Evil communications." But Paul says, "*our* conversation," referring to Christians. It may not be strange if the world's people talk and gossip, say that which is evil and unnecessary. They have a right to do so if they choose. But Christians have not that right, because they have sold out self to Jesus, and are under obligations to him and his people. The apostle James says: "If a man seem to be religious and bridleth not his tongue, his religion is vain. Consequently it is necessary to bridle the "unruly member." Thus in order for us to be included in the word *our*, the conversation must be about that which is good, upon things heavenly and divine.

Some translators render "conversation "our citizenship." If this be the sense, so much the more the need of preparation, that while we have professed to have passed through the process of becoming citizens of Christ's kingdom and to enjoy the "earnest," that we so live that when he comes we may be entitled to the reality, and be made like the "Savior's most glorious body." **S. B. MAREY, Jr.**

THE FALLING STARS.

The Star of the Bible may or may not be the star of modern science. Nevertheless the difference is only nominal. For the latter makes a distinction between the greater and lesser lights of the heavens, and variously denominates them suns, worlds, planets, asteroids, comets, meteors, aerolites, etc. But in the sacred Scriptures the word star as a general term covers all these except the sun and the moon. If the inspired writer would designate the Deity as the creator of all things, he simply declares "he made the stars also." If a prophet king views the distant worlds that stud the midnight concave, he speaks of them as "the stars which thou hast made." If an immense bolide or aerolite falls blazing upon the earth, it is described as "a great star from heaven, burning as it were a lamp." If a meteor is seen flashing and suddenly consumed, it is set forth as a "wandering star reserved for blackness and darkness forever." If a cometary mass is divinely directed to appear to the eyes of men, to move through the air, and finally to stand still over the place of the Redeemer's birth, this is the "star in the east," the famous star of Bethlehem. Only one other solution of this wonderful narrative is possible, namely, the view of Doctor Whitby, who supposed the star of Bethlehem was an angelic being (sometimes called a star) enveloped in a cloud of light. Again, if aerolites in great numbers fall on the armies of the foes of Israel, we are told that "the stars in their courses fought against Sisera." This language of the sacred historian, recorded in Judges, has long been a puzzle to the critics, and afforded some mirth to the skeptical. For what had the stars to do with the warfare of contending nations? And how, even in a poetical sense, could the stars be said to fight? Or does the passage exhibit a belief in judicial astrology? Nay, but Deborah was simply describing a shower of aerolites upon the army of Sisera, only this and nothing more. Once more, if the meteors are beheld flung toward our globe in countless myriads we are told of it beforehand in the vision of the seer, who says, "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." This language has by many been understood metaphorically. But there is no need of thus interpreting it. The great "star showers" of the present age abundantly fulfill the sublime and graphic prediction; a token foretold also by our Lord himself, when he asserts in another place that "the stars shall fall from heaven." No human language could so exactly describe in a few words the magnificent meteoric exhibitions of the last seventy-five years. Hence the Scriptures speak with scientific accuracy when they tell us about the "stars."

The sun numbers among his attendants not only planets and comets, but multitudes of meteors, aerolites, and nebulous masses also, of which the solar system is full. All these little bodies are in motion, and whenever they rush within the sphere of the superior attraction of the earth, and their substance is enveloped in flames by reason of their fierce, quick contact with the earth's enveloping air, all scientific authority calls them "shooting stars, falling stars," etc. Outside this atmosphere the meteoric "stars," whether weighing but an ounce as many do, or whether as large and as heavy as a mountain, is non-luminous. It only becomes visible to the eye by the ignition of its substance (largely composed of nickel and iron) in the act of passing into the atmosphere. The millions of these distributed throughout the interplanetary spaces are slowly being lapped up by the earth, the planets and the sun. Meteorites are but the production of dissolution—dead stars dashed in pieces and seeking a grave, and a comet is only a gigantic meteor, in scripture language "a wandering star." Is it any wonder that the Bible, which names everything in heaven and earth, spiritual and material, should repeatedly refer to the falling stars?

The world of mankind will never forget the three great star-shower epochs of 1799, 1833 and 1866. Once in a generation and thrice in a century it would appear as if an invisible deity enthroned in some other world was for our crimes bombarding the planet we live upon. Happy for the race is it that the Creator has ordained for the earth a cuirass, a circumambient shield that catches the flying missiles of destruction and consumes them into nothing ere they reach the abodes of men. Were this otherwise the ponderous stones, the iron masses and fire-balls rained down at times more thickly than the Prussians rained bombs on doomed Paris, and with which the aerial spaces, like inexhaustible mortars, are ever full, would hurl terrible ruin upon the land. And no earthly opposing force could resist their opposing onset. These star-stones are of various sizes—from a tiny lump of iron up to a planetoid of a mile in diameter. The larger the stone the greater the danger. Indeed, the contact of some that have fallen within a brief period in the past reminds one of the Miltonian conflict of the angels who threw the everlasting hills at one another. "Is it quite impossible," asks the London *Times*, "that some day the earth may have to encounter more bulky metal, more comparable to our mundane artillery? Showers of stones there have been; and there evidently is no limit to their size, either in history or science, for the laws which govern the movement of every body in our solar system apply equally to all sizes and all substances, from this earth to a grain of dust—from a mass of metal to a vapor. Here is a shower of missiles of unknown weight and inconceivable velocity, always in motion from some unknown battery, and every human generation has to run the gauntlet. Will this atmosphere of ours always prove an absolute protection, and turn off these bolts as merit is said to do the shafts of envy and detraction? That is a question at least to be thought of." Is this alarm groundless? At the risk of being thought superstitious, we venture to inquire, does not the solemn language of the Revelation, which speaks of great hail out of heaven (ch. 16: 21) intimate a future catastrophe of a like kind? The root of the word rendered "hailstones" denotes a shining substance, and may signify a luminous, fiery body as well as frozen rain. The awful text, viewed as foretelling a visible reality, has perplexed the commentators, but science discovers the elements by which this plague, more dreadful than the great stones hurled upon the armies of the Amorites, can be literally brought about. The actualization of such a scene is not altogether within the realm of the imagination, as we shall presently show.

As already hinted, there is some proof that aerolites of increased size are encountering the earth. In such case, the aerial elastic cushion that breaks their fall earthward may not always prove invulnerable and serve to burn up and shatter these stone-stars in their flight through it by the resistless friction and the heat evolved. Now the flying earth and flying meteors collide with a velocity of full forty miles a second. Sometimes the aerial barrier is entirely overcome, and the stones fall into the ocean or upon the land. Since the earliest recorded shower of stones, more than 3300 years ago, over five hundred such showers have been registered. And these little asteroids, as we may call them, have killed more than one human being on the face of our globe. They have destroyed sailors on ship-board at sea, and men, women and animals on land—dashing down from the sky with a fearful noise, like the discharge of musketry or like the thundering of cannon. The earth has been penetrated by them to a depth of twenty feet. Roofs of buildings and straw in yards have been set on fire by stones that fell hissing with a white heat, and shining with a dazzling brilliancy. Chimneys have been thrown down by the mere concussion, and the earth jarred so powerfully as to give the impression of an earthquake—the skies crashing with unheard of sound, producing alarm and terror among men. Indeed, their fall has given to some a startling conception of the possible reality of the famed poetic idea of a "wreck of nature and a crash of worlds," for trees have been dashed to the earth, rocks split asunder and crumbled to atoms, and surrounding hills made to quiver at their fall.

Yale College has a specimen of meteoric iron that weighs 1625 pounds. In the Imperial Museum at St. Petersburg may be seen an aerolite weighing 1680 pounds. One fell in Tennessee in the summer of 1868 computed to weigh five or six tons. It was intensely hot and buried itself in the earth over a rod in depth. On a plain in Buenos Ayers is seen a meteoric mass of iron and nickel weighing fifteen tons. A meteoric body of 600,000 tons weight passed within twenty-five miles of the earth in Europe with a velocity of twenty miles a second. A fragment of it reached the earth. A similar body of a diameter of half a mile passed over the United States in July 1860. More than two thousand stones, smoking with heat, fell from the sky in Normandy in 1808. Humboldt says three thousand have fallen at a single shower. These constitute samples of what might occur on a larger scale. In the summer of 1868, a year memorable for gigantic terrestrial convulsions, a bolide of immense proportions was discovered in the heavens over the city of Warsaw in Poland. At the very outskirts of the atmosphere, at a distance of 400 miles away, its size appeared to be as great as the moon at its full. It was estimated to possess a surface of two thousand acres, and its explosion at a hight of fifty miles was accompanied by a noise and shock such as had never been heard or felt before in the city. There is no record anciently of stones of such immense size issuing from the sky. Millions of pieces fell all over the earth in Poland, and thousands were collected and are preserved in the academies of Europe. When this bolide burst its entire surface must have been in flame. It is probable that the resistance of the atmosphere proved too great for this "meteoric planet," as Nichol would call it, and the contact shattered it into atoms. Had it fallen intact upon the city the news of the appalling catastrophe would have caused the ears of the nation to tingle. Its diameter was nearly a mile, and if we compare it to the asteroid Hestia, which is but fifteen miles in diamater, its immense magnitude is better appreciated. Just think of more than one million six hundred thousand similar bodies, large and small, rushing out of their unknown and unseen hiding-places down furiously upon the earth's atmospheric shield every year! Such is the calculation of science. In the light of the fact there is truly renewed occasion for thankfulness to a merciful heaven for the air man breathes. In more than one way would its absence prove his ruin. Kirkwood thinks the aerolites were more numerous in ancient times than now. If this could be proved there is yet evidence that those recently reaching the earth are of larger size. And the latter may be argued from scientific reasons.

But why do these stones either break in pieces or burn up in the air? We reply, it has been shown that a solid body moving through the air at a velocity of thirty miles a second, would evolve heat equal to 2,500,000° Fahrenheit. This is a hundred times swifter than a cannon ball, and two thousand times hotter than a red hot iron. As the earth is moving through space at the rate of about nineteen miles a second, and the falling stars are flying toward it with an equal and probably superior velocity, the rush of speed with which the two come together is inconceivably great. A white heat is instantly evolved in the meteor, and it assumes an intense brightness. Thus its headlong haste proves its own destruction but insures man's salvation. It is not impossible but there may be immense accumulations of carburetted hydrogen stored in the higher regions of the atmosphere which assists the plunging aerolite suddenly to ignite, and which renders its combustion more certain. And is it not possibly true that this inflamable gas, heaped up as it were on the back of the air and traversed by the solar electric fluid, may in some way cause in part the varied lights and colors of the auroral meteor? It is a matter certainly worthy investigation.

There is everywhere this side of Neptune a rush of matter sun-ward. Assuredly, he is Ruler, Light and Fire. Armstrong and others assert that some day the whole system of planets, with all bodies that belong to them, will find their fiery grave in the great central and intensely heated luminary. The notion is worth repeating here, but we don't believe it. Nevertheless we all know that planets, asteroids, comets and meteors are drawn by a mysterious force that way. But while the earth may and does swallow up the meteors, we think it will have a better destiny than to be itself gulped down by the sun. *(Concluded next week.)*

PRIMITIVE MAN.

When primitive man is introduced as neither mortal nor immortal, it is in accordance with the law of mind to inquire, "What is he? What word will express his nature?" No sooner has the astronomer discovered a new planet and made it known than the mind of the scientific world is interested to learn its whereabouts and name. So about Adam. If he was neither mortal nor immortal, his nature must have been something we have no language to express, save by telling what he is not.

I think the Bible is plain touching his nature before and after the fall. He was mortal. We will give some proof. God classes him in his nature with the beasts, fishes, and birds, using the same word in Gen. 1: 20, 21, 24, 30, that he does to describe Adam in Gen. 2: 7, *nephesh hhaya*. Dr. Adam Clarke says this word is used to represent all that is endowed with animal life in all its various gradations. Kitto translates it, "living animal," and why not? He made both man and beasts of the dust. (Gen. 2: 7, 19.) They all have one breath. (Eccl. 3: 18–20.) They die the same, so far as physical nature is concerned. (Ps. 104: 25.)–29; 146: 4.) God did not call him any better at his creation than he did all else he had made. (Gen. 1: 31.) Here he added the qualifying adjective "very," to good.

Adam's superiority was not [illegible] his nature, but in his endowments. He was made to rule, and therefore placed under moral law. But perhaps I may be told that Adam's nature changed to mortal when he sinned. If so, the Bible gives no account of it: for God says, "*Lest* he put forth his hand and take also of the tree of life, and eat and live forever." (Gen. 3: 22.) Here the whole theory of a change in his physical organism is exploded; for if he could have access to the tree of life, he would live forever. While he had access to the tree of life he had life at his command; but when shut away from it, he must die.

The change that passed on Adam when he sinned, is the same that passes on every child when it first sins. I cannot agree with those that would turn from inquiry about Adam's nature and the change that passed upon him when he fell, as unprofitable, for I think if we do not understand Adam's condition and nature, we shall not be able to grow much in the knowledge of our Lord and Savior Jesus Christ May we all come to *that* knowledge.

P. W. HOUGH.

QUERY.

"God created man in his image," etc. (Gen. 1: 27.) If this means that God created man immortal (as some hold), did he not possess *all* the attributes of God? And as God declares the end from the beginning, could not Adam have foreseen that to eat of the forbidden fruit would be death, without God telling him so? Again, of what use was the tree of life, if the eating of the fruit of the tree of knowledge of good and evil destroyed the God-given immortality? Could not *God* have destroyed the everlasting life which Adam would have received from eating of the fruit of the tree of life? (Gen. 3: 22.) **H. WILKINSON.**

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, MAY 9, 1871.

AS WE allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

THE Cheney farce is ended. The Ecclesiastical Court has held its final session, adjudged Mr. Cheney guilty of not pronouncing baptized infants regenerate, and of persistence in so heinous a [theological] crime. The sentence is—"Degradation from the ministerial office. Then will follow, doubtless, an attempt to take away from Mr. Cheney and his society their house of worship. Whether this can be done remains to be seen. Meanwhile, we submit whether the 'degradation' is not in remaining in such a church, not in being cast out of it.

THE *Church Journal* has the following specimen of fine writing, in an obituary:

> "It is a sad record, but alas, in our climate one too common, of a keen sensitive physical nature, refined by studies and the etiolation of the quiet pastoral life through the path of phthisis toward the transfiguration."

—Translated into plain English this would read—"Persons of feeble constitutions are often taken to heaven by consumption." Consequently "consumption" is their best friend. With our view of the case, it is the *resurrection* that brings 'the transfiguration,' and not death. And the Bible so represents it. What folly, to pretend that disease and death are our friends when we all hate them.

ELD. KNAPP has the name of being a powerful revivalist. However that may be he is a very poor theologian, or he would never have found place for the following utterance in a recent sermon in Chicago:

> There are millions of the damned in hell crying out for annihilation, for a cessation of being, for power to lay violent hands on their immortal souls. But no particle of matter can ever be annihilated, much less a soul.

—To our mind, the annihilation of 'soul' or 'matter' either, is nearer the bounds of comprehension than the notion that the God of the Bible would suffer any creature to be eternally miserable, or to exist forever in torment. It is not even a supposable case that he creates beings who might in any event become liable to such a doom.

A CHICAGO daily describes the Advent chapel in that city in the following terms:

> This is a small wooden building, whose sole interior ornamentation consists of a huge chart, whereon are blazoned winged lions, hippopotami in boots, angels pouring out seven plagues out of seven vials, winged wheels with eyes, sphinxes, flashes of lightning, and other articles of the kind, headed by the statement that it is 6,000 years from Paradise Lost to Paradise Restored. The congregation is large, and it is quite *en regle* to express your hearty indorsement of the preacher's views by a deep groan, a cheery amen or a shrill hallelujah! should you feel conscientiously moved to such vociferations.

—This is followed by a scoffingly worded, but in the main accurate report of the discourse. Of course the description of the chart is a mere burlesque. "To those that are without,' a chart is indeed "a parable." Many professed Christians, even, do not know that the things portrayed thereon are pictured in vivid language in God's Book. Let the world scoff It will not hurt us. The reward is not a great way off.

IN a sermon which deserves and receives special commendation, published in the *Watchman and Reflector*, we find the following passage:

> If as the poet sings, life be earnest, if life be real, if it have a meaning, if there is good to be done, tears to be shed and wiped away, misery to remove, wrong to be righted and souls to save, let us, as a people, aim at these things. He must be a bat or a mole who does not discern peril threatening us in this quarter. With the increase of wealth and the multiplication of labor-saving machines there comes an increase of leisure, and the tendency is to use that leisure in the devil's business instead of God's. Our cities swarm with pleasure seekers; our country villages are occupied with balls, and parties, and low traveling entertainments. Amusement is now made the business of life. The people are demanding something spicy, exciting, something with sin in it, and there are found men enough to gratify them. But the end will be ruin.

—We only remark that this truthful statement, represents a state of things to exist just before the end of the world. And how is it that those who declare such things can see a long vista of ages before the world, including a temporal millennium?

THE pastor of the "Brooklyn Tabernacle," Mr. Tallmage, in a late sermon remarked that "By and by he believed that from some central point on the globe the telegraph would thrill through all the lands with a joyful throb, and that all the newspapers would proclaim in the self-same hour the coming of him who is to rule the world in love and peace." It is some consolation to know that there is *one* popular preacher, who believes that Christ will come personally at all. But the idea that the news of his appearance will be circulated by telegraph, is rather amusing; for Christ will not descend upon the globe, until after the works of man are destroyed, and it renovated. When he comes, "we shall be caught up to meet the Lord in the air," and remain in "the chambers" mentioned by Isaiah, until "the indignation," or final judgment on the wicked is overpast. The earth will be renovated—how long it will take we cannot say—and we shall descend upon our everlasting immortal abode. God's people will not be dependent on any of man's inventions for the news of their Lord's return. *His Spirit* dwelling in them, whether sleeping or waking will work the transforming change to immortality, and catch them away to the delightful meeting.

WE are all, even those who feel themselves of least account, apt to get exaggerated ideas of our own importance. The literary editor of the *Watchman* after several weeks of sickness, refers to this in the following terms: "On emerging once more into the world (of letters) he is both surprised and mortified to find that everything has gone on about as usual, and that his sickness and cessation from labor were of vastly more importance to him than to any one else." The sooner we all learn this lesson, the better for us. We are none of us indispensable to the Almighty; and are only fit instruments for his work while we are humble, modest and meek. The moment we begin to feel that the sufficiency is of ourselves, that God's cause would suffer if we should withdraw from it, and pride begins to take possession, the Spirit must depart from our hearts. The true feeling is, gratitude to God that he permits us to serve him, or condescends to employ us; and that it is better to be a doorkeeper in his house than dwell in the tents of wickedness. But beware of spiritual pride. Beware of self-satisfaction. Beware of vanity concerning the talents entrusted in your care, or the position you may be called to fill. These are the works of the flesh, and the end of them is not everlasting life.

SOME ASPECTS OF THE TIMES.

A Wisconsin Senator is credited with the remark that "it seems as though the bottom were falling out of everything." And we doubt not that this is the conviction of other men of equally large experience in the world, some of whom stifle the sentiment, while others say nothing, or fail to express themselves with the felicity of Mr. Carpenter.

One thing out of which the bottom seems to have fallen is financial integrity. From England we have the tale of how a banking firm set to work, deliberately, to appropriate the property of a manufacturer, who after a life of toil, had at nearly fourscore years accumulated a fortune of a million and a half. And they succeeded, and their victim, with a multitude of of other dupes, is ruined, in consequence of yielding to the temptation to leave legitimate business, for what promised to be remunerative speculation. But this transaction is a trifle, compared with the rottenness that is eating toward the very heart of financial integrity in this country. "He that hasteth to be rich shall not be innocent," said the wise man long ago; and when we see a whole nation rushing headlong into the race for wealth, we may not wonder that there is a general deterioration of public and private morals. The necessities of the war, the disarrangement of values and of the worth of the national currency, gave opportunity for vast schemes for speculation; and the successful improvement of the opportunities acted as a stimulus to fresh and wilder schemes, and the most desperate measures in carrying them out. Some affect to think that the crisis has passed, and things are now growing better; but thoughtful men say otherwise, and are watching for a crash that must come.

One of the most corrupting influences of the day, is the management of those great sources of national prosperity, the railroads. The consolidation of great properties, and concentration of immense capital in a few hands, has propagated evils that are by some regarded as affecting the very continuance of the present forms of government. It is a notorous fact that the legislature of Pennsylvania is ruled by the great railroad corporation of that State; that the same is true of New Jersey; and that the money expended by the Central and Erie Roads upon the New York legislature forms no inconsiderable item in the list of their contingent expenses. The same things have occurred, though to a less extent, in other States. And the worst feature of the matter is, that there is no prospect of any reform. We may well ask, then, how long are free institutions safe when bribery and corruption control the law-making power? Surely, not long.

Another feature of latter-day financiering is called "watering." Invented, at least turned to practical account by great railway kings, it is spreading through all stock companies like a virus, and is eating the heart out of values. The process, in brief, is this. A 'stock dividend' is declared upon the original shares. Certificates of shares are issued representing a fictitious value, and the amount is added to the previous actual capital. So that, in the case of the Hudson River and New York Central Railroad, for instance, over fifty-seven millions of dollars of its stock represents neither road bed, rolling stock, land or buildings, but simply "water." But it does represent a demand for semi annual dividends; and here is where the iniquity of the system becomes apparent. Who is to pay these dividends? And the answer is, the people, for their personal travel and their freights, the farmers who have grain to sell (for the freight is deducted from the price paid them), and all others whose business requires them to use the railways. Now it is evident that if the road referred to had to pay dividends upon fifty-seven millions less capital than it now does—upon forty millions instead of ninety—it would transport passengers and freight at less rates than it now possibly can. And the public good, and *eventually*, the interest of the road itself, required that instead of adding a fictitious, 'water' value to the road, as its business increased and its resources multiplied, there should be an addition of *solid* value, in the shape of improvements, new tracks, and reduction of rates, and increased privileges for the public. Had the one hundred millions of 'water' stock, which has been created within a few years, been appropriated after this fashion, it might have well been regarded as a sign of the approach of the fabled temporal millennuim. But the fact is, it was *not* so applied; but appropriated for selfish purposes, to gratify private ends and ambitions, and procure personal power and influence for individuals, at the expense and reckless disregard of the public good. And where the laws stood in the way of the consummation of the iniquitous schemes, legislatures were bribed and judges bought, and that which was wholly illegal, has been legalized at the expense of the people, by the exertion of the money power and political influence of these great corporations.

In the midst of such transactions, a few bold bad men band together and actually steal a railroad worth nearly or quite forty millions of dollars, take possession of its offices, books, and papers, appropriate its revenues, and give no account or such account of them as they choose, and are able to so control the law-making power and courts, that men have actually been punished and suffered loss merely for seeking what were indisputably their rights. And when stockholders of the road in a foreign country have sent in their shares for transfer and other legal purposes, these men have cooly taken possession of them, to the amount of hundreds of thousands of dollars, and utterly refuse to give an account of them, and treat with contempt the judge and court that endeavors to institute an inquiry into the matter.

These are facts. The appropriation of the Erie Railway by Fisk, Gould, & Co., is simply 'an enormous steal,' nothing less. And while the degraded criminal brought up in the school of vice, is serving out his term of years at Sing Sing, these greater robbers, and corrupters of the public morals, roll in wealth, defy law, constitutions and public opinion; and the glamour of their success, hides the enormity of their crime, gilds the corruption of their principles; and the lesson and influence of their example upon the rising generation is, sink principle, act boldly and unscrupulously, hesitate at nothing demanded in order to success, and wealth and power are your reward! This is the lesson they teach, and they have scholars, not a few. Says the Chicago Tribune:

> The tendency of the time is to repudiate all legal restraints. It shows itself in every form of government, from the highest to the lowest. Congress, State Governments, municipal bodies, boards having specific duties to perform—everywhere there is an unmistakable assumption of power, not warranted by law, not justified under any plea, and which, if persevered in, will convert our government, even under its popular form, into despotism or anarchy. We have no fear that the people will allow either of these calamities to overtake them. But, if they would not, they must stop the beginning of the crevasse.

The 'calamities' must come unless there is a reformation of the public morals. Are there any signs of such reformation? Some think they can see "the beginning of the end" of the present reign of financial corruption. We confess they have clearer sight than we, if they are right. We fear they are wrong. We fear this nation is traveling the road all nations have passed over before it; that prosperity is bringing deterioration of public and private morals, and were time to continue, it would have a story of "decline and fall" like all other earthly governments. But ere this will have time to come about; when it shall have been proved that mankind cannot institute a perfect government, or elevate themselves to the plane they must occupy in order to form a perfect government, *then* and soon, the God of heaven will take the government into his own hands, and set up a kingdom that shall stand forever. The inhabitants will be *all* righteous. There will be none to corrupt, for every element of the kingdom will be incorruptible. Be not deceived. We are in the whirl of earth's last days in its present condition, and our hope is not in progression, but in the direct intervention of the Most High. Prophecy is about run out. The world is ripe. The end is at hand.

DR. DOLLINGER AGAIN.

Since we mentioned the excommunication of this eminent Romanist scholar, we have seen his last letter to his Archbishop, in which he not only arraigns Romanism before the world as guilty of blasphemous usurpations of power, but accompanies the charge with statements and citations that leave no room for doubt that all he says is true. He appeals to the Archbishop himself, who before the enactment of the dogma was opposed to it, to know the *cause* of the change in his opinion. Were his reason and judgment convinced? or has he yielded a blind, slavish assent? And the reply shows that the latter question is pertinent.

He then exposes the measures by which the dogma was carried through the Council; how that the entire process was arranged beforehand, and that there was no such thing as free debate or fair examination of the question. He shows that the only reply to his pamphlet against the proposed blasphemy was in the form of diatribes, execrations and warnings. He shows that in the future the Romanist must say of any article of faith, "I believe or deny it because the infallible Pope has commanded me to believe or deny it." Neither the Scriptures nor tradition even, are any longer the foundation of faith. The Pope is all and in all.

He shows that this infallibility principle lays claim to the sovereignty of the world—the *temporal* as well as the spiritual rule; for the Emperor or King or President is bound to receive the dictation of the Pope, as much as the meanest peasant, or the most helpless subject. No exceptions are made. And that it is striving for *temporal* power that has caused the rivers of blood that have flown in Europe and wherever Romanist rule has prevailed the past 1800 years. In short the infallibility dogma, carried out, would make the Pope what he claims to be, "God on earth," the vicegerent of the Almighty, a ruler whose will was law, from whose decision there could be no appeal. No wonder Dollinger says: "We stand all of us giddy before the chasm which opened before us on the 18th of July last." In reply the Archbishop says, that "*the church* in a general council, properly convened, has declared this dogma. That the church cannot *err*. Whoever therefore opposes the declaration of the church, opposes God. 'He who will not hear the church, let him be to thee as a heathen and a publican.'" In other words, reason, history, or revelation have no bearing upon the subject now. The church has spoken; *therefore* you must believe. If you will not, the heathen and infidel's lot is yours.

Out of sixty-two Romanist professors in the University of Munich, forty-four have publicly announced their adherance to Dr. Dollinger, and they are sustained by the Bavarian King. They boldly ask the Pope—"Is God in need of your *lie?*" and in the name and in behalf of thousands they answer, "No!"

It is evident that the Papacy has passed its last success. Heretofore it has recovered at least partially, from many apparently crushing blows. But it will never again receive even an apparent restoration of its dominion. We watch with interest its downward progress; for, if we read the page of prophecy aright, the long-promised restitution is to be announced soon, by the final destruction of this apostasy. Let us watch, be sober, and be ready.

PUBLIC VIRTUE DEMANDED.

A certain class in the professed church of Christ, are urging that it is the duty of Christians to go into politics, and 'purify them.' If the experience of the past did not prove that the influence worked *the other way*, we might have some hope. But the fact is, that the reason why there are not more good men in the public offices, is because good men *cannot* descend to the associations and actions necessary to ensure success, and continue to be good men. Said an Illinois office holder to us at one time; 'I must leave politics, because of my conscience. To ensure success, I must do and countenance in others, that which is really wrong.' We put the case very mildly, for we have no disposition to exaggerate any evil of the day. They are bad enough, without painting them blacker than their true color.

And the very system upon which offices are distributed,—as party rewards, instead of on the grounds of fitness and merit, tends to break down public virtue, to make political trimmers; and tempts men in office to make the most of official privileges and opportunities while they continue, and often to employ unscrupulous measures to ensure the continuance of their position and emoluments.

But the people have little idea of

the extent to which they are humbugged by their so called "servants." One newly elected to office, declaims loudly against certain monopolies, against the abuses of corporations, and proposes investigations and reforms in behalf of the people; and *they* swallow it down as genuine patriotism. But after a little their cries cease, their voices are weaker, and not so often heard; and why? The particular corporation they have attacked, has asked a private interview, in which 'a consideration' is passed, promised, or provided for; and the investigation shows the 'monopolists' are all right; and 'the people' are just where they were before.

This is not a fancy sketch, but we know the facts from responsible parties, and have the assurance, that such things are common.

Now in view of this state of things, why deceive ourselves as to what is before us. Why be deluded with the false hope that the mission of the United States is to regenerate the world, when the dry rot of political corruption is preying upon its own vitals? In New York city we see the most outrageous symptoms of the disease; but they abound everywhere.

The world can only be regenerated by a power originating outside of itself. It can no more *grow* into a millenial condition, as the tree comes to bearing, than can man lift himself above the earth without a purchase. The regenerating influence is the Spirit of God; and it only operates upon willing hearts; and as there are but few, comparatively, we see the corruption of blood, which is undeniably a part of [illegible]r heritage, working in the mass o[illegible]kind. And it manifests itself [illegible] self-love and in all the works of [illegible] flesh, both in public and in private.

Who can believe that God, who made and loves man, will allow this condition of things to continue forever! If there were no revelation of the Divine will, with faith in one, supremely good God, we must, also, have faith in a better state of things somewhere in the future. In fact all agree in this; but disagree in the manner in which it is to be brought about. Just now man is being deified as his own Savior. Out of immaterialism has grown an exaggerated sense of the importance of the individual man, and a feeling, almost, that Satan told the truth, and that his disobedience did really elevate him into the circle of the 'gods.' A few advanced thinkers are embracing pantheism. But even the church, that yet loves Christ and his word, are deluded by their false views of the nature and consequent importance of man, as an immortal being that *cannot* die; and having false views of his nature, they assign him a false position in the economy of grace. Hence we have Christ's personal reign transferred to a shadowy spirit realm beyond time and space, and instead of his kingdom here, we have a fabled millennium; a bride careless of the absence of her husband; servants well pleased that their Master remains away.

But revelation assures us that God's plan is, while the world continues in its present condition, to "take out of it" a people to fulfill his original design in creating the earth and man to dwell in it. There is to be a time of restitution, of regeneration; but it is at the resurrection, and by virtue of a change wrought directly by Almighty power. Then, earth being cleansed of the filth of sin, illumined by the presence and glory of God, will witness a perfect government, and a sinless people, "without spot, or wrinkle, or any such thing." Man, all in harmony with God, regenerated and raised to life by his Spirit, will receive the inheritance designed and made especially for him, while all the works of the devil will have been destroyed.

Then love not this world. Place not your affections here. Think not your country, your State, your government and rulers are an exception to the general rule. They are all alike failures, or destined to become so. If you seek any permanent public good, you must do it, not by going into the politics of this world; but by untiring effort to secure candidates for admission to the world to come. This world is at enmity with God. If we would be God's, and become subjects of his transforming Spirit, and fitted for eternal life in the new order of things, we must "come out," "be separate," and "touch not the unclean thing." "What fellowship hath light with darkness?" "What communion hath Christ with Belial?" "Be not deceived. God is not mocked." Evil communications corrupt good morals.

PROPOSED DISCUSSION.

Arrangements are in progress for a discussion of the nature of man and the future punishment, to be published mutually in THE TIMES and in a prominent Disciple paper. The preliminaries are not quite all arranged, but it is probable that they may be, and that the publication of the discussion will commence about the first of July next, and be continued for some months.

Both sides will be given in each journal. Our object in consenting to the proposal (for the debate was not sought for by us), is two-fold. First we desire to present to our readers the immaterialist side of this question in continuous form, from an able advocate of that view; that if wrong they may be set right. Second, we desire that our views may be presented, through the journal referred to, to a class we might reach in no other way.

We give no names as yet, because the preliminaries have not yet been definitely agreed upon. As soon as this is effected, a further announcement will be made.

We apprehend that this will be an exceedingly interesting feature of our paper: and we trust all our friends, especially the ministry, will call the attention of those who wish *to see both sides of the question thoroughly discussed,* to the fact that they can do so, and, also, obtain much other valuable reading matter, by becoming subscribers to THE TIMES.

And let us all pray that God may direct and overrule the discussion to the advancement of his cause, which is the cause of truth. If we are wrong, we ought to be exposed and silenced. If we are right, the world ought to be made to know and if possible *feel* it.

A CONFESSION FROM THE WORLD.

WE recently received a pamphlet from England setting forth a *good* time already come, and a *better* time, a few years in the future. Many in the church claim this; while some in the world are compelled to deny it. Now we must view with a feeling somewhat akin to envy, the man who can look with satisfaction, *as a whole,* upon the condition of the world at the present time. It is true that gigantic schemes for the welfare of mankind are in operation, and in many instances are accomplishing much good; but the fact that with all their force they are not equal to the occasion, and that new demands for fresh moral power and the support of agencies already in the field are continually accumulating, is evidence of the deep root sin has taken in the world, and of how thoroughly evil has established itself as the prevailing principle. And there is no prospect of the cure of the terrible disease by general treatment: the case calls for *excision,* which is just the remedy the Almighty proposes to apply when the crisis shall arrive. For that time, we await in hopeful expectation.

Of late there has been much discussion of what is termed "the social evil." In many cases wise measures have been taken for its alleviation, and the redemption of some of its victims. But would-be reformers have attempted to go further, and regulate the crime by law, as has long been done in Paris. The morals of that city certainly do not testify to the success of the scheme; nevertheless it has been adopted in St. Louis, and in other cities the attempt has been made to enact similar regulations. In Chicago the proposal is thus met by a frank statement, by one of the public journals, that not *regulation* of the vice, but a change of heart in the mass of mankind is what is needed. And that unless this is effected, all other efforts will amount, practically, to nothing. It thus clearly states the case:

The typical Europeo-American man of this day is practically a pluralist. If the secrets of this, or any other city of the United States, could all be uncovered, the truth of this charge would become apparent beyond the denial. Here is the master fact which they who propose to deal with the social evil must encounter at the threshold. If they go around it, their treatment may be unjust and cruel, but it will be ineffectual. If they face it, they will find it stronger to resist than they are to invade. In short, the law of social practice is fixed in forces, which, more potent than the will, humanity has never had the ability to overcome. Before them—as experience is continually showing—positive law and administration lose their power. The involuntary decree is stronger than the voluntary statute.

This may be a state of things very sorrowful to contemplate. Indeed, from the theological and sentimental point of view, it is so. If the facts we are contemplating are sinful, terrible indeed is the sum of the guilt, and formidable the array of the guilty. But, however consoling it may be to the righteous, there is little gained by the practice of lamentation, or of denunciation. If we could rail the seal from off the bond; if we could, by prayers or exhortations, eliminate the mainspring of the evil implanted by nature in the flesh and blood of human beings, we would weary heaven and earth with our exercises; but for such macerations, experience affords no encouragement.

We have only one remark in dismissing the subject; we cannot hope for a state of things materially better this side of the resurrection. The world can never lift itself out of this slough. It will never be cleansed, except by the immediate interference of the Creator. And his process of dealing with earth's accumulated evil, will be *excision.* It will be 'cut off,' forever. Moral and religious forces are not equal to the occasion.

The Times.

AT HOME.

"The fearful increase of crime" is getting to be a hackneyed expression. But common as shocking crimes are becoming, occasionally a ruffian succeeds in curdling the blood of the most careless by some cool atrocity. The latest case of the kind is the murder of Mr. Putnam of New York. He had interposed between a lady and a miscreant who insulted her upon a horse car, and as he stepped from the car was felled to the earth by a blow with the car hook in the hands of the latter and died within a few hours. What kind of justice will be meted out to the murderer by the infamous courts of New York, remains to be seen.—A very aged couple, Reuben Mason and his wife, after living together for 65 years, in Morrisville, Vt., died suddenly a few days since—she at 11 o'clock in the morning, and he only ten minutes later. The Shepherd-king's elegy upon Saul and Jonathan will well apply here: "They were lovely and pleasant in their lives, and in their deaths they were not divided."—From March 1870 to March 1871, there were over 103 murders in Mississippi. Thirty churches and school houses were burned by incendiaries during this same time. At the present time there is an average of eleven murders every month in that State. Congress having passed a law for the repression of these multiplying outrages in the South, the President has issued a warning proclamation, declaring his intention of carrying out the statute.—The [illegible]ner's war in Pennsylvania still contin[illegible]out bloodshed, however. Neither the [illegible]panies, Railway Corporations, nor miners will give in; so the latter, with machinery and capital are lying idle, and no coal is mined.—Louisiana is desolated by crevasses and by a tornado. The breaks in the levees are the most formidable that have occurred in years, and at one time threatened the safety of New Orleans. The tornado did its usual work, destroying property and some lives.—The military have been called out in New York, near Rochester, to suppress riotous proceedings among the canal laborers.

ABROAD.

England.

The proposition to tax matches created an intense feeling in England, and the expressions of public sentiment became almost riotous. The government withdrew the proposition, and quiet was restored. The tax was to be 1c. a hundred.

England has a beer-house to every 183 persons, besides numerous shops where liquor is sold, but not drank on the premises.

A bill to establish female suffrage was defeated in Parliament by sixty-nine majority.

France.

Gen. Henry, the insurgent chief captured at Chatillon, was asked before his execution if he would see a priest. Here was a rare opportunity to make an impressive speech; nor was it allowed to pass unimproved. "No," said Henry; "I believe in no God—none of us do; we are of the universal and atheistical republic. Why should I waste my time by seeing any priest?"

SACKING THE CHURCH OF ST. ROCK.

A detachment of the National Guard surrounded the sacred edifice; a Commissary of Police, accompanied by some kindred disgraces to humanity marched in, hat on head, and ordered everybody to leave the church. A friend of mine, who was passing at the time, approached the door; he was met by a bayonet, and "On ne passe pas." Anxious to see the scene within, he insisted that he wished to enter to bring his mother out. "We shall do no harm to your mother," was the reply; "she can come out with the rest." My friend persisted, and at last obtained ingress. The scene within the building was truly disgraceful. The National Guards and the mob were running riot in the church of God; the Commissary swaggering about with hat on head, and girt with a tremendous scarlet scarf. One woman, to her praise be it said, had sufficient courage to say that persons should remove their hats when in a church. The Citoyen Commissaire roared, "I suppose that I can do as I choose. Not a word. Everybody must turn out of the church; the doors must be locked. I have come to take some papers and wish to be alone." "Do not take anything else," retorted the woman. "Not a word!" howled forth the Commissary; "clear the house." So the house was cleared, and the doors closed, and the Communists left to pillage at their leisure. In the street a large crowd had collected, which included many of the respectable class. A woman suddenly pointed to a respectable, staid looking individual, and declared that he was a priest. A yell, a shout of execration, and the disguised priest was seized by National Guards, and dragged in triumph from the spot. Then, however, appeared the first sign of reaction in favor of the priesthood which has yet been noticed. The woman who had denounced him was in her turn attacked by the bystanders, many of whom were residents of the neighborhood. Outraged by seeing their priest arrested, they abused and beat her, and she was forced to fly for life. Subsequently two other priests were arrested.—*Paris Cor. London Telegraph.*

So far as appearances are concerned affairs in and around Paris may be reported as unchanged. The daily dispatches are not worth printing. In a word, Paris is in the hands of the Communes; the Thiers government holds the rest of France—subject, however, to Germany, which is pushing the French hard for the money promised as a condition of peace. Bismark intimates that if the money is not forthcoming, some terrible thing may happen, and some suppose that he means that he will restore the Empire. This, however, remains to be proved.

Austria.

The telegraph announces that Austria has broken with the Pope, nullified the Concordat, and proposes an investigation into the tendencies of the dogma of infallibility. Poor Pius! He grasped for all, and has lost everything. How truly is prophecy fulfilled concerning the system of which he is the head. The symbol said the kings of Europe should "eat and burn her." Could the work of Italy, Spain, and Austria, etc., the past few years be more strikingly figured?

The Popish Future in Italy.

All those who do not share the devout belief that Pius IX. has been miraculously conducted to conclusions at once true and wise, will be apt to see in the phenomena of almost all contemporary history the proof that his incumbency of the Holy See has been beyond all example disastrous to the Roman Catholic Church. Menaced in the possession of his secular dominions, he committed the enormous mistake of snatching at the help of the first Power which was ready to give him effective assistance; and thus, having leant exclusively on a foreign military despotism, he has compromised his Church in a thousand ways by the consequences of its ignominious fall. Meantime, although the Pope obtained help from France, his eyes were really fixed on Italy; and it was an Italian of one special order that he invariably spoke of whenever he addressed his cardinals. The famous propositions collected in the Syllabus and now in their affirmative form declared to be binding on the faithful, were really the doctrines that commended themselves to the mind of one of the smaller Italian princes. His neighbors were deposed because the Italians desired national unity—so it was declared to be divinely forbidden that legitimate princes should be dethroned. Plebiscites were taken to consecrate the transfer of territory from one government to another—so it was solemnly declared that no rights of sovereignty were conferred by universal suffrage. The ecclesiastical jurisdictions were abolished in [illegible] Florence, Naples, Modena a[illegible] was proclaimed that the C[illegible]nely entitled [illegible] a coercive power. The territories wrested from the Holy See were asserted to have been mostly acquired by it through unjust war or aggression—so it was to be a matter of faith that the Papal view of history had never been clouded by error. All these opinions excusable enough from the secular point of view in a sovereign situated as was Pius IX., acquired formidable importance through another train of circumstances. The school of ecclesiastical thought which is sometimes called Jesuit and Ultramontane, but which does not necessarily coincide with the Jesuits and the Ultramontanists, had been recently making way greatly in the Roman Catholic Church. It consisted of men of much acuteness and logical power, but of men who at the same time were extremely impatient of the control which learning, especially historical learning, exercises over logical acuteness. The object of these theologians was to make theology a science of deduction from established premises but for this object it was necessary to put a stop to all inquiry into the authority of the premises, or the evidence for them. The only way to secure the end completely was to provide the Church with a permanent infallible organ, superseding and overruling all other sources of doctrine. It is not necessary to inquire how Pius IX., who evidently had but little affinity for this school when he began to reign, has come gradually to identify himself with it; but one thing is clear—that the adoption of Papal Infallibility by the Church could only be secured by attributing Divine authority to the latest utterances of Pope Pius himself. Thus it happened that, when the reed of French support broke in the hand of the Pope, and wounded it, the Roman Catholic Church found itself burdened forever with the necessity of maintaining as absolute truth the personal opinions suggested by passing events to a well meaning, narrow-minded prince of a class nearly swept out of the world.—*Pall Mall Gazette.*

Bavaria.

The Bavarian Government has refused the Archbishop of Bamberg the permission he desired to publish the decrees of the late Council within the eminently Catholic German realm of King Ludwig. As a further evidence of the revolt of Teutonic Catholicism against Latin we have an association of Catholic citizens of Munich, indorsing the course of their greatest theologian, and calling upon the government to oppose the dangerous consequences of the Infallibility dogma by all the means at its disposal. Pius IX may live to see his frantic efforts to aggrandize the Papal chair result in a schism almost, if not altogether as formidable as that which Leo X. created by his unscrupulous measures to complete the Pagan magnificence of Rome.

The Effects of Broken Treaties.

The work of the Crimean war being undone, it is probable that in a short time, except the graves of our countrymen before Sebastopol, no traces will be left of that struggle which cost us such streams of blood and treasure. From the account given by the Moscow correspondent of the *Levant Herald,* it would seem that Russia having once got the London Conference off her mind, is applying herself with redoubled energy to her preparations of every kind, whether military or commercial. Every mail that comes in, every journal that comes out, has some new enterprise to chronicle. Seven cast-iron guns of very heavy calibre have just arrived at Odessa, *en route* for the new fortifications at Kertch. The Russian Trade and Navigation Company have just come forward with a proposal to establish a line of steamers upon the Kouban (the river draining the northern slope of the Caucasus and falling into the Straits of Kertch), at their own expense, on condition of a guarantee of monopoly and the assistance of the local authorities. Similar lines are about to be established on the opening of the navigation upon the Obi and Irtish, in Western Siberia. The fourth of the steamers destined to open a regular communication with India and China has left Odessa. The fortifying of Cronstadt has been resumed with the abatement of the severe frost; the seaward batteries are now protected by 10 inch shields of plate iron, and mounted with guns of very heavy calibre. A large dock on the "Morton system" is being constructed at Baku, with an immense breakwater of hewn stone, and a wooden stage 850 feet in length. On the 16th ult., the annual "Sebastopol dinner" took place at Demuth's Hotel, St. Petersburg. The president, in his opening speech, took occasion to remark upon the advisableness of using every effort to raise Sebastopol to her rightful place as the great emporium of the south, and the outlet of Russian commerce during the suspension of navigation in the Baltic and the Sea of Azof. He noticed the progressive advance of the Sebastopol and Losovo Railway, and showed how this line of traffic would in time draw to itself the commerce of Kharkov, Kiev, and Southern Russia generally; winding up by proposing a toast "to the resurrection of Sebastopol," which was drank with the greatest enthusiasm. In the mean time in England we put our trust in Providence, and mean to "keep our powder dry," when we have manufactured it, which will not be for some little time yet; so that Russia needs not be in such a violent hurry with her preparations.

Japan.

Advices from Japan present the details of the assassination of Herosawa Langi, one of the very ablest of the Japanese statesmen. His death was in consequence of political jealousies, and brought about by the opponents of foreign intercourse. Japan is in a political ferment, and we may expect to hear of the renewal of civil war there at any time.

China.

The 'anti-foreign' party in China seem to have obtained control of the government, and are carrying out their policy in good earnest. The *Tribune* says: "The Regency has been driven by popular clamor to reverse its past policy and set all the foreign powers at defiance. The cause of the recent disturbances is declared to be the attendance of women upon religious service; therefore notice is given to the ambassadors that no female missionaries shall be admitted to the empire, and that schools for the education of females shall be abolished. Moreover, the missionaries, who have hitherto been under consular jurisdiction shall henceforth be considered Chinese subjects, and therefore amenable to the tribunals and persecutions of Chinese officials. The teaching of Christianity to make subjects of the empire is forbidden; and, as the missionaries are to be deprived of the protection of their own flags, they can be punished for a violation of this law with the utmost severity. In a word, the Imperial notification to the

[Continued on page 292.]

Correspondence

FROM SOUTH CAROLINA.

[The following epistle, though a personal communication, is so good that we cannot withold it from our readers. —Ed.

My dear Br.: Please accept my thanks for your favor. Br. Sheldon's visit has been greatly blessed. The people are very anxious for his return. You don't know how much I love him; love him as a man of God; love his preaching because he is mighty in the Scriptures; love his writing (except when I am the subject; then I must enter my solemn protest).

The doctrine of the resurrection, the personal coming and reign of Christ in his glorious and eternal kingdom, amid the splendors of a regenerate earth, and a final and eternal judgment, are almost obsolete doctrines in the Protestant church at this day. Surely, my dear brother, there is something dreadfully wrong among us. What is it? Where is it? This matter has occupied my head and heart and soul for years past; and after all my weeping and praying and reading and thinking, I believe before God and his universal congregation, it is *spiritism, spiritism*, and nothing but *spiritism* that constitutes the foundation principle of this appalling and growing evil. The word of God is all *spirit;* man's *soul* is all *spirit;* man's *spirit* is all *spirit*; *heaven* is all *spirit;* and hell is all *spirit;* and then we are told that *spirit* is a *simple, uncompounded, invisible, indivisible, intangible, immaterial*, and *immortal substance*. If this does not annihilate a holy God and all his intelligent creatures, I cannot see the use of words.

But, glory be to God! all the indications in Europe and this country, too, strongly point to a theological revolution on these heretofore obsolete doctrines. The Bible is beginning to be read and understood, as Luther told the people in his day, to read and understand it, in its simple, common-sense meaning; and whenever and wherever this is the case, the nature of man, his obligations to his Maker, his fellow-creatures, and to himself, and how he is related to two worlds, with all God's promises and threatenings, and the final result of sin and holiness, are subjects easily comprehended and understood.

Indeed, all God's revealments are full of comfort and hope. Now we can see how the Word was made flesh; how he suffered and died, soul and body; how soul and body rose again from the dead; how soul and body ascended to heaven; how soul and body will come again in the clouds of heaven to judge the quick and the dead. Thus we die, soul and body; will rise from the dead, soul and body; will be judged and rewarded or punished for the deeds done in the body. And so when the redemptive administration of the Lord Jesus shall close forever, it will witness a happy universe, and, therefore, a sinless universe. Amen. Even so come Lord Jesus, and come quickly. Yours in the blessed hope, **PEYTON G. BOWMAN.**

Parsonage, Darlington Co. S. C.

From A H P Wilson.

While attending the Q. M. in Rives, Mich., last fall, Br. P. F. Rambo gave me an invitation to preach at Delta. Although I could scarcely find time to go, I accepted the call and started a protracted meeting, lasting about three weeks. God blessed his own truth, and two weeks ago quite a number put on Chirst by baptism. The Seventh-day Adventists tried to place the yoke of bondage upon the necks of the people; but with very poor results. They managed to place the yoke upon two persons, after six weeks' constant labor.

A meeting held at Grand Ledge resulted in much good, and we are getting ready to baptize there pretty soon. Other places are equally awakened to the truth, and by the help of God we look for a general revival during the present year. The church in Aurelius, Ingham co., has received quite a number through baptism, and I think it one of the best working churches in this part of the country. Next winter, the Lord willing, we shall commence meetings in the city of Lansing. But what success the truth will have there is hard to tell. Most every evening something is going on of a worldly nature, exciting in its character, and tending to lead men and women to the path of destruction and death, rather than to the way of holiness and eternal life.

I also hear that some brother, a German brother, is suffering for the truth's sake. I think the German population of our State don't hear much of the truth as revealed to us in the Bible. Now I am willing to preach to Germans in their own language, so that they may hear and know the truth. If you know of any German brethren anywhere in this State who desire the truth preached to them, let them make it known, and they will be supplied as fast as time and health will allow.

Brethren and sisters: there are but few in this State who are able to preach in the German language; and if you can't preach to them yourselves, you can help in some other way, that they also may hear, know and believe the truth. Until you can approach them in their own language you will do comparatively little to spread the true gospel among them; but approach them in their own dear fatherland-tongue and you find them to be an intelligent, common-sense and unprejudiced people. Having lived amongst the Germans in Europe for about twelve years, I speak their language as well as they do themselves, and I shall be glad to do my share in spreading God's truth amongst them.

"Jesus soon is coming,
This is our song."

Shall it be the song of our German friends? Do all you can, faithful ones, to bring this class of people to a knowledge of the soon-coming Jesus.

From Thomas H Hyatt, Jeff'n Co Ind Apr 20.

That part of the gospel relating to the resurrection of the dead (not the living!) and the setting up of the kingdom, and the final consummation of the Christian's hope, and like precious truths, have had free course in our village. Our beloved Br. N. Field came here on the 8th, and continued with us till the 12th. We had the use of the Baptist house, except on the Sabbath, when we occupied the school house. Sr. Tibbetts was with us, and a number of others from Volga. A number of our Baptist and Methodist brethren came out to hear the word. The subjects were Christian union, the promise made to Abraham and his seed, setting up of the kingdom. Yes, the stone that Daniel saw in his vision will soon smite the image upon his feet; and then it will become a great mountain, and fill the earth. The mortality of man, the intermediate state, and resurrection were also presented. You see our food was wholesome, and was served to us by a masterly hand. These precious truths have taken hold of many in this neighborhood, as they will always do when heard without prejudice.

The Baptists and Methodists have done their share of labor in this our village this winter. Many souls have been converted to the churches. May the Lord continue this good work until he appears the second time without sin unto salvation.

From Geo. W Wyllys, Dustin, Ill.

I feel that we are living in the perils of the last days, and who shall be able to stand all the fiery trials and temptations that we have to pass through in this unfriendly and wicked world? I feel to say some times, like Paul, that when I would do good, evil is present. But by the grace of God I feel determined to put my trust in him, so that I may be an overcomer, and at last gain that haven of eternal repose beyond this vale of tears. I feel my own unworthiness, and my inability to accomplish any thing in my own strength: but with the help of my heavenly Father, I feel resolved to prove faithful and endure to the end of the race. Pray for me, that my faith fail not, and that we may all meet on the new earth, when Jesus comes.

Forty one years have passed since I espoused the cause of my Master. When I look upon the past, it seems but a dream. I am somewhat advanced in years, and have poor health. My pilgrimage is almost at an end. I am deprived of meetings, of late; but it does me good to learn from the papers that religion is prospering in different places.—

From P F Rambo, Grand Ledge, Mich Apr 23:

Br. Wilson has labored with good acceptance in this vicinity. There is a church of fourteen members at Delta, and a good interest at Grand Ledge and in the districts adjoining. It is what we have prayed and hoped for several years, and our prayers have been answered. Our Seventh-day brethren were the pioneers here. Elds. Lamson and Cornell gave an exhaustive view of their doctrine, more particularly of the law, leaving the people undecided. Br. Wilson at my request came and enlightened them on the question. The people voted against a debate, as we desired more of the love of God preached. Ah! why is so much precious time spent in useless debate? Herald the coming of Christ, and urge immediate preparation to meet him. Let the truth be told, and the Bible will sustain it. I endeavor to do my duty. My talents are few. But I look forward with bright anticipations to those joys that await us on the other shore.

BRIEF EXTRACTS.

Br. E. H. Durand, Caro, Mich., Apr. 4: I came here by an invitation from a Methodist brother, who was quite anxious to hear, as well as others. I had been here only a few days before he made up his mind that I was preaching some things that were not true, and he turned against me and did all in his power to stop the meetings. But, bless the Lord, the harder he worked against me the more the truth spread. The result was, I organized a church of eight members last Sunday, baptised three, and some have made up their minds to be baptised at the next opportunity. Bless God for the truth.

——J. R. S. Mowrey, Hancock, Md. Apr. 22: I am on my way to W. Va. to help Br. Whitney. Will stay here over Sunday and preach to the people, then resume my journey, if the Lord will. I buried one soul in baptism the third Sunday in March, and last Sunday I attended to the Lord's supper at a private house. If I could stay here till May, I could baptise another, but he is not here now. When I was here last year, I told him he ought to obey at once. But he put it off. Spiritism is rife here.——

——Br. John L. Harrington, Bureau Co., Ill.: I feel I am a pilgrim and a stranger upon the earth. I have not heard an Adventist preach for nearly a year. But I am clinging to my hope, and still looking for Jesus to come. I do love my Lord, and am not tired of trying to obey him. We all have trials to pass through; but let us try to overcome them, and not let them overcome us. Let us watch, pray, and go to Jesus for help. If we faint not we shall receive the promise.——

Sr. H. Benson, Norwalk, O.: I am anxious to do something for the cause, for I am interested and feel it a duty to deny myself to put something in the Lord's treasury. I think our time is very short to work, and if we cannot preach we can help those who can, by distributing tracts, thereby sowing the precious seed; and I trust some will fall into good ground. If we do all we can with an eye single to the glory of God, we shall be rewarded. The paper is a great blessing to me. I feel I could not do without it. 'Tis cheering to read those letters from the dear brothers and sisters scattered up and down the earth. To read their testimonies is like going to a good prayer and conference meeting—almost. My prayer is that they and I may be kept in the love of God; and when he who is our life shall appear may we also appear with him in glory.

"Oh! that each in the day
Of his coming, may say
I have fought my way through;
I have finished the work
Thou didst give me to do."

God grant that we all may work with a will, and do all we can for the cause.——Br. N. Reed, Wayne Co. Pa., Apr. 22: A friend and brother in Christ came to see me over twenty miles, and we had an excellent visit in speaking of the majesty of God's kingdom and talking of his power. We are looking for the Savior any day, and could exclaim with Br. S. S. Brewer, Oh! what a glorious thought! that in all probability, notwithstanding we are so far advanced in years, we may not die and go into the cold grave, but be changed in a moment, in the twinkling of an eye and be caught up to meet the Lord in the air. Glory to God, for the prospect that is brightening before us.——

——Br. S. B. Mabey, DeKalb, Ill., Apr. 26: By the providence of the Lord I am here to labor with the church in this place. The prospect for the success of the cause is very good. I find many who are holding the faith once delivered to the saints, and are not willing to make any compromise with the "world's belief." The church has been under a severe trial, having been burdeded with a debt upon the chapel. But through the kind and literal donation of Hon. C. W. Marsh and Br. —— and others, they hope; at no late day, to be able to pay their obligations. Truly our lines often fall in pleasant places, and although clouds may at times hover o'er our horizon, and the cause of Christ, yet, if we trust in him, sooner or later the sun will shine out, and its warming rays be felt. May the Lord continue to let his rays of glory and of blessing shine upon and through his people in DeKalb.

A plain-spoken preacher recently declared that some people cannot see the difference between sounding the Gospel trumpet, and blowing their own horn.

THE POPES IN GOD'S TEMPLE.

Another objection, upon which some stress has been laid, is that the popes do not sit in the temple of God, which Paul says "the man of sin" would do; the popes, therefore, it is argued, cannot be "the man of sin."

Futurists, who adduce this objection, think the temple of God must be understood of a literal temple in Jerusalem, and look for the fulfillment of this sitting in some temple to be found there when "the man of sin" shall be revealed. "An objection fatal to interpreting the temple of God here of the church," says the editor of the *Critical and Explanatory Bible*, "is that the Apostle would never designate the apostate anti-christian church as the temple of God." The same body, it is said, cannot be both the temple of God and the apostasy; and if the Romish church is the apostasy, it cannot be the temple of God.

But the Apostle does not say that the degenerate body, of which he was treating, would be, at the same time the apostasy and the temple of God. When he wrote, the Christian body—that afterwards degenerated and became the apostasy—was the temple of God, and the name was carried down to the time when the "man of sin" took the seat of God, that the usurper and his place might be identified. "Temple of God" was familiar phraseology with the Apostle for the body of professed believers. He uses the phrase in writing to the Corinthians, the Ephesians, and the Thessalonians. He tells the Ephesians that they were fellow-citizens with the saints: men built upon the foundation common to those who were far off, and those that were nigh; that the building fitly-framed grow into a *holy temple*, a habitation for God through the Spirit. (Eph. 2: 17–22) When he wrote to the Thessalonians, some evil leaven had already begun to work, which, in the future, would grow into an apostasy and develop "the man of sin." Still the body retained its corporate character and its name, and assumed *par excellence* to be the Church of God.

Now Paul, writing to Christians of his time whom he recognizes as being of the temple of God, says: "This 'man of sin' will sit in the temple of God;" and at the same time warns them that a degeneracy had begun which would wax into an apostasy. God's habitation was the Church: there he dwelt, and there he ruled, but the time came when he left it as the place where he loved to dwell; he best knows when. It had become defiled and he departed, and Antichrist assumed his place in what was the temple of God. "It appears necessary," says Olshausen, "to understand the temple of God here in a symbolical sense of the Christian Church, which is elsewhere too called (2 Cor. 6: 16; Eph. 2: 21) *naos* in the New Testament, as Christ's abode through the Spirit. The sense of the words would then be this—Antichrist will think to thrust Christ, the real object of adoration, out of the church, and put himself in his place." The retention of the old name when the place has become defiled is not confined to the degenerate church. This same writer, Paul, after he has designated the saints temples of God, says: "If any man defile the temple of God, him shall God destroy, for the temple of God is holy." In his supposition the man has become so defiled that God will destroy him, and he gives as a reason that the temple of God must be holy; yet polluted as he is, he still bears the name—temple of God.

We have, too, more than one instance in relation to the temple of Jerusalem, where the name has been retained after the sanctity had been lost. In the days of Ezekiel the prophet, the people and the princes of the people had made themselves vile, and the priests had become corrupt. God was displeased and refused to dwell amongst them. And in a vision the prophet saw the glory of God, the sign of his presence, remove from its place in the sanctuary. It moved from the interior of the holy place to the threshold and from the threshold to the door of the east gate. It then left the city altogether, and stood on the mountain on the east side of the city. You may write Ichabod on the temple, God has deserted it, the glory has departed; yet while it is being deserted, while God refuses to occupy it, it carries its old name. It is still the Lord's house (Ezk. 10: 4, 14, 18, 19; 11: 23; 12: 19; 20: 40; 21: 2). So when the Lord Jesus was upon earth, in his visits to the temple, he found a number of covetous dishonest traders, buyers and sellers who had polluted the sanctuary by their corrupt traffic, and turned it into a den of thieves; yet it retains its name; it is still "the temple of God." (Matt. 21; 12, 13). It is evident too that the Romish church, after it had become an apostasy, still bore the name temple of God. At the council of Rheims, Arnulph, Bishop of Orleans, pointing to the Pontiff, said:—

"Who is that seated upon a high throne, radiant with purple and gold? Verily, if he thus follows uncharitableness and is puffed up, it must be Antichrist sitting in the temple of God."—Rosetti on the anti-Papal Spirit, &c., vol. 1, p. 6.

Bloomfield says, "Considering the highly allegorical and symbolical nature of the whole of this passage, there can be little difficulty in supposing that by 'the temple of God' is meant (as almost all ancient, and many eminent modern expositors understand) the Christian church."—in loc.

Olshausen says, "Now if any one reflects that in the temple at Jerusalem there was no image or throne of Jehovah at all beyond the ark of the covenant—that besides, according to Mat. 24: 2, and John 4: 21, the demolished temple is not to be built up again; it appears, as, too, the latter interpreters assume, necessary to understand the temple of God here in the symbolical sense of the Christian church (2 Cor. 6: 16; Eph. 2: 21), *naos* in the New Testament, as Christ's abode through the spirit."

Referring to De Wette's and Lunemann's objections, Alford says, "But there is no force in this, *o naos tou Deou* is used metaphorically by St. Paul in 1 Cor. 3: 17, *bis*, and why not here? See also 1 Cor. 6: 16; Eph. 2: 21. From these passages it is plain that such figurative sense was familiar with the Apostle, and if so *kathisai* ('sitteth') makes no difficulty."—Alford in loc.

And have these futurists, who will have "the man of sin" to sit in a material temple at Jerusalem, overlooked the requirements of their own scheme? Paul must not call the degenerate church by its old name, temple of God, if it has since become the apostasy; but how then will they find the temple against which the same objection may not be levelled? Suppose they have evaded Olshausen's hindrance to their project, that the temple is never to be rebuilt, and that in the time to come, some imagined temple is erected, and occupied by a future "man of sin;" then how will such erection become the temple of God? It is not to be rebuilt by the Church of God, its rites and ceremonies are not to be Christian. But assuming that he will accept it as his abode, and desire it as his rest, how then does it pass into the occupancy of "the man of sin?" This monster of iniquity, who it is affirmed will exceed all the sinners of the past in the depth of his wickedness, and will assert that he only is God, will come and take the Divine seat in the temple, and rule there instead of God! But assuming, again, that this transfer of the temple from God to this wicked (one) has been made, how then can this seat and shrine of the usurper be called the temple of God! Can it be the temple of God, and the temple of that monster of sin at the same time? and if not, it can be called the temple of God in no other sense than that it has been his temple, and that the name has been carried down to the time of occupancy by "the man of sin."—*From an article on "the Man of Sin," Advent Quarterly, April*, 1871.

THE CONVERSION OF THE WORLD.

This work must be done, some think, in some way. I think the new scheme will be effectual.

When in Lee, N. H. not long since, I preached in the Union house, and showed the fallacy of expecting the world's conversion. On coming back, April 24, I was told that a certain church had had a week's meeting announced to pray that the world might be converted. The minister attended, with one of his members, and a few others, outsiders, and gave it up. The next week a *sociable* was started in the same house and *all* came to the feast—comic singers, church members, and all. One of the attractions announced was the "Two Weary Travelers," and "the two Holy Ones crossing the Plains," and "A live church." A fee was charged for entrance. On going in it was found that 'the two weary travelers' were a pair of old boots. 'The *Holy Ones*, crossing the Plains' were a pair of old stockings, full of *holes* drawn across two bench planes. 'The live church' was a piece of 'skippery' cheese—and thus until three oclock in the morning this revival went on. How many were converted I did not ask; but, probably, nearly all who went to the meeting.

This will be followed up in other places, and no doubt the world *will* be converted *in this way.* We see it under strong conviction in this direction; and churches are leading in efforts for their conversion to this sort of thing; and I see no reason to doubt their ultimate success.

At another such meeting there was card playing—seven packs in use. And the Irish servant girl, who cleaned the house after them, remarked concerning their conduct—"Sure, the devil will have the whole of them, if they act that way!" Even Catholics repudiate such works. In another instance a Sabbath-School lacked funds and interest, and resort was had to a 'Sabbath School Ball.' This was too much for some of the members, and they refused to go. But they will attend by and by—"for," they tell us, "the world *must be converted before the Lord comes.*"

Now, Br. Himes, had we better change our position, and preach the conversion of the world, as it is revealed in the churches? Would it not be a good plan for some one to write a tract upon the subject, setting forth such facts as the above, and similar inconsistencies, and scatter them broadcast through the world? It might produce a healthy reaction. And those who are engaged in this work *are all opposed to preaching the coming of the Lord!* No wonder. If he should do by the second house as he did by the first, he would denounce the church as a 'den of thieves,' and drive them out. Such as are thus engaged never see any signs of the event, or any beauty in the Lord's coming. I do not wonder. I don't wonder you prefer to preach to the heathen down South, to waiting on a class who have no eyes to see nor ears to hear.

I am glad Br.——— spoke out on mortal resurrection. This mortal must put on immortality after the resurrection. This is the *special* salvation the righteous have over the wicked. I believe we shall all come together upon this, yet. All have come up mortal thus far, and will, for the type is so.

Your old friend, still looking for Jesus. HIRAM MUNGER.

NO CONSCIOUSNESS, NO IDENTITY.

How often is it asked—"If men lose their consciousness in death, how is their identity preserved?" This is a fair question, and we will try and give it a fair answer. I will first make an assertion which I think easy of demonstration; which is this: If a man can remain unconscious one hour, without losing his identity, then can he remain so, any length of time, and not lose identity. Let us look at some facts. The Savior called death, *a sleep;* hence sleep must be a figure of death. What does the resemblance *consist* in, if not in the *condition* of *unconsciousness?* This must be it, for in the one case there is life, and in the other there is *not.* Do not men go to sleep and lose all consciousness, for from one to eight or more hours every night, and on awaking identify themselves? Certainly. How does it *happen*, if identity cannot be *preserved* without *continued consciousness?*

This simple every-day fact, if well sustained will overthrow the fable of continued consciousness in death, for the brain in sleep lays as dormant as the muscles of the arm. The *identity* at stopping must be the *identity* at starting, as it starts where it stopped, without regard to the length of time.

O. D. G.

REMARKS ON PHIL. 1: 23.

"Having a desire to depart and be with Christ which is far better." Paul was standing between temporal life and death, as we learn from v. 16. Being in bonds, yet he could not choose whether he should be delivered from his bonds and live to labor for Christ, or be put to death for the sake of the gospel. Yet of one thing he was fully determined, that "Christ should be magnified in his body, whether it be by life or by death." (v. 20.) Hence for him to live was Christ; to die was gain. (v. 21.) For if he lived in the flesh this [the gain] would be the fruit of his labor. (v. 22.) But were he called to die, as a martyr for Jesus, he knew the promise that whosoever loseth his life for Christ's sake or the gospel's, shall find eternal life. (Mk. 8: 35.) Yet which to choose he did not know. (v. 23.) For he was in a strait betwixt the two, willing to submit to either, that he might attain unto something far better, which he did desire, namely, "to depart and be with Christ." (v. 23.) He looked forth with joyful anticipations to that happy day when all the sanctified will rise from their dusty beds, and bid farewell to this present evil world, to depart and be with the Lord forevermore. (1 Thes. 4: 16–17.)

Although he was not desirous that he should abide in the flesh, or live to proclaim the gospel a while longer, yet he did not know that "all things work together for good to them that love God" (Rom. 8: 28), and feeling that to abide in the flesh was more needful for the brethren, he says, "Having this confidence I know that I shall abide and continue with you all for your furtherance and joy and faith." (v. 25.)

C. M. KEACH.

THEOLOGICAL DISCUSSION AT COLUMBUS.

The first of a series of joint discussions came off to-night at Opera Hall, between Eld. J. V. Himes and Eld. J. A. Murray of the Christian church of this place. A large, intelligent, appreciative and attentive audience was in attendance. The question was—"Do the Scriptures teach that man possesses a spirit which survives the body after death." Eld. Murray affirmed the proposition, and in the opening speech of twenty minutes duration, took occasion to remark he would use other terms to express the idea, if no objections were made, his object being to show that some part of man existed in a conscious state after the death of the body. (Eld. Himes: "I have no objection.) He said the word soul sometimes meant the body, for which reason he preferred to use the word "spirit" in the debate. He then called attention to Eccl. 12: 7, and said it was sufficient proof to him that the spirit existed after death, because it went to God, and that it was not necessary for us to stop and inquire where it came from. His next point was the passage in which the Savior says—"Father, receive my spirit." Third, Stephen said —"Lord Jesus, receive my spirit." Fourth, the thief on the cross. He said: "Paradise nowhere meant the grave. Christ and the thief were in Paradise that very day." His fifth reference was to Mat. 10: 28. He said: "Man *can* kill the body, but not the soul. After man has taken the life of the body, he cannot take the life of the soul. Therefore the spirit exists after death, and does not die with the body." His sixth reference was 2 Cor. 12: 2, 4, and he said we must come to this conclusion; "The *man* is not the body, and the body is not the *whole* of the man. Paul did not know whether the man was in the body or out of the body. Therefore man must live in a conscious state after the body is in the grave.

In conclusion he asked the friends to listen to Eld. Himes,

WHO FOLLOWED

in a twenty minutes' address, in which he said: "Our brother must not assume that the proposition he affirms is true, but he must bring the proof. Do the Scriptures teach it? It is Bible truth that this audience want to hear. He must prove it by the word of God." He then proceeded to show in a very clear and satisfactory manner the different meanings of the word "spirit" to be four in number, as follows: 1. A being. "God is a spirit." Angels are spirits. 2. An influence. "The Holy Spirit which proceedeth from the Father." 3. A state of mind, and 4. The atmosphere and the "breath of life." In the passages referred to by Eld. Murray the word has the last signification. It was the "breath of life" which God breathed into the nostrils of man which re-turned to him who gave it. He quoted Is. 2: 22; Job; Prov. 20: 27, and showed clearly that "the spirit is the candle of the Lord." When the candle is snuffed out there is no more light. It (the light) ceases to exist. He referred also to Mat. 14: 26; Mk. 6: 49; Gen. 1: 30; 6: 3, 17; 7: 15, 22; 26: 35; 41: 38. "His spirit was troubled." It was the *mind* of the *man*, who thinks and who *re*-turns to dust. 'The spir[illegible]ob revived.' His feelings were [illegible]. His heart was cheered up. The breath is not the *being*, but gives life to the being which God has made. "Then shall the dust *re*-turn to dust [how?] as it was, and the spirit [life] to God who gave it." The spirit that departs is not the *man*, but is the "breath of life," as in Ps. 46.

"TIME" WAS ANNOUNCED,

and Eld. Murray took the stand. He said, "the brother has failed to notice any of the points I made," and then endeavored to show that "the essential properties of the human spirit are thought, feeling, and volition." He then quoted Scripture where the word "spirit" occurred, substituting the word "breath" to show (as he said) "the ridiculous position of Br. Himes"—such as "God is a *breath*," "Worship him in *breath* and in truth;" "That which is born of the *breath* is *breath*." (The well-informed readers of THE TIMES can well imagine who made himself the most ridiculous, Eld. Himes or Eld. Murray.) He then asserted that the word "'spirit' does not mean the breath of man, but the intellectual part of man."

After going over much of the ground previously taken by him, he took his seat, and Eld. Himes resumed the argument, and showed that the passages in which the brother had read the word *breath* instead of *spirit* had no reference to any part of man, into whose nostrils God breathed the breath of life. Let the brother prove that God ever put anything into him except the "breath of life." He said that in no case were the words "immortal soul" or "immortal spirit" used in the Bible. If the spirit was immortal it would be as strong in the child as in the full grown man. He then proceeded to answer fully all the points made by Br. Murray, and enlarge thereupon in a clear and forcible manner.

ELD. MURRAY FOLLOWED,

commencing in the same style of argument as before, by reading one passage thus—"The influence of God beareth witness with our influence." Eld. Himes called him to order and appealed to the Moderator for protection. He said he did not want to be compelled to state his position more than twice in order to be understood. Eld. Murray then desisted, and proceeded to state that it was not necessary to use the term "immortal spirit" in the Bible. He said that it would be as consistent to say everlasting eternity as to qualify the word *spirit* with the word *immortal.*" Eternity was everlasting, and the very term spirit meant immortality. Man dies in the sense of a dissolution, but the spirit never dies. The term death never means to die, or cease to exist, but simply a separation of parts.

Eld. Himes closed the argument (which in all occupied two hours) by showing that there is "no work, or knowledge, or device in the grave," and other points, quoting passages of Scripture too numerous for us to mention here. He nailed his opponent to the cross on the "Thief on the cross" question, as well as every other position taken in support of the proposition under consideration. The audience was deeply affected, and I shall be very much dissappointed if the large and commodious hall is not filled to overflowing to-morrow night.

The exercises were opened with singing, "All hail the power of Jesus' name," and prayer by Eld. Himes, and (Eld. Murray declining) a closing prayer was offered by Eld. Himes. We look for good to result from this discussion, and expect to see the truth as it is in Christ find its way to many a waiting soul in this land, so barren of religious growth and Christian advancement.

AMOS SANFORD.

NOTICE.

To the Brethren in Christ, Greeting:

We the undersigned feel it a fit tribute to one so near and dear to us as is Br. Charles C. Ramsay, a minister of the Gospel, and much beloved brother in Christ, to give our hearty co-operation, and bid him God-speed in the cause he is so particularly blessed in, and so fully able to defend; and wherever he may go, our prayers will follow him, for the ties that bind us together are of the most endearing nature. We shall much deplore his absence from among us, and shall ever feel grateful to our Heavenly Father and thankful to our brother that we have ever heard such precious truths from a heart so full of the Spirit of the Master, and so congenial to his kindred in the precious faith.

H. P. WRIGHT, L. C. RICE, elders of the Advent Christian Society, Green-street, Chicago, April 24, 1871.

Conference Minutes

Conference Secretaries will please make their reports as interesting as possible. This can be done by making them condensed and pointed, and by omitting all statements of mere forms.

MICHIGAN.

SOUTHERN DISTRICT Q. M.

The third Q. M. of the Southern District of Michigan was held at Algansee, Mich.

Commenced March 30, with a good congregation. Brn. Snook and Fox were on hand at the first meeting. Next day we were greatly cheered by additional help in the persons of Brn. M. Daniels, E. P. Daniels and wife, and Br. P. F. Rambo, and quite a number of brethren and sisters from the churches near by. Our first business session was held Apr. 1, C. Fox in the chair. A Business Committee consisting of J. R. Preston, E. Wakeman and J. M. Snook, was appointed, after which the following churches and delegates were received: (1) Church at Delta, Eaton Co., Br. P. F. Rambo, delegate, with fourteen members; P. F. Rambo Elder, S. Watson Deacon, and Thos. Huxstable Clerk. A. H. P. Wilson, Pastor. (2) The church in Jackson City was received, with seventeen members. J. M. Snook, Pastor. (3) Church in St. Johns, twenty-one members; A. M. B. Graham Elder, M. J. Liddell and L. Cleveland Deacons, Ella Liddell Clerk. J. M. Snook, Pastor. (4) Church at Forest Bay, eleven members; Wm. Cummins Elder, H. Snyder Deacon, and L. S. Conner Clerk. Wm. Cummins, Pastor.

Br. E. P. Daniels was received and granted license to preach, also, Br. A. M. B. Graham. The name of Aaron D. Abbott was presented by A. N. Seymour, as a candidate for membership in the Conference. A discussion arose about the name of the Conference. Br. Abbott objected to the name "*Advent*," after which Br. Seymour and others followed with remarks *pro* and *con*. Br. Seymour: "I never did, and never will own the name 'ADVENT:' and when I am asked: 'Are you an Adventist?' I answer, NO SIR, square."

J. R. Preston: "I am inquired of: 'What persuasion do you belong to?' I'm a Christian, sir. 'A Christian?' Yes sir. 'Well, are you a Campbellite or New light?' Neither, sir. 'Well, what do you hold as doctrine?' I believe in the speedy personal coming of Christ, the literal resurrection of the dead, and an inheritance in the new earth. 'Oh! you are an *Adventist!*' Yes sir. Now, I might as well have owned it in the first place. Lately when a man asks me: What church I belong to, I tell him 'ADVENT CHRISTIAN,' square out. Then he understands me."

A rejoinder was offered by Br. Seymour and replied to by Brn. Fox and Snook. After multitudinous remarks the question was called, and the ballot was not clear, although the majority favored receiving Br. Abbott to fellowship, notwithstanding his scruples about the name. The question remains for the Annual Conference to decide.

We had preaching by Brn. Snook, Fox, Seymour and Abbott. The crowd was large, and our association with the children of God was very pleasant, and will not soon be forgotten. It is sweet to cherish the blessed hope of meeting our dear friends soon where parting will not spoil our mutual joys.

Adjourned to the Annual Meeting at Jackson. J. R. PRESTON, Sec'y.

Notices, Etc.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

THE MEDIATORIAL KINGDOM, or the reign of Christ during the gospel dispensation. By Wm. N. Pile. 20c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

Appointments.

If you do not write your appointments on a SEPARATE slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

ILLINOIS.

New Rutland, May 7, at 10½ a. m., once in two weeks. And at Nelson, S. H. same day at 3½ p. m. WM. McCULLOCK.

Religious services will be held in the Advent chapel at DeKalb, Sabbath, April 23, at 10:30 a.m. and 7:30 p. m., and each following Sabbath.

SILAS B. MABRY.

The Advent Christian Conference of Northern Illinois, will hold their next Annual Session at Earlville, LaSalle Co., commencing Wednesday, May 31, and holding over the following Sunday.

Brethren in the ministry are all requested to be present. The respective churches will please prepare reports, and send them by delegates, or by letter. Secretary of Quarterly Conferences will please prepare all business subject to action at this meeting.

All are cordially invited.

SILAS B. MABRY, Sec'y.

MINNESOTA.

The first Q. M. of the St. Paul District Conference, will convene at Cottage Grove, Atkinson's Corners, Friday eve. May 26, and hold over Sunday. Friends coming on the cars will stop at Cottage Grove station. Inquire for L. Austin or R. Link. Remember the quarterly collection.

E. T. HIMES, Sec'y.

INDIANA.

The Second Session of the Southern Indiana A. C. Conference (Annual Meeting) will meet at Jeffersonville, Wednesday, May 24, 1871. It is hoped and expected there will be a full attendance, and an abiding interest in the work of spreading the present truth. By order of Conference. C. H. CASE, Sec'y.

The second Q. M. of the Hutchinson District of the Minnesota Conference, will be held at Br. Wood's shop, town of Victor (Sec. 18, Range 27), three miles south of Smith Lake station, commencing Friday, June 2, and holding over Sunday.

Elds. O. R. Fassett, L. C. Collins, and E. T. Himes are invited to be present with us. We expect a large turnout. Come one and all. Those coming from a distance will bring bedding.

L. E. WOOD, Sec'y.

IOWA.

The second Q. M. of the Iowa and Missouri Conference will be held with the Highland church in the Tuller S. H., Nodaway Co. Mo., commencing June 9, and continuing over Lord's day. Come up, brethren, and let us worship the Lord in spirit and in truth. WM. PATTON, Sec'y.

WISCONSIN.

☞ *WISCONSIN CAMP-MEETING.*

This meeting is to be held at Prairie du Sac [Upper Sauk], Sauk Co., on the old camp ground, beginning June 4. We hope to witness a larger gathering of pilgrims than previously witnessed in the State. Let preparations for tents commence at once. Those coming by cars over the Railroad running from Milwaukee to Prairie du Chien, will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the Railroad between Milwaukee and LaCrosse, can take steamer on Wisconsin River at Portage City three times a week, or stage daily at Kilbourn City, direct to the meeting. Will try to learn what days the boat will leave Portage. Particulars hereafter.

O. S. KNAPP, P. W. MATTS, WM SHELDON, Committee.

The Wisconsin Conference will hold its Annual Session at Prairie du Sac [in connection with the State camp-meeting], on the 10th of June. Ministers wishing to unite with the Conference will please come in time. Let churches elect their delegates without delay. All who are unavoidably prevented from attending are expected to report by letter to the Secretary, in good season, that the Conference may hear your report.

WM. SHELDON, Sec'y.

A full notice of Wisconsin Campmeeting will soon be given. Probably it will be held either on the old ground at Sauk, or at Madison, beginning early in June. The State Conference will be held in connection with it. Let delegates be duly appointed by all the churches. WM. SHELDON.

MISSOURI.

The Third Q. M. of the Third District of the Iowa and Missouri Conference will be held with the Greenland church, DeKalb Co., six miles N. W. of Stewartsville, in the "Thornton Neighborhood." The meeting will commence June 9, and continue over Sunday. Brn. Billmire, Dugger, Finders, McClure, Brook and Hells will be present to assist in preaching. Brethren from abroad are invited. Inquire for John Nicholson, John McKenzie, or James Arnold.

JOHN M. BLIVEN, Sec'y.

The Second Q. M. of the first district of the Iowa and Missouri Conference will be held with the Church on Troublesome Creek, in the Slater S. H., Cass Co. Iowa, commencing May 19, and holding over Lord's day. This place is about six miles east of Atlantic. Let all come.

WILLIAM MORPHY.

First Sabbath in each month, 11 a. m., with the Empire church. Third Sabbath, 11 a. m., at the Miller S. H. H. BILLMIRE.

The second Sabbath in each month with the church at Empire. Third, with the church at Greenland. Fourth, with the church in Island City. A. F. DUGGER.

There will be meeting at Prairie Flower, the fourth Sabbath in each month, at 11 a. m.

GEO. L. McCLURE.

Third Sabbath in each month, at 11 a. m., with the Empire church. Fourth Sabbath at Prairie Flower S. H. JOHN M. BLIVEN.

MICHIGAN.

There will be a Grove-meeting at Hesperia, commencing Friday, June 2, and holding over Sunday. We hope for a general gathering of the lovers of Jesus in this section. Brn. Abbott, Bower, Palmer, and Sr. Palmer, and other preachers are expected.

E. B. SCOTT,
D. WEAVER.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, MAY 9, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; P. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent, To whom all communications should be addressed.

San Francisco Agency.

Copies of THE TIMES and *Quarterly*, and other Advent publications can be obtained of WHITE & BAYER, 505 Washington St., opposite the Post Office, who keep for sale a full assortment of Advent works, of all descriptions.

Business Agent's Department.

Eld. Frank Burr's Post Office address for the present will be 230 West Randolph St., Chicago, Ill.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism" examined and abundantly refuted. By George Thomson. 10c.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, post-paid, 10c.—25 sheets *flat* note (4 pages) 15c.—25 sheets *flat* letter, 25c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c.—100 sheets flat note, 5.c.

Will You!

Those who write to the office on business should say whether we may send them a package of envelopes for weekly use in laying *by a little each week*, for the publishing cause. Those who have read the correspondence of THE TIMES the past few months need not be reminded of the importance of the Tract interest. Shall it be FULLY SUSTAINED? Will you help, by laying by every Lord's day, as you may have been prospered?

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post-paid. Single numbers, 20c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

There is a machine at the Watch Factory at Elgin, Ill., with which a woman has made from the wire, and can do it any day, two hundred screws in twelve minutes, beside driving them into place in the watch, and yet there are those who believe the cheap labor of Europe can produce goods at a less cost than the machinery American genius has given us.

To Correspondents.

F. H. KENNY. *The Laws of Life* is 75c. a year now. We have sent to ... F., however for 50c.... J. ELLIS. We will send it to you post-paid for 50c. It is found in the *Gospel Mag*. The publishers will not allow us to print it.... M. McOMBER. We *give* it to you to that date.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

O R Fassett J H Whitmore M A Seymour C C Marston (3) J B Lawyer (3) L C Collins M G Traugh J Young R Prince F M Parcher H Gurnsey H G Van Meter V Hunt S K Gibson A Pool M Campbell J L McLeod D Barkholder N Merrill C B Bostwick H Andrews S Hall H Bean R Gray A Ware G A Chapman M T Drain J M Stickler A McKee M J P Thing A Friend J G Watson J Dresser J W Cowles A W Tucker T C Baker R M Rowell C R Stouffer M M Traugh S Gault A Drury A M Bland H H Imbue J M Stouffer W F Peterson J C Stoddard M R Miles T F Sargent S S Brewer (2) H D Sharp L C Collins W Hobbs C C Sewall D T Couper K N Chaffee M E Otis W R Smart M F Fraser C S Hall W F Talley L K Ballard P Hobert F Brenner W W Spaun P Hitchcock J Card N D Babcock M T Taylor J L Russell L A Hart G W Foster C G Wilber L A Gilpin W H Hosher J B Morse A F Dugger D C Day G Thomson J Hall W McCormick A J Langley A J Cottrell S C Wellcome Thos Hild W McCulloch M J Janes J B Lawyer I Adrian I Moddy J Watkins L Ostrum J W Hand J H Larkin M Smith L C Collins W McCullock Geo Wright L S Littlejohn D Conklin S A Muchmore J P Mansfield C Hosmer F D Austin J C Dunbar a Lister.

Books and Tracts by Mail.

J C Post W F Pierce S Gault (2) J G Watson (2) M M Traugh H S VanMeter H Hulmboe A H Johnson T H Woodruff J M Stouffer C Decator S S Brewer (2) J C Post M A Newcomb S C Wellcome S J Ball A J Langley A F Dugger W H Booher J B Morse W F Talley S G Otis.

General Publishing and Tract Fund.

S Gault 25; A Friend 5; M T Drain 1; D Barkholder 50; F H Kenney 50c; H Gurnsey 50c; R Prince 5; C S Hall 1; D T Couper 50c; I Moddy 50c.

New Subscribers List.

The following are the contributions to this fund the past week:

Previously acknowledged, $0.

G W Foster, 7; D C Day, 1.

Book Notices, Etc.

AMERICAN SUNDAY SCHOOL WORKER.—This journal holds on its course with no lessened merit or ability. Sunday Schools had better send for specimen copies of the magazine and lesson papers. Publisher, J. W. M. McIntyre, St. Louis, Mo.

THE *Congregational Review* for May is at hand, and displays the ability of its conductors to excellent advantage. The articles are, "The Pronunciation of the Greek," "Darwinism," "Modern Evangelists," and "Huxley's Lay Sermons;" besides a full "Book Table," and "Round Table." The *Review* is published at $3 a year. G. S. F. Savage, 94 Washington St., Chicago, Ill.

THE *Old School Presbyterian* is published by Chas. B. Cox, at St. Louis, Mo., and ably edited by Robert P. Farris. Its theology is, of course, essentially different from our own; but it gives of late no small space to the question of the Second Advent. Rev. Mr. Brooks is giving the premillennial view in a series of very interesting articles, which are to be published in book form. The other side, or spiritualizing view is, also, ably defended. The *Presbyterian* is published at $3 a year.

THE SEVEN MESSAGES.—There never was a time when a general understanding on the leading doctrines and signs connected with the coming of the Lord soon were more needed. Some of our brethren are asking about the two-horned beast. There are several views adopted. I would recommend Br. S. S. Brewer's tract, *The Seven Messages*. It is a great work from his standpoint, and all will get posted by reading it. It is sold at the TIMES office. This, no doubt, will be the most eventful year we have seen; and we need men who can give light to the inquiring, and who can build us up. If all work in harmony, on the right plan, the dividing elements will have to seek other places to sow, instead of in the Advent churches. The prayer of many is, Lord, send prudent men among the flocks, men who have the light.

HIRAM MUNGER.

THE BEAUTIFUL PORTRAIT. BY J. W. THOMAS.—The above is the title of a new and valuable book which will be published as soon as a sufficient number of subscribers can be obtained to take nearly all of the first edition. It is to contain between three and four hundred pages, and will be neatly bound in cloth. The price will be about one dollar and twenty five cents, but no money is required till the books are ready for delivery. I only want (at present) the names of those who will take one copy or more when the books are printed. It is a book for the times, and calculated to do good. The Christian is exhibited in many very important and comprehensive conditions and relations. The contents are as follows:

Chapter 1......................The Christian
Chapter 2......................The Christian in Christ
Chapter 3......................The Christian in the Closet
Chapter 4......................The Christian in the Family
Chapter 5......................The Christian in the Church
Chapter 6......................The Christian in the World
Chapter 7......................The Christian in Prosperity
Chapter 8......................The Christian in Adversity
Chapter 9......................The Christian in Sorrow
Chapter 10......................The Christian in Joy
Chapter 11....The Christian in the Grave and Resurrection.
Chapter 12......................The Christian in Glory
Chapter 13......................The Conclusion

By this arrangement a complete view of the Christian is presented from the commencement of his religious course in the present world to the consummation of his hope in the world to come.

Dear Friend: Do you wish to contemplate this noble character? This little circular is sent out to inform you of the fact that you may do so at a very small cost. There are but few so poor that they cannot afford to purchase a book so cheap. Preachers of the Gospel and others who will act as agents, shall be entitled to 25 cents for every subscriber they obtain.

Address, J. W. THOMAS, Bristol, R. I.

Marriages.

GLOVER—ALEXANDER.—In the Advent Chapel, Oak St., Buchanan, Mich., May 2, 1871, by Eld. Wm. L. Himes, MR. JAY O. GLOVER and MISS ELIZA A. ALEXANDER.

ELIZA was a faithful worker in the office of THE TIMES for some four years, and we felt very sorry to lose her services; but a stronger claim than we could urge removed her to another sphere of action. May heaven's richest blessing crown their lives here, and at the Marriage of the Lamb, may they be found members of the glorious Bride, without spot, blameless and holy.

W. L. H.

Obituary.

Samuel J. Black was born Aug. 11, 1795, in Barren Co Ky. In youth he was deprived of the blessing and comforts of the tender care of loving parents, his father and mother dying when he was but a child. He then found a home with an uncle, who took him with his family to Tennessee, where he spent most of his time until early manhood, in the new settlements. His education was rather limited on account of not having the advantage of common schools. He succeeded, however, in compensating to some extent for this loss by application to study at home, and by attending schools supported by subscription.

During the war of 1812, when the infant republic was struggling against British aggression, and war with its horrors and devastation was startling the land, he went forth with the spirit of a true patriot at his country's call, to sacrifice, if need be, his life upon its altar. He volunteered at Fayetteville, Tenn., served most of his term of enlistment in Alabama and Florida in campaigns against the Indians. He was honorably discharged and highly commended by his officers for soldier y conduct.

After the close of the war he returned to Kentucky, and from thence came to Indiana, and then to Illinois in the year 1828. He settled in Warren Co., where he engaged in farming, encountering the many hardships and difficulties arising from the inconveniences of a new country.

In 1860, when the sky of the political horizon became overspread with dark and gloomy clouds, he watched with deep anxiety the threatening aspect, until the storm of war burst in all its fury. Though aged and infirm, unable to perform much labor, he said to his sons, "Go. Your country needs your services." And through that four years' of bloodshed and gloom he watched with anxious care the varying tides of war, until the rebellion collapsed, and he was again permitted to behold the flag, under which he served his country, float over every corner of every State in the Union.

In 1869 he moved to Nodaway Co. Mo., where he resided until his death, March 28, 1871.

Throughout life he was noted for his honesty and integrity, kindness and generosity. In early manhood he espoused the cause of religion, and until his death was a zealous and devoted Christian. He fell asleep in the full assurance of faith in a glorious and "better" resurrection. Like Job, he could say, "I know that my Redeemer liveth, and that he will stand in the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh I shall see God. Whom mine eyes shall see for myself, and not another." Not only might he have been regarded as a veteran in his country's service, but a tried soldier, a true veteran in the cause of his Master, even Jesus. Always prompt to obey orders, always ready to give the reason of the hope that was in him, the glorious truth of a soon-coming Savior found Father Black ready to follow, like Israel of old, the pillar of cloud by day and the fire by night. He followed the light of prophecy till his eyes were dimmed by death. His voice was heard in the worship of God till his tongue was palsied in death. He sleeps in Jesus. A veteran has fallen.

"Earth's winters may whiten his snow covered grave,
The storm king may howl and the winter winds rave,
Or spring may in verdure and loveliness spread
Her garment of flowers to bloom o'er his head;
War's tocsin of discord may startle the land,
And the fiends of destruction move fiercely expand;
Undisturbed and unheeding earth's pleasures or woes
In the peace of his God shall that Christian repose,
Till the archangel's trumpet shall call him to rise,
To inherit in glory a life that ne'er dies."

The funeral service was attended by the writer at Ionia, Warren Co. Ill., the place of his former residence, where most of his children and numerous relatives still reside. Their hearts are truly sad; but the hope of the resurrection cheers them amid their sorrow.

WM. MCCULLOCK.

[Concluded from page 28.]

diplomatic body is at once a repudiation of treaty obligations and the proclamation of a crusade against Christianity. We need hardly say that the consequences of this action must be of the most serious character. We have no right to establish Christianity anywhere by force, and no desire to begin a crusade in support of its missionaries; but we are bound to protect our citizens, when in places where treaties allow them to be, and pursuing a work which those treaties sanction, from unmerited and unlawful persecution. The missionary establishments in China exist not on sufferance, but under the sanction of solemn treaty stipulations. The American treaty of 1858 recognizes the right of "any person, whether citizen of the United States or Chinese convert," peaceably to "teach and practice the principles of Christianity" within the dominions of the Emperor, without interference or molestation.

The instructions heretofore forwarded to the somewhat weak-kneed representative of this country in China, indicate that unless other counsels prevail at Pekin, we may yet have a war with China, and the relations of the missionaries to the government, must, in such case increase the heathen hatred of Christianity.

A Chinese tract, translated into English, has been forwarded to Washington. It abounds in the most horrible misrepresentations of the Christian religion, and draws a fearful picture for the Chinese race if they longer allow it to have a foothold in their country. The belief is expressed in Washington by high officials that news may soon be expected from China which will cause some action on the part of the administration on the question of the further continuance of diplomatic relations with that country.

The Revolutionary Region.

The revolutionary fever, which is epidemic in Central and South America, is extending. The affairs of Mexico, which are never in a very settled condition, are about to be further disturbed. Juarez, who has the confidence of the army, intends to use it in electing himself President. Lerdo and his partisans hope to deprive him of the command of the army, and render him ineligible to the office of President by impeachment. Should they fail, an appeal to arms will be made, and the country will be wasted by civil war. If the people of Mexico exercised half the energy in developing their country which they devote to its destruction, they would soon become rich and prosperous. Their country is of marvelous fertility, and rich in mines of precious metals, and it would, if the people were peaceful and industrious, assume a high position among the nations of the world.

White Men at Fiji.

The N. Y. *Times* says: "It is very strange that Christianity makes so little progress in the Fejee Islands, considering the vigorous methods which have been employed to enforce it by some of its representatives. Some white settlers at Viti Leou lately administered correction to several of the natives who refused to give up land, which, according to their foolish notion belonged to them, by flogging them severely, and then rubbing the juice of the red pepper plant into their wounds. On another occasion they cut off a woman's great toes with a hammer and chisel, by way of teaching her that she should not enter their houses without permission. If these simple folk do not eagerly embrace the religion of a people who try thus to make them long-suffering, it is certainly discouraging to send them missionaries!

The Markets.

Prepared weekly by S. C. Raymond, General Buyer, 70 West Lake St., Chicago, Ill.

Mr. Raymond will attend to all orders for buying goods for merchants, families or individuals. Is prepared to purchase ANY KIND OF GOODS at the lowest prices. Commission: 5 p. cent. Send for list of prices on glass ware, notions, or any line of goods you want.

CHICAGO, Saturday eve., May 6, 1871.

Flour—Dull and heavy. No buyers in the market. Spring Extras, 74 bbls., $6.40. Good, $6 Superfine, $4.40@5.

Wheat—Rather lifeless and drooping. No. 1 spring, seller June, $1.28. No. 2, $1.25@1.27½.

Rye—One car No. 1, strictly fresh, 90c.

Barley—60@90c.

Corn—No. 1, 54½@55½c.

Oats—46@46½c.

Potatoes—Illinois peach-blows, 75c.

Butter—Choice yellow, 20c.

Eggs—15@15½c.

Cheese—Choice, 17@18c.

Stock—Cattle, $4 25@4.87 for good; for light to good stockers, $4 75@5.70; for fair to good butcher's stock, $5@6.50; for smooth shipping steers, $6.00@6.25, a decline of 15c. on yesterday's prices.

Fresh Fruits—125 boxes of Illinois strawberries at 30c.; 100 at 25c.

Miscellaneous—Poultry in good demand; Chickens, $4.25@4.75. Hungarian seed, 80c. Millet, 70c.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

The Michigan Campmeeting will be held on the Fair Ground at Jackson, commencing, probably, June 18. Particulars hereafter.

Long Lake chapel, near Berrien, Mich., Sunday, May 14 at 10½ a. m.

JAS. FERRIS.

Arena, Wis., May 21, and once in two weeks.

Sauk, eve., May 21, and Sunday the 28th, at 10 a. m.

Lyman S. H., West Point, same Sunday at 3 and 7½ p. m. and once in four weeks.

GEO. THOMSON.

Cross Plains, Wis., Wednesday eve. May 10, and holding over Lord's day. Eld. Adrian will be present to preach, and administer baptism.

PHILO HITCHCOCK.

Alanthus, Saturday, May 27, and over the following Sabbath. Alanthus is just 12 miles west of Albany, the seat of Gentry Co. Mo.

Prairie Valley church, June 3, and over the Sabbath, as Brn. Shurtleff and Hughes may arrange.

A. F. DUGGER.

Advertisements.

ELGIN WATCHES.

1871
NATIONAL
WATCH CO
ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN

ILLUSTRATED ALMANAC FOR 1871.

OR THE ILLUSTRATED ARTICLE OF

"Ancient and Modern Time-keepers,"

—BY

A. D. Richardson,

Sent FREE upon application to

NATIONAL ELGIN WATCH COMPANY,

127 & 129 *Lake Street, Chicago,*

30-3m *Or No. 1 Maiden Lane, New York.*

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. R. AUSTIN, DeKalb, Ill.

Notices, Etc.

NOTICE.

Having decided to spend the summer West and South I will visit brethren or sisters on or near the road where I shall travel, and preach to them a few times. I shall take the New York Central at Clyde for the Falls; then the Great Western to Detroit; the Michigan Central to Chicago, Dixon Air Line to Clinton, Iowa Then down the Mississippi to Quincy; then the Hannibal and St. Joseph to Kansas City; then to Topeka.

Those who wish me to call, will write me at Wolcott, N. Y. immediately, as I want to start the last of May.

M. R. MILLS.

NOTICE.

There will be a special meeting of the Western Advent Christian Publishing Association at Earl, Ill., commencing Wednesday, May 31, 1871, for the consideration of the following proposed amendments to the constitution, and such other business as may come before the body:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 3, as follows:

Sec. 9. The Board of Trustees (or the Association) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, ex officio.

Another proposal is as follows:

Add to Art. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose, and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences, and of all persons holding certificates of membership in this Association on the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate, and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association; *provided*, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

To make whatever changes in the Constitution may be necessary in order to legalize the transfer of the Office and all the property of the Association to the control of the new membership.

By order of the Board.

WM. L. HIMES, Sec'y.

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, Christian charity. Published at Concord, N. H. Mrs. T. F. Sargent, Editor; assisted by Mrs. E. A. Jennings, Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. F. Sargent, Box 488, Concord, N. H.

N. B.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Work (monthly), for $2 25 a year. Six months for $1.15.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN EDITION. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself, Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—28 pp.

Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c.; $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. by N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 15c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $1 85, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 18mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; $9 a dozen. By mail, $10 80 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth. 75c. single; $7 a dozen. Leather, $1 single; $9 60 a dozen.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 60c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $2 00. By mail, $2 25.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places and Subjects occurring in the Holy Scriptures; [illegible] 40c. By mail, 50c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures; [illegible] abridged dictionary. $1 50. By mail, $1 75.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 42. BUCHANAN, MAY 16, 1871. WHOLE NO. 371.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, MAY 16, 1871.

LETTER FROM IRELAND.

I thank you very much for your letter of March 6, and also for the specimens of THE TIMES and *Quarterly.* I have read the articles contained in the numbers sent, with very great interest and pleasure. It being but a short time since I first had my attention drawn to the subjects treated of in your publications, I cannot say that I see eye to eye with you in every particular. Until very recently I never questioned the truth of "orthodox' theology on the natural immortality of the soul, the everlasting torment of the lost, or the state of the departed souls. Three letters by the Rev. E. White, of London, on "Life in Christ only," first led me to reconsider my ground in respect to these doctrines. I tried to do so with the simple desire to know *the truth.* My prayer was, "Lord teach me what is truth, however it may conflict with my own opinions." The result was a speedy deliverance from the night-mare of popular teaching, and a blessed recognition of the fact that sinful man is now wholly mortal, and "immortality—eternal life" is a gift restored to us by the incarnation and death of "*the Life.*"

The reception of this truth was to me like a second conversion—an experience similar in some respects, to that illustrated in Boardman's *Higher Christian Life.* The recognition of my own mortality, together with an instinctive love of life—the blessed life of the future—threw me into an attitude of *complete dependence upon Christ* as my *only hope* for life eternal. And with this fuller trust came deeper peace, and I hope, more entire consecration.

Another result of the change was to lead me to a more careful perusal of the sacred Scriptures in order *to gather from them* my religious opinions and belief, instead of making them but props to support the creations of human tradition; and by this means I think I can discover what might be termed *cognate truths*, each one having a mutual and interdependent relation. To my mind, as at present enlightened, the truth seems to lie in this direction, viz: Man wholly mortal because of sin—life everlasting the *free gift* of God *in Christ*—resurrection the time when incorruptible and immortal life will be attained, and that resurrection accompanying the rotation of the Lord Jesus Christ from heaven. Hence the importance of the Second Advent as the time of the Christian's entrance upon the eternal inheritance. I say the truth *seems* to lie in this direction, but I have not arrived at certainty.

With reference to the state of the dead I find it difficult to reconcile some passages of Scripture with the view of unconsciousness, particularly Phil. 1; 20–25; 1 Cor. ch. 5, etc. Yet I see such stress laid upon the resurrection of the dead that I cannot conceive it to hold so unimportant a place in the divine economy of redemption as it does in popular teaching. However, on these questions I wait further light, and I fully expect your serials will help to give it. Accept again my thanks for your kindness, and believe me in true Christian sympathy, and in hope of eternal life in Christ.

Very sincerely yours,

JAMES SPENCE.

Belfast, April 25.

THE LORD'S COMING.

Our Lord and Master has gone, but as he was leaving our world he gave us a token of remembrance and promise. It was a simple festival of bread and wine: the richest should make it no more; the poorest, no less: and we are assured that so often as we "eat this bread and drink this cup, we do show forth the Lord's death till he come."

Then he will surely come? Yes. But how and when shall we look for his appearing, that we may have the house swept and garnished?

He told us not when, but bade us be always ready: "for in such an hour as ye think *not*, the Son of man cometh." We know that when he went away he ascended, and a cloud received him out of our sight, and the angels assured us that as he went, he should "in like manner" return; yes, he himself said while with us, that "as the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of man be;" and that we should "see the Son of man coming in the clouds of heaven with power and great glory." His angels will also then be with him, and then, "with a great sound of a trumpet," he "shall gather together his elect from the four winds—from one end of heaven to the other."

If we but knew the hour, we would watch.

But his charge was to always watch and pray, lest we enter into temptation. He may come to-day; he may come next week; he may not come for a hundred years, or a thousand; [This was once true, but is so no longer. ED.] he bids us always watch. But he knows we will be weary of looking, and doubting his coming, for he says: "When the Son of man cometh, shall he find faith on the earth?"

Ah! wo is me if I be found sleeping. How shall I be able to ever keep my heart pure from worldiness; my hands innocent of co-partnership with transgressors; my life from accordance with those who think not of God, and live but for their own ease, honor and glory?

There is but one way given by our Lord, and that is to "watch and pray that we enter not into temptation," knowing that though the spirit may be willing, the flesh is weak; and unless we seek and receive the aid of God, our Lord shall come in an hour that we look not for him, and shall cut asunder, and appoint us our portion with hypocrites and unbelievers.

Alas! and why did he leave us?

He said that in his Father's house there were many mansions, and that he must go and prepare a place for us, and when he had them prepared he would come for us and receive us to himself, that where he is we may be also. Who, then, is that faithful and wise servant to whom he shall say at his coming: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me?" And who shall be of those wretched ones to whom he shall say, that inasmuch as they did none of these things, they must go away into everlasting punishment?

Brethren and sisters, "examine yourselves whether ye be in the faith; prove your own selves.—*Cor. of N. Y. Observer*

THE NATURE OF THE SOUL.

In all languages adjectives are formed from substantives by an addition to (or change in the form of) the word. In plain language, the name of a thing, by a slight addition to it, is made to express a quality akin to the original word; thus by adding *al* to the word origin we have *original*, and from person *personal*, and from music *musical*, and so on. The meaning of the word is thus *very closely connected* with that of the original word, *natural* means of (or like) nature, *spiritual of* (or like) spirit.

The word soul has not been thus modified, in the English language; *soul-al* would be a new word, but by the laws of language we could not be at a loss to understand its meaning. But the *Greek* word which is translated 'soul' *has* been thus changed in that language, and from the noun *psyche* (soul) the adjective *psychikos* is formed, meaning of, or relating to soul. Cutting off the final syllable *os*, the sign of number and case, and translating *psych*-soul. it is literally *soul-ic*, the *ic* being used as an affix to many English words, such as magnetic, and metallic.

As this word thus formed from *psyche* is used several times in the New Testament, and as it must mean something the same as the word from which it is formed, and cannot certainly mean something opposite, we may obtain some light on the nature of the soul by observing the manner of its use, and the objects to which it is applied.

In 1 Cor. ch. 15, it is rendered "natural." "It is sown a natural body (*soma psychikon*), it is raised a spiritual body (*soma pneumatikon.*) The body that is buried is a *soul-ic* or *soul-al* body. If the soul was in its nature immortal it could not with any propriety be said that the body, dead and buried, is a soul-al, or soul-ic, or *soul like* body. Beza renders it *corpus animale*, an animal body; and this, no doubt, is the true rendering.

In James 3: 15, this 'soul adjective' again occurs. It is an epithet between two others, thus, "earthly, sensual, devilish." Sensual is *psychikee*, soul-al, rendered "natural" in the margin. Think of the common idea of soul—etherial, pure, and in its nature heavenly, "Jehovah's breath"—then read James, earthly, SOULAL, devilish". Alas for human theories!

Jude 19 tells us the last-day mockers should be "sensual, having not the spirit." Sensual is *psychikoi*—soul-all animal. Verily we must seek for immortality, or like natural brute beasts perish in our own corruption. "Man that is in honor, and understandeth not, is like the beasts that perish." (Ps. 49: 20.)—*A. Armour in Advent Quarterly.*

OUR OWN TIMES.

Here, then, we come to inquire what it is in our own times that we may regard as clearly indicating the fulfillment of prophecy. How can we be assured that we are living at one of those marked epochs of human history which have intimate relations to the kingdom of Christ, and which have been foretold as such and laid down in prophecy for our learning?

In the first place, let me answer that our own times have been long looked forward to, in the light of Daniel's prophecies, as an epoch of the sublimest importance: as the moment when the times of the Gentiles should be fulfilled, and when the closing periods of the world's history should immediately begin....Every generation is predisposed to overrate its own period. Hence, many epochs have been marked by enthusiastic expectations and by baseless interpretations of prophecy, which, by their delusive character, reacted and produced unbelief. We may well be jealous, then, lest such a disposition at this time should bring disappointment on believers and give a momentary triumph to the infidel. But, first of all, my point is, that this age of ours is not raised into importance by the excited imagination of contemporaries: for many generations it has been marked out for the fulfillment of great prophecies, and great students of the Scriptures have directed our attention to it, from periods quite remote. They, therefore, certainly had no inducement, of the kind I have referred to, to magnify an age they could not expect to see.

To be more explicit, let me quote from notes, most of which I happened to make nearly twenty years since, and which are by no means more striking than other testimonies, to the same purpose, which might be more elaborately collected.

A learned English layman, (Edward King. Morsels of Criticism, p. 492.) whose work was published in 1788, writing very ably on some of the prophecies, says that his computations bring him "down to 1862 or 1875, when the Mohammedan power will, probably, be entirely at an end; when, perhaps, the restoration of the Jews will be approaching in which the Christian world will, with great reason, be looking forward to the speedy accomplishment of the most important promises in the Word of God."

The same writer predicted a period, as close at hand in his own times, when men "should be let loose upon each other in defiance of all civil power and just rule and of legal restraint; and in less than ten years afterwards, the extraordinary events of the French Revolution and its reign of terror, seemed fully to verify the warning he added in these words: "it will be happy for those who shall live, some years hence, if they can prove me guilty of mistake in this point."

A Scottish writer, (Robert Fleming. Rise and Fall of the Papacy, 1701) who died in the year 1761, wrote to the same purpose, adding these words, "Whereas the present French King (Louis XIV.) takes the sun for his emblem, and for his motto, '*Nec pluribus impar,*' he may at length, or rather his successors and the monarchy itself, at least before the year 1794, be forced to acknowledge that, in respect to the neighboring potentates, he is even '*Singulis impar.*'" This is noteworthy; for poor Louis XVI. and his Queen, Marie Antoinette, were slain on the scaffold in 1793.

His study of the Apocalypse led this author to other very close calculations. He predicted the persecution, in France, of 1723, and the massacre, at Thorn, of the following year: he used language which seems prophetic of humiliations of Pope Pius VII. under Napoleon: and he thought the year 1848 would be fatal to the Papal power. That memorable year did, indeed, see Pius IX. a refugee; the great bell of the Capitol was tolled for his political extinction; but though a blow was then struck, which is logically connected with that of the present year, we must admit that the full expectations of the author were not realized at that moment.

But this same writer, who regarded 1794 as one of the marked epochs of St. John's prophecies, considers the total destruction of the Turkish monarchy as to be gradually accomplished between 1848 and 1900. We must remember that 1848 was the year that convulsed Europe, overthrew the throne of Louis Philippe, and prepared the world for the important events now going on. What then happened to the Papacy exceedingly weakened it, as he predicted; and it is fair to add that he admitted it should still live on and send forth emissaries to make proselytes. This writer published his views one hundred and seventy years ago.

David Simpson, who wrote in 1799, says explicitly, that "the Papacy, as a horn, (or temporal power,) should be destroyed about the year 1866." That year, when Louis Napoleon first withdrew his troops from Italy, was recognized by leading Romish journalists as an entirely unexampled one in the Papal history; and the events of this year are but its logical sequel.... Thus, I have shown only a few of many important testimonies which have accumulated during the past, all indicating our own days as those of an extraordinary crisis in the affairs of the world and of the church of Christ. As to precise dates, these computations do, indeed, slightly vary, according as the critics assume somewhat different rules for calculation; but they nearly all coincide in fixing the decade between 1860 and 1871 as that of signal events.—*Bp. Coxe.*

MADE WHITE AND TRIED.

Do we not live in the time to which Daniel refers? Many have within the last three decades, been led by the Sanctifier, to the ever-open, all-cleansing fountain. And now by faith they stand, with robes washed and made white in the blood of the Lamb. We are not of those who say, the former days were better than these. We remember the time when persons professing to enjoy the Divine consciousness, that the blood of Jesus cleanseth from all sin, made them a wonder to many. Where there were three well attested witnesses, of the power of Christ to save to the uttermost thirty years ago, there are thirty perhaps twice told now.

Doubtless Daniel with prophetic eye was looking down upon the present state of things, when by Divine dictation he wrote the words, "*Many shall be purified and made white and tried.*" The time in which we live is wonderful in events. We are not supposed to be dogmatic in our utterances but we have long been watching the rapid culmination of events, which we think ought to call all thoughtful Christians to the watch-tower. Peter in writing to his fellow Christians, through the Holy Spirit's inspiration said, "We upon whom the ends of the world have come," nearly two thousand years ago, at what point, in the career of this world's history do we stand?

That we are living in the last dispensation, is as plainly written, as any other revelation in the New Testament Scriptures. When on the day of Pentecost, the dispensation of the Spirit was ushered in, Peter, newly filled with the Holy Ghost, said to the wondering multitude, "This is that which was spoken of by the prophet Joel, and it shall come to pass in the last days, that I will pour out my Spirit," etc. Who can reasonably doubt but we are living in the latter part of the last days?

Let us beseech you purified ones, that you watch with the utmost carefulness, lest your garments be polluted. Worldly defilements abound. Let it be seen, that though in the world you are not of the world. Show by the unworldiness of your spirit and appearance, that you hate the garments spotted by the flesh. Remember, that in the sight of God, there are no little sins. Sin in all its forms is deceptive. Though now made white, stand ready for the trying hour. It will come. Satan is exceedingly subtle. He has perhaps even now laid his plans, by which he would beguile or ensnare you and you thereby fall from your steadfastness.

We live in those days when he would if possible deceive the very elect. But though with prophetic glance, Daniel saw that even some of understanding would fall, through the exceeding pressure of the times, you need not be of the number. Though called literally to pass through the fiery furnace, the form of the Fourth will be with you. "Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory, majesty, dominion and power, both now and forever." Amen.—*Guide to Holiness.*

Augustine calls affliction "God's flail to thresh off our husks."

CHARITY.—Its modern meaning. A great desire that the church should act nobly and give freely, and an abounding love for self. We set apart deacons and elect Executive Committees, and think that our work is done, they may give and work for us.

Select Poetry.

TO RISE AGAIN.

The snow was falling pure and white,
Like plumage from some bird of light;
And house, and field, and wooded glen,
With fettered stream and frozen fen,
Were wreathed with garlands—such, I ween,
As fairy hands might weave for men;
Or, drifted in fantastic form,
It piled some castle from the storm.
Again it fell in level shapes,
As when the sea in moonlight sleeps.

"No promise there of spring," I said;
"No summer flowers from garden-bed;
No harvest there our barns to fill,
But unrelenting winter still."
As if to check the faithless thought,
A hand on twig my mantle caught;
I severed the offending spray,
And lightly bore the piece away;
Then, toying with a bud or two,
With curious gaze I looked them through.

The glossy wrappings, fold on fold,
Shielded the tiny leaves from cold;
And these a baby flower embraced,
As jewel in a casket placed.
"So like the human soul," I said,
"In mystic robe enveloped.
The summer winds will waken them,
And blossoms hang from every stem;
The fruit by sun and moisture fed,
In glowing piles be harvested."

I blessed the little buds that threw
Such light and hope and promise, too,
Along their humble, silent way;
And this the lesson learned to-day.
The loved ones sleeping in the tomb,
Where cypress waves, and violets bloom,
Are pillowed on a Savior's arm,
And folded from the winter storm.
Nor fear nor harm shall bid them wake,
Nor troubled dream their slumbers break.

The grassy mound the breezes kiss,
But hides a human chrysalis—
The confined form that lies below
In fairer vesture yet shall glow.
Sure as the sun and dew and rain
Shall waken earth to life again,
So sure the grave shall yield her dead,
By saint and seraph gently led;
And we shall find them in the fold,
Whose gates are pearl and streets are gold.

—N. Y. Observer.

Communications.

THE TWO BODIES.

It is sown a natural [animal] body. It is raised a spiritual body. The present body when sown, is compared to a seed, a bare, naked grain; which springs up a plant; blade and stalk; and with a husk or chaff covering or clothing the seed. Thou sowest not that body that shall be, but God giveth it a body as it hath pleased him, and to every seed his own body. So is the resurrection of the dead. The present body of the saint is sown in corruption, dishonor, and weakness, but it is raised in incorruption, glory, and power. It is sown an animal body, it is raised a spiritual body.

We have one example of the spiritual body, Christ the first fruits, the pledge and sample of the whole harvest; for he shall change our vile body, and fashion it like unto his glorious body at his coming; and we shall be like him, and see him as he is, at his appearing.

It is said of man that "he also is flesh;" and that "the life of all flesh is the blood thereof;" therefore, as the penalty of God's law is death, "it is the blood that maketh an atonement for the soul," for the law demands life, and the blood is the life of the flesh. And so Jesus Christ, who took not on him the nature of angels, but was "made flesh;" and as the children are partakers of flesh and blood, he also himself likewise took part of the same; shed his blood for many for the remission of sins: for without the shedding of blood there is no remission. When his blood was shed his life was gone, for he was made flesh, and the life of the flesh is the blood. So he poured out his soul [life] unto death. The good Shepherd gave his life for the sheep. We have redemption through his blood, the forgiveness of sins, according to the riches of his grace. In Gethsemane his sweat was as it were great drops of blood falling down to the ground, and from his scourge-furrowed back, and thorn-wounded head, and nail-pierced hands and feet, his blood was shed; and when the soldier's spear had pierced his side, forthwith came there out blood and water. It was finished. The blood of the new covenant was poured out. As Moses sprinkled the tabernacle, the true blood now sprinkled the true tabernacle—the earth. Like Abel's it crieth from the ground—but not for vengeance, it speaketh better things.

Christ died for our sins, according to the Scriptures. His bloodless body was laid in Joseph's tomb. He rose again the third day according to the Scriptures: but not to the blood-life. His body was sown an animal body, but raised a spiritual body. Flesh and bones he had, and the print of the nails in his hands and feet, and the wound in his side, and he did eat before his disciples; yet his body was spiritual, he came among them when the doors were shut for fear of the Jews; and at another time he vanished out of their sight. So is every one that is born of the Spirit. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. He that raised up Christ from the dead shall also quicken your mortal bodies *by his Spirit* that dwelleth in you.

Jesus who died, and rose again, and is alive for evermore, our High Priest, is by his own blood entered into the holy place, not into the holy places made with hands which were the figures of the true, but into heaven itself, now to appear in the presence of God for us. And unto them that look for him shall he appear the second time, without sin unto salvation. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

A. ARMOUR.

PRIMITIVE MAN.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Here we find that man being formed of the dust was simply endowed with life. We next find the tree of life placed before him with God's permission to eat freely, whereby he would have lived forever. The tree of knowledge, only, was restricted, on pain of death. Thus those two wonderful trees of *life* and death were placed before Adam.

We next find that Adam having listened to *another voice*, beside the voice of God, ate of the forbidden tree, and received the sentence of death. The earth also is cursed for his sake. *Now* he is *mortal* and *must die.* But we will just notice that when God pronounced the sentence of death on Adam, he did not specify any particular kind of death, such as we generally understand by temporal, spiritual or eternal death. Neither was it the second death (for it was the first). Nor a theological death (namely, a death that never dies). It was *simply death.*

Thus we find that "sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned."

OUR PRESENT CONDITION.

All have sinned, and are subject to death. And we may here add, that this death would have been eternal but that "God so loved the world that he gave his only begotten Son, that *whosoever believeth on him should not perish* [in the dust of the earth], but have everlasting life."

Some say his death was vicarious; that he died in our stead. Now if that be so, why do we die? Do the Scriptures say so? And can *the penalty* be paid by both? Jesus don't prevent our dying; but he redeems us from the power of death and the grave, that we may "not perish but have everlasting life."

As it was in the first instance, so in the second: death is the penalty; eternal life is the gift or reward. But there is this great distinction; that there is no more hope of *redemption* for those who neglect the gospel; the penalty will be eternal death, if we reject Christ. He is our 'tree of life.'

S. HAUGHTON.

REASON.—What men want of reason for their opinions, they usually supply and make up in rage.—*Tollotson.*

KINGDOM OF GOD.

"But rather seek ye first the kingdom of God and his righteousness, then all these things shall be added unto you." "Then all *these things* shall be added unto you." What things did Christ here mean? Why only such things as are for our good and comfor in this life. But how many in our day who have their names on the church book, their pockets filled with money, and all swallowed up in the fashions and amusements of the day, have taken this text for an easy chair, and think by so doing they shall have an abundant entrance into the kingdom of God. Oh what a sad, sad, mistake! Christ said "sell that thou hast, and give to the poor. Lay up for yourselves treasures in heaven. Love not the world neither the things that are in the world." Then who will be saved? But hark! I hear Jesus say, "Fear not little flock it is your Father's good pleasure to give you the kingdom." Then there are a few that will be saved. May we be among that few members of that little flock."

N. D. BABCOCK.

East Greenwich, R. I.

NO CONSCIOUSNESS, NO IDENTITY. NO. II.

I knew a good orthodox deacon in Vermont, who when a boy, before he learned to swim, went into a stream of water, that was very deep, with sloping banks, to bathe. But the banks being slippery he soon got beyond his depth. He strangled and struggled to get out, but was soon at the bottom, *apparently* dead. The last he *remembered* was lying at the bottom and seeing the light at the top of the water. The next he knew was an hour afterwards, on a bed, with his friends around him. In relating the scene to me he remarked: "I was as dead as I ever shall be." "Then," said I "you have had a resurrection." "Oh no! I suppose I was not quite dead; but then, I was so near it, I knew nothing for an hour." "Well then, Deacon, had you been *quite* dead, how much more than *nothing* would you have known?" He could not say.

Now how was it that his *identity* was not lost? Some may say because no decomposition took place. Well, suppose decomposition transpires, the body returns to dust, gases, etc. When recomposed of the same material, will these be any different from what they were before they were separated? All is in the identical order, with the same quantity, the whole machinery in as good condition as before. Now when the vitalizing fluid of God's "breath of life" reenters them, will not the whole start at the very spot where it stopped, as if it had not remained inactive one hour, yea not even one moment? I think so. If not, why not? The identity remains in God's mind. If "the hairs of our heads are all numbered" by him, think you he can forget where he lays them? I trow not.

O. D. G.

"PRIMITIVE MAN."

Was man mortal or immortal before by transgression of the command of God he sinned, in the garden of Eden? Let us examine a few points. (1) If man was already mortal, why was death pronounced upon him prospectively as the result of sin? He was yet without sin and the *cause* always comes *before the effect* or *result.* (2) If he was immortal, and could not die, Satan told the truth. Again, God does nothing without having an object in view. Had man been mortal, and had he not sinned, what must God do? He must take from him mortality before he can bestow upon him immortality: for man cannot possess both at the same time. Query; could mortality have been a blessing if God must take it from man in order to give him a greater blessing? Another question. Of what use would mortality have been, if man had not sinned but had resisted temptation and received immortality instead of death?

Mortality exists to-day as the result of sin, and consequently is evil in its nature; and had God created man a mortal being *he* would have been the author of [this] evil instead of Satan. It is very easy to conceive the fact that man possessed life, and the result of obedience would be a *perpetuation of the same;* while on the other hand the result of disobedience would be a *cutting off of the same.* By consulting the dictionary we find the word "mortal" to mean "subject to death:" but as the words "corruptible" and "mortal" both occur in the same verse of Scripture (1 Cor. 15: 54), and are translated from two different words I will simply say, without using the word *mortal*, that I think man was neither subject to death, nor yet where death could never be pronounced and brought to bear upon him.

WM. BRANCH.

THE SLEEP OF DEATH.

"They thought he had spoken of taking rest in sleep." John 11:13.

The sleep of death—what is this sleep? We know that the surface idea connected with sleep is that of resting. The eyes of the sleeper ache no more with the glare of light or smart of tears; his ears are teased no more with the noise of strife or the murmur of suffering; his hand is no more weakened by long protracted effort and painful weariness; his feet are no more blistered with journeyings to and fro along a rugged road; there is ease for aching heads, and overtaxed nerves, and heavy hearts, in the sweet repose of sleep. On yonder couch, however hard, the laborer shakes off his toil, the merchant his care, the thinker his difficulties, and the sufferer his pains. Sleep makes each night a Sabbath of the day. Sleep shuts to the door of the soul, and bids all intruders tarry for a while. So it is with the body while it sleeps in the tomb. The weary are at rest; the servant is as much at ease as his Lord. No more the worker leans on his spade; no more the thinker props his pensive head. The wheel stands still; the shuttle is not in motion; the hands which turned the one and the fingers which threw the other are quiet also. The grave shuts out all disturbance, labor, or effort. The toil-worn believer quietly sleeps, as does the child weary of its play, when it shuts the eyes and slumbers on its mother's breast. Oh! happy they who die in the Lord; they shall rest from their labors, and their works do follow them. We would not shun toil, for though it be itself a curse, it is when sanctified a blessing; yet toil for toil's sake we would not choose; and when God's work is done, we are too glad to think that our work is done too. The mighty Husbandman, when we have fulfilled our day, shall bid his servants rest upon the best of beds, for the clods of the valley shall be sweet to them. Their repose shall never be broken until he shall raise them up to give to them their full reward. Guarded by angel watchers, curtained by eternal mysteries, resting on the lap of mother earth, ye shall sleep on, ye heritors of glory, till the fullness of time shall bring you the fullness of redemption.—*Spurgeon.*

THE SCOPE OF PROPHECY.

Prophecy was not designed to make us prophets, yet it was given for our instruction, and it may be used, practically, for our great good. When our Lord was speaking of the blessed things which the promised Comforter should do for his orphan church, he added: "he shall show you things to come." Accordingly, when John was in the Isle of Patmos, he was taken into the Spirit on the Day of the Lord, by a sort of Divine ravishment, and he then received by the Spirit's power, his wonderful Revelations. These Revelations were the supplement of what Daniel had given under the Old Law; for Daniel was "the beloved disciple" of the Old Testament and answers, in many respects, to John in the New. Now we read expressly, in Daniel, that even he understood not much of his own prophecy. The prophets wrote by a mysterious influence of the Holy Ghost, and they were obliged, afterwards, to become humble students of their own productions; "searching what, or what manner of time, the Spirit of Christ which was in them did signify, . . . unto whom it was revealed that not unto themselves but unto us they did minister." So it was with Daniel's prophecy. He delivered it and put it on record for our learning: but to him the Lord said: "Go thy way Daniel; for the words are closed up and sealed till the time of the end."

THE TIME OF THE END.

Now, the time of the end, in one sense of the phrase, is the whole Christian dispensation: but in a stricter sense, it is properly the latter part of the Christian dispensation. And so, John taking up Daniel's prophecies and making them more full, gave them a sort of unsealing at the very beginning of this dispensation; while the unfoldings of God's providence, in latter times are, in a fuller manner, unsealing them, and making them manifest to mankind. Christians, therefore, are encouraged to watch the ways of God in the history of mankind, and by comparing them with prophecy, to grow into the holy habit of recognizing his hand in the control of human events. Thus though the Revelation be a most difficult book to comprehend fully, much of it may be made very instructive. The priest's lips are to "keep knowledge," and the people are to seek it of his mouth. It is our duty to instruct our people, as well as to exhort them; and then it is their duty, like the noble Bereans, to "Search the Scriptures, whether these things are so." They must not be deterred from studying hard Scriptures. The book of the Revelation has a very special benediction upon it: "Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein." To this is added a forcible reason or motive; "for the time is at hand." The things in that book began immediately to be fulfilled; they have been ever since fulfilling; and of what remains to be fulfilled it may be said, with new force, "the time is at hand."—*Bp. Coxe.*

USES OF PROPHECY.

Let me state, then, three uses of prophecy, which may be understood by all. (1) Prophecy is given to show us that God has a plan of his own: that things do not go on, in this bad world, by a blind chance, but are overruled by him and subordinated to his majestic supremacy. (2) it is given for the encouragement and comfort of the faithful, as they see the prophecies fulfilled, in their season. (3) And, again, it is given to enable us, at great epochs, in "times of visitation" or in times of persecution and sore trials of faith, to take note of our actual position in the scale of history, and to feel the sweet assurance of God's guiding hand and protecting care.

Let me illustrate these three uses of prophecy. (1) The early Christians were exposed to much suffering at the hands of Jews and Gentiles; and they saw the Roman emperors living and speaking as if they had no God over them. But the faithful knew, by the Holy Scriptures, that God had used them and was using them to fulfill his own gracious promises and purposes; and thus "the secret of the Lord was with them that feared him," and they knew, as the heathen did not, that the empire itself should, in due time, cease to persecute, and should eventually pass away. (2) So, too, amid the distresses that befell the Jewish Christians, at the time of the siege of Jerusalem, they were strengthened and consoled to see Christ's words proved true; and not only so, but "when they saw Jerusalem compassed with armies," they remembered his command, and fled to Pella (Eusebius, b. 3, c. 5); so that "not a hair of their heads perished," as Christ had promised. And this, while the unbelieving Jews were so infatuated as to remain in their fated city, regarding it as still protected by the Lord, whom they had grieved away, by slaying his beloved Son. (3) And so, now, in our times, we are like a company drifting upon a great ocean, who have been long without the means of knowing where they may be. Suddenly we are able to take an observation: events occur which are, as the sun in the heavens, indicating God's visitation and power. We compare our reckonings accordingly, and by the Chart of prophecy we are able to discern, very nearly, where we are, and what may soon be expected among the nations of the earth.

Hence, while worldly men look upon passing events as a mere chance that happens, we observe in them the hand of God, as plainly as when it once came out of the cloud and traced, "Mene, Tekel, Upharsin," on Belshazzar's wall. We are able to decide, with some degree of accuracy, the true character of events now occurring: and if so, we are able, by other prophecies, to know much of what is soon coming upon the world. So it was said to the prophet Daniel; "Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." This does not refer, however, to mere mental understanding; it means that spiritual understanding which comes from the Holy Ghost—"the Spirit of wisdom and understanding"—and which enables a believer to make practical what he understands, for the good of his soul and the direction of his life.—*Bp. Coxe.*

THEOLOGICAL DISCUSSION AT COLUMBUS. NO. II.

'Tis Saturday night. The week's labors are ended, and our discussion has this evening closed. I made a brief report of the first night's remarks, and beg space for a more brief notice of each of the other three—"three in one"—*i. e.* three meetings in one report.

THURSDAY NIGHT

the discussion was continued, wherein Eld. Murray affirmed that some portion of man existed in a conscious state while the body was in the grave. He quoted "In that very day his thoughts perish" and stated that he was unable to give the context, or tell where the passage was found. He thought however, that the passage meant that when a man dies his *purposes* perish with his body; and because "the dead know not anything" of their former existence on earth, it is no proof that the spirit is unconscious of its surroundings, while the "body lies mouldering in the grave." He asserted with a great deal of vehemence that "there is not one particle of evidence that the spirit goes down to the grave with the body," and one just coming into the room would have supposed or drawn the inference, that Eld. Himes had maintained that it did, which was not the case. In the same twenty minutes' speech he said that Eld. Himes admitted that the *breath* "returned to God who gave it," that the word "spirit" meant breath, and therefore he (H.) had come over to his doctrine, and had admitted his position to be true. Your readers can see from this what manner of man it is with whom Eld. Himes has been contending. He would not prove anything and did not prove his position by a single positive text of Scripture. I illustrated the position of Br. H to be much in my condition when I go out before a country justice to try a lawsuit with a "pettifogger" to manage the other side of the case, and remarked to him that I always preferred to have a good lawyer opposed to me rather than a "pettifogger." And so in this case, it would have been better for the Advent Christian side of this debate if some able, fair minded, candid theologian had been chosen as the champion of the Spiritistic side of the question.

THE RICH MAN AND LAZARUS,

as usual, were called up as witnesses for Eld. Murray. He asserted dogmatically, that they were both in a conscious state after death, which fact, he claimed, clearly proved his position. He repeated with emphasis that "there *was* a certain poor man" etc., and insisted that it was a literal fact and not a parable. He repeated the third time his former statement that spirit was composed of "thought, feeling and volition" without giving any Scriptural proof or sound reason for believing that these component parts existed independent of the body. The balance of his three twenty minutes' speeches was simply a repetition of what he had said on the night previous and a requotation of the same passages of Scripture.

ELD. HIMES FOLLOWED

him each time, using the "sword of the Spirit," in such a skillful manner as (to use a military phrase) not only to "guard against and "parry" the "thrusts" of his opponent but to "thrust out" the truth so as to reach the hearts of the audience, except those who were "convinced against their will" and, of course "remain of the same opinion still."

He argued, with much force, that if Paul was lite[illegible] out from the body" (as E[illegible]ntended) a very great le[illegible]nt there was probably a [illegible] neighborhood before he returned; and as the Bible gave no account of the burial of Paul's body, previous to the time he wrote the words quoted, he thought he was safe in saying that the brother had failed to get any proof from this Scripture.

I cannot undertake to give you a full report or anything like it upon either side, but suffice it to say, that the effort of Eld. Himes was highly satisfactory to his friends, while the Spiritists did not like his remarks at all, because the doctrine of the Bible, when properly understood in this new light, strikes directly at the root of their false theories. Their sympathies were entirely upon the side of Eld. Murray, for the reason that his preaching gives them "aid and comfort."

FRIDAY NIGHT,

the second proposition, "Do the Scriptures teach the future punishment of the wicked to be annihilation or cessation of existence," was taken up, Eld. Himes clearly defining his position in his opening speech. He showed that the wicked were to suffer "the second death," and be "burned up" "consumed" "cut off" "devoured" "destroyed" "perish" etc., and that their "everlasting punishment" did not consist of "eternal life" in misery, but "everlasting destruction."

Eld. Murray claimed that "destruction" did not prove "annihilation," although he agreed not to take any advantage of the use of that word, upon the argument, if permitted to retain it in the proposition.

The audience was not as large as upon former evenings, for several reasons, one because the Good Templars' Lodge was in session, and there being about 100 members it of course drew upon our attendance.

Saturday evening Eld. Himes opened with a well-timed argument addressed to an appreciative audience in a well filled house, in which he reviewed in brief the points he made last night and called the attention of the audience to the fact that Br. Murray had made no direct reply to any of them, and had failed to show that the "second death" meant *eternal life*, or the killing of the soul of man meant it should *live forever*. He showed that Murray *assumed* that the wicked have everlasting life, and therefore their punishment is *everlasting torment.* The answers of his opponent consisted mainly in attempts to divert the attention of the people from the solid food Eld. Himes was giving. The quotation—"Fear not, little flock!" would have been about as appropriate as anything he did say, and I fear would have more fully expressed his real feelings. The closing speech of Eld. Himes was a touching appeal to the audience to avoid the "everlasting destruction" of the wicked, and the pangs of the "second death." He pictured the "saints' inheritance" in glowing colors, and urged upon the people the necessity of being meek, in order that we might "inherit the earth" in its renewed state.

We hope that much good has been done, and pray that it may not be many days hence when we shall see the fruit.

AMOS SANFORD.

WATCHMAN WHAT OF THE NIGHT?

Should not the watchman be able to give the time of night, unless he has been asleep? God has given the prophetic periods in the chapters referred to, for the special benefit and instruction of his people, and they should have their prayerful study. In Dan. ch. 8, a symbolic chain of prophecy is given to represent earthly governments, reaching down to the termination of the kingdoms of our fallen world, and in connection with this chain of symbols, a measurement of time is given, spanning the duration of the powers symbolized, and ending with the cleansing of the Sanctuary. The symbols presented in this chapter are (1) a ram with two horns, interpreted by the angel (v. 20) as the kings (or kingdoms) of Media and Persia; (2), a rough goat, with a notable horn between his eyes; also, interpreted (v. 21) to represent the kingdom of Grecia.

3. When this goat became strong, "the great horn was broken, and from it came up four notable ones, toward the four winds of heaven," explained (v. 22) to represent "four kingdoms to stand up out of the nation." (4) "Out of one of them came forth a little horn which waxed exceeding great," explained (v. 23-25) to represent a king (or kingdom) "of fierce countenance and understanding dark sentences," whose "power should be mighty, should destroy wonderfully, and prosper and practice, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand; he shall also stand up against the Prince of princes, but he shall be broken without hand." The last symbol is the 2300 days, which period of time measures the duration of the kingdom symbolized, and broken at the coming of Christ to judgment.

Our next point to determine is, when will these 2300 days end. First, we will premise that the Lord revealed to Daniel at three different times a clue for the commencement of this prophetic measurement of time; and these are recorded in three places, namely, Dan. 7: 5 and 8: 4 and 9: 24. We will now see what relation these portions of Scripture sustain to the 2300 days of Dan. 8: 14.

We will commence with Dan. 7: 5, where the kingdom of Persia is symbolized by a bear with three ribs in its mouth. These ribs are represented as saying unto the bear, "Arise, devour much flesh." These ribs must symbolize the remnant of some nation, for they are represented as speaking, while occupying a very peculiar position, in the mouth of the bear, between its teeth; yet for a period they exert a controlling influence over the bear. As there is a striking peculiarity and strangeness in this symbol of these "three ribs," we shall expect to find historical facts agreeing in character with them. We understand these ribs to symbolize the remnant of the nation of Amalekites in the days of Ahasuerus, king of Persia. The Amalekite Haman, was by the king of Persia promoted to a "seat above all the princes that were with him." (Est. 3: 1.) Flushed with pride by his success, and the high honor conferred upon him in his high position, being a bitter enemy of all the Jews (Est. 9: 24), he sought their entire destruction in one day. Est. 3: 8-13. "And the king took his ring from his hand and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, in the name of king [illegible]rus was it written, and sealed with the [illegible]." And the letters were sent by pos[illegible] king's provinces, to destroy, to kill, [illegible] cause to perish, all Jews both young and [illegible] little children and women, in one day." Here is a most significant fulfillment of the prophecy in Dan. 7: 5, of the ribs, saying to the bear, "Arise, devour much flesh."

This attempt of Haman to destroy the whole Jewish nation, was in the twelfth year of the reign of Ahasuerus (Est. 3: 7), synchronizing with the year of the world, from creation, 3700. The length of the vision in Dan. ch. 8 is 2300 years, as we shall show; this added to the 3700 years, gives us 6000 years from the fall of man in Eden to the time of his recovery, in the "restitution of all things." That this effort of Haman in the twelfth year of Ahasuerus to destroy all the Jews, is the date to commence the 2300 days, will appear more evident as we proceed in our investigation.

In Dan. 8: 4, the kingdom of Persia, which is here symbolized by a ram, is seen by the prophet, after the second or higher horn was up, "pushing westward, and northward, and southward, so that no life, or living soul might stand before him." The import here is the same as in ch. 7: 5, "Arise, devour much flesh." The word beast in ch. 8: 4 is, we think, an improper rendering of the Hebrew word *chayy*. It is used in the Hebrew Scriptures 500 times, and is generally translated life or living. The word first occurs in Gen. 1: 24, and is there rendered life (lit. living soul). Therefore the "pushing," of the "ram" was against the Jewish nation, for their entire destruction. But God in answer to special prayer and fasting, overthrew the council and design of that wicked Amalekite, Haman, and preserved the Jewish nation from slaughter. As this "pushing" is the first action of the ram that Daniel sees in vision, it must properly date the commencement of the 2300 days.

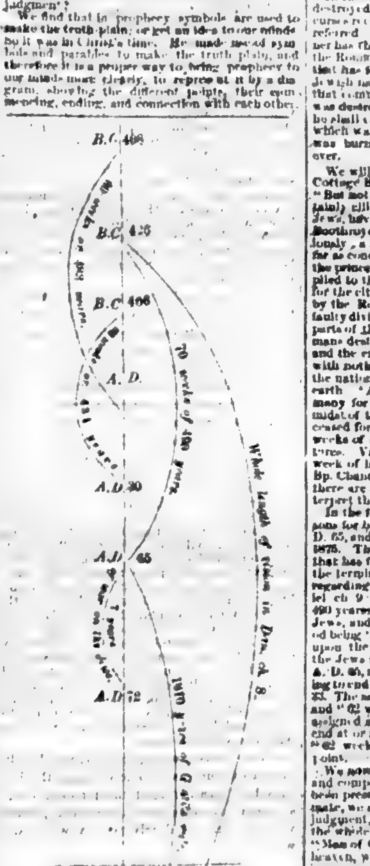
The evidence we have adduced from Dan. 7: 5, and 8: 4 to show that the 2300 days commenced in the twelfth year of Ahasuerus, with the decree to destroy all the Jews, is established by Gabriel's instruction to Daniel—(ch. 9.) After the symbols of the beast and of ch. 8 had been explained to Daniel by Gabriel, he leaves the prophet for a season, without explaining the great measurement of time, namely, the 2300 days which formed a part of the vision, simply telling him the "vision shall be for many days." After the prophet had recovered from his astonishment not having received the desired explanation of the time, he goes to studying books in reference to the "captivity" and desolation of Jerusalem which was to last seventy years, and from books to prayer and fasting, with special reference to the Sanctuary that was desolate. That the prophet was laboring under a misapprehension of the former instruction of Gabriel, may be seen from ch. 9: 21-23. "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision, at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." As much as to say, the desolation of Jerusalem and the Sanctuary for seventy years, was not the import of my instructions on a former occasion; they had reference to the treading under foot the "host and sanctuary" by two abominations (namely the Pagan and Papal), to the "last end of the indignation," (or to the end of the 2300 days). My instruction now is in reference to when the 2300 days will end, and how long your people and city will continue unbroken; and inform you when your Messiah will come, and why he will be cut off, and what desolation will follow, even to the consummation of all things. Gabriel is very particular to turn and rivet Daniel's attention to the former vision of ch. 8. Hear him: "Therefore understand the matter and consider the vision." (v. 23.)

"Seventy weeks [of the vision] are determined* [more properly rendered "cut off"] upon thy people, and upon thy holy city [Jerusalem], to finish [or as in the margin—restrain] the transgression." Restrain is the true rendering of the Hebrew word *kalah*; it occurs eighteen times in the Hebrew Scriptures, and is never once translated finish, except in Dan. 9: 24. Restrain, as in the margin, is the true meaning. As we have adduced from the decree of Ahasuerus, king of Persia, to destroy the whole Jewish nation, Gabriel informs us, the transgression should be restrained 70 weeks, or 490 years. As the 70 weeks, or 490 years "were cut off," (from the vision of 2300 years) upon Daniel's people (the Jews), and his holy city Jerusalem, it follows that neither the Jews nor their city Jerusalem could be desolated till the seventy weeks were ended.

Therefore the decree of Ahasuerus could not be carried into execution. The Jews could not be destroyed at that time, but must continue 490 years from that epoch, namely, the twelfth of Ahasuerus, B. C. 426. Having shown that the seventy weeks, (490 years,) were cut off from the vision of ch. 8 (the length of which was 2300 years), and that they commenced in the twelfth of Ahasuerus, alias Artaxerxes, B. C. 426, they must consequently end A. D. 65. Josephus says: "The war broke out on Jerusalem in the twelfth year of Nero." (Wars, b. 2, c. 14, s. 3.) Dion Cassius says Nero began to reign Oct. 14, A. D. 53, which fixes his twelfth year in A. D. 65. In which year the war against Jerusalem commenced. Here the seventy weeks, or 490 years ended. This is the period of time through which the transgression was restrained from desolating Daniel's people and holy city. It is impossible to end the 70 weeks earlier than A. D. 65, without doing violence to, and perverting the express language of Gabriel to Daniel. And there is no event recorded in the history of our world, that agrees with the express language of the prophecy in Dan. 7: 5, and 8: 4, and 9: 24 ("Arise, devour much flesh." "That no life or living thing might stand before him?" "Seventy weeks are 'cut off' upon thy people, and upon thy holy city, to restrain the transgression"), as that awful decree signed by Ahasuerus king of Persia, for the entire extermination of the whole Jewish nation in one day, that was restrained, or prevented from being carried into execution, by a most remarkable providence of God, in answer to earnest prayer and fasting by his people. See Est. chs. 4 to 10. Having as we think, made it apparent that the 490 years were "cut off" from the 2300, as specially relating to the Jews, and their holy city Jerusalem, and that they ended in A. D. 65, when they were given up of God for destruction by the Roman army, the question naturally arises, when will the remaining part of the 2300 years end? Take 490 from 2300 and we have 1810 left. As we have shown the 490 ended in A. D. 65, then 1810 added to 65 must end in A. D. 1875. "Then shall the sanctuary be cleansed." Then shall be witnessed "the last end of the indignation." Then shall the people of God come from their "chambers" after being hid for the "little moment" while his "indignation" is upon his enemies, and "come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Then shall Eden be restored, and be filled with God's visible glory. Then Christ shall reign from sea to sea, and from the rivers unto the ends of the earth. Amen.

We believe the "seventy weeks" of Dan. 9: 24 to be a great chronological land mark, fixed with unerring precision, from B. C. 426, to A. D. 65. And the onward march of time has nearly completed the 1810 years, the remaining portion of the 2300 years, the whole length of the vision of the eighth chapter of the prophecy of Daniel. Truly we have arrived at a most momentous period in the history of our world. A few years more at most, will fix the destiny of the whole human race, either for weal or woe. How important then the present passing hour; how fraught with eternal consequences. Let all awake to this all absorbing thought. Are we prepared to meet the great impending event, the coming of Christ to judgment?

We find that in prophecy symbols are used to make the truth plain, or get an idea to our minds so it was in Christ's time. He made use of symbols and parables to make the truth plain, and therefore it is a proper way to bring prophecy to our minds more clearly, to express it by a diagram, showing the different points, their commencing, ending, and connection with each other.



The first point seen is the 69 weeks, or 483 years of Dan. 9: 25, commencing B. C. 456, and ending at A. D. or the Christian era. The next point is the beginning of the 2300 days (or years) of Dan. 8: 14, which span the whole length of the vision, at the close of which the Sanctuary is to be cleansed, which according to prophecy would end in A. D. 1875. The next point to notice is the 70 weeks or 490 years of Dan. 9: 24, which you will see commence with the 2300 years, or at the pushing of the ram, spoken of in Dan. 8: 4 (B. C. 426), and ends when the desolations come upon Daniel's people at A. D. 65, or the commencement of the war on the Jews thereby leaving 1810 years of the vision to be fulfilled. Now by looking back again you will see that there is another prophecy in Dan. 9: 26, of three score and two weeks, which must come in somewhere to make it complete; and by examining you will see that they started B. C. 406, and terminated at A. D. 29, or at the crucifixion of Christ, making the 62 weeks or 434 years. And we find another prophecy v. 27 of one week, or seven years, which began with the war against the Jews, at A. D. 65, and terminated at its close in A. D. 72, making one week—or seven years, according to the prophecy.

As some obscurity may rest on the minds of honest inquirers concerning the remaining periods in Dan. 9, we will give very briefly what we consider to be their true application.

1. We will commence with the sixty-nine weeks of v. 25. We regard this as a separate and distinct measurement of time, entirely disconnected from the seventy weeks, as to the special object intended. They were revealed in order to give the interval from the termination of the seventy years' captivity of the Jews in Babylon to the birth of Christ; and as the only connecting link in Bible chronology, from the Babylonian captivity to the Christian era. These sixty-nine weeks (or 483 years) are to be reckoned from the first year of Cyrus king of Persia, as he is the only man that issued the commandment to restore and build Jerusalem. And he did it by divine appointment. (See Is. 44: 28; 45: 13.)

That there is definite time given in prophecy for the birth of Christ, may be seen from Paul's statement in Gal. 4: 4. "But when the fullness of the time was come, God sent forth his Son made of a woman." Here we learn that this prophecy in Dan. 9: 25, was fulfilled by the birth of Christ according to time.

2. The sixty two weeks of v. 26, is also a distinct measurement of time from the preceding periods; and specially relates to the time of the crucifixion of Christ. They date from the thirty second year of Artaxerxes king of Persia, at the completion and dedication of the wall of Jerusalem. (See Neh. 12: 27; 13: 6.) The angel says to Daniel (v. 25), "The street shall be built again, and the wall even in troublous times. And after three score and two weeks shall Messiah be cut off." The building of the wall of Jerusalem is the event specified by the angel, as the point, from which to date the sixty two weeks, or 434 years. The thirty second year of Artaxerxes synchronizes with B. C. 406; therefore the 62 weeks, dated B. C. 406, must end A. D. 29, after which Christ was crucified, i. e. in A. D. 29. For further proof on this point see Adventism, pp. 305-308.

3. The last period in Dan. ch. 9, is the one week of v. 27: "And he shall confirm the covenant with many for one week." The personal pronoun "he," we think, refers to the Roman prince, whose people should "destroy the city [Jerusalem] and the sanctuary." "And he [the Roman prince] shall confirm the covenant with many for one week," i. e. seven years, the length of the war, in which Jerusalem was destroyed. We think the covenant here specified is recorded in Deut. ch. 28, where blessings and curses are laid before the Jews—blessings for obedience, and curses for disobedience—called "the words of the covenant." (Deut. 29: 1.) And the Jews accepted the curses, even all of them, when they rejected Christ, crying, "His blood be on us, and on our children!"

In the seven years war in which Jerusalem was destroyed, was the culminating point of all the curses recorded in Deut. 28, to which the reader is referred. In a most significant and striking manner has the Lord confirmed this covenant, through the Roman prince, as symbolized in this land, that has forever ended the political history of the Jewish nation; dating from the seven years war, that commenced in A. D. 65, in which Jerusalem was destroyed. "And in the midst of the week he shall cause the sacrifice and oblation to cease," which was fulfilled in A. D. 70, when the temple was burnt, and all Jewish sacrifices ceased forever.

We will here present a few comments from the Cottage Bible, on Dan. 9: 26, 27, on the expression "But not for himself." "The expression is certainly elliptical.... Our translators following the Jews, have here placed only a colon; but Dr. Boothroyd and others (in our opinion very judiciously) a full point; here ending the prophecy, so far as concerns the Messiah. 'And the people of the prince.' This certainly ought not to be applied to the Messiah, but to Titus and his army, for the city was not destroyed by Christians, but by the Romans. The wrong pointing led to a faulty division of the verses, and confounded two parts of the prophecy perfectly distinct. The Romans destroyed both the city and the sanctuary; and the end thereof was with a flood, attended with nothing but desolation and destruction, till the nation was destroyed or scattered through the earth. 'And he shall confirm the covenant with many for one week,'—that is of years;.... in the midst of this period, A. D. 70, all Jewish sacrifices ceased forever. The reckoning days for years and weeks of such years, is not peculiar to the Scriptures. Varro says he was entered into the twelfth week of his years, i. e., his 84th year. Quoted in Bp. Chandler's Def." From this extract we see there are some grammarians and scholars who interpret these verses aside from the Messiah.

In the foregoing pages we have given our reasons for believing that the "70 weeks" ended A. D. 65, and that the "2300 days" will end in A. D. 1875. The reason of the confusion and darkness that has formerly existed as to the true point for the termination of the "2300 days," was from not regarding the express language of Gabriel to Daniel ch. 9: 24, where he assigns the 70 weeks (or 490 years of the 2300 years of ch. 8: 14, to the Jews, and their holy city of Jerusalem; this period being "cut off" from the 2300 years, specially upon the Jews and Jerusalem. And as neither the Jews nor Jerusalem were destroyed till after A. D. 65, no good reason can be given for attempting to end the "70 weeks" at the cross in A. D. 33. The same principle applies to the "69 weeks," and "62 weeks." All these periods were formerly assigned a common commencement, and made to end at or near the "cross," when in fact, only the "62 weeks" ended in close proximity to that point.

We now request the reader to carefully examine and compare with the prophecy, what has herein been presented; for if our conclusions are legitimate, we are approaching with rapidity the day of judgment, and in a very brief period the destiny of the whole human family will be decided by the "Man of Calvary," as he comes on the clouds of heaven, with power and great glory.—TRACT.

---

*Dr. Shimeall says the word "determined" (Dan. 9: 24,) is from the Hebrew word *chathack*; that it occurs but once in the Hebrew Scriptures. Rabbinical usage assigns to it but one signification, that of cutting off, so say all the best Hebrew scholars.

Send THE TIMES three months to some friend. It will cost you but 35c. Do not fail to do this.

There is one stimulant that never fails and yet never intoxicates—DUTY. Duty puts a blue sky over every man—up in his heart, maybe—into which the skylark, happiness, always goes singing.

He who will pass to the promised land, must not stand upon length of way nor difficulty. Every way has its inconveniences; the nearest has the more danger, the farthest has more pain; either, or both, must be overcome, if ever we will enter the rest of God.

"Get leave to work
In this world—'tis the best you get at all;
For God, in cursing, gives us better gifts
Than men in benediction. God says 'sweat
For foreheads,' men say 'crowns.' Get work!
get work!
Be sure 'tis better than what you work to get."

said to the prophet Daniel; "Many shall be purified and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." This does not refer, however, to mere mental understanding; it means that spiritual understanding which comes from the Holy Ghost—"the Spirit of wisdom and understanding"—and which enables a believer to make practical what he understands, for the good of his soul and the direction of his life.—*Bp. Coxe.*

THEOLOGICAL DISCUSSION AT COLUMBUS. NO. II.

'Tis Saturday night. The week's labors are ended, and our discussion has this evening closed. I made a brief report of the first night's remarks, and beg space for a more brief notice of each of the other three—"three in one"—i. e. three meetings in one report.

THURSDAY NIGHT

the discussion was continued, wherein Eld. Murray affirmed that some portion of man existed in a conscious state while the body was in the grave. He quoted "In that very day his thoughts perish" and stated that he was unable to give the context, or tell where the passage was found. He thought, however, that the passage meant that when a man dies his *purposes* perish with his body; and because "the dead know not anything" of their former existence on earth, it is no proof that the spirit is unconscious of its surroundings, while the "body lies mouldering in the grave." He asserted with a great deal of vehemence that "there is not one particle of evidence that the spirit goes down to the grave with the body," and one just coming into the room would have supposed or drawn the inference, that Eld. Himes had maintained that it did, which was not the case. In the same twenty minutes' speech he said that Eld. Himes admitted that the *breath* "returned to God who gave it," that the word "spirit" meant breath, and therefore he (H.) had come over to his doctrine, and had admitted his position to be true. Your readers can see from this what manner of man it is with whom Eld. Himes has been contending. He would not prove anything and did not prove his position by a single positive text of Scripture. I illustrated the position of Br. H. to be much in my condition when I go out before a country justice to try a lawsuit with a "pettifogger" to manage the other side of the case, and remarked to him that I always preferred to have a good lawyer opposed to me rather than a "pettifogger." And so in this case, it would have been better for the Advent Christian side of this debate if some able, fair minded, candid theologian had been chosen as the champion of the Spiritistic side of the question.

THE RICH MAN AND LAZARUS,

as usual, were called up as witnesses for Eld. Murray. He asserted dogmatically, that they were both in a conscious state after death, which fact, he claimed, clearly proved his position. He repeated with emphasis that "there *was* a certain poor man" etc., and insisted that it was a literal fact and not a parable. He repeated the third time his former statement that spirit was composed of "thought, feeling and volition" without giving any Scriptural proof or sound reason for believing that these component parts existed independent of the body. The balance of his three twenty minutes' speeches was simply a repetition of what he had said on the night previous and a re-quotation of the same passages of Scripture.

ELD. HIMES FOLLOWED

him each time, using the "sword of the Spirit," in such a skillful manner as (to use a military phrase) not only to "guard against" and "parry" the "thrusts" of his opponent but to "thrust out" the truth so as to reach the hearts of the audience, except those who were "convinced against their will" and, of course "remain of the same opinion still."

He argued, with much force, that if Paul was liter[illegible] "absent from the body" (as E[illegible] contended) a very great le[illegible] that there was probably a [illegible] neighborhood before he returned; and as the Bible gave no account of the burial of Paul's body, previous to the time he wrote the words quoted, he thought he was safe in saying that the brother had failed to get any proof from this Scripture.

I cannot undertake to give you a full report or anything like it upon either side, but suffice it to say, that the effort of Eld. Himes was highly satisfactory to his friends, while the Spiritists did not like his remarks at all, because the doctrine of the Bible, when properly understood in this new light, strikes directly at the root of their false theories. Their sympathies were entirely upon the side of Eld. Murray, for the reason that his preaching gives them "aid and comfort."

FRIDAY NIGHT,

the second proposition, "Do the Scriptures teach the future punishment of the wicked to be annihilation or cessation of existence," was taken up, Eld. Himes clearly defining his position in his opening speech. He showed that the wicked were to suffer "the second death," and be "burned up" "consumed" "cut off" "devoured" "destroyed" "perish" etc., and that their "everlasting punishment" did not consist of "eternal life" in misery, but "everlasting destruction."

Eld. Murray claimed that "destruction" did not prove "annihilation," although he agreed not to take any advantage of the use of that word, upon the argument, if permitted to retain it in the proposition.

The audience was not as large as upon former evenings, for several reasons, one because the Good Templars' Lodge was in session, and there being about 100 members it of course drew upon our attendance.

Saturday evening Eld. Himes opened with a well-timed argument addressed to an appreciative audience in a well filled house, in which he reviewed in brief the points he made last night and called the attention of the audience to the fact that Br. Murray had made no direct reply to any of them, and had failed to show that the "second death" meant *eternal life*, or the killing of the soul of man meant it should *live forever*. He showed that Murray *assumed* that the wicked have everlasting life, and therefore their punishment is *everlasting torment*. The answers of his opponent consisted mainly in attempts to divert the attention of the people from the solid food Eld. Himes was giving. The quotation—"Fear not, little flock," would have been about as appropriate as anything he did say, and I fear would have more fully expressed his real feelings. The closing speech of Eld. Himes was a touching appeal to the audience to avoid the "everlasting destruction" of the wicked, and the pangs of the "second death." He pictured the "saints' inheritance" in glowing colors, and urged upon the people the necessity of being meek, in order that we might "inherit the earth" in its renewed state.

We hope that much good has been done, and pray that it may not be many days hence when we shall see the fruit.

AMOS SANFORD.

WATCHMAN WHAT OF THE NIGHT?

Should not the watchman be able to give the time of night, unless he has been asleep? God has given the prophetic periods in the chapters referred to, for the special benefit and instruction of his people, and they should have their prayerful study. In Dan. ch. 8, a symbolic chain of prophecy is given, to represent earthly governments, reaching down to the termination of the kingdoms of our fallen world; and in connection with this chain of symbols, a measurement of time is given, spanning the duration of the powers symbolized, and ending with the cleansing of the Sanctuary. The symbols presented in this chapter are (1) a ram with two horns, interpreted by the angel (v. 20) as the kings (or kingdoms) of Media and Persia; (2), a rough goat, with a notable horn between his eyes; also, interpreted (v. 21) to represent the kingdom of Grecia.

3. When this goat became strong, "the great horn was broken, and from it came up four notable ones, toward the four winds of heaven," explained (v. 22) to represent "four kingdoms to stand up out of the nation." (4) "Out of one of them came forth a little horn which waxed exceeding great," explained (vs. 23-25) to represent a king (or kingdom), "of fierce countenance and understanding dark sentences," whose "power should be mighty, should destroy wonderfully, and prosper and practice, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand; he shall also stand up against the Prince of princes, but he shall be broken without hand." The last symbol is the 2300 days, which period of time measures the duration of the kingdom symbolized, and broken at the coming of Christ to judgment.

Our next point to determine is, when will these 2300 days end. First, we will premise that the Lord revealed to Daniel at three different times a clue for the commencement of this prophetic measurement of time; and these are recorded in three places, namely, Dan. 7: 5 and 8: 4 and 9: 24. We will now see what relation these portions of Scripture sustain to the 2300 days of Dan. 8: 14.

We will commence with Dan. 7: 5, where the kingdom of Persia is symbolized by a bear with three ribs in its mouth. These ribs are represented as saying unto the bear, "Arise, devour much flesh." These ribs must symbolize the remnant of some nation, for they are represented as speaking, while occupying a very peculiar position, in the mouth of the bear, between its teeth, yet for a period they exert a controlling influence for the bear. As there is a striking peculiarity and strangeness in this symbol of these "three ribs," we shall expect to find historical facts agreeing in character with them. We understand these ribs to symbolize the remnant of the nation of Amalekites in the days of Ahasuerus, king of Persia. The Amalekite Haman, was by the king of Persia promoted to a "seat above all the princes that were with him" (Est. 3: 1). Flushed with pride by his success, and the high honor conferred upon him in his high position, being a bitter enemy of all the Jews (Est. 9: 24), he sought their entire destruction in one day. Est. 3: 8-13. "And the king took his ring from his hand and gave it unto Haman the son of Hamedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, in the name of king [illegible]rus was it written, and sealed with the [illegible]." And the letters were sent by pos[illegible] king's provinces, to destroy, to kill, [illegible] cause to perish, all Jews both young and [illegible]le children and women, in one day." Here is a most significant fulfillment of the prophecy in Dan. 7: 5, of the ribs, saying to the bear, "Arise, devour much flesh."

This attempt of Haman to destroy the whole Jewish nation, was in the twelfth year of the reign of Ahasuerus (Est. 3: 7), synchronizing with the year of the world, from creation, 3700. The length of the vision in Dan. ch. 8 is 2300 years, as we shall show; this added to the 3700 years, gives us 6000 years from the fall of man in Eden to the time of his recovery, in the "restitution of all things." That this effort of Haman in the twelfth year of Ahasuerus to destroy all the Jews, is the date to commence the 2300 days, will appear more evident as we proceed in our investigation.

In Dan. 8: 4, the kingdom of Persia, which is here symbolized by a ram, is seen by the prophet, after the second or higher horn was up, "pushing westward, and northward, and southward; so that no life, or living soul might stand before him." The import here is the same as in ch. 7: 5, "Arise, devour much flesh." The word beast in ch. 8: 4 is, we think, an improper rendering of the Hebrew word *chaiyah*. It is used in the Hebrew Scriptures 500 times, and is generally translated life or living. The word first occurs in Gen. 1: 20, and is there rendered life, (lit. living soul.) Therefore the "pushing" of the "ram" was against the Jewish nation, for their entire destruction. But God in answer to special prayer and fasting, overthrew the council and design of that wicked Amalekite, Haman, and preserved the Jewish nation from slaughter. As this "pushing" is the first action of the ram that Daniel saw in vision, it must properly date the commencement of the 2300 days.

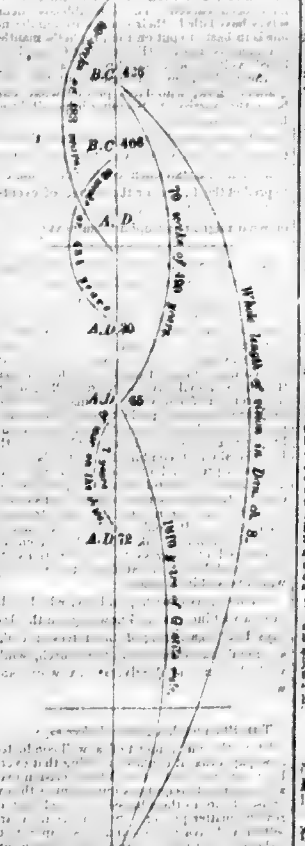
The evidence we have adduced from Dan. 7: 5, and 8: 4 to show that the 2300 days commenced in the twelfth year of Ahasuerus, with the decree to destroy all the Jews, is established by Gabriel's instruction to Daniel—(ch. 9.) After the symbols of the beast and of ch. 8 had been explained to Daniel by Gabriel, he leaves the prophet for a season, without explaining the great measurement of time, namely, the 2300 days which formed a part of the vision, simply telling him the "vision shall be for many days." After the prophet had recovered from his astonishment not having received the desired explanation of the time, he goes to studying books in reference to the "captivity" and desolation of Jerusalem which was to last seventy years, and from books to prayer and fasting, with special reference to the sanctuary that was desolate. That the prophet was laboring under a misapprehension of the former instruction of Gabriel, may be seen from ch. 9: 21-23. "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision, at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." As much as to say, the desolation of Jerusalem and the Sanctuary for seventy years, was not the import of my instructions on a former occasion; they had reference to the treading under foot the "host and sanctuary" by two abominations (namely the Pagan and Papal), to the "last end of the indignation," (or to the end of the 2300 days.) My instruction now is in reference to when the 2300 days will end, and how long your people and city will continue unbroken; and inform you when your Messiah will come, and why he will be cut off, and what desolation will follow, even to the consummation of all things. Gabriel is very particular to turn and rivet Daniel's attention to the former vision of ch. 8. Hear him: "Therefore understand the matter and consider the vision." (ver. 23.)

"Seventy weeks [of the vision] are determined [more properly rendered 'cut off'] upon thy people, and upon thy holy city [Jerusalem], to finish [or as in the margin—restrain] the transgression." Restrain is the true rendering of the Hebrew word *kalah*; it occurs eighteen times in the Hebrew Scriptures, and is never once translated finish, except in Dan. 9: 24; Restrain, as in the margin, is the true meaning. As we have adduced, from the decree of Ahasuerus, king of Persia, to destroy the whole Jewish nation, Gabriel informs us, the transgression should be restrained 70 weeks, or 490 years. As the 70 weeks, or 490 years "were cut off,"* (from the vision of 2300 years) upon Daniel's people (the Jews), and his holy city Jerusalem, it follows that neither the Jews nor their city Jerusalem could be desolated till the seventy weeks were ended.

Therefore the decree of Ahasuerus could not be carried into execution. The Jews could not be destroyed at that time; but must continue 490 years from that epoch, namely, the twelfth of Ahasuerus, B. C. 426. Having shown that the seventy weeks, (490 years) were cut off from the vision of ch. 8 (the length of which was 2300 years), and that they commenced in the twelfth of Ahasuerus, alias Artaxerxes, B. C. 426, they must consequently end A. D. 65. Josephus says: "The war broke out on Jerusalem in the twelfth year of Nero." (Wars, B. 2, c. 14, s. 4.) Dion Cassius says Nero began to reign Oct. 14, A. D. 53, which makes his twelfth year in A. D. 65, in which year the war against Jerusalem commenced. Here the seventy weeks, or 490 years ended. This is the period of time through which the transgression was restrained from desolating Daniel's people and holy city. It is impossible to end the 70 weeks earlier than A. D. 65, without doing violence to, and perverting the express language of Gabriel to Daniel. And there is no event recorded in the history of our world, that agrees with the express language of the prophecy in Dan. 7: 5, and 8: 4, and 9: 24 ("Arise, devour much flesh;" "That no life or living thing might stand before him;" "Seventy weeks are 'cut off' upon thy people, and upon thy holy city, to restrain the transgression"), as that awful decree signed by Ahasuerus king of Persia, for the entire extermination of the whole Jewish nation in one day, that was restrained, or prevented from being carried into execution, by a most remarkable providence of God, in answer to earnest prayer and fasting by his people. See Est. chs. 4 to 10. Having as we think, made it apparent that the 490 years were "cut off" from the 2300, as specially relating to the Jews, and their holy city Jerusalem, and that they ended in A. D. 65, when they were given up to food for destruction by the Roman army, the question naturally arises, when will the remaining part of the 2300 years end? Take 490 from 2300 and we have 1810 left. As we have shown the 490 ended in A. D. 65, then 1810 added to 65 must end in A. D. 1875. "Then shall the sanctuary be cleansed." Then shall be witnessed "the last end of the indignation." Then shall the people of God come from their "chambers" after being hid for the "little moment" while his "indignation" is upon his enemies; and "come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Then shall Eden be restored, and be filled with God's visible glory. Then Christ shall reign from sea to sea, and from the river unto the ends of the earth. Amen.

We believe the "seventy weeks" of Dan. 9: 24 to be a great chronological land mark, fixed with unerring precision, from B. C. 426, to A. D. 65. And, the onward march of time has nearly completed the 1810 years, the remaining portion of the 2300 years, the whole length of the vision of the eighth chapter of the prophecy of Daniel. Truly we have arrived at a most momentous period in the history of our world. A few years more at most, will fix the destiny of the whole human race, either for weal or wo. How important then the present passing hour; how fraught with eternal consequences. Let all awake to the all-absorbing thought. Are we prepared to meet the great impending event, the coming of Christ to judgment?

We find that in prophecy symbols are used to make the truth plain, or get an idea to our minds. So it was in Christ's time. He made use of symbols and parables to make the truth plain, and therefore it is a proper way to bring prophecy to our minds more clearly, to represent it by a diagram, showing the different points, their commencing, ending, and connection with each other.



The first point seen is the 69 weeks, or 483 years of Dan. 9: 25, commencing B. C. [illegible], and ending at A. D. or the Christian era. The next point is the beginning of the 2300 days (or years) of Dan. 8: 14, which span the whole length of the vision, at the close of which the Sanctuary is to be cleansed, which according to prophecy would end in A. D. 1875. The next point to notice is the 70 weeks or 490 years of Dan. 9: 24, which you will see commence with the 2300 years, at the pushing of the ram, spoken of in Dan. 8: 4 (B. C. 426), and ends when the desolations come upon Daniel's people at A. D. 65, or the commencement of the war on the Jews thereby leaving 1810 years of the vision to be fulfilled. Now by looking back again you will see that there is another prophecy in Dan. 9: 25, of three score and two weeks, which must come in somewhere to make it complete; and by examining you will see that they started B. C. 406, and terminated at A. D. 29, at the crucifixion of Christ, making the 62 weeks or 434 years. And we find another prophecy v. 27 of one week, or seven years, which began with the war against the Jews, at A. D. 65, and terminated at its close in A. D. 72, making one week or seven years, according to the prophecy.

As some obscurity may rest on the minds of honest inquirers concerning the remaining periods in Dan. 9, we will give very briefly what we consider to be their true application.

1. We will commence with the sixty-nine weeks of v. 25. We regard this as a separate and distinct measurement of time, entirely disconnected from the seventy weeks, as to the special object intended. They were revealed in order to give the interval from the termination of the seventy years' captivity of the Jews in Babylon to the birth of Christ; and as the only connecting link in Bible chronology, from the Babylonian captivity to the Christian era. These sixty-nine weeks (or 483 years) are to be reckoned from the first year of Cyrus king of Persia, as he is the only man that issued the commandment to restore and build Jerusalem. And he did it by divine appointment. (See Isa. 44: 28; 45: 13.)

That there is definite time given in prophecy for the birth of Christ, may be seen from Paul's statement in Gal. 4: 4: "But when the fulness of the time was come, God sent forth his Son made of a woman." Here we learn that this prophecy in Dan. 9: 25, was fulfilled by the birth of Christ according to time.

2. The sixty-two weeks of v. 26, is also a distinct measurement of time from the previous periods; and specially relates to the time of the crucifixion of Christ. They date from the thirty second year of Artaxerxes king of Persia, at the completion and dedication of the wall of Jerusalem. (See Neh. 12: 27; 13: 6.) The angel says to Daniel (v. 25), "The street shall be built again, and the wall even in troublous times. And after three score and two weeks shall Messiah be cut off." The building of the wall of Jerusalem is the event specified by the angel, as the point, from which to date the sixty-two weeks, or 434 years. The thirty second year of Artaxerxes synchronizes with B. C. 406; therefore the 62 weeks, dated B. C. 406, must end A. D. 29, after which Christ was crucified, i. e. in A. D. 29. For further proof on this point see Adventism, pp. 35-38.

3. The last period in Dan. ch. 9, is the one week of v. 27: "And he shall confirm the covenant with many for one week." The personal pronoun "he," we think, refers to the Roman prince, whose "people" should "destroy the city [Jerusalem] and the sanctuary." "And he [the Roman prince] shall confirm the covenant with many for one week," i. e. seven years, the length of the war in which Jerusalem was destroyed. We think the covenant here specified is recorded in Deut. ch. 28, where blessings and curses are laid before the Jews—blessings for obedience, and curses for disobedience—called "the words of the covenant." (Deut. 29: 1.) And the Jews accepted the curses, even all of them, when they rejected Christ, crying, "His blood be on us, and on our children!"

In the seven years war in which Jerusalem was destroyed, was the culminating point of all the curses recorded in Deut. 28, to which the reader is referred. In a most significant and striking manner has the Lord confirmed this covenant, through the Roman prince, as a principal rod in his hand, that has forever ended the political history of the Jewish nation; dating from the seven years war, that commenced in A. D. 65, in which Jerusalem was destroyed. "And in the midst of the week he shall cause the sacrifice and oblation to cease," which was fulfilled in A. D. 70, when the temple was burnt, and all Jewish sacrifices ceased, forever.

We will here present a few comments from the Cottage Bible, on Dan. 9: 26, 27, on the expression "But not for himself." "The expression is certainly elliptical.... Our translators following the Jews, have here placed only a colon; but Dr. Boothroyd and others (in our opinion very judiciously) a full point; here ending the prophecy, so far as concerns the Messiah. 'And the people of the prince.' This certainly ought not to be applied to the Messiah, but to Titus and his army, for the city was not destroyed by Christians, but by the Romans. The wrong pointing led to a faulty division of the verses, and confounded two parts of the prophecy perfectly distinct. The Romans destroyed both the city and the sanctuary; and the end thereof was with a flood, attended with nothing but desolation and destruction, till the nation was destroyed or scattered through the earth. 'And he shall confirm the covenant with many for one week,'—that is of years;.... in the midst of this period, A. D. 70, all Jewish sacrifices ceased forever. The reckoning days for years and weeks of such years, is not peculiar to the Scriptures. Varro says he was entered into the twelfth week of his years, i. e., his 84th year. Quoted in Bp. Chandler's Def." From this extract we see there are some grammarians and scholars who interpret these verses aside from the Messiah.

In the foregoing pages we have given our reasons for believing that the "70 weeks" ended A. D. 65, and that the "2300 days" will end in A. D. 1875. The reason of the confusion and darkness that has formerly existed as to the true point for the termination of the "2300 days," was from not regarding the express language of Gabriel to Daniel ch. 9: 24, where he assigns the 70 weeks (or 490 years of the 2300 years of ch. 8: 14), to the Jews, and their holy city of Jerusalem; this period being "cut off" from the 2300 years, specially upon the Jews and Jerusalem. And as neither the Jews nor Jerusalem were destroyed till after A. D. 65, no good reason can be given for attempting to end the "70 weeks" at the cross in A. D. 33. The same principle applies to the "69 weeks," and "62 weeks." All these periods were formerly assigned a common commencement, and made to end at or near the "cross," when in fact, only the "62 weeks" ended in close proximity to that point.

We now request the reader to carefully examine and compare with the prophecy, what has herein been presented; for if our conclusions are legitimate, we are approaching with rapidity the day of judgment, and in a very brief period the destiny of the whole human family will be decided by the "Man of Calvary," as he comes on the clouds of heaven, with power and great glory.—TRACT.

---

*Mr. Whitecraft says the word "determined" (Dan. 9: 24,) is from the Hebrew word *chathach*; but it occurs but once in the Hebrew Scriptures. Rabbinical usage assigns to it but one signification, that of cutting off, so say all the best Hebrew scholars.

Send THE TIMES three months to some friend. It will cost you but 35c. Do not fail to do this.

There is one stimulant that never fails and yet never intoxicates—DUTY. Duty puts a blue sky over every man —up in his heart, maybe—into which the skylark, happiness, always goes singing.

He who will pass to the promised land, must not stand upon length of way nor difficulty. Every way has its inconveniences; the nearest has the more danger; the farthest has more pain; either, or both, must be overcome, if ever we will enter the rest of God.

Get leave to work
In this world—'tis the best you get at all;
For God, in cursing, gives us better gifts
Than men in benediction. God says "sweat
For foreheads," men say "crowns." Get work!
Get work;
Be sure 'tis better than what you work to get.

said to the prophet Daniel; "Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." This does not refer, however, to mere mental understanding; it means that spiritual understanding which comes from the Holy Ghost—"the Spirit of wisdom and understanding"—and which enables a believer to make practical what he understands, for the good of his soul and the direction of his life.—*Bp. Coxe.*

THEOLOGICAL DISCUSSION AT COLUMBUS. NO. II.

'Tis Saturday night. The week's labors are ended, and our discussion has this evening closed. I made a brief report of the first night's remarks, and beg space for a more brief notice of each of the other three—"three in one"—i. e. three meetings in one report.

THURSDAY NIGHT

the discussion was continued, wherein Eld. Murray affirmed that some portion of man existed in a conscious state while the body was in the grave. He quoted "In that very day his thoughts perish" and stated that he was unable to give the context, or tell where the passage was found. He thought however, that the passage meant that when a man dies his *purposes* perish with his body; and because "the dead know not anything" of their former existence on earth, it is no proof that the spirit is unconscious of its surroundings, while the "body lies mouldering in the grave." He asserted with a great deal of vehemence that "there is not one particle of evidence that the spirit goes down to the grave with the body," and one just coming into the room would have supposed or drawn the inference, that Eld. Himes had maintained that it did, which was not the case. In the same twenty minutes' speech he said that Eld. Himes admitted that the *breath* "returned to God who gave it;" that the word "spirit" meant breath, and therefore he (H.) had come over to his doctrine, and had admitted his position to be true. Your readers can see from this what manner of man it is with whom Eld. Himes has been contending. He would not prove anything and did not prove his position by a single positive text of Scripture. I illustrated the position of Br. H. to be much in my condition when I go out before a country justice to try a lawsuit with a "pettifogger" to manage the other side of the case, and remarked to him that I always preferred to have a good lawyer opposed to me rather than a "pettifogger." And so in this case, it would have been better for the Advent Christian side of this debate if some able, fair minded, candid theologian had been chosen as the champion of the Spiritistic side of the question.

THE RICH MAN AND LAZARUS,

as usual, were called up as witnesses for Eld. Murray. He asserted dogmatically, that they were both in a conscious state after death, which fact, he claimed, clearly proved his position. He repeated with emphasis that "there *was* a certain poor man" etc., and insisted that it was a literal fact and not a parable. He repeated the third time his former statement that spirit was composed of "thought, feeling and volition" without giving any Scriptural proof or sound reason for believing that these component parts existed independent of the body. The balance of his three twenty minutes' speeches was simply a repetition of what he had said on the night previous and a requotation of the same passages of Scripture.

ELD. HIMES FOLLOWED

him each time, using the "sword of the Spirit," in such a skillful manner as (to use a military phrase) not only to "guard against" and "parry" the "thrusts" of his opponent but to "thrust out" the truth so as to reach the hearts of the audience, except those who were "convinced against their will" and, of course "remain of the same opinion still."

He argued, with much force, that if Paul was lite[illegible] out from the body" (as E[illegible]ntended) a very great le[illegible] there was probably a [illegible] neighborhood before he returned; and as the Bible gave no account of the burial of Paul's body, previous to the time he wrote the words quoted, he thought he was safe in saying that the brother had failed to get any proof from this Scripture.

I cannot undertake to give you a full report or anything like it upon either side, but suffice it to say, that the effort of Eld. Himes was highly satisfactory to his friends, while the Spiritists did not like his remarks at all, because the doctrine of the Bible, when properly understood in this new light, strikes directly at the root of their false theories. Their sympathies were entirely upon the side of Eld. Murray, for the reason that his preaching gives them "aid and comfort."

FRIDAY NIGHT,

the second proposition, "Do the Scriptures teach the future punishment of the wicked to be annihilation or cessation of existence," was taken up, Eld. Himes clearly defining his position in his opening speech. He showed that the wicked were to suffer "the second death," and be "burned up" "consumed" "cut off" "devoured" "destroyed" "perish" etc., and that their "everlasting punishment" did not consist of "eternal life" in misery, but "everlasting destruction."

Eld. Murray claimed that "destruction" did not prove "annihilation," although he agreed not to take any advantage of the use of that word, upon the argument, if permitted to retain it in the proposition.

The audience was not as large as upon former evenings, for several reasons, one because the Good Templars' Lodge was in session, and there being about 100 members it of course drew upon our attendance.

Saturday evening Eld. Himes opened with a well-timed argument addressed to an appreciative audience in a well filled house, in which he reviewed in brief the points he made last night and called the attention of the audience to the fact that Br. Murray had made no direct reply to any of them, and had failed to show that the "second death" meant *eternal life*, or the killing of the soul of man meant it should *live forever*. He showed that Murray *assumed* that the wicked have everlasting life, and therefore their punishment is *everlasting torment*. The answers of his opponent consisted mainly in attempts to divert the attention of the people from the solid food Eld. Himes was giving. The quotation—"Fear not, little flock!" would have been about as appropriate as anything he did say, and I fear would have more fully expressed his real feelings. The closing speech of Eld. Himes was a touching appeal to the audience to avoid the "everlasting destruction" of the wicked, and the pangs of the "second death." He pictured the "saints' inheritance" in glowing colors, and urged upon the people the necessity of being meek, in order that we might "inherit the earth" in its renewed state.

We hope that much good has been done, and pray that it may not be many days hence when we shall see the fruit.

AMOS SANFORD.

WATCHMAN WHAT OF THE NIGHT?

Should not the watchman be able to give the time of night, unless he has been asleep? God has given the prophetic periods in the chapters referred to, for the special benefit and instruction of his people, and they should have their prayerful study. In Dan. ch. 8, a symbolic chain of prophecy is given to represent earthly governments, reaching down to the termination of the kingdoms of our fallen world, and in connection with this chain of symbols, a measurement of time is given, spanning the duration of the powers symbolized, and ending with the cleansing of the Sanctuary. The symbols presented in this chapter are (1) a ram with two horns, interpreted by the angel (v. 20) as the kings (or kingdoms) of Media and Persia; (2), a rough goat, with a notable horn between his eyes; also, interpreted (v. 21) to represent the kingdom of Grecia.

3. When this goat became strong, "the great horn was broken and from it came up four notable ones, toward the four winds of heaven," explained (v. 22) to represent "four kingdoms to stand up out of the nation." (4) "Out of one of them came forth a little horn which waxed exceeding great," explained (vs. 23-25) to represent a king (or kingdom) "of fierce countenance and understanding dark sentences," whose "power should be mighty, should destroy wonderfully, and prosper and practice, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand; he shall also stand up against the Prince of princes, but he shall be broken without hand." (5) The last symbol is the 2300 days, which period of time measures the duration of the kingdoms symbolized, and broken at the coming of Christ to judgment.

Our next point to determine is, when will these 2300 days end. First, we will premise that the Lord revealed to Daniel at three different times a clue for the commencement of this prophetic measurement of time; and these are recorded in three places, namely, Dan. 7: 5 and 8: 4 and 9: 24. We will now see what relation these portions of Scripture sustain to the 2300 days of Dan. 8: 14.

We will commence with Dan. 7: 5, where the kingdom of Persia is symbolized by a bear with three ribs in its mouth. These ribs are represented as saying unto the bear, "Arise, devour much flesh." These ribs must symbolize the remnant of some nation, for they are represented as speaking, while occupying a very peculiar position, in the mouth of the bear, between its teeth, yet at a period they exert a controlling influence over the bear. As there is a striking peculiarity and strangeness in this symbol of these "three ribs," we should expect to find historical facts agreeing in character with them. We understand these ribs to symbolize the remnant of the nation of Amalekites in the days of Ahasuerus, king of Persia. The Amalekite Haman, was by the king of Persia promoted to a "seat above all the princes that were with him." (Est. 3: 1.) Flushed with pride by his success, and the high honor conferred upon him in his high position, being a bitter enemy of all the Jews (Est. 3: 10), he sought their entire destruction in one day. (Est. 3: 8-13.) "And the king took his ring from his hand and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, the silver is given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, in the name of king [illegible]rus was it written, and sealed with the [illegible]. And the letters were sent by po[illegible] king's provinces, to destroy, to kill, [illegible] cause to perish, all Jews both young and [illegible]le children and women, in one day." Here is a most significant fulfillment of the prophecy in Dan. 7: 5, of the ribs saying to the bear, "Arise, devour much flesh."

This attempt of Haman to destroy the whole Jewish nation, was in the twelfth year of the reign of Ahasuerus (Est. 3: 7), synchronizing with the year of the world, from creation, 3700. The length of the vision in Dan. ch. 8 is 2300 years, as we shall show; this added to the 3700 years, gives us 6000 years from the fall of man in Eden to the time of his recovery, in the "restitution of all things." That this effort of Haman in the twelfth year of Ahasuerus to destroy all the Jews, is the date to commence the 2300 days, will appear more evident as we proceed in our investigation.

In Dan. 8: 4, the kingdom of Persia, which is here symbolized by a ram, is seen by the prophet, after the second or higher horn was up, "pushing westward and northward, and southward; so that no life, or living soul might stand before him." The import here is the same as in ch. 7: 5, "Arise, devour much flesh." The word beast in ch. 8: 4 is, we think, an improper rendering of the Hebrew word *chaiyah*. It is used in the Hebrew Scriptures 500 times, and is generally translated life or living. The word first occurs in Gen. 1: 20, and is there rendered life (lit. living soul). Therefore the "pushing," of the "ram" was against the Jewish nation, for their entire destruction. But God in answer to special prayer and fasting, overthrew the counsel and design of that wicked Amalekite, Haman; and preserved the Jewish nation from slaughter. As this "pushing" is the first action of the ram that Daniel saw in vision, it must properly date the commencement of the 2300 days.

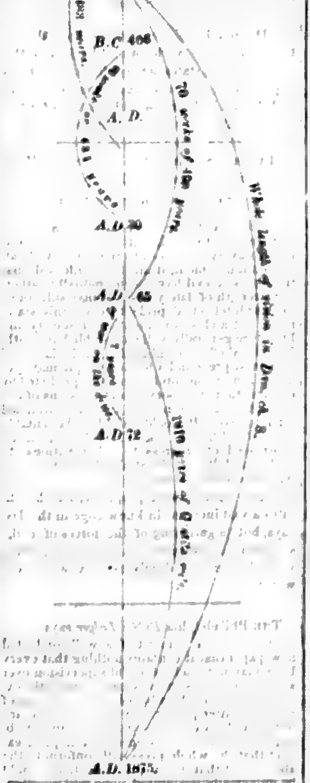
The evidence we have adduced from Dan. 7: 5, and 8: 4 to show that the 2300 days commenced in the twelfth year of Ahasuerus, with the decree to destroy all the Jews, is established by Gabriel's instruction to Daniel (ch. 9). After the symbols of the beast and of ch. 8 had been explained to Daniel by Gabriel, he leaves the prophet for a season, without explaining the great measurement of time, namely, the 2300 days which formed a part of the vision, simply telling him the "vision shall be for many days." After the prophet had recovered from his astonishment not having received the desired explanation of the time, he goes to studying books in reference to the "captivity" and desolation of Jerusalem which was to last seventy years, and from books to prayer and fasting, with special reference to the Sanctuary that was desolate. That the prophet was laboring under a misapprehension of the former instruction of Gabriel, may be seen from ch. 9: 21, 22. "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved. Therefore understand the matter, and consider the vision." As much as to say, the desolation of Jerusalem and the Sanctuary for seventy years, was not the import of my instructions on a former occasion; they had reference to the treading under foot the "host and sanctuary" by two abominations namely the Pagan and Papal, to the "last end of the indignation," (or to the end of the 2300 days). My instruction now is in reference to when the 2300 days will end, and how long your people and city will continue unbroken; and inform you when your Messiah will come, and when he will be cut off, and what desolation will follow, even to the consummation of all things. Gabriel is very particular to turn and direct Daniel's attention to the former vision of ch. 8. Hear him: "Therefore understand the matter and consider the vision." (v. 23.)

"Seventy weeks [of the vision] are determined [more properly rendered "cut off"] upon thy people, and upon thy holy city [Jerusalem], to finish [or as in the margin—restrain] the transgression." *Restrain* is the true rendering of the Hebrew word *kalah*, it occurs eighteen times in the Hebrew Scriptures, and is never once translated finish, except in Dan. 9: 24. Restrain, as in the margin, is the true meaning. As we have adduced from the decree of Ahasuerus king of Persia, to destroy the whole Jewish nation, Gabriel informs us, the transgression should be restrained 70 weeks, or 490 years. As the 70 weeks, or 490 years "were cut off,"* (from the vision of 2300 years) upon Daniel's people (the Jews), and his holy city Jerusalem, it follows that neither the Jews nor their city Jerusalem could be desolated till the seventy weeks were ended.

Therefore the decree of Ahasuerus could not be carried into execution. The Jews could not be destroyed at that time, but must continue 490 years from that epoch, namely, the twelfth of Ahasuerus, B. C. 426. Having shown that the seventy weeks, (490) years, were cut off from the vision of ch. 8, the length of which was 2300 years, and that they commenced in the twelfth of Ahasuerus, alias Artaxerxes, B. C. 426, they must consequently end A. D. 65. Josephus says: "The war broke out on Jerusalem in the twelfth year of Nero." (Wars, b. 2, c. 14, s. 3.) Dion Cassius says Nero began to reign Oct. 14, A. D. 53, which made his twelfth year in A. D. 65, in which year the war against Jerusalem commenced. Here the seventy weeks, or 490 years ended. This is the period of time through which the transgression was restrained from desolating Daniel's people and holy city. It is impossible to end the 70 weeks earlier than A. D. 65, without doing violence to, and perverting the express language of Gabriel to Daniel. And there is no event recorded in the history of our world, that agrees with the express language of the prophecy in Dan. 7: 5, and 8: 4, and 9: 24 ("Arise, devour much flesh;" "That no life or living thing might stand before him;" "Seventy weeks are [cut off] upon thy people, and upon thy holy city, to restrain the transgression"), as that awful decree signed by Ahasuerus king of Persia, for the entire extermination of the whole Jewish nation in one day, that was restrained, or prevented from being carried into execution, by a most remarkable providence of God, in answer to earnest prayer and fasting by his people. (See Est. chs. 4 to 10.) Having as we think, made it apparent that the 490 years were "cut off" from the 2300, as specially relating to the Jews, and their holy city Jerusalem, and that they ended in A. D. 65, when they were given up of God for destruction by the Roman army, the question naturally arises, when will the remaining part of the 2300 years end? Take 490 from 2300 and we have 1810 left. As we have shown the 490 ended in A. D. 65, then 1810 added to 65 must end in A. D. 1875. "Then shall the sanctuary be cleansed." Then shall be witnessed "the last end of the indignation." Then shall the people of God come from their "chambers" after being hid for the "little moment" while his "indignation" is upon his enemies, and "come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Then shall Eden be restored, and be filled with God's visible glory. Then Christ shall reign from sea to sea, and from the river unto the ends of the earth. Amen.

We believe the "seventy weeks" of Dan. 9: 24 to be a great chronological land mark, fixed with unerring precision, from B. C. 426, to A. D. 65. And the onward march of time has nearly completed the 1810 years, the remaining portion of the 2300 years, the whole length of the vision of the eighth chapter of the prophecy of Daniel. Truly we have arrived at a most momentous period in the history of our world. A few years more at most, will fix the destiny of the whole human race, either for weal or wo. How important then the present passing hour; how fraught with eternal consequences. Let all awake to the all absorbing thought, Are we prepared to meet the great impending event, the coming of Christ to judgment?

We find that in prophecy symbols are used to make the truth plain, or get an idea to our minds. So it was in Christ's time. He made use of symbols and parables to make the truth plain, and therefore it is a proper way to bring prophecy to our minds more clearly, to represent it by a diagram showing the different points, their commencing, ending, and connection with each other.



The first point seen is the 69 weeks, or 483 years of Dan. 9: 25, commencing B. C. 456, and ending at A. D. 30 the Crucifixion. The next point is the beginning of the 2300 days (or years) of Dan. 8: 14, which span the whole length of the vision, at the close of which the Sanctuary is to be cleansed, which according to prophecy would end in A. D. 1875. The next point to notice is the 70 weeks or 490 years of Dan. 9: 24, which you will see commence with the 2300 years, or at the pushing of the ram, spoken of in Dan. 8: 4 (B. C. 426), and ends when the desolations came upon Daniel's people at A. D. 65, or the commencement of the war on the Jews thereby leaving 1810 years of the vision to be fulfilled. Now by looking back again you will see that there is another prophecy in Dan. 9: 25, of three score and two weeks, which must come in somewhere to make it complete; and by examining you will see that they started B. C. 408, and terminated at A. D. 29, just at the crucifixion of Christ, making the 62 weeks or 434 years. And we find another prophecy v. 27 of one week, or seven years, which began with the war against the Jews, at A. D. 65, and terminated at its close in A. D. 72, making one week or seven years, according to the prophecy.

As some obscurity may rest on the minds of honest inquirers concerning the remaining periods in Dan. 9, we will give very briefly what we consider to be their true application.

1. We will commence with the sixty-nine weeks of v. 25. We regard this as a separate and distinct measurement of time, entirely disconnected from the seventy weeks, as to the special object intended. They were revealed in order to give the interval from the termination of the seventy years' captivity of the Jews in Babylon to the birth of Christ; and as the only connecting link in Bible chronology, from the Babylonian captivity to the Christian era. These sixty-nine weeks (or 483 years) are to be reckoned from the first year of Cyrus king of Persia, as he is the only man that issued the commandment to restore and build Jerusalem. And he did it by divine appointment. (See Isa. 44: 28; 45: 13.)

That there is definite time given in prophecy for the birth of Christ, may be seen from Paul's statement in Gal. 4: 4: "But when the fullness of the time was come, God sent forth his Son made of a woman." Here we learn that this prophecy in Dan. 9: 25, was fulfilled by the birth of Christ according to time.

2. The sixty two weeks of v. 26, is also a distinct measurement of time from the previous periods; and specially relates to the time of the crucifixion of Christ. They date from the thirty second year of Artaxerxes king of Persia, at the completion and dedication of the wall of Jerusalem. (See Neh. 12: 27; 13: 6.) The angel says to Daniel (v. 25), "The street shall be built again, and the wall even in troublous times. And after three score and two weeks shall Messiah be cut off." The building of the wall of Jerusalem is the event specified by the angel, as the point from which to date the sixty two weeks, or 434 years. The thirty second year of Artaxerxes synchronizes with B. C. 408; therefore the 62 weeks, dated B. C. 408, must end A. D. 29, after which Christ was crucified, i. e. in A. D. 30. For further proof on this point see Adventism, pp. 265-266.

3. The last period in Dan. ch. 9, is the one week of v. 27: "And he shall confirm the covenant with many for one week." The personal pronoun "he," we think, refers to the Roman prince, whose people should "destroy the city [Jerusalem] and the sanctuary." "And he [the Roman prince] shall confirm the covenant with many for one week," i. e. seven years, the length of the war, in which Jerusalem was destroyed. We think the covenant here specified is recorded in Deut. ch. 28 where blessings and curses are laid before the Jews—blessings for obedience, and curses for disobedience—called "the words of the covenant." (Deut. 29: 1.) And the Jews accepted the curses, even all of them, when they rejected Christ, crying, "His blood be on us, and on our children!"

In the seven years war in which Jerusalem was destroyed, was the culminating point of all the curses recorded in Deut. 28, to which the reader is referred. In a most significant and striking manner has the Lord confirmed this covenant, through the Roman prince, as [illegible] in his hand, that has forever ended the political history of the Jewish nation, dating from the seven years war, that commenced in A. D. 65, in which Jerusalem was destroyed. "And in the midst of the week he shall cause the sacrifice and oblation to cease," which was fulfilled in A. D. 70, when the temple was burnt, and all Jewish sacrifices ceased forever.

We will here present a few comments from the Cottage Bible, on Dan. 9: 26, 27, on the expression "But not for himself." "The expression is certainly elliptical.... Our translators following the Jews, have here placed only a colon, but Dr. Boothroyd and others (in our opinion very judiciously) a full point, here ending the prophecy, so far as concerns the Messiah. 'And the people of the prince.' This certainly ought not to be applied to the Messiah, but to Titus and his army, for the city was not destroyed by Christians, but by the Romans. The wrong pointing led to a faulty division of the verses, and confounded two parts of the prophecy perfectly distinct. The Romans destroyed both the city and the sanctuary; and the end thereof was with a flood, attended with nothing but desolation and destruction, till the nation was destroyed or scattered through the earth. 'And he shall confirm the covenant with many for one week,'—that is of years;.... in the midst of this period, A. D. 70, all Jewish sacrifices ceased forever. The reckoning days for years and weeks of such years, is not peculiar to the Scriptures. Varro says he was entered into the twelfth week of his years, i. e., his 84th year. Quoted in Bp. Chandler's Def." From this extract we see there are some grammarians and scholars who interpret these verses aside from the Messiah.

In the foregoing pages we have given our reasons for believing that the "70 weeks" ended A. D. 65, and that the "2300 days" will end in A. D. 1875. The reason of the confusion and darkness that has formerly existed as to the true point for the termination of the "2300 days," was from not regarding the express language of Gabriel to Daniel ch. 9: 24, where he assigns the 70 weeks (or 490 years of the 2300 years of ch. 8: 14), to the Jews, and their holy city of Jerusalem; this period being "cut off" from the 2300 years, specially upon the Jews and Jerusalem. And as neither the Jews nor Jerusalem were destroyed till after A. D. 65, no good reason can be given for attempting to end the "70 weeks" at the cross in A. D. 29. The same principle applies to the "69 weeks," and "62 weeks." All these periods were formerly assigned a common commencement, and made to end at or near the "cross," when in fact, only the "62 weeks" ended in close proximity to that point.

We now request the reader to carefully examine and compare with the prophecy, what has herein been presented; for if our conclusions are legitimate, we are approaching with rapidity the day of judgment, and in a very brief period the destiny of the whole human family will be decided by the "Man of Calvary," as he comes on the clouds of heaven, with power and great glory.—TRACT.

Send THE TIMES three months to some friend. It will cost you but 35c. Do not fail to do this.

There is one stimulant that never fails and yet never intoxicates—DUTY. Duty puts a blue sky over every man—up in his heart, maybe—into which the skylark, happiness, always goes singing.

He who will pass to the promised land, must not stand upon length of way nor difficulty. Every way has its inconveniences; the nearest has the more danger, the farthest has more pain; either, or both, must be overcome, if ever we will enter the rest of God.

"Get leave to work
In this world—'tis the best you get at all;
For God, in cursing, gives us better gifts
Than men in benediction. God says 'sweat
For foreheads;' men say 'crowns.' Get work!
get work!
Be sure 'tis better than what you work to get."

---

* Mr. Whiston says the word "determined" (Dan. 9: 24) is from the Hebrew word *chathak*; but it occurs but once in the Hebrew Scriptures. Rabbinical usage assigns to it but one signification, that of cutting off, as say all the best Hebrew scholars.

Advent Christian Times.

JOSHUA V. HIMES, - - - - Editor.

TUESDAY AFTERNOON, MAY 16, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

REDEEM YOUR PLEDGES.

The cheap edition of Whitmore's *Immortality* is now ready. We trust those who have made pledges will redeem them *at once*, that we may prepare for the *second* cheap edition of 2,500 copies. We have published this edition on the strength of your pledges. Please redeem them promptly, that we may meet our bills for paper and labor without delay.

Those ordering *five copies by mail* should send 20c. to prepay postage. Larger orders should be sent by express. The prices by express are as follows: Five copies $1; 30 copies $5; 100 copies $16.

Redeem your pledge at once.

"FATHER TAYLOR," the sailors' preacher once gave a fellow-laborer a word of sound advice that may help many a toiling Advent preacher. He advised him never to "carry the seed-basket and sickle into the field at the same time." You must sow previous to reaping. Do not be discouraged. But sow morning or evening, wherever you find ground, and wait upon the Lord for the increase. He will surely give it in due time, and in no case shall you lose your reward.

"Be faithful to your mission
In service of the Lord;
And then a golden chaplet
Shall be your just reward."

A NEWSPAPER item says: "There are to-day many moaning Christians in the world who are perpetually wishing themselves in heaven, while they ought to thank God that they are still on earth, where they can work for him." It may be so, but we would like to see the one that would not send for a physician on the very first symptoms that indicated that their wish was about to be gratified. There is just one class who believe in going to heaven at death, that have any desire to get there; that is, those who have no hope of anything further in this world—the very aged, or the hopeless invalids: and many of these, even, prefer to stay here.

EPISCOPALIANS must not wonder if they fall into contempt. What with the Cheney proceedings, and the bigoted adhesion to its antique ritual and Ritualism itself, it is becoming very absurd. It displaces a minister for refusing to pronounce a sprinkled child "regenerate" when every body knows it is *not* regenerated. And one of its leading journals recently spent near two columns in discussion of the point, "whether to bow the head when the *Gloria Patri* is sung." One remarks, very much to the point, too, that a little more attention to the *heart*, and less to the head would be more acceptable to the great Head of the Church.

We sometimes hear people sing

Here's my heart, Lord, take and seal it;
Seal it for thy courts above,

being unable to see the meaning of the verse, "Seal it from thy courts above." But an instrument having a royal seal issues *from* the court, and the hymn utters a prayer that the heart may be acknowledged as God's accepted possession by an authority issuing from "his courts above."—*Examiner and Chronicle.*

—"From thy courts" is the way Adventists sing it; and for this they are criticised. For this reason we thought it well to make a note of the above thoroughly orthodox endorsement of our version. The idea of going to heaven at death is responsible for a multitude of perversions.

HERE is an obituary from an infidel paper:

In answer to a question, she said: "I am not afraid to die, although it does seem hard that we must all thus take a leap into the dark. I know just as much of the future as any one else—that is, just nothing at all. Of one thing I am sure: if there is a future state of individual existence, I shall meet my mother and father, my sisters and brothers there, who have all gone the same road before me." A few moments after expressing these views, she died in her husband's arms, the victim of hereditary consumption.

And here is one from a Christian journal:

A few weeks before she suddenly responded to the Master's call to come up higher, she repeated a part of that beautiful hymn, "When I think of that city of light," and was then doubtless thinking of her sainted companion who had passed on before, and others whom she had known and loved in the Lord, who were clothed in garments of white, and singing the new song in the heavenly mansions.

And another says: "Katie shall I look for you in the grave?" (Answer by the dying one) "No, I shall be up there."

What we wish to say is, that the infidel's obituary is just as Scriptural as these others. The Scriptures know of no future life but by the resurrection; and present no other hope.

What would he [Paul] have said if he had lived to see Christian sects built upon profound and conscientious preferences of the manner of translation into English of the very common Greek word *baptizo*?—*Baltimore Advocate.*

—We think he would have inquired why the very common Greek word *baptizo* was *not translated* into good, honest English: for the question is not *how* the word should be translated, but whether it shall be *translated at all.* When our common version was made, *a new word was invented*, to represent *baptizo* in English, which from that day to this has hid the meaning of the original from the common reader. The Greek lexicons give several well understood words as fit English translations of *baptizo*; but the translators skipped them all, and *made a new word*—what for? Can any other reason than theological necessity be assigned?

It is not enough to convert people to Christ as a Savior. Such converts, in view of the proximity of the "Great Day of the Lord," *need converting* to his reign on earth, over the nations *in the flesh in order to be fit subjects to reign with him*.... But many zealous professors do not understand this, through their lack of faith, and are equally liable to be destroyed."—*Cor. Herald of Life.*

So it appears that the heathen and the infidel Jews are to have a better chance than Adventists in the judgment, simply because we reject the age-to-come fable. However, we are willing to take our chances with any who substitute 'faith in reigning over nations in the flesh' for faith in Christ Jesus as the means of eternal salvation. If any think the former is the better hope, they are welcome to it. Our age-to-come has but one end, and that is its beginning. Its inhabitants are all righteous; flesh and blood, or mortal men have no part in it: but men immortal, incorruptible. So Paul preached, so we believe.

The following extract from the correspondence of the *Watchman and Reflector*, sounds to us very much like an unintentional comment upon some inspired predictions of the condition of things in the last days. Read it.

For the last half year we have been accustomed to the announcement, week by week, of startling events in Europe; no one of these cast its shadow before; the keenest political calculators, and even the spiritualistic seers have been balked. The Infallibilists themselves have failed, their oracles are dumb; no one is in haste to put on the prophet's mantle. Six months ago the Œcumenical Council debated as if it could "see through" all the way to the millennium, and mark out the programme; now, who dares predict what shall be on the morrow? Seeming impossibilities have been realized.

—Did not Jesus' language intimate that in the last time the world would be just in this condition—its statesmen confounded—unable to predict the future, or the course of events, and that their hearts would fail them for fear of what might burst upon them next?

MR. GEO. SMITH, in the *Gentleman's Magazine* (English) says of modern 'progress:'

Some progress is being made, but it is in intellect, not in morals. Our politics have very little to do with our regeneration as a people. It is in vain to work out political freedom if moral slavery is allowed to remain. With all our enlightenment, it must be confessed that the forces of evil have been gradually gathering strength of late years. It may suit some, in their intellectual pride to deny this statement, but a close examination of society and literature generally will but establish its truth. Individual effort, combined with the labors of an honest press and a fearless pulpit may yet avert from us the total social ruin predicted by certain studious observers of the signs of the times, but the strong arm must be stretched forth to save. It would indeed be lamentable were the English oak which has given the acorn seed of progress to other nations, to wither and die ere it attained the maturity which is within its reach."

—This agrees with prophecy, which indicates a vast increase in knowledge in the last days, but "a gathering of the forces of evil," a general lukewarmness in the church, while wicked men and deceivers wax worse and worse!

THE Philadelphia *Public Ledger* says:

'It is the chief merit of a well-conducted newspaper that it contains nothing that every body may not read. Careful supervision over advertisements is quite as important as the exercise of care in the admission or exclusion of reading matter proper.' So long as men are selfish and avaricious—and newspaper publishers are but men—we need not hope or expect that the whole press will conform to the above; but that it is a principle that should be universally recognized none will question. The newspaper that admits into its columns a coarse advertisement, or matter of whatever kind that is calculated to call a blush to the virtuous minded, or suggest an evil or improper thought, is a public enemy, and in proportion to its means for mischief, as measured by the extent of its circulation among the people, is the degree of its criminality. And no argument of pecuniary reward or profit can palliate or excuse the wrong.

—Let every family try by this rule the papers they admit into the home circle. Many 'local papers' have their columns sullied with the grossest immoralities, under the guise of advertisements. If the Christian public would demand a reform, by refusing to take a journal that was not as careful of its advertisements as of its leaders, we should see the standard of journalism speedily raised.

"THE GOOD WAY."

About the first of June we shall issue the first number of a good sized four page monthly, for distribution, to be called "The Good Way." It is not intended for a *subscription* paper, but to be a *Tract Journal for distribution.*

The only way for us to live and grow in usefulness is to let our light shine. When we become selfish, and so absorbed in the light we enjoy as to forget to hand it to others, we shall have no excuse for living any longer. We must be an aggressive, missionary people, and use every possible means for introducing to the notice of others the true knowledge of God's Word with which we have been favored. In Scripture phrase, we must sow our seed, morning and evening, at every opportunity, never tiring or becoming discouraged. For while we know not which seed may take root and spring up, *God knows* all about it, and has declared that his word when sown broadcast, shall not return to him void. Our duty is to sow and water. God will take care of the increase.

The great popularity of reading in the form of "a paper" long ago suggested to us that it would be wise policy to print a tract journal, containing articles both "practical and doctrinal," to be circulated with tracts, or as a preparation for them and larger works and preaching. But the way has never opened for this enterprise until now. Hereafter we hope to issue *the Good Way* once a month, and upon such terms as to secure its circulation by thousands.

Each number of The Good Way will contain as much matter as a 24 page tract, at about half the cost of such a tract. They will be furnished by mail at 80 cents a hundred, or 125 for one dollar. $7 a thousand by express.

They will be useful in Sabbath schools, tent-meetings, Grove-meetings, or the cars, steamboats or stage coach, and everywhere; for they will set forth the TRUE *orthodoxy* and *evangelicalism*, which is BIBLE DOCTRINE regarding both theory and pratice. Many are in the way who do not know *how good the way is.* We wish to get at them, and tell them all about it.

A SPECIAL FEATURE

of *The Good Way* will be this. We will localize it for use in villages, towns, cities or neighborhoods or by ministers. What we mean by this we will illustrate thus: suppose the church in Chicago should take 1,000 copies per month. On their one thousand, we would print in a prominent position—"Published by the church on Green street, between Madison and Monroe. Eld. Frank Burr, pastor. Meetings every Sunday" etc., giving all the details desired of the different services, prayermeetings etc., whereabouts and when they are held.

For ministers, we would instead of the above, say:

Published for Eld.................

who will preach.....................

........leaving a blank space amply sufficient to write in name of place, hall, meeting house or grove, and subjects of discourse. In case of tent or protracted meetings, all the details could be *printed* if timely notice were given. These papers left at every house, and containing much matter that *every* Christian *must* like, would prove one of the best advertisements ever used.

The expense for thus localizing *The Good Way*, will be but a few cents in addition to the regular price. Churches and ministers ordering not less than 500 copies can thus procure a local paper, at less price than they are sometimes compelled to pay for a handbill.

Any who desire to localize the first number should send in their orders at once. Every church should see that their minister has not less than five dollar's worth of the first number. Let every church put a paper in the hands of every family within its reach as often as once a month, at the cost of a fraction of a cent each, and we shall speedily see wonderful results from such faithful sowing of the seed.

Who will localize the first 500 copies of *The Good Way?* Who 1,000 copies? What church will take 5,000?

QUERIES.

W. J. C. We consider the 'prophetic periods,' legitimate subjects of study. They are in the Scriptures for some wise purpose, and their exact import can only be ascertained by examination and study. The fact that there are differences of opinion as to their termination, is no reason why we should refuse to publish on those points. There are different views of many subjects—the rich man and Lazarus, the seven churches, Paul's 'desire to depart,' but we do not cease to publish concerning them because of those differences. We are opposed to dogmatising on any subject—*time* included. 'But *time* brings a reproach.' Very well. So do *all* the views peculiar (or mostly peculiar) to us as a people. Let us exercise a broad, though consistent liberality. Many devour with eager interest everything published on the subject of *time.* Why should they not have *their* favorite dish served occasionally, as well as others be gratified with the portion that pleases them?

O. A. G. The idea is not that the quails with which Israel were supplied (Num. 11: 4–35) lay two cubits *deep upon the ground*, but that they flew about two cubits *from* the ground, so that they were within easy reach of the Israelites. The original will not bear the notion that they lay two cubits deep on the earth.

B. J. G. We think the clearest argument from the prophetic periods is that from Dan. ch. 8, ending the 2300 years in 1875. Upon the shorter periods we have no special light, though we cannot see how they can well reach beyond 1873. We are watching for light. There is a general convergence of all the lines of prophecy, including the chronological, in this day; and knowledge is increasing.

"God is his own interpreter,
And he will make it plain."

A. E. We think those who claim that "the spiritual gifts" are still in the church, should exercise them; and that would be the best possible proof of their theory. We have no confidence in it. The apostles and those upon whom they conferred the power, had those 'gifts.' No others have ever possessed them since in the same power sense or way. Not that the Lord's arm is shortened, but the *occasion* for those miracles has ceased.

The direction for the sick in James' epistle, has nothing to do with the 'gift' of healing. It is the gift of faith on the part of the sick one. When they can exercise it, they should send for the Elders, and the prayer of faith shall save the sick. This is as good now as it ever was: but it is an entirely different thing from that miraculous power imparted by Jesus to the apostles, and by them to others, but never in an instance by these second to *third* parties.

What resurrection in the future is better than that of the Shunammite's son? Is it not mentioned in Rev. 20? A. A.

The "better resurrection" is that to *eternal* instead of temporary life. That it is mentioned in Rev. 20 is clear; because in that chapter "all" are seen before the great white throne. That it relates to the "first resurrection" of that chapter, is, to say the very least, an open question.

S. J. A. Where Paul speaks of being baptized for the dead, he undoubtedly means, *with reference to the resurrection of the dead.* What shall those do who in baptism express their faith in the resurrection of the dead, if there be no resurrection of the dead? In such case their faith is vain. This is what we understand Paul to mean. And have never seen any other interpretation in harmony with the context and his writings elsewhere.

In concluding a communication concerning the image of Dan. ch. 2, T. J. W. says:

"I have given you my reasons for doubting the third kingdom being the Grecian; having shown that Alexander was not a Grecian, that he did not reign upon a Grecian throne, nor was his kingdom known as the Grecian kingdom, nor did he end his reign in Greece."

—Our brother is mistaken. The sections of the image represent kingdoms, and not kings. When Nebuchadnezzar is addressed as the head of gold, it is as the representative of his kingdom, for it is immediately added—"Afte thee shall arise *another kingdom.*" And in Dan. 8: 21 in the explanatio of the vision of that chapter, it is sai that the goat represents Grecia, an the great horn the first king, which i indisputably Alexander.

Now while it is true that Alexande was king of Macedon, like his father be fore, him, it is also true that it is as kin of Greece, over which he also ruled that he is commonly mentioned. An his kingdom is known in Scripture an history, and in common acceptation a Greece or Grecia. The 'great horn' o 'the rough goat' (Dan. ch. 8) represent him; thethird section of the image, th brazen section, represents the *kingdo* of which he was the head.

R. B. D. We have not been able t find a perfectly satisfactory harmon of Rev. 20: 4, 5, with Mat. 16; 2 We are sure the last mentioned pa sage is literal: and as the former ca not be harmonized with it if understoo literally, we conclude that *it* is sym bolic. We hope for light on this prob lem.

M. G. K. Proof that the secon advent of Christ is not in the past found in the fact that that advent to be *personal.* Jesus said, "*I wi* come again." (John 14: 3.) The an gels testified, "*This same Jesus* sha so come *in like manner.*" (Acts 1: 1 11.) "Behold he cometh with cloud and every eye shall see him," says th Revelator; and through him Jes says, that he will at his coming rewar every man according to his work (Rev. 1: 7; 22: 12.)

Now since he ascended, he has n descended in like manner, nor is *ever man* yet rewarded. Hence we *kno* his second coming is in the future.

Moreover, Paul tells us (Heb. 9: 2 28) that Christ once appeared fulfillin the type of the Aaronic priesthoo and having now departed into the Mo Holy Place or heaven itself, "he wi appear the *second* time without [a] si [offering] unto salvation." In the typ the high priest took a sacrifice into th Most Holy Place, but he came ou without sacrifice or offering—the wor of mediation being complete. So i the anti-type, Jesus presented himse before God in heaven on our behalf but when he rises up and leaves hi present position, he also lays aside hi character as Mediator, and appears Judge, unto salvation, for "those th wait for him," and to destroy his en mies. Hence if Christ has "come th second time," he has ceased to act a our high priest any longer—the work salvation has been completed, and w are the subjects of a wild delusio For the second appearing of Chris "unto salvation." This means—not t provide a way of salvation, but to *com plete* the salvation for which the mean have already been given. This in volves the resurrection, judgment, th change of all saints to immortality—none of which have yet occurred.

But many allow the future persona coming, and yet claim one or more spiritual comings in the past. Such generally endeavor to make capital ou of Mat. ch. 24; but attention to a fe clear points explodes their theory of in terpretation here. (1) We remark that the word used in speaking of his coming precludes the idea that a spiritual appearing was mentioned. "What shall be the sign of thy *parousia?*" asked the disciples. *Parousia* means *personal, bodily presence.* (cf. 1 Cor. 16: 17; 2 Cor. 10: 10; Phil. 2: 12, etc.)

(2) When he warns them against deceivers, it is against *persons:* "Many shall come in my name saying," etc. If the coming he was speaking of was to be *spiritual*, no *person* could ever cause a delusion by simulating the person of Christ. And Christ could have disposed of such imposters by simply saying—The coming will not be personal: therefore if *persons* come in my name, reject them without exception. But it was the fact that he was to come personally that would give these imposters ground for action.

(3) The Savior again speaks of the *parousia* in v. 27, and says it shall be as a flash of lightning, which is recognized simultaneously by all within the horizon. Not that *all the work* connected with the second advent is to be accomplished in the twinkling of an eye, but that as a flash of lightning bursts upon the earth, so will the presence of Jesus for judgment be manifested. No spiritual appearing in historical events can possibly fill this picture. And when in addition to this we consider that it is added that *then* he shall be seen coming in power and great glory, by all the tribes of earth, and that his elect shall then be gathered "from one end of heaven to the other," it would seem that the question is settled forever. If we may understand white when we read black; if we may believe in preservation when Scripture denounces destruction; if we may take any other than the natural and grammatical sense of language, then indeed a spiritual advent may be extracted from Mat. 24, and Dan. 12 be applied to the overthrow of Herod's temple. But the same principle of interpretation destroys the value of the Bible as a revelation from God, and makes the fancy of the reader the only rule of exegesis. If Mat. 24, and its predictions of the advent and judgment may be spiritualized away, why not the 26th and 27th chapters, also? What evidence is there, in the narrative that the story of the crucifixion is any less a myth or allegory than the plain declaration, "Then shall they see the Son of man coming in the clouds of heaven, with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other?" If we spiritualize the one, why not both?

THE NEW TRINITY.

The trinitarian theory of man does not obtain so readily as does the similar doctrine of the Deity. But its advocates among immaterialists are making some stir, and gaining some converts. No well-informed Adventist is ignorant of the fact that man is composed of body, soul and spirit; while most immaterialists imagine that he is composed of body and another thing, which is not a thing, but is immaterial, and is called *either* soul or spirit. The Adventist knows that soul and spirit are never used interchangeably in the Scriptures, but the distinction between them is always maintained. Not that they do not sometimes bear the same meaning, *i. e.*, spirit sometimes means life, and soul sometimes means life. But they never occur in one passage, used interchangeably. To illustrate. In Mat. 10: 28 'kill' and 'destroy' are used interchangeably; they occur in one passage as equivalent expressions. Whatever the one means the other is equal to it. And they might be transposed without affecting the sense. *Soul and spirit are never thus used in the Scriptures.*

But it by no means follows that because man is composed of body, soul, and spirit, that he is not a unit; though it may be affirmed beyond contradiction that he is *either* a unit, or else a trinity. One or the other view is correct, and *dualism* is an absurdity. We maintain, and it has been shown again and again in these columns that man is a unit, and not a bundle of entities. But the following brief statement of the 'tri-partite' view will interest our readers. We wish our immaterialist friends would plant themselves squarely upon this platform, which is their true basis, if immaterialism is true at all. It would simplify the contest between the opposing systems, and cause the truth, wherever it lies, to shine out more clearly. However, as it would deprive them of some of their proof texts most relied upon, we have no idea that the majority of them will ever accept the trinitarian view of man, as set forth in an able work by Mr. Heard, and lately before the Victoria Institute in London, by the Rev. C. Graham, who at a late meeting of that body read a paper on "The Tripartite nature of Man." The *Rock* says:

> The object of the paper was to show that throughout the Scriptures man's nature is shown to us as having a tripartite character, the three constituents being body, soul, and spirit. The body, or *soma*, is the perishable flesh; the soul, or *psyche*, is the animating principle, so far as vitality and the human intelligence are concerned; while the spirit, or *pneuma*, is the imperishable essence which gives man his immortality. The paper then proceeded to point out the distinction between the soul and the spirit, showing that the spirit is the seat of our ethical and religious nature, and that includes man's higher qualities, while the soul has more to do with the mere animal life and its appetites and passions; and the whole argument, which had been elaborated with much care, was strongly fortified by apposite quotations both from the Old and New Testaments.

Despite the 'strong fortifications,' we know many Adventists who, Bible in hand, could capture and march into the very citadel of the argument of the learned gentleman, who makes "an imperishable essence" usurp the work of the divine Son of God, through whom we may obtain eternal life. (1 Jno. 5: 11.)

NOT DANGEROUS.

The *Examiner* utters this stately reproof to a New York daily:

> The *Times* talks with startling calmness of the amount of *thought* "a healthy brain can *secrete*" in a given time. This assumption of the materialistic philosophy, that thought is a secretion, draws after it, by invincible logic, not only a subjection of man's spiritual nature under laws of physical succession, but a denial that man has a soul distinct from the body, and capable of surviving the death of the body. We presume that no such consequences were contemplated by the writer, but it is best to refrain from using such dangerous tools.

We are not prepared to assert that the brain '*secretes*' thought, though we deny that man can think without a brain; but we are prepared to unqualifiedly affirm that this cannot be disproved simply on the ground that it explodes the notion that the soul survives the death of the body in a state of consciousness. The immortality of the soul is the modern theologian's touch-stone. Any theory which contradicts *that*, is pronounced untrue without further examination. At least, it *has* been so. But among the reformations of modern thought, that of the denial of the natural immortality of the soul is making no feeble progress. On every hand the inquiry is making, concerning the reliability of this touch-stone, bequeathed to Romanism by pagan philosophy, and appropriated by Protestants from the Romanist decretals. 'Materialistic phrases' are, indeed, 'dangerous tools'—they are apt to hurt all forms of spiritism. But they do no harm to the Bible student, whose hope of a future life rests upon *Christ* alone, and not upon an immaterial unsubstantiality, of which he can find no account in the word of God, or evidence of its existence in his own nature.

TERRIBLE REVELATIONS.

Of late the New York *Tribune* has been making the people *feel* what they before knew in a general way, that the wickedness of New York city is great, almost beyond conception; at least, those who have no opportunity to see it for themselves, can form little idea of the depths of its iniquities. After exposing the panel-thieves, and the gamblers, the *Tribune* turned its attention to the fortune-tellers and astrologers, who, it seems, are not only engaged in consulting stars and spirits, but act as agents in much more unholy work. Let the following brief extract tell the story. The reporter having stated the assumed object of his visit, the following reply was given:

> "I have a large number of lady visitors come to see me every day, and many of them are desirous of forming connections of this sort; but I suppose these are hardly the kind you want. Oh, yes! There are quantities of school-girls, and young ladies that work in shops that visit me; but many of them are quite young and are under the charge of their parents, and though it is not difficult to bring about an arrangement of this kind if they are still allowed to live at home, when you take them away entirely their parents raise a fearful row, and if they can find them, send them to the penitentiary. Still, if you wish it so, I will undertake to find one for you. From sixteen to seventeen, you say? Well, give me your address, and I will write to you in a day or two. Oh, no, you need not feel troubled about not being suited, for if you do not like the one you first see, just say so, and I can easily find another one for you. I can't say how long it will be before I can find one. Perhaps just the person you would like will be in to see me within an hour; or it may be two or three days; hardly more than that though. I don't have any regular charge for this sort of business. If I suit you, of course I shall expect you to make me some kind of a present, but that I am perfectly willing to leave to you. I am certain that I can satisfy you, and you look like a man who will do the right thing by any one who does that for you." The reporter gave an address—one of the up-town hotels—at which a letter might be certain of *not* reaching him, paid the one dollar which was the regular fee charged by the seeress, and as quickly as possible found his way into the open air.

We make no comments. But the thought that such work is going on every day (and many are engaged in it), and souls being dragged to temporal and eternal ruin as ruthlessly as animals are slain for the markets, is simply terrible. Well may we long for the promised Advent that is to put an end to all sin and misery. Oh! that it may come soon.

"POLLUTED FORM."

We have given our readers some specimens of the spirit of what is called "Evangelical" Adventism. We have another. While Br. Grant was in California, the following note was sent to one of the daily papers of San Francisco, and published in the same:

> BOSTON, March 24, 1871.
>
> *Editor Chronicle:*—I herewith mail to you the *Advent Herald*, the oldest prophetic journal in our country, and a copy of the "Faith of Evangelical Adventists." The materialistic Adventists went off from us on account of that view, and now generally ignore us altogether. But that view is no part of Adventism. I think it just you should know the facts in the case, as your people of San Francisco are now getting Adventism in its polluted form. If you should state the fact that there is another class of Adventists, known as Evangelical, I think it would be a service rendered to the cause of truth, and a favor to your readers. Respectfully,
>
> CYRUS CUNNINGHAM,
> Pastor of the Evangelical Advent Church, Boston, Mass.

Another of the dailies of the same city, bidding Eld. Grant farewell, remarks:

> The Elder came here last December, and, with brief intervals, has labored as a revivalist in our midst since that time. In this city he has been the publicly acknowledged means of converting or recalling from a backslidden state, over three hundred persons. A revival was started in Vallejo under his preaching, and great interest awakened in religious subjects by a short service—less than a week—at San Jose. The Elder has baptized sixty-eight persons since his arrival on this coast; and has brought the Minna street church from a struggling to a high and prosperous condition.

Here we have a statement by an impartial writer of some of the fruits of "polluted" Adventism in California. The people there (a jealous orthodoxy excepted) must have concluded as they read the Boston pastor's letter, that, for once, an evil tree was bringing forth good fruit. And that the "polluted" Adventism that came into their midst, converting their infidels and reclaiming their sinners was of decidedly more account than an "Evangelical" form that sent them an 'orthodox' creed (of which they had enough already), and a few evidently envious words. And our "Evangelical" friends who join a carping "orthodoxy" in the use of hard words where their arguments effect nothing, will find the words of the wise man true: "There are many devices in a man's heart; but *the counsel of the Lord, that shall stand.*" 'Materialistic' Adventism is of the Lord. Jealous men may dub it "polluted;" but it stands approved of God in his word, bears its stamp of *Eternal Truth!* It will perform its mission, and *stand* when immaterialism shall have been finally overthrown by the resurrection.

COME TO CAMP.

Ho! Wisconsin pilgrims! Listen! Come to camp, and come in season. We wish all might reach the ground in time to erect their tents on Saturday, the 3d, so as to have a whole week of worship undisturbed by tent building; and we have learned of over a dozen tents that are expected to be put up on that day, and hope that more than a dozen others will conclude to do the same. So far as we have heard, no tent erected last year will be absent this season, and we have heard of six or seven new tents from two counties. The indications are that the meeting will surpass the largest ever held in Wisconsin.

Those who come in season can pitch on the old locations, but the ground cannot be held long. It will be remembered by those who were present last season, that although the entire ground was beautiful, one portion less desirable than the rest was called *Babylon*, by way of contrast (though the Babylon of this ground surpasses the Jerusalem of some others), and all who came late had to pitch in Babylon. Now, brethren, if you want to keep out of Babylon, come early. The camp-meeting fever is high, and we expect to begin the meeting at high-water mark. Ministers from home and abroad are expected, and you can learn who they are, and whether you will like to hear them preach, by coming to camp; and the sooner you come, the sooner you will find it out.

WM. SHELDON.

A WORD TO MICHIGAN.

Hereto the interest in our Michigan State Campmeeting has been somewhat divided by the natural desire many have felt to attend the Campmeeting in Illinois in connection with the Annual Meeting of the Publishing Association. As the Association meeting will hereafter be held in another connection, we trust all will unite to make the coming meeting at Jackson the largest, the best and most effective religious gathering ever held in the State of Michigan. We can do this, as well as not, if we choose. The location cannot be excelled. Almost in the heart of a great city, it is nevertheless as retired (by night) as though in a country grove. And more so; for it is surrounded with a high fence, and the only entrance can be easily watched. Besides this, we have the use of large airy buildings, which supersede the necessity for tents, unless families prefer to have a place of their own; in which case, there is room for a thousand tents. It will be well, so far as possible, for each company from any section or church, to arrange to provide their own food. But the Committee will also provide for boarding those who come at the lowest possible figures.

We have never yet had a GENERAL RALLY in Michigan. Let this year, the coming month, witness it. Providence has provided an opening at the railway center of the State, and we shall be guilty if we do not improve its privileges to the utmost. Let us see *five hundred Adventists* residing upon the Jackson Fair Grounds during the week commencing June 18.

Brethren from Canada, Ohio, Indiana, will be welcomed. Any passing from the East to the West, or from the West to the East, will also be cordially greeted.

For the Committee.

W. L. HIMES.

NOW READY.

Hades and Sheol: And the Rich Man and Lazarus. By L. C. Collins.

Br. Collins' exposition of this parable has gratified many of our best minds, and will command general attention. Send for it. Post-paid, 10c.

EDITORIAL GLEANINGS.

We are pleased to learn that a new and strong effort is to be put forth in behalf of Adventism in New York city. The tent will be pitched there, and E'ds. Couch, Grant and others will preach. They will make a long, faithful effort.——Br. A. W. Sibley has accepted a call from the Rutland, Vt., church, and will remove to that place this month. ——Br. C. H. Sweet has settled with the Bonny Eagle, Me., church, and removed thither from Rhode Island. His P. O. Address will be Bonny Eagle, Me.——At the last session of the New Hampshire Conference H. C. Willoughby, J. B. Brown and D. D. Page were ordained to the work of the ministry.——We learn that Br. A. P. Stephenson of Saline Co. Ill. is to be tried for 'heresy' next week. He is a member of the Methodist church. His heresy consists in doubting the eternity of evil, and the immortality of man. We have seen a copy of the charges. They contain citations from the Articles of Faith, from Wesley and from Watson; but not one from the Scriptures. —— Br. S. W. Thurber has settled at Sparta, Wis., for the coming year. His P. O. Address will be at that place. The meetings there are quite interesting.——A "student" writes from Lebanon, O., "By chance I came in possession of a copy of your paper, and I readily acknowledge its intrinsic value. Glorious truths are discussed in its columns, and it should be read by all followers of Christ."——Br. N. H. Young (colored), has been laboring in Butler Co. Mo. with such success that he thinks a chapel may be erected this season.——The Missouri Conference, (St. Louis,) held their Q. M. at Compton Hill, recently. Br. John Hardy, formerly a Methodist preacher, united with them.——We learn that an Advent church has been organized in San Francisco, and held its first meeting April 30. We trust they may flourish abundantly.——Br. F Burr is now settled at Chicago, in very happy relations with the church there. The society have determined to refit their chapel at once, a good work long needed. We have no doubt Br. Burr will prove the right man in the right place.——A brother in England writes for a number of Br. Whitmore's work, remarking that it is "by far the most instructive and comprehensive work I ever read." He further adds, "May God's blessing rest on your labors, and also on the many who are fellow laborers with you in the Lord's vineyard. I am sorry to say that the good cause is not flourishing so much with us, as it appears to be with you; though, thank God, it is gaining ground. We need a weekly paper similar to your TIMES.—We have only the *Rainbow* to advocate the truth, and that being a monthly, does not attain a sufficiently general circulation." We trust our English brethren may yet have a weekly paper.——Since Br. Whitney went into West Virginia to labor he has sent $304 30 to this office for books to sell and give away in that region. And his labors and sacrifices are now bearing fruit.——Brn. Snook and Branch are laboring in St. Johns, Mich., and there is some revival interest.

Correspondence

EDITOR'S JOURNAL.

COLUMBUS, KAN.

SABBATH, April 23. Spoke in the a. m. at the Court House, on *the soul*, from the Old and New Testaments, showing the use of the Hebrew word *nephesh*, and the Greek word *psuche*, in their application to man. They are often used to define the man proper, but never mean a spirit or ghost.

This closed my public labors in Columbus for the present. I have not labored in vain.

In the p. m. I rode out with Br. Smith and family some six miles east on the prairie, to preach at night. The prairie is dotted with cabins and small houses of the settlers, and the land is mostly taken up. The *claims* taken by the settlers consist of four forty acre lots, to which amount of land they are limited. Br. Smith took a claim held by another person, who lived upon *one*, which was all the law allowed him, holding the other for speculation, against law and right. Br. S. moved his goods and lumber upon it, and now holds it by right, and also the good will of the settlers. He put up a shanty about twelve feet square, in which they live comfortably. I now write in his humble cot, and enjoy their hospitality. The house stands on an eminence (*not a hill*), and from it we can survey the entire farm, and see for many miles around. The trees on the banks of Spring River, six miles east, do not seem to be more than two miles away. The prospect is delightful in all directions. I have not seen a location that I like so well as this. I hope Br. Smith will prosper on it, until the better land shall be given to the saints.

I had a crowd of intelligent and interested settlers out to-night, to whom I expounded the prophetic word. They took a deep interest in the truth. This was the first sermon ever preached on the Advent, upon this prairie. I trust the seed sown will bear much fruit.

MONDAY, April 24. I took a horseback ride over the prairie this forenoon, and called upon a sick neighbor while out. On my return, I went out with Br. Smith to burn the dead grass of a portion of his prairie. It presents a more beautiful view at night, but the appearance is fine in the day. I was not aware that stubble made so hot a fire, or that it was so thoroughly burned up. It is consumed like chaff. There is nothing left but light black ashes, "which the wind drives away." This illustrates one of the figures used by the word of God to show the entire destruction of the wicked. They are to be "stubble," and be burned up "root and branch" (Mal. 4: 1); burned up in unquenchable fire. (Mat. 3: 12.)

In the p. m. Br. Smith took me, with his family, some twelve miles over the country. We went six miles east and crossed Spring River, into Western Missouri. On the banks of the river the growth of timber is large, and there is plenty of fencing and wood for fuel. The land is rich and the climate mild. The more I travel over these prairies the more I see to admire. They make splendid "homes for the landless."

After our return I spoke at the school-house in the evening on the inheritance of the saints, showing that it would be the new earth, not the sky, nor in the skies. "The meek shall inherit the earth." (Mat. 5: 5.) This closed my labors here. The seed has been sown, and I look for fruit.

TUESDAY, April 25. Came by way of Girard to Sheridan. During the day's journey we have had a terrific thunder storm, with floods of rain. We finally got to our appointment, but the storm prevented the people from coming, as most of them would have to ride from three to eight miles. We had worship at the house of Br. Joseph Freed, with whom I put up. He removed from Victoria, Ill., a few years since. He is pleasantly situated on Lightning Creek, some twelve miles from Girard. I find that in this region there are several families from the East, who are looking for the "blessed hope." I hope to see them all, and cheer their hearts by recounting the words of promise, during this week.

The land here is all clear, and settlers have nothing to do but fence and break it. The fencing costs the most. They are, however, planting Osage orange hedges, which will make durable and cheap fencing. The land can be broken up for $3.50 an acre. A man needs a capital of from $500 to $1,000, to enclose and put 160 acres under cultivation. But when one has little or no means, it is slow and hard work to get along with land at only $1.25 an acre.

WEDNESDAY, April 26. While in Girard yesterday I heard of a circumstance which occurred in that place a short time since. It appears that the Presbyterian church held a festival, in which they resorted to the means usually employed in such places to raise money. They reserved a *cake* for the last night, which was disposed of by a regular lottery, or gambling operation, which closed the festival. About this time complaint was made against a gambling-saloon in town. The grand jury found a bill against the proprietor. On conviction the saloon-keeper paid his fine, and then paid his respects to the Presbyterian gamblers, who, he supposed, had complained of him. Every person who had taken tickets in the late cake lottery was arrested and tried for gambling, and fined $10 and costs each. The pastor escaped trial, because he had not received the proceeds of the game! This was just right. These church festivals are a shame and disgrace to the Christian church. They are also demoralizing to the community.

At night I spoke on prophecy.

THURSDAY, April 27. Visited some families in Crawford county, in the neighborhood of Girard, and at eve I spoke on the fulfillment of prophecy, and the principles of prophetic interpretation, showing that the coming of Christ is now nigh at hand.

FRIDAY, April 28. It is wonderful to find on these vast prairies such large supplies of coal, but for which most of the inhabitants would be without fuel. It is said by geologists that the coal bearing formation of sandstone, limestone, and coal is, in the aggregate, some 2,000 feet in thickness. The coal bearing land in the eastern part of the State comprises some 17,000 square miles. The veins range from one to seven feet thick of good coal. God has thus provided in this respect for the wants of man, as well as in rich soil and climate.

Many object to the Lord's soon coming, telling us that these prairies must all be settled before he appears; that these coal mines were prepared in view of this fact. But we are of a different opinion. So far as I have had opportunity to see and learn the moral and religious condition of society here, there is nothing hopeful for the millennium. Things look dark. It is only the *few* that love and cling to Christ, while the masses are worldly and corrupt. My view of the matter is, that God will soon have use for the land for his people; for "the meek shall inherit the earth." And the coal formations may be needed for the purification of the earth in the fires of the last day; when the heavens and the earth shall be *renewed* and made better, and fitted for the residence of the righteous.

But the philosophy and theology of the age takes a position against us. Take the following view of the most popular teachers of the age.

LATTER DAY GLORY.

"And we beseech thee that thou wilt fulfill thy promises which have respect to thy church, and which have respect to the nations of the earth. And let that day so long lingering upon the morning horizon at last break over the hills, and the Sun of righteousness arise with healing in his beams. Cast down oppression. Destroy superstition. Purge ignorance out from among the nations of the earth. Lift up the race into civilization, and into purity, and into power. And bring to pass the *promises of the latter day glory*."

The above prayer, by Mr. Beecher, illustrates the Whitbyan view of the millennium, or conversion of the world before the second advent of Christ. The "latter day glory" is the triumph of the gospel in the last days of the dispensation. It is for this he vainly labors and prays, and gives his mighty influence. He is expecting that under the preaching of the gospel ignorance will be "rooted out of the nations of the earth," and all will be lifted into "civilization, purity, and power," before the end of the dispensation.

This is the prevalent theology, or philosophy of our times, putting off the coming of Christ, and setting aside the kingdom of God, and delaying the resurrection. It gives us instead, a kingdom in mortality, with sickness, sorrow and death. It denies that the "wheat and tares shall grow *together till the harvest*." It denies the truth of Paul's prophecy of the "last days" (2 Tim. 3: 1-7), which are "perilous times," and "corrupt," with many "reprobate concerning the faith," "having a form of godliness, but denying the power thereof." It also ignores the Savior's teaching relating to the end of the dispensation, who says, "it shall be as it was in the days of Noah," when the world was very far from being in a condition of "latter day glory." It is the "cry of peace and safety, when sudden destruction cometh."

SABBATH, April 30. We have a hot, almost tropical day. For the last three weeks the weather has been variable, cold and hot, wet and dry, calm and windy, and sometimes tempestuous. The people say the weather will be more settled now for the rest of the season. They like the climate, and think it is healthful.

I spoke to a crowded house at 11 a. m., on the nature and nearness of the kingdom of God. At the close a brother of the 'Christian' church told me he did not like it. Why not? said I. Because the kingdom was set up 1800 years ago. I told him the kingdom of God comes after the *tares* (Mat. 13), and *foolish virgins* (Mat. 25) are gathered out of the earth; and will be given to the immortal saints of all ages, who will be raised from the dead. To them it will be said, "Come ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world." (Mat. 25: 34.) But he could see nothing except a kingdom set up on the day of Pentecost! Error befogs the mind. Another said, "If the earth is to be the residence of the saints, what did the Savior mean when he said, 'I go to prepare a place for you?'" The answer was given by Sr. Freed, in the words of the Savior, "*I will come again* and receive you to myself, that where I *am* [just where I was] there ye may be also." And this will be on the new earth.

I closed my labors in Sheridan with this service. And I took leave of Br. Freed and family, with whom I had enjoyed a precious visit. They mean to live for the kingdom.

In the p. m. Br. L. Smith and family, Br. Freed and wife, with Sr. Munson, took their teams, and we all came to Crawfordsville, some nine miles, where Br. Munson had arranged for me to speak at night. We arrived in good season; had a crowd to hear on the "signs of the times" which indicate the approach of Christ.

I put up with Br. Parker, on the prairie, who, with his family, is deeply interested in the truth, and read the Bible, and all the best things they can get on the subject of the Lord's coming, and the resurrection.

MONDAY, May 1. This morning Br. Parker's son, Lewis, showed me a model of a new invention, the joint work of himself and his mother, of a combined bedstead, bureau and stand. It is very simple, but the first thing of the kind I have ever seen. It takes less than one-third of the room of an ordinary bedstead, and gives a good bureau, table, and bed, and when closed up makes a neat and ornamental piece of furniture. I hope they may reap a rich reward for their industry and inventive genius.

At noon I came to Girard, and prepared for the evening service. The Methodist minister here gave *materialists* a shot yesterday; but nobody is reported killed. He rested the argument on the immortality of the soul on Mat. 10: 28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in *hell*." This text teaches the absolute destruction of the wicked. Soul and body are *destroyed*. And yet the rabbis of this last time *can't see it!* I spoke on the "end of the ungodly." Not eternal torment, but perdition. I went home with Br. Sidwell, who said that he had been a Methodist, and had tried to believe the popular theology; but he now saw the truth, and should follow it and try to be a better Christian.

TUESDAY, May 2. Went to Columbus, and heard Judge Lawrence, of Ohio, address a thousand or more of the settlers on the subject of their titles to the neutral lands. He said the sale of these lands to Mr. Joy, by the Secretary of the Interior, was void, as it was not by Act of Congress. This matter is now to be decided by the Supreme Court of the United States. While this is pending the settlers will be in doubt and perplexity. There are some 4,000 families in this condition. It is a very sad state of things. These people believe the public domain belongs to the people, and every family should have a good home at government price. And that neither corporations or individuals should have the power to speculate upon the sale or improvement of these lands.

I took up the *Independent*, a paper published here, and found in it a partial report of my late discussion in this city. It was not correct, or at all creditable to the reporter. But it can do no harm. The truth will take care of itself. I felt sometimes that the discussion might not result in good. But things turned out differently from what I expected. The cause of truth has been advanced, and I feel that God will be glorified in the salvation of souls.

From Mary A Tibbetts, Volga Ind May 4.

With the apostle, Peter, I love to talk "with those that have obtained like precious faith through the righteousness of God and our Savior Jesus Christ." I love to send Christian greeting to the waiting ones, those who are loving and looking for the glorious appearing of our blessed Lord and Savior. I have enjoyed some rich feasts since you last heard from me, in the sanctuary. One particularly during a meeting of days held at Dupont, under the labors of Br. N. Field.

It was a time of interest and comfort to those who met to hear the truth. One great point was, at least, gained, and that was the minds of the people were disabused and enlightened concerning the doctrines held and advocated by Adventists. They only knew with those in the days of Paul, "For as concerning this sect, we know that everywhere it is spoken against." But when they came to hear for themselves the precious word, just as it reads, without any inferences made from it, or unwarrantable constructions, they were indeed surprised and convinced of Bible truth as they never were before.

One Christian lady remarked that the preaching was entirely different from what she expected to hear, and that she had not enjoyed herself so much under preaching since she had lived in Dupont, a period of five years. This gave me comfort. I will now mention another circumstance, of an opposite character, and for the benefit of those who may read, I will state in the way of a request, that when valuable (to the owner) books or pamphlets are loaned to professed Christians, and they are not suited with their contents, or do not believe the doctrines contained therein, please do not mar the pages by writing all over the margins, top and bottom, and every open space, *your criticisms, bitter words, impolite insinuations, and coarse epithets!* If you wish to write notes and comments, which is all right when they are offered in a kind spirit and with kind words, please do it on separate pieces of paper, enclosing them in the work returned. This course is commendable, and will always be pleasantly received; we holding in high respect those who may honestly differ with us. But when a book, paper, or pamphlet comes home to the owner so badly defaced that it cannot be loaned again, they are, of course, a loss, and do not reflect any credit upon those who have thus injured the property of another.

Lest my remarks should not be fully understood or appreciated, I will give some reason for the above complaint. Not long since I loaned a work to some Christian friends of intelligence. The volume contained an article (of value I think) "Is the Soul a Separate Entity?" We will only give a few specimens of the many absurd and impolite sayings with which the whole work was defaced. "There has never been found a race of people on the face of the globe but what have believed there was something in them separate from the body, which would not die (immortal). The individual exceptions are only those who had their hearts corrupted and minds poisoned by a false philosophy, or a natural desire to avoid hell." So much for what the human race may say, and even Satan himself in the garden, "Ye shall not surely die." But the Bible testimony is, "God only hath immortality. (1 Tim. 6: 15, 16.) Though man may have it by seeking for it." (Rom. 2: 7.)

But another extract: "The Sadducees were not so stupid as you are; they could appreciate irony, and were silenced." To that I would say, as I do not deal in irony when talking about the great truths of God's Holy Word, I am not likely to be silenced with that kind of argument.

Still another: "If matter made mind, man would not have been made so much less than the stupid whale and elephant. Physical and mental strength are two different things. The smallest insect can teach you wisdom." I confess my ignorance, and am trying to let the Bible instruct me.

Again: "Christ alluded to a separate and particular state of consciousness to prove the resurrection, for if a man died as the Sadducees thought, there would be nothing to resurrect; and he would not have a God any more than a rotten pumpkin or potato has a God." I am content with the Bible statement, "Christ the first fruits; afterwards they that are Christ's *at his coming*."

Many more specimens like the above, and much coarser, such as "Go it while you are young!" might here be given, but I forbear, repeating my request, that when such unkind language is used by an opponent, they will please write it on a separate piece of paper.

Oh! if Christians in general would study more closely the golden rule of our blessed Lord, there would be no room for such complaints, but we should all love as brethren. That is just as it will be when Jesus comes, and that is why we are so anxious to see him; that he may set up his glorious kingdom, uniting the saints where we may all join in the song of Moses and the Lamb."

From Br M D Peavy, Arena, Wis.

The good work still continues at this place. Fourteen new ones came forward in a late prayer-meeting. The church, although not four months old, is all alive with missionary zeal. Fourteen were immersed April 23, and about as many will be June 4, the Lord willing. New ones come out almost every week. We have about thirty members, with great encouragements for the future. The door is open in every direction to hear the blessed truth.

From Hannah Guernsey, Council Bluff, Iowa, Apr 23.

I do love the truth, and feel very anxious to have it before the people. Since reading the conversations with the Press I feel more in earnest and will lay aside each week the mite I have to promote the cause of Christ. I feel the time is short. "If I would work for God it must be done. If thou wouldst win the garland for thy brow, redeem the time now." With his reward he comes; he tarries not. His

Correspondence

EDITOR'S JOURNAL.

COLUMBUS, KAN.

SABBATH, April 23. Spoke in the a. m. at the Court House, on *the soul*, from the Old and New Testaments, showing the use of the Hebrew word *nephesh*, and the Greek word *psuche*, in their application to man. They are often used to define the man proper, but never mean a spirit or ghost.

This closed my public labors in Columbus for the present. I have not labored in vain.

In the p. m. I rode out with Br. Smith and family some six miles east on the prairie, to preach at night. The prairie is dotted with cabins and small houses of the settlers, and the land is mostly taken up. The *claims* taken by the settlers consist of four forty acre lots, to which amount of land they are limited. Br. Smith took a claim held by another person, who lived upon *one*, which was all the law allowed him, holding the other for speculation, against law and right. Br. S. moved his goods and lumber upon it, and now holds it by right, and also the good will of the settlers. He put up a shanty about twelve feet square, in which they live comfortably. I now write in his humble cot, and enjoy their hospitality. The house stands on an eminence (*not a hill*), and from it we can survey the entire farm, and see for many miles around. The trees on the banks of Spring River, six miles east, do not seem to be more than two miles away. The prospect is delightful in all directions. I have not seen a location that I like so well as this. I hope Br. Smith will prosper on it, until the better land shall be given to the saints.

I had a crowd of intelligent and interested settlers out to-night, to whom I expounded the prophetic word. They took a deep interest in the truth. This was the first sermon ever preached on the Advent, upon this prairie. I trust the seed sown will bear much fruit.

MONDAY, April 24. I took a horseback ride over the prairie this forenoon, and called upon a sick neighbor while out. On my return, I went out with Br. Smith to burn the dead grass of a portion of his prairie. It presents a more beautiful view at night, but the appearance is fine in the day. I was not aware that stubble made so hot a fire, or that it was so thoroughly burned up. It is consumed like chaff. There is nothing left but light black ashes, "which the wind drives away." This illustrates one of the figures used by the word of God to show the entire destruction of the wicked. They are to be "stubble," and be burned up "root and branch" (Mal. 4: 1); burned up in unquenchable fire. (Mat. 3: 12.)

In the p. m. Br. Smith took me, with his family, some twelve miles over the country. We went six miles east and crossed Spring River, into Western Missouri. On the banks of the river the growth of timber is large, and there is plenty of fencing and wood for fuel. The land is rich and the climate mild. The more I travel over these prairies the more I see to admire. They make splendid "homes for the landless."

After our return I spoke at the school-house in the evening on the inheritance of the saints, showing that it would be the new earth, not the sky, nor in the skies. "The meek shall inherit the earth." (Mat. 5: 5.) This closed my labors here. The seed has been sown, and I look for fruit.

TUESDAY, April 25. Came by way of Girard to Sheridan. During the day's journey we have had a terrific thunder storm, with floods of rain. We finally got to our appointment, but the storm prevented the people from coming, as most of them would have to ride from three to eight miles. We had worship at the house of Br. Joseph Freed, with whom I put up. He removed from Victoria, Ill., a few years since. He is pleasantly situated on Lightning Creek, some twelve miles from Girard. I find that in this region there are several families from the East, who are looking for the "blessed hope." I hope to see them all, and cheer their hearts by recounting the words of promise, during this week.

The land here is all clear, and settlers have nothing to do but fence and break it. The fencing costs the most. They are, however, planting Osage orange hedges, which will make durable and cheap fencing. The land can be broken up for $3.50 an acre. A man needs a capital of from $500 to $1,000, to enclose and put 100 acres under cultivation. But when one has little or no means, it is slow and hard work to get along with land at only $1.25 an acre.

WEDNESDAY, April 26. While in Girard yesterday I heard of a circumstance which occurred in that place a short time since. It appears that the Presbyterian church held a festival, in which they resorted to the means usually employed in such places to raise money. They reserved a *cake* for the last night, which was disposed of by a regular lottery, or gambling operation, which closed the festival. About this time complaint was made against a gambling saloon in town. The grand jury found a bill against the proprietor. On conviction the saloon-keeper paid his fine, and then paid his respects to the Presbyterian gamblers, who, he supposed, had complained of him. Every person who had taken tickets in the late cake lottery was arrested and tried for gambling, and fined $10 and costs each. The pastor escaped trial, because he had not received the proceeds of the game! This was just right. These church-festivals are a shame and disgrace to the Christian church. They are also demoralizing to the community.

At night I spoke on prophecy.

THURSDAY, April 27. Visited some families in Crawford county, in the neighborhood of Girard, and at one I spoke on the fulfillment of prophecy, and the principles of prophetic interpretation, showing that the coming of Christ is now nigh at hand.

FRIDAY, April 28. It is wonderful to find on these vast prairies such large supplies of coal, but for which most of the inhabitants would be without fuel. It is said by geologists that the coal bearing formation of sandstone, limestone, and coal is, in the aggregate, some 2,000 feet in thickness. The coal bearing land in the eastern part of the State comprises some 17,000 square miles. The veins range from one to seven feet thick of good coal. God has thus provided in this respect for the wants of man, as well as in rich soil and climate.

Many object to the Lord's soon coming, telling us that these prairies must all be settled before he appears; that these coal mines were prepared in view of this fact. But we are of a different opinion. So far as I have had opportunity to see and learn the moral and religious condition of society here, there is nothing hopeful for the millennium. Things look dark. It is only the *few* that love and cling to Christ, while the masses are worldly and corrupt. My view of the matter is, that God will soon have use for the land for his people; for "the meek shall inherit the earth." And the coal formations may be needed for the purification of the earth in the fires of the last day; when the heavens and the earth shall be *renewed* and made better, and fitted for the residence of the righteous.

But the philosophy and theology of the age takes a position against us. Take the following view of the most popular teachers of the age.

LATTER DAY GLORY.

"And we beseech thee that thou wilt fulfill thy promises which have respect to thy church, and which have respect to the nations of the earth. And let that day so long lingering upon the morning horizon at last break over the hills, and the Sun of righteousness arise with healing in his beams. Cast down oppression. Destroy superstition. Purge ignorance out from among the nations of the earth. Lift up the race into civilization, and into purity, and into power. And bring to pass the *promises of the latter day glory*."

The above prayer, by Mr. Beecher, illustrates the Whitbyan view of the millennium, or conversion of the world before the second advent of Christ. The "latter day glory" is the triumph of the gospel in the last days of the dispensation. It is for this he vainly labors and prays, and gives his mighty influence. He is expecting that under the preaching of the gospel ignorance will be "rooted out of the nations of the earth," and all will be lifted into "civilization, purity, and power," before the end of the dispensation.

This is the prevalent theology, or philosophy of our times, putting off the coming of Christ, and setting aside the kingdom of God, and delaying the resurrection. It gives us instead, a kingdom in mortality, with sickness, sorrow and death. It denies that the "wheat and tares shall grow *together till the harvest*." It denies the truth of Paul's prophecy of the "last days" (2 Tim. 3: 1-7), which are "perilous times," and "corrupt," with many "reprobate concerning the faith," "having a form of godliness, but denying the power thereof." It also ignores the Savior's teaching relating to the end of the dispensation, who says, "it shall be as it was in the days of Noah," when the world was very far from being in a condition of "latter day glory." It is the "cry of peace and safety" when sudden destruction cometh.

SABBATH, April 30. We have a hot, almost tropical day. For the last three weeks the weather has been variable, cold and hot, wet and dry, calm and windy, and sometimes tempestuous. The people say the weather will be more settled now for the rest of the season. They like the climate, and think it is healthful.

I spoke to a crowded house at 11 a. m., on the nature and nearness of the kingdom of God. At the close a brother of the 'Christian' church told me he did not like it. Why not? said I. Because the kingdom was set up 1800 years ago. I told him the kingdom of God *comes* after the *tares* (Mat. 13), and *foolish virgins* (Mat. 25) are gathered out of the earth; and will be given to the immortal saints of all ages, who will be raised from the dead. To them it will be said, "Come ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world." (Mat. 25: 34.) But he could see nothing except a kingdom set up on the day of Pentecost! Error befogs the mind. Another said, "If the earth is to be the residence of the saints, what did the Savior mean when he said, 'I go to prepare a place for you?'" The answer was given by Sr. Freed, in the words of the Savior, "*I will come again* and receive you to myself, that where I *am* [just where I was] there ye may be also." And this will be on the new earth.

I closed my labors in Sheridan with this service. And I took leave of Br. Freed and family, with whom I had enjoyed a precious visit. They mean to live for the kingdom.

In the p. m. Br. L. Smith and family, Br. Freed and wife, with Sr. Munson, took their teams, and we all came to Crawfordsville, some nine miles, where Br. Munson had arranged for me to speak at night. We arrived in good season; had a crowd to hear, on the "signs of the times" which indicate the approach of Christ.

I put up with Br. Parker, on the prairie, who, with his family, is deeply interested in the truth, and read the Bible, and all the best things they can get on the subject of the Lord's coming, and the resurrection.

MONDAY, May 1. This morning Br. Parker's son, Lewis, showed me a model of a new invention, the joint work of himself and his mother, of a combined bedstead, bureau and stand. It is very simple, but the first thing of the kind I have ever seen. It takes less than one-third of the room of an ordinary bedstead, and gives a good bureau, table, and bed, and when closed up makes a neat and ornamental piece of furniture. I hope they may reap a rich reward for their industry and inventive genius.

At noon I came to Girard, and prepared for the evening service. The Methodist minister here gave *materialists* a shot yesterday; but nobody is reported killed. He rested the argument on the immortality of the soul on Mat. 10: 28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in *hell*." This text teaches the absolute destruction of the wicked. Soul and body are *destroyed*. And yet the rabbis of this last time *can't see it!* I spoke on the "end of the ungodly." Not eternal torment, but perdition. I went home with Br. Sidwell, who said that he had been a Methodist, and had tried to believe the popular theology; but he now saw the truth, and should follow it and try to be a better Christian.

TUESDAY, May 2. Went to Columbus, and heard Judge Lawrence, of Ohio, address a thousand or more of the settlers on the subject of their titles to the neutral lands. He said the sale of these lands to Mr. Joy, by the Secretary of the Interior, was void, as it was not by Act of Congress. This matter is now to be decided by the Supreme Court of the United States. While this is pending the settlers will be in doubt and perplexity. There are some 4,000 families in this condition. It is a very sad state of things. These people believe the public domain belongs to the people, and every family should have a good home at government price. And that neither corporations or individuals should have the power to speculate upon the sale or improvement of these lands.

I took up the *Independent*, a paper published here, and found in it a partial report of my late discussion in this city. It was not correct, or at all creditable to the reporter. But it can do no harm. The truth will take care of itself. I felt sometimes that the discussion might not result in good. But things turned out differently from what I expected. The cause of truth has been advanced, and I feel that God will be glorified in the salvation of souls.

From Mary A Tibbetts, Volga Ind May 4.

With the apostle, Peter, I love to talk "with those that have obtained like precious faith through the righteousness of God and our Savior Jesus Christ." I love to send Christian greeting to the waiting ones, those who are loving and looking for the glorious appearing of our blessed Lord and Savior. I have enjoyed some rich feasts since you last heard from me, in the sanctuary. One particularly during a meeting of days held at Dupont, under the labors of Br. N. Field.

It was a time of interest and comfort to those who met to hear the truth. One great point was, at least, gained, and that was the minds of the people were disabused and enlightened concerning the doctrines held and advocated by Adventists. They only knew with those in the days of Paul, "For as concerning this sect, we know that everywhere it is spoken against." But when they came to hear for themselves the precious word, just as it reads, without any inferences made from it, or unwarrantable constructions, they were indeed surprised and convinced of Bible truth as they never were before.

One Christian lady remarked that the preaching was entirely different from what she expected to hear, and that she had not enjoyed herself so much under preaching since she had lived in Dupont, a period of five years. This gave me comfort. I will now mention another circumstance of an opposite character, and for the benefit of those who may read, I will state in the way of a request, that when valuable (to the owner) books or pamphlets are loaned to professed Christians, and they are not suited with their contents, or do not believe the doctrines contained therein, please do not mar the pages by writing all over the margins, top and bottom, and every open space, *your own ideas, bitter words, impolite insinuations, and coarse epithets!* If you wish to write notes and comments, which is all right when they are offered in a kind spirit and with kind words, please do it on separate pieces of paper, enclosing them in the work returned. This course is commendable, and will always be pleasantly received; we holding in high respect those who may honestly differ with us. But when a book, paper, or pamphlet comes home to the owner so badly defaced that it cannot be loaned again, they are, of course, a loss, and do not reflect any credit upon those who have thus injured the property of another.

Lest my remarks should not be fully understood or appreciated, I will give some reason for the above complaint. Not long since I loaned a work to some Christian friends of intelligence. The volume contained an article (of value I think) "Is the Soul a Separate Entity?" We will only give a few specimens of the many absurd and impolite sayings with which the whole work was defaced. "There has never been found a race of people on the face of the globe but what have believed there was something in them separate from the body, which would not die (immortal). The individual exceptions are only those who had their hearts corrupted and minds poisoned by a false philosophy, or a natural desire to avoid hell." So much for what the human race may say, and even Satan himself in the garden, "Ye shall not surely die." But the Bible testimony is, "God only hath immortality, (1 Tim. 6: 15, 16.) Though man may have it by seeking for it." (Rom. 2: 7.)

But another extract; "The Sadducees were not so stupid as you are; they could appreciate irony, and were silenced." To that I would say, as I do not deal in irony, when talking about the great truths of God's Holy Word, I am not likely to be silenced with that kind of argument.

Still another: "If matter made mind, man would not have been made so much less than the stupid whale and elephant. Physical and mental strength are two different things. The smallest insect can teach you wisdom." I confess my ignorance, and am trying to let the Bible instruct me.

Again; "Christ alluded to a separate and particular state of consciousness to prove the resurrection, for if a man died as the Sadducees thought, there would be nothing to resurrect; and he would not have a God any more than a rotten pumpkin or potato has a God." I am content with the Bible statement, "Christ the first fruits, afterwards they that are Christ's *at his coming*."

Many more specimens like the above, and much coarser, such as "Go it while you are young!" might here be given, but I forbear, repeating my request, that when such unkind language is used by an opponent, they will please write it on a separate piece of paper.

Oh! if Christians in general would study more closely the golden rule of our blessed Lord, there would be no room for such complaints, but we should all love as brethren. This is just as it will be when Jesus comes, and that is why we are so anxious to see him; that he may set up his glorious kingdom, uniting the saints where we may all join in the song of Moses and the Lamb.

From Br M D Peavy, Arena, Wis.

The good work still continues at this place. Fourteen new ones came forward in a late prayer-meeting. The church, although not four months old, is all alive with missionary zeal. Fourteen were immersed April 23, and about as many will be June 4, the Lord willing. New ones come out almost every week. We have about thirty members, with great encouragements for the future. The door is open in every direction to hear the blessed truth.

From Hannah Gurney, Council Bluff, Iowa, Apr 23.

I do love the truth, and feel very anxious to have it before the people. Since reading the conversations with the Press I feel more in earnest and will lay aside each week the mite I have to promote the cause of Christ. I feel the time is short. If I would work for God it must be now. "If thou wouldst win the garland for thy brow, redeem the time *now*." With his reward he comes; he tarries not. His day is near. When least men look for him he will be here.

Yes, Jesus will come when least expected. We must watch and pray. What watchfulness is needed in these last days of trial! We are truly living in perilous and trying times, when the enemy is doing all he can to lead us astray. Many times my heart is sad to see and hear of the iniquity practiced in this city. Last Sabbath evening I went up Broadway to the Methodist church to hear a temperance lecture. Coming home we heard music and dancing. Up farther they have beer-gardens, where they meet Sabbath afternoons, to drink and play. Many have their saloons open. Truly men are lovers of pleasure more than lovers of God. Oh, that they would turn from sin to serve God, to walk in newness of life. I am all alone as far as our precious faith is concerned. I have not found one to sympathise with me in this city. But I am firm in the truth. It has taken deep root in my heart. I cannot let it go for all the fashionable religion the present day can afford, nor the world beside.

And I am anxious that others should see the beauty and harmony there is in the pure word of God. I do hope and pray that our *Press* may be kept at work; that brethren and sisters may send in means according as God has prospered them. I believe we shall see the work of the Lord prosper, sinners converted, back-sliders reclaimed, and saints made to rejoice.

From John Bowe, [illegible], Mich May 3.

I am glad in my heart that Jesus is soon coming to give eternal life to all that hear his voice and follow him. I never felt the need of immortality more than now, and I often cry out, O Lord, how long must we suffer here the ills of mortality! O Jesus, Savior, come and deliver thy suffering ones!

Last week I rode on horseback thirty-four miles to attend Br. Palmer's funeral, and had to return again the next day, and it was too hard for me; and I have been suffering severely ever since. But Jesus is soon coming, and I want to be found on duty; like the faithful servant, giving meat in due season. I regret that I am so tied to home, a family to look after, and two churches to supply with preaching; for my heart is drawn out after those in the region beyond—many places in this northern region where they have never heard, and they cry, "Come over and help us." I pray the Lord to send us laborers. Pray for my health.

From A W Tucker, Fair Haven, Minn Apr 24.

I am glad to be able to send you so many names as subscribers for your paper, even for the short term of three months. And I hope at the expiration of that time to send you these and other names as permanent subscribers. The people generally in this vicinity have become interested in the truths you advocate. Quite a number have embraced the faith. Br. Collins responded to our call for help, and very ably presented many of the truths of the Bible. He was well received by the people, preached in the Baptist church, and his treatment by the pastor was all his heart could wish, and was highly commended by the whole community. Br. Collins has endeared himself to the people by his gentlemanly deportment, Christian conduct and kind spirit. He left us feeling that his labor was not in vain. The good seed fell upon good ground, and promises to bring forth fruit unto life eternal.

Light has been gradually breaking in upon my mind for years. I could not reconcile with reason or the Scriptures the doctrine of endless misery, while I saw from almost every page of the Bible that destruction was the inevitable doom of the wicked. But I did not realize the importance of this truth until after Br. Collins was expelled from the M. E. Conference for believing it. I felt he had suffered for the truth and that it was a [illegible] open Bible in the house of its friends. While feeling my way along for truth, clogged with the error of natural immortality, a good sister of the Advent faith came to this place, and with her help I was led from the traditions and commandments of men into the glorious truths of the Bible. I no longer look upon the Bible as a sealed book; but as "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." How precious are its promises, and with what great satisfaction can we wait their fulfillment, knowing that "of the Lord we shall receive the reward of the inheritance," "when Christ, who is our life shall appear."

THE FALLING STARS.

[Concluded from p. 297.]

This brings us to consider the question of the final extinction of the whole tribe of falling stars.

Many astronomers think the sun's eternal fires are fed by meteors, and that these constitute its only fuel. The larger masses of the solar system are undoubtedly gradually absorbing the smaller ones. The meteoric nebulæ which thus constantly encounter the sun and planets, and which are but the dust of the wide system, must at last disappear, unless some new and at present unknown supplies are found in other shattered, disintegrated and ungathered orbs. Meteoric dust and cometary particles are daily reaching the earth's surface. No less than four thousand five hundred aerolites are, by Reichenbach, estimated to fall to our earth every twenty-four hours, three-fourths of them, of course, descending into the ocean. These are of every size, from the weight of less than an ounce to bodies of fifteen tons. Of visible "shooting stars," a little over seven and a half millions fall into our atmosphere every day. But the invisible stars, discovered only by the telescope, that fall daily to our earth and are henceforth swallowed up and incorporated in it, are computed at the enormous number of four hundred millions. Colbert calculates the annual increase of the earth by starry matter falling into it to be one hundred and eighty tons, and he says the planet Mercury is increased yearly about 600 tons from similar matter. It is claimed that the weight and bulk of Mercury is so considerably increased thereby as to retard his mean motion. The earth too must also be slightly enlarged in size, as the figures would show an increase of more than a million of tons in six thousand years. Is it not possible that her progress is also retarded thereby, and that we are on the eve of a vast climatic change? And how does this perpetual rain of matter affect the atmosphere?

Inevitable results, must necessarily follow this consumption of the meteors by the sun and planets. In time they must all disappear. We shall then have reached the end of the falling stars. It has been discovered that the November meteoric cloud or starry stream through which the earth plunges every thirty-three and a third years is a belt of small asteroidal bodies moving eliptically, and following or accompanying a comet, which comet has the same orbit as the meteors. The comet of 1866 was, therefore, only a very large meteor of the November stream of falling stars. Indeed, the comet is only the huge king-meteor of the countless meteoric tribe. The latter are but the debris of ancient comets now broken up into smaller pieces and distributed around their elliptical orbits. The ring is cosmical in its kind, and traverses the interplanetary spaces with its comet leader in the form of an elongated belt. The stream of little stars on its long travel passes near the great planet Uranus, and is deflected from its path by the powerful attraction of the latter. Whirling around its turning point, it returns again in thirty-three years to the earth, and is also deflected from its path by our globe, which rushes right through the starry belt. The belt of November falling stars is thus shown to have its perihelion at the orbit of the earth, and its aphelion at the orbit of Uranus, more than seventeen hundred millions of miles away. For centuries this stream of meteors has periodically flung its particles by myriads into the planet Uranus and into the bosom of the earth. How many other comets absorb it, or how many other huge orbs seize upon it and swallow it up, as big fish swallow up smaller ones, we do not know. Hence millions on millions of these meteors have disappeared from the original moving stream. They fall upon the earth's air for nations to gaze at and to wonder whence they come. And there must be star-showers also at far off Uranus for its inhabitants to witness, if any such exist in that frozen orb. In the sun and earth and Uranus the November meteors are finding their grave. Of what use are dead stars but to be buried, and by the solemn splendor of their burial to herald the consummation when all that is mutable and dying in creation shall be made new and glorious?

We are now told that of the August group of meteors but few were seen last year, either in Great Britain or in the United States. And at last we have passed through and by the November belt. So few were the periodical falling stars of November, 1870, as hardly to pay for a night's watching to witness and count them; though the English astronomers had announced that a vast number would fall, as the earth, it was thought, would pass through a very deep portion of the starry zone. But the stars were not there, and for once the students of the heavens were at fault. At Burlington, N. J., only eleven were seen; at Brunswick, Me., only sixty-six. At New Haven, Ct., only sixty-eight were seen, where no less than seven thousand were witnessed in 1867, and two hundred and forty thousand were estimated to fall in 1833. One hypothesis is that the stream ran by sooner than was expected, or that in some way the earth missed it. Our hypothesis is that the cloud is getting exhausted. This cloud or stream was imagined by the astronomers to be double in depth to the space between us and the moon. Their unaccountable absence in 1870 proves this estimate to have been too great, or else the great stream has become greatly diminished since a third of a century ago. Biela's comet passed very near and perhaps through the November meteor stream in December, 1845. Since that time the comet has appeared divided in twain, and exhibits two parts. Did the comet scatter the starry ring, or in part attach it to its tail? It may be thus partly diverted from its orbit, or partly swallowed up by the comet of Biela. At any rate, we have bidden a long farewell to the magnificent flying belt of atomic stars. The Sacred Word has for the thousandth time proved true, and the prediction of the King of all worlds that "the stars shall fall from heaven," is accomplished. The sparkle of the burning belt has charmed and awed us as it may never do again. It has gone on its long travel to Uranus, dashing ahead through the cold, dark abyss at a velocity of one hundred thousand miles an hour. One's thoughts penetrate the unseen gulf seeking these little weird atoms of matter with a kind of sympathy for their strange destiny and forlorn fate. As to the feelings of these wandering waifs, that is out of the question. They have their wonderful mission. Those of us who live to see the century expire may behold stars dance in showers again on the earth's aerial chamber floors, though possibly in diminished splendor. For like those who last saw them, many a beaming eye and sparkling dancer will have vanished from the train. But alas, how few now alive will witness 1899 or 1900. Before that time arrives, a whole generation of mankind will have passed away from the earth. Considering the certain wasting of the starry mass, and the uncertainty of life and time itself with us, our chances are few indeed of ever enjoying the privilege of looking out on a clear November night in the year of our Lord 1900, and exclaiming, as so many have done before, "See how the stars fall!"—*D. T. T. in Boston Journal.*

Conference Minutes

Conference Secretaries will please make their reports as interesting as possible. This can be done by making them condensed and pointed, and by omitting all statements of mere form.

MICHIGAN.

I have to-day sent out blank reports to all the churches of the Michigan Conference; to some through second parties, because I did not have the name and address of any of the officers. Will not each one who receives a report see that the proper person gets it, and have it filled out immediately after May 28 or 31, and return to my address at Jackson, Mich., not later than June 6.

Don't forget to appoint delegates to attend the Annual Meeting at Jackson, June 18–25, and put their names on the reports at the bottom of the sheet. It is necessary that I should receive all the reports so that I can make out mine, as Secretary of the Conference, before the Camp-meeting.

Will not every preacher in the Michigan Conference arrange to attend the Camp and Conference meeting, and come early in the week. This will be one of the most important gatherings we have ever had in Michigan.

It is one of the finest places for a Camp-meeting I ever saw, right in the heart of the city of Jackson. Particulars will be given hereafter.

J. M. SNOOK, Sec'y.

OHIO.

The Second Quarterly Conference of the A. C. C., of Ohio, met in Norwalk, April 22, with Br. E. McCulloch in the chair. Those present from localities where there is no church organization were invited to participate. Rockbridge, Norwalk, Fairfield, Nevada, West Salem, and Jackson, of Wayne county, Hartland, of Huron county, Olmstead, of Cuyahoga county, Berlin, of Erie county, and Toledo, were represented.

Eld. G. W. Stetson reported the condition of the church at Rockbridge as growing, and though young, they are determined to press on. They have built for themselves a house of worship, and will soon be ready to dedicate it. They need help from the Conference to supply preaching.

Eld. J. M. [illegible] reported Olmstead. He is preaching at that point on the first Sunday of every month. There is a [illegible] of truth at that point; and [illegible] they have no regular organization, are ready to work.

Br. E. Cone, of Toledo, reported quite a number of believers in his locality. They take THE TIMES and *Crisis*. Thinks if they had preaching could organize a church.

Br. Joseph Barker reported the church in Fairfield as steadfast in the faith, and in a growing condition. Four additions since October.

Br. Samuel Lyon reported the church in Norwalk as on the increase. They are still looking for Jesus.

Br. F. S. Walker reported the church in Nevada. Had a revival in the winter, with four additions. Have regular preaching by Eld. E. McCulloch, who preaches also at Bucyrus and Union. Have a large and flourishing Sunday-school of about eighty members.

John Eshleman, of West Salem, and Joseph Eshleman, of Jackson, have just come into the faith and want the truth spread there.

The Business Committee reported the following, which was adopted:

That under the circumstances we consider that the numerous calls from the different parts of the State to "come over and help us," demand an exertion and a sacrifice from us as a Conference to respond in Christian love and energy. Therefore,

Resolved, 1st. That we appoint Br. G. W. Stetson an Evangelist to travel and visit those places where God in his providence may open the way for the dissemination of TRUTH according to the faithful *Record*.

And, whereas, money in different localities has been pledged to sustain a tent in the field, but not to a sufficient amount to justify us in purchasing, we therefore invite and earnestly entreat the donors to permit the amount of their pledges to be applied to sustaining said Evangelist in his labors of love,

Resolved, That we recommend the Committee appointed at the Annual Conference at Nevada, to continue their efforts with renewed energy for the maintenance of said evangelist.

Resolved, That we heartily recommend Br. G. W. Stetson as an evangelist, and commend him to the faithful in Christ Jesus.

The Committee appointed by the President are as follows: A. B. Benedict, J. M. Treadwell, D. W. Huls, S. F. Rogers, A. Mackey, Martin Bacon, P. T. Light, Dr. H. Kisler, E. Bradley, T. Boorman, H. Rust, G. B. Terwilliger, W. Siddalls, G. English, N. R. Cheadle, A. Rittenhouse, E. Cone, Lucy Spore, P. Bradford, Dr. C. S. Hyde, John Eshleman and Joseph Eshleman.

The Secretary was instructed to prepare the minutes for publication in THE TIMES and *Crisis*.

Adjourned to call of the Board.

Any one desiring the labors of G. W. Stetson will please correspond directly with him, at Olena, Huron Co. Ohio.

W. F. JEFFERSON, Sec'y.

IOWA.

The Third Q. M. of the A. C. C. of Iowa, Manchester District, is in the past. It was really a feast of fat things; for of a truth the Lord was with us. At first we were greatly disappointed, and somewhat disheartened, in not seeing more brethren from abroad; but on Saturday, we began to realize the fact that the Deep Creek Q. M. was in session, and so but one alternative was left us—"pump or drown." By the help of the Lord we determined to make the best of it. And the Lord came to our rescue, and we had the *best* of the wine at the last of the feast. The brethren were strengthened and encouraged, and we all felt to rejoice together.

About thirty commemorated the death of our Lord by partaking of his broken body. It was good to be there.

Voted in favor of a camp-meeting to be held in connection with our Annual Conference. Adjourned.

M. J. JAMES, Sec'y.

Appointments.

If you do not write your appointments on a SEPARATE slip of paper, please do not complain if they go into "the wrong box," and so are overlooked.

☞ [illegible] ON A SLIP OF PAPER BY THEMSELVES. ☜

ILLINOIS.

The Advent Christian Conference of Northern Illinois, will hold their next Annual Session at Earlville, LaSalle Co., commencing Wednesday May 31, and holding over the following Sunday. Brethren in the ministry are all requested to be present. The respective churches will please prepare reports, and send them by delegates, or by letter. Secretary of Quarterly Conferences will please prepare all business subject to action at this meeting. All are cordially invited.

[illegible] MARSH, Sec'y.

MINNESOTA.

The first Q. M. of the St. Paul District Conference, will convene at Cottage Grove, [illegible] Corners, Friday eve. May 26, and hold over Sunday. Friends coming on the cars will stop at Cottage Grove station. Inquire for L. Austin or R. Link. Remember the quarterly collection.

E. T. [illegible], Sec'y.

INDIANA.

The Second Session of the Southern Indiana A. C. Conference (Annual Meeting) will meet at Jeffersonville, Wednesday, May 24, 1871. It is hoped and expected there will be a full attendance, and an abiding interest in the work of spreading the present truth. By order of Conference.

G. [illegible], Sec'y.

The second Q. M. of the Hutchinson District of the Minnesota Conference, will be held at Mr. Wood's shop, town of Victor Sec. 18, Range 29, three miles south of Smith Lake station, commencing Friday, June 9, and holding over the Lord's day.

Elds. O. R. Fassett, L. C. Collins, and E. B. Hines are invited to be present with us. We expect a large turnout. Come one and all. Those coming from a distance will bring bedding.

L. R. WOOD, Sec'y.

IOWA.

The second Q. M. of the Iowa and Missouri Conference will be held with the Highland church in the Tuller S. H., Nodaway Co. Mo., commencing June 2, and continuing over Lord's day. Come up, brethren, and let us worship the Lord in spirit and in truth.

WM. PATTON, Sec'y.

WISCONSIN.

Arena, Wis., May 21, and once in two weeks. Sauk, eve., May 21, and Sunday the 28th, at 10 a. m.

Lyman's S. H., West Point, same Sunday at 3 and 7½ p. m. and once in four weeks.

GEO. [illegible].

Cross Plains, Wis., Wednesday eve. May 24, and holding over Lord's day. Eld. Adrian will be present to preach, and administer baptism.

PHILO HITCHCOCK.

WISCONSIN CAMP MEETING.

This meeting is to be held at Prairie du Sac [Upper Sauk], Sauk Co., on the old camp ground, beginning June 6. We hope to witness a larger gathering of pilgrims than previously witnessed in the State. Let preparations for tents commence at once. Those coming by cars over the Railroad running from Milwaukee to Prairie du Chien, will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the Railroad between Milwaukee and LaCrosse, can take steamer on Wisconsin River at Portage City three times a week, or stage daily at Kilbourn City, direct to the meeting. Will try to learn what days the boat will leave Portage. Particulars hereafter.

O. S. KNAPP, F. W. MARTS, WM. SHELDON, Committee.

The Wisconsin Conference will hold its Annual Session at Prairie du Sac (in connection with the State camp-meeting), on the 10th of June. Ministers wishing to unite with the Conference will please come in time. Let churches elect their delegates without delay. All who are unavoidably prevented from attending are expected to report by letter to the Secretary, in good season, that the Conference may hear your report.

WM. SHELDON, Sec'y.

A full notice of Wisconsin Campmeeting will soon be given. Probably it will be held either on the old ground at Sauk, or at Madison, beginning early in June. The State Conference will be held in connection with it. Let delegates be duly appointed by all the churches. WM. SHELDON.

MISSOURI.

Alanthus, Saturday, May 27, and over the following Sabbath. Alanthus is just 12 miles west of Albany, the seat of Gentry Co. Mo.

Prairie Valley church, June 3, and over the Sabbath, as Brn. Shartlef and Hughes may arrange.

A. F. DUGGER.

The Third Q. M. of the Third District of the Iowa and Missouri Conference will be held with the Greenland church, DeKalb Co., 4 miles N. W. of Stewartsville, in the "Thomas neighborhood." The meeting will commence June 9, and continue over Sunday. Brn. Billmire, Dugger, Finders, McClary, Brook and Hollis will be present to assist in preaching. Brethren from abroad are invited. Inquire for John Nicholson, John McKenzie, or James Arnold.

JOHN M. [illegible], Sec'y.

The Second Q. M. of the first District of the Iowa and Missouri Conference will be held with the Church on Troublesome Creek, in the Slater S. H., Cass Co. Iowa, commencing May 19, and holding over Lord's day. This place is about six miles east of Atlantic. Let all come.

WILLIAM [illegible].

First Sabbath in each month, 11 a. m., with the Empire church. Third Sabbath, 11 a. m., at the Miller S. H.

[illegible].

The second Sabbath in each month with the church at Empire. Third, with the church at Greenland. Fourth, with the church in Island City.

A. F. DUGGER.

There will be meeting at Prairie Flower, the fourth Sabbath in each month, at 11 a. m.

GEO. L. MCCLARY.

Third Sabbath in each month, at 11 a. m., with the Empire church. Fourth Sabbath at Prairie Flower S. H.

[illegible].

MICHIGAN.

There will be a Grove-meeting at [illegible] commencing Friday, June 2, and holding over Sunday. We hope for a general gathering of the lovers of Jesus in this region. Brn. [illegible], Bower, Palmer, and Sr. Palmer, and [illegible] are expected.

[illegible].

The Michigan Camp-meeting will be held on the Fair Ground at Jackson, commencing, probably, June 18. Particulars hereafter.

Long Lake chapel, near [illegible], Mich., Sunday, May 28, at 10½ a. m.

JAS. [illegible].

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, MAY 16, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" His personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked, personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Business Agent's Department.

Edwin T. Himes' P. O. Address hereafter will be Winona, Minn. Box 734.

Notice.

I supplied a number of brethren with works at camp meeting last year, and those who possibly can, I hope will send what they owe by mail, in June, as I am much in debt for printing, and ought to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and ill health prevent my obtaining means to live and pay debts, as formerly. Direct, Buffalo, N. Y.

J. BLAIN.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets flat note (2 pages) 15c.—25 sheets flat letter, 25c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

Will You?

Those who write to the office on business should say whether we may send them a package of envelopes, for weekly use in laying by a *little each week*, for the publishing cause. Those who have read the correspondence of THE TIMES the past few months need not be reminded of the importance of the Tract interest. Shall it be FULLY SUSTAINED? Will you help, by laying by every Lord's day, as you may have been prospered?

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post-paid. Single numbers, 20c. This is a good chance for those who wish a specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, for *thirty five cents*. We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. It received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms: One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $2.

N. B.—These figures are special, and are for *three months only*. After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

To Correspondents.

A. BOWERMAN. Sent *Iowa*.... T. F. SARGENT Thank you.... H. B. FOSTER. Three papers sent to this brother at Oakville, Ill., are returned as mis-sent. Can any one inform us where he lives?.... D. O. HINK. We had already published a lengthy obituary of the same brother.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J P Russell T Elsasser L C Tipple H L Freeman I E G Scott S C Wheeler C F Sanborn E B Hilliard W Sheldon A Hall J Drusser J Baker A J Marsh W Johnson W O Wilcox M L Stocking E Willard P W Hough G L McLure C W Smith A F Dugger S Smith C W Fletcher J Eaton C H Sweet Decatur W K [illegible] H Hurlbut A F Dugger S Miller A C Kingsley M McCulloch A Raymond C Palmer B R Case J Pigler M A Tibbles J F Huber M Seals J Shaw M Kile J Little E Conrad M Smith A M Harper O Sherwin J M Andrus J Watkins L L Cunningham A W Sibley D A Dickinson A P Stephenson J B Lawver C A Fanner J H Clemens C C Marston (2) G W Moore M Dale A C Lombard S W Thurber J D Gebhart C A Hayke E D Heath C M Shepard L S Robbins E Robertson J M Whitmore G H Funk E N Orton E H Evans L S Pettis C C Stanbro J E Bowrey R S Johnson F Pelton T Sines E Piper M E Hawley A Armour J C Bywater J Bower M G Kenny M D Sharp C C Blanchard E H Lamphere N H Young J Thompson D C Corwin W Kidd M McOmber P R Prince J H Stouffer H Welty A S Kingsley J M Snook J Hedrick S J Rosbrook A T Wilson E L Reed H Price C M Shepard E S Dutton H Anderson J H Armstrong Goodsell A R K Rogers M Brott E Owen P A Clendenning W O Melton T W Jones E H Lamphere J Sloan.

Books and Tracts by Mail.

[illegible] C M Shepard C Hosmer S C Slade E M Hurlbut N H Young P L Fry Thos Biswell J H Armstrong J E Colbert T W James D Frasier (2) D Conklin J B Buckner J W Cowles G Davis I E Andrus L O Wells J H Stouffer W T Doremus (2) S J Rosbrook (2) M A Tibbels (2) A P Stephenson S Smith I Elsasser E Pelton.

General [illegible]lishing and Tract Fund.

A N Ew[illegible] [illegible]; H Welty, 50; L C Tipple, 50; [illegible] B S M[illegible]

New Subscribers List.

[illegible]—1,000 new subscribers.

We feel th[illegible] have asked but little, in requesting only a [illegible] subscribers the present year. But though [illegible] in slowly, we realize that it is the pou[illegible] the year to obtain subscriptions, and so [illegible] for larger returns by and by. Let us all [illegible] or the desired increase.

Th[illegible] the contributions to this fund the ga[illegible]

F[illegible] published, 40.

R B [illegible] C M Shepard, 1; J M Snook, 2; A C Kin[illegible] A F Dugger, 2.

Book Notices, Etc.

LITTELL'S LIVING AGE.—This is the best of the only two eclectics now published in this country. It appears weekly, or quarterly neatly bound in muslin. It gives the best of foreign literature at less than the original price of one English Review. Littell & Gay, Boston.

Marriages.

KING—GRAVES.—At the residence of the bride's father, Moline, Ill., April 27, 1871, by Eld. Wm. McCulloch, Mr. Peter P. King and Mrs. Mary Jane Graves, both of Moline.

ELLIS—TITUS.—In Yorktown, Ill., May 7, by Eld. S. E. Mabey, Mr. David P. Ellis and Miss Alice J. Titus.

Obituary.

TURNER.—Sweetly fell asleep in Jesus, April 20, 1871, at Syracuse, N. Y., of consumption, Mariel, widow of Eld. U. B. Turner; aged 25 years, and 3 months.

The intelligence of Sr. Turner's death will bring deep sorrow from many a loving heart, and many eyes will be wet with tears as they read the notice of her death. She was an affectionate and loving mother, a true, every-day Christian, loved by all who knew her. To know her was to love her. Her faith was practical and powerful in its effects. She has left three lovely children, orphans, in a merciless world, to the protection of their heavenly Father. In her last moments her anxiety for her children was very great. She exhorted with deep earnestness to prepare to meet their dear father and mother in the kingdom. She clung to her oldest son, seventeen years old, until he promised to live a Christian life, and meet her in the bright world to come; and then she died in the triumphs of faith, expecting soon to be reunited with her dear husband, who sweetly sleeps in Jesus by her side.

Her family and relatives render their sincere thanks to the brethren and sisters scattered abroad for their deep interest manifested in her behalf in so kindly administering to her temporal wants. Words of comfort were spoken by the writer at her funeral, Sunday, April 23, before a large circle of relatives and friends, from Ps. 17 : 15.

E. F. SAMUELSON.

DOUGLASS.—In New York City, April 23, Caroline, wife of Franklin Douglass, formerly of Syracuse.

Sr. Douglass has not been able to walk for eleven years. Her suffering (with rheumatism) at constantly returning intervals, was excruciating in the extreme, requiring the most tender and watchful care. She greatly rejoiced in the hope of the coming kingdom, and longed to be admitted to that glorious rest that ends all earthly sorrows and banishes all pain. She leaves three interesting children, in charge of their father, whom may our kind *Father* sustain in his great affliction.

T. J. COX.

PALMER.—Fell asleep in Jesus, in Sidney, Montcalm Co. Mich., April 27, 1871, Mr. J. H. Palmer; aged 24 years.

Br. Palmer united with the Advent Christian Conference at our last Q. M. He was a noble young man, of fine talent, and respected by all that knew him. He bid fair to become an efficient laborer in the Gospel; but his toil was short, his work is done. He rests in hope, and we feel his loss. Parents, family, and friends are left to sorrow, but not without hope. May the Lord bless the bereaved. I addressed the congregation on the occasion, on the origin, nature of and the remedy for death, from 2 Sam. 14 : 14.

JOHN BOWEN.

The Times.

RELIGIOUS ITEMS.

The Eastern (Russian) church now has a chapel in New York, where its services are conducted daily.

The Roman Catholics have established a mission to the Freedmen. The Adventists have abandoned theirs to the same people.

Which Pope is infallible? Pope Innocent XII. excommunicated all who used tobacco in any form; Pope Pius IX. smokes and uses snuff.

A Joint Union Committee, composed of representatives from all the Methodist bodies of Canada, have adopted a basis of union, which will be submitted to all the annual conferences for approval.

The gifts to the Pope from his followers during the month of January, amounted to 1,100,000 francs. The guarantees from the Italian Parliament secure to him annually the sum of 3,225,000 francs. Putting the gifts and guarantees together, his annual income would be a trifle over $3,000,000.

The Rev Dr. Parker of London, author of "Ecce Deus," has announced a change in his views as to the destiny of the wicked. He believes in the "terminableness of the soul" as the natural consequences of sin. The novelty of his statement is in the terrible word he has invented to express his doctrine.

A clergyman writes to the *Protestant Churchman* that he knows personally of thirty-two presbyters in the Episcopal church who are in the habit of making the same omission for which Mr. Cheney has been suspended from the ministry. They are distributed through seven dioceses, some of them being eminent Doctors of Divinity.

"Let all creeds be as free as they are in America," said Baron von Stauffenberg the other day, representing Bavaria in the German Parliament. He is a Roman Catholic; his country has been for years, one of the strongest holds of Popery, and of Jesuitism itself.

A new Russian sect, that of the "Sighers," has just been formed at Kalouga. This sect believes that the time has now come which was foretold by the prophet, when there should be no true Church on earth, and when all men can do is to send up their sighs to heaven and pray for salvation. The "Sighers" have no churches, priests, or religious ceremonies of any kind.

The Romanists have a new miracle at Hainault, Belgium, in a 'bleeding girl' who on *Fridays* has visions of 'the bleeding form of Christ upon the cross,' during which blood is seen, sometimes, it is said a quart, through the skin from various portions of her body. The case is a singular one. But the day for the miracle is ill-chosen. Christ spent *Friday* in the tomb. It was on *Thursday* he suffered.

Devoted and talented women have suddenly appeared in Methodist conventions and conferences, as well as in churches. Some reporters say that it is well worth while for the preachers to hear them, if only to learn how to preach. We not only hear about Miss Leonard, away off in Kansas; of the singularly eloquent Mrs. Willing, from Chicago to New York, and from New York to Boston; of Mrs. Whittemore of Philadelphia; but in the latest reported case, of a whole corps of them invading the Pittsburg Conference—Mrs. Bishop Clark, Mrs. Eastlake, Mrs. Willing—and carrying triumphantly the votes of the session for their good cause.

The Czar has published a decree forbidding the Jews in his dominions to pray in any language except Russian. The motive of the prohibition we are left to conjecture. It is likely that the Polish Jews might be tempted to make some inconvenient requests if they were permitted to address the Deity in a language, like Hebrew, which the Police do not understand; and the Court of St. Petersburg therefore purposes to stand between its subjects and the Almighty to prevent the poor Jews from getting what would not be good for them. This is carrying paternal government to its ultimate development. The Ritual, however, prescribes for certain occasions a "silent" prayer. Is it forbidden to *think* in Hebrew?

A London letter says: Mr. Voysey, lately condemned for heresy, and deprived of his living as an Anglican clergyman, is preaching round in Unitarian chapels, where he can get an invitation, but expects to have one of his own soon in London. He preached on Easter Sunday at the Free Christian Church, Kentish Town; and, as appropriate to the day on which the resurrection of Christ is celebrated, he denied the resurrection, and said he did not believe that Christ actually died when he was crucified. Pilate made an arrangement with the soldiers, and before he was dead he was taken to the sepulchre, restoratives applied, and he made his escape disguised as a gardener. It is probable that this persecuted Anglican will gather a large congregation. Any clever man can do that with any doctrine. There is to be a Hindo Temple built in London, and you may not be surprised at hearing of numerous converts to Buddhist worship, which has some features that will be highly appreciated in the great metropolis. There may be a mosque in London. The Queen has generously given one to some of her Mohammedan subjects in India.

ABROAD.

France.

The final treaty of peace with Germany has been concluded. Its conditions are quite severe upon the conquered nation. One important relation of the treaty is, that by it Germany recognizes the Thiers government, and will, of course, give it support, in order to the execution of the treaty.

The conflict between Paris and France continues. Some of the Communist forts have been captured, and the Versailles government is slowly gaining ground.

The Pope's Infallibility.

Nothing but the audacity of blindness can have impelled the Roman Church, at this crisis in European history, to proclaim formally this monstrous proposition. It must serve, however, throughout Europe, to separate light from darkness. There can be no hope for any country in which men's minds are so demoralized as to make terms with so enormous a lie. The native light and truth of the German mind has never been wholly overshadowed by the Roman Catholic system, and the revulsion of three centuries ago could not fail sooner or later, to be repeated. The process is precisely similar. Men bred and born in a Roman Catholic country, and identifying their church from their earliest years with the Christian religion naturally acquiesce in the order of things they find around them, and unconsciously accommodate it to their own minds. But the falsehoods incorporated in the system develop from time to time into some portentous doctrine, against which truth and conscience revolt. The result in this case was inevitable; but it is a matter for the utmost satisfaction that the rebellion should be headed by so grave and venerable a name as that of Dr. Dollinger. The revolt is far more likely to lead to solid and sober results. The collision between the conscience of a people and the church which embodies their ancient religion is an event pregnant with peril, especially when the government of a country casts in its lot with a discredited church. This is with difficulty avoided when those who initiate the protest against error are inferior in position or authority. Rulers have rarely the insight of the great elector of Saxony, but we hear that the King of Bavaria lends his support to the opposition, that he has hitherto withheld his consent to the promulgation of the Dogma in his kingdom, and that he publicly expresses his confidence in Prof. Dollinger. The course of the struggle is anxiously watched at Vienna, and the inhabitants of the Catholic towns of Southern Germany are expressing their sympathy with the renowned theologian. A protest thus initiated, thus deeply founded in the nature of the people and in the circumstances of the moment, and thus powerfully supported, cannot end in the mere secession of a few priests and Doctors of Divinity. The prospect is so momentous that one hesitates to speculate on its final consequences. We may be on the eve of a schism similar in importance to that of the fifteenth century, and we may possibly see the birth of a new religious system, or the resuscitation of an old one, which will ultimately solve the perplexities of those [illegible] endure the incurable corruption of Roman Catholicism nor adopt themselves to the forms of distinctive Protestantism. We must wait with anxiety to see how Dr. Dollinger's protest works itself out. Like Luther, he and his adherents must, if they have life in them, go further. They may for the moment disguise it to themselves, but they have proclaimed, like the great Reformer, the cardinal principle of the Liberty of Conscience, and have denied the primary assumption of their church. Luther said at Worms, "It is not safe for a man to act against his conscience," and these words have practically been reasserted by Dr. Dollinger. But conscience, once emancipated and enthroned in its just independence, is an agent of irresistible and inexhaustible energy. Like the genius of the Arabian tale, it may long be confined by a mere charm, but when at length it rises, it is with the stature and might of a giant.—*London Times.*

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

The notice of the Iowa Christian Mission Campmeeting, and Iowa Christian Conference will soon be out. Be patient. We are making arrangements as fast as possible. The prospect is good for having as good, if not a better, meeting than ever before. Cheer up. Commence to get ready now for the meeting. All that can come are cordially invited. Let every one feel that they have a duty to do. We look to the Lord for a blessing.

ALONZO RAYMOND, Sec'y.

Jericho, Ill., Sabbath, May 21.
Ionia, May 28.
Afton, June 4.
Big Rock, June 11.
Beamerville, June 18. C. W. SMITH.

Amboy, Ill., Sunday, May 21.
C. C. MARSTON.

Lyman S. H., West Point, Wis., Saturday eve May 20, and over Lord's day, as Br. Waffle may arrange.

Cassell's Prairie, May 27, and over Sunday, as Br. Thomas may arrange. M. D. PEAVY.

The Wisconsin Family Campmeeting will be held on the ground occupied last year, four miles east of Avalanche, commencing May 31. It is desirable that all who come may be on hand the first day. It is a very small sacrifice to make for the perishing in the name of Jesus. He made a greater one for us. Let nothing hinder us from coming the first day, but an impossibility. Come to work as never before. Let us try and pull some poor wanderer out of the fire, hating even the garment spotted by the flesh.

Poles (for tents) on the ground. The committee will furnish hay for all teams that come from a distance, whose owners have tents on the ground.

Br. Thurber, of Sparta, will be in attendance.

Whereas the committee and friends who reside in the place will (and intend to) bear the heaviest burden, we hope those (who are able) coming from a distance will not forget to help them. The poor will be cared for, and brethren and friends.

For the committee. P. W. HOUGH

Notices, Etc.

Woman and her Work.

This is a monthly journal of 16 pp., established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, Christian charity. Published at Concord, N. H. Mrs. T. F. Sargent, Editor; assisted by Mrs. S. Jennings, Mrs. H. B. Hastings, and others.

Single copies, $1 a year. Address Mrs. T. F. Sargent, Box 436, Concord, N. H.

N. B.—New subscribers to both papers, will receive THE TIMES (weekly) and Woman and her Work (monthly), for $2.25 a year. Six months for $1.15.

NOTICE.

Having decided to spend the summer West and South I will visit brethren or sisters on or near the road where I shall travel, and preach to them a few times. I shall take the New York Central at Clyde for the Falls; then the Great Western to Detroit; the Michigan Central to Chicago, Dixon Air Line to Clinton, Iowa; then down the Mississippi to Quincy; then the Hannibal and St. Joseph to Kansas City; then to Topeka.

Those who wish me to call, will write me at Wolcott, N. Y. immediately, as I want to start the last of May. M. R. MILLER.

NOTICE.

There will be a special meeting of the Western Advent Christian Publishing Association at Earl, Ill., commencing Wednesday, May 31, 1871, for the consideration of the following proposed amendments to the constitution, and such other business as may come before the body:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 9, as follows:

Sec. 9. The Board of Trustees (or the Association) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, ex officio.

Another proposal is as follows:

Add to Art. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, in such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: provided, notice of the intended alteration shall be given in the organ of the Association at least — months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

To make whatever changes in the Constitution may be necessary in order to legalize the transfer of the Office and all the property of the Association to the control of the new membership.

By order of the Board.

WM. L. HIMES, Sec'y.

Advertisements.

ELGIN
WATCHES.

1871
NATIONAL WATCH CO ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN
ILLUSTRATED ALMANAC FOR 1871.
OR THE ILLUSTRATED ARTICLE ON
"Ancient and Modern Time-keepers,"
—BY
A. D. Richardson,
Sent FREE upon application to
NATIONAL ELGIN WATCH COMPANY,
127 & 129 Lake Street, Chicago,
30-3m Or No. 1 Maiden Lane, New York.

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known Improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. AUKER, DeKalb, Ill.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself, Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—56 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1; mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with scripture references, and remarks to aid in interesting Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c. $1 50 a dozen; flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete in the Christian dispensation; with a concluding review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four [illegible] Life and Death Theology, Immortality, [illegible] and the Dead, The Coming Judgment. [illegible] 100 pp. 20c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 20c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., [illegible] of the Advent church of Jeffersonville, Ind.

PAULINE THEOLOGY; or, The Christian Doctrine of [illegible] Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A [illegible] work, containing one hundred and seventy [illegible], which are proved to have been fulfilled by [illegible] quotations from the writings of infidels. By [illegible] 10c.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 48. BUCHANAN, MAY 23, 1871. WHOLE NO. 372.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

Tuesday Afternoon, May 23, 1871.

ALCOHOLIC REMEDIES.

I begin our present consideration of this question by directing attention to the fixed principle on which the body of man is developed, and in which also it dies. There is a first element in the development which is the last element in the decay of life. The progress of increasing life is from one certain step onwards, and the retrogression is step by step in the opposite direction. In the embryonic being there are none of those elements which, when developed, distinguish man from the lowest living creature. There is that element which man has in common with the lowest—this is the first to live, and so, however much man is developed, it is the last to die. The first element to live, and last to die,

IS NOT THE BRAIN,

for instance, nor the heart, though actual death is secured by the destruction of these organs. When the head is crushed man will die, but it is not the crushed brain that dies last in the body. If man is wounded by a piercing of the heart he will die, but it is not the heart that dies last. But if he is effectually hit on what is called the solar ganglion, his death throughout is instantaneous. Nothing lives a moment after that is dead. It is the first element that shows itself in the germ, and the last alive in the system of the body. From this basis of the living man, materially considered, there grow, one after another, all those organs which are developed in the material system, up to the finest elements on the health of which moral sensibility itself depends, so long as we are in the body. From the central ganglion all other nervous centres of a subordinate character are gradually supplied. From it and from these all motive nerves grow, and also all nerves of sensation. For example, the nerves by means of which I move my hand are thus supplied, and also those by which I am enabled to feel, not only pleasure and pain in the hand, but to judge so wonderfully of substances by means of touch. These nerves are fine, but nothing so fine as those by which I am able

TO REASON ACCURATELY,

and especially to have the nicest sense of right and wrong.

You can easily understand how a system rising thus gradually from a merely living and unconscious base, until it is possessed of faculties so fine as those of moral sense, will give way to destroying influences gradually, and that by the failure of the finest elements first, and the coarsest last, if the destroying influence is brought equally to bear on all. Suppose that a blighting north-east wind falls on a finely developed shrub, having hard wooded parts, as well as leaves and flowers of the most tender character, the effect tells first upon the tenderest parts of the flowers that have been last developed, and gradually upon the whole, till like a *fuchsia*, for instance, in our climate here at Edinburgh, not even an inch of wood remains above ground alive. In the same way if you could introduce some poisonous liquid into the circulating juice of the *fuchsia*, that deleterious element would kill the most tender parts first, and so on till the root itself died. This is the way in which

THE HUMAN SYSTEM YIELDS

to such elements of death as are brought to bear upon it, gradually and equally over the whole framework. That which deadens nervous matter, and can be so introduced as to circulate with the blood, and reach all the nerves equally, and almost instantly, destroys life exactly according to this gradual plan. Every one who has thought in the very least of the progress of intoxication is aware of this. Sufficiently strong alcohol applied in the stomach, so as to effect the solar plexus powerfully, causes instant death in the whole body; but diluted spirit acts first sensibly on the moral and intellectual system, so as only very slightly to confuse ideas without any other effect. More alcohol acts upon the nerves of sensation, especially on the extremely fine nerves of touch, and deadens these; more still while acting increasingly on the intellectual and moral, and also deadening sensation, begins to tell in the motor nerves, so as to cause unsteadiness from lack of control over the muscles. Gradually one part of the humanity of the man gives way after another, till there is nothing left but the circulating heart and heaving lungs in action, and if the dose has been strong enough, these too

COME TO A STAND STILL.

The process is, from first to last, one of death, though it was little thought to be so in its first action. The alcohol never stimulated, it only deadened.

The most important point for serious consideration here, is the influence of alcohol on the nerves necessary to moral sensibility. These are the finest in the whole system, and the first to give way, as they are the last to recover. It is that action of the mind to which these are essential which takes cognizance of honorable action. If a man is contracting debt which he has no means of paying, it is the keenness of these nerves that causes him misery. By alcohol he can deaden them for the time during which he can remain under its influence, and so he has relief. A small portion of the drug will give him sensible comfort, because it destroys his power of distinguishing between honor and dishonor. This is its true and only effect in the case. If a man is disposed to enjoy the pleasures of a convival party, and that when he ought to be attending to his own starving wife and family, he has a struggle to get away, and is not very far from miserable till he gets drink. The instant almost that he swallows alcohol his

MORAL SENSE IS DEAD,

so far as to make him easy. His intelligence is not so soon effected in its coarser elements, so he has for a time a sort of enjoyment; but that soon dies too, under the continued influence of the drug. Distinctions having to do with morality become gradually impossible to him, as one after another his nerves of thought go down. Damage of the most serious character is done, but the nerves of sensation are silenced, and for the time being he knows nothing of that damage. We might trace this same truth through ever so many illustrations of a similar nature, but it would come out everywhere the same.

This, then, is one great feature of alcoholic remedy. The misery of soul which arises from the activity and sensibility of any of the powers of our human being is assuaged by the drug, in the way of drowning our sensibility. For the time being the man is rendered incapable of feeling his case as it is—that is the remedy, and that alone. Suppose, for instance, that a child dies, and the parental nature is lacerated by the bereavement, the undrugged being feels intense grief. The drug, when applied,

DESTROYS THE POWER

of such feeling, and hence comforts the man. It makes him so much less a man for the time, but he is not aware of that, and he blesses the agent that stupifies him sufficiently to make him insensible to his true position! But this stupefaction cannot be effected, without at the same time great damage being done to the physical system as a whole, hence there rises a terrible reaction which calls for the stupefying agent again and again. A true remedy does not stupify at all. That which relieves deep grief is a consideration presented to the mind such as counteracts the power of the sorrow. That increases sensibility, but gives the sense of joy for that of grief. The alcoholic remedy never does this. It merely deadens the sensibility and so relieves. We never can keep this too strongly in mind. No one who is intelligent on the subject will doubt that alcohol

RELIEVES MISERY OF MIND

for the time, during which it is used in sufficient quantity to deaden the nerves, by which we are sensible to distresses in our present bodily state. What we need to keep closely in view is, that it relieves only by deadening sensibility.

I have dwelt on the moral and mental effects of the drug, because these lead us to see the more purely material effects in their true character. For example, one is taken with severe pain, and he swallows a glass of brandy. In some cases he finds almost instant relief. In other cases he feels no difference. In other cases still, he is much worse almost immediately. That is, if the nerves of sensation, through which the pain is loudly calling for some true remedy, can be easily and readily reached by the drug, they are silenced and the pain is gone. If this is not the case, and the dose is not sufficient to reach these nerves, there may be no difference; or, if the alcohol does damage, which these nerves, or others not deadened, are fitted to intimate, the pain is made worse. If a small quantity of very hot water can be made to reach the part diseased, that will be, in many cases, sufficient to put the wrong to right, while it quickens the nerves of sensation, and so gives intimation of cure. Alcohol only silences the monitor and

LEAVES THE DISEASE WORSE;

but as it silences the pain it is imagined to be a true remedy. It is exactly the same sort of remedy which is given to a horse that breaks his leg. He is "put out of pain," that is, he is shot. In the degree in which brandy or its kindred is used, the remedy is strictly that of putting the sufferer out of pain.

There is, however, a most important field of remark in which it is necessary to examine more closely the effects of alcohol. These are illustrated, perhaps, best, by looking to the phenomenon of *fainting*. It is infinitely amusing to read, as we do now so constantly in our war news, of "restoratives," which we know to be brandy. When the spark of life is all but extinguished, the poor ignorant men, on whom our wounded so terribly depend, know no better than to give this stupefying drug. It is all that is needed in many cases to soothe the poor patient into the sleep of death, but it is not dreamed, apparently, that it can have any such effect. Because it does not kill *all* it is believed to be

A "RESTORATIVE."

A faint is the result of the circulation being too weak to reach sufficiently the brain with fresh blood. But the circulation is not always insufficient, nor nearly insufficient to maintain life, though insufficient to give good supply to this superior organ. There is also a coming and going of vital force, which if a little time is given will restore consciousness without brandy, and even in spite of its deadening effect. When this force restores the patient who has got brandy the drug gets the credit; when the brandy kills, then the lack of vital force gets the blame. I have seen a faint that had lasted nearly thirty-six hours. Here there was no reaction promising restored consciousness. Let us suppose a medical man in this case giving brandy and causing death. He would be exonerated from all blame; he had given the "usual restorative," but it had failed. What was done? A long and thickly folded piece of flannel was wrung out of hot water, and carefully placed on the spine.

CONSCIOUSNESS RETURNED

in a few minutes. A fractional portion of sherry wine brought back nearly the same pain. What does this show? The vital system lies chiefly in its roots along the spine. Heat is a natural stimulant; and that applied to the lagging centres of life gives force enough to set the conscious system agoing afresh. A deadening drug would have done just the opposite. In this case the heart was beating well enough in the faint, but it was not sending the blood in sufficient streams through the lungs and to the head. The mere pumping of the heart is no sure index of the work it is doing. A pump that has, as we say, lost the fang, or is slack in the valves, may be worked fast enough, and very little water raised. So is it with the heart. Brandy will often give a better beat to the heart, but it does not send a better stream through the system. It gives this better beat by deadening the finer nerves that give tension to the veins and arteries, and so relaxing the system; but such a beat is worth less than nothing in the way of restoring life. That which gives it in such a way is no true remedy.

There are abundance of

NATURAL REMEDIES

that act in the opposite way from that of alcohol. The active principle, as it is called, in the hot spices presents us with numerous such stimuli. That in cayenne is the most common and easily got at. That in cloves is also good. Take, for example, a good tincture of one of these spices and gently rub it on the spine, and it will do wonders in cases where vital force is low. Take three or four drops in hot milk or water, and a true remedy is applied. There is no stupefaction in such a remedy. Moral, mental, and every other element in the system remains in full force, while the coarsest is warmed into great vigor. Medical men laugh at such things. No wonder. If our reform is carried through, there will not be one pound for fifty now reaching the medical profession that will reach them. It would be ignorance, or something worse, that would lead us to think that in the prohibition movement we are bringing round a better time for the doctors. Do away with alcohol and the sheet-anchor of the profession is gone. None are more ready to acknowledge this than the doctors themselves. The intelligent men who make up the bulk of the profession would get far better work, beyond all doubt, but it is not easy to get them generally to see that, as matters now stand. I remember a club of working men who rebelled against the

PRESCRIPTIONS OF ALCOHOL

by the club doctor. They formed another club at once, and found another doctor who was quite willing to treat them without liquor—*only, he said, he must have four shillings instead of two and six pence a man if he was to prescribe no drink!* They agreed to give it him!! He could cure their ills without the liquor, only with a good deal more work!!! The Assurance Offices take an abstainer at a lower premium, but this wise doctor was not so simple. The fact was that he had not half the work but a good deal more pay.

It would not be a bad thing for the people to signify to the medical faculty that they have made up their minds, as the club-men I have mentioned made up theirs—that is to have doctors who can cure without alcohol, or to dispense with the whole profession. They will soon find that there is wit enough in the men to accommodate their practice to the demand. It is the very first element of genius to be fertile in resources, and no one shows this more than a really clever doctor. Depend upon it he will find out something to his purpose, so soon as it is established, that liquor won't pay. We have hitherto been the helpless dupes of an absurd and ruinous system, for lack of courage to face one or two difficulties. Let us have that courage, and put the profession to the test—we shall soon see it will respond, and that nobly. We can have no conception that it is one of the decrees of Providence that we should depend for health and life on one of the greatest curses man ever brought upon his kindred.—*Rev. Prof. Kirk, Edinburg, Scotland.*

"ALL THINGS ARE YOURS."

"Death," too, "is yours." Outwardly, indeed, death bears the same aspect to all. He comes in no gentler form, with no more obsequious mein to those who are Christ's than to those who are none of his. But yet, whilst of all other men it may be said that they are death's, of the believer alone can it be said that death is his. Sin, unrepented and unforgiven, renders a man, in a sense, the rightful property of death. ....On the other hand, if you are Christ's, then death is yours. His power over you is gone. He has no right to detain you in his possession. ....It may be still your mysterious fate to submit for a little while to the universal penalty, to pass into the prison-house of the destroyer; but he to whom, body and soul, you truly belong, will soon claim you as one who, like himself, cannot be "holden of death," and who must, at his summons, be set free.... When "this corruptible shall put on incorruption, and this mortal shall put on immortality," then shall the believer discover the full and blessed import of the words, "Death is yours."—*Rev. John Caird.*

TWO LIVES AT ONCE.

The idea that man has an immortal soul which lives independent of the body, leads to the conclusion that man has two lives at once. The body has a life, and the soul has a life. The body may die, or lose its life, but the soul never dies, or loses its life.

If this be true, then man has two life principles, or two causes of action, one for the body and one for the soul or thinking part. These must be separate and distinct one from the other. One is physical and pertains to the flesh, and the other is spiritual and pertains to the soul or mind.

On this hypothesis, the life and action of the body has nothing to do with the life and action of the thinking part, and *vice versa*. But this is not the case, for we all know that certain diseases which affect the mortal life also affect the mind. And also mental troubles affect the physical man. But if the premises be right legitimate conclusions must be right also. But these legitimate conclusions are false, therefore we conclude the premises must be wrong, and man has not two separate lives.

Still, if the soul is a separate and immortal entity it must have a separate life. As it has not a separate life, we conclude it is not a separate entity, and is not immortal.

The Scriptures agree with this, as it is written, "the soul that sinneth it shall die," and, "what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away."

In Christ alone is perpetuity of life. He has promised immortality and eternal life at his second advent. Seek it at his hand, O ye dying ones, and ye shall have laid up for you a crown of life, a precious boon to be bestowed when the Life-giver comes.

F. Burr.

At the anniversary of the Bible Union the other day in Chicago, a brother related an anecdote concerning Bible revision. In the course of an argument with a friend, as a settler, and end of all disputation, his friend had remarked to him—"Well King James' translation was good enough for *Paul* (!) and it's good enough for me"—which is as sensible as nine-tenths of the objections made to Bible revisions. Here is Bp. Coxe telling us how much better qualified scholars will be to translate the word fifty or a hundred years from now! as if that were any reason why we should not have the best results of the scholarship of the day embodied in revisions or new translations for the benefit of the people at large. Instead of these results being locked up in Quarterly Reviews, Commentaries, and occasional essays, generally accessible to comparatively few persons, the Bible Societies should at once embody them in the Scriptures published for the people at large.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 48. BUCHANAN, MAY 23, 1871. WHOLE NO. 372.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, MAY 23, 1871.

ALCOHOLIC REMEDIES.

I begin our present consideration of this question by directing attention to the fixed principle on which the body of man is developed, and in which also it dies. There is a first element in the development which is the last element in the decay of life. The progress of increasing life is from one certain step onwards, and the retrogression is step by step in the opposite direction. In the embryonic being there are none of those elements which, when developed, distinguish man from the lowest living creature. There is that element which man has in common with the lowest—this is the first to live, and so, however much man is developed, it is the last to die. The first element to live, and last to die,

IS NOT THE BRAIN,

for instance, nor the heart, though actual death is secured by the destruction of these organs. When the head is crushed man will die, but it is not the crushed brain that dies last in the body. If man is wounded by a piercing of the heart he will die, but it is not the heart that dies last. But if he is effectually hit on what is called the solar gangtion, his death throughout is instantaneous. Nothing lives a moment after that is dead. It is the first element that shows itself in the germ, and the last alive in the system of the body. From this basis of the living man, materially considered, there grow, one after another, all those organs which are developed in the material system, up to the finest elements on the health of which moral sensibility itself depends, so long as we are in the body. From the central ganglion all other nervous centres of a subordinate character are gradually supplied. From it and from these all motive nerves grow, and also all nerves of sensation. For example, the nerves by means of which I move my hand are thus supplied, and also those by which I am enabled to feel, not only pleasure and pain in the hand, but to judge so wonderfully of substances by means of touch. These nerves are fine, but nothing so fine as those by which I am able

TO REASON ACCURATELY,

and especially to have the nicest sense of right and wrong.

You can easily understand how a system rising thus gradually from a merely living and unconscious base, until it is possessed of faculties so fine as those of moral sense, will give way to destroying influences gradually, and that by the failure of the finest elements first, and the coarsest last, if the destroying influence is brought equally to bear on all. Suppose that a blighting north-east wind falls on a finely developed shrub, having hard wooded parts, as well as leaves and flowers of the most tender character, the effect tells first upon the tenderest parts of the flowers that have been last developed, and gradually upon the whole, till like a *fuchsia*, for instance, in our climate here at Edinburgh, not even an inch of wood remains above ground alive. In the same way if you could introduce some poisonous liquid into the circulating juice of the *fuchsia*, that deleterious element would kill the most tender parts first, and so on till the root itself died. This is the way in which

THE HUMAN SYSTEM YIELDS

to such elements of death as are brought to bear upon it, gradually and equally over the whole framework. That which deadens nervous matter, and can be so introduced as to circulate with the blood, and reach all the nerves equally, and almost instantly, destroys life exactly according to this gradual plan. Every one who has thought in the very least of the progress of intoxication is aware of this. Sufficiently strong alcohol applied in the stomach, so as to effect the solar plexus powerfully, causes instant death in the whole body; but diluted spirit acts first sensibly on the moral and intellectual system, so as only very slightly to confuse ideas without any other effect. More alcohol acts upon the nerves of sensation, especially on the extremely fine nerves of touch, and deadens these; more still while acting increasingly on the intellectual and moral, and also deadening sensation, begins to tell in the motor nerves, so as to cause unsteadiness from lack of control over the muscles. Gradually one part of the humanity of the man gives way after another, till there is nothing left but the circulating heart and heaving lungs in action, and if the dose has been strong enough, these too

COME TO A STAND STILL.

The process is, from first to last, one of death, though it was little thought to be so in its first action. The alcohol never stimulated, it only deadened.

The most important point for serious consideration here, is the influence of alcohol on the nerves necessary to moral sensibility. These are the finest in the whole system, and the first to give way, as they are the last to recover. It is that action of the mind to which these are essential which takes cognizance of honorable action. If a man is contracting debt which he has no means of paying, it is the keenness of these nerves that causes him misery. By alcohol he can deaden them for the time during which he can remain under its influence, and so he has relief. A small portion of the drug will give him sensible comfort, because it destroys his power of distinguishing between honor and dishonor. This is its true and only effect in the case. If a man is disposed to enjoy the pleasures of a convival party, and that when he ought to be attending to his own starving wife and family, he has a struggle to get away, and is not very far from miserable till he gets drink. The instant almost that he swallows alcohol his

MORAL SENSE IS DEAD,

so far as to make him easy. His intelligence is not so soon effected in its coarser elements, so he has for a time a sort of enjoyment; but that soon dies too, under the continued influence of the drug. Distinctions having to do with morality become gradually impossible to him, as one after another his nerves of thought go down. Damage of the most serious character is done, but the nerves of sensation are silenced, and for the time being he knows nothing of that damage. We might trace this same truth through ever so many illustrations of a similar nature, but it would come out everywhere the same.

This, then, is one great feature of alcoholic remedy. The misery of soul which arises from the activity and sensibility of any of the powers of our human being is assuaged by the drug, in the way of drowning our sensibility. For the time being the man is rendered incapable of feeling his case as it is—that is the remedy, and that alone. Suppose, for instance, that a child dies, and the parental nature is lacerated by the bereavement, the undrugged being feels intense grief. The drug, when applied,

DESTROYS THE POWER

of such feeling, and hence comforts the man. It makes him so much less a man for the time, but he is not aware of that, and he blesses the agent that stupifies him sufficiently to make him insensible to his true position! But this stupefaction cannot be effected, without at the same time great damage being done to the physical system as a whole, hence there rises a terrible reaction which calls for the stupefying agent again and again. A true remedy does not stupify at all. That which relieves deep grief is a consideration presented to the mind such as counteracts the power of the sorrow. That increases sensibility, but gives the sense of joy for that of grief. The alcoholic remedy never does this. It merely deadens the sensibility and so relieves. We never can keep this too strongly in mind. No one who is intelligent on the subject will doubt that alcohol

RELIEVES MISERY OF MIND

for the time, during which it is used in sufficient quantity to deaden the nerves, by which we are sensible to distresses in our present bodily state. What we need to keep closely in view is, that it relieves only by deadening sensibility.

I have dwelt on the moral and mental effects of the drug, because these lead us to see the more purely material effects in their true character. For example, one is taken with severe pain, and he swallows a glass of brandy. In some cases he finds almost instant relief. In other cases he feels no difference. In other cases still, he is much worse almost immediately. That is, if the nerves of sensation, through which the pain is loudly calling for some true remedy, can be easily and readily reached by the drug, they are silenced and the pain is gone. If this is not the case, and the dose is not sufficient to reach these nerves, there may be no difference; or, if the alcohol does damage, which these nerves, or others not deadened, are fitted to intimate, the pain is made worse. If a small quantity of very hot water can be made to reach the part diseased, that will be, in many cases, sufficient to put the wrong to right, while it quickens the nerves of sensation, and so gives intimation of cure. Alcohol only silences the monitor and

LEAVES THE DISEASE WORSE;

but as it silences the pain it is imagined to be a true remedy. It is exactly the same sort of remedy which is given to a horse that breaks his leg. He is "put out of pain," that is, he is shot. In the degree in which brandy or its kindred is used, the remedy is strictly that of putting the sufferer out of pain.

There is, however, a most important field of remark in which it is necessary to examine more closely the effects of alcohol. These are illustrated, perhaps, best, by looking to the phenomenon of *fainting*. It is infinitely amusing to read, as we do now so constantly in our war news, of "restoratives," which we know to be brandy. When the spark of life is all but extinguished, the poor ignorant men, on whom our wounded so terribly depend, know no better than to give this stupefying drug. It is all that is needed in many cases to soothe the poor patient into the sleep of death, but it is not dreamed, apparently, that it can have any such effect. Because it does not kill *all* it is believed to be

A "RESTORATIVE."

A faint is the result of the circulation being too weak to reach sufficiently the brain with fresh blood. But the circulation is not always insufficient, nor nearly insufficient to maintain life, though insufficient to give good supply to this superior organ. There is also a coming and going of vital force, which if a little time is given will restore consciousness without brandy, and even in spite of its deadening effect. When this force restores the patient who has got brandy the drug gets the credit; when the brandy kills, then the lack of vital force gets the blame. I have seen a faint that had lasted nearly thirty-six hours. Here there was no reaction promising restored consciousness. Let us suppose a medical man in this case giving brandy and causing death. He would be exonerated from all blame: he had given the "usual restorative," but it had failed. What was done? A long and thickly folded piece of flannel was wrung out of hot water, and carefully placed on the spine.

CONSCIOUSNESS RETURNED

in a few minutes. A fractional portion of sherry wine brought back nearly the same pain. What does this show? The vital system lies chiefly in its roots along the spine. Heat is a natural stimulant; and that applied to the lagging centres of life gives force enough to set the conscious system agoing afresh. A deadening drug would have done just the opposite. In this case the heart was beating well enough in the faint, but it was not sending the blood in sufficient streams through the lungs and to the head. The mere pumping of the heart is no sure index of the work it is doing. A pump that has, as we say, lost the fang, or is slack in the valves, may be worked fast enough, and very little water raised. So is it with the heart. Brandy will often give a better beat to the heart, but it does not send a better stream through the system. It gives this better beat by deadening the finer nerves that give tension to the veins and arteries, and so relaxing the system; but such a beat is worth less than nothing in the way of restoring life. That which gives it in such a way is no true remedy.

There are abundance of

NATURAL REMEDIES

that act in the opposite way from that of alcohol. The active principle, as it is called, in the hot spices presents us with numerous such stimuli. That in cayene is the most common and easily got at. That in cloves is also good. Take, for example, a good tincture of one of these spices and gently rub it on the spine, and it will do wonders in cases where vital force is low. Take three or four drops in hot milk or water, and a true remedy is applied. There is no stupefaction in such a remedy. Moral, mental, and every other element in the system remains in full force, while the coarsest is warmed into great vigor. Medical men laugh at such things. No wonder. If our reform is carried through, there will not be one pound for fifty now reaching the medical profession that will reach them. It would be ignorance, or something worse, that would lead us to think that in the prohibition movement we are bringing round a better time for the doctors. Do away with alcohol and the sheet-anchor of the profession is gone. None are more ready to acknowledge this than the doctors themselves. The intelligent men who make up the bulk of the profession would get far better work, beyond all doubt, but it is not easy to get them generally to see that, as matters now stand. I remember a club of working men who rebelled against the

PRESCRIPTIONS OF ALCOHOL

by the club doctor. They formed another club at once, and found another doctor who was quite willing to treat them without liquor—*only, he said, he must have four shillings instead of two and six pence a man if he was to prescribe no drink!* They agreed to give it him!! He could cure their ills without the liquor, only with a good deal more work!!! The Assurance Offices take an abstainer at a lower premium, but this wise doctor was not so simple. The fact was that he had not half the work but a good deal more pay.

It would not be a bad thing for the people to signify to the medical faculty that they have made up their minds, as the club-men I have mentioned made up theirs—that is to have doctors who can cure without alcohol, or to dispense with the whole profession. They will soon find that there is wit enough in the men to accommodate their practice to the demand. It is the very first element of genius to be fertile in resources, and no one shows this more than a really clever doctor. Depend upon it he will find out something to his purpose, so soon as it is established, that liquor won't pay. We have hitherto been the helpless dupes of an absurd and ruinous system, for lack of courage to face one or two difficulties. Let us have that courage, and put the profession to the test—we shall soon see it will respond, and that nobly. We can have no conception that it is one of the decrees of Providence that we should depend for health and life on one of the greatest curses man ever brought upon his kindred.—*Rev. Prof. Kirk, Edinburg, Scotland.*

"ALL THINGS ARE YOURS."

"Death," too, "is yours." Outwardly, indeed, death bears the same aspect to all. He comes in no gentler form, with no more obsequious mien to those who are Christ's than to those who are none of his. But yet, whilst of all other men it may be said that they are death's, of the believer alone can it be said that death is his. Sin, unrepented and unforgiven, renders a man, in a sense, the rightful property of death. ....On the other hand, if you are Christ's, then death is yours. His power over you is gone. He has no right to detain you in his possession. ....It may be still your mysterious fate to submit for a little while to the universal penalty, to pass into the prison-house of the destroyer; but he to whom, body and soul, you truly belong, will soon claim you as one who, like himself, cannot be "holden of death," and who must, at his summons, be set free....When "this corruptible shall put on incorruption, and this mortal shall put on immortality," then shall the believer discover the full and blessed import of the words, "Death is yours."—*Rev. John Caird.*

TWO LIVES AT ONCE.

The idea that man has an immortal soul which lives independent of the body, leads to the conclusion that man has two lives at once. The body has a life, and the soul has a life. The body may die, or lose its life, but the soul never dies, or loses its life.

If this be true, then man has two life principles, or two causes of action, one for the body and one for the soul or thinking part. These must be separate and distinct one from the other. One is physical and pertains to the flesh, and the other is spiritual and pertains to the soul or mind.

On this hypothesis, the life and action of the body has nothing to do with the life and action of the thinking part, and *vice versa*. But this is not the case, for we all know that certain diseases which affect the mortal life also affect the mind. And also mental troubles affect the physical man. But if the premises be right legitimate conclusions must be right also. But these legitimate conclusions are false, therefore we conclude the premises must be wrong, and man has not two separate lives.

Still, if the soul is a separate and immortal entity it must have a separate life. As it has not a separate life, we conclude it is not a separate entity, and is not immortal.

The Scriptures agree with this, as it is written, "the soul that sinneth it shall die," and, "what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away."

In Christ alone is perpetuity of life. He has promised immortality and eternal life at his second advent. Seek it at his hand, O ye dying ones, and ye shall have laid up for you a crown of life, a precious boon to be bestowed when the Life-giver comes.

F. BURR.

AT the anniversary of the Bible Union the other day in Chicago, a brother related an anecdote concerning Bible revision. In the course of an argument with a friend, as a settler, and end of all disputation, his friend had remarked to him—"Well King James' translation was good enough for *Paul* (!) and it's good enough for me"—which is as sensible as nine-tenths of the objections made to Bible revisions. Here is Bp. Coxe telling us how much better qualified scholars will be to translate the word fifty or a hundred years from now: as if that were any reason why we should not have the best results of the scholarship of the day embodied in revisions or new translations for the benefit of the people at large. Instead of these results being locked up in Quarterly Reviews, Commentaries, and occasional essays, generally accessible to comparatively few persons, the Bible Societies should at once embody them in the Scriptures published for the people at large.

Select Poetry.

THEY ARE WITH US WHO HAVE FLED.

They are with us who have fled,
Thus will I be comforted
Wheresoe'er though my kindred be,
Where they are, they think of me.

Somewhere in the realm of souls,
Love's great ocean toward me rolls;
Somewhere, though my faith must see,
Spirit friends are kind to me.

As a presence they are here,
Witness to the smile or tear,
Witness that my way is crowned
By a love that knows no bound.

So my spirit talks with them;
They have won life's diadem;
Satisfied to know that they
Are the angels round my way.

When the love that gave us birth
Calls me from this changeful earth,
Endless shall that rich love be,
In the souls restored to me.

—*From the Watchman and Reflector.*

Surely the Watchman was asleep, when the *Reflector* gave
Such an *ignis fatuus* glimmer, on the tenants o the grave;
No prophet ere revealed it; no inspired apostle wrote
That the dead ones are yet living, and their ghosts around us float.

"Christ and the resurrection" are now quite done away,
Or only as 'Death-angel' does Christ his power display:
How different is Paul's 'comfort' in 1 Thessalonians 4:
He "would not have us ignorant," nor filled with heathen lore.

JESUS CHRIST SHALL RAISE THE DEAD.

Jesus Christ will raise the dead,
Thus will I be comforted. 1 Thess. 4: 18.
Dead some of my kindred be,
And they cannot think of me. Ps. 146: 4.

In the dust of earth they sleep, Dan. 12: 2.
Know not when I smile or weep,
All their memory is forgot, Eccl. 9: 5.
At my wo they sorrow not.

Dead men's sons in honor be,
But the dead doth not it see;
And again they be brought low,
Still he doth not see or know. Job 14: 21.

They are dead and not alive,
No device can they contrive, Eccl. 9: 10.
Knowledge is not in the grave,
Work or wisdom none they have.

Man returns to earth and dust; Ps. 90: 3; 146: 4; Eccl 12: 7.
Both the evil and the just, Eccl. [illegible]
Sleep within the narrow house, Job 14: 12-15; 17: 13.
Till the Lord shall them arouse.

Then shall I my kindred greet,
Then shall I with loved ones meet,
Jesus Christ will raise the dead,
Thus will I be comforted.

A. A.

Communications.

LAW.

"But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." (James 1: 25.)

The Lord operates universally by certain fixed and unalterable laws, from the fact they are perfect laws, and therefore need no change, like human laws, which are of an imperfect nature, like the individuals from which they emanate. But there is no imperfection in the Deity, consequently his laws are perfect; and being perfect they are fixed and unalterable. He is systematic in everything. This becomes more apparent to us the more we investigate his works. Whether we examine the ponderous or minute, whether our investigations extend to the planetary orbs that traverse the immense fields of space, or confine them to the most insignificant parts or portions of our own planet, everywhere our investigations extend we shall find a complete system running throughout all of his works. The geologist, the chemist, the philosopher, the astronomer, will tell you that as they become more intimately acquainted with matter, there is nothing which arrests their attention or excites admiration more than the laws, the system, the order, and also the perfection of these laws that pervade everything. "Order is heaven's first law."

The more we investigate organized or unorganized matter, the more completely do we comprehend how order reigns preeminent throughout the universe of God, and specific laws govern, hold and control everything. Every grain of sand, the smallest drop of water, the most minute particle of matter, whatever shape or form it may assume; the light that gladdens our sight, the heat that warms our life, the vibrations of sound upon the air that reach our ear; these are each and all governed by fixed and unalterable laws. The sun, the planets, the stars, old earth herself, all traverse space and maintain their relative distances in obedience to strict and unalterable laws that pervade the vast universe of God. All matter in its unorganized state, whatever form it may assume, whether it be the unsightly clod beneath our feet, the water that slakes our thirst, or the crystalized rocks that sparkle and glow in the brilliant light of the sun, has its own peculiar law. So also in regard to organized matter. The vegetable world ever observes the laws ordained for it by its Creator. "Leaves have their time to fall, and flowers to wither in the cold wind's breath." The same we find to be the case as we ascend through the different grades of animal life up to man: each creature living, moving, and shaping its whole course of life according to laws ordained for its race, class, or tribe.

Now the existence of a law necessarily implies a lawgiver. Was not, then, the Psalmist correct, when in his own forcible language he exclaimed—"It is the fool who saith in his heart, there is no God!"

These laws I have referred to are all physical, material laws, and mankind, in common with other beings, is subject to them. But these laws, however efficient for other living creatures upon earth, are not sufficient for man. No other living creature in this mundane state of existence possesses the mind the reason, the intellect of man. To the lion is given strength, to the hare fleetness, to the dog sagacity; but to man are given great mental, moral and spiritual powers. Made in the image of God, erect in form, beautiful in proportions, he has mind that can not only dive into the secrets of earth and bring forth its hidden treasure, chain the steam to his car, ride upon the billowy deep, bring the lightning to earth, and send it on errands from continent to continent, but look abroad from this planet and behold the stars in their courses: yea, by the eye of faith pierce beyond them all, even to God on his sapphire throne.

Man not only requires laws to govern his material system, but he also requires laws to govern his actions in a moral point of view. From this necessity, inherent in our nature, sprang our earthly laws, our civil, political systems of government. All these have been imperfect, and consequently, from time to time need changing, or remodelling. Can we expect anything else? "Do men gather grapes of thorns or figs of thistles?" Can an imperfect man produce perfect laws? Man is the masterpiece of creation on our planet, being made superior to all earthly beings, possessing a greater motive power, a deeper source of feeling, and a higher mental organization, so much superior to all else created, that God constituted him the imperial lord of its different kingdoms of life and activity. May we not truly say he is the great ultimate for which the earth and all that appertains to it were created? God having created man superior to all created earthly beings, and endowed him with intellectual and spiritual faculties, thereby distinguishing him from the brute creation, would he not bestow upon him laws to govern that intellectuality, that spirituality? Can you for one moment believe that God would ordain laws to govern matter in both its gross and etherial form; both its inorganic and its organic conditions, laws adapted to the peculiar system or constitution of all living material beings, and not ordain laws to govern mind? Would that be like a wise Creator? By no means. God seeing in his infinite wisdom that law was necessary to the proper development of man's moral character, that a perfect rule of right was essential to measure all his motives and acts, and understanding that man, with his finite capacity, was totally inefficient, if so inclined, to prepare such a code for himself, the Creator of man, in his beneficence, supplied the deficiency by ordaining laws perfect and just for his observance.

If the universal kingdom has a law which permeating matter with plastic hand silently works out its varied forms of beauty; if the vegetable kingdom building upon the variegated substructures of the mineral, yet governed by its own germinating, producing law, rears and expands itself into still more varied and attractive beauties; if physical life in the finny, the feathery, and all animal tribes, still higher in the scale of existence, move on in activity and strength, each in its own separate domain, influenced by its own inherent law, we should certainly expect when in advancing upward we find physical beings endowed with strong intellect, great reasoning powers, and fine spiritual perceptions, moving forward under the control of some law or laws peculiar to that sphere of life.

The acknowledged definition of law is, a rule of action. Law or rule is a primary essential to the proper development of character. The only way we can form an accurate idea of the character of an individual is by comparing his life with a fixed rule of right. Hence "by law is the knowledge of sin." (Rom. 3: 20.) Character is not only formed and perfected by such law, but thereby becomes apparent. Law defining the bounds of right and wrong, this gives us a standpoint to reason from, a mark by which to measure, a test by which to try our own character and that of our associates. "Sin is the transgression of the law." (1 Jno. 3: 9.) "Where there is no law there is no transgression." (Rom. 4: 15.) God designing from the beginning to develop in man a moral character, and train that free will which he had bestowed on him in unison with his own most righteous and holy will, thereby preparing him for a happy existence throughout eternity, gave him a law. No sooner had God created man and given him his place of residence than he gave him a law. A law neither intricate nor complex, but simple and easy to be observed. A law that did not require great effort, neither did it exact strong self-denial; but was every way requisite for the first human pair. The law was positive. "Thou shalt," and "Thou shalt not," were the imperative words that fell from the Creator's lips. A law with a fixity of purpose, an unyielding requirement. Do this, and thou shalt live! Do that, and thou shalt die! Life and death in strong contrast were before them. There were no intermingling shades by a divine hand, but live or die. The law was transgressed. The penalty of course must be inflicted. Death enters our world with all its train of woes.

The Adamic race having entered the broad ways of sin, their posterity are inclined to follow in their footsteps; thus we find their first-born son, Cain, imbruing his hand with innocent Abel's blood. As their posterity multiply upon the earth, they give loose rein to sensual desire; and violence and licentiousness are among the results. Hence we read (Gen. 6: 5): "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God saw they were unworthy of life, and he gave them death. "I, even I do bring a flood of waters upon the earth to destroy all flesh from under heaven, and everything that is in the earth shall die." (Gen. 6: 17.) In accordance with this decree "the windows of heaven were opened, and the foundations of the great deep were broken up." Water met water, flood mingled with flood, and thus God washed and cleansed the unclean earth with a deluge.

Not all were thus sensual and violent; but in that primitive dispensation God had chosen ones. Abel offered the excellent sacrifice, and Enoch walked with God, and was missed from the haunts of men, because God took him. Noah was found to be righteous in his generation, and he with his family were borne in that wondrous ark in safety on the breast of the waters that drowned a world, to be the progenitor of the coming millions yet to people the earth. When Noah walked forth from his ark upon the dried earth, and built an altar to God, then God gave him a law. A law forbidding bloodguiltiness: "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9: 6). But though the mass of mankind had been swept from existence, it did not make an end of sin. The arch enemy of our race was still luring with his wiles, and men's passions were as base, as clamorous and perverted as before. Thus sin stalked over the earth and darkness covered the face of the world. (*To be continued.*)

RUTH M. ROWELL.

THE DRAGONIC POWER OF REV. 12.

Was the Imperial Government at Constantinople from the time of its transfer, in the days of Constantine, A. D. 329, the Dragonic power of Rev. ch. 12?

A correct understanding of this question is essential to a right application of the *supremacy* (or the forty-two months) of the beast of Rev. ch. 13. That the dragonic *power* continued in Rome till A. D. 329, I suppose no one questions. Then the *Imperial* government was transferred from Rome to Constantinople. The fall of Rome and the removal of the government to Constantinople is thus noticed by Dr. Croly (pp. 207–8):

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor she had been raised to the edge of a precipice. Her next step was to be *downward and irrecoverable*. The *change* of the government to Constantinople still perplexes the historian. If it was an in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of Eastern customs and climates, but of an iron conqueror, born in the West, and contemptuous, like all Romans, of the habits of the Orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Cæsars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, *and degrading the capital into the feeble honors and humiliated strength of a colony.*"

After the death of Constantine the empire was divided among his three sons; but in a brief period was again united under Constantius by his victory over Magnentius, the usurper of the imperial throne, A. D. 353. Constantius was sole emperor about ten years, and was succeeded by Julian, who entered Constantinople A. D. 361, and was acknowledged by the *whole empire*. The two branches of the government at Constantinople and Rome, have been regarded as being symbolized by the two legs of the image of Dan. ch. 2. This division continued until A. D. 476. The imperial power, however, variously balanced, sometimes being entirely in the East, and then in both the East and West. But the *supremacy* was maintained by the Eastern emperors till A. D. 476–9. At this date the Western empire became extinct, by the conquest of Rome by Odoacer, the king of the Heruli; and by a vote of the Roman Senate, imperial power was *removed entirely* from Rome to Constantinople. So the Eastern emperor *legally* became emperor of Rome by *vote* of the Roman Senate.

As the imperial government constituted the dragonic power, I ask where did the imperial government exercise its power from the days of Constantine till the date when the unfortunate Augustulus, the Roman prince, was made an instrument of his own disgrace? Was it not largely at Constantinople? And after A. D. 476, Zeno, the son-in-law and successor of Leo, received the title of sole emperor of both East and West, and then Rome passed into the hands of the barbarians, and the imperial or dragonic power was removed *wholly* to the East, and continued there till the reign of Justinian, who in A. D. 538 conquered Rome, and again united the West with the East, and the imperial authority again *existed* in Rome. After the extinction of the Western empire by the conquest of Italy by Odoacer, and the disgrace and banishment of the Roman prince Augustulus, A. D. 476–9, "an interval of fifty years till the memorable reign of Justinian, is faintly marked by the obscure names and imperfect annals of Zeno, Anastasius, and Justin, who successively ascended to the throne of Constantinople." About twelve years of this period, Odoacer, king of the Heruli, ruled in Italy, and then was overthrown by Theodoric, king of the Ostrogoths, who reigned in Italy till A. D. 527. But he declared to the emperor Zeno when he *solicited* his *permission* to enter upon the conquest of the tyrant Odoacer, "If, with the divine permission I succeed, I shall *govern in your name and to your glory, the Roman Senate* and the part of the Republic delivered from slavery by my victorious arms." I think I have presented sufficient evidence already to prove the imperial or dragonic power existed at Constantinople as well as at Rome from A. D. 329, or at least from A. D. 361, when Julian was acknowledged by the whole empire.

It was before imperial Roman Government that the church of Christ fled into her wilderness state in the East, where she was nourished for a time and times and a half time from the face of the serpent. Also in the same time the papal government in the West persecuted and made war on the saints. And Gibbon tells us that from the time Justinian assumed the powers of government, he meditated the *extirpation* of heresy, and the *conquest* of Italy and Africa. This sentence from Gibbon proves that the elevation of the Roman church to a position of supremacy was a fixed purpose in the mind of Justinian from the first. The conquest of Italy and Africa was necessary because the Ostrogoths and Vandals were Arians, and opposed to the Catholic faith; which Justinian represented.

The beast of Rev. ch. 13, with seven heads and ten horns, is clearly a perpetuation of the dragonic government. "The government of Rome had long been in the hands of the imperial power; but at length that power was removed to the East, and another power came up amid the troubled elements of party strife, which aspired to the supremacy of Rome, and ultimately obtained it. That power was *Popery*. To this beast the dragon gave his power, his seat, and great authority—and of course the beast assumed all the characters and attributes of the dragon when he received not his power only, but also his seat and great authority.

"It was a beast of seven heads and ten horns. The dragon giving his power and seat to the beast, the papal form of government thus created became an appendage of the dragon, the seventh head; and the beast receiving the power and seat of the dragon, partook of all his characteristics: he became the offspring and image of the dragon." (*Proph. Expositions*, by J. Litch.)

The dragon had seven heads and ten horns, which represent the seven forms of government which Rome was to assume: the ten horns the ten kingdoms of the barbarians within the empire. The seven forms of government are as follows: Senatorial, Tribunate, Consular, Decemvirate, Triumvirate, Imperial, Kingly. Five of these governments had fallen prior to the giving of the vision. One, the sixth, the imperial, existed at that time. The seventh was in the future: Pagan-Kingly, *i. e.*, the ten kingdoms into which Pagan Rome was divided. This breaking of Rome imperial into ten divisions was the *deadly wound* to the sixth head of the beast, which deadly wound was *healed* by the conversion of those ten kings, and their *uniting* to support the *papal beast* (excepting the three Arian kings, which were destroyed). This was accomplished so far as *giving* Rome, the throne of the Cæsars, to the papacy in A. D. 538. Then this papal power becomes the eigth head of the beast in Rev. ch. 17, and is of the seven, *i. e.*, rises out of the seven and continues till Christ comes, and then goes into perdition.

The characteristics of the leopard beast are clearly identical with the characteristics of the little horn of

Dan. ch. 7, as may be seen by a comparison of what is said of the two. The little horn of Dan. ch. 8 is a symbol of Rome through all its changes from its rise till the judgment. But in Revelation Rome is presented in its various changes and aspects; and it may be difficult always to determine the precise meaning of every particular presented; but it is evident that Rome Pagan and Rome Papal are the great leading features presented; and that the change from Rome Pagan to Rome Papal was accomplished as early as A. D. 538. Justinian, in whom was vested the imperial or dragonic power was the direct instrument in accomplishing this result; by giving the papacy its power and throne and great authority, from which it rapidly rose to that hight of power to exercise dominion over the kings of the earth; and maintained its supremacy till A. D. 1798. Then the papal independence was abolished, and a son of Napoleon was declared king of Rome. Here terminate the the 1290 and the 1260 years from the taking away of the pagan element, the 1260 years being the duration of the papal supremacy. Then seventy-five years of consumption of the civil power of the papacy carry us to the resurrection, or to A. D. 1873.

The position of those that make the little horn of Dan. ch. 7 identical with the Eastern or Greek division of the Roman empire, entirely unhinges the order of the prophecy and introduces confusion and darkness, and reverses the order that God has given in his Word. The ten horns of the fourth beast of Dan. ch. 7, are the ten kingdoms into which Western Rome was divided in A. D. 476-9. The little horn arose from among these ten (Dan. 7: 8) and continues till the judgment (vv. 21, 22). But the Greek empire was destroyed in A. D. 1453. This little horn was to continue in its supremacy 1260 years. But the period of the duration of the Greek division of the Roman empire from the earliest possible date, A. D. 329, is only 1124 years! Falling 136 years short of the period of the supremacy of the little horn. But dating from the point claimed by some, A. D. 476, makes its duration only 977 years! 283 years short of 1260. There has been no concentration of power answering the description of the prophecy domineering over the saints of God for 1260 years, excepting the papal power enthroned in Rome: this I say without fear of successful contradiction. And moreover I assert on the authority of the clear light of history, that Justinian did give the papacy its power, and throne and great authority (or jurisdiction over the saints of the Most High), which continued to be exerted with more or less vigor for 1260 years from A. D. 538 to 1798. God by his providence in history has (so to speak) driven down two great stakes as guide-posts to the church, by the events of A. D. 538 and 1798, which indicate the commencement and termination of that important chronological measurement: the 1260 years. And there is no good reason for abandoning the position taken by the late Wm. Miller, and a host of prophetical writers sustaining the position that these 1260 years measure the supremacy of the papacy, and that they commenced in A. D. 538 and ended in 1798. The soundness of this position has not yet been tested, and will not until we reach A. D. 1873, the end of the seventy-five years, the period additional to the 1260 of waiting to the church of Christ. For we read (Dan. 12: 12): "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

At the commencement of those seventy-five years the church of Christ came out of her wilderness state, as is most beautifully presented in the "song of Solomon:" "Who is this that cometh up from the wilderness, leaning upon her beloved?" What an abundance of light has been emitted through the agency of the church of Christ since 1798, in giving the Word of God to the nations of the earth! But this work is nearly finished, and the light is being fearfully abused, and the sure word of prophecy that has been so clearly unfolded is to a very great extent disregarded. Yet the true church will shortly appear "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

We wish to follow the true light emanating from the great light-houses placed along the coast, as marked on the chart by the divine hand, rather than the decoy lights that now and then are seen by the vigilant mariners to lead them off from the true course that leads safe into port.

L. T. CUNNINGHAM.

Crisis please copy.

THE WICKED SHALL PERISH.

"Perish" does not mean to be endowed with an unending existence in torture, as latter-day theology would have us believe. It primarily signifies "*to die*," "*to lose life*," etc. It represents a state exactly the opposite of *life*. Taking this word then in its clearly established meaning, presuming that it is used in the Bible as it would be in any *common-sense-book*, what must be our conclusion regarding the destiny of the wicked if we find it taught in this Book (the Bible) that *they perish?* If perish means *to die*, and the Bible teaches that the wicked are finally *to perish*, certainly we must concede that non-existence is the doom that awaits the sinner. Do the Scriptures teach that the wicked shall perish? Let us see:

2 Pet. 2: 12: But these....shall utterly *perish* in their own corruption. Ps. 92: 9: For, lo, thine enemies, O Lord....shall *perish*. Acts 13: 40, 41: Beware therefore lest that come upon you which is spoken of in the prophets; behold ye despisers and wonder and *perish*. Jno. 3: 15: That whosoever believeth in him should *not perish* but have eternal life. Lk. 13: 5: Except ye repent ye shall all likewise *perish*. 2 Thes. 2: 10: With all deceivableness of unrighteousness in them that *perish*; because they received not the love of the truth that they might be saved. 2 Pet. 3: 9: The Lord——not willing that any should *perish* but that all should come to repentance. 2 Cor. 2: 15: For we are unto God a sweet savor of Christ in them that are saved, and in them that *perish*. Rom. 2: 12: For as many as have sinned without law shall also *perish* without law.

We have inspired testimony here from witnesses like Christ, Paul, Peter, David, etc., all bearing witness to the same fact, viz: that the finally incorrigible sinner *will perish*. Such testimony as this, it appears to me ought to satisfy the most curious. May the Lord spread the glorious truth of the final *purity* and holiness of the universe.

C. C. MARSTON.

CAN IT BE?

Can a irresistible force encounter an immovable object?

The proposition presupposes the two as having equally countervailing powers. But scan their claims and we find that God ordains the force and man the resistance. If the theory could be made tenable, God's power and prerogatives would be limited. But no, the immortality which man claims is but an assumption of a power never delegated, and, hence, based on untenable promises; and when traced to its true origin culminates in its falsity, when the tempter said—"Thou shall not surely die."

Now were it a fact, as supposed by many, that man possesses immortality, it would limit the Almighty in carrying out his decrees touching the penalty of Adam's transgression. If indeed Adam had been created an immortal, imperishable being, how could disease and death prevail against him? They obviously could not. But suppose man to possess innate immortality, and he becomes an immovable object of power, bidding defiance to God's Edenic behest—"Thou shalt surely die," what then would follow? It seems to me that the attribute of immortality must be paramount to all contingencies.

But it is one for which we are told to seek, and which we hope to realize at the coming of Christ, it is not attainable prior to that event. Now God's car of destiny, so to speak, has been unobstructed hitherto. We see the nations fall before it, and according to the edict return to the dust. Is it not, then a vain boast to suppose that although we die, nevertheless we retain indestructibility?

I grant that eternal life is a boon devoutly to be wished and ardently expected, by all true believers at the great pay-day of nations. We can't prevent the sleeping ones, or go before them; nor can they rise prior to the voice of the archangel and the trump of God, which shall call them forth. *Then* will this mortal put on immortality, even all those whose names are written in the Lamb's Book of Life. But let the unsaved perish and go into eternal oblivion; for this is God's purpose, as is abundantly set forth in 37th Psalm, and many other places in the Old and New Testaments.

R. WILLARD.

Haddonfield, N. J.

"BEHOLD I COME QUICKLY!"

These words written almost two thousand years ago, still hold a strange power to thrill the sad heart of the longing and expectant Bride of Christ, weary and faint with "hope deferred" and long watching and waiting for her absent Lord. Daily she has looked for the tokens of his coming, while storms have gathered and merciless foes on every hand have mocked and oppressed her. She has wandered far, and her feet are worn and pierced with envious thorns, and her eyes are dim with tears, that he has tarried so long away. When in doubt and pain, almost ready to yield to the cruel waves that threaten to overwhelm her, faith "looks up" to this promise; for now she reads "quickly" written in heaven above, and on earth beneath; in the roaring sea and tempestuous sky. The signs in the sun, moon, and stars, in the "distressed" and "perplexed" condition of the nations, "men's hearts" trembling with vague terror at what is "coming on the earth." The cries of "peace, peace and safety," and a lukewarm and faithless church, and indeed, all things, proclaim his near approach. And her heart thrills, responsive. "*Even so come* Lord Jesus."

Oh! that he were here *to-day!* That this long dark night were already past, and the radiant morning ushered in, glorious in beauty, perfect in happiness and rest, where will be no more tears, no partings, no pain, but an eternity of joy greater than our hearts can conceive. There we shall see the "King in his beauty." Oh, that the sky would part and give our Beloved to our enraptured vision. He shall bring our loved ones from the "land of the enemy," and the music of *his* voice shall wake our hearts to the power of an immortal life. His loving hand shall wipe all tears from our eyes, and that "quickly." Weary hearts faint not; for even now "he standeth at the door."

L. S. P.

HOPE IN DEATH.

"The righteous hath hope in his death." (Prov. 14: 32.)

It is sometimes claimed by petty contenders for the "orthodox" view of man's nature, that the above passage teaches that the righteous enjoy their reward while dead, and hence are in a conscious state. I think the opposite is most clearly taught by this text. "*The righteous hath hope.*" What is *hope*. Let Paul answer: "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it." According to this definition of "hope," while a man exercises it he does not enjoy his reward. Solomon declares in the text under consideration that death is a state of hope to the righteous—the righteous hath hope in his death. If he received his reward at death this could not be true; for then he would cease to hope and embrace the reality. But because he is not rewarded at death but goes "*to sleep*" to await a resurrection, therefore his "flesh shall rest in hope."

C. C. MARSTON.

TO-DAY IN PARADISE.

It is generally expected of critics that they shall know something of the subject they profess to review. In reading the frequent attacks upon Adventism or Advent views, we are often reminded of Dryden's couplet:

"The word is then deposed, and in this view
You rule the Scripture, not the Scripture you!"

And the poet's reproof may often be most justly applied to writers on the "to-day" of our Lord when on the cross. Says a recent writer: "The word 'to-day' is used in the Old Testament forty-five times, and *not an instance* where it is used in the sense alluded to," *i. e.* as emphatic.

Picking up an English Concordance we select the following passages as in point.

Wherefore look ye so sadly to-day (Gen. 40: 7.) [Probably they could not have misunderstood him to mean to-morrow, if he had omitted to say 'to day.' Yet he used the term.]

"Therefore I command thee this thing to-day." (Deut. 15: 15)

Wherefore I take you to record this [or to-] day, that I am free, etc., (Acts. 20: 26.) I testify against you this [or to-] day, that ye shall surely perish. (Deut. 8: 19.)

This list might be extended indefinitely; and yet this would-be-critic boldly affirms, "There is not a single instance in the Old or New Testaments where the word means that the speaker used it by way of emphasis." Sins of ignorance may be forgiven. We hope this writer may merit forgiveness by correcting his false statement. And in conclusion we advise him to eat his own concluding words—"Truly the advocates of the *conscious* state of the dead are driven to great extremities. Their grounds are untenable. They better give them up."

He had better cease his endeavor to "rule the Scripture," and let it rule him for a while. He must do it if he would become a safe teacher, sound in faith and doctrine.

The Bible Class.

"Things new and old."

'Among' not 'within.'

"'The kingdom of heaven is *within you*.' Doubtless the words *entos humon* may mean this; but how could the Lord address this language *to the Pharisees?* A very different kingdom from the kingdom of heaven was *within them*, not to say that this whole language of the kingdom of heaven being within men, rather than men being within the kingdom of heaven, is, as one has justly observed, modern. The marginal reading 'among you' should have been the textual. He in whom the whole kingdom of heaven is shut up as in a germ, and from whom it will unfold itself, *stands in your midst*."—*R. C. Trench.*

Tares.

The original word for "tares" is *Zizania*. The plant we call *tares* is not such as the parable assumes that sown to have been. The *Darnel* of Palestine does, however, meet the requirements of the case. Concerning it Dr Hackett says: "Except that the stock was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling into shape. ....I collected some specimens of this deceitful weed, and have found on showing them to friends, that they have mistaken them quite invariably for some species of grain, such as wheat or barley." It is a strong soporific poison, and must be carefully winnowed and picked out of the wheat, grain by grain, before grinding, or the flour is not healthy.—*Thompson.*

—Also, when burned up, it literally consumes to ashes. See Mal. 4.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—16 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Resurrection—32 pp. Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. [illegible]

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. [illegible] 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, [illegible] By J. V. Himes. [illegible]

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' History of the Sabbath. In two parts. By T. M. Preble. [illegible]

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immortalities, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 160 pp. 25c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $1 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 480 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? [illegible]

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for [illegible]

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library). [illegible] Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $4 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. [illegible]

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; [illegible]

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, [illegible] 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 50c. single; [illegible]

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.

The Slaying of the Witnesses. 10c.

A review on Revelation 13. In two parts. 15c.

The kingdom of God, and Signs of the Times. 20c.

The Immortal Soul: Mythology and Theology vs. Bible. 10c.

Last-day Tokens. No. 2. 25c.

[Tokens No. 1 and 3 are out of print at present.]

Revelation 20. 5c.

The Seven Messages of the Apocalypse. 15c; postage, 2c.

Evangels of the Coming One. 5c; postage, 2c.

The above ten works by Eld. G. W. Brewer, sent to one address, post-paid, for $1 25.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. [illegible] by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. [illegible] by express.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $4, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 60c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures; with engravings, maps and tables. [illegible]

THE HOPE OF THE CHURCH. A history of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relation to Theology; II. Its Relation to Prophecy. By Wm. Sheldon. 211 pp. Paper covers, 50c.

THE PRESENT TRUTH; or, Meat in Due Season. [illegible]

SIGNS OF THE TIMES; or, A [illegible] By H. L. Hastings. [illegible]

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his nature, personality, power and doom. [illegible]

HISTORIC ECHOES OF THE VOICE OF GOD. By John Cumming. An exposition of Dan. II. 15c.

DEATH NOT LIFE; or, The [illegible] By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE [illegible] Mrs. M. D. Wellcome. 25c. post-paid. [illegible]

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions in the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

Dan. ch. 7, as may be seen by a comparison of what is said of the two. The little horn of Dan. ch. 8 is a symbol of Rome through all its changes from its rise till the judgment. But in Revelation Rome is presented in its various changes and aspects; and it may be difficult always to determine the precise meaning of every particular presented; but it is evident that Rome Pagan and Rome Papal are the great leading features presented; and that the change from Rome Pagan to Rome Papal was accomplished as early as A. D. 538. Justinian, in whom was vested the imperial or dragonic power was the direct instrument in accomplishing this result; by giving the papacy its power and throne and great authority, from which it rapidly rose to that hight of power to exercise dominion over the kings of the earth; and maintained its supremacy till A. D. 1798. Then the papal independence was abolished, and a son of Napoleon was declared king of Rome. Here terminate the the 1290 and the 1260 years from the taking away of the pagan element, the 1260 years being the duration of the papal supremacy. Then seventy-five years of consumption of the civil power of the papacy carry us to the resurrection, or to A. D. 1873.

The position of those that make the little horn of Dan. ch. 7 identical with the Eastern or Greek division of the Roman empire, entirely unhinges the order of the prophecy and introduces confusion and darkness, and reverses the order that God has given in his Word. The ten horns of the fourth beast of Dan. ch. 7, are the ten kingdoms into which Western Rome was divided in A. D. 476–9. The little horn arose from among these ten (Dan. 7: 8) and continues till the judgment (vv. 21, 22). But the Greek empire was destroyed in A. D. 1453. This little horn was to continue in its supremacy 1260 years. But the period of the duration of the Greek division of the Roman empire from the earliest possible date, A. D. 329, is only 1124 years! Falling 136 years short of the period of the supremacy of the little horn. But dating from the point claimed by some, A. D. 476, makes its duration only 977 years! 283 years short of 1260. There has been no concentration of power answering the description of the prophecy domineering over the saints of God for 1260 years, excepting the papal power enthroned in Rome: this I say without fear of successful contradiction. And moreover I assert on the authority of the clear light of history, that Justinian did give the papacy its power, and throne and great authority (or jurisdiction over the saints of the Most High), which continued to be exerted with more or less vigor for 1260 years from A. D. 538 to 1798. God by his providence in history has (so to speak) driven down two great stakes as guide-posts to the church, by the events of A. D. 538 and 1798, which indicate the commencement and termination of that important chronological measurement: the 1260 years. And there is no good reason for abandoning the position taken by the late Wm. Miller, and a host of prophetical writers sustaining the position that these 1260 years measure the supremacy of the papacy, and that they commenced in A. D. 538 and ended in 1798. The soundness of this position has not yet been tested, and will not until we reach A. D. 1873, the end of the seventy-five years, the period of waiting to the church of Christ. For we read (Dan. 12: 12): "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

At the commencement of these seventy-five years the church of Christ came out of her wilderness state, as is most beautifully presented in the "song of Solomon:" "Who is this that cometh up from the wilderness, leaning upon her beloved?" What an abundance of light has been emitted through the agency of the church of Christ since 1798, in giving the Word of God to the nations of the earth! But this work is nearly finished, and the light is being fearfully abused, and the sure word of prophecy that has been so clearly unfolded is to a very great extent disregarded. Yet the true church will shortly appear "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

We wish to follow the true light emanating from the great light-houses placed along the coast, as marked on the chart by the divine hand, rather than the decoy lights that now and then are seen by the vigilant mariners to lead them off from the true course that leads safe into port.

L. T. CUNNINGHAM.

Crisis please copy.

THE WICKED SHALL PERISH.

"Perish" does not mean to be endowed with an unending existence in torture, as latter-day theology would have us believe. It primarily signifies *"to die," "to lose life,"* etc. It represents a state exactly the opposite of *life.* Taking this word then in its clearly established meaning, presuming that it is used in the Bible as it would be in any *common-sense-book,* what must be our conclusion regarding the destiny of the wicked if we find it taught in this Book (the Bible) that *they perish?* If perish means *to die,* and the Bible teaches that the wicked are finally *to perish,* certainly we must concede that non-existence is the doom that awaits the sinner. Do the Scriptures teach that the wicked shall perish? Let us see:

2 Pet. 2: 12: But these....shall utterly *perish* in their own corruption. Ps. 92: 9: For, lo, thine enemies, O Lord....shall *perish.* Acts 13: 40, 41: Beware therefore lest that come upon you which is spoken of in the prophets; behold ye despisers and wonder and *perish.* Jno. 3: 15: That whosoever believeth in him should *not perish* but have eternal life. Lk. 13: 5: Except ye repent ye shall all likewise *perish.* 2 Thes. 2: 10: With all deceivableness of unrighteousness in them that *perish;* because they received not the love of the truth that they might be saved. 2 Pet. 3: 9: The Lord——not willing that any should *perish* but that all should come to repentance. 2 Cor. 2: 15: For we are unto God a sweet savor of Christ in them that are saved, and in them that *perish.* Rom. 2: 12: For as many as have sinned without law shall also *perish* without law.

We have inspired testimony here from witnesses like Christ, Paul, Peter, David, etc., all bearing witness to the same fact, viz: that the finally incorrigible sinner *will perish.* Such testimony as this, it appears to me ought to satisfy the most curious. May the Lord spread the glorious truth of the final *purity* and holiness of the universe.

C. C. MARSTON.

CAN IT BE?

Can an irresistible force, encounter an immovable object?

The proposition presupposes the two as having equally countervailing powers. But scan their claims and we find that God ordains the force and man the resistance. If the theory could be made tenable, God's power and prerogatives would be limited. But no, the immortality which man claims is but an assumption of a power never delegated, and, hence, based on untenable promises; and when traced to its true origin sustaining its falsity, when the tempter said—"Thou shalt not surely die."

Now were it a fact, as supposed by many, that man possesses immortality, it would limit the Almighty in carrying out his decrees touching the penalty of Adam's transgression. If indeed Adam had been created an immortal, imperishable being, how could disease and death prevail against him? They obviously could not. But suppose man to possess innate immortality, and he becomes an immovable object of power, bidding defiance to God's Edenic behest—"Thou shalt surely die," what then would follow? It seems to me that the attribute of immortality must be paramount to all contingencies.

But it is one for which we are told to seek, and which we hope to realize at the coming of Christ, it is not attainable prior to that event. Now God's car of destiny, so to speak, has been unobstructed hitherto. We see the nations fall before it, and according to the edict return to the dust. Is it not, then a vain boast to suppose that although we die, nevertheless we retain indestructibility?

I grant that eternal life is a boon devoutly to be wished and ardently expected, by all true believers at the great pay-day of nations. We can't prevent the sleeping ones, or go before them; nor can they rise prior to the voice of the archangel and the trump of God, which shall call them forth. *Then* will this mortal put on immortality, even all those whose names are written in the Lamb's Book of Life. But let the unsaved perish and go into eternal oblivion; for this is God's purpose, as is abundantly set forth in 37th Psalm, and many other places in the Old and New Testaments.

R. WILLARD.

Haddonfield, N. J.

"BEHOLD I COME QUICKLY!"

These words written almost two thousand years ago, still hold a strange power to thrill the sad heart of the longing and expectant Bride of Christ, weary and faint with "hope deferred" and long watching and waiting for her absent Lord. Daily she has looked for the tokens of his coming, while storms have gathered and merciless foes on every hand have mocked and oppressed her. She has wandered far, and her feet are worn and pierced with envious thorns, and her eyes are dim with tears, that he has tarried so long away. When in doubt and pain, almost ready to yield to the cruel waves that threaten to overwhelm her, faith "looks up" to this promise; for now she reads "quickly" written in heaven above, and on earth beneath; in the roaring sea and tempestuous sky. The signs in the sun, moon, and stars, in the "distressed" and "perplexed" condition of the nations, "men's hearts" trembling with vague terror at what is "coming on the earth." The cries of "peace, peace and safety," and a lukewarm and faithless church, and indeed, all things, proclaim his near approach. And her heart thrills, responsive. *"Even so come Lord Jesus."*

Oh! that he were here *to-day!* That this long dark night were already past, and the radiant morning ushered in, glorious in beauty, perfect in happiness and rest, where will be no more tears, no partings, no pain, but an eternity of joy greater than our hearts can conceive. There we shall see the "King in his beauty." Oh, that the sky would part and give our Beloved to our enraptured vision. He shall bring our loved ones from the "land of the enemy," and the music of *his* voice shall wake our hearts to the power of an immortal life. His loving hand shall wipe all tears from our eyes, and that, "quickly." Weary hearts faint not; for even now "he standeth at the door."

L. S. P.

HOPE IN DEATH.

"The righteous hath hope in his death." (Prov. 14: 32.)

It is sometimes claimed by petty contenders for the "orthodox" view of man's nature, that the above passage teaches that the righteous enjoy their reward while dead, and hence are in a conscious state. I think the opposite is most clearly taught by this text. *"The righteous hath hope."* What is *hope.* Let Paul answer: "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it." According to this definition of "hope," while a man exercises it he does not enjoy his reward. Solomon declares in the text under consideration that death is a state of hope to the righteous—the righteous hath hope in his death. If he received his reward at death this could not be true; for then he would cease to hope and embrace the reality. But because he is not rewarded at death but goes *"to sleep"* to await a resurrection, therefore his "flesh shall rest in hope."

C. C. MARSTON.

TO-DAY IN PARADISE.

It is generally expected of critics that they shall know something of the subject they profess to review. In reading the frequent attacks upon Adventism or Advent views, we are often reminded of Dryden's couplet:

> "The word is then deposed, and in this view
> You rule the Scripture, not the Scripture you!"

And the poet's reproof may often be most justly applied to writers on the "to-day" of our Lord when on the cross. Says a recent writer: "The word 'to-day' is used in the Old Testament forty-five times, and *not an instance* where it is used in the sense alluded to," *i. e.* as emphatic.

Picking up an English Concordance we select the following passages as in point.

> Wherefore look ye so sadly to-day (Gen. 40: 7.) [Probably they could not have misunderstood him to mean to-morrow, if he had omitted to say 'to day.' Yet he used the term.]
>
> "Therefore I command thee this thing to-day." (Deut. 15: 15)
>
> Wherefore I take you to record this [or to-] day, that I am free, etc., (Acts. 20: 26.) I testify against you this [or to-] day, that ye shall surely perish. (Deut. 8: 19.)

This list might be extended indefinitely; and yet this would-be-critic boldly affirms, "There is not a single instance in the Old or New Testaments where the word means that the speaker used it by way of emphasis." Sins of ignorance may be forgiven. We hope this writer may merit forgiveness by correcting his false statement. And in conclusion we advise him to eat his own concluding words—"Truly the advocates of the *conscious* state of the dead are driven to great extremities. Their grounds are untenable. They better give them up."

He had better cease his endeavor to "rule the Scripture," and let it rule him for a while. He must do it if he would become a safe teacher, sound in faith and doctrine.

The Bible Class.

"Things new and old."

'Among' as 'within.'

"'The kingdom of heaven is *within you.*' Doubtless the words *entos humon* may mean this; but how could the Lord address this language *to the Pharisees?* A very different kingdom from the kingdom of heaven was *within them,* not to say that this whole language of the kingdom of heaven being within men, rather than men being within the kingdom of heaven, is, as one has justly observed, modern. The marginal reading 'among you' should have been the textual. He in whom the whole kingdom of heaven is shut up as in a germ, and from whom it will unfold itself, *stands in your midst.*"—*R. C. Trench.*

Tares.

The original word for "tares" is *Zizania.* The plant we call *tares* is not such as the parable assumes that sown to have been. The *Darnel* of Palestine does, however, meet the requirements of the case. Concerning it Dr Hackett says: "Except that the stock was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling into shape. ....I collected some specimens of this deceitful weed, and have found on showing them to friends, that they have mistaken them quite invariably for some species of grain, such as wheat or barley." It is a strong soporific poison, and must be carefully winnowed and picked out of the wheat, grain by grain, before grinding, or the flour is not healthy.—*Thompson.*

—Also, when burned up, it literally consumes to ashes. See Mal. 4.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and their Future Judgment; The Second Advent; The Key of Truth—each 10 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—28 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—32 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every [illegible] pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid in reference to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 00 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $2.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immortality, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $1 50.

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 400 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined Scripturally and Historically. 25c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 1c. [illegible] a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation, a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209 in the Vatican Library). 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 24c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $4 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 30c; 12mo. [illegible]

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $2 00. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 10c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp,* without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 00 a dozen.

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A Treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul; Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage 2c.
Evangels of the Coming One. 5c; postage, 2c.

The above ten works by Eld. H. S. Brewer, sent to one address, post-paid, for $1 51.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $15 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 60c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $4, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 60c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

THE HOPE OF THE CHURCH: A history of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 30c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 217 pp. Paper covers, [illegible]

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic essay and argument. By Eld. J. Wendell. 64 pp. 10c.

SIGNS OF THE TIMES; or, A Glance at Christendom a-d its [illegible]. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1; paper, 50c. Postage, 6c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 25c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 15c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, 10 copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled the self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 15c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 20c.

REDEEM YOUR PLEDGES.

The cheap edition of Whitmore's *Immortality* is now ready. We trust those who have made pledges will redeem them *at once*, that we may prepare for the *second* cheap edition of 2,500 copies. We have published this edition on the strength of your pledges. Please redeem them promptly, that we may meet our bills for paper and labor without delay.

Those ordering *five copies by mail* should send 20c. to prepay postage. Larger orders should be sent by express. The prices by express are as follows: Five copies $1; 30 copies $5; 100 copies $16.

Redeem your pledge at once.

"THE GOOD WAY."

About the first of June we shall issue the first number of a good sized four page monthly, for distribution, to be called "The Good Way." It is not intended for a *subscription* paper, but to be a *Tract Journal for distribution.*

The only way for us to live and grow in usefulness is to let our light shine. When we become selfish, and so absorbed in the light we enjoy as to forget to hand it to others, we shall have no excuse for living any longer. We must be an aggressive, missionary people, and use every possible means for introducing to the notice of others the true knowledge of God's Word with which we have been favored. In Scripture phrase, we must sow our seed, morning and evening, at every opportunity, never tiring or becoming discouraged. For while we know not which seed may take root and spring up, *God knows* all about it, and has declared that his word when sown broadcast, shall not return to him void. Our duty is to sow and water. God will take care of the increase.

The great popularity of reading in the form of "a paper" long ago suggested to us that it would be wise policy to print a tract journal, containing articles both "practical and doctrinal," to be circulated with tracts, or as a preparation for them and larger works and preaching. But the way has never opened for this enterprise until now. Hereafter we hope to issue *the Good Way* once a month, and upon such terms as to secure its circulation by thousands.

Each number of The Good Way will contain as much matter as a 24 page tract, at about half the cost of such a tract. They will be furnished by mail at 80 cents a hundred, or 125 for one dollar. $7 a thousand by express.

They will be useful in Sabbath schools, tent-meetings, Grove-meetings, or the cars, steamboats or stage coach, and everywhere; for they will set forth the TRUE *orthodoxy* and *evangelicalism*, which is BIBLE DOCTRINE regarding both theory and pratice. Many are in the way who do not know *how good the way is.* We wish to get at them, and tell them all about it.

A SPECIAL FEATURE

of *The Good Way* will be this. We will localize it for use in villages, towns, cities or neighborhoods or by ministers. What we mean by this we will illustrate thus: suppose the church in Chicago should take 1,000 copies per month. On their one thousand, we would print in a prominent position—"Published by the church on Green street, between Madison and Monroe. Eld. Frank Burr, pastor. Meetings every Sunday" etc., giving all the details desired of the different services, prayermeetings etc., whereabouts and when they are held.

For ministers, we would instead of the above, say:

Published for Eld.................
who will preach...................
.......leaving a blank space amply sufficient to write in name of place, hall, meeting house or grove, and subjects of discourse. In case of tent or protracted meetings, all the details could be *printed* if timely notice were given. These papers left at every house, and containing much matter that *every* Christian *must* like, would prove one of the best advertisements ever used.

The expense for thus localizing *The Good Way*, will be but a few cents in addition to the regular price. Churches and ministers ordering not less than 500 copies can thus procure a local paper, at less price than they are sometimes compelled to pay for a handbill.

Any who desire to localize the first number should send in their orders at once. Every church should see that their minister has not less than five dollar's worth of the first number. Let every church put a paper in the hands of every family within its reach as often as once a month, at the cost of a fraction of a cent each, and we shall speedily see wonderful results from such faithful sowing of the seed.

Who will localize the first 500 copies of *The Good Way?* Who 1,000 copies? What church will take 5,000?

NOW READY.

Hades and Sheol: And the Rich Man and Lazarus. By L. C. Collins.

Br. Collins' exposition of this parable has gratified many of our best minds, and will command general attention. Send for it. Post-paid, 10c.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, MAY 30, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as persons are concerned, extends only to editorial matter and selections.

THE *Christian Visitor* is republishing Eld. J. R. Graves twelve syllogisms on future punishment. Would it be unfair to ask that it give its readers a history of the same; how that they were addressed to the editor of this journal; that Eld. Graves promised to consider our reply, and if *not too lengthy*, give it in the *Baptist;* how he has declined to fulfill his engagement, without giving any reason for that course? We published the syllogisms and our reply in tract form (No. 26 Everlasting Punishment), of which some thousands have been circulated.

THE *Prophetic Key*, in some remarks upon a paragraph of ours, identifying the Papacy as anti-Christ, quotes Webster thus: "Anti-Christ, a great adverary of Christ." Exactly. Now will the *Key* assert that this is not accurately descriptive of the Papacy? Has it not been from its *rise* an adversary, a *great* adversary of Christ? Its professed service is but a cloak to its denial of him, a cover for its blasphemy of his name. The *Key* certainly would not have us understand that the papacy is *not* guilty of blasphemy; that because it claims to serve God that, therefore, it does not blaspheme his name daily? And if it *is* a blasphemous power, as must be admitted, then we must still believe that it fulfills the prophecies adverted to.

WE are sorry for Mr. Hanson, who criticises Advent views in the *Rainbow*. He thinks it an exceedingly 'dreary prospect,' if saints may remain unconscious in death for an indefinite period of thousands of years.' Poor Man! How he must suffer every day, at the thought of remaining unconscious the following night! Doubtless it destroys all his peace! especially when he becomes very much exhausted and *needs* rest. And, of course, the unconscious dead will be *conscious* of the passage of time, and those thousands of years of unconsciousness, will *seem as long to them!*

—Seriously; is't it about time we heard the last of this senseless objection to the unconscious state of the dead? We think so.

THE *Independent*, of Columbus, Kas. published what purported to be a report of our late discourse in that place. The report of Eld Murray's remarks read grammatically, and give evidence of *care that it should read right*. Our own remarks were mercilessly travestied, mangled and misrepresented. However, we do not wish to complain at all. We suppose our opponents, unable to meet our arguments in fair debate, find some satisfaction in an attempt to make them ridiculous to the minds of a class whom they know we cannot well reach. Take the following extract, given *verbatim et literatim*, in which we are made to teach that *the spirit dies and goes to heaven at death:*

> There are illustrations to how the Bible show that breath is not a being, but it gives life to it. Nothing exists as there being a man in a man. This is a groundless position that it means anything that is immortal. When man ceases to have the breath (*ruach*) he ceases to live. They die. The breath (*ruach*) of them dies. The (*ruach*) dies, and goes to heaven. "Then shall dust return to dust, and the spirit to God who gave it."

—A professedly Christian opponent must be in great straits to resort to such tactics as these for defense.

THE *Independent* says:

> The institution of benefit societies and mutual insurance cannot be too much commended for the good they accomplish. Their advantages, however, usually are limited to this life, and do not look beyond it. We are glad, therefore, to find one society that extends its benefits into the next world, and on the most reasonable terms. It is called the Purgatory Society of the Church of St Nicholas of Myra, in Dublin, which for the small sum of one penny a week makes the following ample returns. Two masses a week for the relief of the souls of deceased parents, relatives, and friends in Purgatory, for members themselves when they find themselves there, and for souls in general in that intermediate state; one mass weekly for the temporal and spiritual welfare of living members; three masses at the death of each member; the Solemn Office for the Dead and High Mass on the Monday after All-Soul's day; the office for the dead every Monday evening. These terms are certainly anything rather than exhorbitant, in view of the advantages promised, and a good turn to a departed friend could hardly be given at a cheaper rate.

—That's a specimen of the fruit that has been growing upon the *tree* Immaterialism, for hundreds and thousands of years. Is'nt it about time the *tree* should be adjudged bad and the ax laid at the root, instead of a pruning knife among the branches?

A WRITER in the *Rainbow* attempting a criticism of Br. Sheldon's *Adventism*, says of a reference to Hezekiah's language at the time the Lord added fifteen years to his life:

> Surely it needs little argument to show that from the very limited revelation to the Old Testament saints about the state after death, THEIR VIEWS ARE NOT TO BE TAKEN INTO ACCOUNT BY US!

—We recommend this argument to immaterialists everywhere. If we may be pardoned a vulgar expression, it is 'a dead sure thing,' *provided it can be proved true*. We apprehend that the difficulty lies just there. For one Paul (a materialist by the way) declares of the very writings concerning the utterances we are now warned against, that they were 'written for our learning.' (Rom. 15:4) Did he mean "written that we might learn that they all believed and t[illegible] cardinal error?"

A BAPTIST tries to illustrate the inconceivable duration of eternity thus:

> Conceive a wheel of solid adamant, so vast as to fill the whole of the earth's orbit, a hundred thousand miles in thickness, hung like a mighty millstone in mid-heaven. Once in a million of years, a seraph, flying upon the high behests of the Eternal, brushes its outermost edge with the tip of his wing. This is repeated during the slow-revolving ages, "once in a million of years," until the adamantine wheel is all worn away by the action of his wing. Yet, after this almost infinite period of duration has past it bears no more relation to the whole of eternity than does one single atom to the whole material universe.

—Now let the reader add the idea of perfect misery to the above duration, and candidly consider the notion full five minutes—and believe in eternal torment afterward if you can!

N. B. Do God's seraphs have literal wings to fly with, in etherial space? Do immaterial beings wear material wings? If the wings are immaterial, what's the use of them, and what impression could they make upon the adamant? How our friends do mix things up.

THE *Watchman and Reflector* indignantly remarks:

> —A writer in the *Transcript* says that a pastor of Park Street, church, fifty years ago, said in his pulpit that "hell was paved with the skulls of infants." Will this writer please give the name of said pastor, and some credible testimony? It is rather late in the day and rather too near home to make this old and oft refuted charge. The malicious attempts to fasten the atrocious sentiment upon evangelical denominations are unworthy of respectable people.

—Can anybody give the origin of this repudiated sentiment? Who first uttered it? It was certainly *once* believed by 'evangelicals' that infants would suffer eternally in hell. We call *that* sentiment quite as 'atrocious' as the one quoted above. Better a hell paved with the skulls of dead infants, than one filled with the wails of living ones. 'Orthodoxy' should not be slandered; its real doctrines have been terrible enough, as its own friends declare, to 'drive reason from its seat.' We have often heard the quotation referred to above, but have never seen it verified. We second the *Watchman's* suggestion—that it be verified or dropped from use. *Friends* of God's truth cannot afford to use unfair or forged quotations.

We find the following paragraphs, all suggestive, in the *Rainbow's* notes to correspondents:

> "BRISTOL."—Everything suggests that the great day, for which all creation groans, is very near. Let every reader consecrate mind, heart, life, influence, and property afresh to the glorious one who is coming!
>
> "D."—So you have been tried and condemned by John Wesley's notes! We have always though *Scripture* the test of a man's faith. Well; never mind, brother! Be true to Christ and conscience, and wait. Neither Methodism nor any other ism is the final Judge.
>
> "GENERAL B."—Should the work reach us it will be faithfully reviewed. Charges of "infidelity" are matters of course even against the most loving disciples of Christ, who have burst the fetters of a corrupt "orthodoxy." But we calmly wait the coming of the MASTER. He will settle this controversy, and, through grace, we shall "not be ashamed before him at his coming." Our esteemed correspondent encloses the following very awful lines which he "heard read by a minister in his pulpit, in India, some years ago." No wonder that the gospel makes such slow progress when this amazing lie is presented as part of it!

SOLILOQUY OF A LOST SOUL.

Infinite years in torment must I spend
Which never, never, NEVER have an end!
Yes! I must dwell in torturing despair
As many years as atoms in the air:
When these are past, as many yet to come,
As blades of grass, or drops of morning dew,
When these are past and as many [illegible]
As grains of sand upon the ocean shore;
When these are gone, as many yet behind
As forest leaves when shaking with the winds;
When these are past, as many millions more
As moments in the millions gone before.
When all these doleful years are spent in pain
And multiplied by millions yet again,
Could I suppose that then my pain would end,
This would afford a hope—but, oh, I sh[illegible]
To think upon that fearful word, "FOREVER!"

A PROPOSITION.

In *The Badger-State Banner*, May 12, will be found the following:

> The doctrine of Immortality, by J. H. Whitmore—the best work ever published on that topic—300 pages, cloth, $1; paper 50 cents. Address,
> JOSHUA V. HIMES,
> Buchanan, Mich.

I got that put there for getting one subscriber. Now if any of the brethren of Wisconsin desire to take a good local newspaper, and advertise Advent publications beyond the limits of our own papers, they can do it by subscribing for the *Banner* through me. Terms $2 a year. Weekly. C. M. KEACH.

Pine Hill, Wis.

MIND NOT A SEPARATE ENTITY.

The long article which will be found elsewhere, upon alcohol and its effects in the human system, we give for two reasons: (1) because of its sanitary value; (2) for its bearing upon what is styled materialism.

Our attention was directed to it by a friend in Ireland, who observed at once the importance of its testimony upon the second point we have mentioned. For it is not written by a materialist, seeking to make capital for his cause, but an immaterialist, who in his zeal to publish the imporant facts he relates, entirely overlooks their bearing upon his psychology.

A distinguished scientist remarked to us not long since, in conversation upon another point: "When a theory fails to account for any established *fact*, coming properly within its range, the theory must *break down*, under the weight of even that single fact." Now immaterialism is not only broken down, but is *exploded* by such facts as Professor Kirk relates, and which are abundantly confirmed in every quarter. What we mean by this is, the idea that mind is an entity, separate and distinct from the body, using the material organism as the instrument of its will.

Allowing for the sake of the argument that mind is a separate entity, what follows? It not only ensues that it cannot properly express itself save through a healthy organism, but that if the organism is drugged or diseased, *the intellectual entity is forced into unnatural action and cannot help itself.* It is the *slave* of the organism, not its master, or even its employer at will. Its manner and mode of action, or whether it shall act at all, are questions that entirely depend upon the condition of what is called its instrument of expression. And when, as the Professor says, those nerves "by which we are able to reason accurately" are disturbed, the internal entity cannot cease to use them, but is forced to go on reasoning in a manner that would excite its contempt were its brain in a healthy condition. So, too, of its *moral sense.* When it is unhinged or perverted by disease, the moral entity cannot decline to manifest itself through the perverting channel, but it *must* unblushingly indulge language and deeds that in healthy conditions would not even be allowed a place in the thoughts.

Such facts as these not only break down, but explode immaterialism. They certainly justify Dr. McCosh's careful remark—"It may be allowed there is a certain relation between mind and body." We know nothing of mind (human) apart from organism.

THE FIFTY-THIRD OF ISAIAH.

When in Shelbyville, Ill., in conversation with some of the Jewish citizens there, we called attention to this chapter, and showed that it was fulfilled in Christ. They seemed impressed with the thought, and proposed to ask Dr. Wise of Cincinnati, for his opinion; but before they could do so, he made the following remarks upon the subject in another connection:

> A political weekly published in a town of Missouri, argues with the Hebrews in favor of Christianity, and refers to the 53d chapter of Isaiah as its main resource. The good [illegible] appears not to know that the [illegible] chapter was written in the days of Pseudo Smerdis, when the young Hebrew colony of Judea was in great tribulation, and the "Servant of the Lord," in the second Isaiah, invariably refers to Israel, or in exceptional cases, to that prophet personally. He appears not to know that Gesenius, Hitzig, Umbreit, Ewald and other Christian critics of note have given up the task of referring the prophecies of the Old Testament to the person of Jesus, because the Gospels were written in the second century, with the special intention to fulfill Scriptures; not that the story was as told, but was shaped or embellished to suit Scriptural passages and prevailing prejudices. It is wonderfully easy to write on theological points, without regard to criticism and philosophers.

—Our attention has been called to these remarks, and we reply, that we deny what Dr. Wise states to be facts. The German neologists and rationalists do indeed "give up the task of referring the prophecies of the Old Testament to the person of Jesus;" but they also, to all intents and purposes, give up Christ, as much so, practically, as the Jews themselves. They belong to the school of destructive criticism; and having made their tests of true and false, "historical" and "unhistorical," they spiritualize, or turn into myths, or flatly deny the sense of Scripture—according as the occasion may demand.

Now the evidence is constantly accumulating that the gospels were all written in the *first* century, and not the second, as Rabbi Wise and others affirm. And sound criticism establishes them as the most reliable historical documents, sustained by the best evidence of any that come down to us from ancient times. And they do record a circumstantial fulfillment of Isaiah 53 in the person and work of Christ. What more can be asked? The authenticity of the New Testament is not to be set aside so easily as Rabbi Wise would intimate. The Editor of *The Israelite Indeed*, says:

> A few words concerning the interpretations of modern Rabbins of passages quoted in the New Testament or by early Christian teachers as referring to the Messiah. In speaking to their people from the pulpit, in writing for their papers, or even in answer to an inquiring Gentile, about the 53d chapter of Isaiah for instance, they say with a pitying smile and a nonchalance as if by the highest authority, or the infallibility of the most ambitious pope, that the prophet speaks of the Jewish nation, adding with another smile, "a little more knowledge of Hebrew grammar would prove fatal to Christian doctrine." This presumption can only be made by those whose work it is to pull down old walls which were built to last forever, but who have neither the ability nor the will to build up better and stronger ones. Not so the ancients; though they were as hostile to Christ and Christian doctrine as the moderns are, they dared not to falsely interpret the most prominent Messianic passages.
>
> "Behold my servant shall deal wisely," is paraphrased by Onkelos: "Behold my servant, the Messiah shall do wisely, be exalted, will grow and increase and will reign with increased power."
>
> Tanchumah says: "'Behold my servant,' &c., this is the King Messiah who shall be greater than even Abraham and Moses, and higher than the serving angels."
>
> Aben Ezra (did Aben Ezra know a little Hebrew grammar?) admits that this chapter offers many difficulties, but says our ancients interpreted it as speaking of the Messiah. The same says Yarchi, the most popular commentator—he gave no opinion of his own, but says: "Our Rabbins—of blessed memory—understood this to speak of King Messiah; because," he adds, "the Messiah is to be smitten, as it is written: 'Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for o
gressions, &c.'"

From this we can see, that
cients connected the last verse
52d with the 53d chapter of I
speaking of one and the same
namely, the blessed Messi
Prophet like unto Moses, t
Priest after the order of Mel
and the King of kings and
lords.

ATTEND TO THIS AT

Let every member of the As
who cannot be present at the
meeting at Earl write at one
Secretary, stating who the
choose to act as their pro
time.

This applies to *original* m
the Association. We woul
have every one who is willi
the Office legally and square
hands of the churches, appoi
to cast a vote for them to
It needs no form. Simply w
Secretary and give the name
son you choose to act for
meeting. Address Wm. L
Care of A. A. Burlingame,

SHALL IT BE,

That the Association meeti
Ill, commencing May 31, be
attended by those holding
in, and then because of an
the constitution that may
a complaint, or finding of f
they, the original stockhold
consulted? No, I hope th
be. And to avoid it, I kno
ter way than for each one i
be on hand, and have a v
change that may be made;
either consent to, or else
change, and then be sat
majority to rule. And let
cheerfully. We want h
hearty co-operation in this

We hope to have the
advice of the ministers
bership of the Associat
meeting. We want it to
and his cause. We want
move forward this year
fore. "The Judge stan
door."

Come, then, brethren:
Make up your mind to be
there at the commence
meeting, to take your pa
may be done. Give
thought. *Pray over it.*
ing. Keep praying w
there. Let us have a
prayer-meeting in beha
cause.

THE ILLINOIS CONF

Remember that the I
Conference is to sit at t
and place. Will you, b
A. C. Conference of No
be there? Will you
from every church. D
meeting be as slimly at
last year. Illinois has
in this great cause in
but unless there is a ra
will fall in the rear. S
the rescue not throu
tives, but for the ca
coming Redeemer? C
your labor. Make the
it for God! Make it f
ners. Make it before
Make it now.

WM. McCULLOCK, P
Northern A. C. Confer

MULTUM IN

A friend has sent u
containing a funeral di
in Ypsilanti, Mich. S
We quote the openi
specimen of the amou
theology that may be
small space; for aside
are without value. T

Last Tuesday eveni
were leaving their hom
of prayer, the spirit o
of this church, Deaco
departure from the bo
sanctuary. Before w
bled here, he was rece

But he was wounded for our transgressions, &c."

From this we can see that the ancients connected the last verses of the 52d with the 53d chapter of Isaiah, as speaking of one and the same person, namely, the blessed Messiah, the Prophet like unto Moses, the High Priest after the order of Melchisedec, and the King of kings and Lord of lords.

ATTEND TO THIS AT ONCE.

Let every member of the Association who cannot be present at the coming meeting at Earl write at once to the Secretary, stating who they would choose to act as their proxy at that time.

This applies to *original members* of the Association. We would like to have every one who is willing to put the Office legally and squarely in the hands of the churches, appoint a proxy to cast a vote for them to this effect. It needs no form. Simply write to the Secretary and give the name of the person you choose to act for you in the meeting. Address WM. L. HIMES, Care of A. A. Burlingame, Earl, Ill.

SHALL IT BE.

That the Association meeting at Earl, Ill, commencing May 31, be slimly attended by those holding stock therein, and then because of any change in the constitution that may be made, a complaint, or finding of fault because they, the original stockholders were not consulted? No, I hope this will not be. And to avoid it, I know of no better way than for each one interested, to be on hand, and have a voice in any change that may be made; or, at least, either consent to, or else oppose any change, and then be satisfied for the majority to rule. And let us do this cheerfully. We want harmony and hearty co-operation in this great work.

We hope to have the counsel and advice of the ministers and the membership of the Association at this meeting. We want it to tell for God and his cause. We want the work to move forward this year as never before. "The Judge standeth at the door."

Come, then, brethren: be on hand. Make up your mind to be there, and be there at the commencement of the meeting, to take your part in all that may be done. Give this matter thought. *Pray over it. Come praying. Keep praying* when you get there. Let us have a real general prayer-meeting in behalf of our great cause.

THE ILLINOIS CONFERENCE.

Remember that the Illinois Annual Conference is to sit at the same time and place. Will you, brethren of the A. C. Conference of Northern Illinois, be there? Will you send delegates from every church. Do not let this meeting be as slimly attended as it was last year. Illinois has taken the lead in this great cause in the northwest; but unless there is a rally this year she will fall in the rear. Shall we come to the rescue not through selfish motives, but for the cause of our soon-coming Redeemer? Come, lay aside your labor. Make the sacrifice. Make it for God! Make it for perishing sinners. Make it before it is too late!

Make it now.

WM. MCCULLOCK, President of the Northern A. C. Conference of Illinois.

MULTUM IN PARVO.

A friend has sent us a local paper containing a funeral discourse delivered in Ypsilanti, Mich. Sunday, April 16. We quote the opening remarks as a specimen of the amount of erroneous theology that may be crowded into a small space; for aside from this they are without value. The minister said:

Last Tuesday evening, as the people were leaving their homes for this house of prayer, the spirit of the senior officer of this church, Deacon ——, took its departure from the body for the *upper sanctuary*. Before we had all assembled here, he was received among the *"general assembly of the first born."* The lecture-room contained us, while he was introduced to an innumerable company of angels, and found himself surrounded by "the spirits of just men made perfect," the enrolled membership of heaven.

We worshiped by faith an unseen Savior, he, that hour, *saw Jesus as he is, and was made like him.* Before we sung our first hymn, *he* joined in the song of Moses and the Lamb, saying: "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. Who shall not fear thee O Lord, and glorify thy name? for thou art holy." Having been for nearly forty years an elder or a deacon in the church of Christ on earth, *before* the voice of the elders was heard in the prayer-room that night here on earth, *he was among the elders above*, saying: "Worthy is the Lamb that was slain, to receive power and riches and honor and glory and blessings: for thou hast redeemed us by thy blood." At our last communion many of you received the elements of the Savior's broken body and shed blood from his hands; *he now has the new wine in our Father's kingdom.* We are now met to worship in faith and hope and charity; but *with him* faith has given way to sight, hope to fruition, while the greatest, namely charity, is overflowing his redeemed and sanctified spirit.

CORRECTION.

In my article on Phil. 1: 23, I am made to say that Paul did *not* know that all things work together for good to them who love God; whereas I said or at least meant to say, that he *did* know.

C. M. KEACH.

NEW WORK BY SHELDON.

We are authorised to announce a new work, just ready for the printer's hands, by Eld. William Sheldon.

It will be entitled—

THE LIFE BEYOND DEATH
IN THE
HOME OF THE HOLY:
WHEN AND WHERE TO BE ENJOYED.

This work will contain about 100 pages. And due notice of its publication will be given. The price will perhaps be 25c. in paper covers; 50c. in cloth. Will be pushed through to publication as rapidly as possible.

ORIAL GLEANINGS.

Island Conference passed the resolution at their late session: That those women who labor with the gospel be invited to become members of this conference, and have equal privileges with the brethren in the transaction of business, and vote on any question coming before the conference." But they reconsidered it, and laid it on the table for future discussion. Better have let it stand. The reports of churches and ministers were encouraging. ——The S. D. Adventists are putting up a new building in Battle Creek, the size of their present office, to accomodate their increasing business. They have one of the finest offices in the State, now, with abundant material. Would that some of the friends of THE TIMES would make its office as efficient by providing as good and abundant material. ——The *Review* last week devoted a whole page to a consideration of the claims of an insane man. The *Herald of Life* announced the mental aberration of Eld. Curry long since, and his conduct since justifies the statement made by that journal.——Br. Phelps is preaching for the church in Newark N. J. once a month——"The cause of the truth is onward in all this region (Yorktown, Ill). Calls to other neighborhoods are increasing. It is hard for me to deny them and come home to my work." says Br. Mabey.—— Br. C. H. Williams has removed to Wolcott, Wayne Co. N. Y. He has formerly labored in the northern part of that State, to good acceptance.——The discussion between Elds. Fenn and Burgess (Methodist), in East Randolph, N. Y., was resumed the second week in this month. Burgess was reinforced by Prof. Townsend, and Br. Fenn by Br. J. H. Whitmore. One present writes that there was an intense interest in the place, and also confirms the estimate we had formed of Eld. Burgess: "He is witty, shrewd, quick at retort, a pretty good orator; but with manners not of the Chesterfieldian stamp, and his morality, so far as truthfulness is concerned, not above reproach. Townsend is a gentleman and fine speaker." The qualities of Brn. Fenn and Whitmore are understood, and we have no idea that the truth suffered in their hands.——Br. G. W. Turner is now in St. Louis, ready to help the Brethren in that region. See his notice elsewhere.——Br. Burr baptised three in Lake Michigan, at Chicago on Sunday week.——Br. A. M. B. Graham, of Michigan says: My once dearest friends are now my bitterest enemies." Why? Because after a way they call heresy (Adventism) so he now worships the God of his fathers, believing all things written in the prophets, even the great truth there is no future life only by a resurrection from the dead.——Br. Boddy of Knox Co. Mo. says: We have an interesting Sunday School, union in its principles, although it is held in the Presbyterian house. All can speak their mind freely, and compare their views. The pastor believes in the personal coming and reign of Christ on the earth, but cannot see the other points of our hope."——Br. Royce has been holding a discussion in Belleville, Iowa. He went there to work at his trade—making boots—but soon found he must provide for the understandings of the people in another way. The opposers sent for a D.D., who agreed to discuss the nature of man and of the kingdom of God during twelve evenings. But the blows given with truth, and pegs fastened in sure places by the same, so discouraged him, that he retreated at the close of the fourth evening, and declined to meet his engagements. Thus truth again triumphs.——Br. Adrian baptised 17 at Cross Plains, Wis., May 14, the fruit of Dr. Philo Hitchcock's labors in this vicinity.——The Connecticut Conference passed the following resolutions in reference to the recent death of Br. H. H. Dickinson:

WHEREAS, it has pleased God in his providence to remove from our membership Elder Henry H. Dickinson, who died April 19th, 1871, and who at the time of his death was the President of this conference; therefore

Resolved, That we place on the records of the conference this minute, thus testifying our appreciation of an able, earnest, and efficient preacher of the gospel, and a truly noble and Christian man, with rare talents as a presiding officer and business manager, and our consciousness that in his death each member of this conference has lost a true Christian friend.

Resolved, That we also express our sympathies with the afflicted family of our deceased brother, in the great loss they have sustained in the death of a good husband and kind father. May he who has promised to be the widow's God and a Father to the fatherless bless and care for them in their deep affliction.

After appropriate remarks, it was unanimously adopted.——We understand that Br. Hicks of Marlem, Mich., is preaching the word in that section. The cause in eastern Michigan is really growing.——Br. C. Fox baptised five in [illegible], Mich. on Sunday week. Others will be immersed soon.——Sr. Olson of Bishop Hill, during temporary insanity, committed suicide last week. She has been in feeble health a long time. She was an excellent woman, and will be sincerely mourned, the more so for her sad fate. She has been a great sufferer, and is now at rest.——Dr. Cummings says, in the *Advent Herald*: "All our institutions tilt and rock. God shakes heaven and earth, and the sea and the dry land, and all nations. But out of all he cometh who makes all things new.

Our Book and Tract Column.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. J. B. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, [illegible]. The three in one volume are now offered for [illegible].

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist;—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Destruction—40 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—[illegible] pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every [illegible] pages, post-paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 25 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation: with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL: What is it? 5c; by mail, 7c.
THE SPIRIT; What is It? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, [illegible]
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.

The above five works, by Eld. McGrath:—in one vol. 40c. post-paid. The first four in one vol. large type [illegible] post-paid. "Spiritualism, Unveiled," bound with [illegible] "Bible View of the Personality of God," 30c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered; Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 60c. Postage, 5c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

TWO HUNDRED STORIES For Chi[illegible] [illegible] Nineteenth thousand. Illu[illegible] post-paid; $4 a dozen. One of [illegible] children ever published. Never fails to [illegible].

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable, Prebendary of Cork, Ireland. [illegible]

FEW SAVED; or, The Awful Condition of the World. 10c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c. post-paid.

Correspondence

EDITOR'S JOURNAL.

KANSAS.

WEDNESDAY, May 3. Bade adi to Br. M. and others in Girard, a came to Fort Scott. Here I was w comed by J. W. McClellan, with who I spent the day. This is my first vi at Fort Scott. I find it one of t largest cities on the Fort Scott & G Railway. But there is no openi here for lectures, and I cannot rema long enough at this time for the lab necessary to raise an interest.

At night, by invitation of Eld. Po I spoke at a Baptist meeting. M theme was the "blessed hope." Th pastor and many members of the churc followed in deeply interesting exhort tions and prayers. It was a precio time. Eld. Post is a believer in th personal coming of Jesus, but holds t the immortality. This seems one o the hardest articles of faith to give up Plato has a stronger hold than Chris Christ came to give *life;* but Plato and Confucius say that "all souls are immortal," and do not need life as a gift. They only want *happiness.*

THURSDAY, May 4. Took the cars at an early hour for Iola, Kansas. I had to make several changes, and was detained a half day at New Chicago, a village ten months old, with several hundred inhabitants, and growing fast. It is surrounded with rich rolling prairie lands. On the way, and twenty miles from this place we stopped at the new town of Parsons, now but three months old, with several hundred inhabitants; and growing like a mushroom, and bidding fair to become a place of importance. Ten miles from this is the "Osage Mission," now quite a large town, and the oldest in this part of the country. The "Mission" was established about thirty years ago, but the village has been built up in the last few years. The Indians are now gone, and the Railroad company and the settlers are in strife about a title to the land, some 300,000 acres. The conflict is perplexing and expensive. The people coming West had better settle where the title to the land is good.

The country through which I have traveled to-day is beautiful and rich. The landless can find the best of homes here, and by a little labor and expense they can make themselves comfortable and independent.

While waiting for the cars at New Chicago, I called upon Mr. McMellan, the Presbyterian minister here. He was from New York, and thoroughly stereotyped in the creed of his church. We had an earnest discussion for near two hours, on various points of doctrine, chiefly on the nature of man, and the destiny of the wicked. He was very sensitive. But I stated the Bible view of the absolute mortality of man, and the extinction of the finally impenitent. He asserted that man had an immortal, undying soul. And one of his proofs was in the *fact* that the thief went to Paradise the day he died, with Christ. I told him that Christ said three days after, that he had not yet ascended. Oh, he said, *Paradise was anywhere.* The spirits of the dead were all about. It was a *state* and not a *place!* Then I said his paradise was *nowhere.* But ours is in the new earth, with the "tree of life, in the midst of the Paradise of God." (Rev. 2: 7.) Then the rich man and Lazarus came up, and was quoted to prove that one man was in hell, and *now* in torment, and Lazarus was happy in the bosom of Abraham. The Sodomites were also quoted, as *now suffering* the vengeance of eternal fire. At this stage of the discussion he went to his book-case and handed me Prof. Bartlett's work, "*Life and Death Eternal,*" and this was the end of the controversy on this subject with him. Destruction was not annihilation, and *life* did not mean *existence,* but *happiness.* Christ did not come to give *life,* but happiness to

invited to reply in the but had declined.

At about 10 p. m. I go and came to Iola. Friday morning I prairie four miles to the late Eld. Yates Higgins, more than welcomed by her, and Br Low and Willett, with their familie who have just settled here on the ric and beautiful prairie, with cheerin prospects. They are only four mile from the depot of the Leavenworth Lawrence & Galveston Railway. An friends wishing for information abou farms in this vicinity, can address L L. Low, Iola, Allen Co. Kas.

Br. Higgins left his home in St Catherine, Mo. the 3d of last March, t fill appointments in Adair Co. Mo. while his family came here. He ex pected to join them the first of thi month, after filling his appointment But on the 12th of March, at the hous of Br. Molloy, at Sloan's Point, he re tired to rest, and was found in th morning dead in his bed. He was su rounded by many warm-hearted friend who laid him away in Christian buria As his family had moved to this Stat they did not get word of his death un til two weeks after it occurred. Ou sister has been greatly afflicted by thi event. She feels the loss of the part ner of her life, yet is sustained by th blessed hope of meeting the loved one when Jesus comes to destroy death. I has been a mutual pleasure to rene an acquaintance of thirty years, and o my part to speak words of comfort t afflicted friends.

I preached at night at their home. Two months ago this was an open prairie, but now dotted with comfortable homes, with fields under cultivation. It was the first sermon on the prairie, where but lately the wild Indian and buffalo roamed, and the white man was seldom seen. At the close of my discourse, seven persons spoke with interest on their hope, among them Sr. Higgins, who spoke of her late trials, and of her resignation to the dealings of the Lord with her. She longs for the coming of the Savior.

SATURDAY, May 6. Took leave of Sr. Higgins and family, and came to Oswego, some fifty miles. I was welcomed by Br. J. A. Miller, formerly a Wesleyan minister of the new connection, in Canada. His failing health led him to devote his life to secular business. He now belongs to the Congregational church in this city. He got the chapel for me to speak in to-day. He is a son-in-law of the late Eld. McClellan, an Advent minister in Canada West. Here I met his widow, who waits for the "coming one," to greet her companion in the resurrection. She has found few or none who sympathise with her and her family in the faith and hope of the Advent. Hence my visit is one of great comfort to her and her children. The time hastens

Dr. Thomas, which were published in the *Millennial Harbinger.* I had a free conversation with him on the subject, and at that time agreed with him. His articles in review of Thomas were rather severe. But the doctrine continued to spread among the "Disciples," and on the rise of Adventism, it was adopted by a portion of this body, and took a wider range among the people.

Mr. Campbell threw the whole force of his great mind into the essay, which has been a text-book for the "Disciple" ministers since its publication. It is really the best and strongest thing they have published on the subject.

In 1860 the "Disciples" were so annoyed with the heresy, that they republished the *Essay* with a preface, from which we make the following extract:

"The work was thought to be an admirable one at the time of its appearance; but there is reason for its broadcast distribution now, which did not then exist. There were few Sadducees in our country at that time. The Adventists, sore from their recent discomfiture, had not given birth to that protean materialism, which has since taken the place of the varied denominational dogmas which they had renounced. For several years past they have been intense propagandists; their anxiety to save souls, does not equal their zeal in persuading men that they have *none to be lost.* [!] The republication of this essay....may do good service in dykeing out the last aggressive wave of soul-sleeping and destructionism."

Eld. Burnett, author of the preface, will find that God's truth cannot be "dyked out." Not only do the walls of error fall at the blasts of God's trumpet, but the ditches of erroneous theology are dried up before his word, so that men pass over dry shod.

Since this pamphlet fell into my hands, I have carefully perused it, and I find that my late discussion at Columbus was not with Eld. Murray, as I supposed, but with *Alexander Campbell,* or Eld. Murray's version of him.

From Eld Wm Johnson, Shiremanstown Pa.

AN OLD MAN'S STORY OF HIS EXPERIENCE.

I joined the Baptist church in the year 1807, in Wilmington Del. But having a active inquiring mind, rather disposed to skepticism, I doubted every [illegible] assurance, that I

earnestly contended for, in the *World's Crisis,* THE TIMES, and other Advent papers. This was the cause of my expulsion from the Baptist church in Wilmington, in that year.

In May 1813, I entered the U. S. army, for, and during the war. I got a sergeant's warrant the day I enlisted, and held the position of an orderly until the close of the war; when I was honorably discharged. In 1818, I commenced preaching in country school-houses on Sundays, whenever the weather would permit. This labor I attended to, frequently visiting the Christian church in Philadelphia, of which I was a member before the war, and after my return, until the first Sabbath in January 1820, when I was solemnly set apart to the work of the ministry, by fasting, prayer, and the laying on of hands of Elds. Lonton, and Ferguson, and the three Deacons of the church; whose certificate of ordination I now have. After this I continued preaching in Wilmington, in my own hired school-house, where I organized a church of some twenty-five or thirty members, seventeen of whom were Baptists, and one of them a deacon, all residing in town. I also preached, and baptised a number of persons at Charlesford, on the Brandywine, and at a school house and grove, called "Hickory Grove." I continued here up to the year 1824, when I removed to Doe Run, in Chester Co. Pa. where I kept up religious meetings in various places on Sundays. After some months, I became acquainted with a Baptist minister by the name of Johnston, an elderly man, of a free liberal disposition. It is true our views of Scripture doctrine were different; but, said he, "that need be no bar to our Christian fellowship; and as I believe Christ tasted death for every man, and that no man need perish, unless he voluntarily rejects salvation as offered to him in the gospel, I can see no reason why you should stand alone here, and not join in with us, and help us to work for the salvation of souls. I will not attack your views, and you need not attack mine. Besides, all the brethren will be glad to have you to assist me in my labors as often as you can."

So, between his and my wife's persuasions (she was still a member of that church), I united with them in the church in East Fallowfield, and enjoyed many happy seasons among them, until the death of my wife, in Sept. 1840. Having made up my mind to remove from the place of my bereavments to Philadelphia (for I not only lost my wife, but also two children here; a son and daughter of seventeen and fourteen years), the church unanimously voted me a letter of dismission, and recommendation, to the twelfth Baptist church in Kensington, who also gave me a license to preach. I continued with them until the year 1848, when I moved to Carroll Co. Md. to take possession of a property I purchased in the village of Manchester. Here, being far away from any Baptists or Baptist churches, and finding a small organization of 'the church of God' (so called), and finding them very much slandered and persecuted by the other sects, I felt it my duty to cast in my lot among them. And as they professed to have *no creed but the Bible,* I thought I could get along better with them than any other sect. I therefore united with them at their Eldership, held that year at Washington, Pa. But although they had no *written creed,* I soon found out they had all the elements of all the *popular 'orthodox' creeds* in their heads: and I have received many a severe *catechising* and *reprimand* from them, since then, because I would now and then, speak a word in favor of Bible truths, ignored by them. Indeed many articles appeared in our *Advocate* against the poor, fanatical, sneaking, sycophant soul-sleepers; but no *reply* would be admitted. And one of the severest of these was from the pen of Br. Marston, who, thank the Lord has himself since found the truth, with many others of our teaching and ruling elders, who are rejoicing in it, and are looking for the speedy coming of our divine Redeemer, who will gather all his own into his everlasting kingdom, on the renewed earth. Oh! glory! The Prince of peace will soon appear, destroy the devil and his works, and reign on the throne of his father David forever.

From P Heller, Nashville, Mich Apr 27.

We are striving for the prize of the high calling of God in Christ. The blessed hope is spreading. Prejudice is giving way, many are saying their Bible is a new book to them. Others are reading their Bibles with new interest, and are calling for meetings. There are now eight calls at different places for meetings. One week ago last Lord's day three were immersed. Last Lord's day four came forward and received the right hand of fellowship, and we expect more soon.

I preached twice last Lord's day, seven miles from Nashville. The afternoon meeting was at the new Baptist house. All were much interested in the plain testimony of the Bible, its beauty, harmony, and simplicity. Some of their ministers are advising them to stay away, and not go to hear us, saying it is dangerous. I tell them to be swift to study God's word, prove all things, and hold fast that which is good. And if they find anything better than I have, I want it. May the Lord raise up more laborers here.

From Day Conklin, Hillsdale Co Mich, May 3.

Are you ready to welcome the coming of our Lord and Master, who shall judge the quick and the dead at his appearing and kingdom? Can we say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing?" Let us who love the appearing of our Lord, be faithful, and hold on a little longer, for the coming of Christ is nigh even at the door.

I cannot find words to express my gratitude to those who first told me of a literal personal coming of Christ, which led me, like the noble Bereans, to search the Scriptures daily to see whether those things were so. When Jesus comes he will then give us the kingdom, for he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." I hope to meet all those of like precious faith in the kingdom, to greet them with a greeting that shall never have an end.

From J S Lawver, Cobden Ill May 13.

Last Sabbath the good brethren and sisters of the Jonesboro and Anna Advent church met at the house of Br. Childs to ordain to the Christian ministry our beloved Br. Wm. H. Spann. Br. Spann preached an able sermon. Theme, "Immortal-soulism." He was followed by Eld. Thomasson on the same subject. The ordination services were conducted by the writer, Br. Thomasson and Br. Childs. The right hand of fellowship by all present. Br. Spann goes to a new field (Arkansas), where we hope he may wield the "sword of the spirit" of the gospel, "which is the power of God unto salvation." He is a young man of promise, "with zeal ever buoyant and courage ne'er slack. We expect a large yield from the fruits of his labors. Our prayers are with him. May the Lord "open his understanding" that he may behold the wondrous things contained in his law, give him a clean heart, a clear head, and a tongue as the pen of a readywriter, that many souls may be saved from death, and that at last he may shine as the stars in heaven.

Br. Childs and Br. Thomasson are doing much in the way of disseminating the truth, in tract form as well as preaching. We have regular preaching in the church every third Sabbath by the writer. The fourth Sabbath in this month the brethren expect to hold a grove meeting at Dr. Woelfle's. Services at 10 a. m., to continue through the day. Having invited the Sunday-schools and neighbors generally in the country around, we expect to pass the day pleasantly, profitably, and, we trust, hold forth the gospel in its purity to old and young, that they may be made happier and holier by receiving the promise, which leads to obedience; that God may be glorified; that we may all see into the new earth by faith (for faith begins where sight ends); "waiting the adoption of sons," to-wit: that we may be stereotyped into that everlasting edition, where proof-readers are not known; where "the light of the city proceeds from the Lamb who sits on the the throne." Methinks I see that light. "Let there be light."

From W H Hule, Rockbridge O May 10.

Here away to one side in Ohio we are still praying for thy "Kingdom to come," believing that the event will soon take place. Oh, happy day will it be for the children of this kingdom, when we can run and not grow weary; walk and not faint; mount up as on eagle's wings, have a spiritual body, born of the Spirit. O blessed Savior, come quickly, and give us a new birth and a new home.

I am glad for the light of the gospel. I thank God for the understanding of the Bible I have had imparted to me within two years. Dear Brethren: Let us search the Scriptures, for I believe there is more light ahead. Nearly all our brethren agree until the coming of Christ, when they differ on the millennium reign. Let us ask for more wisdom, that we may understand the truth and not be divided at all. God has favored a few here in building a church. It is completed, except painting the seats. It is a free church for all, Catholics not excepted. Since some of our flock have been cast out as evil doers, on account of their faith only, we have been blessed many times and in different respects.

If any brethren pass up or down the Valley of the Big Hocking River, let them call. If some good brother could come to our little town and make it his home and preach for us, we would be very glad. I believe he could do a great deal of good. I think churches could be organized at different places.

From M J McDonald, Newark, N J May 9.

We like THE TIMES very much. I used to read the New York *Ledger* and other journals of light reading, and was very anxious every week for the time to arrive for the *Ledger* to come. But thank the Lord I do not peruse any more of that kind of reading. And I can say I long with a greater desire for THE TIMES to come than I ever did for the *Ledger*. I like to read the letters from the good brethern and sisters—they are so encouraging. Oh! how I would like to *see* them, and *hear them talk!* I never heard but one Adventist preach, and that was Br. Phelps. I heard him preach twice, and it was very refreshing. And now I am longing, with all the rest of like precious faith, for the appearing of our dear Lord and Savior Jesus Christ.

From C W Sargent, Concord N H May 10.

I wish to call attention to the articles by Br. Wm. F. Collier, hoping that they will not be carelessly passed by. Although not endorsing all the points he has made, yet I find in them much that I have for a long time believed. The condition of the papacy is as sure an evidence as can be found that our Savior is at "the door." And there is only one thing more that I am looking forward to, with any degree of confidence, to transpire before Jesus comes: there must be a movement on the Italian peninsula, in or about Rome, to fulfill Rev. 14: 18–20, and Rev. 16: 14. We are living in a deeply interesting period of time. I find that many of those who love the study of prophecy are looking with interest to the present year for the termination of the 1335 days. My belief is that they began in 536–7, and end with the work of Napoleon, which he accomplished with the first army marched out of France against the coalition formed between Austria, Bavaria, Sardinia and Italy.

The campaign of 1796 resulted in obliging the Pope to sign an armistice, and in 1797 the armistice was declared at an end, the papal territory invaded, resulting in dethroning the Pope and in the spoliation of Rome early in 1798. The evidence to me is conclusive that we cannot go many more months without witnessing important changes. There are many of my acquaintances in the West whom I would be glad to meet with once more, but time is so short that it is doubtful if we ever meet again this side of the kingdom.

I would be glad to hear from any friends who may read these lines. In my labors in the different churches I find some who are desirous of knowing "When shall the end be?" and I am glad that the Savior's words to John on Patmos are about to be realized—"Behold I come quickly!" "Amen," let the church respond; for the coming of Christ is a desirable event. Dear friends, remember the admonition of Jesus found in Luke 21: 34–36. Yours, believing the end is very near.

From E W Huson, Belle Plaine Iowa May 15.

We have just closed a very interesting discussion between Br. E. Royce and Eld. Geo. B. Wray, D. D., a Methodist minister, E. S. Johnson, an eminent lawyer of this place, presiding. Arrangements were made for discussion of the question of the nature of man and the kingdom of God. But after four evenings, on the former question, Eld. Wray "backed out," although he had agreed to devote eight evenings to this subject, and four to the question of the Kingdom. Eld. Wray devoted his time to metaphysics, and when Br. Royce met him with the Scriptures, insisted that *he* should confine himself to metaphysics also. But the chairman decided that reasoning out of the Scriptures was in order, and the people decided *that it prevailed.*

There is a strong desire manifested that Br. Royce should remain here, and it is thought a house of worship might be built at once. The people here are intelligent, and appreciate the force of Br. Royce's reasoning. We trust he may remain with us.

From Br A F Dugger.

Myself and Br. McClure held meeting last evening in Stewartsville. This place is in DeKalb Co. Mo., located on the Hannibal & St. Joseph Railway. Is quite a business place, has four churches, and is surrounded by a rich, beautiful prairie country.

I spoke to a very respectable audience on the first Advent of Christ. We had out to hear a fair representation of all the various orders in town, and marked attention was given to the word preached, which was the first Advent sermon ever preached in the place. Some brethren from the East, who are living two miles west on the prairie, were in, which gave us great encouragement among a strange people. Among them I may mention Br. Hastings, Br. and Sr. Healey, Br. and Sr. White, and Hollis White. They were much rejoiced to have the privilege of attending an Advent meeting once more.

Yesterday we met with the Greenland church. Brn. Healey and White, and Sr. White were present and united with the organization, and design remaining with it until a church is raised up in Stewartsville, which it is hoped will not be long. We are having some opposition at present from the orthodox ministers, who begin to think their craft is in danger, and are making a desperate struggle to put down what they call "soul-sleeping principles." But every effort exposes the weakness of their own theories, and adds to the interest and strength of the Advent cause. Praise the Lord. Truth is mighty and will prevail, and we can do nothing against the truth, but all for the truth. With Bible in hand we are able to meet the enemy and silence every opposer. Let us take courage. If the Lord is for us, who shall be against us? Let us continue to sow the seeds of truth. If some falls on stony ground, others will fall in good soil and will bring forth fruit unto life eternal. Let us not weary in well doing, for if we faint not, in due season we shall reap. For he that is to come, will come and will not tarry. Then shall we reap eternal life, and behold the lovely face of our Redeemer, who was once, for rebel sinners, slain, but rose again for our justification. Now he is crowned with glory, honor and immortaility. He will then reign with his own people in the renewed earth, who, having been immortalized by his own life-giving power, will live with him forever. May we be there.

"OUR GOD IS A CONSUMING FIRE." (Heb 12: 24, 29.)

To some this would seem a poor reason for seeking grace to serve God acceptably, or to induce to its acquirement, yet as such it is given by the apostle.

In the past "our God" has been seen as "the devouring flame." He it was who placed "the flaming sword" in Eden, and "rained the brimstone and the fire upon Sodom;" whose glory was seen on Sinai, "like the devouring fire;" and who in the pillar of cloud came down over Israel's camp and upon the mercy-seat. Not only has his flaming presence been seen, but in consumption his anger has been displayed. Sin has conduced to this display. Abel's offering—as well as that of "bulls and goats on Jewish altars slain"—has been but fuel for the flame, and thus has been shown that through sacrifice atonement is gained. The victim is slain, then it is all disfigured and becomes a mass of disjointed bones and mangled flesh, and as if this were not expressive enough, this mass is commited to the flames and every remaining mark of its former state disappears, and even some of the very fire of the glory of God consumes the pieces that are laid upon the altar. This is a picture of that great sacrifice which was made by Jesus when he took the sinner's place. By the light of this true sacrifice we are guided into the presence of God—even by the very blaze of the sacrifice on which our sins are laid. The very grace which bought salvation, and by which we are taught to serve God with reverence and godly fear, shows us, "our God" as one who abhors and will punish iniquity. Shall such a sacrifice be neglected? shall God's forgiving love, which led him to vent his wrath upon one who lay in his bosom, be despised? God forbid. From the sufferings and death of the Peaceful One results "peace on earth." Shall he be your peace, poor sinner? If not, what then? Still our God is a consuming fire. Although his long-suffering is now displayed, yet sinners are "treasuring up wrath against the day of wrath." For a season the offer of pardon is held out—Christ saying, "My peace I give unto you." But ere long the High Priest shall come "the second time, without sin unto salvation." Then it is we can find the same feature of wrath exhibited:—for "our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." "A fire goeth before him and burneth up his enemies round about." The Lord Jesus "shall be revealed from heaven in flaming fire, takin[illegible]nce on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

An instance of the summary vengeance of God is seen in the case of Nadab and Abihu. They offered incense in neither the time, place, nor manner which the Lord commanded, and forthwith the Lord vindicates his honor—the stroke comes "from before the Lord,"—the fire shoots across the mercy-seat and through the holy place and finds the sinners under their cloud of incense. See, it crosses the *mercy-seat* to reach them, and although he hears their cry it is too late. The Lord has risen up. It is at the second coming of Christ, when from himself fire shall devour his foes, and their cry, though the Lamb himself hears it, is in vain. At the last day many among those that have defied him will be found holding up the incense of vain worship to the Lord. May we strive rather to do his will that we may be accepted of him,—his will is holiness.—H. P CUTTER, *in Advent Herald.*

ELD. LAMB'S "OPPOSITION SERIES."

To the Amboy *Journal:* Messrs. Editors—Having no preaching engagements it was my pleasure last Sabbath evening to attend divine worship at the Baptist church in this place. During the introductory part of the service the pastor made the following announcement: "In two weeks I will begin a series of sermons on the Bible view of the soul, in opposition to the view of some of our friends living in town, who believe in the annihilation of the wicked." I frankly acknowledge that I am one of these "friends" (of course, he would not call us "brethren"). And as Eld. Lamb has declared to the public in the above announcement his purpose of waging a war of "opposition" against our views of the Bible on the momentous subject of the final destiny of sin and sinners, it therefore becomes the duty of those "friends living in town, who believe in the annihilation of the wicked," to arise in self-defense and vindicate their position from the Bible, or else allow Br. Lamb to stamp them into the ground, as did the beast of Daniel's vision the "residue of the nations."

I know not why Eld. Lamb should attack us with the "battle ax" of "opposition" so soon after our advent to the pleasant burrough of Amboy. And although he cannot condescend to call us anything but "*friend*," I am happy to say that if *he* loves the Lord he is *my* brother; whether he will acknowledge *me* as *his* brother or not.

It has been suggested to me that it was my duty to "review" Eld. Lamb's discourse (the suggestion came from one of his own members), that the people might have a chance to see both sides of the question. I'm not a "pulpit fighter," and do not wish to resent the attacks of those who are disposed to throw stones of "opposition," and should much prefer to live in peace with all my neighbors. On this ground I hesitated. But being urged, and feeling in duty bound to maintain the truth, I finally consented. I will review his Sunday evening discourse the next Sunday evening after he delivers it, in the German Lutheran house. A sermon next Sabbath evening (May 21) will be delivered at the same place, introductory to the "review." Subject: Will "the meek inherit the earth," or is it too small for their inheritance?

O. C. MARSTON.

Amboy, May 18.

CHRISTIANS, (Christian connection), Church of God, (Winebrennarians), Church of God (Thomasites), Christians (Campbellites), Christians (Adventists), the Church, Brethren.

—What do these names represent?

They represent denominations of Christians formed by those who say there should be no sects, and that names help to make sects.

Are they any less sectarian on account of their names?

No, not in a single instance. They are just like other sects, or parties—some good and some bad among them.

What then is gained by their so-called "Scriptural" names, except new sects and divisions?

Who can tell? NEMO.

Appointments.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

ILLINOIS.

The Advent Christian Conference of Northern Illinois, will hold their next Annual Session at Earlville, LaSalle Co., commencing Wednesday, May 31, and holding over the following Sunday.

Brethren in the ministry are all requested to be present. The respective churches will please prepare reports, and send them by delegates, or by letter. Secretary of Quarterly Conferences will please prepare all business subject to action at this meeting.

All are cordially invited.

SILAS B. MABRY, Sec'y.

MINNESOTA.

The first Q. M. of the St. Paul District Conference, will convene at Cottage Grove, Atkinson's Corners, Friday eve. May 26, and hold over Sunday. Friends coming on the cars will stop at Cottage Grove station. Inquire for L. Austin or R. Link. Remember the quarterly collection.

E. T. HIMES, Sec'y.

The second Q. M. of the Hutchinson District of the Minnesota Conference, will be held at Br. Wood's shop, town of Victor Sec. 18, Range 27, three miles south of Smith Lake station, commencing Friday, June 2, and holding over Sunday.

Elds. O. R. Fassett, L. C. Collins, and E. T. Himes are invited to be present with us. We expect a large turnout. Come one and all. Those coming from a distance will bring bedding.

L. R. WOOD, Sec'y.

IOWA.

The notice of the Iowa Christian Mission Campmeeting, and Iowa Christian Conference will soon be out. Be patient. We are making arrangements as fast as possible. The prospect is good for having as good, if not a better, meeting than ever before. Cheer up. Commence to get ready now for the meeting. All that can come are cordially invited. Let every one feel that they have a duty to do. We look to the Lord for a blessing.

ALONZO RAYMOND, Sec'y.

Afton, June 4.
Big Rock, June 11.
Bonnerville, June 18. C. W. SMITH.

The second Q. M. of the Iowa and Missouri Conference will be held with the Highland church in the Tuller S. H., Nodaway Co. Mo., commencing June 9, and continuing over Lord's day. Come up, brethren, and let us worship the Lord in spirit and in truth.

WM. PATTON, Sec'y.

WISCONSIN

The Wisconsin Family Campmeeting will be held on the ground occupied last year, four miles east of Avalanche, commencing May 31. It is desirable that all who come may be on hand the first day. It is a very small sacrifice to make for the perishing in the name of Jesus. He made a greater one for us. Let nothing hinder us from coming the first day, but an impossibility. Come to work as never before. Let us try and pull some poor wanderer out of the "fire, hating even the garment spotted by the flesh."

Poles for tents on the ground. The committee will furnish hay for all teams that come from a distance, whose owners have tents on the ground.

Br. Thurber, of Sparta, will be in attendance.

Whereas the committee and friends who reside in the place will (and intend to) bear the heaviest burden, we hope those who are able coming from a distance will not forget to help them. The poor will be cared for, and brethren and friends.

For the committee. P. W. HOUSE.

WISCONSIN CAMP-MEETING.

This meeting is to be held at Prairie du Sac [Upper Sauk], Sauk Co., on the old camp ground, beginning June 4. We hope to witness a larger gathering of pilgrims than previously witnessed in the State. Let preparations for tents commence at once. Those coming by cars over the Railroad running from Milwaukee to Prairie du Chien, will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the Railroad between Milwaukee and LaCrosse, can take steamer on Wisconsin River at Portage City three times a week, or stage daily at Kilbourn City, direct to the meeting. Will try to learn what days the boat will leave Portage. Particulars hereafter.

O. S. KNAPP, P. W. MATTS, WM. SHELDON, Committee.

The Wisconsin Conference will hold its Annual Session at Prairie du Sac [in connection with the State camp meeting], on the 10th of June. Ministers wishing to unite with the Conference will please come in time. Let churches elect their delegates without delay. All who are unavoidably prevented from attending are expected to report by letter to the Secretary, in good season, that the Conference may hear your report.

WM. SHELDON, Sec'y.

MISSOURI.

Alanthus, Saturday, May 27, and over the following Sabbath. Alanthus is just 12 miles west of Albany, the seat of Gentry Co. Mo.

Prairie Valley church, June 3, and over the Sabbath, as Brn. Shurtleff and Hughes may arrange.

A. F. DUGGER.

The Third Q. M. of the Third District of the Iowa and Missouri Conference will be held with the Greenland church, DeKalb Co., six miles N. W. of Stewartsville, in the "Thornton Neighborhood." The meeting will commence June 9, and continue over Sunday. Brn. Hillmire, Dugger, Finders, McClure, Brook and Hells will be present to assist in preaching. Brethren from abroad are invited. Inquire for John Nicholson, John McKenzie, or James Arnold.

JOHN M. BLIVEN, Sec'y.

First Sabbath in each month, 11 a. m., with the Empire church. Third Sabbath, 11 a. m., at the Miller S. H. H. BILLMIRE.

The second Sabbath in each month with the church at Empire. Third, with the church of Greenland. Fourth, with the church in Island City. A. F. DUGGER.

There will be meeting at Prairie Flower, the fourth Sabbath in each month, at 11 a. m.

GEO. L. MC[illegible]

Third Sabbath in each month, at 11 a. m., with the Empire church. Fourth Sabbath at Prairie Flower S. H. JOHN M. BLIVEN.

MICHIGAN.

There will be a Grove-meeting at Hesperia, commencing Friday, June 2, and holding over Sunday. We hope for a general gathering of the lovers of Jesus in this section. Brn. Abbott, Bower, Palmer, and Sr. Palmer, and other speakers are expected. [illegible]

D. WEAVER.

The Michigan Campmeeting will be held on the Fair Ground at Jackson, commencing, probably, June 13. Particulars hereafter.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, MAY 23, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed, the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. B. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Business Agent's Department.

Notice.

I supplied a number of brethren with works at camp meeting last year, and those who possibly can, I hope will send what they owe by mail. In June, as I am much in debt for printing, and ought to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and ill health prevent my obtaining means to live and pay debts, as formerly. Direct, Buffalo, N. Y.

J. BLAIN.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets *flat* note (4 pages) 15c.—25 sheets *flat* letter, 30c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

Will You?

Those who write to the office on business should say whether we may send them a package of envelopes, for weekly use in laying by *a little each week*, for the publishing cause. Those who have read the correspondence of THE TIMES the past few months need not be reminded of the importance of the Tract interest. Shall it be FULLY SUSTAINED? Will you help, by laying by every Lord's day, as you may have been prospered?

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post-paid. Single numbers, 20c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, for *thirty-five cents*. We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms: One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $3.

N. B.—These figures are special, and are *for three months only*. After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

A Call.

We received a call from Br. H. A. King, of the *Bible Banner*, last week, which we enjoyed exceedingly. He fears his business may call him to Europe this season, in which case his plans for circulating the *Banner* may be somewhat delayed. But it is prospering, and already doing a good work for the truth. Br. King devises liberal things in behalf of the cause: our readers know the rest of the proverb. We have no doubt the department of the cause he has chosen will prosper in his hands. We wish the *Banner* might circulate 100,000 copies a month. We have tried to do what we could for it.

SMITH'S UNABRIDGED is likely to become as familiar to students as Webster's Unabridged to all readers. Dr. William Smith's Dictionary of the Bible, the great monument to English Biblical scholarship, has been abridged and compressed in various editions; but one firm in America has done the true thing in revising and enlarging that great work. Hurd & Houghton, of New York, put the work some time since into the hands of two eminent American scholars, Prof. Hackett and Ezra Abbot, who have prepared an edition for our country which not only gives all that is in the original edition, better arranged, but corrects errors and brings down the work by additions to the very latest dates of scholarship and discovery. This edition must long remain unquestionably the first, superior to the English as that was superior to all preceding ones. No Biblical scholar can afford to be without it, and no church ought to allow its minister to want a copy.

To Correspondents.

J. SPENCE. Accept our thanks for these two articles. They are very acceptable.... GEO. THOMSON. We are sorry to say that these agents report, 'No sales of Advent publications,' and desire agency discontinued. Hence 'would be useless to send.... L. T. MORRIS. It goes regularly, and is paid to 1 Jan. '71.... R. ROBERTSON. Yours of April 21, rec'd. Thanks.... C. K. BARNES. Papers rec'd. Thank you.... D. H. ALLEN. We think *Fresh Laurels* would suit you, and send you a copy. They cost about $4 a dozen. The one you mention did not stand the test of trial.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

R B Mabey P Lindner S Rosebraugh T P Sargent J H Whitmore W A Fenn I Blain M G Keeney A Bowerman W H Todd J McClellan C F Horte E C Andrus G Thomson O T Stevens J B Merlum N P Johnson C W Sargent M A Potter G Y Bryant E T Himes B L Moulton D O Hink S P Whitney B Allen J Prosser M J McDonald M Smith M Liddell C G Wiley K Warren R B Dutton I S Brown W G Ruggles S L Miller S E Mabey C C Marston (2) N Ronquist O D Gibson O S Knapp F Baird G E Merrill J Carver A Rittenhouse J M Brook (3) S Pardy E H Scott J M Corey P S Batter M A Cleaver J Atkins W Murphy S H Durand L Record W W Spann M Johnson N Boothby D H Allen J Persons A Coons F A Parsons C Brownell A M B Graham M M Post P S Butler A F Ober A Raymond J W Burroughs G W Turner W A Hodgman P W Matts G E Lloyd D H Emery J M Davis A S Graves A F Dagger (2) J McMichael D D Reed P Matthias M E Palm J S Lawver (2) A W Huson E Royce M A Seymour W McCulloch S M Lum W H Peyton J Shaw A H Smith A O Mackle I C Mann W C Hall J Popple H R Carter E T Himes A M Morrison M J Wellman O Alswell W H Hale S Lamphere L Fenner W Weir W V Baker E W Husum D Cogswell L Z Lotspiech P Ewing I Adrian P W Hough E McLaughlin M R Steele R Willard M E Weston W S Knight D O Hink S K Mabey W Cornell I Boddy J Eells M Winslow A W Sibley H J Munson W I Mann J L Slick H Patten M Dockham P Baker A Cummings C Fox M Beals E Boynton J H Whitmore W W Spann.

Books and Tracts by Mail.

A Raymond (2) G Thomson (2) J Miller E M Orton (2) J Baker A Reid C C Marston W Jones Rev Boston S F Johnson P Hitchcock J G Watson W T Hatton (2) J Persons J M Corey (3) S Lamphere (2) M Beals J McMichael L Z Lotspeich A Armour E L Biller (2) S M Lum W Frey (3) J Eells C W Dockham H J Munson M Winslow A H Smith J Eaton L Record W Cornell W S Knight.

Express—Geo Wright W T Hatton P W Hough.

General Publishing and Tract Fund.

M J McDonald $1; W B Todd 50c; L Fenner 25; L Van Buskirk 30; I C Mann 5c; W I Mann $1.25; M Beals 10.

Fifty Cents Extra.

J Ee'y.

Book Notices, Etc.

THE *Interior* is offered for seven months at the low price of one dollar. Its claims to stand in the front rank of religious newspapers is a just one. It is beautifully printed and ably conducted.

A COMPLIMENT WORTH HAVING.—The London *Graphic*, probably the finest illustrated periodical in the world, and one of the best critical authorities in England, says of *Scribner's Monthly*: "The Illustrations are quite up to *the best European Standard*." The June number is fully up to its high standard of excellence. Now if it would only go back to the old fashion of publishing the first day of the month, instead of in the middle of the month previous, it would excel its rivals in every respect.

Receiving the *Bible Banner* for May, last week, we looked it over to see what good word we could say for it. It struck us we could say that it was like wine, in one respect—is continually improving as it grows older. May it ever be thus. The office of publication has been removed to No. 14 Murray St., New York city. $1 a year. 75c. in club with THE TIMES.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

The first Q. M. of the Winona District Minnesota Conference, will convene in Eliota, at or near the Trexler S. H., commencing Friday eve., May 26, to continue over the Sabbath. A general attendance is desired.

S. C. WELLCOME, Sec'y.

The Annual Minnesota Campmeeting will be held at Kasota, beginning June 27, and closing Sunday eve., July 2. Kasota is a station on the St. Paul and Sioux city R. R., about three miles above St. Peter. The Winona and St. Peter R. R., also (which is just completed) runs within half a mile of the camp ground, making this point most convenient for a general gathering from the different parts of the State. We hope to announce the arrangements for half fare tickets soon, with other particulars.

For the Committee.

EDWIN T. HIMES.

There will be a campmeeting in S. N. Whitney's grove, one mile and a half S. E. of Albion, N. Y. commencing Thursday June 8, and continuing one week. Albion is on the N. Y. Central railway, between Rochester and the Suspension Bridge. All trains stop there.

The New York Conference will meet at the same time and place.

This will be the first campmeeting of this body, and we trust it may prove a "perfect success" in in all that makes a campmeeting desirable.

Arrangements can be made at the Wisconsin camp for board by the day or during the meeting, for those who may not find it convenient to board themselves. A butcher and baker will be on the ground each day. Hay and oats can be had on the ground, in any quantity desired. The camp is located but a few rods from the village, where supplies can be obtained, if not on the ground. We hope to complete arrangements so that all can be accomodated.

For information on any particular points address,

O. S. KNAPP,
Prairie Du Sac, Wis.

The time of the Hutchinson (Minn.) District Q. M., is hereby changed from June 3 to June 8. Br. O. R. Fassett will then be present.

L. R. WOOD, Sec'y.

There will be a grove meeting commencing Friday eve., June 16, and holding over Sabbath, at Yorktown Grove, Ill. Evening meetings at the Yorktown Corners S. H. Br. Marston and others are expected. All are invited to come.

S. E. MABEY.

DeKalb, Sabbath May 28, at 10½ a. m. and 7½ p. m.

S. E. MABEY.

The Advent Christian Conference of Central Illinois will hold their next annual session at Denver, commencing Thursday June 8, and holding over the following Sunday.

Brethren in the ministry are all requested to be present. The respective churches will please prepare reports and send them by delegates, or by letter. Let there be a waking up, and all come together.

All are cordially invited.

LARKIN SCOTT.

The Iowa Christian Mission Campmeeting will be held on the old camp ground at New Hartford, Butler Co., commencing June 2, and continuing until July 3. Brethren and sisters and all who can, come to this meeting. We are anticipating a great blessing from the Lord. The prospect is the best this year for a good meeting that we have ever had. There is to be many ministers present. Br. C. C. Ramsey of Chicago will be with us all through the meeting again this year.

Hay, straw and tent frames furnished free of charge.

ALONZO RAYMOND, Sec'y.

The Iowa Christian Conference will hold its fifteenth Annual Session, in connection with the Christian Mission Campmeeting, at New Hartford, Iowa, commencing June 23. Let ministers and delegates be present. Ministers are required to report, by letter if not present, by the constitution. I cannot say positively when Conference will sit, probably June 27 or 28, as may be thought best for the interest of the meeting. All are cordially invited to come.

JOB GILDERSLEVE, Pres.
ALONZO RAYMOND, Sec'y.

The Times.

AT HOME.

In Buchanan, Va., the house of the Rev. S. C. Thresher, a Baptist clergyman, has for several months past been haunted by a ghost whose antics were as singular as they were mysterious. A Church council sat upon the case for some weeks, and finally came to the conclusion that the agency was by no means supernatural. A little girl who belonged to the pastor's household, and was also a church member rests under the suspicion of being closely connected with the witcheries, and was no doubt, the author of all the spirit manifestations.—A wretched proof of the loveliness of the divorce business was seen in and around this city last Sunday week. Mr. Earle, a well known citizen of Worcester, is separated from his wife. She holds the two children by decree of court. He wants them, gets a carriage in Charlestown, goes to Salem, gets at them, pulls them away from their protector, puts them into his carriage, and rushes off. He is overtaken, and fights the officers. He clasps his girl to his bosom. She begs to stay with him, and is torn away by main force, both taking on bitterly, and he well nigh raving mad. How much better for him to make up with his wife, go a courting again, yield to her wishes, and she to his, and so get his children and her, all back. This whole business of easy divorce is of the devil. Forty-five were granted in one week, at Salem, lately. How many of them will breed just such misery as this! *Zion's Herald.*—*The Medical Gazette* is publishing chemical analyses of popular "patent" medicines, showing "how harmless they really are." Some of them are so—some of them are not. How about medicines containing calomel, opium, arsenic, strychnine, belladonna, lead, and the like? The truth is that the patient who, by the aid of the apothecary, doctors himself never knows what he is taking. It may be inert, and it may (as John Randolph said of opium) "blow him up." Better throw it all to the dogs, though they are too wise to touch it.

ABROAD.

Earthquake In Chili.

On March 25th, Chili was visited by the strongest earthquakes that have been experienced in this country since 1851. The shocks were felt throughout the greater part of the Republic. In some places buildings were damaged, and some accidents occurred. Happily, however, we have no loss of life to chronicle. In Valparaiso the first earthquake occurred at 11:5 a. m., and was of about a minute's duration. It was not preceded by any noise, and the suddenness and intensity of the shock created very considerable alarm. The streets in by far the greater part of the city were instantly filled with people, who rushed out of their tottering dwellings in a state of almost indescribable confusion and with terror depicted on their countenances. Many persons, principally women, fainted in the streets; others appeared to be unable to move or to speak: while others, and they form the majority, beat their breasts with religious fervor, and made piteous appeals to heaven for mercy. In a word, the streets in many parts of the city were filled with terror-stricken crowds, and if any buildings had been thrown down, the almost total absence of presence of mind that prevailed would have been productive of the most disastrous results. The direction of the shock was from east to west; nevertheless, there are some persons who assert that it commenced with a vertical motion, then took an easterly and westerly direction, and finished in a northerly and southerly direction. A little after 12 a slight shock was experienced, another shortly after 1, and at 5¼ another of equal intensity to that which took place at 11:5 a. m., and causing, if possible, still greater alarm. The interior walls of the Merced Church were also cracked, and as service was being held at the, time the earthquake occurred, the panic which seized upon the congregation may be readily imagined. Many women fainted outright, and others sustained bruises and contusions in their frantic effort to gain the street. A similar scene occurred in the rest of the churches. The tower and orpes of the San Augustin Church were thrown out of perpendicular. A portion of the plaster of Paris cornice of the National Bank was also thrown down. In the harbor the water was considerably agitated, and several masters describe the sensation experienced on board as similar to that of letting an anchor go in sixty fathoms. Many vessels pitched and tossed for a minute or so as if in a storm.

Getting Ready For The Future.

The control of the railroad in Alsace and German Lorraine has been purchased by Prussia by an abatement of sixty-five millions of dollars in the pecuniary indemnity due from France. In addition to this, France resigns all interest in the railroad from Thionville to Luxembourg, which, for strategic purposes, has become worthless to her, but which is of vital consequence to Germany. Its acquisition is merely a prelude to the certain future annexation of the Duchy—a proceeding which may, not improbably, lead to another European war. A question relating to the Belgian continuation of the same Luxembourg railroad, nearly brought about a rupture between France and Belgium some years ago, and it is tolerably certain that Great Britain will view with considerable uneasiness the possible complications involved in the command of Prussia over the eastern frontier of Belgium.

Latest from Paris.

We stop the press to give the following latest dispatches from Paris:

PARIS, May 22, afternoon.—The Versailles army has occupied Paris, and the headquarters of Marshal McMahon are established in the new Opera House. The headquarters of Gen. Clissy, whose forces entered the city from the South, are in Ecole Militaire, which fronts on the Champs de Mars. There was a great explosion this afternoon near Esplanade des Invalides. The city is in a tremendous commotion. From windows in the west front of the Tuilleries the scene of conflict can be distinctly seen. An immense body of Commune troops have concentrated around the Hotel de Ville, having retreated from the outskirts. The collapse of the Commune is imminent.

PARIS, May 23.—All is over. Seventy thousand Versaillists have entered the city, and more are now coming. They marched in all night, coming through six gates, and met with but slight resistance. The barricades were not defended. No mines were exploded. The Versaillists are now moving on the Hotel de Ville, where the Communists will make their last stand.

The Germans are driving back all insurgents seeking to escape from the city.—Thiers has expressed the determination to punish the rebel leaders severely.—The Assembly adopted a vote of thanks to Thiers and the army by acclamation.

South Africa.

On the 17th of February a tremendous flood, supposed to be caused by the bursting of a waterspout, occurred at Victoria West, which, in the space of two or three hours, washed away no less than thirty houses, and destroyed nearly 100 lives. Whether the flood was actually caused by the bursting of a waterspout, or by one of those terrific thunderstorms which in the interior of the colony are so common, will never, pephaps, be known. The flood seemed to have commenced at the farm of a Mr. Hugo, some distance from the town. His house, homestead, and stock were all swept away, his wife and all his children but one infant, (which he managed to save by swimming with it in his arms,) were drowned. He describes the scene as appalling beyond measure. First he and his wife heard a sound "like iron falling from the sky;" they looked out, and saw a huge black mass of cloud sweeping along the earth toward them; they caught up the children and rushed from the house, but it was too late, and everything was swept away in the torrent, save Hugo and his infant; even their escape was little short of miraculous.

Japan.

According to the latest advices the anticipated revolution in Japan has broken out. The three great clans of Japan have united under the leadership of Prince Satsuma, to maintain the Mikado in full power against the Tycoon and his party. Satsuma is now virtually Dictator. He sent his father to Yeddo, to take possession of the government in his name.

China.

The Canton Custom authorities have trebled duties on opium, and laid a tariff on all native goods coming from Hong Kong not hitherto exacted. The existing forts are being greatly strengthened, new forts are being constructed further up the Peiho, and other preparations are making indicative of an anticipated foreign war.

Notices, Etc.

Notice.

Being in St. Louis, Mo., for my health for some weeks, I shall be glad to hear from any Adventists in this place or vicinity. I may locate here, for my health's sake, it being necessary that I live in a warmer climate than that of Northern Wisconsin.

Address: 2617 Franklin Ave. St. Louis, Mo.

GEO. W. TURNER.

NOTICE.

There will be a special meeting of the Western Advent Christian Publishing Association at Earl, Ill., commencing Wednesday, May 31, 1871, for the consideration of the following proposed amendmendments to the constitution, and such other business as may come before the body:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 8, as follows:

Sec. 9. The Board of Trustees (or the Association) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, *ex officio*.

Another proposal is as follows:

Add to Art. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: provided, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

To make whatever changes in the Constitution may be necessary in order to legalize the transfer of the Office and all the property of the Association to the control of the new membership.

By order of the Board.

WM. L. HIMES, Sec'y.

Advertisements.

☞ THE BEST AGENTS WANTED.

Destined to be the Standard Bible Commentary in America.

The Unabridged and Enlarged Edition of

DR. WILLIAM SMITH'S

Dictionary of the Bible

The Original English Edition reproduced without mutilation, text and illustration complete, with manifold textual errors corrected, and important additions made under the direction of the two most competent Editors in America, HORATIO B. HACKETT, D. D., and EZRA ABBOT, LL. D.

In four volumes, 8vo. Cloth, $26.00. Sheep, $30.00. Half morocco, $36.00. Half calf, extra, $38.00.

The work is sold by subscription, and Agents are reminded that this work is beyond competition, and that it requires no argument to prove its claim when a person has made up his mind to get the best book on the subject.

Single purchasers can obtain this work by applying direct the publishers,

HURD & HOUGHTON, 13 Astor Place, New York; *THE RIVERSIDE PRESS*, Cambridge, Mass.

43—16

ELGIN
WATCHES.

1871
NATIONAL
WATCH CO
ELGIN
ILL

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN
ILLUSTRATED ALMANAC FOR 1871.
OR THE ILLUSTRATED ARTICLE ON
"Ancient and Modern Time-keepers,"
—BY
A. D. Richardson,
Sent FREE upon application to
NATIONAL ELGIN WATCH COMPANY,
127 & 129 *Lake Street, Chicago,*
30-3m *Or No. 1 Maiden Lane, New York.*

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. AUNER, DeKalb, Ill.

Our Book and Tract Column.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 10c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 10c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 130 pp. 50c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 87 pp. Paper covers, 20c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Woodcock. 48 pp. 10c.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 44. BUCHANAN, MAY 30, 1871. WHOLE NO. 373.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, MAY 30, 1871.

AN INCENTIVE TO PERSONAL EFFORT.

A TRUE AND AFFECTING NARRATIVE.

Br. W., returning home from a prayer-meeting on a beautiful moonlight night in the city of B., then and now his residence, noticed a group of boys standing around a doorstep. Coming up to them he inquired, "What's the matter here, boys?" "Oh! nothing much, only a drunken man." Looking down, he beheld, in gentlemanly apparel, a young man, lying stupid on the cold door stone, from the effects of the intoxicating cup that he had been so freely indulging with his young companions that afternoon and evening.

Bending over he took the helpless stranger by the arm. After raising him to a sitting posture, Br. W. inquired, "Where do you live?" To this kind question came the prompt response, "It's none of your business." In turn he received from Br. W. words of sympathy and regret that he should speak so unkindly, when his only object was to act the part of a friend. Recovering in part from the stupor of the horrid cup, and fixing his eyes on W. he exclaimed: "You! my friend?" "Yes, I am yours, and every man's friend. And now if you will be kind enough to tell me where you live, I will accompany you safe there."

Fixing his eyes intently upon W., and raising his arm, he exclaimed, "I am curs't of God." "Oh, no! You are not. God curses no man," was W.'s reply. But the young man reiterated, "I am curs't." "Dear young man, you are not. Please let me help you. Take my arm. It is now getting to be late, and it is best for us to start for your home."

They walked a short distance in silence, when suddenly stopping, the young man, looking W. in the face, exclaimed, "You have heard of the execution of those young men, I suppose, that were hung to-day!" "Yes, I have; I suppose that you, in all probability know what it was that brought them to the gallows." "Yes, I do. It was rum; and that will bring me there." "I do sincerely hope not. I trust you will, after this sad, sad example of those unfortunate young men, be advised to never taste the debasing cup, nor frequent the alluring haunts of vice again. You may be forgiven all the past. Seek and find Jesus, who will save you from your sins, and make you an ornament to society."

"O, I am curs't!" "No, no, you are not." "Yes I am; and I'm bringing my mother down in sorrow to her grave." "You are not beyond the reach of mercy. God pities you. Jesus loves and pleads for you. But, remember, "The wages of sin is death.""

After a pause, looking Br. W. inquiringly in the face, he exclaimed, "Are those words a Scripture declaration?" "Yes, they most certainly are." After repeating them the third time, he stood still, and exclaimed with deep feeling, "The wages of sin is death!" "They are fearful words indeed," said W.; "they declare precisely what the Almighty will inflict upon all who refuse to accept of his mercy, and remain in sin."

They had now arrived, after walking some distance, to a part of the city where the dwellings of the wealthy loom up upon each side of the street. Stopping in front of a beautiful mansion, he said to W., "here is where I live, with my mother and my sister. My father is dead." He then added: "I have now one request to make to you. It is that you will give me your name, and call to-morrow." The hour was appointed, and W. requested the young man's name, which he gave. The initials are W. I. He then ascended the marble steps and rang the bell; the door opened, and he entered his home with feelings such as he had never before experienced, and laid down to sleep, awaking in the morning a humble penitent.

W. saw the young man enter, and then hurried home to lay his case before the throne of heavenly grace. Next day at the appointed time, punctual to his word, he returned to fulfill his promise. As he approached the large and fashionable mansion, being a humble mechanic, he "felt somewhat dashed at the idea of an interview with the occupants of such a residence." But *duty* called him there; and his Master bade him go; and the Master also went with him. Ascending the steps he rang the bell. The call was instantly answered by the anxious W. I., who sat waiting with eager anticipation to behold the face of one who had acted the part of a true friend, and to greet him under more favorable circumstances than those of the previous evening. As soon as Br. W. entered the hall, W. I. fixed his eyes upon him, and exclaimed again, with deep feeling, "The wages of sin is death." After pausing some time, with mental anxiety depicted on his countenance, he took Br. W., by the hand, led him to the room where his mother and sister were, and introduced him in a very kind manner as a friend.

After conversing upon religion as long as it seemed duty, we requested the privilege of reading the Bible, and praying with them, which they were happy to have him do; and W. I. knelt a humble penitent, trembling in the presence of that God, of whom he had but a few hours previously, when under the effects of the brutalizing cup, declared himself accursed. After reading and prayer he started to accompany his friend to the door. When in the hall he exclaimed again—"The wages of sin is death!"—"Yes that is true William (for this was the young man's name); but if you will only seek till you find Jesus, the sinner's friend, you will not dread that awful declaration as you do now. He will take away all that fear, and keep it away as long as you are obedient and faithful. Jesus loves, pities, and will forgive you. Seek and *find* him, and he will be to you an ever-present friend. And now my dear young friend we must part."

But you will not leave me without a promise to come again and see me? Will you come again to-morrow? I do desire more than ever that you will be so kind as to come, and read and pray again with me."

"Well, if you desire it, and it will be agreeable to your mother, I will come to-morrow. And now let me entreat you to seek Jesus with all your heart. Pray in secret, and believe on him while you pray with all your heart. Cast all your burdens upon him, and remember that all you can ever do to obtain forgiveness of your sins, obtain his love, enjoy the witness of your acceptance, is simply to believe, and continue to believe; and you will find Jesus.

"Can such a sinner as I find Jesus?" "Yes you can. Paul the chief of sinners found him, and you can, when you believe. Believe on and love him with all your heart. Farewell."

According to agreement W. called the next day and found him the same waiting expectant, as on the previous day. After reading and prayer, as W. was about to take leave of William, thinking that probably he had done his duty, and that he might now be permitted to decline another visit (which he, to satisfy his own mind, rather desired), owing to the evident fact that the mother of William was of the class termed "the Aristocracy," reached his hand to say, "Farewell, William." But he had now become too deeply interested in the matter of *finding Jesus*, to allow W. to depart without obtaining, if possible, the promise of another visit, the next day.

W., somewhat anxious to be excused, on the above named grounds, dared not mention them to this humble penitent, but said "I will come again in a few days." "Well, what day will you come? Can you come again the day after to-morrow, if you cannot to-morrow?" "I will endeavour to come. And now, William, try to *find* Jesus. Farewell."

"The wages of sin is death," and "try to *find* Jesus," rung upon William's ears, occupying and absorbing all his thought's. On the day and at the appointed hour, W. with anxious heart ascended the steps and pulled the bell. The door was quickly opened, and William with streaming eyes, seized his hand, and laying his head upon his breast, with humble but joyful exultation, exclaimed—"I have *found my Jesus to be my precious Savior!*"

After reciprocating William's joyful expressions for the great blessing he had received, they entered the room where the mother and sister were waiting. W. read the Bible, and then knelt in prayer, invoking the blessing of God, returning thanks for his mercy to them all, and especially for the blessing, William had received. After conversing for some time with them, and instructing William how to retain his *first love* and go on to perfection, he arose to take his leave. Then William laid the burden of his heart, now warm with the sympathy of love, upon W. for a companion, the son of a wealthy man, who had been an associate with him amid the alluring scenes of vice. William's request was accepted by W., and arrangements made, and these two disciples called to see the young man. The unexpected change, the deep undercurrent of love, the tender and affectionate words, the mysterious change in the manners, and the modest, humble action of William, so entirely different from what they were when they parted from each other on that memorable night, after the execution of those unfortunate young men alluded to, had its visible effect upon H. J., who soon became a convert to saving grace, *found* Jesus, and both of them very soon were impressed with their duty to call sinners to seek their Savior, the joy and delight of their hearts. For this work they immediately set about preparing themselves.

William concluded to finish his collegiate course, and confine himself in particular to the Hebrew and Greek languages. He immediately set off to U—— College in the city of H. His unassuming conduct, and manifest love for his Master, who had snatched him from the jaws of the destroyer, and saved him from "the wages of sin," soon won for him the confidence and esteem of all with whom he associated.

Blest with far more than ordinary perceptive faculties, and with a retentive memory, he attained great proficiency in his studies. W. was the recipient of letters in which he invarably gave evidence of a heart warm with love to God, and a deep and fervent desire for the salvation of those out of Christ. At last however William was smitten with disease; and grateful to his friend he wrote to W., with regard to the result of his sickness, who was deeply affected. Prayer was made in his behalf. And a few days W. received another letter; in which he learned that William was then beyond all hope of recovery, but in the enjoyment of a calm and heavenly peace, ready to sleep if that was the will of his Father in heaven. Fully conscious of the approach of death, he held fast to his Savior, with unwavering faith. And although a babe in Christ, he met the monster without dread, or doubt that in the morning when the dismal mists of disease, and the shadows shall flee from the top of the mountains, he should awake in the likeness of his merciful and glorious Redeemer.

William believed and *found* Jesus, held fast to him, and experienced the promise—"In whom also after that ye believed, ye were SEALED with that HOLY SPIRIT of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1: 13, 14.) He went to sleep with the "*seal*" of the Holy Spirit upon his heart. He is waiting for the hour when he who has purchased will return to redeem his possession, and all the precious jewels now sleeping therein. *Then*, William will awake in the likeness of his triumphant King, and with all the palm-bearing victors, join with the angels of God in shouting the harvest home.

O Father! in mercy speed, speed the long desired and anticipated day. Watchmen awake! Professed Church of Christ, awake! The vows you made to God and the church are upon you. Souls are perishing all around. You have imposed responsibilities upon yourselves, and you will soon, yes very soon have to meet them, either with holy joy, or guilty dread. Do you in reality stop to examine the character of your influence upon those around you? Is yours a cold, stupid formal, influence? or a theoretical, loud-talking, empty religion? Or, is it the fashionable kind; indifferent, self-righteous, Pharisaic, easy-minded, pleasure-seeking, world-loving religion; of the true Laodicean stamp? If so read your reward in Rev. 3: 16.

In this interesting incident we have a very strong incentive to labor for the salvation of those out of Christ. How utterly impossible for language to convey the most distant idea of the loss those must sustain that fall to obtain an admission into the kingdom of God or the glory those must perpetually enjoy that are so happy as to gain an entrance there.

Can the ever onward rolling cycles, of that rapidly approaching beatific state, suffice the blood sprinkled host, to laud and magnify him who washed them from their sins in his own precious blood, and brought them where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain?" For their king now reigns, "in his beauty;" and the palm-bearing victors are supremely and eternally blest. How transporting to me, the anticipation of being there. Even now, how far beyond all this vain delusive world can possibly impart, is the sweet prelibation his despised yet humble disciples enjoy, who have taken his word as their guide, and have laid hold of the only true hope set before them. Oh, happy hour, when that long expected day shall dawn. Seers, apostles, martyrs and holy confessors have stretched their vision, hopes and faith, through the long dark night that hath mantled earth in gloom, to the dawning of that day. Poor mother earth, so long curst for man's trangression, is constantly presenting evidence of her approximating dissolution, when she will "give up her dead, and no more cover her slain."

Then the "glory and joy," so beautifully alluded to by the apostle in anticipating the reunion with his Thessalonian brethren will be consummated, and continue as long as the throne of God shall endure. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and our joy." (1 Thes. 2: 19, 20.) And will not all who have been the instruments in the hands of their heavenly Father of saving souls, rejoice to greet the loved ones, safe, eternally safe at home? "He that goeth forth weeping, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126: 6.)

This is an age of "tin," "silver," and "gold" and "diamond" weddings. *That* will be an IMMORTAL WEDDING, celebrated in the "New Jerusalem," with its "wall great and high," eternally glowing with the grandeur and glory of Omipotent power. Dear Reader: Do you not desire and long to be there?

In conclusion, let me urge every person that may read this narrative, to strive through the mercy and love of God to gain admittance to that city. Lovers of Jesus, labor, toil, strive, and if need be, *suffer* to bring perishing souls to Christ. The opportunity will soon be over, and pardon, God's precious, forgiving mercy, forever past.

S. S. BREWER.

Virtue has been described as an awkward habit of doing things *differently* from other people. It creates great mirth in fashionable circles.

Select Poetry.

COME OUT OF SELF.

Come out of self, its wasting care and sorrow,
Its vain ambitions and its foolish dreams.
Its useless forecast of the dim to-morrow,
Its idle playing with the rainbow gleams.

Come out of self! What if thy hopes are scattered,
Ambitions mocked, and efforts baffled still!
What if some sudden blast the castle shattered
Which thou hadst built upon a shining hill!

God never made the world for thee to gather
Unto thyself its glory or renown;
He knows, that oft through earthly loss the rather,
His children reach unto the heavenly crown.

Pour on a needy world the thought and feeling
Which thou hast wasted on a baffled life,
And thou wilt find unconscious o'er thee stealing
The peace of heaven amid the weary strife,

Come out of self, nor let its gloomy shadow
Longer obstruct the shining upward way
Which leads unto the green and peaceful meadow
Where the good Shepherd with his sheep doth stray.

If from some mount of thy transfiguration
Thou lookest downward with a thrill of pain
To the low mist along the valley lying,
And shrink from entering its dim folds again,

Remember him who from the mountain shining,
Went with his rapt disciples down once more
To poverty and scorn once more without repining
And trod the olden paths of suffering o'er.

Thou may'st not build thy restful tabernacles,
Or tarry long upon the Tabor hight;
Below thy brethren wait in weary shackles,
And thou must bear to them the glory light.

—*N. Y. Christian Advocate.*

Communications.

LAW. NO. II.

After the deluge darkness obscured the minds of the masses, who, wedded to their vices, gave loose rein to their unbridled passions and sank into idolatry. Among the idolaters God discovers one man of integrity, even Abraham, and severs him from his country and kindred that he might consecrate him to himself. The transaction is done and Abraham becomes the father of the faithful, to whom in process of time the *law from Mount Sinai* is given. An age of obedience is inaugurated. A dispensation of rites and ceremonies is ushered in. A visible system of formal observance is announced. Daily sacrifices are offered. Separation from the vile nations around them is commanded. Multiplied festivals, jubilees, and national gatherings are ordained by God, to serve as recreation from the cares and toils of life, define strong national feeling, develop social faculties, and keep burning fresh and pure upon the altar of their hearts love and adoration for the Supreme Being.

In process of time comes the gorgeous temple with its consecrated altar, its most holy place and glory-lit Shekinah, beneath the far-reaching wing of the cherubim; its priests ministering at its altars in garments of glory and beauty which God ordained to be prepared for Aaron and his sons, and all the superb apparatus of a magnificent ritual. And shining with more than earthly splendor the ten wondrous commands written by the finger of God, and evincing throughout the master mind of their Author. His law, given from Sinai through the ministration of angels, was just the law required for that people, that time, and that age of the world. This law, though holy just and good, was inefficient for all time, from the fact that it could not save one son or daughter of Adam. It could condemn, but it could not save. Hence the need of a Savior, "to seek and save that which is lost." It was a rule of action, lifting its warning voice against sin, condemning idolatry, commanding allegiance to the one living and true God, obedience to parents, in fact, all the laws bearing upon the relation in which man stands to his Maker; all the laws covering the relation in which man stands to man, to his neighbors, and to property, condensed in ten short precepts. Its voice against sin was strong and decided. "Thou shalt not," was the command sent forth in thunder tones. But what if the weak, tempted sinner in an unguarded hour transgressed this rule of right? What shall he do? Ah! The law makes no provision for the transgressor. It lifts its commanding, warning voice, saying, "Thou shalt not," and to the transgressor declares, "Cursed is every one that continueth not in all things written in the law to do them."

Now who has continued in all things written in the law to do them? The one command, "Thou shalt have no other gods before me," who has obeyed? Where is the individual who has not been guilty of breaking that command? Who has not at some period of their life loved the creature more than the Creator? Who has not clung with closer affections to companion, children, or some dear friend, than to God? Where is the man or woman but must plead guilty to the charge? You are guilty. "Cursed is every one that continueth not in all things that are written in the law to do them." You have not continued in obedience. Consequently the curse of the law rests upon you. How can you escape? Not by the law; for by the deeds of the law shall no flesh be justified." How then can you be justified? There is no way for you to be justified but by the

"PERFECT LAW OF LIBERTY."

Under the law given from Sinai, every mouth must be stopped, and the whole world stand guilty before God. (Rom. 3: 19.) All must fall beneath the curse, for the law cannot save. It can condemn, but it cannot rescue. Here, thanks to God, comes in the perfect law of liberty. "The law of the spirit of life in Christ Jesus, which makes us free from the law of sin and death. For what the law could not do in that it was weak, through the flesh, God sending his own Son in the likeness of sinful flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." (Rom. 8: 2, 3.) "For when we were yet without strength in due time Christ died for the ungodly."

Long before the Christian era, before the desire of nations came, before Christ died or Moses legislated, this ransom was promised. In Paradise itself, the dim prophecy was given. The seed of the woman shall bruise the serpent's head. It was covenanted to Abraham, and looking forward through the vista of years to our day, he beheld its coming glories, and was glad. All the rites and ceremonies of the Mosaic economy could not take away sin, but were typical of, pointing to, and shadowing forth the great sacrifice, the Lamb slain from the foundation of the world." For the law having a shadow of good things, and not the very image of those things, could never with those sacrifices which they offered year by year continually, make the comers thereunto perfect" (Heb. 10: 1), though priests stood daily ministering and offering oftentimes the same sacrifices which could never take away sin. But our blessed Savior, after he had made one sacrifice for sin forever, sat down on the right hand of God: for by one offering he hath perfected forever them that are sanctified. The law was given by Moses, but grace and truth came by Jesus Christ." Grace, for his heart, favour for the stumbling feet, truth for the understanding, and light for his eyes.

Christ does not abrogate the law, but by his own life and sacrifice satisfies its conditions. He says expressly, "Think not that I am come to destroy the law, but to fulfill it." The cross does not loosen our bonds of accountability, but draws them with a closer grasp, yea, it magnifies the law. It not only takes cognizance of man's outward life, but takes hold of the very thoughts and intents of the heart. It is the purifying of the motives of life. It is the sanctification of the spirit. The law is not destroyed, but fulfilled, and as we rise to a higher life, we necessarily leave it behind us, as the traveler does the mile-stones. Moses remains but as a servant of Jesus Christ. Humble Calvary is the seat of a loftier power than towering Horeb; as the one great sacrifice is offered upon the cross when the type reaches the antitype, shedding around that instrument of torture and death once so despicable a halo of glory. We must be under obedience, but the law-giver is lost in the Redeemer.

Divine laws never looked so sacred as when they took sanctity from the redemption of the Crucified. But what was a task is transfigured into a choice. Love has cast out fear, and the penitent soul, no longer trembling beneath the curse before his sovereign, bows with humble contrition and heartfelt thanksgiving to every dispensation of his Heavenly Father's providence. The soul is released from the bondage of a servant into the glorious liberty of the sons of God. He ascends from mechanical service into spiritual joy, where the handwriting of ordinances is done away; the law having been our schoolmaster to bring us to Christ.

PERFECT LAW.

It is a perfect law because it is not confined to any particular epoch or age of the world, but is suited to every age. Nor yet is this perfect law confined to one particular growth or offshoot of the race: one age of development of humanity. The law given in Eden was just suited for that age of the world and that phase of humanity. Hence no sooner was man driven from Eden, and the cherubim placed there, with the flaming sword that turned every way, to keep the way of the tree of life, than that law became obsolete, and was naturally left behind. The law given to Noah and his sons was just the thing for their age. For the crime of murder was the one crime they would be most likely to commit. They certainly, so soon after landing from the ark that had buoyed them up so long on that wide waste of waters, could not have desired to burn incense to strange gods; and no contention need arise as to property, as in these and after days, they, leading a nomadic life, and the world being all before them, there need be no cause for dissension or overreaching.

The law given to Moses was just the law needed for the Israelites at that age of the world. They had just emerged from Egyptian bondage, where they had long been enveloped in its atmosphere, tainted with idolatry, licentiousness and crime. They had been schooled in the school of iniquity for the space of about 400 years, and the mass of them would naturally be gross, base and sensual; and, with their darkened understanding, put light for darkness and darkness for light. One can have no idea of a crooked line unless they first know what a straight line is. Having learned what a straight line is, you know whatever diverges from a straight line must be crooked. So in moral things, one must have a law for a rule of right, or one may not understand what right is. Hence we see at once, by the law is the knowledge of sin. We are not left in the dark as to what is right and what is wrong; for we have a rule or law to go by, and whatever diverges therefrom is sin. This rule or law the Israelites greatly needed. God supplied that need. That law was just fitted for that age of the world, that growth of humanity; and when God gave them that law, he gave them to understand that it only pointed to a higher and purer development of the race in the future, when this law should be eclipsed by the glorious radiance of the Sun of Righteousness, which should shine forth when the blessed Savior should come—a light into the world, to lighten every man that cometh into the world.

The Israelites were not sufficiently removed from their natural state to be capable of religion so exalted and spiritual as the Christian; hence it was that every manifestation of God to man excelled the former, even as the trumpet on Mount Sinai waxed louder and louder, each succeeding blast transcending those that went before. (*To be continued.*)

RUTH M. ROWELL.

IS MAN MORTAL? NO. II.

Having noticed two incidental arguments in support of the affirmative of the above proposition, I now call attention to one more of the same class.

III. *I claim that man is mortal because the* INTIMATIONS *of the Bible concerning his nature universally point in this direction.* Are there any intimations in the Bible of man's *natural* immortality? Does the inspired word of God even intimate that man has in possession an "immortal soul?" An endeavor to find such an intimation in the Lively Oracles would be futile and useless for the very sensible reason that it is not there, and hence could not be found. But the opposite, that is, the *absolute mortality* of man, is very strongly intimated.

Paul declares that "to die" has been "appointed" as the common lot of all "men." (Heb. 9: 27.) What does this seem to intimate? It very clearly asserts in an indirect way that man is mortal, else how could he die? One of Adam's grandsons was named Enos (Enosh), which means (and in Job 4:17 is translated), *mortal man.* This is a very striking circumstance and intimates with a good degree of emphasis the non-immortality of poor, frail, dying, mortal man. The Bible represents men as being "sick" (Is. 38: 1); "consumed" by fire (Ex. 16: 35); "destroyed" by a flood (Gen. 7: 23), &c. Do immortal beings get sick? Hezekiah was "sick unto death" according to the record, hence if man is naturally immortal we must conclude that immortal beings get sick. But says one, That means his body. If it means what it says it means Hezekiah: for it *says Hezekiah.* Whatever constituted Hezekiah was sick. Blessed be the name of the Lord, we have in prospect a country where

"The inhabitants never of sickness complain,
Nor never fear death any more."

This blessed condition of things will not be enjoyed until "mortality is swallowed up of life." At the completion of the grand work of regeneration, when our Paradise in Eden shall have been restored and "groaning creation" cleansed from the *curse,* then and not till then will those who are worthy receive the "adoption, viz: the redemption of their bodies." They will be immortal and beyond the reach of sickness, pain, death and disease.

IV. *Man is mortal because the Bible asserts in so many words that such is the case.* "Shall MORTAL MAN be more just than God?" (Job 4: 17.) This text does not suit modern theology very well. If it read "*Immortal man's immortal soul*" it would suit better. If we receive the Bible as a revelation from God we must find inspired testimony to refute this passage, or else embrace it, also, as from God, and acknowledge its doctrine—man's immortality—to be of Divine origin. Which shall we do? It flatly declares that man is mortal—shall we believe it? We must believe it or else reject the Bible. If that portion of the Bible which treats of man's mortality is spurious, then the whole Book is a fabrication. I know we hear a great deal about the "immortal soul" in these days, and it is very popular to believe that men possess an article of such great value, but all this does not change the teaching of the Bible on the subject. All the D. D.'s in America could not persuade Job that man is immortal. He knows too much about man's nature to give credence to any such dogma as his immortality; hence, being "moved by the Holy Spirit" (2 Pet. 1: 21), he teaches that man is mortal.

V. *I claim that man is mortal from the fact that immortality is represented in the Bible as something for which man must "seek" in order to possess it.* "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; *who will render to every man according to his deeds;* to them who by patient continuance in well doing *seek for glory and honor and immortality,* eternal life." (Rom. 2: 5–7.)

Would God require us to "seek for" a thing that we already possess? Certainly such a course would be consummate foolishness. It would not be very wise to seek for a treasure when at the same time it was in our possession and we were aware of it. Now if man had immortality the Lord knew it, and it is charging to his account a terrible crime to say that under these circumstances he has admonished us to seek for it.

But the mistake is not with the Lord! No, it rests with the spiritualizing and mystifying system of interpretation of this arrogant age of self-styled "orthodoxy." Anything that has the imprint of *orthodoxy,* and wears the popular garb of public opinion is received and accredited by the masses as *essential truth.* Plato taught that man was by nature immortal. Paul taught that immortality was to be obtained by those who sought for it. Are not the followers of Plato more than those of Paul? Let the candid observer answer.

Dear reader, would you have the precious boon of immortality, then if Paul teaches the truth you *must seek for it.* Do not rest satisfied with the sophistry of those who would spiritualize and explain away the blessed word of life. The Bible is a literal book. It treats of literal things, and teaches literal truth, and (symbols excepted) it must be interpreted in a literal way. All depends upon immortality; if you gain that, all is yours that is worth having—if you lose it, all is lost.

C. C. MARSTON.

BAPTISM—A GENUINE PARAGRAPH.

And he said unto them. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.—(Mark.)

These words are as is well known, a part of the resurrection commission given by Jesus to his disciples. They are some of the strongest in the Bible, teaching baptism. If taken exactly as they read, it is impossible for any one to assert with any show of reason, that baptism is a thing of no importance, and may either be submitted to or rejected, as a person wills.

"Our enemies being judges," or rather, those who use their mental powers to oppose the evident meaning of this passage this is a very Gibraltar, a most impregnable text, and they have set about doing it away. They first object to its authenticity. We learn that the *Cod. Vaticanus* MS. does not contain the Greek text from v. 9 to the end of the chapter, and, also, that it is found wanting in some of the other old manuscripts. This omission they avail themselves of, and so reject the passage as spurious. But a *little* knowlegde is sometimes a dangerous thing, whereas, when all the facts of the case are known we are in a better position to judge of a thing. They direct us to *Griesbach* who marks the passage—"of very doubtful authority;" and we learn that *Lischendorf* rejects it altogether.

But though it is rejected by those authorities, and found wanting in some of the ancient MS., I have no doubt existing in my mind with respect to its genuineness. May I offer two reasons why I believe it to be trustworthy?

(1) *It reads like Bible.* A great deal of the Christian literature of the first century reads like an old legend. There are the visions of Hermas, the Acts of Paul and Sheclay, etc., etc., which are indeed very visionary and novel-like in their character. But the text from v. 9 of Mark 16, to the end of the chapter has all the reality of

Bible about it. If it had been spurious would it not have contained internal evidences of the fact? Would not the text be its own judge? But I know of no writer who claims that the text is a witness against itself—that it is inimical to any other part of the word of life—or that in its construction it proves itself to be from another hand than that which wrote the former part of the Gospel. The only assigned reason I am aware of, why Mark 16: 9 to end of chapter is rejected, is because it is not found in some of the earliest MSS.

But I think I am in a position to meet even this objection. Besides originals of the New Testament there are some Christian writings extant, of even earlier date than they. And the fact is, *portions of the very clause in dispute are found in at least* (to my knowledge) *two of these writers.* Two of the early fathers of the church refer to and quote from the latter end of John Mark's Gospel. The first I mention is Irenæus. It is said that John the disciple and apostle of Jesus instructed Polycarp, bishop of Smyrna, in the truth. Polycarp was John's scholar and learned directly from him. Polycarp in turn took a pupil by the name of Irenæus, who became bishop of Lyons, in France. This Irenæus lived in the second and beginning of the third centuries of the Christian era, dying as a martyr in the fifth general persecution of the Christians in A. D. 202. He refers in his writings (*Adv. Haer.* 3: 10, 6.) to the Gospel of Mark, and to the very part which is considered by some as spurious. He says: "Mark says, in the end of his Gospel (Mark 16: 19): 'And indeed the Lord Jesus, after he had spoken to them, was received up into heaven, and sat at the right hand of God.'"

Here we have a quotation from the part considered by some pseudo-baptist as an addition to the original production. This quotation was probably made before the year 200 of the Christian era.

Hippolytus is the next writer of whom I shall speak. He was a Christian essayist of the third century. And in his book *"concerning spiritual Gifts"* (opp. p. 545), he alludes to Mark 16: 17, 18. It is true he does not mention the Gospeller's names—he does not say in so many words that he took it from Mark's history of Jesus; but then he alludes to a passage that occurs in no other Gospel than Mark's, and this affords strong presumptive evidence that the paragraph questioned was found in the original documents. To my mind, it proves it to have been in existence then. He says: "Jesus says to all at the same tim , concerning the gifts which shall be given by him through the Holy Spirit, 'And these signs shall follow them that believe; in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them and they shall lay hands on the sick, and they shall recover.'"

I have said "this passage occurs in no other Gospel than Mark's. I have taken the trouble to verify this statement, and the nearest I can find to it in the other Gospels, occur in Luke 10: 19, which is not near as full as the quotation. From whence then could *Hippolytus* have called this saying of Christ's except from where it is written—at the end of Mark's Gospel? and if he took it from thence it is doubtless of apostolic authority equally with the former part of the treatise. It is also evident that it must have been ext[illegible]estioned in these days.

Now to [illegible] as [illegible] does not appear in the Vatican MS., therefore I reject it as spurious," is simply absurd, if we know that it was believed and quoted before that MS. was written. The best and oldest MS. extant, according to Wilson, is of the fourth and fifth centuries or about 200 years later than the works of Irenæus and Hippolytus; so that those who accept the disputed clause as genuine have the start of the rejectors of the same by 200 years. And though it was left out of some of the ancient MS , yet the earlier than those must have contained it. And if the 17th 18th and 19th verses are quoted as genuine, why not the rest from the 9th to the 17th?

If any one should ask for reasons why it was left out, some may be suggested. It may have been an omission. The transcribers may have left it out unintentionally. Or what to my mind seems more probable the early church had left the practice as a rule of immersing men and women on profession of faith in Christ, and adopted infant sprinkling in its place. the passage putting faith before baptism witnessed against their change of the ordinance, and they consequently dropped it. It condemned them, and they in turn condemned and expunged it. For all this, however the testimony of the fathers, and the some copies retain it, and what with confirmation of these existing texts, the conscientious investigator is compelled to regard the passage as genuine.

W. KELLAWAY.

Fairhaven, Mass.

SOME THOUGHTS ON REV. 17: 12.

Would it not be well for those who claim that the *one hour* in this verse is future to consider and answer the following questions, *viz.*: (1) What beast is it that these ten kingdoms are to give their strength to? (2) Where is the evidence that there is more than one class of ten kingdoms on the head of the fourth, or Roman beast? (3) Are not the ten toes on the feet of the metalic image (Dan. 2) the same kingdoms as are represented by the ten horns on the fourth beast of ch. 7? If not, please give us the evidence. *Theory* won't answer. (4) Are not the ten horns of v. 16, of this chapter the same as the ten horns in v. 12? If not where is the evidence? (5) Is it not rather inconsistent to claim that v. 16 "has all been fulfilled" with the exception of "burning her with fire," and that v. 12 is all yet future? (6) If the beast in v. 12 is not the scarlet beast, then what beast is it?

Now as truth and not theory is my object, I will suggest an answer to this last question; which may throw light upon the one hour theory, *viz:* this ch. 17 is explanatory of ch. 13, and the beast of v. 12 is the leopard beast of ch. 13: 1–10; and that God recognizes these ten horns as kingdoms at the same point of time that he does his leopard beast. At that time they (the ten kingdoms) did give "their power and strength to the papal beast, during the whole of the 1260 years. At the end of this period, the civil power was lost to the papacy by the acts of Napoleon I., and afterward restored by the allies, not as a civil ruler over the nations, as represented in ch. 13; 7, but as an *ecclesiastical power.* Hence there is no violation of the laws of symbolization in the use of the masculine gender in v. 12 and the feminine in v. 16, because in both verses the same power is referred to, but under vastly different circumstances, over 1260 years apart.

Some go so far as to aver it to be an accomplished fact, that both the harlot woman and the scarlet beast that carried her, have gone away into perdition. Question. Did Napoleon III. restore the papacy after "it had been killed by the sword and carried into captivity" by his uncle? Certainly not. But the allied powers of Europe did. Question. Did the empire of Napoleon III. embrace "the many waters, ar peoples and multitudes *and nations* ond tongues" of earth," over which the woman reigned? Certainly not; because both the woman and the kingdom still exist, in the condition indicated in prophecy—"partly *strong and partly broken.*" It is true the woman has fallen from the beast, but neither are yet destroyed; and, consequently have not yet "gone away into *perdition.*" though now very near it.

P. ALLING.

Norwalk, O.

PRIMITIVE MAN.

What was his condition before he transgressed God's law? Was he mortal or immortal, or was he neither? These are questions of no minor importance. Indeed they form the major premise of all Bible truths. For if we reason from wrong premises, we shall come to wrong conclusions.

1. Was Adam immortal? We answer emphatically no, from the following reasons: That none can attain immortality ONLY "by patient continuance in well doing" (Rom. 2: 7), or keeping G[illegible]. And as Adam had not yet b[illegible], so as to prove himself wor[illegible] "immortality" by "patient conti[illegible]ance" in keeping God's law. he was therefore not immortal. Immortality was set before him as the *reward of obedience.*

And further, if Adam had have been by creation immortal he could not have died—though he partook of the forbidden "fruit;" for immortality is, "having no principle of alteration or corruption."

2. Was Adam mortal? To this question we say no, from the fact that mortality is for one to be subject to death," or "exposed to certain death, incurring the penalty of death; condemned to be punished with death." (Webster.) Therefore if Adam had been mortal by creation, he would have died if he had not partaken of the forbidden "fruit." He was not under condemnation to be punished with death." Therefore he was not mortal.

Paul says "the wages of sin is death." Adam had not yet sinned, nor had a trial; therefore he could not have been mortal, or under the sentence of death, until he had first proved himself unworthy of life!

Paul settles this question (Rom. 5: 12): "By one man [Adam] sin entered into the world, and death [mortality] by sin, and so death [mortality] passed upon all men, for that all have sinned," or "in whom all have sinned." (Marginal reading.) Therefore Adam was not a mortal, dying creature until after "sin entered into the world;" for death [mortality] came "into the world by the transgression of the law. Adam broke God's law, and became a mortal, dying creature.

3. What was his condition before he broke God's law? He was neither *mortal* nor *immortal;* from the fact that he was neither *justified* nor *condemned.* He was placed on trial, to develop a character. Mortality and immortality were set before him as the *rewards* of obedience and disobedience. God gave him a law and left him a free man, to choose for himself between life and death; and by that law of God he was to be judged; and either justified or condemned, according to his own works.

If he had chosen to be obedient, he would have become immortal. But he made choice of disobedience and received "the sting of death," and God pronounced the solemn sentence, which was the penalty of the law, "dying thou shalt die," or "dust thou art, and unto dust shalt thou return." And so it is written, "sin entered into the world;" "and sin when it is finished bringeth forth death." And so Adam *became* a mortal, dying creature, and died. "And so death passed upon all men." Therefore man, and not God, is responsible for his own mortality. Man brought it on himself by his own disobedience.

J. W. BURROUGHS.

"Who shall separate us from the love of Christ?"

PRIMITIVE MAN.

There has been much written on this subject, yet a few thoughts may not be out of the way. I do not see but that Adam was of a dying nature before the transgression as well as after, for this reason: *he was permitted to eat of the tree of life.* And I cannot learn that the tree of life was of any use except to perpetuate life. Yet Adam had not eaten of it as yet, but the record states that the Lord placed cherubim, and a flaming sword which turned every way, to keep the way of the tree of life; that is, to guard and protect it, so that Adam could not partake of it. If God had not protected the tree of life, and Adam had partook of the tree of life, the words of the serpent—"Thou shalt not surely die" —would have become the truth. But Adam being cut off from the tree of life, finally died, for two reasons, which are really one: (1) disobedience; (2) not having access to the tree of life.

MOSES M. WHITE.

PRIMITIVE MAN.

If each writer on this subject would tell us what they mean by 'mortal' and what by 'immortal,' it would simplify matters. Don't tell us what Webster says: he gives us a number of definitions. Tell us what *you* mean by it. If this were done, I think we should find that all who have written upon the topic mean precisely the same thing: that Adam died because he sinned; and never would have died if he had *not* sinned. *Strictly speaking* he must have been either mortal or immortal, for it is not possible that one should be liable to death and *not* liable death at one and the same time. When any use terms in an accommodated sense, they should explain their definition the first thing they do, in order to be fairly understood.

GAVIS.

The Bible Class.

"Things new and old."

A brief exposition of 1 Cor. 11: 10.

It is known to all Greek scholars that the term "angel" is of very extensive signification, such as "envoy," "nuncio," "ambassador," "messenger," &c. That it is employed to designate messengers of all kinds, and frequently to mark or distinguish the higher order of beings, called by way of eminence, "angels," that is, *spiritual* beings of a higher order than man. The term is applied to that order of beings "who kept not their first estate," in other words to *fallen,* as well as to holy angels, hence arises the use of the word sometimes in a *bad* as well as a *good* sense. By turning to the epistle of James, ch. 2: 25, we find the following language: "Likewise also was not Rahab, the harlot, justified by works when she had received the messengers [Gr. *angels*] and had sent them out another way." Now, referring to Josh. ch. 2, we can find out who those *messengers or angels* were. Joshua sent two men to "spy secretly." A spy is one who watches *secretly.* Now we think, with this light before us, this passage may be easily understood. Groves, in his Greek Lexicon, is careful in giving the definition of the Greek words used in the Septuagint and New Testament; he says that *Exousia,* translated power, in the passage in question, means "a woman's veil." With this brief criticism, the verse would bear the following rendering, viz: "On this account to have a veil on the head, because of the spies."

"We are commanded not only to refrain from doing actual sin, but we are exhorted to avoid *all appearance* of evil. While there was no positive sin in the appearance of a woman with an uncovered face, that is, without a veil, in a public assembly, still such a practice was contrary to the established custom of society at that time, and hence it would have a tendency to excite the ridicule or remarks of the enemies of Christianity, who might be present to *spy* out any irregularity they could detect in the conduct of its professed followers. Hence, the advice of the apostle was, that in all customs and practices not positively sinful, it was the duty of Christians to become all things to all men, that they might gain some, and not give any occasion of scandal to any one. For men to wear long hair "was a shame" at that time; for a woman to appear with an uncovered face was also "a shame."[1] The general principle may be drawn from the teachings of the apostle in this chapter, that it is the duty of Christians to abstain from all customs in the manner of their dress, or the mode of adorning their persons which is calculated to attract unnecessary attention, or excite the ridicule of people of the world. It is their duty to be patterns of modesty and simplicity in every particular.—*Cor. Christian Observer.*

---

[1] The Greek word means "reproach," see 2 Cor. 6: 8 and 11: 21. "I speak as concerning reproach," so it was a reproach for a woman to appear in public with an unveiled face.

Our Book and Tract Column.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 50c.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself. Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—40 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—40 pp. Restitution 36 pp.
Tracts for distribution—by express, 1,200 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen, flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation, with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm Sheldon. 100 pp. 20c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3. 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Cooch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections, to which is added much important History, [illegible] and [illegible] making a book of great value to all Bible students and [illegible]. Cloth, $1; leather $1 50

THE PLAN OF REDEMPTION. The Creation and Fall of man, the Covenants, Atonement, Redemption [illegible], Reign of Christ, Millennium, [illegible] Israel, etc. By Wellcome and Goud. 400 pp. $1 25 by mail.

A [illegible] ON MATT. 24 and 25. Expository and [illegible] the accurate fulfillment of [illegible] to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM. Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER Protestant or Catholic? Which? 1c. [illegible] a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation, a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 36c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp,* without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 40 a dozen.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul: Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 50.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $18 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $6 by express.

ENGLISH GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

REDEEM YOUR PLEDGES.

The cheap edition of Whitmore's *Immortality* is now ready. We trust those who have made pledges will redeem them *at once*, that we may prepare for the *second* cheap edition of 2,500 copies. We have published this edition on the strength of your pledges. Please redeem them promptly, that we may meet our bills for paper and labor without delay.

Those ordering *five copies by mail* should send 20c. to prepay postage. Larger orders should be sent by express. The prices by express are as follows: Five copies $1; 30 copies $5; 100 copies $16.

Redeem your pledge at once.

"THE GOOD WAY."

About the first of June we shall issue the first number of a good sized four page monthly, for distribution, to be called "The Good Way." It is not intended for a *subscription* paper, but to be a *Tract Journal for distribution.*

The only way for us to live and grow in usefulness is to let our light shine. When we become selfish, and so absorbed in the light we enjoy as to forget to hand it to others, we shall have no excuse for living any longer. We must be an aggressive, missionary people, and use every possible means for introducing to the notice of others the true knowledge of God's Word with which we have been favored. In Scripture phrase, we must sow our seed, morning and evening, at every opportunity, never tiring or becoming discouraged. For while we know not which seed may take root and spring up, *God knows* all about it, and has declared that his word when sown broadcast, shall not return to him void. Our duty is to sow and water. God will take care of the increase.

The great popularity of reading in the form of "a paper" long ago suggested to us that it would be wise policy to print a tract journal, containing articles both "practical and doctrinal," to be circulated with tracts, or as a preparation for them and larger works and preaching. But the way has never opened for this enterprise until now. Hereafter we hope to issue *the Good Way* once a month, and upon such terms as to secure its circulation by thousands.

Each number of The Good Way will contain as much matter as a 24 page tract, at about half the cost of such a tract. They will be furnished by mail at 80 cents a hundred, or 125 for one dollar. $7 a thousand by express.

They will be useful in Sabbath schools, tent meetings, Grove-meetings, or the cars, steamboats o. stage coach, and everywhere; for they will set forth the TRUE *orthodoxy* and *evangelicalism*, which is BIBLE DOCTRINE regarding both theory and pratice. Many are in the way who do not know *how good the way is.* We wish to get at them, and tell them all about it.

A SPECIAL FEATURE

of *The Good Way* will be this. We will localize it for use in villages, towns, cities or neighborhoods or by ministers. What we mean by this we will illustrate thus: suppose the church in Chicago should take 1,000 copies per month. On their one thousand, we would print in a prominent position—"Published by the church on Green street, between Madison and Monroe. Eld. Frank Burr, pastor. Meetings every Sunday" etc., giving all the details desired of the different services, prayermeetings etc., whereabouts and when they are held.

For ministers, we would instead of the above, say:

Published for Eld................
who will preach......................
........leaving a blank space amply sufficient to write in name of place, hall, meeting house or grove, and subjects of discourse. In case of tent or protracted meetings, all the details could be *printed* if timely notice were given. These papers left at every house, and containing much matter that *every* Christian *must* like, would prove one of the best advertisements ever used.

The expense for thus localizing *The Good Way*, will be but a few cents in addition to the regular price. Churches and ministers ordering not less than 500 copies can thus procure a local paper, at less price than they are sometimes compelled to pay for a handbill.

Any who desire to localize the first number should send in their orders at once. Every church should see that their minister has not less than five dollar's worth of the first number. Let every church put a paper in the hands of every family within its reach as often as once a month, at the cost of a fraction of a cent each, and we shall speedily see wonderful results from such faithful sowing of the seed.

Who will localize the first 500 copies of *The Good Way?* Who 1,000 copies? What church will take 5,000?

NOW READY.

Hades and Sheol: And the Rich Man and Lazarus. By L. C. Collins.

Br. Collins' exposition of this parable has gratified many of our best minds, and will command general attention. Send for it. Post-paid, 10c.

NEW WORK BY SHELDON.

We are authorised to announce a new work, just ready for the printer's hands, by Eld. William Sheldon.

It will be entitled—

THE LIFE BEYOND DEATH
IN THE
HOME OF THE HOLY:
WHEN AND WHERE TO BE ENJOYED.

This work will contain about 100 pages. And due notice of its publication will be given. The price will perhaps be 25c. in paper covers; 50c. in cloth. Will be pushed through to publication as rapidly as possible.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, MAY 30, 1871.

As WE allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

A PROMINENT London journal recently discoursed of nonsense, quite learnedly, and gave some examples to the point. We submit the following as a specimen of complete nonsense. Speaking of the future of the wicked, one says:

> There may be no change wrought in their bodies only from mortal to immortal. They may bear with them as their curse an *incorruptible corruption, a weakness too strong to sink in dissolution!*

THE California correspondent of the *Christian Union* finds compensation for the spread of Adventism in California "in a general interest that grew up in themes not generally accounted interesting, which pastors have availed themselves of to state the truth to ears and hearts not always so open to receive it." The conversion of infidels, the reclamation of backsliders, the promotion of personal piety in a multitude of cases—these are not accounted as "compensation." Shall we understand that San Francisco orthodoxy would rather men would remain *unsaved*, than be saved through Adventism, with its 'materialistic views?' It looks as though this were the case.

IF an apology is necessary for publishing the following anecdote, we will urge that we found it in an 'evangelical,' immaterialist exchange:

> A revival preacher says he came across a rough old fellow in a valley of the Green Mountains, who approached him at the close of an evening meeting with a very long face and asked gravely: "Did I understand you to say that hell was a lake of fire and brimstone?" "Yes," said the divine, thinking he had at last succeeded in making an impression upon the hitherto obdurate heart, and going on to enlarge upon the horrors of the place of torment. "Nonsense! nonsense!" interrupted his listener; "I don't believe a word of it; you pile it on too thick; *a man wouldn't live a minute in such a place.*" "They will be prepared for it," said the minister impressively. "Oh! *prepared* for it, will they?" exclaimed the questioner, brightening up. "Then I'd as soon be there as anywhere, then;" and off he walked, perfectly satisfied.

THE familiar adage—"There are none so blind as those who will not see," finds no better illustration than in the immaterialists. For instance, here is a paragraph which has been printed in several immaterialist journals:

> When the infant son of the Prince of Wales was buried a few days ago, at the words, "Ashes to ashes, dust to dust," in the service, instead of earth being thrown into the grave as is customary, three young girls threw in handfuls of primroses, violets, wood anemones, and other wild flowers. A beautiful act indeed, and just as suggestive *of the perishable nature of the objects we love.*

—What do they love? children, or the houses the children live in? Here the objects that *perish* are identified as the objects of love. Its true enough; but what we are driving at is, that immaterialists should be more consistent. 'Perishable nature' is Bible doctrine; but *they* teach that children are *imperishable.* Why not be consistent?

A WRITER in the *Rainbow*, after impeaching the Old Testament saints of ignorance concerning the condition of man after death, calls the view held by them (that it was an unconscious condition) 'the wretched teaching of an unconscious sleep.' We thought instantly, Better believe in this so-called 'wretched *unconsciousness*,' with Job, David, Solomon and Isaiah, than in eternal *conscious* wretchedness, with pagans and Romanists, Augustine and Tertullian, Furniss and *Hanson.* And we remain of the same opinion.

Another writer in the same number sensibly remarks:

> Were the intermediate state, that is, the condition of the dead 'just and unjust' between death and the resurrection, understood Scripturally, the dreams of a *conscious* intermediate state would soon vanish, and men's minds would cease to be disturbed and distressed by the awful thoughts of the *unseen* world, as it is called. And erroneous beliefs and practices would have to hide their diminished heads before the *lamp of truth!*

> IF the mania for revision increases as it has done for the past few years, it will not be long before every man will have a Bible to suit his own notions. The danger is that we shall at last get as many different Bibles as there are denominations, and that Christians will have no common standard.

—So says the *Standard.* But we ask, Is it fair to characterize the popular demand for a translation of the Scriptures embodying all the best results of modern scholarship and discovery, in *good plain English*, 'a mania?' We say, no. It is not a mania at all, but a sensible, and we are happy to record, increasing popular demand of intelligent people. Nor is it true that every one wants the Bible translated to suit his own notions. What is wanted is the *best translation* that the *best scholars* can give. And the truth may just as well be told: there are some words and phrases of value to existing creeds, that would necessarily be changed by a candid translation, or even revision; and *these* are the great hindrance to the work. We do not mean that this is the sole motive of the opposition; but that it is the *chief* obstacle to the progress of this important work.

PAROUSIA.

The able, if not always theoretically correct articles by Dr. Brooks in the *Old School Presbyterian* appear to have waked up some opposition in that body. Prof. Charles Elliott has a series of articles, which have the appearance of an indirect reply to the Doctor's positions. Now we consider that both the Millennarians and the Whitbyans have an element of truth in their views. The post-millennarians cannot believe that probation and mortality extend beyond the second advent; and so far they are surely right. But both classes hold, in effect, to the conversion of the world: hence the post-millennarians, believing from the Scriptures that there will be no probation after the judgment, and that the judgment synchronizes with the second advent, very consistently place their millennium *before* the judgment. And if we believed in the conversion of the world, we would go with them. For it is impossible for language to teach more plainly than that employed by Jesus and Paul, that *at the coming* of Christ, the everlasting destruction which is the eternal punishment, is dispensed to *all* who know not God or who have despised or forgotten his Son. See the Savior's *explanation* of the parable of the wheat and tares, his semi-parable in Mat. 25, and Paul's letters to the Thessalonians.

On the other hand, the pre-millennarians can see that it is perfectly absurd to assert from the Scriptures that the world is to grow better and better before the advent, when a Paul declares it will be worse and worse, and Jesus himself asks, "When the Son of man cometh shall he find faith on the earth?" Hence they argue the conversion of the world must be *after* the advent. And this, also, is logical reasoning from the premises.

But the great trouble with both schools of interpretation is, that they each assume an error as a postulate. The conversion of the world at large, either before or after the advent, is a chimera, a blunder in interpretation, a taking and therefore the more serious error. Let it be discarded, and the gospel sky at once clears, the scheme of redemption is at once simplified and appears more natural.

But in seeking to account for certain prophetic utterances, the post-millennialists are forced to adopt mystical and spiritualizing interpretations to secure a harmony of Scripture. The evil 'last days' before the coming of Christ, they *refer* to a season preceding a *spiritual coming*; and the personal advent is postponed for ages, and sometimes forever. But this spiritualizing process is an exceedingly difficult one to manage in connection with some passages. The natural grammatical sense is so clearly the sense intended, that the efforts to avoid it remind one of the formula found once upon the sign of an unscrupulous lawyer—"All kinds of turning and twisting done here!"

On the word *parousia* Prof. Elliott observes:

"The pre-millennialists say that it always means *personal* presence. When applied to men *that must be its meaning of course*, but is the Infinite One limited by human conditions? Can he not be present unless he appears visibly?"

Now this is a very neat turn, an ingenious sophism. But the question is not whether the Infinite One can or cannot be present otherwise than personally, but whether he would use in the revelation of his will or purposes a word which when applied to men "means *always* personal presence," "of course," in any other sense than that in which men universally received it? We unhesitatingly answer, he would not. When God speaks to us, he uses our language as we use it; and the sentences penned by his "holy men, moved by the Holy Spirit," are to be understood by the same laws of language we would apply in the comprehension of any other writings.

If there were no other word to express the idea of a coming, then, indeed, the Savior must have sometimes used *parousia* in a figurative or secondary sense. But there are other words and phrases to express that thought, and both himself and his disciples use them of his coming and presence with his people by his spirit, and in such language that the secondary or figurative sense is apparent upon its face.

In a sense, God *is* 'limited in his dealings with men by human conditions.' It was necessary that Jesus should become human—a man. It is necessary that God should address us in human language, and in accordance with its laws; else the instruction or commandment would remain incomprehensible, and we should need a fresh revelation to explain what the first one meant. As this is not given, we feel justified in concluding that God condescended to use human language as humans use it; and that his Son would not have called his second coming his *parousia*, unless he meant it to be understood as a *personal presence*, as "of course" it would be, if used by any man of himself or another human being.

The *parousia* is a stumbling stone to all classes of believers in the world's conversion. The one class would spiritualize it; the other would divide it into stages. As for us, we are content to believe that "as the lightning cometh out of the east and shineth even unto the west, *so* shall the *parousia* of the Son of man be." (Mat. ch. 24.) And that "when the Son of man shall [thus] come in the glory of his Father, and all the holy angels with him, *then* shall he *reward every man.*" The righteous will go into *life eternal*: the wicked will forever cease to be.

AN 'ANTIDOTE' ADVERTISED.

Under the head of New Hampshire items, *Zion's Herald* furnishes the following:

> The appointments made at the recent session of our Conference seemed to be very satisfactory as a whole, to both preachers and people. Rev. H. Loomis, of the New England Conference, explained some of the sophistries of Second Adventism, to a crowded house, recently, in Seabrook. Two evenings were devoted to the work, and about two hours each evening. Where this trouble exists, no man is better able to furnish an antidote than Prof. Loomis.

—That 'trouble,' Br. *Herald*, is getting quite wide-spread, and if the labor of furnishing the antidote is to devolve chiefly upon Prof. Loomis, we think his two-hour sermons will have to be many. Why not use the *press*, to disseminate the light he enjoys? Many Adventists would rejoice to see his views in print, who cannot possibly get to hear him preach. Will the Professor please publish them?

We believe Prof. Loomis and Dr. Clark, unitedly, can boast of one convert from Adventism, and they appear to have dropped him, as not very promising. He is reported to believe that when the wicked die, they cease from existence *forever*—are eternally extinct. But that when the righteous die there is an immaterial something [or is it a nothing?] that somehow keeps up the continuance of the man's conscious being until the resurrection.

Now we call that a decidedly bastard immaterialism. It is neither fish, flesh, nor fowl, but nondescript; and for the life of us we can't see why the Professor and the Doctor and their friends should have indulged the display of so much feeling (we believe tears were reported shed) over their convert. If either of them should come over to Adventism, bringing with them belief in the eternal misery of the lost, the spiritual advent of Christ in the world's conversion, the conscious state of the dead, but claiming to believe that the soul was not *naturally* immortal; explaining this by saying that God would, by his power, keep the wicked alive forever in a mortal condition, we should not deem that we had received a very important accession, or made any serious break in the ranks of our opponents. In short, we should account that our antidote for 'orthodoxy' had in that case worked a decided failure.

We have the kindest feelings personally for all the parties referred to; but we cannot avoid the conviction that their theology is quite at fault. May we all grow wiser by each other's mistakes.

NO SOUND WITHOUT EARS.

> There can be no sound without an ear to hear; for sound is a *sensation* produced on the ear by sound-waves from a vibrating body.
>
> Sound is not a certain something that comes through the air to the ear, but simply the result of undulations of a certain kind in the air, as the vibrations of some body. Air is not necessary to produce sound, though under ordinary circumstances it is the medium. We may prove that it is not necessarily the medium under all circumstances by placing the head under water, and then having some one strike two stones together in the water at quite a distance from him. The sound will be more rapid and louder than in the air. Again, by placing the ear at the end of a long stick of timber, and then scratching the other end with a pin, the sound will be distinct.
>
> Sound is in the ear, not at a distance from us, and is simply a sensation; or, in other words, an effect is produced on the ear by certain causes, and we call this effect *sound.*
>
> Should a cannon be fired out on a wide prairie, and no ear be within hearing distance, there could be no sound. Let me be understood. I do not say that the cause would not exist in just the same manner, nor that the vibrations or undulations would not go on just the same; but these undulations having no ear to strike upon, the effect could not be produced, and hence no sound.
>
> A tree falling in the woods where no ear hears it, there can be no sound.
>
> The undulations of the atmosphere must reach a certain tension or pitch before the ear can perceive them. A body passing through the air produces no sound till the rapidity reaches a certain swiftness.—*Prof. G. B. Braidley.*

Some of our readers will remember the Professor as an immaterialist who once furnished some food for discussion in these columns. We were wondering as we read the above effusion from his pen whether his contact with us had not had a beneficial effect, and he was feeling his way toward materialism in the above article. "No sound without ears." Do immaterial spirits have *ears*, immaterial of course? If a spirit *in* a body cannot distinguish sound without a vibrating ear-drum, how is it to hear after it becomes disembodied? That is what we are curious to know. Is heaven a place of absolute silence? We read in one place of silence there for a "half hour,' but we always supposed it was in consequence of all sound being hushed, not because no being there was capable of hearing. Will there be no music there? Are we not *really* to *hear* our Savior's voice? Will there not be *actually* a "song of Moses and the Lamb?" If not then a new meaning attaches itself to the Savior's exhortation—"He that hath ears to hear, let him hear!" If "the spirits of just men made perfect are to be eternally *deaf*, we think ere many ages shall have rolled around they will earnestly desire "the redemption of their bodies," that they may hear again.

Besides, if there be no hearing without ears, is there any *seeing without eyes?* We should judge not. Light is as dependent upon "undulations" as is hearing. And are disembodied spirits *blind*, too? And if blind and deaf, would not an unconscious state until the resurrection be quite as desirable as to be conscious, yet deprived of sight, hearing and feeling? (A curious conscious state, truly!)

But it may be said, the disembodied spirit will hear, see and feel in some other way than by organs. Indeed! How will you go to work to prove it. What! the cannon's roar, the bellowing thunder imperceptible to the embodied spirit whose material ears are closed, but readily perceived by the same spirit when disembodied? Immaterialism must be careful, or it will break itself down by its demands upon the credulity of the public.

A GROUNDLESS FEAR.

The great reason why the facts adduced by materialists are not allowed their full force is, that men fear they involve the denial of a future life. Now we never should avoid recognition of any evident truth for fear of its consequences. The truth we want; consequences will take care of themselves. But the fear we have alluded to, is a mistaken terror; it is a grand blunder. A future life depends upon the oath and promise of Almighty God. And if we admit that he exists, and has promised a future life, then in the language of the Duke of Argyll—"In respect to the highest and greatest of all [miracles]—that restoration of the breath of life which is not more mysterious than its original gift—there is no answer to the question Paul asks, 'Why should it be thought a thing incredible by you, that God should raise the dead?'" Whether man is possessed of this or that entity does not affect the question at all. The existence pledged rests upon God's word, not upon our nature. And his word tells of no future life save by a resurrection from the dead. "If a man die shall he live *again?*" "Thy *dead* men shall live." "Why should it be thought a thing incredible by you, that God should raise the *dead?*"

SUGGESTIVE.

Let your light shine! Of what use is it if *always* kept hid in the pitcher? We remember an Adventist who was in a Congregationalist church for years, and at last another Adventist in the same society found out his faith *by accident*. Let people see your papers, tracts and books, and let them, on proper occasions hear your voice in behalf of the truth. A great many settle the question in their own minds that it is of *no use* to lend papers and tracts, *without ever trying, to see*. For instance, we last week received this letter from Indiana:

J. V. HIMES. *Dear Sir:* THE TIMES has been sent to this office the last ten months, addressed to ——, who is a good neighbor and perhaps a Christian. But I have one fault to find with him: he has never offered me a copy of THE TIMES to read. I have supplied him with reading matter; but he never offers me *his* paper. Now as I am desirous to know something of your doctrine, I have concluded to send for THE TIMES myself."

Now you cannot tell who will receive the truth, until you *try*. Ply your neighbors with papers, tracts, and books, if possible. Keep at work the same as you would in anything where you were bound to succeed. Be in earnest. Show zeal in your life and conversation. "Let your light shine."

A NEW TENT FOR IOWA.

Somebody will say, "How did they get it? [We mean somebody in Iowa] *I* didn't give anything towards it." We know that; and for this reason this notice is given, that you may now give. The brethren who met in Conference did nobly. What are you going to do? *Something*, surely. "Well, what do you want us to do?" you say. We want you to send your donation, or your pledge, to be paid after harvest, to D. A. Dickinson, Cascade, Iowa, or J. V. Himes, Buchanan, Mich. Two or three brethren have shouldered this burden, believing that the friends of the cause would rally for that support. We have procured a tent worth at least $325 for $200, the best one yet put in the field in the West. If we do not make the necessary sacrifice, and pay for it, and sustain it in the field, we can hardly deserve or hope to prosper.

Brethren of the Advent Christian Conference of Iowa, and all who desire to see revivals in churches and conversions and reformations in new fields, help us, and help now! Notice of the first meetings will be given as soon as possible. COMMITTEE.

MICHIGAN CAMP.

As previously announced, the Michigan Campmeeting will be held at Jackson, commencing June 18. It is time to be making—*not excuses*, but preparations for the gathering. Get ready and come. Don't get into Doubting Castle about it; but make your calculations to be there, and be there early. Let us have a full camp, a renewal of our strength, a blessed interview with those of like precious faith, a foretaste of the future, eternal meeting. COMMITTEE.

AN INFIDEL'S ARGUMENT.

Horace Greeley has published an article on "Reason in Religion," but Mr. Moncure D. Conway is not satisfied with it. Mr. Greeley *sees* nothing repugnant in the idea of miracles or special providences. He would attribute to the Almighty the same prerogative that he would accord to an intelligent human being, that of suspending the operation of his own laws when he saw fit. Gravitation is one of the most beneficent of nature's laws; "and yet, were I to see a child falling out of a seventh story window looking upon a stone pavement, I should wish to arrest it, in this particular case, the operation of that law; and I should not hesitate to ask God to interpose his invincible arm to this end. I should not dream that I impeached either his wisdom or his law in so doing. Would you?"

To this Mr. Conway replies: "Certainly I, for one, *would*. Nor is it a matter to dream about, being quite susceptible to proof. To ask God to suspend the law for the sake of the child, would be, indeed, a pardonable weakness, but most assuredly it implies that there had come an emergency which the Maker of heaven and earth had not contemplated, a time when the law he had framed did not quite answer, but had to be eked out by an extempore arrangement. Is this *Deus ex machina* the perfect God of our ideal?"

Such reasoning seems that of a fool. How would the suspension of a law, or the idea of a suspension, imply that an emergency had come which the Creator never dreamed of? How does it prove that the fore-knowledge of God did not extend to the case of this child, and to its relief by providential aid? Mr. Conway can easily enough see how a benevolence like Mr. Greeley's would lend a special assistance, but the Maker of the universe is so strongly bound by some adamantine chain of fate or nature that he cannot display the compassion which even a puny mortal is competent to exercise! It would "impeach his wisdom" to interfere! According to Mr. Conway, we have, in God, no kind Father, nothing but iron laws to which the Almighty himself is subject. Mr. Conway's limiting of the Deity by natural laws, recalls an old anecdote of the infidel who determined to defeat the Almighty by turning out of his path, which he assumed was the one God, as well as himself, intended he should take. "Now," said he, "God has foreordained that I should go to the city by this road, but I will defeat his purpose by making my way through the fields." He accordingly turned aside and proceeded on in high glee, under the idea that he was gaining a triumph over God, till suddenly he sank in a bog from which he could not extricate himself. After several hours of fruitless labor, a gleam of common sense struck him. "Ah," said he, "I see it now; it was foreordained that I should take all this trouble to prove myself a fool, and in doing it I have only accomplished the divine purpose!"—*Am. Baptist.*

THE REPHAIM.

"Naked is *sheol* before him,
And destruction hath no covering."
(Job 26: 6.)

This passage derives special interest from its context. The preceding verse reads: "The shades tremble beneath the waters and their inhabitants."

In his notes on this text in the Bible Union Version, Dr. Conant insists that *r'phah-eem* should not be rendered *the dead*, as it always is in the common version, but the *shades, i. e.*, spirits, ghosts, or disembodied souls; because, he says, "the term means that part of man that survives death." And he complains that the rendering of King James' translators conceals "from the English reader the evidence it furnishes that the Hebrews had the conception of a form of existence after death." But let us see if the inspired usage will sustain this celebrated Hebraist's assertion.

"Wilt thou do wonders to the dead,
Or will the *shades* arise and praise thee?"
(Ps. 88: 10.)

Why should they not rise up to praise the Lord, if in a conscious condition? But the Psalmist's question implies a negative answer; that they will not praise God because they cannot.

"The dead praise not the Lord:
Neither any that go down into silence."
(Ps. 115: 17.)

The two next stanzas confirm our understanding of v. 10.

"Will thy loving kindness be told in the grave?
Thy faithfulness in *destruction?*
Will thy wonders be made known in darkness?
And thy righteousness in the land of forgetfulness?"

This Psalm is the grievous complaint of one who is in sore affliction, because his life has "drawn near to *sheol*," which is the place of the *shades*. Death is represented as a state of "darkness," "without strength," without consciousness—"the land of forgetfulness." If *shades* here means "disembodied spirits," they are in "the land of forgetfulness," for to speak of the unconscious body as passing into a condition of forgetfulness, is irrational.

"Her house inclineth unto *death*,
And her paths unto the *shades*." (Prov. 2: 18.)

A parallelism, asserting that the harlot's ways lead to untimely death. Thus we read elsewhere:

"Her feet go down to death;
Her steps take hold on *sheol*." (ch. 5: 5.)
"Her house is the way to *sheol*,
Going down to the chambers of death." (ch. 7: 27.)
"He [her victim] knoweth not that the *shades* are there.
That her guests are in the depths of *sheol*."
(ch. 9: 18.)

Whether this passage does or does not refer to the Antediluvian giants (Bps. Patrick, Clarke, Scott, Mede, and others, take this view), who corrupted themselves by fornication, certainly no one will contend that the simple are warned from the lewd woman's house on the ground that it is haunted by ghosts of her victims. The stanza simply sets forth the certain doom of those who turn aside to the strange woman—untimely, unnatural death. To be brought down to the *shades* is the same as to be brought down to *sheol*, or the grave. They are parallel expressions. Says Prof. Stuart: "I concede.....it is possible to interpret Prov. 2: 8; 9: 18; 21: 16, as designating a death violent and premature, inflicted by the hand of heaven," And his impression that somehow the future punishment is also involved in this doom, is doubtless correct. But while the Professor's faith in the Egyptain theory of a future life, forced him to believe, in spite of "the meaning that lies upon the face of the sacred record" (*Future Punishment*, p. 153) that *sheol* is a place of conscious misery, on the other hand, those who accept the Bible theory of future punishment are not thus compelled to do violence to Scripture usage: death in sin involves the second death after judgment, and the loss of eternal life. *This*, and not eternal wo, is the future punishment.

"The man that wandereth out of the way of understanding
Shall remain in the congregation of the *shades*. (Prov. 21: 16.)

Dr. Clarke remarks: "This passage intimates that those called *rephaim* are in a state of conscious existence. It is difficult to assign true the meaning of the word [*rephaim*, shades] in several places where it occurs; but it seems to mean the state of separate spirits.... awaiting the judgment of the great day." But we question whether one not already an immaterialist, would ever think of deriving an intimation of conscious existence from this passage. The word remain is *nooagh*, and is the same used in Job in ch. 3: 13, 17, in speaking of death. "I had been at *rest*." "There the weary are *at rest*." It occurs in Dan. 12: 13: "Thou shalt *rest*." Is. 57: 2: "They shall *rest* in their beds." It is only a reiteration in a new form of the sentence of those who wander from or forget God; they shall die. "The soul that sinneth it shall die." "The wicked shall turn back to *sheol*—perish forever."

In Isaiah 14: 9, we again read of the shades; but no proof of their conscious existence may be drawn from the sublime imagery of this parable; for in it the *trees* talk and are conscious as well as the shades; and there are spectral thrones, as well as shadowy kings and rulers. The true condition of the *rephaim* appears in Is. 26: 14, 29.

"They are dead, they shall not live;
They are *shades*, they shall not rise."

The context explains that they have been *visited*, *destroyed*, and have *perished*. And in v. 29, we read, "The earth shall cast out the shades!" Here again we have located the Doctor's spirit-world. The *shades*, they affirm, are disembodied, conscious, spirits; and the Scriptures declare that *the earth* shall cast them out at the resurrection. That dead men return to the earth is the unvarying testimony of the word of God; and if there be a *shade* of man that "survives death," it, too, is in the earth awaiting the resurrection, to be "cast out." Again we ask—Has our globe chambers of bliss, and we within its crust? The word *shades* occurs in another form eighteen times, and is rendered Giants, Rephaims, or Rephaites.)—*Advent Quarterly, for April.*

AN IRISH COMPLIMENT.—The "Irish Times," of Dublin, devotes considerable space to an account of Professor Hackett, the American editor of Smith's Dictionary of the Bible, who is just now traveling abroad, and who passed through Dublin lately. The article speaks in high terms of the improvement which the American possesses over the English edition of Smith's Dictionary. "The additional articles," it says, "and supplementary matter which it contains, make it substantially a different book; and readers may complain that the law of copyright deprives them of access to a valuable store of Biblical knowledge. of the American publishers, Messrs. Hurd & Houghton, of New York, had effected such an arrangement with Dr. Smith as would permit their edition to circulate in the United Kingdom, it would probably have found many purchasers. As it is, the best thing that Dr. Smith can do is to bring out a supplement to his Dictionary containing all the matter which is now exclusively to be found in the American edition."

In the intoxicating cup discontent seeks for comfort; cowardice for courage; bashfulness for confidence; sadness for joy; and they all find ruin.

EDITORIAL GLEANINGS.

Br. J. W. Elliott has removed from Minnesota, and is now located at Oakhurst, Miller Co. Mo. We trust he may be very useful there.——Br. Fenn baptized four at the close of the discussion at East Randolph, N. Y. The assemblage of people on the occasion is spoken of as *immense*, so great was the interest. We expect to give some 'minutes' of this debate hereafter.——A brother minister among the people known as 'Winebrennarians,' having received THE TIMES, remarks: "I am desirous to learn your views of the doctrine of Christ, and feel it my duty to lay aside all prejudice and prepossessions, and receive *truth*, wherever I may find it. Let us forget the things wherein we differ, and may the one love in Jesus Christ bring us all together. And may the time come soon when we shall see eye to eye, and all speak the same thing." Amen.——Not long since, Sr. Fassett had occasion to lend her copy of the Bible Union Translation of the Scriptures to a neighbor, explaining that it was a work of some of the ablest linguists in the world. Soon after she heard the report in the neighborhood, that "Eld. Fassett's family had 'another Bible!' for Mrs. ——, had seen it, and compared it with her own, and *knew* it was different!" Some one has said that some Protestants worship the Bible more than the Author. We sometimes think it is true of King James' version.——Br. Fassett remarks: "Br. Whitmore's article in the last *Quarterly*, on the 'Pre-Existence of Christ, is *admirable*. He should say more upon Christology. We need to have clear and Scriptural views of the Savior, to honor and love him as we ought. The contents of this number are all good."

The Times.

AT HOME.

The Senate has ratified the treaty formed by the Joint High Commission by a vote of 50 to 12. If it is ratified by England, as it probably will be, judging from the tone of the English press, the differences which have so long irritated the two nations will be removed, and the chances of a future war lessened. The strongest opposition thus far is from Canada, and the provinces of Nova Scotia and New Brunswick. They have protested so strongly against its ratification that fears are entertained that their opposition will cause the defeat of the treaty. But the complications of England with the great powers of Europe caused by the Franco-Prussian war would probably force it upon them as a matter of policy, even if its evident fairness did not cause them to wish for its ratification as a matter of justice.—Vice-President Colfax is suffering from a severe illness which nearly proved fatal to him. Hopes are now entertained for his ultimate recovery. He is still in a critical condition.—The fires on the Shandaken Mountains, in the State of New York, are increasing fearfully. One thousand acres of woodland have been destroyed. In some places the flames are fifty feet high.

The statement is made by leading German bankers that Bismark favors the investment of part of the French indemnity in American Securities—The telegraph reports that Jay Cooke & Co. have offered to take $130,000,000 of the new five per cent bonds.

Railroad Monopolies.

The progress of railroad consolidation in the United States is shown by the manner in which three or four of the greatest organizations in the country have grown up, gradually, by the addition of first one and then another small company during the last seven or eight years. The first annual report of the Lake Shore & Michigan Southern Railroad Company, just published, gives an enumeration of the small companies that have thus been absorbed, one after another: In 1867, the Buffalo & State Line Road, sixty-eight miles, was consolidated with the Erie & North East Road, twenty miles, under the name of the Buffalo & Erie Company. By 1869, the Cleveland & Toledo—112 miles of main line and fifty miles of branches—were added, and the new organization was called the Lake Shore Railway Company. In May, 1869, the Michigan Southern & Northern Indiana, 244 miles, was added, giving the company 539 miles of main line between Buffalo and Chicago, 365 miles of branches to various points in Ohio, Indiana, and Michigan, and 109 miles under lease. The Lake Shore Company is, in fact, a consolidation of nine smaller companies, by which, 1,012 miles of railroad, all between Buffalo and Chicago, are placed under the control of one organization, thus concentrating their capital in one common stock to the aggregate of $35,000,000, and controlling property to vastly more than that amount.

The Pennsylvania Company which, in 1862, owned but little over 400 miles of road, and owned property to the value of $35,000,000, now owns property in its own right to the amount of $70,000,000 and controls, either by ownership or lease, about 7,000 miles of railroad, thus representing in all about $200,000,000 of property.

The latest instance of consolidation on this immense scale is that of the Philadelphia & Reading Company, whose total property in 1862 was $20,000,000, but now, by the purchase of 50,000 acres of the best coal lands in Pennsylvania, owns property in railroads, rolling stocks, collieries, and lands to the amount of $80,000,000.

The above three companies represent the consolidation of about forty-five separate railroad, canal, and coal companies during the last ten years, the greater portion of it having been done in the last three years. The Chicago & Northwestern Company, controlling 1,500 miles of road, and representing nearly $70,000,000 of property, leased and owned, also represents the practical consolidation of seven or eight smaller companies.

It is not to be presumed that the process of consolidation will stop at its present stage. The leading idea of the present day in railroad management is not simply to operate the railroads, but to organize business for the roads. The Philadelphia companies are the first to throw of the exclusive character of railroad companies. The Pennsylvania Railroad Company lately increased its capital,

(Concluded on 316th page.)

Correspondence

EDITOR'S JOURNAL.

ST. LOUIS.

FRIDAY, May 12. Came from Hillsdale, Kansas, by the great, popular and fast route, going east and West, the Hannibal & St. Joseph, and the Chicago, Burlington & Quincy Railways, to Mendota. Here I took the Illinois Central to Bloomington, whence I took a ride by the invitation of the President, Hon. C. R. Griggs, over the Indianapolis, Bloomington & Western Railway to Urbana. I was glad to find this not only a well and substantially built road, but that, what must be cheering to the President by whose untiring energies it was constructed, it is well sustained. I spent a short time with the families of Br. G. and Gen. Black, when I took the midnight train for St. Louis. Here I met Eld. Comodore Decatur, who is the leading man in the support of the Advent cause among the colored people in this city and vicinity. He seems to be determined to keep up the interest and devotes his whole time to it. Their chapel at Compton Hill, is some in debt, which they are now trying to make up. These people do things in their own way, and by themselves. When they get interested in a subject they stick to it. I only advise with them, and aid them at times by their request, as in this visit. They need more men, and men of talent and experience, and especially good organizers, in order to build up and extend the cause.

I went to a meeting of the Plymouth Brethren, of the Darbyite school, with Sr. Prescott at 8 p. m., but they had no regular service. By special invitation we spent the evening with some of their families. The subject of the coming of the Savior, was freely spoken of, and the fact that the popular church had set this subject aside, and the need existing of a reform was frankly admitted. I told them that there was another subject on which the church was in darkness also, and had need of light. It was the nature of man, and the destiny of the wicked. They then put a number questions to me on the subject, when a mutual discussion, occupying the entire evening, followed. I found that they were profoundly ignorant of our views, and followed in the orthodox track, while opposing them on other points relating to the Lord's personal coming. I found that they had great respect for the teachings of Mr. Darby, who is an English gentleman, and a great worker in their cause, both in Europe and in this country. They teach that the book of Revelation is yet to be fulfilled, entire; that the man of sin is yet to rise, and many other prophecies are to be fulfilled in the future. In the midst of conflicting opinions, in those last hours of the world's history, let us all cling to Christ who is our life and light This is the only reliable and safe position. In Christ—all will be well.

SATURDAY, May 13. To-day Sr. Prescott received a letter from one of the Plymouth Brethren with whom we conversed last evening, deploring the fact that she was being led into the fatal error of *annihilation*. He also sent her a small tract which seems to have been written to save the erring ones from the "damnable heresy." It seems that some of the leaders have had a consultation to-day, and will take means to keep this error out of their fold. One of them told Br. Brown, who had been among them somewhat, that they could not longer fellowship him, for the reason that he did not hold to the eternal life of the wicked in torment!

SABBATH, May 14. I spoke at 11 a. m. and 3 p. m. in the new and large chapel of the African M. E. Church, at the head of Green St. Eld. John Turner is pastor, and the church is prospering. They are a power in the city. And the African Methodists both North and South, are becoming one of the strongest and best governed bodies of the colored people in the United States. It was by this church I was introduced to the Freedmen in the South, and had access to tens of thousands, besides the opening to our Board of Missions for schools and meetings in Missouri, Tennessee and Arkansas.

I met intelligent and appreciative audiences, and had great liberty in expounding the prophetic word. At the close of the p. m. service, while speaking of the resurrection and kingdom of God, we had a shout in the camp, while many were also melted into tears. The kingdom is coming, and coming soon. Joyful day! blessed hope!

At 8 p. m. spoke in Eld. Decatur's chapel, at Compton Hill, on the destiny of the wicked, the second death.

MONDAY, May 15. I bade Sr. Prescott adieu, and with Eld. N. Macon took the cars for Memphis, Tenn. At 3 a. m. on Tuesday, called up Br. Wadsworth, who gave us a bed for the rest of the night. The cordial welcome and couch for repose, were cheering to us as weary travelers, and we felt that we had reached a home.

CC Marston, Amboy, Ill. May 22.

We enjoyed a very precious day yesterday in the Lord's service. Congregation large and attentive. In the afternoon we repaired to the water's edge and I buried a young sister with Christ in baptism. In the evening I discoursed upon the "*saint's inheritance.*" It was the most attentive and seemingly interested audience I have yet addressed in this city. I never tried to speak from the inheritance before in my life; but I found it to be a rich and ripe subject, and inexhaustible, also. The Bible is replete with instruction on this subject. The earth in its purified and cleansed condition after sin and sinners, death and him that has the power of death shall have been "cut off" and "destroyed," is to be the eternal abode of the redeemed. Oh! will it not be blessed to be there! That is the time to which Daniel refers when he says: The kingdom....*under the whole heaven* shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom. The same blessed era is referred to by the Savior when he says: The meek shall *inherit the earth.* Isaiah touches it also with his glowing eloquence. He says: Behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind. The wolf and the lamb shall feed together and the lion shall eat straw like the bullock. They shall not hurt nor destroy in all my holy mountain saith the Lord. David repeatedly affirms in his 37th Psalm that they that wait on the Lord shall *inherit the land.* God promised Abraham an inheritance. Paul explains that inheritance to be "*the world.*" Stephen declares that he has never as yet received it. Ezekiel informs us that it cannot be accomplished until after the Lord shall open the graves and raise up his people, then shall they possess or inherit the land, forever. That glorious period is near at hand. May it be our happy lot to have part in this blessed "rest that remains for the people of God." Amen.

From Br. Geo. Wright Jr., Lexington, Mich. May 15.

I spoke at North Branch, Wednesday and Thursday eve. last week, to a very large and attentive audience. Was opposed by the resident Methodist minister, as usual. This tended to raise the interest. How I wish I could be out in the missionary field. But the churches must be attended to. And "who is sufficent for these things?" Calls are coming in from every direction, which I cannot fill. I have just received an urgent call from Port Sanilac, twelve miles up the shore. This is the home of Geo. M. Lyon, one of our antagonists. I believe we have spiked all his guns in the name of the Lord. And his oposition has created a great desire to hear from me. This would be a good point to pitch the tent. I baptised thirteen in Lake Huron Sunday April 30. Others are going forward soon.

From Mercy M Post, Enosburg, Vt.

We are thankfully indebted to some one for two numbers of your excellent paper. While the bells are ringing for meetings, I am perusing the last number, and my heart flows out in prayer and gratitude to our Heavenly Father, that light, here and there, in these last days is springing up. Yes, praised be the great and holy name of the Lord, that I, an unworthy sister, have seen and been profited by the same. My heart is moved while reading the articles and letters. Yes, and I have just enjoyed such aspirations at the throne of grace for those dear scattered ones; also, for the advancement of the present truth, which is being brought out before the world. May God speed the flight of truth, and may it take deep root in many hearts is the prayer of your unworthy sister. God bless his workmen. May they be led into all truth, and their labors all be labors of love.

When the doctrine of the entire mortality of man was first introduced into our community, I really felt we had better let the subject alone; but I found myself so poorly posted, and decided I would give it attention. I could find no Bible evidence of the immortality of the soul, but just the contrary. A correct understanding of the subject is of great importance. May God bless his own cause and people, is the prayer of your unworthy sister.

"THE SABBATH."

What is the meaning of the term sabbath? To this question there can be but one answer. It means "rest," "*a rest,*" "*a laying by from labor,*" or "*to cease to do,*" "*to rest,*" and this only. And if so, cannot this term properly apply to anything else, or to any other period of time except to the Jewish seventh-day sabbath?

It appears that some incline to the opinion that the "name sabbath" can only apply to the Jewish seventh day, judging from an article which appeared in THE TIMES of March 28, 1871, which was taken from the *Advance*, and headed "The Sabbath." The *Advance* says:—"No direct Scriptural authority can be given for *calling* the first day of the week the sabbath. *The name is always confined in the Bible to the seventh day or the Jewish sabbath.* This holds as true in the New Testament as it does in the Old Testament."

Again the *Advance* says: "It is impossible for Christians to make the name "sabbath" apply to the first day of the week in all countries," etc.

Now it is "*always*" best to state facts, and the above from the *Advance* would be true *if* the "name sabbath" did *always* apply, or was "*always confined in the Bible to the seventh day or the Jewish sabbath.*" But this statement will not stand the test of the Bible—far from it. For no one will be obliged to spend much time in examining the Bible before he will find that the name sabbath is not confined in the Bible to the seventh day or the Jewish sabbath. For it is easily proved that the name sabbath *does* apply to *six different kinds* of sabbaths, if we take the "Bible" for our guide. Proof: 1. The *weekly*, or seventh day Sabbath. Lev. 23: 3—"Six days shall work be done; but the seventh day is the *sabbath* of rest, a holy convocation: ye shall do no work therein. It is the *sabbath* of the Lord in all your dwellings." The seventh *month* sabbaths—there were three different kinds of them; hence, 2. he *memorial* sabbath of blowing of trumpets. Lev. 23: 24—"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a *sabbath*, a memorial of blowing of trumpets, a holy convocation." 3. The sabbath of rest to *afflict their souls*. Lev. 23: 32—"It shall be unto you a *sabbath* of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your *sabbath.*" 4. The *seven days feast* sabbath. Lev. 23: 39—"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a *sabbath* and on the eighth day shall be a *sabbath.*" 5. The sabbath of the *land.* Lev. 25: 2-6: 66. "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a *sabbath* unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a *sabbath* of rest unto the land, a *sabbath* for the Lord: thou shalt neither sow thy field, nor prune thy vineyard." 6. The *seven sabbaths of years.* Lev. 25: 8—"And thou shalt number seven *sabbaths of years* unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years."

Now, in view of the facts above given, how can the statements of the *Advance* be reconciled with the "Bible?" If, therefore, the name sabbath has such a wide range in its application to so many *different periods of time*, as seen above, and one of them a "sabbath" a whole year long; will it be "*impossible*" to apply the "name sabbath" to the "first day of the week" as properly as to the seventh day of the week? if we only *rest* on the *first* day, the same as *others rest* on the seventh day? Surely it will not be "impossible." Will any one dispute this? We shall see. And be it remembered, that the Hebrew word *shab-bahth* is the same which is rendered "sabbath" in all the different kinds of sabbaths mentioned above.

But again, let us look at the New Testament, and see if the "name sabbath" may not as properly belong to the "first day of the week," as it does to the seventh day. In order, however, to prove this, we need to refer to the language of the apostles themselves used, while divinely inspired. In taking this course we shall find that in the New Testament the word "week," as found in Mat. 28: 1; Mk. 16: 2; Lk. 24: 1; Jno. 20: 1; 19; Acts 20: 7; 1 Cor. 16: 2; is precisely the same Greek word (*Sabbaton*) which is rendered *sabbath* when referring to the seventh-day sabbath, as found in Mat. 12: 8; 28: 1; Mk. 2: 27, 28; Lk. 6: 5; Acts 13: 14, 42; 16: 13. And it is a fact well known, that the Jews, by a metonymy, called the *entire week of seven days*, by the name of *sabbaton.* Thus: *first* day of *sabbaton*, *second* day of *sabbaton*, *third* day of *sabbaton*; and so on through all the seven days. If, therefore, the Jews observed the *seventh* day of *sabbaton;* and the disciples of Christ observed the *first* day of *sabbaton;* the "first day of the week"—[*sabbaton*] may as properly be called sabbath as the seventh is. For as Prof. N. N. Whiting says: "The plural (genitive) *sabbaton*, will include all days of rest." But let us take

ANOTHER VIEW OF THIS QUESTION.

The Jews never kept a regular succession of seventh days for the sabbath, *only one year at a time, except* when the *passover* fell on a *Friday;* then, in such years, they would have *two* sabbaths come together. The reason was this: The fifteenth day of the first month, or the first day of the feast of unleavened bread, was "*always*" a sabbath to the Jews ever after they came into the land of Canaan. (cf. Lev. 23: 6-8, 15, 16.) And will any one deny that the sabbaths mentioned in vv. 15, 16 refer to the Jewish weekly sabbath? But to illustrate how the Jewish seventh day sabbath was liable to be changed to different days of the week, we will take the eight years which will include the crucifixion of Christ, beginning with A. D. 29. The following table (from Thurman) in regard to the passover will aid us in this matter. And be it remembered, that the passover was "*always*" observed on the fourteenth day of the first month, and such *first month* was "*always*" regulated by the *barley harvest;* whether it fell in the month we call March, or in April; or on either of the different days of the week. But to the table in question:

In A. D.	29	the	passover	fell	on	Sunday	April	17.
"	30	"	"	"	"	Thursday	"	6.
"	31	"	"	"	"	Tuesday	Mar.	27.
"	32	"	"	"	"	Monday	April	14.
"	33	"	"	"	"	Friday	"	3.
"	34	"	"	"	"	Tuesday	Mar.	23.
"	35	"	"	"	"	Monday	April	11.
"	36	"	"	"	"	Saturday	Mar.	31.

By this table, we see that the passovers in these eight years above mentioned, varied in the time of their occurrence, according to our mode of reckoning time, from March 23 to April 17; and fell on every day in the week except Wednesday. Now if the passover was "*always*" observed on the fourteenth day of the first month, then, the day following the passover was "*always*" *a sabbath* to the Jews ever after they came into the land of Canaan. And as has been already stated, the Jewish seventh-day sabbath was *changed to different days of the week,* and that too, *every year*, except when the passover fell on a *Friday;* then, in such years, the Jews would have two sabbaths come together; and this is the reason why the day which followed the crucifixion of Christ was called "*an high day*" (Jno. 19: 31); as our Savior was crucified on a passover day, on Friday April 3, A. D. 33, as shown by the foregoing table. Hence, we see that, if the passover fell on what we call Friday, then the weekly Jewish sabbath would fall on what we call Saturday. But if the passover fell on Saturday, then their sabbath would fall on Sunday. And if the passover fell on Sunday, then their sabbath would fall on Monday; and so on through all the other days of the week. This proves that other days of the week besides *Saturday* were properly called "*sabbath;*" as it made no difference to the Jews, what day of the week their passover fell on, as the *next day* following it was to them *always* a sabbath, let it fall on whatever day of the week it might. the passover was always observed on the fourteenth day of the first month, or two days after the passover. (cf. Lev. 23: 10, 11.) If, therefore, the season was *early*, then this sheaf of *ripe* barley could be obtained in the month we call March. But if the season was late, then this sheaf of *ripe* barley could not be obtained until the month we call *April.* Hence the variations as seen in the foregoing table.

And all this is in perfect harmony with the fourth commandment of the Decalogue, and also with the example the Lord gave us at the beginning: and which he called on all men, in all time, and in all places to "*remember.*" And as the LORD worked *only* six days before he "*rested* the *seventh day*" which followed such six days of labor, and sanctified the "seventh day" on which "*he rested, and was refreshed*" (Ex. 31: 17; so the Lord commands all men, everywhere to do just as he did—work *only six days,* and then *sanctify, or set apart* the "seventh day' following such six days of labor as a day of rest, or "sabbath" unto the Lord; and thus be "refreshed". (Ex. 31: 13-17.) Such a succession of seventh days for the sabbath *can be* observed by *all men everywhere.*

But a regular succession of seventh days from creation's dawn, for the sabbath, has never been, or ever will be kept by man. Such a thing is utterly impossible to be done. When we carefully compare this question with the Bible, with Jewish antiquities, and with the geographical condition of our globe; we shall find that facts and common sense are against such an absurd notion, as to suppose that all men, every where, have ever, or ever will be able to keep an exact and regular succession of seventh-day sabbaths from creation down to this time, answering to that particular day of twenty-four hours on which the Lord rested. But we all can do just as the Lord did, labor *only* six days, and then "*rest*" the "*seventh day;*" and thus keep a sabbath holy unto the Lord.

T. M. PREBLE.

North Cambridge, Mass.

PRIMITIVE MAN.

The positions taken are:

1. He was on the fence, and fell off, on the mortal side.

2. He was materially on the fence, and immaterially on the immortal side; and fell in two, with his body on the mortal side.

3. That he didn't fall at all; that he was not on either side of the fence; that there wasn't any fence there; that he simply walked off, just as it was supposed he would do when he was created.

4. That he was on the immortal side of the fence and was thrown over to the mortal side by disobedience.

5. That he was placed on the mortal side, and fell right where he stood, by disobedience. God never would have told him "Thou shalt surely die," if he had not been *liable* to death, and have understood what death was. NEMO.

PRIMITIVE MAN.

"The Lord God formed man of the dust of the ground," and gave him life. He then gave him the means by the use of which he might live forever. These means were air, water, food, and the tree of life. Had man obeyed God and used all these means of life, he would have lived forever, which would have been, practically, immortality from the beginning of his life. And as practical immortality is the only kind that can be of any practical benefit, Adam had the same kind of immortality the saints will have in the kingdom of God. Adam's *nature* was not the same as will be the nature of redeemed saints; for Adam was natural, but they will be spiritual; just what Adam would have been at the end of the world's probation had he not sinned. For if the saints be not in the same condition at the end of the world's probation that Adam would have been in, sin has brought God under the necessity of altering some of his plans that were beyond the state of contingency.

Adam's *nature* was not changed by a passage from immortality; it was only his relation to the tree of life. The change was in circumstances, not in nature.

The word mortal means subject to death; immortal, being the negative of mortal, means *not* subject to death. Which one of these words would express man's condition before he sinned. Adam sinned. The result of sin was being cut off from the tree of life, which ended in death. Death never could have resulted from sin had man still had free access to *all* the means of life; for in Gen. 3: 22, "the Lord God said, behold the man is become as one of us, to know good and evil: and now lest he put forth his hand and take also of the tree of life, and eat and live forever." By reading the whole of this account we see that God drove out the man, lest he put forth his hand and eat of the tree of life, and live forever, after sentence was pronounced. Therefore man would have had eternal life, had he not been deprived of the means. Man was cut off from the tree of life, mortality and death was the result. The redeemed saints will "eat of the tree which is in the midst of the paradise of God." Immortality and eternal life is the result.

All things else from eternity to eternity, depend upon God for immortality. God alone is *independently* immortal. WM. W. SPANN.

THE SPIRIT NOT ALIVE. NO. I.

One of the most common, and one of the most weighty arguments with some, that the dead are not dead, is after this sort: "My friends are not *really dead*, for their spirits have been seen and recognized." By what did you recognize them? "By their countenance and by their dress. They looked exactly as before death. Their dress was identically the same they were before they died." And you believe this was their spirit which left their body at death? "Yes, certainly. What else could it be?"

Well, to elicit light on that point I wish to ask a question or two. Has cloth a spirit, as well as the person who wore the cloth? "I suppose not." Well, was not the very garment your friend wore before death at the very time you saw this spirit, laying safely in a drawer or closet? "Yes." And yet you saw it wrapt around your friend's ghost, as plainly as you see the ghost. Now, was it actual cloth? "Oh no." Nor the spirit of cloth? "No, for it has no spirit." Well then, that much of what you saw, you did *not* really see, but it was an illusion, *unreal*. Now was the spirit who wore the *unreal* cloth any more real than the cloth? You saw the *one* as much as you did the *other*. And let me say the evidence is just as strong for spirit cloth, as for spirit man. And if your eyes were cheated on the cloth, they were on the ghost, who appeared to wear it. Is not this so?

A friend of mine related the following circumstances to me: A girl about twelve years of age was living with a woman who treated her very badly, and after a while the girl took sick and died. The woman, through fear or some other cause, would have a neighbor come, for some time afterward, and stay with her nights. My friend with another person stayed there one night. There was a good fire in the chimney fireplace, in the room in which he lay. After all was still, he saw what appeared to be this girl come out before the fire in full view. He says she looked as plain and distinct as he ever saw her when alive, and wearing the very same identical checked dress she wore when alive. Now was this real? It appeared so to him. The checked dress was as real as she who appeared to wear it.

This same friend of mine was one day looking from a window of a house which faced his brother's residence, which was about one-fourth of a mile off. He saw his brother come out of his house and come directly toward the house where he was sitting. He sat watching him until he got within two rods of the house, when instead of coming to the front, he turned and went to the back of the house, out of his sight. This excited his curiosity. Search showed that his brother was not there, neither had he been there; but was at home all the while, and alive too. And yet he says he was as positive at the time that he saw his brother, as that he ever saw him.

Now what did he see? His brothe was not dead, so there could be no ghost—disembodied ghost I mean. And yet here was a *live* man's ghost seen just as plainly as was ever a *dead* man's ghost. He saw his brother's form, countenance and dress, just as plainly as he did the girl in her checked dress. Was one any more a spirit than the other? If living men are supposed to be seen, when they are *not*, may it not be possible for dead men to be supposed to be seen when not seen. And supposing these sights are not all illusory, they may be assigned to other causes than the appearance of spirits of men. Now *if*, as we are told, disembodied spirits are immaterial, how can material eyes see them? Can the immaterial be seen by material? Impossible. If anything was *really seen*, it was substance, emphatically so. But we have revealed to us in the Scriptures a personage whose business it ever *has been*, and *still is, to deceive*. May he not have some hand in this sight-seeing? He is not yet dead. His work of "all deceivableness" and "lying wonders" is not yet ended. His life-work seems to be to bolster up and sustain his first great lie—"Ye shall not surely die." Think you he will leave any stone unturned in sight-seeing, or in hearing, to carry his end, so long as he remains "prince and power of the air?" I trow not. Let us then not be ignorant concerning his devices and doctrines, but walk in the light of God's word, which exposes him and his work in all its deformity. O. D. G.

THE GREAT PRACTICAL DOCTRINE.

It is a truth which sustains the most direct and important relations both to other truths of God's word, and to the practical walk and ways of the believer. We might infer this from the prominence given to it in the New Testament, and the inference is confirmed by the personal experience of thousands of Christians to whom the unspeakable value of the doctrine concerning our Lord's coming has been revealed by the Holy Ghost. It needs his revelation to discover its radiant beauty and divine power, but when once seen, like a rare jewel in a cluster of precious stones, it sheds its heavenly light upon every page of the sacred Scriptures. There are many, very many who can testify that it has been to them as a kind of second conversion, imparting a new meaning to the Bible, and a new joy to their souls. It has led them in view of the possible nearness of Christ's advent to examine well the ground on which they stand, and to rest upon his finished work alone for salvation in the present and happy assurance of acceptance in the Beloved. It has turned them away with a calm and quiet indifference from the foolish aspirations and self-seeking aims that were once a source of perpetual disquietude and disappointment. It has given them a lofty independence of the judgment of men, so that they can say with the apostle, "with me it is a very small thing that I should be judged of you or of man's judgment, (rather as the margin has it, of man's day:) yea I judge not mine own self.... Therefore judge nothing before the time, *until the Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." (1 Cor. 4: 3-5) It has removed entirely to the background of their contemplation the vicissitudes of time and the terrors of death. It has struck an effectual blow at the stupendous evil of a narrow and bigoted sectarianism, and linked their hearts in endeared communion to all of every name who rejoice in like precious faith. It has done more to separate them from the world, in tender pity for its blindness and misery, than all other causes combined. Above all it has kept them in delightful fellowship with God, while their gaze has been steadily fixed upon that which is presented by the Holy Spirit as the proper object of hope, not only to the Church at large but to the individual Christian.

That object, as previously stated and fully proved, is not death, but Christ himself, according as it is written, "God our Savior, and the Lord Jesus Christ, our hope." (1 Tim. 1: 1) To this it is commonly replied, that if we are prepared for death, we are also prepared for the coming of Christ, and hence it is supposed that there is no practical difference between expecting death and expecting the Savior. But, in the first place, there is seldom an allusion to the death of the believer in the New Testament; in the second place, it is always dangerous to substitute anything in the place of the "words which the Holy Ghost teacheth;" and in the third place, it is strange indeed that a Christian can perceive no difference between waiting for death and waiting for Christ. Death is the direct result of sin, and all its associations are frightful and forbidding. The wasting sickness, or the sharp and sudden pang that stops the beating heart, the last look cast on the faces of those we love, the clammy coldness and strange stillness that follow, the loss of the bright sun, and blue sky, and busy activities, and sweet courtesies of life, the burial in a damp, cheerless grave, the humiliating acknowledgment to "corruption, thou art my father: to the worm, thou art my mother, and my sister" (Job 17: 14), the mouldering into dust through a process of lonesome putrefaction—oh! this is not the thing which our Heavenly Father has placed before his dear children as the object of their contemplation and hope. We cannot wonder that the painters represent death as of hideous mein, or that the poet should say:

> "Thou art terrible: the tear,
> The groan, the knell, the pall, the bier,
> And all we know, or dream, or fear
> Of agony, are thine."

It is in vain to reply that the believer who does not hope for the coming of Christ regards death only as the gloomy passage to the portals of the celestial city, for after all, he expects to know the horrible significance of dying and decaying, and hence loses in his daily experience the joyous and animating hope of being "changed in a moment, in the twinkling of an eye." and of being caught up in the clouds to meet the Lord in the air. I do not deny that he will be abundantly sustained by the grace of a faithful Savior, if called to die, but is it nothing that he should fail to receive through his life the mighty influence of "that blessed hope" in keeping his heart turned to Jesus like the magnetic needle to the polar star? Whether we do or do not believe in the personal coming of Christ as possible any day, it still remains true, that as Christians, we are blessed "with all spiritual blessings in *heavenly* places in Christ" (Eph. 1: 3), that we are "partakers of the *heavenly* calling" (Heb. 3: 1), that with the patriarchs we "desire a better country, that is, a *heavenly*" (Heb. 11: 16), that we are begotten again "unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved *in heaven* for us" (1 Pet. 1: 3, 4); but surely it makes a difference whether we live in the blissful consciousness that this heavenly inheritance may burst upon our raptured gaze the next moment, or whether we conclude that we must first go down into the tomb and await the lapse of weary centuries before the conflicts and storms of earth shall give place to everlasting glory.

We have already seen that the apostles and first disciples of Jesus looked for his coming in their day, and certainly it is not unbecoming or foolish in us to look for him at the close of eighteen hundred years that have since passed away. In one sense they still look for him, for although their souls are in heaven in conscious joy, they too are "waiting for the adoption, to wit: the redemption of our body." (Rom. 8: 23.) His coming, then, is the one great event upon which those who have gone before, as well as those now living who follow the directions of the word of God, fix their believing, longing contemplation, and it was a sad day for the church when Satan induced her to look down at death, and to look for the conversion of the world, and to look for the gradual improvement of human nature, and to look for a spiritual millennium, and to look for times and seasons, instead of looking with eager vision at the bending heavens, constantly expecting to hear the shout of her descending Lord.

Rev. John Ker, of whose views with regard to the coming of Christ I know nothing, well says, in one of his admirable sermons, "this great event is constantly represented in the New Testament as near, and the view is natural and true. Never does the meeting with a beloved friend come so close to us, as when we have just parted from him. Love makes the tears of farewells sparkle into welcomes; and if we could only retain the same impression of Christ's loss, his return would be as nigh. It is moreover, in the New Testament, the great event that towers above every other. The heaven, that gives back Christ, gives back all we have loved and lost; solves all doubts and ends all sorrows. His coming looks in upon the whole life of the church, as a lofty mountain peak looks in upon every little valley and sequestered home around its base, and belongs to them all alike. Every generation lies under the shadow of it, for whatever is transcendently great is constantly near, and in moments of high conviction it absorbs petty interests and annihilates intervals. It may surely be for us to consider, whether our removal of Christ's coming further from us in feeling does not arise from a less vivid impression of its reality and surpassing moment. Such views depend in no way upon peculiar opinions regarding his advent, for the longing expectancy of his appearance should be as common to all Christians as is their hope, and a thousand years are as a day to the grand event which opens everlasting life.—*Dr. J. H. Brooks.*

"We are laborers together with God."

Appointments.

☞PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES.☜

NEW YORK.

There will be a campmeeting in S. N. Whitney's grove, one mile and a half S. E. of Albion, N. Y. commencing Thursday June 8, and continuing one week. Albion is on the N. Y. Central railway, between Rochester and the Suspension Bridge. All trains stop there.

The New York Conference will meet at the same time and place.

This will be the first campmeeting of this body, and we trust it may prove a "perfect success" in all that makes a campmeeting desirable.

ILLINOIS.

The Advent Christian Conference of Central Illinois will hold their next annual session at Denver, commencing Thursday June 8, and holding over the following Sunday.

Brethren in the ministry are all requested to be present. The respective churches will please prepare reports and send them by delegates, or by letter. Let there be a waking up, and all come together.

All are cordially invited.

LARKIN SCOTT.

There will be a grove meeting commencing Friday eve., June [illegible], and holding over Sabbath, at Yorktown Grove, Ill. Evening meetings at the Yorktown Corners S. H. Br. Marston and others are expected. All are invited to come

S. E. MABBY.

IOWA.

The Iowa Christian Mission Campmeeting will be held on the old camp ground at New Hartford, Butler Co., commencing June 2, and continuing until July 3. Brethren and sisters and all who can, come to this meeting. We are anticipating a great blessing from the Lord. The prospect is the best this year for a good meeting that we have ever had. There is to be many ministers present. Br. C. C. Ramsey of Chicago will be with us all through the meeting again this year.

Hay, straw and tent frames furnished free of charge. ALONZO RAYMOND, Sec'y.

The Iowa Christian Conference will hold its fifteenth Annual Session, in connection with the Christian Mission Campmeeting, at New Hartford, Iowa, commencing June 23. Let ministers and delegates be present. Ministers are required to report, by letter if not present, by the constitution. I cannot say positively when Conference will sit, probably June 27 or 28, as may be thought best for the interest of the meeting. All are cordially invited to come.

JOB GILDERSLEVE, Pres.
ALONZO RAYMOND, Sec'y.

Afton, June 4.
Big Rock, June 11.
Bonnerville, June 18. C. W. SMITH.

The second Q. M. of the Iowa and Missouri Conference will be held with the Highland church in the Tuller S. H., Nodaway Co. Mo., commencing June 9, and continuing over Lord's day. Come up, brethren, and let us worship the Lord in spirit and in truth. WM. PATTON, Sec'y.

WISCONSIN

WISCONSIN CAMP-MEETING.

This meeting is to be held at Prairie du Sac [Upper Sauk], Sauk Co., on the old camp ground, beginning June 4. We hope to witness a larger gathering of pilgrims than previously witnessed in the State. Let preparations for tents commence at once. Those coming by cars over the Railroad running from Milwaukee to Prairie du Chien, will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the Railroad between Milwaukee and LaCrosse, can take steamer on Wisconsin River at Portage City three times a week, or stage daily at Kilbourn City, direct to the meeting. Will try to learn what days the boat will leave Portage. Particulars hereafter.

O. S. KNAPP, P. W. MATTS, WM. SHELDON, Committee.

Arrangements can be made at the Wisconsin camp for board by the day or during the meeting, for those who may not find it convenient to board themselves. A butcher and baker will be on the ground each day. Hay and oats can be had on the ground, in any quantity desired. The camp is located but a few rods from the village, where supplies can be obtained, if not on the ground. We hope to complete arrangements so that all can be accomodated.

For information on any particular points address,

O. S. KNAPP,
Prairie Du Sac, Wis.

The Wisconsin Conference will hold its Annual Session at Prairie du Sac (in connection with the State camp-meeting), on the 10th of June. Ministers wishing to unite with the Conference will please come in time. Let churches elect their delegates without delay. All who are unavoidably prevented from attending are expected to report by letter to the Secretary, in good season, that the Conference may hear your report.

WM. SHELDON, Sec'y.

MISSOURI.

Prairie Valley church, June 3, and over the Sabbath, as Brn. Shurtleff and Hughes may arrange.

A. F. DUGGER.

The Third Q. M. of the Third District of the Iowa and Missouri Conference will be held with the Greenland church, DeKalb Co., six miles N. W. of Stewartsville, in the "Thornton Neighborhood." The meeting will commence June 9, and continue over Sunday. Brn. Billmire, Dugger, Finders, McClure, Brook and Hella will be present to assist in preaching. Brethren from abroad are invited. Inquire for John Nicholson, John McKenzie, or James Arnold.

JOHN M. BLIVEN, Sec'y.

First Sabbath in each month, 11 a. m., with the Empire church. Third Sabbath, 11 a. m., at the Miller S. H. H. BILLMIRE.

The second Sabbath in each month with the church at Empire. Third, with the church at Greenland. Fourth, with the church in Island City. A. F. DUGGER.

There will be meeting at Prairie Flower, the fourth Sabbath in each month, at 11 a. m.

GEO. L. MCCLURE.

Third Sabbath in each month, at 11 a. m., with the Empire church. Fourth Sabbath at Prairie Flower S. H. JOHN M. BLIVEN.

MINNESOTA.

The time of the Hutchinson (Minn.) District Q. M., is hereby changed from June 2 to June 9. Br. O. R. Fassett will then be present.

L. R. WOOD, Sec'y.

The Annual Minnesota Campmeeting will be held at Kasota, beginning June 27, and closing Sunday eve., July 2. Kasota is a station on the St. Paul and Sioux city R. R., about three miles above St. Peter. The Winona and St. Peter R. R. also (which is just completed) runs within half a mile of the camp ground, making this point most convenient for a general gathering from the different parts of the State. We hope to announce the arrangements for half fare tickets soon, with other particulars.

For the Committee.

EDWIN T. HIBBS.

MICHIGAN.

The Michigan Campmeeting will be held on the Fair Ground at Jackson, commencing, probably, June 13. Particulars hereafter.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, MAY 30, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association at Buchanan, Mich.

TERMS: Two Dollars a year. One Dollar for six months.

☞ The Times maintains the doctrine of the personal advent of Christ as an event "nigh at hand," ... and the saints' inheritance in the earth renewed, the atonement, the unconscious state of the dead, their literal resurrection, the finite nature of evil, the final destruction of the wicked; personal ... and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT, D. R. Mansfield, TREASURER; O. R. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Business Agent's Department.

L. H. Davis' P. O. Address for the present will be Earl, Ill., instead of La Clair.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets *flat* note (2 pages) 15c.—25 sheets *flat* letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 25c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

Will You?

Those who write to the office on business should say whether we may send them a package of envelopes, for weekly use in laying by *a little each week*, for the publishing cause. Those who have read the correspondence of THE TIMES the past few months need not be reminded of the importance of the Tract interest. Shall it be FULLY SUSTAINED? Will you help, by laying by every Lord's day, as you may have been prospered?

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 30c. post-paid. Single numbers, 10c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, for *thirty five cents*. We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms: One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $2.

N. B.—These figures are special, and are for *three months only*. After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

To Correspondents.

J. W. ELLIOTT. We received your note of last November, which seems to have been to the dead letter office. There was no money in it.... J. L. SLICK. Where has D. Mowry's TIMES been sent heretofore? B. JUDSON. $12.84.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J Bower A D Abbott C C Marston W Kellaway S B Mabey C E Tatem A J Fosdick M L Hutchinson E B Gard H Gurnsey J M Stickler A English H Marsh A Bailey D A Dickinson E S Penwell J Sloan M E Frosty L D F Armstrong A A Votaw M H Brown R H Williams J S Lawyer P Hitchcock L H Davis J W Taylor S C Wellcome C W Barringer P Alling R Visser E M White C Decatur C C Marston J Langley E Warren Z Albright C J Robinson S Judson T W Richards A Brown W H Reese F A Child M B Thompson H M White M B Glass J R Mitchell R Ruck N Reed J C Bywater D Palmer A B Cushing M Beals J D W Churchill M Kile E Loomis J M Wyllys J S Lawyer C Hilliard W Davey J W Graham M Chandler J W Kearn E R Scott J Rodergues J K Hawkins H M Butters J Sadler J Brooks W J Cumings S H Hutchinson J M Tozier A N Hitchcock W H Fahnestock G W De Long J Watkins G Sowerwine G Spencer W Sheldon A F Burger T S Thomasson J Livis Holmbor E J Martin G C Stephenson J Bloom E Chase S D Weaver M T Sheldon C C Marston J H Whitmore.

New Subscribers List.

WANTED—1,000 NEW SUBSCRIBERS.

We feel that we have asked but little, in requesting only a thousand new subscribers the present year. But though the names come in slowly, we realize that it is the poorest season of the year to obtain subscriptions, and so patiently wait for larger returns by and by. Let us all work heartily for the desired increase.

The following are the contributions to this fund the past week:

Previously acknowledged, 66.

E B Scott, 1; M Beals, 1.

General Publishing and Tract Fund.

M B Glass, $1; W H Reese, 20c; M L Stocking, 80c; E Holmbue, $1.10.

Books ... Tracts by Mail.

S W Thurber, ... J W Elliott J Presson D O Hine H R Carter ... Stuart E Sturgeon. Express—L F ...

Book Notices, Etc.

THE NEXT ... is the title of a little tract, weight ... issued by W. H. Spencer, (Box 507) ... It considers the age to come, and ... it is an *eternal age*, when ... shall ... immortals, only.

(... *from page* 313.)

got a new charter, and a new word by dropping the word "railroad;" and is prepared to launch into any new enterprise, from leasing canals to starting steamship lines, and the Reading Company has gone into the anthracite coal trade on a scale that will give it the complete monopoly of that business in the United States. Thus, transportation and the trade that supports it, are being concentrated into fewer hands from year to year, creating a power that will eventually control the government.—*Chicago Tribune.*

ABROAD.

Paris.

VERSAILLES, Tuesday, May 23, 1871. Gen Chinchamp, having last evening occupied Batignolles, attacked Montmartre to-day, on the west and south from the Avenue du Clichy and Boulevard of the same name. Gen. L'Admirault simultaneously moving his forces along the line of the Seine, and the boulevards leading to the Northern Railway, attacked the station of the railway, and carried it by assault. He thence moved upon Montmartre, which was captured at one o'clock this afternoon.

Gen Cissey's forces carried the barricade in the Chaussee du Marne, in the southern part of Paris. The operations of the Government troops are proceeding satisfactorily everywhere, and the insurrection is now believed to be completely suppressed. The losses of the Versaillists in to-day's engagements were small.

VERSAILLES, May 24—Morning.—The government troops yesterday dislodged the Federalists from Faubourgh Germain and elsewhere, and are to day continuing their victorious march. It is thought the federals will attempt to escape toward Bellville and Pantin. Crowds of repulsive looking men, destitute of uniform, and in rags, were taken prisoners. After a brief lull, fighting in Paris recommenced, yesterday, continuing all night. The troops of Generals Douai and Venoy surrounded the Tuileries, the Louvre, and the Place Vendome. Desperate fighting followed, the federals disputing every inch of ground. At daylight these positions still remained in the hands of the federals. The Tuileries was seriously damaged by shells. A combined assault by all the troops is now going on. Evening.—This has been a terrible day for Paris. The city is burning in many places, and the destruction of a great part of the central and eastern districts seems inevitable. The Communists still hold all the district between the Place Vendome, Tuileries, and Belleville. Troops are mowed down by fire from windows, barricades, and mitrailleuses, but steadily gain ground. The slaughter is awful. Thiers is indefatigable in the direction of operations looking to the supply of Paris with provisions. Great fires are raging in Paris in all directions. The Tuileries have been entirely burned.

VERSAILLES, May 24.—Berlin journals of May 21 state that General Fabrice recently demanded of the Paris Commune the surrender of the National Guards implicated in the attack upon the hotel of Mr. Washburne, the American Minister. Grousset replied that the Commune had ordered that the embassy be held sacred, and that when they heard that the establishment had been attacked they ordered a court martial of the offenders. The culprits fled in dismay, and could not be found. The Commune could, therefore, only express sorrow and indignation at the occurrence of a deed which they were unable to prevent.

OUTSIDE PARIS, May 26, morning.—The following leading insurgents have been shot: Velles, Amoreux, Brunel, Rigault, Dombrowski, and Bousquet. The reported arrest of Pyat, Delcebluze and Cluseret is as yet unconfirmed. The following named public buildings have been destroyed: Palace of Tuileries, Ministry of Finance, Prefecture of Police, Court of Accounts, Palace of the Legion of Honor, barracks on the Quay d'Orsay, Hotel de Ville, and Mont de Piete. The following have been saved: Ministers of Marine, Interior, Foreign Affairs and Agriculture, Pantheon, Ecole Militaire, Ecole des Beaux Arts, Bank of France, Credit Foncier, and the churches generally, and Palais Royale are intact. The troops to-day surprised and shot on the spot a large company of women engaged in pouring petroleum in cellars and afterwards throwing in lighted fuses.—The insurrection has been squelched in Quartier Monflard, of Paris, where 5,000 prisoners have been captured. The insurgents are still confined at Belleville and Les Buttes Chaumont, whence petroleum shells are fired all over Paris. Marshal McMahon has sent the insurgents a last summons to surrender, in which he says all hereafter captured with arms in their hands will be shot. The Paris *Liberte* says the foreign powers have promised the extradition of the members of the Commune in the event of their escape from France.

The insurgents still hold Bercy, Place de la Bastile. The government troops have captured the Mazas Prison, and the Lyons and Orleans Railway stations. The hostages held by the insurgents in Mazas have been transferred to the prison of Roquette.

WEDNESDAY May 28—Morning.—the telegraph reports the insurrection nearly suppressed. The remaining insurgents are now compressed within a few hundred yards between the French and Prussian armies. May 28—evening—The remaining insurgents surrendered at 9 o'clock this morning. Altogether, the Commune has cost over 60,000 lives, and a third of Paris. The insurgents shot sixty-two hostages remaining in their possession. The troops had previously captured La Roquet and saved 169 hostages detained there.

What Next?

The fairest portion of Paris—one correspondent says two thirds of the vast magnificent city—were in flames yesterday. The only doubt now is whether the city itself is not being completely destroyed. Such news is the saddest that could possibly come to close the long chapter of shameful distresses by which France has been lowered from the proudest position in Europe to one not superior to that of Spain or Turkey. Even the first official circular of M. Thiers, that the Louvre has been saved, is contradicted by numerous subsequent telegrams, showing that a large part, if not the whole, of that great repository of art has been destroyed. All the places identified with the past history of the government, as a monarchy are destroyed, as well as the churches. Such has been the demoniac protest of the dying Communists against monarchy in government and religion—of the pauper mob of Paris, brutal and sensual, against the wealth and aristocracy of France, equally sensual but more refined. Vandalic as the whole career of the Communists has been, and as the uprisings of the lower strata of society against the upper always are, they are not destitute of meaning—deep and significant. Their destruction of the Napoleon column in the Place Vendome was not blind hatred of art or beauty, but a concentration into a single outward act of the disgust felt by the ignorant laboring class at those villainous ideas of military glory which had enabled the Napoleons to rule, bleed, debauch, and swindle the French people. When Napoleon was overthrown, republicans everywhere rejoiced at the declaration of the republic in France. But the republic was born in Paris, and would not have been born at all but for those elements and forces which are now crushed in the Commune. The leaders of the State and the army represented at Versailles are monarchists; Thiers has never professed faith in the republican principle, not even when he assumed nominal leadership of its government. McMahon, his General-in-Chief, is a Marshal of the Empire of Napoleon III. The Assembly, which co-operates with him, represents the rural population of France, a population that sustained monarchy and Napoleon III. by six to one in every *plebiscitum*. The fall and burning of Paris are rendered doubly sad by the fact that they foreshadow the obliteration of the republic, and the speedy restoration, in some form, of the old concentrated despotism.

Whether it is the Communists who have proved that, though professing republicanism, they know nothing whatever of the essentials of self government, or the Thiers' administration which has shown incapacity to understand the wants of the republican party of France, we need not discuss. It is sufficient to know that, as the result of their conflict, the speedy restoration of conservatism is assured, and Thiers and McMahon, of France, like Serrano and Prim in Spain, became virtually guardians of the restored monarchy until a satisfactory candidate for the throne can be selected. For it is not to be expected that men who have never avowed a sentiment of faith in republicanism will risk their own necks in trying to maintain its permanance.

As the full cause which led to the war with Germany can be better understood now than while the war was pending, so the full effects of the suppression of the Communists or Federalists will be better understood when the future government of France is settled.—*Chicago Tribune.*

England.

The official result of the census of London, just published, shows a total population, slightly rising, of 3,250,000.—The *Times* of to-day expresses the opinion that the settlement of the question of the Alabama claims is honorable to England, and that the object of both England and America is realized. Though the treaty represents no perfect compromise, it is still acceptable for the sake of peace, and both countries have already practically ratified the result of the labors of the commission.

Germany.

POSTAL TREATY WITH AMERICA.

BERLIN, May 24—The Reichstag has approved a supplementary clause to the postal treaty between America and Germany, under which letters will henceforth be forwarded to and from America at the rate of 2½ groschen (about five cents per ounce.)—The emperor Alexander of Russia will arrive at Berlin June 9, and will witness the triumphal entry of the troops, which is appointed for June 11.

Algeria.

The country of Algeria, formerly the Turkish pashalic of Algiers, but since 1830 a possession of France, extends west from Tunis 500 miles, and south from the Mediterranean Sea, about 200 miles. The Atlas chain divides the Arabic land of the sea coast from the desert. The division lying next the sea-coast is called the Tell, where the French have made many improvements. Agriculture, stock-raising, and manufactures are sources of remunerative employment. The population of the country in 1852 was 2,078,035, of which 134,115 were Europeans. There was besides a military source of 100,000 men. The country was conquered in the face of the most obstinate resistance, each town, large and small, having to be subdued in detail. Many thousands of lives have been sacrificed, and many millions of treasure expended to conquer and to keep in subjection a country which has been of no earthly advantage to France, save as a training school for its officers and soldiers. From the time of its first occupation, Algeria has been the arena of bloodshed, rapine and violence. The presence of military force in the principal towns has kept them in subjection, but the interior and desert towns have been in a state of constant revolt. Upon the opening of the war in Germany, France withdrew most of her military force from Algeria, and we now have news of an incipient revolution. Algiers, the capital of Algeria, is a strongly fortified city, being wholly inclosed by a wall 30 feet high and 12 feet thick, furnished with battlements, castles and batteries.

South America.

THE REVOLUTION IN PANAMA.

ASPINWALL, May 18.—The steamer Montijo seized a quantity of coal belonging to the Pacific Navigation Company, and landed 300 men within five miles of Panama. The Foreign Consuls, acting as commissioners, made an effort, which proved unsuccessful, to arrange peace. Herrera, chief of the insurgents, had an interview with Premier Carnoso on board the Montijo, but they could not come to an agreement. The Montijo subsequently left for an unknown destination. There is great excitement in Panama, and cannon are now placed in the streets.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Amboy, Ill., Lutheran House, June 18, 10½ a. m., 4 and 7½ p. m. C. C. MARSTON.

Stone S. H. Viola, Olmsted Co. Minn., Sunday, June 11, at 10½ a. m.

My regular appointment at Utica will hereafter be at 10½ a. m. each alternate Sunday, commencing June 8. S. C. WELLCOME.

Partial arrangements have been made for the Chicago Tent, as well as the Iowa Mission Tent. This will give us a larger range of accommodations than we have heretofore enjoyed. We learn that many think of attending who have never been present before. We hope all the preachers will come and attend the feast. To secure this the brethren at New Hartford propose to provide provision for those who may need to cook for themselves and families. Other churches may assist in this, if they can. Be sure and provide those things necessary for yourselves in camp. The meeting will commence June 22. The camp-meeting proper, on the Monday following, and continue until July 3. See notice.

PETER S. W. DETO.

The Annual Campmeeting of the Michigan Conference will be held at Jackson, on the Fair Grounds, commencing Monday June 18, and will continue over the following Sunday.

Ministers and delegates are requested to come early and remain throughout the meeting. Let the churches see to appointing delegates at once.

Board will be provided on the ground at twenty-five cents a meal. Those who wish to board themselves will find a good opportunity for so doing.

To ministers the board will be half price, or free, according to their circumstances.

Hay and oats for horses at market prices. The use of fine covered stalls for horses and carriages or wagons, FREE.

The buildings on the Fair Ground will doubtless afford ample accommodations for sleeping rooms for all who attend. If any prefer to do so, they can bring tents.

The grounds are close to the business part of the city, and convenient to the depot. There is no finer location for a campmeeting in the country. We hope for a feast of fat things, a feast with wines on the lees, well refined. We expect the presence of the Holy Spirit, with all its influences for love, joy and peace. Come and receive a blessing, and new strength.

A. E. BABCOCK, J. M. SHOOK, J. V. HIMES, Committee.

The Markets.

Prepared weekly by S. C. Raymond, General Buyer, 70 West Lake St., Chicago, Ill.

Mr. Raymond will attend to all orders for buying goods for merchants, families or individuals. Is prepared to purchase ANY KIND OF GOODS at the lowest prices. Commission: 5 p. cent. Send for list of prices on glass ware, notions, or any line of goods you want.

CHICAGO, Saturday eve., May 27, 1871.

Gold—1.11⅝.

Flour—There is a fair inquiry for shipment, but the market is quiet. White Winters, $7.15@7.25. Spring Extras, $5.40@6.75. Superfines, $5@5.25.

Wheat—Is better to-day. No. 1 Spring, $1.28½. No. 2, $1.26½.

Rye—No. 1, 85c; No. 2, 83c.

Corn—52@53c.

Barley—60c.

Oats—48@52c.

Potatoes—Illinois and Iowa Peachblows, 75@80c. Michigan do. $1.00.

Butter—Choice 15@17c. In tubs, streaky, 10@14c.

Eggs—11½@12c.

Cheese—Factory, 14c.

Stock—Cattle, $3@4.50 for light to good stockers; $4@4.50 for cows and heifers; $5.40@5.75 for good shipping steers.

Live Hogs—$3.80@4.40 for fair to smooth light bacon hogs. Market active, at an advance of 15@20c.

Fruits—Apples, prime, $7@8, ½ bushel boxes, new crop, Mississippi, $1@2. Oranges, $6@7. Lemons, $6@7.50.

Miscellaneous—Strawberries, 15@25c. Cherries, 16c. Gooseberries, 8c. String Beans, $2.

General Remarks—Chickens, $3.75@4.25.

Notices, Etc.

Notice.

Having decided to spend the summer West and South I will visit brethren or sisters on or near the road where I shall travel, and preach to them a few times. I shall take the New York Central at Clyde for the Falls; then the Great Western to Detroit; the Michigan Central to Chicago; Dixon Air Line to Clinton, Iowa. Then down the Mississippi to Quincy; then the Hannibal and St. Joseph to Kansas City; then to Topeka.

Those who wish me to call, will write me at Wolcott, N. Y. immediately, as I want to start the last of May. M. R. MILES.

Notice.

I supplied a number of brethren with works at camp meeting last year, and those who possibly can, I hope will send what they owe by mail, in June, as I am much in debt for printing, and ought to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and ill health prevent my obtaining means to live and pay debts, as formerly. Direct, Buffalo, N. Y.

J. BLAIN.

Notice.

Being in St. Louis, Mo., for my health for some weeks, I shall be glad to hear from any Adventists in this place or vicinity. I may locate here, for my health's sake, it being necessary that I live in a warmer climate than that of Northern Wisconsin.

Address: 2017 Franklin Ave. St. Louis, Mo.

GEO. W. TURNER.

Notice.

There will be a special meeting of the Western Advent Christian Publishing Association at Earl, Ill., commencing Wednesday, May 31, 1871, for the consideration of the following proposed amendmendments to the constitution, and such other business as may come before the body:

On Art. I. The propriety of shortening the name, as a matter of convenience.

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 2, as follows:

Sec. 2. The Board of Trustees (or the Association) shall annually elect a General Business Agent, from their own number, or from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, *ex officio*.

Another proposal is as follows:

Add to Art. III., Sec. 2. But the person filling these two offices shall not at the same time act as Editor of the periodicals published by the Association.

Omit all of Art. III., Sec. 3, except the words "The Secretary shall keep a faithful record of the proceedings of the Association;" and add, "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose; and shall also act as Editorial Committee for the organ of the Association.

That Art. IV. be amended to read:

Art. IV., Sec. 1. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; and of all persons holding certificates of membership in this Association at the date of the passage of this amendment.

Sec. 2. No member shall hereafter be entitled to more than one vote.

Sec. 3. Voting by proxy shall not be allowed.

Sec. 4. Churches having fifty members or less shall be entitled to one delegate, and churches with more than fifty members shall be entitled to an additional delgate for every additional twenty-five members.

Or, Art. IV. be amended to read:

Art. IV. The membership of this Association shall consist of all ministers of the gospel in good standing in our State Conferences, sympathizing with the objects of the Association and co-operating therewith; and of delegates of the various churches connected with said Conferences; each church being entitled to one delegate.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, to such amount as the Board (or Association) may elect.

Make Art. XI. read: This Constitution may be altered or amended by a vote of two-thirds of the members present at any Annual Meeting of the Association: *provided*, notice of the intended alteration shall be given in the organ of the Association at least —— months previous to such Annual Meeting.

Or, that it read: This Constitution may be amended by a vote of four-fifths of the members present at any Annual Meeting.

To make whatever changes in the Constitution may be necessary in order to legalize the transfer of the Office and all the property of the Association to the control of the new membership.

By order of the Board.

WM. L. HIMES, Sec'y.

Advertisements.

☞ THE BEST AGENTS WANTED.

Destined to be the Standard Bible Commentary in America.

The Unabridged and Enlarged Edition of

DR. WILLIAM SMITH'S

Dictionary of the Bible

The Original English Edition reproduced without mutilation, text and illustration complete, with manifold textual errors corrected, and important additions made under the direction of the two most competent Editors in America, HORATIO B. HACKETT, D. D., and EZRA ABBOT, LL. D.

In four volumes, 8vo. Cloth, $26.00. Sheep, $30.00. Half morocco, $35.00. Half calf, extra, $36.00.

The work is sold by subscription, and Agents are reminded that this work is *beyond competition*, and that it requires no argument to prove its claim when a person has made up his mind to get the best book on the subject.

Single purchasers can obtain this work by applying direct the publishers,

HURD & HOUGHTON, 13 Astor Place, New York;
THE RIVERSIDE PRESS, Cambridge, Mass.

ELGIN

WATCHES.

1871
NATIONAL
WATCH CO
ELGIN

Father Time throws away his Hour Glass and starts on the New Year with a Reliable Time Keeper.

THE ELGIN

ILLUSTRATED ALMANAC FOR 1871.

OR THE ILLUSTRATED ARTICLE ON

"Ancient and Modern Time-keepers,"

—BY

A. D. Richardson,

Sent FREE upon application to

NATIONAL ELGIN WATCH COMPANY,

127 & 129 *Lake Street, Chicago,*

20-3m *Or No. 1 Maiden Lane, New York.*

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. AUNER, DeKalb, Ill.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 45. BUCHANAN, JUNE 6, 1871. WHOLE NO. 374.

alone.

"Matter!" repeated the mother, "why, she went to bed without saying her prayers."

"No, I didn't, mother," sobbed the child; "I said them by myself."

"Don't tell lies, Mary. Have you forgotten what will become of liars? Think of Ananias and Sapphira, you wicked girl."

"But I *did* say them, mother."

"If you repeat that again, I will punish you. Kneel down and say them now."

The child obeyed, and as I listened to her voice, broken with sobs, I thought it very likely that she would stop praying altogether, as soon as she was old enough to act as she pleased. I hinted as much to the mother, but, instead of answering me, she turned to rebuke vanity of another little girl, who had been guilty of twisting her uncommonly beautiful hair around her fingers, and then letting it fall in long, shining ringlets over her dress.

"I would cut the hair off," said the mother to me, in a vexed tone, "only her father insists that I shall not."

"I do not wonder at it," I said, "it is so very beautiful."

Ah, I have never wondered that those children grew up to hate religion. They saw nothing attractive in it. To them it seemed at war with everything beautiful or desirable. It was a bugbear to frighten their youth; it was a poison to embitter the innocent joys of mature life. No one told them of the Christian's privilege to rejoice evermore. They never heard at home, or from their mother's lips in meeting, of the pitying love with which the compassionate Savior blessed the little children. If inclined to be sorry for any wrong-doing, they were not softened and encouraged by hearing that the Lord is very pitiful, slow to anger, and full of tender mercies. Their natural playfulness was an evil disposition to be curbed; their innocent mirth a sin to be repented of. O, I wish they were the only children so unhappily and mistakenly educated.

Grown people are only large children, and they don't like to be chilled, or threatened, or scolded.

You have read of the minister whose steady thunderings of law and its terrors had thinned his flock, and made the faithful remnant so refractory that he quite despaired of seeing any conversions among them. After a while it occurred to him men were something like animals. They might be fed and coaxed, when they could be driven. He remembered that Paul did not give Felix a jawing, but in simple dignity, *reasoned* before him. Thinking about it in this way, he decided to try the Rarey method—that is, the power of kindness. So he began to preach the gospel. He tried to set forth the infinite love of Christ. He repeated promise after promise, quite astonished himself at their number and precious meaning. There was a change in his audience at once.

First, an eager attention to his sermons encouraged him. It was pleasant to prepare them now, that he was now sure of their being heard. The long-hardened look began to relax on the upturned faces of his hearers. A real life and interest took its place. Instead of nodding heads, or angry glances at the dilatory clock, his eyes looked into other eyes shining with thought. In a little time a rich harvest of souls were gathered into the fold of Christ, all won by the holy power of love.

Scolding sermons, and scolding exhortations, and scolding prayers even, never do any good. They are like a fierce wintry wind upon the icy surface of the lake,—every blast hardens the ice. But the gentle influences of real Christian love, are as potent as the sunbeams, piercing through and melting the ice till it is wholly dissolved.

Economically considered, scolding is a great waste of time and strength. Its reactive influence robs the scolder more than the *scoldee*. It dwarfs one's spiritual growth, and shrinks what growth there is.

Some people are fond of citing as an excuse for their hard words, the

tableness. It is the cold, fretful heart, that is forever grumbling about disunion in the Church, that is out of patience with all who do not use its one-inch rule for measurement, and that is ready to call down fire from heaven to consume all offenders. The living Christian, rejoicing in his own warm experience, has a happy faith in the sincerity and growth of others. He is not fretted if they do not grow after *his* pattern. He is too contented to scold. Besides, he knows that "he who winneth souls is wise;" not he who driveth them.—*Cor. Zion's Herald.*

"THEM THAT LOOK FOR HIM."

"And unto them that look for him shall he appear the second time without sin unto salvation."

And the weary and care-worn traveler, long exiled from his native home, desires to behold the objects of his affection, and again fold them in his embrace of love, so do the real and true disciples of the Lord Jesus long for the coming of their Savior, that they may behold him in his beauty, and where he is to be also. Not only in these last days when the fulfillment of prophecy concerning the coming of the blessed Redeemer seems well nigh expired, is love for his appearing roused up afresh, but upon this glorious event have the saints of all ages fixed their hope, as with a death grasp never to be released till Gabriel's trump shall summon them to banquet at the marriage feast of the Lamb.

The Psalmist David, amid all the splendors of earthly luxury with which he was surrounded, could cry out, "As the heart panteth after the water brocks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." This was the great and crowning desire of the sweet singer of Israel, to appear before God; "When shall I come and appear before God?" This was the burden of his heart, the delight of his thoughts. And for our joy and comfort the Apostle tells us that to all who possess this class of feelings, "to them that look for him shall he appear the second time without sin unto salvation." And to the Christian, the object for which he is coming is of the greatest importance, and constitutes his highest joy. It will be the time of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." It will be the ushering in of the millennial glory when Jesus shall sit upon the throne of his father, David, and he shall reign over the house of Israel forever, and of his kingdom there shall be no end." And when he comes he shall "change our vile body, that it may be fashioned like unto his glorious body."

This, then, in the Christian's hope, is paramount to everything else, to get rid of this vile body that has so long been a clog and hinderance to our spiritual joys. Oh! who has not mourned over it, sorrowed and sighed at its unlikeness to the divine image, pressed down with the painful thought that it would never be otherwise while clothed in the robe of flesh. But when Jesus comes, we are not only to see him, with all the bright retinue of holy angels descending in the clouds of heaven with power and great glory, bringing with him the glorified saints, attired in their new and beautiful resurrection dress, but we ourselves are to be of the happy number thus changed and fashioned like unto the blessed Redeemer. O, with what joyful admiration do we look forward to that glorious period, that time of introduction, when the saints on earth, at the coming of our blessed Lord and Savior, shall be presented to those who have long slept in Jesus, whom he will "bring with him." Does not the very anticipation of this event so long prayed for fill the soul with holy rapture at its contemplation, determining us to break away from everything that would hinder our meeting the Holy One with joy and not with grief?

And now that our redemption is nearer than when we first believed, it is important that we wake as out of sleep, that we may be truly ready and waiting for the approaching footsteps of our Lord and Master. These great

over all that he hath."—*M. A. T., in Times and Witness.*

BOTH SIDES WRONG.

In the first number of a new journal, called *The Religious Free Press*, just started in Cincinnati, we find the following sound remarks:

Another protracted discussion of the above subject, in the columns of the *Christian Standard* and *Star in the West*, has just terminated, with the same results that have followed the vast number of similar controversies, from the famous debate of Campbell and Skinner, some thirty-five years ago, to the present time. The results have always evidently been, the failure of the *affirmative*, and success of the *negative* side of the question. On account of the evident failure of both parties to clearly prove their affirmatives, the public mind is always left in confusion and uncertainty, as to the truth in the premises. The reason of this is, neither of the propositions affirmed is true. Nearly all theological debates grow out of the adoption of extreme views; and this is especially true in this case. Neither of the theories concerning the ultimate destiny of the finally impenitent is taught in the Scriptures, or dictated by Reason or the analogy of Nature. Neither will take it in, without forced and arbitrary constructions, all the plain declarations and metaphors found in the Scriptures; nor can they be reconciled with rational conceptions of the attributes of God, as revealed in the Bible, and illustrated in the history of his dealings with the world. His justice and equity, and all natural ideas of *right* and *wrong*, forbid the idea that the same destiny should be awarded to all, without any regard to merit or demerit. At the same time, his *wisdom, power*, and *goodness*, as well as the natural instinct of the human heart, forbid the thought that God could, or would inflict endless torments on any of his creatures.

That the same terms and phrases are used, without any modification, to express the duration of future rewards and punishment, is admitted by all intelligent Universalists. It is clear that if the life promised to the obedient is eternal, so is the punishment threatened against the finally impenitent. But what is the nature of that punishment, according to Scripture, reason, and the analogy of nature? Is it eternal *conscious misery?* Or is it "everlasting *destruction* from the presence of God, and the glory of his power?" This is Paul's explanation of that "everlasting punishment" into which Christ said the wicked should "go away." The cities of Sodom and Gomorrah were made examples, "suffering the vengeance of *eternal fire*." The fire that destroyed these cities and their inhabitants, though "eternal" in its *consequences*, has long since ceased to burn. And a day is coming that shall burn as an oven; in which the wicked shall be as stubble; and the fire shall *burn them up, leaving neither root or branch.*" They shall be like a burning house, after the fire becomes "unquenchable," and like a tree with a "worm that dieth not" gnawing at its heart. Strange perversion of common sense, that these bold and pointed metaphors should be perverted, and arbitrarily forced into the support of the dogma of endless misery! If a fire occurs, and becomes "unquenchable," what is the result? will it burn *forever?* Or will it "utterly *consume*" all the combustible materials it comes in contact with? And if a worm commences to gnaw the heart of your young and tender fruit tree, and "dieth not,"—is not removed or killed, will it gnaw the tree *forever?* Or will the tree be *destroyed?* We would therefore warn the wicked to "fear him, who, after he has killed the body, has power to destroy both soul and body in hell."

The doctrine of endless misery is a legitimate outgrowth of another error, underlying it:—the doctrine of innate immortality. And Universalism is only an alternative, based on the same assumption, and more congenial and

ty. (1 Cor. 15: 53.) Here we are told that it must be "put on." Here is the only remaining passage in the Bible, where the word is found—"Life and immortality are brought to light by the gospel." (2 Tim. 1: 10.) Not one of the above, only passages in the Bible that speak of immortality, can be reconciled with the popular theory. That theory is, therefore, not true.

CHRISTIANS ARE READ.

Spurgeon, in one of his pithy sermons says: "Sinners seldom read the Bible, but they often read Christians."

This is true, though they not unfrequently overlook the last pages and look at the italics when the Christian's inconsistencies and his acts similar to their own may be read. Be it so. If we are the bibles they read, and if from us they learn religion, true or false, we who belong to Christ are bound, in duty to ourselves and to our Lord, to print, in clear type, only the divine truth, that our religion is to us and would be to them a holy and blessed reality, which in heart and words and deeds renders us in every respect better and happier. It is God's truth and our example should print it. In secret, in our families, in our social intercourse and everywhere, in our benevolence and truth, in our courtesies and love to God, in our zeal and piety, we should be a book, safe and pleasant for others to read, and one which would lead them to say, "It is true ye are Christ's, and we ought to be."

The Bible Class.

An Infidel Objection Met.

From a review of Mr. Holland's *Sinai and Jerusalem or Scenes from Bible Lands*, which appears in the current number of the *Christian Observer*, we take the following, as one amongst many incidental illustrations of the complete refutation furnished by the exploration of Palestine to certain recent objections to the historical character of the Mosaic narrative. Bishop Colenso, in the first part of his so-called "critical" examination of the Pentateuch, writes thus:

"It is possible that the ark may have been made of the wood of this acacia, of which the Hebrews may have found a few trees in the desert. But it is certainly a very noticeable fact, that not a single acacia is now to be seen in the very region where, according to the story, not merely the ark, with the vessels of the tabernacle, but the tabernacle itself was built." (Part 1., pp. 72, 73.) The following extract from Mr. Holland's account of "the Desert of Sinai," derived not from hearsay, but from his own personal experience, will suffice to illustrate the amount of dependence which is to be placed upon Bishop Colenso's "noticeable facts:"

"*The Acacia*," writes Mr. Holland, p. 18 "is supposed to be the shittim tree, which furnished the wood used for the boards of the tabernacle, the table and the ark. Doubts have been expressed as to whether it ever grew to a sufficient size for such purposes. The Arab's cut off the young shoots every year for feeding their goats, and hence most of the trees are stunted in their growth; but when they have escaped such ill usage they grow to a large size, and I have measured several upwards of nine feet in girth."

Of the toil bestowed upon the manuscripts found in Pompeii and Herculaneum a writer in the *Standard* says:—The result of all the labor that has been bestowed upon the unrolling and deciphering of these long buried manuscripts is, that the process of making them legible costs more than it comes to. It is not likely that any more pains or expense will be spent upon them. One fruit, however, of what has been done, is to add *confirmation to the evidence of the antiquity of the oldest manuscripts of the New Testament.* The Vatican and Sinaitic manuscripts, and a few other fragmentary ones, esteemed the most ancient, are found to coincide very nearly as to the form of the letters with these Herculaneum Rolls, in regard to the antiquity of which there cannot, from the nature of the case, be any doubt whatever. In manuscripts of later date, these forms are departed from more and more widely.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell. The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth; each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist? each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—36 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,250 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $2.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 160 pp. 30c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By F. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $2; leather $2 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 460 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 20c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 60 a dozen.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13 In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 3. 25c.
[Tokens Nos. 1 and 2 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 50.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $15 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

REDEEM YOUR PLEDGES.

The cheap edition of Whitmore's *Immortality* is now ready. We trust those who have made pledges will redeem them *at once*, that we may prepare for the *second* cheap edition of 2,500 copies. We have published this edition on the strength of your pledges. Please redeem them promptly, that we may meet our bills for paper and labor without delay.

Those ordering *five copies by mail* should send 20c. to prepay postage. Larger orders should be sent by express. The prices by express are as follows: Five copies $1; 30 copies $5; 100 copies $16.

Redeem your pledge at once.

"THE GOOD WAY."

About the first of June we shall issue the first number of a good sized four page monthly, for distribution, to be called "The Good Way." It is not intended for a *subscription* paper, but to be a *Tract Journal for distribution.*

The only way for us to live and grow in usefulness is to let our light shine. When we become selfish, and so absorbed in the light we enjoy as to forget to hand it to others, we shall have no excuse for living any longer. We must be an aggressive, missionary people, and use every possible means for introducing to the notice of others the true knowledge of God's Word with which we have been favored. In Scripture phrase, we must sow our seed, morning and evening, at every opportunity, never tiring or becoming discouraged. For while we know not which seed may take root and spring up, *God knows* all about it, and has declared that his word when sown broadcast, shall not return to him void. Our duty is to sow and water. God will take care of the increase.

The great popularity of reading in the form of "a paper" long ago suggested to us that it would be wise policy to print a tract journal, containing articles both "practical and doctrinal," to be circulated with tracts, or as a preparation for them and larger works and preaching. But the way has never opened for this enterprise until now. Hereafter we hope to issue *the Good Way* once a mouth, and upon such terms as to secure its circulation by thousands.

Each number of The Good Way will contain as much matter as a 24 page tract, at about half the cost of such a tract. They will be furnished by mail at 80 cents a hundred, or 125 for one dollar. $7 a thousand by express.

They will be useful in Sabbath schools, tent-meetings, Grove-meetings, or the cars, steamboats or stage coach, and everywhere; for they will set forth the TRUE *orthodoxy* and *evangelicalism*, which is BIBLE DOCTRINE regarding both theory and pratice. Many are in the way who do not know *how good the way is.* We wish to get at them, and tell them all about it.

A SPECIAL FEATURE

of *The Good Way* will be this. We will localize it for use in villages, towns, cities or neighborhoods or by ministers. What we mean by this we will illustrate thus: suppose the church in Chicago should take 1,000 copies per month. On their one thousand, we would print in a prominent position—"Published by the church on Green street, between Madison and Monroe. Eld. Frank Burr, pastor. Meetings every Sunday" etc., giving all the details desired of the different services, prayermeetings etc., whereabouts and when they are held.

For ministers, we would instead of the above, say:

Published for Eld.................. who will preach........................ ....leaving a blank space amply sufficient to write in name of place, hall, meeting house or grove, and subjects of discourse. In case of tent or protracted meetings, all the details could be *printed* if timely notice were given. These papers left at every house, and containing much matter that *every* Christian *must* like, would prove one of the best advertisements ever used.

The expense for thus localizing *The Good Way*, will be but a few cents in addition to the regular price. Churches and ministers ordering not less than 500 copies can thus procure a local paper, at less price than they are sometimes compelled to pay for a handbill.

Any who desire to localize the first number should send in their orders at once. Every church should see that their minister has not less than five dollar's worth of the first number. Let every church put a paper in the hands of every family within its reach as often as once a month, at the cost of a fraction of a cent each, and we shall speedily see wonderful results from such faithful sowing of the seed.

Who will localize the first 500 copies of *The Good Way?* Who 1,000 copies? What church will take 5,000?

THE PROBLEM SOLVED.

What did Jesus mean by the parable of the Rich Man and Lazarus?

This is a question that has excited deep interest in all hearts, and has puzzled many, even those who have demonstrated that it could not teach the

ETERNAL CONSCIOUS MISERY
OF IMPENITENT SINNERS.

The question candidly considered.
Objections fairly met.
The true import demonstrated.
Hades not a place of consciousness.
Sheol not a burning lake.
Pharisaic Theology False.

This is Eld. L. C. Collins' latest effort, and will excite as deep interest as did his widely circulated *Address to the Minnesota Methodist Conference.*

Sent by mail, post-paid, for 10c. Sixteen copies for one dollar.

NEW WORK BY SHELDON.

We are authorised to announce a new work, just ready for the printer's hands, by Eld. William Sheldon.

It will be entitled—

THE LIFE BEYOND DEATH
IN THE
HOME OF THE HOLY:
WHEN AND WHERE TO BE ENJOYED.

This work will contain about 100 pages. And due notice of its publication will be given. The price will perhaps be 25c. in paper covers; 50c. in cloth. Will be pushed through to publication as rapidly as possible.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR.

TUESDAY AFTERNOON, JUNE 6, 1871.

As we allow a reasonable latitude in the expression of opinions in our columns, we wish it understood that the editor is in no case responsible for the sentiments of correspondents. His responsibility, so far as opinions are concerned, extends only to editorial matter and selections.

Of earth's buildings, as of its men, is the word true, "Dust thou art, and unto dust shalt thou return."—*Zion's Herald.*

Our orthodox friends should be more choice in their language. The above expression is true, but the writer no more believes it than we believe the buildings which furnished his text have immortal souls. What he means is, men's *bodies* turn to dust. However, he has told the truth unintentionally, for the Scriptures declare, 'Dust thou art; and unto dust shalt thou return.' Let us believe the word of the Lord.

THE absurdities of immaterialism are intense in character and immense in number, See this:

On the subject of the resurrection the apostle informs us that our bodies are sown as natural bodies, that is, they are the seat of every natural lust and wicked passion.

So says a writer in the *Telescope*. Now will the good brother tell us how *matter* can be the *seat* of feeling and passion. Does he not know that this is *materialistic infidelity* —so called. If he admits that the matter organized into a human body can lust—feel desire—for money, or to pursue vicious courses; can hate, despise, be jealous and indulge *every* "wicked passion," what is to become of the *immaterial* part. Does he mean that the material does all the *bad* thinking and feeling and the immaterial has only *good* thoughts and feelings? Surely the way of immaterials are peculiar, dark, and we may add, are becoming vain, also.

WHICH is the instrument, the soul or the the body? Immaterialists tell us that the body is the instrument, and the soul the player—at least, they *have* told us so. But just now the impression seems to be gaining ground that the body is the player, and the immaterial prisoner its unfortunate instrument. A theologian who is, also, in the patent medicine line, thus dispenses theology and physics in an advertisement in Scribner:

THE HOUSE WE LIVE IN.

The mind is the tenant of the body, and unless the tenement is kept in good repair, the immortal occupant is depressed, distraught, miserable, and sees things, as "through a glass darkly," not as they really are. When the stomach is relaxed, the liver torpid, the bowels disordered, and the nerves unstrung, invigorate, vitalize, regulate and tone them with *seltzer aperient*. Its operation is certain, painless and salutary. It brings the action of these important organs into conformity with the laws of health: the spirits rise, the brain clears, and the capacity to enjoy life is restored to desponding invalids.

Poor soul! The slave of 'torpid liver,' 'weak stomach,' and 'disordered bowels!' Unfortunate immaterial spirit! Immortal, indeed, but dependent upon aperients administered to the 'house it lives in' for light and peace. How it must rejoice when some careless druggist gives its 'house' strychnine, prussic acid, or some other deadly poison instead of milder drugs, and so enables it to escape forever from its incarceration, and unpleasant juxtaposition with liver, stomach and bowels!

But isnt it, now, a trifle absurd—the idea of a man keeping a bottle of "aperient" at hand, in order that his immaterial, immortal soul may not become "depressed, distraught, miserable!"

EDITOR'S JOURNAL.

MEMPHIS, TENN.

TUESDAY, May 16. Have spent the day with the Freedmen, and heard their complaints and wants. Since the change made by the Board, with a view to give up the mission here, some of them have been greatly troubled. They have not given up their faith, but have rather grown more *decided* and earnest, and kept up meetings in their houses. If they fail to get the chapel again, they will try with our help to obtain a cheap and convenient place of worship. There has been some misunderstanding created among them by white meddlers from abroad, which led them for a time to blame the Board at Boston. But these things have been explained, and all is set right in this respect. They believe that the Board have acted an honorable part, and sought in all things to benefit them in their religious and educational interests. And in giving up the mission the Board did what seemed to them to be a necessity in the case.

I ought to name one person who gave them trouble, as a caution to others. His name is *Shepard.* He is an Englishman, and may be known by his *hump-bac[illegible]* "Talented, versatile and winning [illegible]h a certain class of minds, he is capable for a time of doing much mischief. He is the one whom Eld. Sheldon advertised in Wisconsin as the "hump-back hypocrite," on account of his known impositions and wickedness there. Here, after stating that we had engaged in this mission for purpose of speculation, etc., he went into a drunken spree, and was turned out of doors by a poor freedwoman, whom he cheated out of his board; and the last that was heard of him he had pawned his specks [illegible] whiskey! And yet this poor depra[illegible]ed creature had for a time entire sway over some honest persons.

Of the Freedmen themselves I have to say that the older element among them who are without education or right training, are a difficult element to manage. Before I had a trial by experience I did not understand it. I do now. While there are some of the most true and reliable people among them, with many it is not so. And there are good reasons for this. But while we may fail to elevate the older class, there is hope of the younger element, who may be educated and elevated [illegible] a high position. And here is our ho[illegible] of philanthropic effort for this people.

Some of the Freedmen, who did not understand about the change in the mission and the sale of the chapel, and persons too who were not members of our church, made complaints to some white gentlemen, who judged that the Freedmen had not been dealt with justly, and advised them to appeal to the law to recover the chapel. And steps were taken in this direction which subjected us to much trouble and expense. There is a prejudice against Northern men any way; but when they seem to take any false step, or seem to show any unfairness or injustice to the Freedmen, it would be quite natural that they should notice it. But on a candid and full statement of all our plans and purposes to these gentlemen, they fully endorsed *our* course.

FRIDAY, May 19. This morning's sun brings the light of the sixty-seventh year of my pilgrimage. "Few and evil" have been the years of my life. Life is like "a dream." How short? Like a "tale that is told." Like the "weaver's shuttle."

In this morning hour, in the beginning of my three score and seven years, I review the eventful past. What a history? What mistakes? What sins? What disappointments? What sore afflictions? And what small fruits of goodness and righteousness? I fall into the dust from whence I was taken, and ask help of him who gave me being, to consecrate the balance of my life more fully and unreservedly to him and the good of mankind.

But God has been good to me and mine. I have had great enjoyments of his love and power. I have received great light on the divine word. I have been blessed with a heart to love it, and health and strength to proclaim it widely by voice, pen and example. I have seen some fruit. I trust I have not lived in vain. And with much strength and vigor to preach, and to endure exposure, and to perform all sorts of hard labor for the church and the world, as also to meet and bear the trials incident to the position in which providence has placed me. I renew my covenant with God; and thank him and take courage for what remains of "the good fight of faith," with the hope I may at length obtain a crown of life.

Let those dear ones with whom I have labored and suffered these long years, remember me in my declining life, and pray for me, that in the end, "while I have preached to others I may not be a castaway."

SABBATH, May 21. I spoke to the Freedmen at Avery chapel, by invitation of the pastor, Eld. Early. Br. Macon went with me and took part. The chapel holds a thousand. It was only in part full, but a more attentive and intelligent audience I have not seen among the Freedmen. I spoke on the prophetic word, reading much Bible to them on the first and second advents, to which the pastor gave his assent and commended it to his audience. In the p. m. I spoke in the Advent chapel to the parents and children of the Sabbath-school. The house was filled. Most of the young people were the pupils of our school in past years under the superintendance of Br. Leslie and others, who are still remembered with affection. It was a beautiful sight to behold the intellectual and moral elevation of these young Freedmen. Eld. Strothers takes great interest in them, and their Sabbath-school is well conducted.

At night Br. Macon preached in the chapel by invitation of Br. Strothers, which closed the duties of the day.

TUESDAY, May 23. Have completed the arrangements for the transfer of the chapel to the African Episcopal Methodist church, who will carry out the purposes first designed, in the education and elevation of the colored people. Provision will be made for the little Advent church, and they will hereafter conduct their own affairs, with the aid of such counsel as they may ask.

WEDNESDAY, May 24. Among the faithful laborers with this people who are left here, are Br. and Sr. Wadsworth. She is now teaching the Freedmen in a private school. They have been faithful in the educational and the religious interests of the people. And they have sacrificed much for the cause of the poor and ignorant. I commend them to the sympathies and aid of those who love the Freedmen. They will continue in Memphis for the present, or while duty seems to call.

Br. Leslie's labors among this people are still remembered with love. He is held in the highest estimation by his pupils and others, and esteemed all the more for the many slanders which have been uttered against him. Brn. Eastman and Cole are remembered, also, with much affection; while the memory of Br. Wilkins and Sr. Northrup, who sleep, is embalmed in every mind.

My work done, I left Memphis at noon, and at midnight put up with Br. Child in Jonesboro, Ill. Their night meeting had closed but an hour or two before. I missed it in consequence of losing the early train. The little church here live and keep their light on the candlestand. The recent additions have given them new heart to work on.

During the forenoon I rode out with Br. Child to see his strawberry fields, and apple and peach orchards. After two years of failure, he is cheered this year by signs of a heavy yield of fruit of all kinds. The trees are loaded, and the fruit looks healthy, and bids fair to give a rich harvest. May it be so. The toiling husbandman is worthy to receive the fruit of his labor.

In the p. m. Br. and Sr. Child took me into the country to visit Br. J. S. Lawver, who has lately received the faith. We had a generous reception, and enjoyed with him a precious visit. It was good to be there; for while there was beautiful shrubbery; and flowers of every kind; with wheat-fields waving ready to harvest; and large peach and apple orchards bending under the weight of fruit; what was better than all this, we had Christian conversation and song, with a healthy faith that lays hold on the "blessed hope," and the still better home, and land where the people shall be immortal, and the groves and fruits of Paradise will be enjoyed without the toils incident to mortal life. I said to Br. L., "If sin were not here, this would be good enough as it is."

At night Br. L. called in his neighbors and the laborers on his farm, and I spoke to them on the value of the the Bible. We spent the hour in seeking light from that precious Book of God, which is to be valued above all other volumes. For

"Men's books like chaff in heaps are stored,
God's Book doth golden grains afford,
Then leave the chaff, and spend your pains
In gathering up the golden grains."

FRIDAY, May 26. Took a walk with Br. Lawver into his orchards and wheat-fields, to examine the fruit. I have to confess that I never before saw such large, beautiful, and rich orchards of apple and peach trees, and smaller fruit, which in two weeks will be ripe for market. Hundreds of persons will be employed night and day in gathering and sending these fruits to market.

Br. Lawver has been here some eight years, in which time by energy, skill and industry he has made this portion of the wilderness of Egypt bloom like the garden of Eden. He is a model farmer. As yet he has not reaped the full fruit of his toil and outlay; but he has it in prospect. He feels a deep interest in the Lord's vineyard, and will to the extent of his power spread the truth of the coming kingdom. He will help much in the cause in Southern Illinois. We hope to have a Conference here by another year.

Our visit closed, and we took leave of Br. Lawver and his interesting family, and returned to Jonesboro, where I visited with Brn. Thomason, Spann and others, and talked over the future of the cause. At night spoke at the Lutheran chapel to the faithful ones, and strangers who came in. The mercury stood at 102° to-day, yet we had a good audience to hear the truth, in spite of the sweltering heat.

SATURDAY, May 27. At 1 a. m. took the cars for Urbana, Ill., and at 11 a. m. put up with Gen. Black, meeting with a warm welcome. And here I took rest which I much needed.

On the way I took up the Chicago *Post.* Almost the first thing my eye lit upon was the following notice of the death of Br. Henry Snyder, our German Advent preacher in Chicago.

Rev. Henry Snyder, pastor of the South German Baptist Church in this city for a late number of years, departed this life on the 24th instant. He was in more than one sense a very remarkable man, and his works will follow him. A native of Amsterdam, Holland, he came to this country some twenty-five years ago, and embraced with great fervor the Ba tist faith shortly after his arrival in the United States. Fifteen years ago he was ordained a minister of the Baptist church, and has since then incessantly, and at the sacrifice of all personal considerations, worked for the good of his congregation. He acquired by study, reading and personal intercourse, the knowledge and perfect use of six living languages, and could use them to equal effect and purpose in his sermons and lectures. He was widely known as an indefatigable disciple of Christ, and brought about his early death, at not quite fifty years of age, by his over-exertions in his profession. His family traces its descent to one of that sturdy class of burghers who, under William of Orange defended their sea-girt country against the savage hordes of Philip II. of Spain and the bloody butcher known in history as the Duke of Alba. Henry Snyder was at all times the friend of the poor and afflicted, and turned many into the right path. His sermons were particularly affecting and touching, his words finding a sure road to the human heart by the quaint references to incidents in actual life, and by his unfailing sharpness in the dissection of human frailty.

He belonged to that branch of the Baptist church known as the Second Adventists, and exhausted his ingenuity in the expounding of the prophecies of Daniel and in the Revelations, while lecturing on the topic of the return of the Messiah.

We shall miss dear Br. Snyder. He was one of the best of men in social life, and was a faithful and kind friend and husband, as well as pastor and Christian. He had a hard fight for the truth, but triumphed over all opposition. He sleeps among the heirs of the inheritance which is soon to be revealed. There we shall meet him again. The Lord hasten the day. I shall never forget his touching and voluntary expressions of sympathy in my trials, or his clear view of the objects and aim of some that sought to plant thorns in my pathway. His noble soul despised all selfishness, while he bade God-speed to all who were unselfish and Christlike.

Gen. Black introduced me to his pastor, the Rev. John S. Frame, the pastor of the Presbyterian church in Champaigne, with whom I had an interesting conversation on Adventism in its various phases, ending in a special conversation on the nature of man, and his destiny. This subject is almost always introduced in some way, but I am always ready to meet it. Mr. Frame is a graduate of Princeton College, N. J., is a talented man, and withal, a ripe scholar. He has just been invited to take an important post in the Institution at Princeton, under the celebrated Dr. McCosh. But notwithstanding his attainments and scholarship, he, like the rest of his brethren, is blinded by the Platonic philosophy. and is not posted on the Bible view of the nature of man, and his final destiny, We had a free conversation, in which I was outspoken. Heretic as I might seem to be, he invited me to speak to his congregation. In the evening Eld. Riley of the Baptist church invited me to preach to his people, and the Methodist pastor also desired that I should aid him on the morrow. I have an open door set before me for work.

At night Gen. Black invited me to hear Mrs. Judge Wait of Chicago, at the M. E. chapel, on the subject of "woman's rights." Mrs. W. spoke from a Bible standpoint, repudiating the infidelity, and the loose views of some who lecture on this subject. It was a sound and sensible discourse. She is in earnest, and will not fail to wake up an interest on the rights of woman wherever she may speak.

Another week is gone. Time is like a rapid stream, carrying us fast to eternity. Soon the end of the temporal will come, and eternity will be here.

SABBATH, May 28. Spoke in the Baptist church, Urbana, Ill., for Br. Riley, on the prophetic word relating to the good things soon to come. At night spoke in the Presbyterian church in Champaigne, for Br. Frame. We had a large and appreciative audience, consisting of the finest people of the city. I had the best reception, and spoke for near an hour with the greatest freedom on the character of the Christian and the nature of his inheritance. The pastor gave me words of sympathy, and I think many in the audience, also, received the truth. My day's labor among the Baptists and Presbyterians I trust will not be in vain.

MONDAY, May 29. I came to New Rutland, Ill. On the way I had an extremely interesting conversation with an old and intelligent Methodist brother on the rise, progress, and present condition of Methodism. He said they had grown rich and worldly. Besides, they are changing the discipline from time to time to suit the times, a thing which he and the older Methodists grieved over, while they looked for disaster to the church from these innovations.

The present controversy on the condition of the "Book Co ern," in New York, came up. I told him the case seemed to be shrouded in mystery. He said it was to the outside world; but it was all understood by the knowing ones within. He said there might be errors, or even neglect in some cases on the part of Carlton and Porter, the agents in chief of the Book Room. But there was no fraud, or intentional wrong on their part. They had no doubt managed the business with honesty and economy. And Dr. Lanahan, their accuser, was not well posted in the matter. He was not an *expert* in such things. He had found some entries on their books, that he did not understand, and he seized upon these to gratify a feeling of dissatisfaction. He was encouraged in this movement by a knowledge of the existence of a powerful and wealthy party in New York, connected with the *Methodist*, an independent weekly paper, that stands unrivaled in the church, as a literary and religious periodical. What connection or sympathy may exist between Lanahan and this powerful element it was not for him to say; but it is understood that the Doctor has their sympathy. *Dr.* Stevens and others, it is believed, have never been satisfied with the action of the body in dropping him from the editorship of the *Advocate and Journal* and electing Dr. Thompson, who more truly represented the church at that time, than did Dr. S., who it was thought was more under the influence of the New York aristocracy than the general Conference. These. and other difficulties in the family of Methodists, are now being developed, and may yet be developed by an open rupture. But that the Book concern, and the institutions of the M. E. church are all conducted with integrity, there is no reason to doubt.

The Methodists have become a rich and powerful body. But they have lost their religious power and efficiency with the masses, and the "fine gold has become divine."

In the evening I attended to the Disciple church to listen, and to rest. But the minister learning that I was present told me I must speak, which I was ready to do. I had a fine hearing, and hope for fruit. I enjoyed the hospitality of Br. Baker, one of the true and faithful brethren in Christ. The church here have passed through a fiery trial in years past, but have came out whole. Eld. Wm. McCullock, is their pastor, under whose care and preaching they enjoy peace and prosperity. It is good to see "the old stand-byes," Brn. Ames, Baker, Frink, Burrill, and others, and speak a word of good cheer.

TUESDAY, May 30. I spoke to a fine congregation in the Advent chapel, upon the "signs of the times," by which we learn that the kingdom of God is at hand. At the close both took leave of the waiting disciples, and, with Br. Baker, took the cars for Earl, where I arrived early Wednesday morning. I was welcomed to the breakfast table of Br. Burlingame, and ready for Conference duties here

---

IS THE BRAIN THE ORIGIN OF THOUGHT, INTELLECT, OR MIND?

The *Medical Press and Circular* of England has the following exhibit of valuable facts concerning the origin of thought. The writer says:

This is a most interesting question, well worthy the study of the psychologist. There is indeed, much to prove that it is the origin of the mind, or as some psychologists put it, the brain secretes thought somewhat in the same manner as any gland in the body performs its function of secretion, regarding the grey cells of the brain in the light of secreting gland cells, their function being to secrete thought. But here a difficulty at once presents itself; namely, from whence do they gather, or from what element do they eliminate the constituent of thought, so as to produce mind or intellect? For, if the analogy hold good, there must be some element from which these cells gather the constituents of thought. We know the kidneys eliminate urea from the blood; the liver, bile; the salivary glands their peculiar secretion, and so of all the glands of the body. But we see that these several secretions and excretions pre-existed in the living blood; it may be in a different form, but, nevertheless, their constituents were there, and were only brought together and eliminated from thence by these glands. So, when we say the liver forms bile; the kidneys, urea, etc., we mean that they eliminate them from the blood. So, following out the analogy that the brain cells secrete thought, I again put the question—"From whence do they gather "the elements of that thought?" Some will at once reply, from the immaterial principle of the mind. This brings us to what "I believe" is the generally received opinion—namely, that mind is an immaterial principle; but if it be an immaterial principle, how is it that you cannot destroy the brain without destroying the intellect as well? Thus, in apoplexy, any case where there is an effusion of blood, or other fluid, to any great extent, the individual becomes unconscious. You may object that this is owing to the shock to the animal life, and not specially referable to the brain. Well, we have stronger proofs. Look at a man intoxicated with alcohol. The first effects are to quicken the imagination, and induce a freer flow of thought. As the man takes more he becomes dull and heavy, and if he takes more still he becomes entirely unconscious. He appears to have lost all power of thought and intellect. Does not this show that the alcohol acting on the material brain affects the mind—in the end seeming to destroy it? And that it is the alcohol acting on the brain is proved beyond a doubt by examining the brain of those poisoned with whisky or brandy, or in the experiments performed on dogs by giving them a couple of drachms of pure alcohol, which kills them instantaneously, and immediately opening the head and examining the brain, the pure alcohol can be distilled therefrom. showing what an affinity it has for the brain, and how quickly it is absorbed by the stomach. We have a still stronger proof of the brain being the originator of thought in the pathological condition of softening of that organ, and which at the same time, also proves the exact part of the brain which is the seat of intellect, confirming other proofs deduced from experiments made on animals, birds, and reptiles, which it would be quite superfluous to go into. From these experiments it is clearly shown that the cortical or grey structure on the outside of the brain is the seat of thought. We say, is "the seat of thought," assuming the brain to be so for for the present. Well, now pursuing this thread of the subject, we find where softening commences in the central white substance of the cerebrum that the intellect is in no way disturbed at first; but we may have, and if the disease progress to any considerable extent will have, paralysis—"hemiplegia most likely." If the softening proceed downwards, and attack the cerebellum and medulla oblongata, the patient may die without his intellect being at all affected; but if the disease proceed upwards, and extend to the cortical or grey structure the intellect becomes very soon engaged. On the other hand, if the disease commences in the cortical portion, the intellect becomes affected at once, prior to any symptoms of paralysis. When I use the word softening, I mean chronic softening, as contra-distinguished from acute inflammatory softening, in which these effects are not so distinct and clear, though they can be perceived by close observation. I have a patient just now in care who I consider has chronic softening of the brain, involving principally the cortical portion, and he presents symptons in accordance with the above. He complains of dull, aching pain in his head. loss of memory, an inability to fix the mind vigorously upon any subject, or to pursue any lengthened train of thought, the intellect becoming, as it were, wearied and seemingly unable to sustain any great mental exertions. Yet he has no paralysis of either sensation or motion, except some symptions of amaurosis, indicating involvement of the optic discs. Now, does not all this go to prove that the cortical portion of the brain is the origin of intellect? You may still reply, no; it only proves that the brain cells being disorganized or destroyed, are no longer capable of performing their function of secreting thought from the immaterial mind, which is there as perfect as ever, and unharmed by disease of the material substance. If the mind be an immaterial principle, then we may look upon the brain as the medium or instrument through which it is rendered manifest to the external world. This is the view Watson takes of it and many others. People also generally regard the mind and soul as identical. If they were, then of course that would settle the question as to the brain being the origin of mind. It could not be, for then it must be the origin of the soul. But that is impossible, as the brain is destroyed at death, but the soul lives on forever. That which is mortal could not be the origin of that which is immortal.

The closing sentences of the above extract are characteristeric of immaterialism. It will cooly recite the facts that overturn its own system, and then add—"*But the soul lives on forever!*" .But what is this absurd assertion worth, when paraded beside such facts as the above?

A LIFE EXPERIENCE.

In a short time we shall commence the publication of a series of articles, which will, we believe, possess the most intense interest for all our readers. It is a narrative of the religious experience of a long life, by one whose head is now blossoming for the grave. It reveals to us the heart-struggles and wrestlings of a faith in God implanted by a mother's influence, long sadly shaken by "winds of doctrine," but finally triumphant, when once it broke away from creeds and dogmas, and after patient investigation of the Scriptures anchored itself to the word of the Eternal.

It is not a fictitious story, but a narative of actual experience. Of this we have ample vouchers. Our readers have a rich feast in store for them.

THAT CHEAP EDITION.

We have received several letters concerning the delay in filling orders for this work. In way of excuse, we have this to say: (1) There was a delay occassioned by the detention of plates at the type foundry; and (2) we found the binding of 2,500 copies of a work of this size a job of greater proportions than we had anticipated. We are now filling orders as fast as they come in.

We trust subscribers will redeem their pledges at once. The edition yields us no income beyond its cost, and it is important that this should be met at once, that preparations for the second cheap edition, of 3,000 copies, may commence immediately. Please redeem your pledges.

MINUTES
OF THE
MEETING OF THE W. A. C. P. ASSOCIATION,
Held at Earl, Ill., May 31–June 2, 1871.

Minutes of previous meeting accepted.

The Secretary, who had been appointed to obtain legal counsel as to the manner of transferring the property of the Association, reported that more time was necessary to bring about this result. That the necessary papers were in preparation, and would be ready in season for any future meeting of the body. He gave details of the mode of transfer, that need not be repeated here, as they will be sent to each member of the Association hereafter.

Voted, To accept the report; and that the Secretary be authorized to prepare and send out the papers necessary to effect the desired purpose.

The proposed amendment to the Constitution, concerning the name of the Association, was laid on the table.

The following amendments were unanimously adopted, all present voting for them:

Art. III., Sec. 2. Leaving out the words—"and shall be the General Business Agent of the Association, amenable to the Board of Trustees."

Add to Art. III., Sec. 2, as follows:

Sec. 2. The Association shall annually elect a General Business Agent, from the membership of the Association, who shall hold office until his successor is chosen, and be responsible to the Board of Trustees for his official conduct. If in any case the Business Agent be not already a member of the Board, he shall be a member of the same while holding that office, ex officio.

Add to Art. III., Sec. 8, these words: "and make a report of the same at the Annual Meeting."

Make Sec. 5 read: The Publication Committee shall decide upon the question of the publication of such books and tracts as may be offered to the Association for that purpose.

Add to Art. X. these words: The Treasurer shall give bonds for the faithful performance of his duties, in such amount as the Board may elect.

All amendments relating to membership were laid upon the table to await the legal steps necessary in order to the desired change.

The following resolutions were offered and unanimously adopted:

Resolved, That the Association annually elect a committee of three brethren, who shall be known as the EDITORIAL COMMITTEE, and perform the duties usually attaching to that office.

Resolved, That three brethren be chosen at this meeting on this committee, to act until the next regular Annual Meeting; when their term of office shall expire.

A Nominating Committee having reported, Eld. Frank Burr was by unanimous consent empowered to cast the vote of the members present for an Editorial Committee, to serve until the next Annual Meeting of the Association. The following brethren were declared elected: D. S. Clark, C. W. Smith, Wm. McCullock.

The following resolution was then adopted, as expressive of the unanimous sense of the members present:

Resolved, That we recommend that when the Association is reorganized, and placed in the hands of the ministry and churches, that the original members of the body, who do not retain their membership by virtue of being ministers, shall be entitled to one vote in all meetings of the Association at which they may be present while they may continue in harmony and co-operation with the Association.

Voted, That in the ordinary course of business the Chairman shall appoint Special Committees, except when otherwise ordered by the Association.

Voted, To endorse the action of the Business Agent in publishing *The Good Way* as a monthly tract journal; and that we commend it to the body at large, both churches and ministry.

Voted, That the next Annual Meeting be held at some convenient place, in the late fall or early winter, as the Board of Trustees may appoint. Also, that the Association hold no general Campmeeting, as heretofore.

Adjourned.

WM. L. HIMES, Sec'y.

CORRECTION.—In the article on the *Rephaim*, last week, 5th and 6th lines from end, for—"Has our globe chambers of bliss, and we within its crust?" read, "Has our globe chambers of bliss and we within its crust."

Br Himes. In the record of minutes of the Southern District Q. M., there is one matter that ought, perhaps, to be explained, that is with reference to the vote on the reception of Br. Aaron D. Abbott. There was *no* opposition to Br. Abbott *uniting with the Conference;* indeed all were anxious that he should do so. When his name was presented he requested that it might not be pressed for the present, stating that he was with us in faith and sympathy, but there were still some things unsettled in his mind; One of those was about the name "Advent," and on the subject of communion. Twice during the discussion Br. Abbott requested that his name be withdrawn for the present, at least. Being opposed to forcing any one into Conference against his expressed wishes, I voted against it and so did Br. Fox: and Br. Abbott understood perfectly well that we had nothing against him, and I think approved the course we took in the matter. I have thought this explanation necessary for Br. Abbot's sake; because some have supposed that we were opposed to his uniting with the Conference. That is not true, as which every member of the Conference present know. JOHN M. SNOOK.

EDITORIAL GLEANINGS.

The new Advent Chapel at North Carver, Mass., will be dedicated June 9. Eld. J. V. Himes will be present in response to an invitation to attend.——Br I. C. Welcome expects to spend July and August in the West. Friends desiring his labors may address him at this office, and he will visit all he can. Give him a full, hearty welcome, as he deserves.——Br. Wm. Davey, three and a half miles from Cedar Rapids, Iowa, will welcome any Advent preacher passing that way.——The Indiana Conference at Jeffersonville, May 24–28, was a very interesting session, and well attended. Two preachers were ordained, a number licensed, and the Conference boundaries extended to include the entire State. The minutes will appear soon.

Correspondence

From Mary A Gleaves, McHenry Co Ill.

I love THE TIMES very much, and believe the doctrine it teaches. But it was a new doctrine to me until two years ago, when I attended the Advent church in Chicago. It is thirteen years since I gave my heart to God; but I had always had it preached to me that the saints got their reward at death, and the wicked went into everlasting torments. But I cannot find any such doctrine in God's word. I have read *The Doctrine of Immortality* by Whitmore, once, and am reading it the second time. I think it is an excellent work, the Bible truth.

Eld. M. McCullock has preached here several times. I think it is the first Advent preaching they have ever had. I hope and pray that good may be done in this place. There are a few who are getting interested. I am *one* that is watching and praying for the Lord Jesus to come personally, to reign on this earth. I am trying to live nearer to God than I ever have done, that when Jesus comes I may be found ready to meet him.

From T W Richards Augusta Wis.

The laborers are few, *very, very* few; and while the fields are already white for the harvest, the people are starving for the bread of life. Truly the contest thickens. The warfare between light and darkness increases. And how great is this darkness. The multitude appear to choose darkness rather than light. 'Tis almost discouraging to think with what reluctance light is received, and how few there are who have the moral courage to accept the truth. I know that you and others that have stood the fiery trials of these last twenty-five years know what it is to suffer reproach for Jesus' names' sake. But take courage. Your labors have not been in vain in the Lord. The reward will come and the day dawns. Take fresh courage. The enemy cannot stand before the sharp two-edged sword. It cuts, and they can but run. Dear brothers and sisters, many of you I have seen, and many I have not. But my poor heart is with you all. Let us stand fast; and although the whole world should be against us, let us cling to his dear cross, and ever remember that he abideth faithful. Some of us may be sorely tried and tempted. We may be away down in poverty's vale. But let us remember that he for our sakes became poor, and that we are indeed rich. Why, we are heirs to an inheritance that never can be mortgaged. There is a crown, also. We cannot conceive what there is in store for us, bye and bye. Yes, "in the sweet bye and bye." Let us rejoice and occupy until Jesus comes.

BRIEF EXTRACTS.

Br. D. O. Hink, Maryville, Mo. May 15, says: Yesterday evening I again took my stand on the street in front of the Court House, singing our hymn—"The happy time is coming." I soon had a crowd around, to whom I spoke in regard to the good time coming, and of its approximate nearness; urging the importance of a suitable preparation to enjoy the good time, Much inter st was apparent. When I unrolled our chart some expressed their interest and their desire to hear more on this subject. I trust this kind of labor will be still owned and blessed of God, as it has been in the past. I solicited subscribers for THE TIMES, I got one, and hope for more.——————Sr. M. E. Weston, Iowa Co. Wis.: I thank the Lord every day of my life that I ever heard the Bible truths preached by the despised Adventists. It is about two years since I heard the first sermon preached. Since that time I have thoroughly investigated their peculiar doctrine" and I am astonished that I was in darkness so many years, as regards the teaching of the Scriptures on the mortality of man, and other doctrines, for which that is the foundation. Oh! how I love the sacred Book. Many things used to be a mystery to me: but now they are so plain. I have been a professor of religion twenty-six years; but I can truly say that I have enjoyed religion more in the last two years than in the other twenty-four. May I be ready to meet the Savior when he comes.——————Br. T. Ellsasser Liv. Co. Ill.: Though I am a stranger to you in the flesh, I trust I am not in spirit. I am not an Adventist by church record, but by faith: I have great joy in reading of the progress of the Advent movement. I am only sorry that I can do no more for the cause. There are no Adventists here; and all the spiritual comfort I receive is from our good paper. I must say that our Advent papers are the second best religious journals in print. I bid them success and God-speed. I believed the Advent faith when I first read my Bible. But when I heard D. D. expound it, I thought I was wrong, until I heard a so-called Adventist expound it the Bible way. This put me to thinking, and by the aid of tracts, papers, and the constant study of God's word, I came out all right. My prayer is to meet you and all saints in the kingdom of God. ——————Br. Frank Pelton, Greenpoint, L. I.: It is now one year that I have been deprived of my bodily health. And my sufferings would have been severe, but for the goodness of the Lord, in revealing this precious truth, that man is mortal, and that immortal, that only to be obtained—at the resurrection of the dead; and this is only by those who continue faithful unto the end. Oh! that the Lord may help me to earnestly contend for the "faith that was once delivered to the saints." H. W. Beecher says, "Some believe in the resurrection of the body; but not I, I have had enough of it." Praise the Lord, I do. And we are most home, for the Scriptures cannot be broken.——————Br. E. S. Robbins, Galesburg, Ill.: I recently heard a Baptist minister give their reasons for close communion. He stated that to commune with those who practice infant baptism, or any other mode but immersion, was simply to indorse their practice as right; and that they cannot do: and so close communion was a standing protest against their unscriptural course. I was raised a Baptist, and was a member of that church a good many years. And when I first embraced the "blessed hope" of the Lord's soon coming, I felt that I could not go to communion with those who had never been baptized, for so I regarded all who had not been immersed. But by the time I had the opportunity, my views underwent a change. I saw the command, was—"Do this in rememberance of me," not to express either church or Christian fellowship. Let us have your views?

[We endorse your thought. ED.

——————Br. A. Collins, Cass Co. Iowa: The influence of the meetings you held here last winter was good. If we could have had a series of meetings to have followed your lectures, there might have been more accomplished in gathering souls to Christ. When I read communications from the pioneers of the cause, that I used to know in the East, such as Brn. Thurber, Fassett and others, it seemthat I can hardly be deprived of seeing and hearing from them the word of the kingdom in this western field. "The harvest truly is great, and the laborers are few." The great mass are hasting to the judgment unprepared. We hope that the arrangements talked of for a camp-meeting in this region this fall will be perfected, and that we may see good results.——————Br. G. Merrill, Worcester, Mass.: In answer to the question in THE TIMES of May 2—"What papert do you support?" I wish to say tha I take *The Times, Crisis, Christian Banner*, and *Quarterly*, I like them all, and don't see as I could part with them any way. I do not intend to, as long as I am able to pay for them. I take several papers besides the above, among which is *The Christian Cynosure*, a paper "oposed to secret societies, and published at 88 LaSalle St., Chicago, Ill., at $1 a year. All that are able ought to take this most valuable paper. I wish our Advent papers would have something to say about secret societies. It would do us good to read an article now and then on this subject. Wife thinks I take too many papers. I tell her that the money I used to spend for *Tobacco* more than pays for my papers. It has been four years the 16th of next November since I threw my tobacco away. I think without a doubt that I have saved, or will have saved when the four years are up $75. I am willing to use it all for the cause.

"NEITHER MORTAL NOR IMMORTAL."

Various opinions have been advanced in reference to the primeval nature of man, some contending that he was immortal, others that he was absolutely mortal, and still others—strange to say—that he was *neither* mortal nor immortal. The first-named opinion has been ably discussed, and, I venture to say, fully exploded; the second thereby—in our opinion—being established. I purpose to offer in brief afew suggestions concerning the last.

It is an established fact, that in every department of terrestrial existence there are two qualities or forces—the one in direct opposition to the other. In questions of morality they are the good and the bad, the virtuous and the vicious. In matters of taste they are the beautiful and the ill-looking, the the sublime and the ignoble. In reference to the conditions of matter there are heat and cold, light and darkness, &c. In matters of intellectual persuasion they are the true and the false, the credible and the incredible. In reference to the forces of matter they are attraction and repulsion. *Absolutely*, there is no medium between any two opposing qualities or forces. For instance: A thing is either good, or it is bad; it is either beautiful, or it is ill-looking; it is either warm, or it is cold; it either attracts, or it repels. But owing to the comparison which many opposites admit, there is often an *apparent* medium. For example: it is light at times, but *lighter* at others; and we speak of *twilight* as the medium. Or, one thing may be warm, but another may be *warmer;* and we speak of *lukewarm* as the medium. But *absolutely* it is light at twilight, because perfect darkness is a total absence of light. And *absolutely*, lukewarm is warm, because perfect cold is a total absence of heat. But none will contend that the terms mortal and immortal admit of comparison, as one person cannot be *more* mortal or *more* immortal than another. Then we ask—Where is the medium in *any* sense?

Again. Substance is always connected with its properties. But the properties are nothing independent of the substance. We speak of goodness abstractly; but goodness is nothing independent of *something* which is good. Neither is mortality or immortality anything independent of *something* which is either mortal or immortal. We speak of the properties of a thing as those peculiarities which distinguish its nature. In fact, we know of nothing but by its properties.

But man as a substance, possesses properties, hence, a nature. If those properties are definable, his nature also is definable. We are told that he was *neither* mortal nor immortal. The question arises: What *was* he? Mortality and immortality are definable properties; but a mediate property is both *inconceivable* and *undefinable.* Hence, the advocates of the theory under consideration must admit that his *nature* was the same. And we are not surprised that they find it much easier to tell what he was *not* than what he *was.* The question—What was he—remains unanswered. But it might as well be said, A thing is neither good nor bad; a story is neither false nor true; a person is neither alive nor dead!

Let us glance at this subject in another light. Mortality is that property which renders its possessor of a dying nature. Immortality is that property which renders its possessor of an undying nature. In the *former* case the subject *can* die; in the latter he *cannot* die. First, then, we are told that man did not possess mortality, or the dying nature. In other words, he *could not die. What is this but immortality?* Or, to reverse the order, we are told that he did not possess immortality, or the undying nature. In other words, it cannot be said that he could not die. But he either could die, or he could not die. If he *could not* die, then he *could* die. *What is this but mortality?*

We think then, it must be evident that there can be no medium between mortality and immortality. But we would not suppose that the objector disputes this without *some* reason in his own mind. We *do* think, however, that he raises the objection not because *his* theory is abundantly substantiated by reason, but because of the supposed insuperable difficulties—we think only *apparent*—attending the other view.

The objector says—"If man was already mortal, it would have been folly to threaten him with death for disobedience." The apparent difficulty lies in not discriminating between *death* as a *transition* and *mortality* as a *state.* For while it is possible that he *could* die, it does not follow that he *would* die. In fact, his life might have been perpetuated indefinitely if the natural forces had been counteracted. Decay is the natural tendency; but if this can be counteracted by a superior force, it is evident that life may be perpetuated *even in mortality.* The question arises: Was his life thus perpetuated? The answer is evident when we consider the declaration of God: "Of every tree of the garden thou mayest freely eat *but* of the tree of the knowledge of good and evil." Here Adam was given free access to the tree of life. and it is simply absurd to suppose that he did not avail himself of its life-perpetuating virtues. God's threat, then, was not that of mortality, but of death. And how could this be effected? By simply withholding that which perpetuated life. Accordingly, when Adam disobeyed, God not only expelled him from the garden, but guarded the tree of life by cherubim and a flaming sword, lest by continued access thereto he should "eat and live forever."

But if Adam's life was not thus perpetuated by the tree of life, it would have been needless to withhold it from him. He would have died as surely in the garden as elsewhere. But to assert that the tree of life was guarded lest man should become immortal, is to assert that he *might* have become immortal *before;* for God had given him permission to "freely eat" thereof. He also made him capable of sinning if he should thus choose. And to affirm that once eating of the tree of life would have made him immortal, is to charge God with the folly of giving man free permission to become an *immortal sinner!*

In conclusion we would remark that however unimportant this question may appear to some, there is certainly much of importance *connected* with it. Then let us have the truth. If we admit that there is a medium between mortality and immortality—between two diametrical opposites, we lay down a principle by which the most glaring absurdities may become tenable. And again we would say—By all means let us have the *truth.*

ALVIRUS N. HITCHCOCK.

Blessed are they to whom people go when they are in distress! Blessed are they around whom little children flock! Blessed are they that are sent for by men when they are in extremeties and emergencies! Blessed are they upon whom grateful eyes look, saying, "Come again; I am better for your coming." Blessed are they whose eye is serene; whose voice is gentle; whose heart is sweet; whose life makes happiness!—*Beecher.*

THE TYPES AND ANTITYPES.

The whole apparatus of divine worship was connected with the Tabernacle. The Altar of Burnt Offering stood right in front. Its four sides of wood, overlaid with brass, had a grating over the top, and it was probably filled up with earth; comp. Ex. 20: 20; 27: 1–8. This may have been for two reasons; one sanitary, that the loose earth might absorb the blood poured on the altar, and allow it to sink gradually into the ground beneath, the constant fire keeping the soaked earth covered with a layer of vegetable and animal carbon, the most efficient deodorizer and disinfectant ordinarily to be found.

The other reason may have been the mystical sense of the altar. It was God's hand: man could not touch it without polluting it. The altar *sanctified* the gift offered on it: (Mat. 23: 19.) On this altar the fire was never to go out; and the altar with its living fire, itself the most apt symbol of life conceivable, formed a vivid hieroglyphic of the living God, into whose hand it was a dreadful thing to fall, he being a consuming fire. (Heb 10: 31; 12: 29.)

Beyond the Altar, and before God's dwelling, was the Laver; for after pardon, and previous to ministry and service, cleansing is needed.

Beyond the Laver rose God's Tent and Palace. Within the embroidered Vail, beautified with the finest and most artistic choice of colors, enhanced with the gleam of gold, was the Holy Place, the audience chamber and ordinary meeting-place of God and man. Man was without; God was beyond. Here there was communion between them. On the priest's left hand was the Golden Candlestick, the symbol of God's chosen people—seven united into one—saying, "Glory to God in the highest." On his right hand was God's Table of Shewbread, the emblem of "peace and good-will towards man." God did not eat that bread; he took it and blest it, and gave it back to be enjoyed by those who dwelt in his house.

In front was the Altar of Incense, the emblem of soul-worship, which completes the connection between the glory we give to God, and the provision he gives to us. Connected with the Candlestick and the Table of Shewbread by its identity of materials, it is further connected by its use. The Candlestick bore flame, and the Shewbread bore incense. On the altar the two were placed together—an emblem of holy and happy worship, of service full both of praise and of pleasure. Yet the coals from which the cloud of incense rose were coals from the Brazen Altar of expiation. No sacrifice of Cain was this, but an Abel-worship, breathing to God the savor of "the blood of sprinkling."

Behind the Incense Altar was another vail, never disturbed save once in the year when the trembling Israel, represented by the High Priest, entered with the atoning blood. In darkness, scarcely broken by the rays which struggled through the vail from the Golden Candlestick, unless when lighted up by the Cloud of Glory—in this thick darkness was set the Throne of God.

"Tables of Stone," inscribed with the Royal Law, which God had given to Israel for mankind, were within it; for God is not ashamed of these, and makes them the establishment of his throne. But with these Tables, the revelation of God's mind were laid up two emblems of their contents. "I am Jehovah, thy God, which brought thee out of the land of Egypt, out of the house of bondage." This gospel has its memorial emblem in the Pot of Manna. The rest of the writing had its memorial emblem in Aaron's Rod, which budded. It is a question, indeed, whether these were in the Ark of the Covenant, or merely *beside* it. They do not seem to have been *in* it. In the Temple of Solomon (1 Kings 8: 9), and in the Second Temple, there was no holy Ark at all. But the authority of the Epistle to the Hebrews (ch. 9: 2–5) may satisfy us that, in the Tabernacle of Moses, the Ark had the two Tables, and the two memorial emblems within it. It is very curious that the apostles (v. 4) reckons the Golden Censer, that is, the Altar of Incense, as belonging to the Holiest Place, although it stood outside the vail. While set in the Holy Place, it belonged to the Most Holy, on the threshold of which it stood.

The Anti-type of the Tabernacle, and of every several thing within it, is Jesus Christ, the Son of God and Son of man, our Mediator.

He is the Tabernacle which God pitched. He also is the Schechinah, Brightness of the Father's Glory, tabernacling there.

He is the Door. By him alone can man come near to God. He is the Brazen Altar, and its perpetual fire; for he is the eternal Life-giver. But he is also the victim; for his human nature, soul and body, is the Lamb of God: and he, too, is the Sacrificing Priest. He offered himself.

He is the Laver: "The fountain opened for sin and uncleanness;" by his washing with water by the Word making us fit to be presented to himself, glorious, without spot or blemish: "Our bodies washed with pure water."

He is the Sanctuary wherein God and man transact. The Church with its Seven Lamps and manifold ministry are one in him; and he is at once the Light of the world, and the Revealer of God. By his church, which he makes to become the Light of the world and the pillar and ground of the truth, he gives glory to God.

He is the Table of Shewbread. He gives the Living Bread which cometh down from God out of heaven. His own flesh is the Shewbread—the food which giveth life to the world. But that food is a Sacrificial feast. There is incense on the bread. Only God's priestly family can eat of it.

Above all, he is the altar of Incense. "By him we offer the sacrifice of praise to God continually." He, too, is the Offerer of Incense; "for no man cometh unto God but by him, who liveth to make intercession for us," and to make our offerings acceptable to God. While in the world he was in heaven, standing on the threshold; yea, his body being the Vail through which entrance is given to those who would "draw near to God, in the Holiest of all."

And he is the Ark of the Covenant, in whose heart was God's Law and God's Gospel; himself the Rod of God's power, and the Bread of Life—in a word, God's covenant with the people. He is that blood-sprinkled Mercy Seat; and he is that Cherub-tended Glory above, even God in Christ, reconciling the world unto himself, "not imputing unto men their trespasses," but sending forth his priestly benediction.

Christ first, Alpha; Christ last, Omega; Christ throughout, filling and fulfilling all things. Truly "All and in all."—*Sel.*

THE PARABLE OF THE LEAVEN.

I rather suppose it represents a part of the race, and that part which according to the analogy of the other parables in the chapter is found in the kingdom in its present mysterious and imperfect state. It is the same kingdom in which there is much soil which produces no fruit, the same kingdom in which the tares are growing, the same kingdom in which the birds of the air as the agents of the wicked one find shelter.

In the fourth place, the use of the word *leaven* conclusively proves, in my judgment, that our Lord intends to teach us the expansive quality and dreadful energy of evil instead of the constant growth of righteousness. In favor of this explanation, says Dr. J. A. Alexander, "is the very strong fact, that leaven always in the Scriptures elsewhere (except Lev. 23: 17) is a figure for corruption, either in doctrine or affection. This usage, probably arising from the physical fact that fermentation is incipient putrefaction, may be traced in the exclusion of all leaven from the passover and other sacrificial rites of the Mosaic law, as well as in its figurative application both by Christ and Paul." But the solitary exception mentioned by Dr. Alexander turns out on examining the passage to be no exception to the universal rule. Leaven was there commanded because there was sin in the worshiper's nature, and God wished him to recognize this fact in his offering. When, therefore, the Israelites were required to bring out of their habitation two wave leaves, baken with leaven, it was a significant and solemn proclamation of the truth that evil still inhered in them. As Macintosh well says upon the passage in Leviticus which speaks of the leavened loaves, "why was this? Because they were intended to foreshadow those who, though filled with the Holy Ghost, and adorned with his gifts and graces, had, nevertheless, *evil* dwelling in them. The Assembly, on the day of Pentecost, stood in the full value of the blood of Christ, was crowned with the gifts of the Holy Ghost; but there was leaven there also. No power of the Spirit could do away with the fact that there was evil dwelling in the people of God. It might be suppressed and kept out of view; but it was there. The fact is foreshadowed in the type, by the leaven in the two loaves; and it is set forth in the actual history of the Church; for, albeit God the Holy Ghost was present in the assembly, the flesh was there likewise to lie unto him. Flesh is flesh, nor can it ever be made aught else than flesh.

Leaven, then, is the uniform, unvarying symbol of evil, and there is not so much as a single exception to the rule, unless it is found in the parable before us. Is that an exception? Let the reader who has no favorite, man-exalting theory to defend, decide the question for himself. On another occasion Jesus said to his disciples, "Take heed, and beware of the leaven of the Pharisees and Saducees..... Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Mat. 16: 12) which we know was evil. Again, "he began to say unto his disciples first of all, beware ye of the leaven of the Pharisees, which is hypocrisy." (Lk. 12: 1.) Is it not, then, almost certain that they would understand him as referring to something evil, and not something good when he spoke of the leaven hid in the three measures of meal? The apostle rebuking the sin that was allowed in the Corinthian Church, writes, "know ye not that a little leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." (1 Cor. 5: 6, 7.) Leaven is mentioned more than twenty times in the Bible, and it always stands as the symbol of evil. I cannot but think in view of this clearly established fact that our Lord designed to teach us in the parable the spread of wickedness, and not the extension of righteousness through the earth. We often hear ministers and others say that Christianity will leaven all human society. Alas! I am afraid this is too true, but it will be a corrupt Christianity as shown in the preceding parables. It will be a Christianity which has itself been leavened by a principle of evil hid within it, and hence, according to the testimony we have now examined, the expectation of a thousand years of holiness and happiness before the Lord comes to restore all things is but a delusion.

DIFFICULTIES OF BAPTISM.

The *Advance* referring to a great revival in the Sandwich Islands, offers this as a poser for Baptists:

Would not our Baptist brethren have been in a quandary to have managed, in the "regular" way, that great ingathering of which Mr. Coan says:

"The sick, the aged, and the infirm were baptised and received into fellowship at their own villages. Some believers were thus accepted who could neither walk nor be carried, and who lived far up in the mountains, where the only water for baptism that could be found were the few drops trickling from the roof of caves.

The *Examiner* responds:

If Baptists held, as they be slanderously reported, that baptism is indispensible to salvation, here *would* be a difficulty. But they conclude that to a man who is providentially incapacitated for receiving the ordinance baptism is not a duty. It was in the Sandwich Islands mission, we believe, that another quandary arose, of which solution was reached, but with such misgivings subsequently arising, that a letter was addressed asking counsel of the Professors in Andover Theological Seminary. A very large number of candidates having been accepted, the missionaries saw that the sprinkling of so many, one by one, would take nearly as long as their immersion, suggesting that the "impossibility" of baptising three thousand in one day is not obviated by that expedient. Calling to mind the conjecture of some Pedo-baptist polemics that John the Baptist dipped a bunch of hyssop in water and sprinkled a crowd wholesale, and hyssop not being indigenous there, they made a like use of a white-wash brush, or some equally practicable substitute, succeeding thus in a very material abridgement of their labor, and a saving of time.

UNHAPPY MARRIAGES.

We believe that the number of "unhappy marriages" is vastly overrated by nearly everybody. There is so much talk on the subject that it is easy to forget that for every instance of complaint there are thousands of benificent and prosperous unions of which the world never hears. Then, again, we have long been convinced that the fundamental thought or idea of most of these reformers is an error, and a most mischievious one. What is an "unhappy marriage?" What is a happy one? Most people who complain of the present system of marriage show clearly that they think that the chief evils and unhappiness in the lives of men and women who are not happily married result from marriage itself or from what is false and bad in it. Their criticisms depend chiefly upon the notion that a proper union, a "happy marriage," would insure a happy and prosperous life for nearly everybody. We think that most people are as "happy" in marriage as they deserve to be, that they have about as much of good in it as they are capable of enjoying. Not everybody, of course, but we think this is true of the great majority of all the married people around us. It is absurd to think that so much misery and wrong, so much selfishness and cruelty, so much that is low, animal, and unlovely in the lives of men and women results from their being "mismated." In some cases there is no possible mating that could make the joint life much better. In fact, as things now are, marriage is the source and nurse of many of the best qualities in the lives of most men and women. We think there is nothing plainer than the fact that the average tendency and effect of marriage is beneficial and elevating. Looking at men and women as they are, we think it wonderful that marriage does so much for them, and has such power to lift up their lives to light and beauty.

THE QUESTION PRESSED HOME.

According to the doctrine generally received, can Christians be urged with the slightest consistency or propriety, to be "always watchful, because they know not at what hour the Lord will come," that is, as the language evidently means, come in person to judgment? No, it cannot be done, for the theory which has gained currency since the days of Arian Whitby implies that at least a thousand years must necessarily intervene before the second advent, and hence it would be absurd to preach, with this theory in the heart, that men should always be watchful, because they know not at what hour the Lord will come, and be ever prepared to say, come, Lord Jesus, come quickly. In point of fact, preachers who have adopted the Whitbyan theory do not and cannot entreat their people to be always watchful, because they know not at what hour the Lord will come, except as they violently apply this language to death which is plainly contrary to the intent of the Confession of Faith that speaks of the coming of the Lord to judgment....Those then, who bear testimony to the precious truth of our Lord's coming, as the hope of the church, though few comparatively now, need not be ashamed, for they stand with *most* of the chief divines of the Westminster Assembly, and with their Confession of Faith, besides standing with the goodly company of the martyrs and apostles and Jesus Christ himself. It is sad to know that the great majority of Presbyterians living to-day have forsaken their own standards, to follow the lead of an Arian.—*Dr. J. H. Brooks.*

WHAT ROME CLAIMS.

The following is reported in the *Dublin Freeman's Journal*, 12th Sept. as a part of the sermon preached at the *Triduum*, or three days of rejoicing over the Pope's new infallibility dogma, before Cardinal Cullen and eleven Roman C. Bishops, in Dublin:

"*Whatever power* Christ himself would exercise, were he visibly present as head of the Church, *the same does his Vicar exercise and possess;* and the church is bound to yield to her visible head, the Vicar of Christ, *the same obedience* which she would give to Jesus Christ himself, were he to demand it in his own proper and visible person. The *Pope is Christ in office, Christ in jurisdiction and power,* and as such the Church is bound to regard him as she has ever done. The church is bound to be united with her visible head as a *necessary condition* to her union with her Invisible Head. *It is only through union with the Pope that she can maintain her union with Christ.*"

Then, after stating that "in such solemn and universal teaching the Pope, as Christ's Vicar, acts in the person of Christ, and the Pope acting in the person of Christ is infallible, Cardinal Cullen's special preacher thus wound up his panegyric:

"We hail thee, then, O Pope of Rome, successor of Peter, as the one infallible witness and exponent of truth upon the earth. We bow down before thy voice, O Pius, as before the voice of Christ, the God of truth. Thou art our pastor, our father, our guide, our head, our centre of unity, of obedience, of love; in clinging to thee we cling to Christ, who is behind thee. Thou art the centre of the Church's visible unity, and in thee 'we all meet into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ.'"

TO TWO CLASSES.

And we have need of the admonition, "Be diligent, that ye may be found of him in peace." But then let us not deceive ourselves by the thought that bustling activities in the energy of the flesh will fulfill that exhortation. There are many whom men applaud as "great workers" who will be found on that day stripped of everything—"Saved, yet so as by fire." Prominence of position, popularity, publicity, will not render works fireproof. If we would be faithful to ourselves, our judgment must not be influenced by the apparent effects of our work, nor indeed by any consideration which wins the applause of men. Let the servant of God who is called to public testimony steadfastly reject the poisonous flattery of those who count the increase which God gives, as his success. And let the believer to whom the most obscure position is assigned guard against the God-dishonoring discouragement which comes from contrasting the want of visible effects of his service, with the great results which in man's eyes are connected with the service of another. Be content to be nothing, and abide in Christ, that when he shall appear we may have confidence, and not be ashamed before him at his coming. Rest assured, whatever your place in the church, that it is only deeds which are wrought in God that will stand the trial of that day and the searching light of that presence.—*Witness.*

WATCHING THE SIGNS.

The *Banner of Light*, the leading Spiritist journal, gave utterance last fall to the following sentiments:

The secular press betrays a tendency to discuss the warning it finds in the action of the elements of late, and the pulpits follow on with their warnings. There is no question that both are pretty well exercised over the strange, if not unparalled proceedings of the year. Let us run them over in a moment: earthquakes, tidal waves, hurricanes, water-spouts, wildly flaming auroras, frightful meteors, protracted drouth, ocean tempests—all these up to the present date, and one of the most beautiful months for October that ever crowned the summer with its brilliant glories. There is much in what has been witnessed and felt to start the human mind on a new course of inquiry. So many marvels within the limits of a single year—who can tell what the year 1871 may have secreted for the world? It is a fact that these startling phenomena tend to make people more serious, however much they may try to turn it off with superficial laughter. When the earth itself grows unsteady, like the waves of the sea, and the forces of the air are let loose to ravage the face of nature, and the deep heavens flame nightly with fires of whose kindling no man knows the cause, and when, as now, these phenomena are all crowded together in so small a compass of time, men's minds might reasonably become stirred to deeper strata of reflection, and it is a fair subject of thought whether all these distinctions and ambitious projects are of any account in comparison with the one thing that alone has reality, and that is the spiritual.

Our Book and Tract Column.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or The Principal Texts relating to the Persons, Places and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. *In two parts.* I. Its Relations to Theology; II. Its Relations to Prophecy, by Wm. Sheldon. 217 pp. Paper covers, 50c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand Illustrated. 224 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c, post-paid.

WHAT IS MAN? 5c; by mail, 7c.

THE SOUL: What is it? 5c; by mail, 7c.

THE SPIRIT; What is it? 5c; by mail, 7c.

RICH MAN AND LAZARUS. 5c. By mail, 7c.

SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.

The above five works, by Eld. M. Grant in one vol. 40c. post paid. The first four in one vol.—large type—25c. post-paid. "Spiritualism Unveiled," bound with [illegible]'s "Bible View of the Personality of God," 25c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor Cloth $1

Appointments.

☞PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES.☜

ILLINOIS.

Amboy, Ill., Lutheran House, June 18, 10½ a. m., 4 and 7½ p. m. C. C. MARSTON.

There will be a grove meeting commencing Friday eve., June 23, and holding over Sabbath, at Yorktown Grove, Ill. Evening meetings at the Yorktown Corners S. H. Br. Marston and others are expected. All are invited to come.
S. E. MABEY.

Stone S. H. Viola, Olmsted Co. Minn., Sunday June 11, at 10½ a. m.

My regular appointment at Utica will hereafter be at 10½ a. m. each alternate Sunday, commencing June 4. S. C. WELLCOME.

IOWA.

The Iowa Christian Mission Campmeeting will be held on the old camp ground at New Hartford, Butler Co., commencing June 22, and continuing until July 2. Brethren and sisters and all who can, come to this meeting. We are anticipating a great blessing from the Lord. The prospect is the best this year for a good meeting that we have ever had. There is to be many ministers present. Br. C. C. Ramsey of Chicago will be with us all through the meeting again this year.

Hay, straw and tent frames furnished free of charge. ALONZO RAYMOND, Sec'y.

Partial arrangements have been made for the Chicago Tent, as well as the Iowa Mission Tent. This will give us a larger range of accommodations than we have heretofore enjoyed. We learn that many think of attending who have never been present before. We hope all the preachers will come and attend the feast. To secure this the brethren at New Hartford propose to provide provision for those who may need to cook for themselves and families. Other churches may assist in this, if they can. Be sure and provide those things necessary for yourselves in camp. The meeting will commence June 22. The campmeeting proper, on the Monday following, and continue until July 2. See notice.
PETER S. W. DEYO.

The Iowa Christian Conference will hold its fifteenth Annual Session, in connection with the Christian Mission Campmeeting, at New Hartford, Iowa, commencing June 22. Let ministers and delegates be present. Ministers are required to report, by letter if not present, by the constitution. I cannot say positively when Conference will sit, probably June 27 or 28, as may be thought best for the interest of the meeting. All are cordially invited to come.
JOB GILDERSLEEVE, Pres.
ALONZO RAYMOND, Sec'y.

Big Rock, June 11.
Beamerville, June 18. C. W. SMITH.

The second Q. M. of the Iowa and Missouri Conference will be held with the Highland church in the Tuller S. H., Nodaway Co. Mo., commencing June 9, and continue over Lord's day. Come up, brethren, and let us worship the Lord in spirit and in truth. WM. PATTON, Sec'y.

WISCONSIN

WISCONSIN CAMP MEETING.

This meeting is to be held at Prairie du Sac [Upper Sauk], Sauk Co., on the old camp ground, beginning June 4. We hope to witness a larger gathering of pilgrims than previously witnessed in the State. Let preparations for tents commence at once. Those coming by cars over the Railroad running from Milwaukee to Prairie du Chien, will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the Railroad between Milwaukee and LaCrosse, can take steamer on Wisconsin River at Portage City three times a week, or stage daily at Kilbourn City, direct to the meeting. Will try to learn what days the boat will leave Portage. Particulars hereafter.

O. S. KNAPP, P. W. MATTS, WM. SHELDON, Committee.

Arrangements can be made at the Wisconsin camp for board by the day or during the meeting, for those who may not find it convenient to board themselves. A butcher and baker will be on the ground each day. Hay and oats can be had on the ground, in any quantity desired. The camp is located but a few rods from the village, where supplies can be obtained, if not on the ground. We hope to complete arrangements so that all can be accomodated.

For information on any particular points address,
O. S. KNAPP,
Prairie Du Sac, Wis.

The Wisconsin Conference will hold its Annual Session at Prairie du Sac [in connection with the State camp-meeting], on the 10th of June. Ministers wishing to unite with the Conference will please come in time. Let churches elect their delegates without delay. All who are unavoidably prevented from attending are expected to report by letter to the Secretary, in good season, that the Conference may hear your report.
WM. SHELDON, Sec'y.

MISSOURI.

The Third Q. M. of the Third District of the Iowa and Missouri Conference will be held with the Greenland church, DeKalb Co., six miles N. W. of Stewartsville, in the "Thornton Neighborhood." The meeting will commence June 9, and continue over Sunday. Brn. Billmire, Dugger, Finders, McClure, Brook and Hella will be present to assist in preaching. Brethren from abroad are invited. Inquire for John Nicholson, John McKenzie, or James Arnold.
JOHN M. BLIVEN, Sec'y.

MINNESOTA.

The time of the Hutchinson (Minn.) District Q. M., is hereby changed from June 2 to June 9. Br. O. R. Fassett will then be present.
L. R. WOOD, Sec'y.

The Annual Minnesota Campmeeting will be held at Kasota, beginning June 27, and closing Sunday eve., July 2. Kasota is a station on the St. Paul and Sioux city R. R., about three miles above St. Peter. The Winona and St. Peter R. R., also (which is just completed) runs within half a mile of the camp ground, making this point most convenient for a general gathering from the different parts of the State. We hope to announce the arrangements for half fare tickets soon, with other particulars.

For the Committee.
EDWIN T. HIMES.

MICHIGAN.

The Annual Campmeeting of the Michigan Conference will be held at Jackson, on the Fair Grounds, commencing Monday June 19, and will continue over the following Sunday.

Ministers and delegates are requested to come early and remain throughout the meeting. Let the churches see to appointing delegates at once.

Board will be provided on the ground at twenty-five cents a meal. Those who wish to board themselves will find a good opportunity for so doing.

To ministers the board will be half price, or free, according to their circumstances.

Hay and oats for horses at market prices. The use of fine covered stalls for horses and carriages or wagons, FREE.

The buildings on the Fair Ground will doubtless afford ample accommodations for sleeping rooms for all who attend. If any prefer to do so, they can bring tents.

The grounds are close to the business part of the city, and convenient to the depot. There is no finer location for a campmeeting in the country. We hope for a feast of fat things, a feast with wines on the lees, well refined. We expect the presence of the Holy Spirit, with all its influences for love, joy and peace. Come and receive a blessing, and new strength.

A. E. BABCOCK, J. M. SHOOK, J. V. HIMES, Committee.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, JUNE 6, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: } Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead, their literal resurrection; the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Business Agent's Department.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets flat note (2 pages) 15c.—25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 25c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

Will You?

Those who write to the office on business should say whether we may send them a package of envelopes, for weekly use in laying by *a little each week*, for the publishing cause. Those who have read the correspondence of THE TIMES the past few months need not be reminded of the importance of the Tract interest. Shall it be FULLY SUSTAINED? Will you help, by laying by every Lord's day, as you may have been prospered?

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post-paid. Single numbers, 20c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, for *thirty-five cents*. We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms: One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $2.

N. B.—These figures are special, and are for *three months only*. After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

To Correspondents.

W. JOHNSTON. The money came safely. But the books have been delayed by unforeseen exigencies.... J. F. HUBER. Br. Sheldon's new work will contain 200pp. We are at work upon it, but can't promise it before August. Shall we make other use of the $1? ....M. B. GEER. What was the 50c. for?....FRIEND OF ADVENTISM and M. E. are kindly informed that we cannot publish anonymous communications.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

E Slade S E Leonard M B Geer C T Russell P W Waite A S Corey L Record A E Babcock C Pike G C Meigs J Zodler C Adams H M Wheeler G C Stephenson M A Tibbetts S J Ball L R Kirk C M Keach W L Skeels C I Blackman J Drain I C Wellcome T Davidson I Boddy H T Taylor L F Bower M L Stocking J Sarvis A F Dugger L L Amos W S Knight J Bellows M B Dutton J D Gebhart I E Miller J Bower J Sloan R N Orton E E Bixby S B Thomas H A King J F Huber F Catlin W Lloyd C E Darrow W V Lucas J G Bush P L Fry G W Turner E F More S F Hunt E S Levi E Leverton I E Andrus M McCulloch W H Macomber W N Pile P G Bowman W Johnson L Collins M B Geer W M Page J Couch W Sheldon R H Gresham W H Boober S Baldwin W I Mann C H Case A A Phelps J W Cowles S A Machmore S E Cole W Geddes A J Bowman L A Gilpin C Kuler W H McCulloch J Person J T Sargent H Cone W Dunbar L K Ballard J M Tozier C O Whitney A Trowbridge E A Waite R C McLane J R Deering J Lowrey L M Smith J B Wilson W Kellaway E H Durand J B Morgan A Gatts W C Hicks H E Pierce D C Elliott A Elliott A Hatton W F Fahnestock A E Babcock J Raymond W S Peyton O Stannard G Russell F A Smith G E Oberlin E H Evans S Ayres E S Levi O R Fassett.

Books and Tracts by Mail.

Geo Gough W H Peyton H M Brown M Smith O E Merrill J F Sargent M C Coon L Record W Baird Geo Spencer J P Russell Julia Shaw H Gurnsey G H Bundy W C Hall C C Stanbro M L Hutchinson J Baker A Brown Wm Murphy James McMichael L D F Armstrong J Carver L Z Lotspiech W S Todd F Johnson H E Evans H M Butters H Holmboe J Prosser Miss M Thompson E Chase Frank Pelton C G Willey I Mitchell H H Vale M J Munson J W Graham Wm Johnson Mary E Prouty J C Mann G W Turner W S Knight H J Sherman M L Stocking J Catlin C M Keach N Field O Q Oviatt D Lawson A T Marrs J Drain G Shurtleff A Drain G W DeLong C Adams J Powers I E Miller J M Wyllys H Holmboe L E Fassett J S Lawyer T Davidson (2) J Sarvis W Lloyd M T Sheldon E Glidden G C Stephenson L Record J Lewis P O Bowman (4) C I Blackman J D W Churchill D D Reed (2) J M Stover N G Reid (2) I C Wellcome (7) J G Bush

Express.—G C Meigs H Hubbard J D Gebhart D Cogswell C W Robinson E C Andrus G Stephenson A C Graves P S Butler E Allen L C Rice J Sloan J C Bywater M A Potter J F Huber H H Hurlbut J Bower C M Shepard J McClellan J J Gayer J Langley J Saddler

General Publishing and Tract Fund.

E E Bixby, $1; A Elliott, 1; D C Elliott, 50c.

Book Notices, Etc.

WE have received a copy of the *List of Premiums*, etc., of the Union Co. (Ill.) Agricultural and Mechanical Society. Their meeting will be held in Jonesboro, September 12 to 15, 1871. Copies of the *List* may be obtained of John S. Lawver, South Pass, Union Co. Ill.

Obituary.

The Rev. Henry Snyder, pastor of the Second German Baptist Church, died on Thursday night, May 25, 1871. He was born in Amsterdam, and came to America about the year 1845, embracing the Baptist faith soon after his arrival. In 1855 he was ordained to the ministry, and has toiled in this city ever since. He was a Second Adventist, and had particularly devoted his attention to expounding the prophecies of Daniel, as bearing on the return of the Messiah. An able preacher and an accomplished linguist, he was the devoted friend of the poor and afflicted, and his death at the early age of 49 may be attributed to his over zeal in work.—*Chicago Republican.*

I would add to the above truthful record that Eld. Snyder had been for a few years before his death a firm believer in the Bible teaching of eternal life only in Christ. At one of my visits to him just before his death he said, "the people are humbugged with the idea that they have immortal souls. How strange! If I die I shall sleep till Jesus comes."

His disease was consumption. The funeral sermon was in German, in which the preacher faithfully set forth the Bible truth of the resurrection as Br. Snyder's only hope. The seed of truth Br. S. sowed during his life will continue to produce fruit until Jesus comes to gather the harvest. F. BURR.

GEER.—In Macon, Bureau Co. Ill., May 18, 1871, Milla Geer: aged 3 years.

A lovely little girl of widow N. J. Geer. Thus in one year husband and daughter are laid side by side in their graves. M. B. GEER.

DEAN.—At Bear Creek, Vernon Co. Wis., on the evening of May 12, 1871, Catharine R., daughter of Br. Thomas S. and Sr. Sarah C. Dean: aged 1 year, 5 months and 6 days.

This little child was unexpectedly removed after a painful sickness of two days, occasioned by taking some strong lye accidentally. Sr. D. selected for the fu[illegible] occasion a portion of Scripture found in Lk. 18: 1[illegible] Jesus called them unto him and said suffer lit[illegible] children to come unto me, and forbid them not; for such is the kingdom of God." On the beautiful F[illegible]th morning of May 14, the little one was laid [illegible] to rest till Jesus comes, when little Catharine will put on immortality and be received in the kingdom of God. BENJ. JUDSON.

The Markets.

Prepared weekly by S. C. Raymond, General Buyer, 70 West Lake St., Chicago, Ill.

Mr. Raymond will attend to all orders for buying goods for merchants, families or individuals. Is prepared to purchase ANY KIND OF GOODS at the lowest prices. Commission: 5 p. cent. Send for list of prices on glass ware, notions, or any line of goods you want.

CHICAGO, Saturday eve., June 3, 1871.

Gold—1.12½.

Flour—Quiet in all grades. Prices firm. White Winters, $7.25. Spring Extras, $6.40@6.75. Superfines, $5@5.25.

Wheat—No. 1 Spring, $1.27@1.27½. No. 2, $1.26@1.27.

Rye—82@84c.

Corn—51@55c.

Barley—55@75c.

Oats—45@48c.

Potatoes—Michigan Peach Blows, $1. New, $5 ℔ bbl.

Butter—15@17c. for best.

Eggs—11@12c.

Cheese—12@14c.

Stock—Cattle, $4@5.30 for good to extra butcher's steers; $5@5.60 for good smooth steers

Live Hogs—$3.65@4.44.

Fruits—Oranges, $7.50. Lemons, $7.50. Apples, $8.50. Strawberries, 15@20c. Raspberries, 20@25c.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

MINNESOTA CAMP-MEETING.

As will be seen by notice elsewhere our camp this year is to be at Kasota. The committee have changed the camp from the old ground at Ottawa on account of the railroad advantages that are gained by so doing.

Friends in the south and western parts of the State will have no inconvenience in changing cars or staging, as heretofore, and those coming from the Northern part will have but a few more miles to travel.

We trust that the liberal arrangements that we have made with the railroad companies will induce our brethren to make a grand rally and come to this meeting in such numbers as will show to the world that we are in earnest in our work of preparing a people for our soon-coming King. We have but a little while to work; now is the time to toil and sacrifice in this good cause; the resting time will soon be here, when our labors will cease.

In regard to tent accommodations we would say that the State tent will be pitched, and arrangements made to give home in it to those not otherwise provided for; but we trust that those living in the vicinity, and all others that can, will erect family tents of cotton cloth or lumber. Those coming in wagons can make a roof with a few yards of cotton, and secure a very comfortable sleeping place in that way. Let all begin immediately to make their preparations to attend, and come with hearts warm in the Savior's love, ready to work for the salvation of perishing men.

HALF FARE RAILROAD ARRANGEMENTS.

Persons going to the meeting on the Winona and St. Peter R. R. will ask for excursion tickets to the Advent camp-meeting at Kasota, for which they will pay full fare and it will return them free.

Those going on the St. Paul and Sioux City R. R. will buy tickets for Advent camp-meeting at Kasota, for which they will pay full fare, but be sure and ask for a return ticket, which will be granted free.

Tickets on both roads will be good from Saturday, June 24, to Wednesday, July 5, inclusive.

Board will be furnished at reasonable rates for those who may desire it; but all that can are requested to come prepared to board themselves, and let all come provided with bedding, and those having no tents will be furnished with lodgings in the State tent.

A grocery and refreshment stand will be kept for the accommodation of the camp; also food for horses.

Arrangements have been made for extra trains on Sunday, July 2, from Mankato and St. Peter.

We anticipate the largest gathering of Adventists ever held in the State of Minnesota, and shall welcome saint and sinner to this our annual feast, trusting all will pray that it may result in much good. EDWIN T. HIMES,

Chairman of Committee.

P. S.—For further particulars address me at Winona, Minn. Box 794. There will be services on the ground Sunday, June 25.

MINNESOTA CONFERENCE.

The Q. M. of the St. Paul District, which was held at Cottage Grove, May 26-28, was a season of special interest. The congregation filled the house full on Saturday, and on Sunday a large number were obliged to sit about the door and windows. The little church at this place were cheered by the presence and prayers, songs and exhortations of the friends that gathered in from Prescott and Trimbell, Wis., and Hastings, Castle Rock, Pine Bend, West St. Paul, and vicinity. Encouraging reports were given concerning the state of the cause. Two years ago such a gathering could not have been called together in all this region, but during that time a steady work has been going on, and the result of past labor stimulates us with courage to continue sowing the seed of truth. The people were some disappointed in not seeing more preachers present. Br. Dubey and the Secretary addressed the people on the distinctive features of our faith and hope. Three were immersed, and a goodly number celebrated the Lord's Supper as the meeting adjourned.

E. T. HIMES, Sec'y.

The Times.

AT HOME.

The President has, to-day, renominated Minister Bancroft, the present incumbent, to the Berlin mission. The recent act of Congress not only changes the name of this mission to conform with events growing out of the Franco-Prussian war, but, also, makes it first class in respect to salary. Nicholas Fish, son of Secretary of State, has been nominated as Assistant Secretary of Legation at this point. —President Grant has requested the Austrian Government to allow Baron Von Lederer, its Minister to the United States, to preside over the arbitration of the Cuban claims, and imperial permission has been telegraphed to Washington.—There was a disastrous accident in a coal mine on May 27, caused by the burning of the shaft. Of sixty-five miners who entered the mine on Saturday morning, forty-five were taken out alive. Many of these have since died, and the remainder are in such a critical condition that it is thought but few can survive.

ABROAD.

Paris.

The city is now becoming quiet, and business men are gradually resuming their occupations. The attention of the public, is now divided between the horrible massacres which have been committed by the Versaillests and the opinions of the press as to the probable form of the future government of France. These latter opinions vary from day to day to such a degree that it is impossible to form an idea as to what they really are. Though most are agreed that it will be impossible for the present government to sustain itself long. According to Thursday's dispatches the Count de Chambord of the house of Bourbon stood the best chance among the aspirants for the throne. As the present government, both executive and legislative, is monarchial in its tendencies, supported by a large minority of the people, we may expect before long to learn that the throne of France is occupied. Later advices state that the Republican sentiments of the majority of the people would render such a project inadmissable. But what is so fickle as public sentiment, especially in France? and the momentuous events of the past year have so astonished us that the veriest idiosyncracy of the people of France could not be a matter of further surprise.

Since the capture of Paris the Communists captured have been shot by platoons, a hundred falling at a time, and these summary executions have taken place simultaneously in three or four places. The last fight in the cemetery of Pere La Chaise was simply slaughter, the menaces of the Commune by a resistence as vain as it was inhuman provoking a terible fire from their enemy which destroyed alike the women and children who had followed their fortunes. Latest dispatches from Paris state that the stench arising from so much human carion is producing a pestilence. It would seem that France was doomed to drain her cup of misery to the dregs.

June 3. The streets of the city have been reopened to traffic. The barricades have all disappeared. The pavements are repaired, and there is perfect order everywhere. Business is rapidly resuming. The amount of travel on the various Railways in the vicinity of Paris is immense. Courts martial have been established at Cherbough for the trial of all prisoners sent there by the Provost Marshal. The service is carried on at the Theatre du Chatlet, in this city, where a summary investigation is held, prior to trial by the military courts.

PARIS, June 4.—A letter from Pere Hyacinthe, in the *Gaulois*, acknowledges the sympathy Italy feels for France, and advises a union of the Latin races, as the balance of Europe is menaced by the predominance of the Germans and Sclaves.—The acts of the Commune were the result of the negation of God by the people. The nineteenth century is the age of workingmen. The Second Empire treated social questions in the spirit of the Cæsars, instead of seeking to solve them by the dissemination of education. It moreover imposed prolonged celibacy on soldiers, and legalized the prostitution of women. The Church also failed in its mission on social questions, and accomplished too little with the instruction of its flock. Father Hyacinthe concludes: "Paris is in ashes—the work of a people who have no God, or say it is impossible for them to believe in or love him. Let the rulers, with their whole heart and brains, consider the problem, and labor for the restoration of France to faith, prosperity and peace."

Romanism in France.

The Paris correspondent of the London *Times*, relates the following in a recent communication:

The reigning scandal of the day is the affair of the Convent of Picpus. So highly roused has public indignation been by the supposed discovery of atrocities committed within those jealous walls that the people have been peremptorily excluded until the investigations of justice shall be complete. I managed, however, to penetrate within the precincts by attaching myself to the cortege of an English friend, who was journeying thither under special official orders to investigate the case of an English sister named Garret. In the Rue de Picpus, near Mazas prison, stand two large buildings, each surrounded by high walls, above which may be seen green trees at intervals. The one is an establishment of the Jesuits; the other the Convent of the White Nuns. The Jesuit brothers escaped at the first sign of approaching danger, but the sisters held their own until forced into cabs and conveyed to the cells of St. Lazare, there to await the results of a judicial inquiry into certain matters that are deemed suspicious. Arrived at the gate of the Convent, we were obliged to force our way through a crowd of angry people who demanded instant permission to enter, and who were as persistently swept back by a group of National Guards—we, however, being admitted inside the door under cover of the official pass and signatures. In the Court-yard, under the shade of some fine trees, a few Guards were playing bowls in Jesuits' alley, and making up to one of them, whose cap displayed tokens of authority, we mentioned our business, and begged permission to see what was to be seen. Our friend was very civil, accepted a cigar, and marched us off to go the rounds. He pointed out to us the fact, of which there certainly could exist no kind of doubt, that the two buildings communicated one with the other, by means of an old door which still exists at the back of a stable, as well as by other apertures in the garden wall, which show signs of having been recently closed up. The Jesuits' garden is a most beautiful one, occupying a space of some twelve acres, laid out with care and furnished with fruit trees of every description, pruned and trained after the latest horticultural designs. There are woodrously ingenious plans, too, for irrigating the beds; forcing pits and hot-houses, and long alleys with vines trained over them. Through the old door above mentioned we passed into the Sister's garden, equally large and beautiful, though not kept with the same care. In the center stands a gymnasium, I suppose for the use of the children brought up under the Sisters' care, and further on their cemetery, a lovely spot, where, under the heavy shade of ancient cypresses, lie bearers of some of the most ancient names in France—"Prince of Salm-Kyrbourg, immolated under the Terror, aged forty-nine;" "Rochefoucauld," "De Noailles," "Montmorency," "the great Lafayette," the whole family of the Talleyrand-Perigords, and legions of Princes and Princesses. Some of the vaults have been opened, and many lead coffins, half covered with rotting velvet and gold-lace, lie exposed to the light of day, awaiting an examination at the hands of the Minister of Justice.

HORRORS OF THE INQUISITION.

At the extreme end of the garden, however, are the three little conical huts, side by side, resembling white ants' nests, which have been the prime cause of so much excitement and judicial inquiry. When the convent was occupied by the National Guards, these little huts were tenated each by an old woman, inclosed in a wooden cage, like a chickens' pen, the three buildings being similar in size and construction, six feet square by seven in hight, with a slate roof, through which daylight was visible, while the three old women were all of them hopeless idiots. The Lady superior has kept her lips resolutely closed up to the present time, but admitted when first questioned, that the three sufferers had lived in their hideous prison for nine years, in an atmosphere of stifling heat throughout the Summer, and half frozen with cold throughout the Winter: "but she added, "they were idiots when they came." The conductor of the inquiry replied that if such was the case, it was illegal to have admitted them to the Convent at all, and that even supposing them to have been admitted, the place where they were found was not a fit dwelling-place for a dog. A key was discovered among her papers labelled. "key of the great vault;" but where this great vault may be has not yet been found out. The Superior and her nuns keep a uniform and persistent silence upon the point; excavations have been made at different points in the garden, and under the high altar of the chapel, but hitherto without effect. At one end of the nuns' garden stands an isolated building, in which were found mattrasses furnished with straps and buckles, also two iron corsets, an iron skull-cap, and a species of rack turned by a cog-wheel, evidently intended for bending back the body with force. The Superior explained that these were orthopædic instruments—a superficial falsehood. The mattrasses and straps struck me as being easily accounted for; I have seen such things used in French mid-wifery, and in cases of violent delirium; but the rack and its adjuncts are justly objects of grave suspicion, for they imply [illegible] of brutal force which no disease at pr[illegible] known would justify. On our way back through the gardens, our guide made a detour in order to show us a great subterranean warehouse, where an enormous quantity of potatoes were stored, as well as barrels full of salt pork, while in a yard hard by lay grunting a fat pig. "Look at this!" cried our National Guard indignantly. "Look at these stores, which might have helped to feed the starving poor of the arrondisement during our six months' siege, and think that these people were begging from door to door the whole time for money to buy broken victuals for their pensioners!" Arrived at the entrance gate our guide nudged me, telling me in whispers to look at the old woman who was wandering about, followed by a younger one, stooping from time to time to pick up a leaf or rub her hands with sand and gravel. "That is Sœur BERNARDINE," he said, "one of the three prisoners of the wooden cages. She is the most sane in mind of the three, and we keep her here under the care of one of our wives to cheer her up. She is only fifty, though she looks past seventy. The other two have been removed, as they were rendered violent by the crowd and change of scene." I passed close to her and she looked up—a soft, pale face, with sunken eyes shaded by the frills of a great cap. She looked at me dazedly, without taking any notice, and stooping, again filled her hands with refuse coffee-grounds, which she put into her mouth until prevented by her companion. Without showing the least prejudice in the matter, I think I can safely say that the ladies now shut up at St. Lazare will find it no easy matter to clear themselves of blame, for though there are doubtless many suspicious circumstances that may be explained away, there are also hard facts which will remain hard facts in spite of the most elaborate attempts at refutation.

RELIGIOUS ITEMS.

The total issues of the British Bible Society now amount to 63,599,738 copies.

The Evangelical Alliance has sent an Embassy to the Czar in behalf of the suffering, persecuted Lutherans in his dominions. Would it not be well for them to intercede in behalf of the Jews, also, who have been forbidden to pray in their own language.

Mr. Beecher is reported as denying the resurrection of the body. So did Hymeneus and Philetus, and overthrew the faith of some. Nevertheless, the Word of God standeth sure, and will rise again, despite these objections, for the mouth of the Lord hath spoken it.—*Zion's Herald.*

The Pope has conferred the title of "Doctor of the Church" upon St Alphonsus de Liguori. Said "Saint" died in 1787, and was made Doctor March 23, 1871! The honor conferred is no doubt very great. What a pity the dead "Saint" should be unconscious of it.

In detailing the monasteries confiscated at Rome, the *News-Letter* gives this item: Next comes the Convent of St. Sylvester; was begun in 261, and generation after generation of nuns have possessed it down to the poor Clares, who now inhabit it. It was built up again by a Pope eleven centuries ago. The head of St. John the Baptist is its most precious treasure.

Advertisements.

FOR SALE.—Near Buchanan, Mich., about a mile from the Advent Chapel, a small farm, containing ten acres of land; a good house with excellent cellar; good well and cistern. Small orchard, and other good fruit. Price, $1750. Address: John Perrott, Buchanan, Mich.

☞ THE BEST AGENTS WANTED.

Destined to be the Standard Bible Commentary in America.

The Unabridged and Enlarged Edition of

DR. WILLIAM SMITH'S

Dictionary of the Bible

The Original English Edition reproduced without mutilation, text and illustration complete, with manifold textual errors corrected, and important additions made under the direction of the two *most competent* Editors in America, HORATIO B. HACKETT, D. D., and EZRA ABBOT, LL. D.

In four volumes, 8vo. Cloth, $26.00. Sheep, $30.00. Half morocco, $30.00. Half calf, extra, $36.00.

The work is sold by subscription, and Agents are reminded that this work is *beyond competition*, and that it requires no argument to prove its claim when a person has made up his mind to get the *best* book on the subject.

Single purchasers can obtain this work by applying direct the publishers,

HURD & HOUGHTON, 13 Astor Place, New York; *THE RIVERSIDE PRESS*, Cambridge, Mass. 43—46

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. AUSTIN, DeKalb, Ill.

Our Book and Tract Column.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. [illegible] Postage, 8c.

DICTION[illegible] HE HOLY BIBLE: For [illegible] study of the Scriptures; with [illegible] and tables. The best abridged dictionary. $1 50. By mail, $1 75.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 20c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 217 pp. Paper covers, 30c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendall. 48 pp. 10c.

LIBRARY COPY
AURORA C

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 46. BUCHANAN, JUNE 13, 1871. WHOLE NO. 375.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, JUNE 13, 1871.

ALL THAT'S BRIGHT MUST FADE.

The rose in its beauty
Must fade from our sight
The bird in the forest must die,
The green grass we tread
In the dawn's early light
'Neath the bleak snows of winter must lie.

So the friend whom we love
In the springtime of life
As the rose, and the bird, bright and gay,
Must fade from our view,
Mid the tumult and strife,
In the cold, silent grave laid away.

But the word of our Lord.
Bids us all to rejoice,
For the day of redemption is nigh,
When the dead in their graves
Shall hear his dear voice,
And arise then to meet him on high.

When the earth shall be cleansed,
From all sin and decay,
And naught that is vile shall remain,
There the glorified saints
In their shining array,
Shall inhabit this fair earth again.

—*Josephine*

AMEN; ALLELUIA.

The more dilligently we search into, and compare the Scriptures, the more clearly will it be manifested that the return of the Bridegroom, the marriage of the Lamb, the destruction of Babylon, the judgment of Antichrist, the restoration of Israel, the universal kingdom, and the restoration of creation, are all closely connected. And when this glorious consummation shall have come, the universe will resound with AMEN; ALLELUIA.

It may be well here just to observe that the first ten verses of Rev. 19 form a complete section. They may also be considered as a kind of introduction to, or general epitome of the chapters which follow. This order is in agreement with the structure of prophecy, and of the Apocalypse especially. The *end* is exhibited first. The grand consummation is unfolded before the events are described which lead on to it. Thus the seventh chapter describes the blessed state which will be established *after* all the terrible events spoken of in the eighth and ninth chapters are fulfilled. The tenth chapter is in like manner introductory to the eleventh; while ch. 14: 1-4 exhibits the glory which shall be revealed after the two harvests spoken of in the latter parts of the chapter have been reaped.

It is also probable that the resurrection and rapture of the saint takes place about the same time as the destruction of Babylon. We think that a careful comparison of Rev. 14: 13, and 16: 15 with Rev. 19: 1-10 will show that the place in the Apocalyptic visions for the personal coming of the Lord, and the first resurrection, is found at the close of the action of [illegible]xth vial, and just before the seve[illegible] and consummating one is poured out. "Behold I come as a thief." (Rev. 16: 15.) And with this agrees the parallel passages of 1 Thes. 4: 15, v. 5-6, and Is. 26: 19—"The Lord himself shall descend from heaven with a shout;" and we are told that he will then say "Awake, and sing, ye that dwell in the dust," and will not the response be just that which Rev. 19 records, "*Amen; Alleluia?*" (See also Is. 25: 8-9.)

Let us seek to make a personal and practical application of this subject. It is of the greatest importance that we should now learn this blessed song, and that we should be frequently rehearsing it. If we would do so, we should study the subject under the various aspects in which it is here presented to us. And first, let us notice the *meaning* of these two words and the *order* in which they are placed. No doubt when we sing these words with all the redeemed family, there will be a depth of meaning realized in them, and an outflow of joy while uttering them, of which we have now no adequate conception. But we may see much in them now; we may feel strong consolation, and enjoy true worship as we use them, even among all the discords and din of earth, and while we groan in this our earthly tabernacle.

A good old writer on the word "AMEN," says, "when prefixed to an assertion, it signifies 'assuredly, certainly,' or, emphatically, '*so it is.*' But when, as in Mat. 6: 13, it concludes a prayer, whether longer or shorter, '*so be it,*' or '*so let it be,*' is its manifest import. In the former case it is assertive, in the latter case it is *petitionary*." Mr. Saphir, in his admirable work on the Lord's Prayer, observes, "Few consider the deep meaning, the great solemnity, and the abundant consolation treasured up in this word, which has formed for centuries the conclusion of the prayer and praises of God's people." He then dwells upon it under seven different aspects:—(1) A word of venerable history in Israel and the church; (2) It announces God's truth and faithfulness; (3) It is a name of Christ;" (4) It is a seal of prayer; (5) The voice of faith; (6) The answer of a good conscience; (7) A renewal of our dedication to God."

The meaning of the word "*Alleluia*" is "praise ye Jehovah." The incommunicable name and the creature's highest happiness are thus connected. God's great purpose is thus fulfiled. "This people have I formed for myself; they shall show forth my praise." They who trust in Christ are "to the praise of his glory."

Amen is *believing acquiescence* in God's will; and Alleluia is loving adoration of his excellencies. We must say "Amen" to what Christ has done, and to what God has said; we must set to our seal that God is true, leave off thinking our own thoughts, and speaking our own words, before we can really delight ourselves in the Lord, and praise him with our whole hearts. Something, too, must precede that habitual "Amen," that believing acquiescence and child-like submission which God loves to see in his people. Only believers can really say "Amen," as God loves to hear it said. There must first be acceptance in the Beloved, then the Spirit of God's Son crying Abba, Father, and *Amen* is sure to follow.

"Faith makes us less than children, more than men;
It makes the soul cry 'Abba' and 'Amen.'"

Who that has ever listened, has not felt his soul somewhat stirred when the echoes of an "Amen" from a cathedral choir has swept round its old aisles, and died softly away in its carved roof. A little reflection produces sadness, as you begin to fear there was little if any true devotion in the harmonious sound. Believer, let thy *Amen* be forthcoming *now*. God listens to hear it. He loves that his children should agree with himself, and also with that Sent One, who not only came with his precious "*verilies*," but who is himself the great "AMEN," confirming all God's words, and responding to all his will; at once the infinite object for our faith, and its one perfect exemplar.

All his life was one grand, unfaltering, harmonious AMEN. In Gethsemane, with the cup of wo at his lips, he still said "Amen." On the cross his heart repeated it every moment, and his lips crowned all their wondrous utterances with "*It is finished!*" This mighty word (for it is but one in the original) will roll on for ever and ever, and be the key note of the anthems of eternity. His joy who uttered it shall be proportionate to his obedience unto death; His Alleluia shall be as lofty as his Amen was deep. Would you, believer, be like him? would you share his joy even now? Then seek grace to imitate him in his complete acquiescence in the whole will of God. We are redeemed to this; and we shall rise to it eternally; but let us seek to realize it now, as regards the way of salvation, the path of obedience, and the dispensations of providence. Concerning all things let our language be, "Even so, Father. Amen and Amen."

Thus shall we be trained for the worship of heaven. What an "Amen" was that which John heard, when the heaven was opened and a voice said, "Come up hither!" "The four living ones said, Amen." This was indeed worship—intelligent and adoring, most acceptable to God. And the song which preceded the Amen was worthy of such a chorus. It was a song sung by the redeemed and angelic hosts, joined in by "every creature in heaven, on the earth, and under the earth, and such as are in the sea;" a song anticipative of Emmanuel's triumph, of the church's glory, and of earth's blessedness; and the Amen was a testimony to the divine faithfulness.

And the song shall be sung again triumphantly, when the work thus anticipated shall be completely accomplished; when he who sitteth on the throne in order to make all things new, shall say, "It is DONE!" Then the loud Amen shall sound through the universe, and all heaven shall join in the triumphant song, "ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH."

This great word "ALLELUIA," as already remarked, occurs several times in Rev. 19: 1-8; and we may profitably consider it under three distinct aspects. There is, first, the "*Alleluia*" *growing out of the conviction of the righteousness of God's procedure.* The voice of much people in heaven is heard saying, "Alleluia, for true and righteous are his judgments." (See. vv. 2, 3.) These are awful words, but they come from sinless lips, and are accepted by a holy God. "His right hand is full of righteousness," whether it lifts up the feeble, or casts down the proud. "The Lord is known by the judgment that he executeth;" and, therefore, "the righteous shall rejoice when he seeth the vengeance." The judgment here spoken of is described in the preceding chapter. It refers to the great harlot, even Babylon, that city of abomination, the center of this world's greatness, and the object of its admiration. The corrupt and corrupting system represented by the degrading symbol of a harlot is swept wholly away; it sinks as a millstone in the deep waters to rise no more.... The time is coming when God's long-suffering will wait no longer. He will no more beseech men to be reconciled; his people will no longer be the ministers of reconciliation. Then mercy will be silent, and justice will speak in thunder tones; the olive branch will be laid aside, and the rod of iron employed. Then, when earth shall shake like an aspen leaf under the heavy strokes of God, millions of sinless beings will approve his acts with "Amen; Alleluia! Thou hast rightly judged!" The time for *this* Alleluia is not yet come. Now is the time for mourning and for labors of love, for fervent appeal and tender expostulation. Knowing the terribleness of the storm that is coming, let us point out the refuge and urge all to fly into it. God will indeed be glorified hereafter in the condemnation of his enemies; but he can glorify himself now in the salvation of the very worst of sinners.

II. *There will be the Alleluia growing out of the contemplation of the consummation of God's purposes of grace.*—When the wicked shall be silent in darkness, when no tongue will be able to charge God with injustice; but when he will be justified and praised by all holy beings; then a still louder chorus of praise shall be heard celebrating the grandest event of all—"Alleluia! for the Lord God omnipotent reigneth." These glorious words refer to *earth*. In heaven God has always reigned, but then his "kingdom shall come, and his will be done on earth as it is in heaven." This world has long been under the usurped power of a mighty and malevolent being; but the prince of this world shall be cast out, the reign of evil beasts (Dan. ch. 7) shall come to an end, and the reign of the Lamb begin. "The kingdoms of this world shall be the kingdoms of our Lord and his Christ; and he shall reign for ever and ever." Many glorious predictions will then be made good, exceeding great and precious promises will be fulfilled. All Israel will be saved; the nations will be blessed; and, presiding over all, as associated with Christ, will be "the Bride, the Lamb's wife," thus fulfilling the ancient prediction, "A king shall reign in righteousness, and princes shall rule in judgment;" "The Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously" (Is. 32: 1; 24: 25); and realizing the anticipative song of Rev. v. 9, 10, "Thou hast made us unto our God kings and priests; and we shall reign on the earth." How great will be the Alleluias of rapturous joy when this consummation shall have come! This song is likened to the "voice of many waters," the same grand figure that is used of the voice of the Lord Jesus in Rev. 1: 15. Then the "AMEN" and "ALLELUIA" of the redeemed shall correspond, according to their measure, with that of the Redeemer. They shall enter his joy, though he will be anointed, as he is worthy to be, with the oil of gladness above his fellows.

Lastly, *There will be the Alleluia of complacent rest, in communion with the manifested glory of God.*—"Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God!" "OUR God!" What a claim is this! and what a full realization of interest in him and of being his inheritance is here included! Then will the full import of the words of Jesus be entered into—"My Father and your Father; my God and your God;" and the wondrous promise will be made good to every overcomer—"I will be his God, and he shall be my son." The words before us are gloriously abrupt, "ALLELUIA! SALVATION!" (Rev. 19: 1.) Would it be right to consider each of these words as a separate exclamation? First, the full heart cries out, "*Praise ye Jehovah!*" praise him for his greatness!—praise him for his goodness! praise him especially for *salvation!* It is come in fulness as regards soul and body; "the salvation ready to be revealed," is revealed. The Lord hath "appeared to them that looked for him the second time, without sin unto salvation." We had it in hope on earth; we now have it in possession. Saved from sin and death; saved at an infinite expense; let the praise be given to God and the Lamb for ever! Thus the deep adoring gratitude and holy wonder of millions will find utterance in that one mighty, melodious word, "SALVATION."

Then comes "*glory*"—the "salvation is in Christ Jesus with eternal glory." Saved to the highest glory, and God glorified in the highest thereby, what praises will such a salvation call forth! All "*honor*" will be given unto God, and all will be traced to his mighty working, whereby he is able to subdue all things unto himself. What communion with God will then be realized! and what complaisance in God will then be felt! Surely that which will be true of Israel below, will be emphatically true also of the glorified family above. "He will rest in his love; he will joy over thee with joy; he will rejoice over thee with singing." Even so, Lord Jesus; come quickly. Let thy kingdom come: thy will be done on earth as it is done in heaven.—*Quar. Jour. of Prophecy.*

KNOW THYSELF.

"Know thyself" is an old, worthy adage. Man may possess vast understanding, much wisdom, great talent, and be highly educated; he may by great learning be enabled to speak many tongues, yet with all his boasted knowledge, if he does not know self he is ignorant of a matter of vital importance. Man by his philosophical genius has astonished the world, and himself, by his high aims, and their marvelous completion. He has caused fire and steam to do the work of flesh and blood; and the "tamed lightning," the work of the pen; aye, by its agency flashing his thoughts 'neath the very ocean's billows, to the uttermost parts of the earth. He measures the distance of planet from planet, and their magnitude; knows the velocity of their motion, and understands their different spheres. He draws a map of earth, representing its varied surface. He erects great edifices, of sumptuous architecture, and fills them with works of art, rivaling even nature in beauty and grandeur. He builds magnificent water-palaces, in which he traverses ocean's paths, with as much fearlessness as though he walked in the streets of a city. He is great in peace, terrible in war; by his implements of peace plenty reigns; by his engines of war, havoc becomes king. In beholding the greatness of his own works, his wonderful achievements, his genius, his talent, his wisdom, his knowledge, in the pride of his intellect, he exclaims, "I am a god, and my place is among the gods!" Surely man is loth to accept the Creator's words, but willingly believes Eve's tempter. For the Creator said: "Ye shall not eat of it, neither shall ye touch it lest ye die." "And the serpent said unto the woman, ye shall not surely die....and ye shall be as God." How many clothe the serpent's teachings in a garb of the same color, but a little different pattern, saying, "Ye cannot die, ye are as eternal as God."

Let us not blame those two, that were alone in the world that had so recently and so mysteriously been brought into an existence of such dazzling splendor for believing the words "Ye shall not surely die," *if we believe* the same; for *they* had never looked upon death, while we have seen the dying and the dead; have the past ages, and the Bible, and the constant experience of mortality, to teach us that man dies; that it is true that his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." (Ps. 96: 4.)

W. L. SKEELS.

GATHERED FRAGMENTS.

The entire result of the searching criticism whereto the historical character of the New Testament has been exposed has been to show that not only the general narrative, but all its minutiæ are trustworthy. No Evangelist has been convicted of error in respect of any historical statements. When a shallow learning and a defective knowledge of the records of the past have led men to think that they have found a slip or a mistake, and a shout of triump has been raised, profounder research has always demonstrated the veracity and accuracy of the sacred writer, and has exposed the ignorance of his assailant. The historical character of the New Testament is, I think I may say, in the eyes of all sober historical critics established.—*Prof. Rawlinson.*

Mr. Tongue was charged with being "an unruly evil, full of deadly poison," and in proof of the charge, the law book was produced, and a passage cited from James 3: 8. The defendant replied, that if it were not for Mr. Heart, who lived a little way below him, he should be as innocent as his neighbors, Mr. Nose or the Messrs. Eyes and in support of his position, he cited a passage from the same law book Mat. 15: 18. The court decided that the defence was a sound one, and that nothing really good could be expected from Mr. Tongue, until a radical change should take place in his neighbor Heart.

Naturalism never prays. In it, there is no *address* of one person to another person. For, this communion with the Infinite; this "mingling with the universe," and feeling, in the phrase of Byron, "what one cannot express, yet cannot all conceal;" this worship of mere immensity is not religion. There is no personality on either side. The man who worships loses his individuality, and the God who is worshiped has none to begin with.

Select Poetry.

"BEHOLD I COME QUICKLY."

Watch, ye saints, with eye-lids waking,
Lo! the powers of heaven are shaking,
Keep your lamps all trimmed and burning,
Ready for your Lord's returning.

CHORUS—Lo! he comes, he comes all glorious,
Jesus comes to reign victorious,
Jesus comes to reign victorious,
Jesus, Jesus comes.

Lo! the promise of your Savior,
Pardoned sin, and purchased favor,
Blood washed robes and crowns of glory,
Haste to tell redemption's story!

Kingdoms at their base are crumbling,
Hark! his chariot wheels are rumbling,
Tell, O tell of grace abounding,
While the seventh trump is sounding.

Nations wane, though proud and stately,
Christ his kingdom hasteth greatly:
Earth her latest pangs is summing,
Shout ye saints, your Lord is coming.

Lamb of God! thou meek and lowly;
Judah's Lion! high and holy:
Lo! thy "Bride comes forth to meet thee,"
All in blood-washed robes to greet thee.

—*Mrs. Phebe Palmer.*

Communications.

WHICH LAW ARE WE UNDER?

Aside from the so-called ceremonial law, the Bible reveals two other laws; one termed the law of "works," the other called "the law of faith" (Rom. 3: 27): one described as the "ministration of death, written and engraven on stones," the other expressed as "the ministration of the spirit" (1 Cor. 3: 7–11): the one designated "the law of sin and death," the other affirmed to be "the law of the spirit of life in Christ Jesus." (Rom. 8: 2.) As to what constitutes the first of these two laws there can be no chance for mistake: it is said to be the one "written and engraven on tables of stone." In Deut. 4: 13 we read: "And he declared unto you his covenant which he commanded you to perform, even the ten commandments and he wrote them on two tables of stone." Paul reasoned on the two laws as follows: "If the ministration of death written and engraven on stones was *glorious*, how shall not the ministration of the Spirit be rather GLORIOUS?" (2 Cor. 3: 7, 8.) He continues this contrast till v. 11, where he says, "If that *which is done away was glorious*, much more that which remaineth is glorious." Here we have positive proof that "that which was glorious—the ministration of death written and engraven on stones—is *done away*. Some may think to evade the force of this argument by quoting the latter clause of v. 7; but it should be remembered that the word "glory" is here a supplied word—not in the original either expressed nor understood, as also the word "vail" in v. 14. Certain I am decalogue on tables of stone is *done away*.

But it is objected that if this be true, then we are at liberty to steal, commit adultery, murder and so forth. But it happens that these things are forbidden in the "law of the Spirit." If the present constitution of the United States should be repealed and a new one framed, would any one contend that United States citizens were under the *old* constitution because the new one enforced a part of the old one? Paul tells us that "the law hath dominion over a man as long as he liveth." (Rom. 7: 1.) And in v. 4 he says: "Wherefore, my brethren, ye are also become dead to the law by the body of Christ." In v. 6 he says: "But now we are delivered from the law, being dead to that wherein we were held, that we should serve in newness of life, and not in oldness of the letter." Mark, he says, "wherein ye *were* held;" and not wherein ye *are* held! And having been delivered (made free) from the law, shall we try to obey it? Let us have Paul's advice. (Gal. 5: 1.) "Stand fast in the liberty wherewith Christ hath made us free, and be not again entangled in the yoke of bondage."

"Do we thus make void the law? God forbid." We certainly do not. Paul thus writes to the Galatians (5: 3): "I testify again to every man that is circumcised, that he is debtor to do the whole law." Here we have an abolished law still binding on the circumcised, and hence not "made void." All of God's people were required to be circumcised from the time of Moses down to Christ, who abolished the ordinances, and thereby virtually did away with the law, by taking away the yoke of bondage, or the yoke which held all in bondage to the law, though he left it still binding on the circumcised; and hence did not "destroy" it, or make it "void." But here comes up a difficulty, namely: Were not the apostles and many of the early Christians under this yoke of bondage? I think not; for "in Christ Jesus there is neither circumcision or uncircumcision." Those who tenaciously contend that the law is not affected by circumcision, will do well to read Rom. 2: 21–29.

Concerning the old law it is affirmed, "We are not under the law, but under grace." But, says the objector, "that means not under the condemnation of the law." Then, according to the same logic, "under grace" means under the condemnation of grace! and Paul must have been under the condemnation of "the law to Christ;" and, also, the Galatians must have desired condemnation. (Gal. 4: 21.)

The next objection which is presented is Rom. 6: 1: "Shall we continue in sin that grace may abound?" It is urged that sin is the "transgression of the law." Very good. Paul was teaching that "the law entered that the offence might abound," or "that sin by the commandment might become exceedingly sinful." (ch. 7: 13.) "For sin without law is dead." How shall we continue in the transgression of the law from which we are delivered? ~~Having become dead to the law we are~~ also dead to its transgression; and the only way to continue in sin would be to resort again unto the law of sin and death. We are not under the law, and hence are not under its transgression; for "where no law is, there is no transgression." (Rom. 4: 15.) Hence Paul says: Sin [transgression of the law] shall not have dominion over you [why?], for ye are not under the law but under grace." (Rom. 6: 14.) Paul reasons thus: "How shall we that are dead to sin, live any longer therein?" (Rom. 6: 2.) From this we learn that when we are dead to anything, we can live no longer therein—otherwise the apostle's argument is of no force. And hence when we read, "Ye also are become dead to the law by the body of Christ" (Rom. 7: 4), we are driven to the conclusion that we can live no longer therein.

It should be borne in mind that sin does not always mean the transgression of the law. (1) Because sin existed before the law. Here is the proof: "For until the law sin was in the world." (Rom. 15: 13.) Again, the law could not have been made before the fall of man, for "the law was not made for a righteous man, but for the lawless and disobedient." (1 Tim. 1: 9.) It was the law which under the present dispensation is termed "the law of faith," by which boasting is excluded, or the whole word rendered guilty before God. At least, we read, "Where is boasting, then? It is excluded. By what law: of works? Nay, but by the law of faith." (Rom. 3: 27.)

Concerning the ten commandment law it is said: "The law is not of faith, but the man which doeth them shall live in them. For proof that reference is made to the ten commandments, read Ezk. 20: 21, in connection with Deut. 5.

We object (2) to sin always meaning the transgression of the law; for it would make Paul ask the astounding question—"Is the law the transgression of the law?" (Rom. 7: 7.) Paul tells us that "whatsoever is not of faith is sin;" and we also read, "He that knoweth to do good and doeth it not, to him it is sin." I am often told that Christ taught obedience to the law. So he did before it passed away, but no more clearly than he taught obedience to the sacrificial law. (Mat. 5: 23–25; Mk. 1: 49.)

Next I am met with the statement—"the law is good!" Yes, if it be used lawfully; and the only lawful way to use the law is to become circumcised. The law was never made binding on any but the circumcised. Rom. 3: 19, 20 is claimed to prove to the contrary. "That every mouth may be stopped, and all the world become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight." The idea is, this man had already broken the true moral law (the law of faith), and had become guilty before God. Now God's plan is that no flesh should glory in his sight, and hence he designs that by the deeds of the law of works shall no flesh be justified. For if any are justified by the law, then all the world would not be guilty before God. Hence, that all the world may become guilty before God, therefore, for that reason, shall no flesh be justified by the law in his sight; and hence all who are saved are saved by grace, through faith, and that not of themselves, lest any man should boast.

Now if any one will show me where the Jewish sabbath is enforced in the "ministration of the Spirit," I will quit keeping Sunday at once and keep Saturday. Showing that the "ministration of death written on stones" enforces it, will not meet the point: for we are not under that law. Evidently the Sabbath was sanctified at creation, for man, in the same sense that thanksgiving day is set apart [sanctified] for the use of United States' citizens; that is, none are required to observe it unless they choose. And that the Sabbath ever became a law prior to the Exodus, yet remains to be proved; and that any but the circumcised were required to keep it, remains to be shown, also.

The first day of the week, "the Lord's day," has been kept by the church ever since the apostle's day in commemoration of the great work of redemption, not *creation*. And who can deny me the blessed privilege of commemorating so great an event?

C. M. KEACH.

FAITH WORKS BY LOVE.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." (Gal. 5: 6.)

The Gospel represents faith as the only medium of justification before God. Christ is herein set forth as the end of the law for righteousness to every one that believeth. (Rom. 10: 4.) His death on the cross was the signal for the entire abolition of the Jewish law. The ceremonial observances by which he, as the promised Messiah, was typified, were all done away, when, on the cross he exclaimed—"It is finished." "As Moses lifted up the serpent in the wilderness, so was the Son of man lifted up, that whosoever believeth on him might not perish, but have life eternal." (Jno. 3: 16) Till then, circumcision was the external badge or token of the temporal covenant, and was significant of peculiar privileges and special obligations. It profited much every way, and chiefly because unto them who were circumcised were committed the oracles of God. (Rom. 3: 2.) And they were placed under more favorable circumstances for the cultivation of piety. For unto them pertained the adoptation and the giving of the law and the promises.

The gospel which revealed more clearly the method of justification by faith, was designed to be preached to every creature, and to be glad tidings of great joy to all people. The design of the ceremonial observances of the Jewish church including circumcision was now fully accomplished, and these observances were to be henceforth done away. Circumcision bound those who received it to the observance of the whole law, which prescribed the offerings and sacrifices that were significant of the blood of atonement, and prefigured the Lamb of God that taketh away the sins of the world. If circumcised they were debtors to keep the whole law, and, *vice versa*, in order to keep the whole law they must be circumcised. But since Christ had appeared and shed his blood on Calvary, and brought in everlasting righteousness, they needed no longer to look to the blood of bulls and of goats; the oblation, the altar and the sacrifice must cease and could be of no further avail to them who trust in him, who offered himself without blemish unto God, that he might purge the conscience from dead works to serve the living God.

The Apostle, therefore, here cautions believers to stand fast in the liberty wherewith Christ had made them free, and not to be again entangled in a yoke of bondage. For Christ would profit them nothing, if they sought to be justified by the deeds of the law, since they would do it in contempt of that grace which reigns through righteousness unto eternal life. Hence he says to such, "ye are fallen from grace." By which he means that in seeking justification by the deeds of the law, they would virtually reject the way of justification by grace alone, through faith, and vainly go about to establish a righteousness of their own, which would profit nothing. "For we through the Spirit wait for the hope of righteousness by faith. Therefore being justified by faith we have peace with God through our Lord Jesus Christ." And since this was the only method of justification established for sinners, and since by the deeds of the law no living soul could be justified, they should beware of those Judaizing teachers, who taught them, that except they were circumcised and kept the law of Moses, they could not be saved. "For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." No matter whether they were circumcised or not, so far as the great question of their justification was concerned, in either case it would profit them nothing. He that believeth shall be saved, and he only.

The faith then which is set forth as the only medium of justification, becomes to us a subject of vital importance. The text opens to our view something of the nature of that faith which is essential to salvation. We will notice the following propositions: (1) The faith which the Gospel requires is operative. (2) That love is a distinguishing characteristic of it.

1. The faith which the Gospel requires is operative. "It worketh," says the apostle. It is connected with certain exercises; produces actions and leads to results which clearly evince its existence and distinguish its character. It is in this way distinguished from a mere historical or speculative belief. Facts which are matters of history may be believed, and are believed on the authority of credible evidence, without exerting any influence upon the heart or conduct. You may have this kind of faith in Alexander or Cæsar, and it may be to you a matter of indifference as to any emotion which it excites, or any effect which your belief in their existence or actions produces. And to the same extent that you may have a belief in Jesus Christ, concerning his actions, his sufferings and death, and credit all that we are told of him from the manger of Bethlehem to the cross of Calvary, and even all that we hear of him as the Intercessor and Advocate for his church before the throne of heaven, and remain as unaffected and unmoved by it, as by anything that you may read or believe concerning Herod, or Agrippa, or Pilate. So far as your own personal interest or your individual feelings are concerned, it is all to you a matter of indifference. But true faith excites a decided influence. It rests not in mere speculation, or in idle and unfeeling contemplation upon the facts which it credits, or the obedience which it requires.

True faith has feeling, and life, power and action. Its influence pervades the soul, prompts its actions, and makes it alive unto God. It produces the works of righteousness. And hence the apostle James dwells with so much emphasis upon the necessity of those works, which are the evidence of the genuineness of the faith that secures the sinners justification before God. Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seeth thou how faith wrought with his works, and by works was faith made perfect. And the Scripture was fulfilled which saith, Abraham believed God, and it was counted to him for righteousness." "As the body without the spirit is dead, so faith without works is dead also." Here the effects of faith are represented as being so necessary and of such importance that there can be no justification without them, because these effects are necessary as evidence of the existence of the vital principle. It is true of saving evangelical faith, that it not only can work, but actually does work, and is the animating principle of that obedience and submission which belongs to the children of God.

The obedience or works which faith produces are necessary to justification because where they are not found,—faith is dead being alone. Let us ask for more of that faith which will tell for Jesus and the truth, wherever we go, and whatever we do. Let us look for Jesus and be ready for his coming.

A. H. P. WILSON.

AS THE waters appear to be considerably muddled at present, in regard to the subjects of Adam's nature before he disobeyed God, and in regard to the one thousand years of Rev. 20. I propose to give my understanding of God's word upon those subjects, with the rest, and see if by a united effort in stirring up the waters, we can get them clear. I am a lover of truth; of God's word; and with the aid of his Spirit, I hope to attain to truth, and finally to eternal life.

Let us then examine his word, carefully and deliberately, seeking to edify the whole body, and lead men to Christ through his word, which is truth, without assuming, or presuming anything, or taking anything for granted, or without doubt, when there is doubt; or using the phrase: "I have proven," so and so. Let God's word prove all things. For just as certainly as God has had pleasure in revealing those subjects to us, his creatures, he has also given us in his infinite mercy, standpoints in his word, whereby we may understand what he means, when he speaks upon any subject. For it would be a strange law-giver, that would hold us responsible to his laws and statutes, and yet give them to us in such language that we could not understand them.

Was Adam created, mortal, immortal, or neither one, will some one who claims that he was neither one please give me a name for his nature, before he disobeyed God? My Bible teaches me that *death* is the result of disodedience. (Rom. 5: 12.) "Wherefore, as by one man sin entered into the world, and *death* by sin." (Not *mortality.*) "And so *death* passed upon all men, for that all have sinned." Not that mortality was the result of Adam's disobedience. The fact that Adam did disobey God, had nothing to do in manufacturing a *nature* for Adam; but only developed the kind of nature he did have, and proved God's word true, when he told him he was created, of a material that was destructible (Gen. 2: 7): "And the Lord God formed man, of the *dust of the ground.*" "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken. For dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) And when so destroyed there was no remedy, only through the Second Adam. Praise his name for the remedy.

Adam was put on probation. What for? For a destructible (mortal) nature? No. That he had. What then? For a nature that would insure life, to last forever? Yes. Did he obtain it? No. Why not? On account of disobedience to God. He was created with such a nature (mortal), that he might suffer the penalty for disobedience (death), if he should incur it.

PETER W. MATTS.

THE RESURRECTION: MORTAL OR IMMORTAL?

It seems to me that 1 Cor. 15. teaches the immortal resurrection of saints. Let us examine a few passages from that chapter. I will quote from Murdock's translation of the Syriac.—It is generally conceded that Paul is here speaking of the resurrection of the just; or the *first* resurrection. He asks the question: "How will the dead arise? not, what change will take place, *after* they have risen? He repeats it, as if to make it clearer. "With what body do they come forth?" With the same mortal bodies? I think not; for he answers: "Foolish man!" …Thou sowest not the body that *is to be,* but the *naked kernel* of wheat or barley, or of the other grains: and God giveth it a body, as he pleaseth; and to each of the grains the body of his nature."

Now we know that when the farmer sows grain he never expects to see that *same* dried seed again; but a fresh, plump, beautiful seed that has sprung from, and grown—partly at least—out of it.

Paul goes on to say: "*So* also in the revivisence of the dead. They are sown in corruption, they *arise without corruption:* they are sown in dishonor; they *arise* in glory: they are sown in weakness, they *arise* in power: *it is sown an animal body, it* ARISETH *a spiritual body.*" Again he says: "We shall not all sleep, but we shall all be changed, suddenly, as in the twinkling of an eye at the last trumpet, when it shall sound; and the dead will *arise,* without corruption; and we—the living—shall be changed."

I hold to a resurrection or reliving of *the same body;* but not in the same *condition.* For while it is sown in corruption etc., it—the same '*it*'—ariseth in corruption, in glory and power as a spiritual body. This *arising* must refer to the coming up from the grave, and not to any subsequent operation, because it is placed in opposition to the *sowing;* which is without doubt the burial in the grave.

It is said that "the type" came up mortal. Where is the proof? When was he changed? Paul says in Rom. 6: 4 that Christ was raised from the dead to a *new* life. Also in v. 9; "Christ *being raised from the dead,* dieth no more; death hath no more dominion over him." I might give further proof, but perhaps this is enough.

W. I. MANN.

THE ART OF DISAGREEING.

"'Tis with our judgments as our watches, none go just alike, yet each believes his own."—*Pope's Essay on Criticism.*

Politeness has been defined as benevolence in small things; and a gentleman is always recognized by his regard for the rights and feelings of others in the most seemingly indifferent matters. The majority of good people find it more easy to do great, generous and magnanimous acts occasionally, than to do little, courteous and kindly acts continually. In the first case, the person follows the impulses of grand sentiments, which overcome for the time his selfish love of ease; in the other, selfishness and self-assertion are subjected to constant restraint. The gentleman therefore, whether he be dressed in broadcloth or homespun, whether he be a man of ordinary capacity and virtues or a hero and man of genius, is distinguished from other men, not by superiority of force and intelligence, but by superior delicacy of perception of the vital "proprieties" which should regulate human beings in their social intercourse. Good manners are either the instinctive expression of a good heart, or are the result of an austere discipline which prevents the expression of a bad one. Human nature is so imperfect that most of the gentlemen we meet are, unlike the poets, "made rather than born." Courtesy, on the whole, is an art or a tact, rather than an instinct or an inspiration. It is a product of culture, and, in its best embodiments, ranks among the finest of the fine arts.

As an art, it is subjected to some exacting tests, and the most cruel of these is the temptation to sacrifice courtesy when the conversation turns upon points which imply an opposition of strong convictions. The exterior gentleman, the fop, the coxcomb, the man who has sunk his conscience and intelligence in his manners, escapes from this temptation by being mentally and morally apathetic. His "ya'as" and "desay" are the imbecillities of politeness. But to have in social life, conversation which shall be bright, animated, and earnest, without violating the "proprieties," is very difficult. In literature, in art, in politics, in morals, in religion, the differences of opinion have so many roots in individual character that an unsocial ferocity of self-assertion is in continual danger of destroying polite "society." The calm, cool persons, decked out in purple and fine linen, and exchanging courtesies in gilded parlors, are found to be barbarians at heart when their cherished notions are assailed. In the best company we find that the Art of Disagreeing, which implies that the collision of prejudices, principles, and individuals shall be conducted with a constant reference to the laws of courtesy, is an art still in its infancy.

That mere morality and genius will serve us little in this matter is proved by such obvious cases as Dr. Johnson and Thomas Carlyle. Both appear mere savages, looked at from the point of view of manners. "You don't understand the question, sir," and "You lie, sir," are the extremes of Johnson's conversational method in argument with scholars on his own level. Carlyle's supreme contempt for the persons who disagree with him exasperates even those who have the highest respect for his integrity and insight.

The great body of eminent controversialists in politics and theology are gentlemen in the ordinary sense of the word. They are civilized and polite up to a certain point. But the moment the politician goes into Parliament or Congress, he assails his intellectual opponent as though he were his personal enemy. Measures are apparently the only things up for discussion, but the real fight is with the men who stand behind the measures, and to show that these men are defective in honesty or intelligence, or in both, is the object of the debate. In all the great controversies between theologians on points of doctrine, the doctrine seems, to a fair observer, of small importance in comparison with the personal feud which rages among the combatants. They forget or despise the ordinary rules which regulate the intercourse of gentlemen with gentlemen. Propositions are not only confounded with persons—which of itself is folly—but all the possible wickedness which can be deduced, by a process of subtle logic, from the propositions, is considered to be embodied in the persons who hold them. "Send me Lincoln's scalp," a tender Southern maiden wrote to her lover in the Confederate army; and this wild Indian element of warfare is detected in many a theological quarrel. Few persons are sufficiently Christians to support their ideas of Christianity against opponents in a Christian spirit. Hooker, in his controversy with Travis, hit the just mean. "Your next argument consists of railing and reasons. To your railing I say nothing; to your reasons I say what follows."

Everybody has heard of the terms of the old school-mistress, as recorded by Mr. Joseph Miller: "Saxpence for them which larns to read, and saxpence more for them which larns manners." The extra sixpence does not seem to have been paid by most of the parents of our present gentlemen. In social intercourse, everything goes on charmingly as long as the conversation is tiresome and vapid. The moment, however, it turns on questions which really interest human beings, it is in danger of becoming the field in which contempt, scorn, hatred, malice and all uncharitableness find free expression. Individuals then perceive that they have received little of the mental, the moral, the religious training which fits them to respect other individualities. The beautiful art of disagreeing with an opponent, without openly or covertly insulting him, is found to be one of the "lost arts." The inevitable, irrepressible dogmatism of the individual triumphs over the principles of which he is the apparent champion; and he asserts himself primarily, while he simply seems to be backing his general principles by the force of his personal will and conviction. This self-delusion is the hardest thing to be overcome in any project which would inaugurate an "Art of Disagreeing." Still we think that, eventually, cultivated men will be forced into controversy by the immense practical advantage of scientific, literary and artistic co-operation. The "Art of Disagreeing" is really a means of combination—and combination for mutual ends. As soon as intelligent and well-meaning men and women meet socially to exchange opposing opinions on a fair neutral ground, they will spiritually enrich each other. Division in opinion will be found to be compatible with vital unity in spirit; and the politeness which respects the "proprieties" of life will be recognized as an immense impelling force in advancing the progress of mankind.—*Sel.*

WHAT THE POPE GETS FROM ITALY.

After four months of tedious debate, the Italian Parliament has redeemed the pledge which it gave on accepting the Roman plebescite—namely, to provide for the security of the Pope's person, and to maintain his spiritual independence with every sort of franchise, territorial not excepted. The bill defining the Papal guarantees has passed both Chambers and become a law. Meantime, the subject of it has seized every opportunity to repudiate the proffered settlement, using on one occasion such contemptuous language with regard to it as follows: "One hardly knows whether, in these concessions, which they call 'guarantees,' and on which the chiefs of the Subalpine government have so long been spending wearisome and useless labor, the palm should have been given to absurdity, cunning, or mockery (*ludibrio.*")

All these manifestations of the Pope's ungracious and unreasonable persistence in making a martyr of himself, while they have strengthened the hands of the free-thinkers and radicals in the Parliament, have failed to turn the Government from its purpose to incur no reproach in its dealings with the Roman Pontiff. One has only, indeed, to examine these despised guarantees to be more than ever persuaded that the Pope's kingdom is not of this world, nor, moreover, of this age. His person has been solemnly declared sacred and inviolable, and attempts against it will be punished the same as against the King's own; and he is to have all the advantage of the press laws against defamation and public insult, whether spoken or written. Wherever he goes throughout the Kingdom, the Government binds itself to pay him the honors of a Sovereign, and to allow him that pre-eminence which Catholic Sovereigns yield to him. He surrounds himself with the usual guards, and continues to enjoy the use of the Vatican and Lateran palaces, with all the buildings, grounds and other appurtenances, and also of the Castel Gandolfo. Wherever he chooses his residence, he may have his private post and telegraph, connected with the public service at the expense of the Government, and used without surveillance and without cost, whether for messages transmitted or received. His couriers are protected like the King's. His private domain is impenetrable by any public officer or police agent, except at his own request; and he may, on the one hand, exclude the public from his museums and library, and on the other, by the right of asylum, he may shelter any criminal who flies to him for protection. He is free to exercise all the functions of his spiritual ministry; may appoint bishops and priests without the royal *exequatur* or *placet;* may post on the doors of all the churches in Rome, and otherwise publish, without molestation of his agents, the acts of that ministry.

This, however, is not all. While the Government, by resigning its control over the Bishop, virtually declares the separation of church and state, it still confers distinction and support upon the Papacy, partly from the Catholic tradition in Italy, partly to satisfy the supposed requirements of foreign powers. Hence the Pope is not only left at liberty as to his going and coming, and his intercourse with the rest of the world, but he is assured forever an annual income of $600,000, with which to maintain himself, his guards, and the servants of his Court, meet the various ecclesiastical needs of the Holy See, and keep up the Apostolic palaces and their dependencies; and, for the time being, at least, to care for the museums and library. His endowment is inscribed in the Great Book of the Public Debt, in the name of the Holy See, in the form of a perpetual and inalienable *rente;* and the income will still be paid, though his chair should become vacant. It will, further, be exempt from every species of tax, and can never be diminished, even if the Government should eventually assume the charge of the museums. The cardinals, during a vacancy, will be unrestricted in their deliberations and choice; and at all times the Government guarantees against violence the meetings of the Conclave or of the Ecumenical Council. Representatives of foreign powers at the papal court are to have the immunity which belongs to their class in international usage, and the pope's nuncios will be protected in their journeys to and from the respective Courts to which they are accredited. Every foreigner in Rome holding an ecclesiastical office, is invested with all the legal rights of Italian citizens. And finally, the much-abused Head of the Church may continue to manufacture priests in his seminaries and colleges in Rome or in the suburbs, as at Ostia, Palestrina, Frascati and Albano.—*N. Y. Times.*

I see there is no such way to have a large harvest as to have a large heart. The free giving of the branches of our present estate to God is the readiest means to have the roots increased for the future.

The Bible Class.

Differences in the Gospel.

While the real difference between the teaching of the Christ of the Synoptics and the Christ of John is neither absolute nor inexplicable, it is on more than one account of importance. It is a no less unconstrained than indisputable proof of that unsearchable riches of Christ, which no Evangelist is able to exhaust. It serves moreover, to confirm the trust worthiness of narrators who, while they show themselves not unacquainted with the work of others, proceed each one from his own standpoint, with so much independence and accuracy. It explains to us, finally, how out of the teaching of Jesus—with all its depths, so simple—so rich a diversity of apostolic doctrines could spring. Precisely because the teaching of the Lord was so many-sided, was able to serve as the basis for more than one form of Apostolic proclamation, in which now one, now another side of this teaching was brought into prominence, without the Apostle becoming untrue to the spirit or intention of his Master. The soil is here fruitful enough to bear diverse plants, which attain various hights, but evidently belong to the same order, and bear like fruits."—*J. J. Van Oosterzee.*

All this is in perfect accordance with the observations of Beyschlag, who says, "All the main themes of the Johannine discourses are found in the Synoptics, only in scattered traces, half lost sight of, but just as certainly as Christ must have discoursed them with infinitely greater riches than would appear from the Synoptics, just so certainly does a comparison of the Synoptics with John confirm again, even in this particular, the authenticity of John." Or, as Edmond De Pressense had previously put it, "The profound discourses which St. John relates are only the development of the energetic and concise words which the three first Evangelists collected by preference." Or, to cite but one other testimony to the same purpose—a testimony which has the more force as coming from a converted Tubingen critic (Ritsch)—"The presentation of the teaching of Jesus, as made by the three first Gospels, demands its complement in the discourses of John.—*Beck.*

The final Judgment.

"We must all appear," or, as now it is generally admitted, that "we must all be manifested before the judgment seat of Christ"—a far more searching thought. If we were to employ a homely expression, and say "turned inside out," it would, I believe, exactly express the intention of St. Paul; all that is inward now, and thus hidden, becoming outward then; every mask stripped off; every disguise torn away; whatever any man's work has been, that day declaring it; and not according to its outward varnish, but its inward substance.—*Trench.*

Our Book and Tract Column.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

THE HARMONIUM: Being an ex- position of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edi- tion of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 50c.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—[illegible] pp. Restitution—36 pp.
Tracts for distribution—By express, 1,000 pp. for $1; by mail, 1,000 pp. [illegible]. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. [illegible] pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c. $1 50 a dozen; flexible cloth covers, 25c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3:1. By H. L. Hastings. Cloth, $1; paper, 50c. Postage 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Des- truction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. L. Wellcome. 10c. post-paid. For distribution, 12 copies for $1.

THE BIBLE TRIUMPHANT; be- ing a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a speedy Redemption. By Hastings. 25c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible. In sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $2; leather $1 50.

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Resurrection, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Gould. 464 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 15c.

CHRISTIAN BAPTISM—its Objects and Duty. Thoroughly examined, scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 1c. $1 a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

EMPHATIC DIAGLOTT; contain- ing the original Greek text of the New Testament, with an interlineary word for word English translation, a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp, 16 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. Amer- ican Bible Union translation. 32mo. 15c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $10 a dozen. By mail, $10 50 a dozen. [illegible]

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it points to the sentence or line you wish to mark, and you may be sure you will find it. 10c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp,* without the music, in large, clear type. Cloth. 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Sealing of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 10c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 25c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 50.

ENGLISHMAN'S HEBREW Con- cordance, with English and Hebrew index. $10 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $5 by express.

REDEEM YOUR PLEDGES.

The cheap edition of Whitmore's *Immortality* is now ready. We trust those who have made pledges will redeem them *at once*, that we may prepare for the *second* cheap edition of 2,500 copies. We have published this edition on the strength of your pledges. Please redeem them promptly, that we may meet our bills for paper and labor without delay.

Those ordering *five copies by mail* should send 20c. to prepay postage. Larger orders should be sent by express. The prices by express are as follows: Five copies $1; 30 copies $5; 100 copies $16.

Redeem your pledge at once.

"THE GOOD WAY."

About the first of June we shall issue the first number of a good sized four page monthly, for distribution, to be called "The Good Way." It is not intended for a *subscription* paper, but to be a *Tract Journal for distribution.*

The only way for us to live and grow in usefulness is to let our light shine. When we become selfish, and so absorbed in the light we enjoy as to forget to hand it to others, we shall have no excuse for living any longer. We must be an aggressive, missionary people, and use every possible means for introducing to the notice of others the true knowledge of God's Word with which we have been favored. In Scripture phrase, we must sow our seed, morning and evening, at every opportunity, never tiring or becoming discouraged. For while we know not which seed may take root and spring up, *God knows* all about it, and has declared that his word when sown broadcast, shall not return to him void. Our duty is to sow and water. God will take care of the increase.

The great popularity of reading in the form of "a paper" long ago suggested to us that it would be wise policy to print a tract journal, containing articles both "practical and doctrinal," to be circulated with tracts, or as a preparation for them and larger works and preaching. But the way has never opened for this enterprise until now. Hereafter we hope to issue *the Good Way* once a month, and upon such terms as to secure its circulation by thousands.

Each number of The Good Way will contain as much matter as a 24 page tract, at about half the cost of such a tract. They will be furnished by mail at 80 cents a hundred, or 125 for one dollar. $7 a thousand by express.

They will be useful in Sabbath schools, tent-meetings, Grove-meetings, or the cars, steamboats or stage coach, and everywhere; for they will set forth the TRUE *orthodoxy* and *evangelicalism*, which is BIBLE DOCTRINE regarding both theory and pratice. Many are in the way who do not know *how good the way is.* We wish to get at them, and tell them all about it.

A SPECIAL FEATURE

of The Good Way will be this. We will localize it for use in villages, towns, cities or neighborhoods or by ministers. What we mean by this we will illustrate thus: suppose the church in Chicago should take 1,000 copies per month. On their one thousand, we would print in a prominent position—"Published by the church on Green street, between Madison and Monroe. Eld. Frank Burr, pastor. Meetings every Sunday" etc., giving all the details desired of the different services, prayermeetings etc., whereabouts and when they are held.

For ministers, we would instead of the above, say:

Published for Eld.................. who will preach............................ ....leaving a blank space amply sufficient to write in name of place, hall, meeting house or grove, and subjects of discourse. In case of tent or protracted meetings, all the details could be *printed* if timely notice were given. These papers left at every house, and containing much matter that *every* Christian *must* like, would prove one of the best advertisements ever used.

The expense for thus localizing *The Good Way*, will be but a few cents in addition to the regular price. Churches and ministers ordering not less than 500 copies can thus procure a local paper, at less price than they are sometimes compelled to pay for a hand-bill.

Any who desire to localize the first number should send in their orders at once. Every church should see that their minister has not less than five dollar's worth of the first number. Let every church put a paper in the hands of every family within its reach as often as once a month, at the cost of a fraction of a cent each, and we speedily see wonderful result from such faithful sowing of the seed.

Who will localize the first 500 copies of *The Good Way?* Who 1,000 copies? What church will take 5,000?

THE PROBLEM SOLVED.

What did Jesus mean by the parable of the Rich Man and Lazarus?

This is a question that has [illegible] deep interest in all hearts, [illegible] puzzled many, even those w[illegible] demonstrated that it could not teach the

ETERNAL CONSCIOUS MISERY OF IMPENITENT SINNERS.

The question candidly considered.
Objections fairly met.
The true import demonstrated.
Hades not a place of consciousness.
Sheol not a burning lake.
Pharisaic Theology False.

This is Eld. L. C. Collins' latest effort, and will excite as deep interest as did his widely circulated *Address to the Minnesota Methodist Conference.*

Sent by mail, post-paid, for 10c. Sixteen copies for one dollar.

NEW WORK BY SHELDON.

We are authorised to announce a new work, just ready for the printer's hands, by Eld. William Sheldon.

It will be entitled—

THE LIFE BEYOND DEATH
IN THE
HOME OF THE HOLY:
WHEN AND WHERE TO BE ENJOYED.

This work will contain about 100 pages. And due notice of its publication will be given. The price will perhaps be 25c. in paper covers; 50c. in cloth. Will be pushed through to publication as rapidly as possible.

Advent Christian Times.
JOSHUA V. HIMES, - - - - EDITOR.
TUESDAY AFTERNOON, JUNE 13, 1871.

The Golden Age has the following:

Half the churches built in the name of the Founder of Christianity are still dedicated to the wrathful deity whom David invoked to *destroy* the wicked, instead of the merciful Father whom Christ implored to forgive them.

—We could remind the *Age* of two things. (1) That most churches are dedicated to the God, who, it is believed, will *preserve* and not destroy all the wicked; and (2) that Jesus taught the doctrine of the literal destruction of the peristently impenitent as plainly as he declared the absolute forgiveness of all who come to God by him; and that in this both himself and David taught the same doctrine, spoke the same thing.

John Wesley, in speaking of the souls after death, says (vol. 3, Sermons, p. 235): "It is, indeed, very generally supposed, that the souls of good men, as soon as they are discharged from the body go directly to heaven; but this opinion has not the least foundation in the oracles of God." And James Bennett, D. D., in "The Congregational Lecture," "The Theology of the Early Christian Church," see pp. 216-221, says: "Either the fathers were false teachers, or the church [Romanist] that boasts of them has been taking money for selling smoke; for, after all that has been paid for mortuary masses, the souls, both of the righteous and the wicked, are just where they were, in *hades*, waiting for the resurrection at the judgment day."

It is undeniable that the first form of immaterialism developed in the church, was of the intermediate conscious state in *hades.* This idea was borrowed from heathen philosophy, and out of it has grown the present popular theory, that death ushers its victims directly into the presence of God; or, if unholy, into the place of future punishment. Neither theory is endorsed by the Scriptures.

THE ILLINOIS EVANGELIST.

It is to be hoped that the friends in Northern Illinois will rally to the support of their evangelist, this year, as never before. Let the larger churches help him bountifully, that he may be able to spend much of his time in new or destitute fields. *Sow bountifully and you shall reap accordingly.* Illinois must awake to new exertions, or she will lose the honor of leading the van in the Western cause. See to it that your evangelist, and all your preachers are liberally sustained.

By the way; it would be well for preachers to make a note of strong churches that suffer them to come and go, and make no provision for even their travelling expenses, and just *leave them alone.* If they are deprived of preaching for awhile, they may by-and-by awake to duty. If you must *give* your services, and also pay your own expenses, let your labors be among the poor, and in new fields. On a recent trip one brother expended $22 and received $11, besides being invited to come again. Another made a trip, by invitation, that cost him over $15, and he received $7. In each case the churches were well able to pay the expenses, and it was pure negligence and carelessness that it was not done. Let the burden be more equally divided.

DR. HOWARD CROSBY ON SMITH'S UNABRIDGED.—I have carefully examined the first volume of the American edition of Dr. Smith's Dictionary of the Bible, edited by Dr. Hackett, and published by Messrs. Hurd & Houghton.

Dr. Smith's Dictionary is a grand Thesaurus of Biblical lore, a complete compendium for the interpretation of the Scriptures in their archæology, geography, history, and their linguistic difficulties. It is worth more on a Bible reader's desk than fifty commentaries. In it the results of modern discovery are added to the solid fruits of ancient study.

In the first volume of the American edition I find over fifty pages of new matter, much of which is additional information on subjects discussed in Dr. Smith's work, but much also enters into the discussion of new subjects, as, for example, under the following heads: Abba, Amomum, Apothecaries, Apprehend, Barbarous, Bowels, Cæsar's Household, Covering of the Eyes, Crib, Day's Journey, Degree, Dragon-well, Ethiopian Eunuch, familiar Spirits.

This new matter is from the first American Biblical critics, and forms a valuable addition to the original work. The results of researches made as late as the year 1866, are now recorded in some of these new notes.

Those who do not possess the Dictionary should not be without so rare a help to Bible interest and Bible study, and, in purchasing, the American edition should be procured, as contain- so much more than the English. The appearance of paper, type, etc., is the same in both. HOWARD CROSBY.

REVELATION TO BE UNDERSTOOD.

We are told by the thousand and one ministers of the gospel, that Revelation or prophecy is not to be understood. Let us examine the first chapter of Revelation, and see what the Seer was told, when in a vision on the Isle of Patmos, by him who was dead and is now alive forever more. "The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

This looks as if the word Revelation meant to *show* things that must shortly come to pass. According to modern theology, Revelation means—to keep things bidden—hard to be understood —not intended to be understood —better not touch Revelation it is dangerous." But it would seem that to reveal a thing means to *show*—to make plain, etc.

Now the third verse, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." How is a person blessed in reading a thing that he cannot understand? and how can a person be blessed in hearing a thing that cannot be understood? And how, in the name of common sense, can a person keep or obey an order that "is not to be, and cannot be understood?"

Jesus says through John, that these things that are written, are a blessing to all that *read, hear* and *keep* the things that are written. The Bible is its own interpreter. Men differ when they endeavor to decide by their opinions.

The Lord made out the order of the Book himself, in v. 19: "Write the things which thou hast seen." This is part first. "Write the things which are." This is part second. "Write the things which shall be hereafter." This is part third. These are the three divisions of the Book of Revelation. The things John had seen—the things as they then were—and the things that were to take place in the future. But why say write, if no one can understand that which is written?

The first part is noticed first. Commencing at v. 4, it goes to v. 8.

John to the seven churches which are in Asia: Grace be unto you, and peace from him which is, and which was, and which is to come: and from the seven Spirits which are before his throne: And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

This is not hard to be understood. Jesus will come again. He is to be prince of the kings of the earth. His favor is worth securing by all. Yet Theologians claim that they cannot understand the words of the seer; that they can write out a more intelligent understanding of an understanding of the word of God. Jesus made us a visit. He came in poverty, the "man of sorrows and acquainted with grief." The Universalists are mistaken when they assert that he came at the destruction of Jerusalem, for the Revelation was written twenty years after; and it says, "Behold he cometh!" that does not mean Titus of the Roman army; for he did not come in the clouds: he came on the ground.

This second coming will be different. Read v. 8.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Alpha and Omega—the 'A' and the 'Z' "Every eye shall see him." This is plain.

Now Read further.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that was called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

This is a description of what the first division of the Book of Revelation was—to write the things he had seen, and in vv. 12 to 18, they are distinctly stated;

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks: And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as if dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

John had seen Jesus in his glory, walking in the midst of golden candle sticks and holding seven stars in his hand. What does this great mystery of the candlesticks and stars signify? Let the *Book* explain itself. Read the last verse of the first chapter:

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

The seven angels are the seven messengers, *elders* or *overseers* of those churches. The members are addressed through their *leaders.* Let us believe God rather than man. Read God's word. All is to be understood by all who *search, dig,* and *love the appearing* of their Master.

JOHN S. LAWYER.

THE SECOND ADVENT.

We are glad to record the fact that there is a waking up to the importance of the subject of the second advent. The *Christian Observer* has met with sufficient inquiry upon the subject to induce it to speak upon the neglected topic; and having nothing to offer itself save a warning against "speculation" as to *when* Christ will come, it gives the discourse from Bp. McIlvaine from which we quote as follows:

1. In the New Testament, the Second Advent is made a topic of *consolation.*

Of the Twelve Disciples (see John 14). The Divine Savior is about to leave them. They are children, infants, in a hostile world. Every step of the way hitherto they have walked hand in hand with Christ. Now their heart is troubled at the prospect of losing their Guide—what then? "True, I am going away. It is expedient for you.... *but.... I will come again.*" It is thus our Lord comforts his poor sorrowing disciples. They are to believe in him as going away indeed (to carry on the work of the Church's High Priest), but as coming again.

Of the Church generally (1 Jno. 3: 2): "When he shall appear," &c. Here again the idea is that of comfort. The conclusion then is, that the coming of our Lord was introduced by Christ and his apostles as the comfort of the Church.

2. Again, there is *nothing between!* The mind of the disciples and the Church is directed at once to the Advent, without any intervening circumstance. Till we come to the Revelation of St. John, all points this way. "The Lord direct your hearts.....into the patient waiting for Christ." "Coming," &c. "Looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ.

So, too, before Pentecost, when Jesus went up, the disciples were gazing into heaven following him with their eyes; their posture and attitude was one of *expectancy*—he is gone, but he will *come again.* When? how soon?

"This same Jesus," said the angels, "which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." From all which, I gather that we are to be on the mount of expectation for his appearing, when he shall come *from within the vail!* Under the Old Testament, when the High Priest went within the vail, it was *not to stop there.* He went in for special purposes, while the people stood without; but the people did not forget him; they were in waiting for the time when he should come out in his robes of beauty and glory to bless them. This was the consummation; this was their epiphany. Thus, expectancy was the attitude of waiting Israel. We, too, have seen the High Priest go within the vail; but now we look for his return.

Such is the unbroken picture put before us on the subject. One thing only comes in to break it, and that is, "The Book of Revelation," with its definite period of a Thousand Years. This was written some time after, when the posture, and attitude, and habit of the Church was *fixed.* The question then arises:

3. Is the Revelation of the Thousand Years brought in to change the Church's habit? Or, is it to be taken in harmonious connection and association with this habit?

It to correct, then, amongst other considerations, we should expect to find some intimation of this in an epistle like St. Peter's. The Church was then expecting. The expectation was already being scoffed at. Peter does not deny the point of the scoff, which is, th[illegible] the Church is expecting; on th[illegible] contrary, he silently evidences [illegible] by his answers that such is the case. [illegible] But what is his answer to those [illegible]o ask, "Where is the promise of his appearing?" It is—wait a little; "the Lord is not slack concerning his promise." "Your time is not the Lord's time." Nevertheless, it will come. There is, then, nothing, in the apostle's words to modify or alter the Church's habit of expectancy.

And many other instances go to show that. John's Revelation was written in harmony with that expectancy, and not to correct it, postponing its realization to the Millennium. Amongst these instances we note.

Matt. 25.—The advent there was sudden and unexpected. There was no prior event.

The Parable of the Tares. "Both grew till the harvest," &c.

The Parable of the Virgins followed by the Parable of the Unjust Judge.

Again, "As it was in the days of Noah"—unexpected—like lightning.

Lastly, "When the Son of Man cometh, shall he find *faith?*"

The end of the Church's tribulation is, Christ's personal advent. *Then* he will deliver his Church.

CHRIST OUR LIFE.

The central mystery of the universe is life. Everything that has life has an incommunicable secret, an inviolate sacredness,—unknown to others and even to itself,—known only to God. Who that has watched the curious process of growth,—as the mechanism of life has woven for itself nerve and muscle and bone, and all manner of marvelous vital vessels,—has not felt himself in the presence of an inscrutable wonder. Where is hidden the cunning pattern according to which all these elements are arranged, and what is the undiscoverable plastic force which molds them into shape, and determines the order, symmetry, and limits of the bodily parts? The living matter transformed and instinct with energy, is deposited here and there throughout the structure, whether plant or animal, by an intelligence so delicate, unerring, and efficient that human wisdom looks beside it dull and clumsy indeed. Compare any highest imitative work of man—the statue, the portrait, the manikin—with man himself, the work of God, and behold the difference. Man can imitate the semblance of life, he can paint or carve a rude likeness of its external symbols, but life itself cannot be counterfeited. God only can make anything to grow, and his holy prerogative enshrines a perpetual mystery. Man may seek to discover this mystery; he may track life to its citadel, and think he has so guarded every avenue of escape that he can surprise it in its central seat; but when he suddenly thrusts in his knife to uncover the prey, lo, it has fled by the road he made, and he finds only death.

But this we know, that life carries with it a longing for its own perfection. Whatever may be comprehended in the plastic ideal which dwells within and shapes its various elements, the living being wishes to bring out and express in all its fullness. Hinderance, disease, deformity, are dreaded only less than death. Blessedness is impossible, except as the consciousness of untrammeled and perfect life. In the living God this blessedness is complete; in man it is marred and thwarted by sin, and sin is death.

Jesus Christ comes to satisfy this original longing in man, and to remove all hinderance, and sickness and spiritual deformity, so that man may attain to perfection and blessedness. Christ announces himself as pre-eminently the Life, for he has creative power and power to restore that which had missed its native design. More than this: As God's express and bodily image Christ is the original pattern after which man was made. Hence, all man's conscious or unconscious strivings after perfection are efforts to reach the likeness of Christ. If we knew it, this is the ideal that plays through all the pulses of our spiritual life, unseen but not unfelt, inciting us to higher forms of purity, and nobleness, and wisdom; and when once Christ is "revealed within" us, the soul intuitively recognizes its archetype and its destiny. As face answers to face in water, so the sanctified heart repeats the lineaments of Christ.

When contrasting himself with the thieves and hirelings, by whom God's human flock has been wounded and despoiled, Christ said; I am come, in order that these sheep may have life, and that they may have it in full and increasing abundance. He rekindles the flame of *spiritual* life. Man is terribly astray in his affections; he does not love God. This was the first and fatal effect of sin. Man was alienated from God, and with hardened heart he fled from him whose fellowship was his only happiness. To love God is the one comprehensive necessity of the human soul, as imperatively demanded by our moral natures as by the divine law. To escape from this necessity we must become dehumanized, and sink to the condition of beasts or stones. Want of compliance with this necessity is at once our guilt and our misery. Christ comes to reknit the broken bond, to win back the spirit from its aimless wandering in the blackness of darkness, and make it to re-revolve in its original orbit of peace and joy. What Christ teaches by his inward grace it is easy to learn. When he touches all the hidden springs of spiritual life,— when he himself is *in* us, the hope of glory,—then it is easy to love all good things in loving God. Those who are "*alive* unto God through Jesus Christ our Lord" may confidently be exhorted to present to him the energies of their entire being as "instruments of righteousness." The yearning of the soul for moral perfection is wholly and only satisfied in Christ.

Although the moral nature really includes all human faculties and functions, yet it is well to remember that Christ is the life also of our *intellectual* powers. The head, not less than the heart, is poisoned by sin, and needs the cleansing of the atonement and the quickening of the Holy Spirit. Christ is the author of the mind, being also its type, and he is the author of the universe to which the mind is adjusted. He can illuminate the understanding, and teach it the mysteries alike of nature and of grace. Why may not the great problems which now fascinate and baffle us be pursued and mastered when Christ is visibly our teacher and the purified reason has a keener gaze and stronger grasp? The fact that Christ is our ideal and examplar and complete restorer, assures us of an eternity of mental activity and triumph as well as moral purity.

And the *body* is not forgotten in the scheme of redemption. Christ is the Resurrection and the Life. That which has been the instrument of unrighteousness, the slave of sinful passions, shall be the willing and adequate servitor of all holy impulses and aspirations. That which has been weakened and diseased and filled with pain, through the heart's wickedness and the mind's blindness, shall be healed and strengthened through the soul's sanctification. Here, too, Christ is our pattern. He will transfigure this body of our humiliation, and make it like his own glorious body,—unshamed by his society and equal to all the opportunities of our perfected condition. Body, soul, and spirit sanctified,—what may not such a being anticipate with the universe and eternity for his heritage, and with Christ for his instructor and friend!

What, moreover, can equal the sadness and hopeless wo foreshadowed by Christ's complaint, "Ye will not come unto me, that ye might have life!" Not to come to Christ is to abide in death.—*Nat. Baptist.*

MATTHEW 16: 28—CHRIST'S SECOND COMING.

I am not satisfied with brother Forney's explanation of this passage. I conceive it does not give the meaning of the passage at all, and the Scriptures are not consulted on the subject. This is not for controversy, as we are not allowed to controvert in the *The Advocate;* so I will give you what I believe the Scriptures teach:

1. Of the many "comings," I will not speak. I read of a first and second coming of Christ, and no more.

2. That some should not taste of death who were then standing before Christ when he spoke. I believe he refers to Peter, James and John, as a small, select band that should have a nearer view of some things than the other disciples. He selected them to see the resurrection of Jairus' daughter, to be near himself in his sufferings in the garden, to see his transfiguration on the mount, etc.

3. It is evident that Mat. 26 : 28 is a part of a transaction continued in chapter 27 : 1–9.

After declaring there were some standing there who should see the kingdom of God coming in power, the Evangelist immediately adds: "And after six days Jesus taketh Peter, James and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them." Now, was not this transfiguration the solution of what he said in Mat. 16: 28, etc.? If not, why is it here? Let us look at it in the light of the Scriptures.

There be some standing here who shall see the Son of man coming in his kingdom. How see it?

1. In a vision during this mortal life; who shall see it in fact after the resurrection, of which this vision-representation was or shall be a brief type. But was it a vision they looked upon on the mount? It was. (Mat. 27: 9.) "Tell the *vision* to no man, until the Son of man be risen again from the dead."

What is a vision? A revelation from God, or exhibition of something supernatural, made to the prophets, which informed them of future events. Now,

If this was a vision, what was it a vision of? Was it a vision of the establishment of the church on Pentecost, or of setting up of a great moral government? I say, no! But it was,

1. A vision-representation of the second coming of Christ in the power and glory of his kingdom, and those who shall be represented in it, the resurrected dead and the changed living.

Are we correct in this? To prove it we will call St. Peter to the witness stand, as he was one of the parties concerned in this transaction, and ought to know what he saw, and its meaning. We will let him speak for himself. (2 Pet. 1.) He first tells his brethren how to live so that an entrance shall be ministered unto them abundantly into the everlasting kingdom of Christ. (v. 11.) Then desires that they may remember these things after his death, which event he shortly expected. Then points them to a second coming of Christ as the one great event, a vision-representation of which he had upon the mount, referring them right back to Mat. 16: 28, and 17: 1–9. (V. 16.) "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ. But were eyewitnesses of his majesty." (What but his kingly majesty!) (V. 16.) "For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. (V. 18.) And this voice that came from heaven we heard." When? On the day of Pentecost? When we were with him in the holy mount. (V. 19.) We have also a more sure word of prophecy (or making it firmer or confirming this vision, concerning the coming of Christ.) whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place until the day dawn (the day of his coming) and the day star arise. Peter declares that other glowing prophecies were given, that this vision seen by them stood not alone, but was made firm and sure by other prophecies.

Now, let us see if this vision does represent what we have stated. It must represent something or it could not be a vision.

1. Paul represents his coming and kingdom as one event. "Who shall judge the quick and the dead at his *appearing and his kingdom.*"

2. And that the quick, those saints who are alive at his coming, as well as the resurrected ones, shall enter that kingdom,

Now, concerning the judgment and coming kingdom,

1. Christ shall come in the glory of his Father when he comes in his kingdom.

So on the Mount of Transfiguration he appeared in glory, so that the three disciples fell to the earth before his glorious majesty.

2. All the world shall hear him, as he shall be judge of all. On the Mount of Transfiguration God the Father said, This is my beloved Son, in whom I am well *pleased, hear ye him.*

3. When Christ comes in his kingdom the dead shall be resurrected and the living changed (1 Cor. 15: 51, 52), and all shall stand before him. On the Mount of Transfiguration, in vision, Moses appeared as the representative of the dead that shall live again, being resurrected. Elisha or Elijah appears as the representative of the living that shall be changed, for he tasted not of death etc.

Now, Peter does positively declare that the transaction on the Mount did represent Christ's coming, and that the vision he there saw, with other confirmatory prophecies, were to confirm them in the doctrine of his second coming, to be a lamp to them in the present dark world until the day dawns, and the day star of hope shall arise. There is no need of laying down rules and straying all over the world, ascending up to heaven or plunging into the deep, to find out the meaning of this passage. Take its obvious connections and Peter's explanation and all will be plain. There is no necessity of confounding the Church and kingdom, things that differ, to make out a case. Let us love his coming, and we will not have such hard work to find the promises of it. It appears plain to me. I want to be ready.—H. L. SOULE, *Church Advocate.*

INDIANA CONFERENCE.

The second annual session of the Advent-Christian Conference of Indiana, at Jeffersonville, Ind., opened with singing and prayer, May 25, 1871. Eld. N. Field, president, in the chair.

The delegates not all in. Business postponed till next day.

Friday, May 26.—Members present: N. Field, C. C. Anderson, E. Stark, Jeffersonville; C. H. Cass, S. G. Vanmeter, Holton; David Wright, J. R. Wright, Medora; Samuel Tibbetts, Mrs. Mary A. Tibbetts, Volga; Lemuel Record, Lancaster; Thomas V. B. Porter, Manville; Galen Cummings, Jeffersonville; E. C. Andrus, Big Indian; David Shankland, West Lebanon; R. W. Scott, Clark Co.; G. W. Ginn, Memphis; D. R. Mansfield, W. L. Himes (visiting), Michigan.

Visiting members were invited to take part in the deliberations of the Conference. After hearing various verbal reports from preaching brethren, the Chair appointed a Committee under the rule of last year, consisting of Brn. D. Wright, E. C. Andrus, and Lemuel Record. This Committee submitted the following report: That article I. of the Constitution be amended by striking out the words following, to wit: "All south of the National Turnpike Road," and insert instead thereof the following words: "The entire State, except so much as is embraced in the Michigan Conference." This report was discussed and unanimously adopted.

E. C. Andrus presented letters from five churches north of the National Road asking to be taken into fraternal relations with the Conference, as follows: Rochester; Union, Howard Co.; Potato Creek, Tippecanoe Co.; Sturgeon; Valley City, Montgomery Co. The above churches were received.

Br. E. C. Andrus gave an interesting verbal report of his labors in the gospel.

The name of Br. Geo. Lawson was presented, and he was received to membership.

The following persons were ordered placed on the minutes as members of Conference: James Nafe, David Nafe, Rochester, I. E. Andrus, Sturgeon; P. M. Pruitt, Ladoga; and recognized as preachers of the gospel.

On motion of Br. Cass, Br. Caleb Cassada, Otter Creek, Ripley Co., was received and licensed to preach. Also M. S. Cady, Holton.

Br. Tibbetts presented the names of Br. Lemuel Record and Thomas V. B. Porter, who upon due investigation were licensed.

Br. E. C. Andrus was appointed Evangelist for the State; and instructed to visit such localities as would give assurance of adequate material aid.

By vote, the State was divided on the line of the National Road into two districts for Quarterly Meetings; three meetings to be held in each district during the year. A Committee of two was selected to appoint time and place for holding the first Q. M., as follows: Isaac E. Andrus, David Nafe, for the Northern District; and Nathaniel Field with David Wright for the Southern District.

Brn. E. C. Andrus, N. Field and C. H. Cass were appointed as a Committee to purchase or lease a suitable and central place for holding Annual Conferences and camp-meetings, and to fix the time for the next annual session.

The following officers were elected for the coming Conference year: N. FIELD, President; DAVID WRIGHT, Vice President; C. H. CASS, Secretary; E. C. ANDRUS, Treasurer.

The following ministers passed a satisfactory examination N. Field, E. C. Andrus, G. W. Gum, R. H. Scott, C. H. Cass, A. G. Case, D. Wright, Lemuel Record, B. V. Porter, Caleb Cassada, Manly S. Cady, E. Stark, David Shanklind.

N. Field offered the following: *Resolved,* that this Conference recommend that all elders, deacons and evangelists, after due trial, be ordained by prayer, fasting and laying on of hands, where the same is done by our Conference, or by established and reputable churches. Adopted.

Sr. M. A. Tibbetts offered the following resolution:

Resolved, That as brethren and sisters believing in the second coming of our Lord and Savior, and the setting up of his glorious kingdom on the purified earth, we ought to engage largely in the circulation of tracts treating upon these and kindred subjects, and that we will at once supply ourselves by sending to our office in Buchanan, Mich., for these valuable aids to the truth. Unanimously Adopted.

The reports of churches were presented as follows:

Letter from church at Holton, Ripley Co., C. H. Cass, delegate. Membership twenty-six. In a healthy and prosperous condition. Well organized. Pastor, C. H. Cass.

Letter from church in Union, Howard Co. Membership fourteen. Healthy. E. C. Andrus, representative.

Church near New Ross P. O. Much diminished. Membership eight.

Sand Hill, Fulton Co., by letter. sixteen members. Healthy.

Potato Creek. eleven members. Healthy.

Scottsville, Floid Co. Twenty-one members. Poor and persecuted. Have built a house and earnestly desire help. R. M. Scott, representative.

Medora. Membership fifty. Some cold, others zealous. Outside interest good. D. Wright, pastor.

Big Indian. Twelve members. Healthy.

Cause at Volga—great interest. Twelve to fifteen truly in sympathy with our cause.

Cause at Dupont—deep interest. Thirty or more in sympathy. Not yet organized.

Br. Shanklind, for himself, in fellowship and sympathy. Fights the battle quite alone. God bless the old veteran!

State Run. Membership twenty-five. Influence good.

Jeffersonville. Membership ninety-five. Healthy and interest good.

Muddy Fork. Fourteen members. Healthy.

Our cause is advancing. Aggregate membership, 350 souls.

Preaching by Brn. Mansfield, Andrus and W. L. Himes. Attendance good, and deep interest in the cause of truth.

On Sunday attended communion, after which Brn. D. Wright and C. H. Cass were by imposition of hand and prayer duly set apart for the work of the ministry.

Adjourned to meet at call of Committee. C. H. CASS, Sec'y.

EDITORIAL GLEANINGS.

Br. A. W. Sibley has removed from Rutland, Vt., to Sandy Hill, N. Y., which will be his P. O. address for the present ——A good revival is in progress at Marlett, Mich. Br. Wright is preaching.

BUSINESS MATTERS.

A SHORT SERMON BY A REGULAR CONTRIBUTOR.

Be careful of property entrusted to you. Neither injure nor waste it, but guard it as though it were your own. Do not say: "My employer is a rich man, and he will never miss so trifling an article if I appropriate it to my own use." That may be; he may be very rich and very harsh and exacting, but you are to be honest, not for his sake, but for your own. Suppose you are in the employ of an unscrupulous railroad corporation—if such can be found—still you are to be honest to the last penny. Your wages may be shamefully small, and the opportunity to pilfer unusually good, but turn a deaf ear to the voice of the tempter. What though no human eye marks your first step from the path of strictest rectitude, there is One above you, O erring man! who will see it, and before his tribunal you soon must stand.

Beware how you handle money entrusted to you. You are elected treasurer of a society, or appointed executor of an estate, and you hold in trust money which belongs to others. You will be safer not to mix it with your own. Do not spend it, lest you may not be able to replace it at the appointed moment. Thoughtlessness on your part, if not a sin, may lead to the appearance of evil, and cover you some day not far distant with shame and disgrace. Keep your accounts correctly, so as not to fear the closest inspection. It is not enough to be honest, you must be exact. What moral right have you to take charge of another man's money, if your habitual carelessness forbids the strictest accuracy?

Think twice—yes, think a score of times before you embark in an enterprise which is going to yield enormous profits in the next six months. The greater the promise made, the less the probability of its fulfilment. The wisdom of the Scriptures is not antiquated when it declares: "They that will be rich fall into temptation and a snare"—and the sad wail of a disappointed multitude is the commentary.

(*Concluded on 332d page.*

EASTER SERMON.*

*Preached on Sunday morning, April 9th, 1871, in Metropolitan Methodist Episcopal church, Washington, D. C. Reported to *The Methodist* by S. M. Stiles.

"How are the dead raised up and with what body do they come?" (1 Cor. 15. 35.)

The text is from one of the most important chapters in the inspired volume. It is a clear statement of the doctrine of the resurrection of the dead. It is a masterly argument in support of a long promised fact which transcends man's power, as it is beyond his comprehension. The argument is divided into two branches. The first relates to the resurrection of our Lord Jesus Christ. His death, burial, and resurrection are affirmed; and in proof of the latter fact, the apostle cites certain witnesses, some of whom were living at the time he wrote. He declares, that Christ, after his resurrection, was seen by Cephas and his companion apostles; that at a certain period he was seen by more than five hundred brethren at once; that he was also beheld by James, the Bishop of Jerusalem, together with the other apostles; and then, last, but by no means least, Paul declares that he himself had seen the Lord.

Having established this fact, so far as it could be established within the laws of evidence, he proceeds to consider the resurrection of mankind. He first states the fact, he then illustrates the possibility, and, finally, concludes with a description of the resurrection of the dead. He does not attempt to describe the process of the resurrection. The question, "How are the dead raised up?" is a question which indicates denial—is a question which suggests the impossibility of the fact, and has not reference, therefore, to the mode or manner of the resurrection. The second clause of the question, "with what body do they come?" is a question relating to the nature of the body, and has no reference to the process by which the great fact shall be accomplished.

Let me call your attention, on this Easter Sunday morning, to the theories, the objections, and the facts relating to the resurrection of mankind. What is the Bible doctrine touching the resurrection of the dead? Allow me to draw your attention to this single point. That the Scriptures teach there is to be a general resurrection of mankind must be admitted. Whether the Bible is true or not is another question, and I cannot enter into the argument to-day. Taking it for granted that you accept the Bible as true—a revelation from on high—the material question is: "Does the Bible teach the doctrine of a general resurrection?"

The translation of Enoch and Elijah, the resurrection of the widow's son and of Lazarus, the resurrection of Jesus Christ, and his ascension into glory, form at least presumptive proofs of the great fact under consideration. While isolated, they may not be regarded as complete and conclusive, yet to every logical mind they must be regarded as presumptive in their character, and that of a high order. Christianity stands pledged for the full recovery of man from all the evils or losses incident to the fall. "Recovery" and "gospel" are equivalent terms in inspired nomenclature: they mean one and the same thing. The normal condition of man consists of soul and body—the union of the two. The body without the soul is not man; the soul without the body is not man; but his normal perfection consists in the union of the two, and we may infer that if originally they went through this life, the union of the two is essential to manhood; therefore the reunion of the two is essential to that higher manhood defined, portrayed, assured in the gospel of our Lord Jesus Christ. Clearly and boldly, St. Paul stakes the divinity of Christianity upon the resurrection of the dead. "If the dead rise not, then is not Christ risen; and if Christ be not risen, then is your faith vain." Terrible alternative! Only a man speaking by the fullness of divine inspiration would have assumed such a terrible alternative as this. On the one hand, he stakes the truth of the Bible, the integrity of its writers, the truthfulness of its doctrines, the divinity of its author; on the other, he stakes the opposites. Between the two there is no medium ground. We must accept one or the other. Rejecting one, we must accept that which is [illegible]rmed. The whole corps of [illegible] Christian Scriptures [illegible]stle in this bold assertio[illegible]. It [illegible] who says: "Thy dead men shall live: together with my dead body shall they arise. Awake and sing, ye that dwell in the dust! Thy dew is as the dew of herbs. The earth shall give up its dead." It is Daniel who says: "They that sleep in the dust of the earth shall awake; some to everlasting life, some to shame and everlasting contempt." It is Job who says: "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." It is Christ who says: "Marvel not that I say unto you, the hour is coming in the which all that are in their graves shall hear the voice of the Son of man and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

There are three theories touching the resurrection of mankind—the germ theory, the theory of common elements, and the theory of a literal resurrection. Those who advocate the germ theory affirm that in every man there is an inappreciable minute germ, not subject to the ordinary laws of matter, that maintains its integrity amid all the fluctuations and changes of matter; that it renews its identity after death, and that, when summoned by the trump of the last day, it is capable of expansion into a new birth, or may be the nucleus around which common material shall gather and form a new physical structure. In a word, throughout the universe are scattered these millions of germs—labelled, named, and waiting for the last trump to summon them forth. They may be wafted by the breeze, may float on the stream, or pass through the fire, and such is their inherent nature that they cannot assimilate with the substance of other animal bodies, but maintain their integrity distinct, waiting for the last day. This theory of the germ is founded on that passage in first Corinthians—the body which is planted in the form of a germ, or, in other words, the body that comes from the seed, is not the body that is sown, but God giveth it a body as he hath pleased. The whole theory is founded upon this single passage. But it is evident, from a careful exegesis and analysis of the passage, that St. Paul does not design to teach the germ theory, but rather to show that the dissolution which follows death is no objection to the doctrine of the resurrection of the dead. Just as the grain dies, or, in other words, is dissolved, so a man too is dissolved in death; but as out of the very dissolved seed cometh forth a new plant, so also from the dust which has been dissolved by the hand of death shall come forth the resurrection of the body. If this germ theory is suggested to avoid the seeming difficulties which beset the doctrine of the resurrection of the dead, those who advocate it should be reminded that if the Almighty can stamp a germ, no matter how small, with the element of perpetual integrity and isolation, he can also stamp every particle of our bodies with the same integrity and isolation. If the germ does not possess this element of integrity and isolation originally and inherently, then the germ is preserved by the constant exercise of divine supervision and power. If the divine supervision and power is extended to millions of germs, so also may it be extended to all the particles which have composed our bodies. The one is just as easy with the Almighty as the other. But in no case can this be called a resurrection. It is not the resurrection of the dead. A finger, a hand, a limb is not the body, nor is a germ, no matter how large or how small, by any definition in philosophy, the body. It is vegetation, and not resurrection.

Those who advocate the theory of common elements affirm that the identity of the human body does not consist in identity of particles, but identity of substance, size, and structure. This theory certainly has the show of reason. Its advocates affirm that the oxygen, hydrogen, and nitrogen, and carbon, and phosphorus, and lime, which enter into the composition of human bones and human flesh may be gathered from China, from the isles of the sea, or from the United States; and so long as they enter into certain and definite proportions, flesh and bones are the result. Therefore it is concluded that the resurrection body will be a body of identity of substance, of matter, but not an identity of particles. And yet it must appear to every reflecting mind that this is a creation, and not a resurrection. It is not a resurrection, but a substitution. Your dwelling is consumed to ashes. The contractor proposes to replace that dwelling. Board for board, brick for brick, nail for nail, color for color, size for size, proportion for proportion goes upon it, and it is exact in all its parts, appointments, and appearance; but that is a new creation—that is a substitution. If the contractor, out of the ashes, will reconstruct the old building, board for board, nail for nail, and brick for brick, then indeed would it be an identity, not of substance, but of particles. You cross the Atlantic, and a friend assures you that if you will give him your gold watch, he will throw it into the sea and then regain it and present it to you again. The deed is done; the watch is gone to the bottom of the deep; he fails to fulfill his promise, but he presents you another watch, made by the same artisan or the same company, made of the same material as to quality, as to structure, and the two are so alike that it is difficult to tell them apart; and yet that is not the former one. It may keep as good time. He may say to you: "This watch is as good as that was." Suppose it was a keepsake, the gift of your wife, a precious daughter, a loving friend. The watch lost has to it not so much an intrinsic value as an associated value, and nothing will answer but the watch that has gone down to the bottom of the deep. A mother goes to one of our national cemeteries to regain the dust of h[illegible] who fell heroically fighting [illegible]ountry. The body is given. [illegible]rts on her homeward journey. A telegram overtakes her saying there is a mistake; the wrong name has been placed upon the wrong tombstone—that this is the body of another. "Away with it, then. Though the body of some brave soldier, away with it; it is not the body of my beloved son." Say what you please, treat these bodies as you will, yet there is a natural affection for them. After the battle of Fair Oaks, a young cavalry officer was stretched upon the table of the surgeon. His arm had been shattered, and must be amputated. Chloroform was administered, and the amputation of the arm effected. When consciousness gradually came back, the brave soldier asked; "Doctor, where is my arm?" It had been thrown on a heap of human legs and arms, and he whispered, "Doctor, let me see my arm, for it was my right arm; and the physician brought it, and, with his left hand, he took hold of the cold and bloody fingers of the amputated arm, and exclaimed: "Good right hand, thou hast done noble service for thy country, but thou wilt never swing another sabre or fire another carbine. No more wilt thou write letters to mother and sisters. Farewell, old right arm" Here we discover that this theory of common elements is a theory of substitution, and does not agree with the teachings of Scripture. "In my flesh shall I see God." "My flesh shall rest in hope." "This corruptible shall put on incorruption; this mortal shall put on immortality."

What, then, is the Scripture theory touching this great subject? I answer, a literal resurrection. In other words, the resurrection body which was possessed in the hour of death. It may be changed. Much matter, not essential to its normal condition and perfection, may not be connected with it. The deformities upon it, the result of sin, may be removed. But as to identity of particles, that is a great Scriptural fact, and is not irrational, nor is it contradicted by sound philosophy.

Against this doctrine of a literal resurrection certain objections are urged. We are told that the particles distinctly composing our bodies are scattered abroad upon the earth and have mingled not only with the common dust of the world, but, through vegetation and digestion, have been incorporated into other bodies. This has been regarded as a formidable objection against the doctrine of a literal resurrection.

But God, the Omniscient and Omnipresent, knows where the dust is. He counts the stars, he numbers the hairs of our heads. It is simply a question of capacity, and his capacity is infinite; therefore, he is equal to it. God, the Omnipotent, can collect the dust. As it is a question of power, therefore, we must leave it to his omnipotence. See what man can do. Place a golden eagle in the hand of yonder chemist. He will reduce it to a fluid; he will mix it with clay; out of the composition he will form a globe. You can't detect the smallest particle of the golden eagle in that globe. There it is, gone; lost to human sight forever. If it is the eagle of an unlettered man, he will exclaim: "Alas! alas! my eagle is gone!" But wait a little while. Let the magic power of the chemist be brought to bear. The globe is dissolved; the gold is recollected; it passes through the mould; it comes out with the old eagle on it brighter and better than before. Throw an ounce of steel-filings into a quart of sand; mix them up. Is it possible to separate the one from the other? The unlettered man says, no. Bring the magnet to bear. It may be in the darkness of the midnight hour, and yet that magnet will attract, and each of these filings will come from out the sand until they gather, as it were, in affectionate embrace around the attracting power. For aught we know, the Almighty has given the human soul that attractive power. For you must know that the attracting power of a magnet is generally itself elective, that it elects certain substances. It will not attract lead, or silver, or gold; but it will attract steel and iron; and who knows but what the God of the magnet has imparted to the human soul that magnetic power that, when the trump shall sound at the last day, your soul and mine shall send out their attractive influences, and the old particles shall come back from the four winds of heaven. This fact is true, that in the human system, at the present time, there is a plastic principle by which certain kinds of matter are moulded to suit your temperament, and this plastic principle is part and parcel of our constitution. If it is true now, why may it not be true in another and higher state?

Let us look the objections boldly in the face. If my religion is worth anything, it can endure the test of scrutiny, and for the skeptic I cannot wink at any objection against my religion. What is the point? The point is this: It must address itself as a point of fairness, and I put it to every candid mind here to-day whether the Almighty will permit the frustration of a great purpose which he proposes to accomplish by allowing such an assimilation of the particles belonging to assimilated bodies as to prevent the accomplishment of that purpose? That is the question. I rest my faith in the Divine purpose, and his power is equal to that purpose. He can do all things, for omnipotence is lodged in his arm. But we are reminded of a passage in this chapter from which our text is taken: "Flesh and blood cannot inherit the kingdom of God." Ask a Jew as to the meaning of that, and he will tell you it is a Hebraism, descriptive of our present state of weakness and disorder, our present state of frailty and sin; that is the meaning. "Flesh and blood" are descriptive of our present abnormal condition, which Paul says shall not inherit the kingdom of God, and then goes on and gives us a description of the resurrection body. With the process he has nothing to do; he was too wise to attempt to grapple with that. Content to leave it with him who has all power, he simply gives it the description. He starts off with the thought of the capacity of matter for the purpose of the Deity. Philosophers tell us there are but two primary substances in the universe—mind and matter—not a third. Now, we take matter. This is St. Paul's thought. "All flesh is not the same flesh; there is one flesh of beasts, another of birds, another of fishes, and another of men;" and yet the primordial elements entering into that flesh are identical. Behold that humming-bird, kissing each flower in its flight! Behold that eagle, the king of birds! Behold yon dormouse, and, farther on, that ponderous elephant! Look yonder at the dolphin, and behold the whales! All these forms of matter are constituted or consist of the original elements. Then Paul talks of terrestrial and celestial bodies. I think it may be true that we have erred usually in the interpretation of this passage. When Paul talks of celestial bodies, he has not reference to the planets; when he talks of terrestrial bodies, he has not reference to the earth; but he uses the term "body" in a human sense. There are bodies celestial: the body of Enoch, of Elijah, of the Lord Jesus Christ—these are the bodies celestial; then there are bodies terestrial, as yours and mine. Then he goes on to illustrate, by reference to a planetary system, the different degrees of bodies that are celestial. There is a glory of the sun, and a glory of the moon, and a glory of the stars; for one star differeth from another star in glory.

But the grand argument of the apostle is to show the capacity of matter for many forms of beauty and of excellence. Behold that dark cloud—a thunder-charged cloud! Is there any beauty in it? Let the glorious sunshine break through it, and, in rainbow colors, it will appear as beautiful as if an angel had kissed it. Take in your hand the root of a grapevine. Is there beauty there? Plant it, and the golden grape appears. Take the seed of these beautiful flowers, this glorious wreath. [Referring to the beautiful flowers that decorated the pulpit.] Is there any beauty in the scene? Behold their silken petals! Mark the rich perfume! How they delight the eye! O man! there is almost infinite capacity of matter in the hands of the infinite God "How are the dead raised up? and with what bodies do they come forth?" "Sown in dishonor," bearing the impress of sin and Satan, but "raised in honor." "Sown in weakness," subject to dissolution, but "raised in power"—not *by* power, merely but *in* power. "Sown in weakness, but raised in glory; sown a natural body, but raised a spiritual body." Search your Greek Testaments at your leisure, and you will find there, "Sown a natural body"—that is, a body with tendencies downward; and "raised a spiritual body" that is with spiritual tendencies upward.

Baron Swedenborg, a man of no mean intellect, a man of great thought and generous heart, taught the doctrine that the body is to be spiritual, and is evolved in the hour of death. Beautiful theory! It does away with all objections; it does necessitate us to refer to the omnipotence of the Almighty; all is explained. But I would ask the Baron: "Was the resurrection body of Jesus Christ evolved at the moment he died on the cross? Nay, nay, Baron, but three days after that body came from the tomb.

Some men will ask: "Of what use will the body be to a soul redeemed and glorified?" Matter remains forever. The earth will retain its identity. This poor earth may be transformed by the fires of the last day, yet, to all intents and purposes, the relation of mind and matter will continue forever and ever. "The heavens declare the glory of God." The angels shout: "Great and marvelous are thy works, Lord God Almighty." Evidently the works of the Almighty, as seen in the material universe, are made apparent through our physical senses.

Now, this body, sown in weakness, shall be raised in power—raised with microscopic and telescopic eye. Do you not remember the boy born in Kentucky with a telescopic eye, so that, unaided by the glass, he could behold the satellites of Jupiter and the rings of Saturn? O for such an eye! O that my eye, unaided by the glass, could discover those things not discernable by the ordinary gaze of man! Suppose that in the resurrection great powers are combined in one eye. Nay, more. Some animals have the power of contraction and expansion, like the focus of a refracting telescope. Supposing this power is given to the eye. Nay, more. Supposing the power of the prism is given to the resurrection eye, so that that eye shall clothe the universe in the glories of the rainbow hues. Of what benefit will the body be? Take the ear. Some animals can hear sounds not perceptible by every man. Let the hearing power be increased. Why, the philosopher tells us there is a music of the spheres. They tell us that just as too much light can overpower the eye, so too much sound overpowers the ear, and the reason we don't hear the music of the spheres is we have not a hearing capacity. Now, let the hearing capacity be enlarged, and we may listen to the music of the spheres, as those spheres roll chanting the praise of their Creator. Nay, more. The voice is a wonderful instrument. This little music-box, placed in the throat, is capable of enlargement. How grand the organ! How beautiful the piano! Supposing to this voice are added the sweetness of the lute and the musical thunder of the organ! Ah! beloved, you shall sing in glory. You can't sing here, it may be, but you will sing there. I have often asked myself the meaning of those words, that the song of the redeemed in glory is like the sound of many waters; and not altogether for the multitude, but by reason of an enlarged capacity; and, as those organ-tones roll over the plains of glory, it is, "Unto the Lamb, the Lamb that was slain and hath redeemed us, and that liveth for ever and ever!"

One thought in conclusion. It is enough for us to know, beloved, that when we go down to the grave, we shall say with the Psalmist: "My flesh shall rest in hope." We may say: "Farewell, body, the companion of my joys and sorrows, the companion of my long pilgrimage, we will meet again—meet again on the resurrection morn, meet in identity of particles, but meet, raised to glory and power." And Paul concludes this masterly argument by telling us that at last, when the time comes, the trump shall sound, and you and I shall hear it. Buried on the Sahara, buried in the old ocean, buried on the battle-field, buried in the potter's field, buried in some splendid mausoleum, you

*EASTER SERMON.**

*Preached on Sunday morning, April 9th, 1871, in Metropolitan Methodist Episcopal church, Washington, D. C. Reported to *The Methodist* by S. M. Stiles.

"How are the dead raised up and with what body do they come?" (1 Cor. 15. 35.)

The text is from one of the most important chapters in the inspired volume. It is a clear statement of the doctrine of the resurrection of the dead. It is a masterly argument in support of a long promised fact which transcends man's power, as it is beyond his comprehension. The argument is divided into two branches. The first relates to the resurrection of our Lord Jesus Christ. His death, burial, and resurrection are affirmed; and in proof of the latter fact, the apostle cites certain witnesses, some of whom were living at the time he wrote. He declares, that Christ, after his resurrection, was seen by Cephas and his companion apostles; that at a certain period he was seen by more than five hundred brethren at once; that he was also beheld by James, the Bishop of Jerusalem, together with the other apostles; and then, last, but by no means least, Paul declares that he himself had seen the Lord.

Having established this fact, so far as it could be established within the laws of evidence, he proceeds to consider the resurrection of mankind. He first states the fact, he then illustrates the possibility, and, finally, concludes with a description of the resurrection of the dead. He does not attempt to describe the process of the resurrection. The question, "How are the dead raised up?" is a question which indicates denial—is a question which suggests the impossibility of the fact, and has not reference, therefore, to the mode or manner of the resurrection. The second clause of the question, "with what body do they come?" is a question relating to the nature of the body, and has no reference to the process by which the great fact shall be accomplished.

Let me call your attention, on this Easter Sunday morning, to the theories, the objections, and the facts relating to the resurrection of mankind. What is the Bible doctrine touching the resurrection of the dead? Allow me to draw your attention to this single point. That the Scriptures teach there is to be a general resurrection of mankind must be admitted. Whether the Bible is true or not is another question, and I cannot enter into the argument to-day. Taking it for granted that you accept the Bible as true—a revelation from on high—the material question is: "Does the Bible teach the doctrine of a general resurrection?"

The translation of Enoch and Elijah, the resurrection of the widow's son and of Lazarus, the resurrection of Jesus Christ, and his ascension into glory, form at least presumptive proofs of the great fact under consideration. While isolated, they may not be regarded as complete and conclusive, yet to every logical mind they must be regarded as presumptive in their character, and that of a high order. Christianity stands pledged for the full recovery of man from all the evils or losses incident to the fall. "Recovery" and "gospel" are equivalent terms in inspired nomenclature: they mean one and the same thing. The normal condition of man consists of soul and body—the union of the two. The body without the soul is not man; the soul without the body is not man; but his normal perfection consists in the union of the two, and we may infer that if originally they went through this life, the union of the two is essential to manhood; therefore the reunion of the two is essential to that higher manhood defined, portrayed, assured in the gospel of our Lord Jesus Christ. Clearly and boldly, St. Paul stakes the divinity of Christianity upon the resurrection of the dead. "If the dead rise not, then is not Christ risen; and if Christ be not risen, then is your faith vain." Terrible alternative! Only a man speaking by the fullness of divine inspiration would have assumed such a terrible alternative as this. On the one hand, he stakes the truth of the Bible, the integrity of its writers, the truthfulness of its doctrines, the divinity of its author; on the other, he stakes the opposites. Between the two there is no medium ground. We must accept one or the other. Rejecting one, we must accept that which is [illegible]rmed. The whole corps of [illegible] Christian Scriptures [illegible]stle in this bold assertion. It is [illegible] who says: "Thy dead men shall live: together with my dead body shall they arise. Awake and sing, ye that dwell in the dust! Thy dew is as the dew of herbs. The earth shall give up its dead." It is Daniel who says: "They that sleep in the dust of the earth shall awake; some to everlasting life, some to shame and everlasting contempt." It is Job who says: "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." It is Christ who says: "Marvel not that I say unto you, the hour is coming in the which all that are in their graves shall hear the voice of the Son of man and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

There are three theories touching the resurrection of mankind—the germ theory, the theory of common elements, and the theory of a literal resurrection. Those who advocate the germ theory affirm that in every man there is an inappreciable minute germ, not subject to the ordinary laws of matter, that maintains its integrity amid all the fluctuations and changes of matter; that it renews its identity after death, and that, when summoned by the trump of the last day, it is capable of expansion into a new birth, or may be the nucleus around which common material shall gather and form a new physical structure. In a word, throughout the universe are scattered these millions of germs—labelled, named, and waiting for the last trump to summon them forth. They may be wafted by the breeze, may float on the stream, or pass through the fire, and such is their inherent nature that they cannot assimilate with the substance of other animal bodies, but maintain their integrity distinct, waiting for the last day. This theory of the germ is founded on that passage in first Corinthians—the body which is planted in the form of a germ, or, in other words, the body that comes from the seed, is not the body that is sown, but God giveth it a body as he hath pleased. The whole theory is founded upon this single passage. But it is evident, from a careful exegesis and analysis of the passage, that St. Paul does not design to teach the germ theory, but rather to show that the dissolution which follows death is no objection to the doctrine of the resurrection of the dead. Just as the grain dies, or, in other words, is dissolved, so a man too is dissolved in death; but as out of the very dissolved seed cometh forth a new plant, so also from the dust which has been dissolved by the hand of death shall come forth the resurrection of the body. If this germ theory is suggested to avoid the seeming difficulties which beset the doctrine of the resurrection of the dead, those who advocate it should be reminded that if the Almighty can stamp a germ, no matter how small, with the element of perpetual integrity and isolation, he can also stamp every particle of our bodies with the same integrity and isolation. If the germ does not possess this element of integrity and isolation originally and inherently, then the germ is preserved by the constant exercise of divine supervision and power. If the divine supervision and power is extended to millions of germs, so also may it be extended to all the particles which have composed our bodies. The one is just as easy with the Almighty as the other. But in no case can this be called a resurrection. It is not the resurrection of the dead. A finger, a hand, a limb is not the body, nor is a germ, no matter how large or how small, by any definition in philosophy, the body. It is vegetation, and not resurrection.

Those who advocate the theory of common elements affirm that the identity of the human body does not consist in identity of particles, but identity of substance, size, and structure. This theory certainly has the show of reason. Its advocates affirm that the oxygen, hydrogen, and nitrogen, and carbon, and phosphorus, and lime, which enter into the composition of human bones and human flesh may be gathered from China, from the isles of the sea, or from the United States; and so long as they enter into certain and definite proportions, flesh and bones are the result. Therefore it is concluded that the resurrection body will be a body of identity of substance, of matter, but not an identity of particles. And yet it must appear to every reflecting mind that this is a creation, and not a resurrection. It is not a resurrection, but a substitution. Your dwelling is consumed to ashes. The contractor proposes to replace that dwelling. Board for board, brick for brick, nail for nail, color for color, size for size, proportion for proportion goes upon it, and it is exact in all its parts, appointments, and appearance; but that is a new creation—that is a substitution. If the contractor, out of the ashes, will reconstruct the old building, board for board, nail for nail, and brick for brick, then indeed would it be an identity, not of substance, but of particles. You cross the Atlantic, and a friend assures you that if you will give him your gold watch, he will throw it into the sea and then regain it and present it to you again. The deed is done; the watch is gone to the bottom of the deep; he fails to fulfill his promise, but he presents you another watch, made by the same artisan or the same company, made of the same material as to quality, as to structure, and the two are so alike that it is difficult to tell them apart; and yet that is not the former one. It may keep as good time. He may say to you: "This watch is as good as that was." Suppose it was a keepsake, the gift of your wife, a precious daughter, a loving friend. The watch lost has to it not so much an intrinsic value as an associated value, and nothing will answer but the watch that has gone down to the bottom of the deep. A mother goes to one of our national cemeteries to regain the dust of h[illegible] who fell heroically fighting [illegible] country. The body is given. [illegible]arts on her homeward journey. A telegram overtakes her saying there is a mistake; the wrong name has been placed upon the wrong tombstone—that this is the body of another. "Away with it, then. Though the body of some brave soldier, away with it; it is not the body of my beloved son." Say what you please, treat these bodies as you will, yet there is a natural affection for them. After the battle of Fair Oaks, a young cavalry officer was stretched upon the table of the surgeon. His arm had been shattered, and must be amputated. Chloroform was administered, and the amputation of the arm effected. When consciousness gradually came back, the brave soldier asked; "Doctor, where is my arm?" It had been thrown on a heap of human legs and arms, and he whispered, "Doctor, let me see my arm, for it was my right arm; and the physician brought it, and, with his left hand, he took hold of the cold and bloody fingers of the amputated arm, and exclaimed: "Good right hand, thou hast done noble service for thy country, but thou wilt never swing another sabre or fire another carbine. No more wilt thou write letters to mother and sisters. Farewell, old right arm." Here we discover that this theory of common elements is a theory of substitution, and does not agree with the teachings of Scripture. "In my flesh shall I see God." "My flesh shall rest in hope." "This corruptible shall put on incorruption; this mortal shall put on immortality."

What, then, is the Scripture theory touching this great subject? I answer, a literal resurrection. In other words, the resurrection body which was possessed in the hour of death. It may be changed. Much matter, not essential to its normal condition and perfection, may not be connected with it. The deformities upon it, the result of sin, may be removed. But as to identity of particles, that is a great Scriptural fact, and is not irrational, nor is it contradicted by sound philosophy.

Against this doctrine of a literal resurrection certain objections are urged. We are told that the particles distinctly composing our bodies are scattered abroad upon the earth and have mingled not only with the common dust of the world, but, through vegetation and digestion, have been incorporated into other bodies. This has been regarded as a formidable objection against the doctrine of a literal resurrection.

But God, the Omniscient and Omnipresent, knows where the dust is. He counts the stars, he numbers the hairs of our heads. It is simply a question of capacity, and his capacity is infinite; therefore, he is equal to it. God, the Omnipotent, can collect the dust. As it is a question of power, therefore, we must leave it to his omnipotence. See what man can do. Place a golden eagle in the hand of yonder chemist. He will reduce it to a fluid; he will mix it with clay; out of the composition he will form a globe. You can't detect the smallest particle of the golden eagle in that globe. There it is, gone; lost to human sight forever. If it is the eagle of an unlettered man, he will exclaim: "Alas! alas! my eagle is gone!" But wait a little while. Let the magic power of the chemist be brought to bear. The globe is dissolved; the gold is recollected; it passes through the mould; it comes out with the old eagle on it brighter and better than before. Throw an ounce of steel-filings into a quart of sand; mix them up. Is it possible to separate the one from the other? The unlettered man says, no. Bring the magnet to bear. It may be in the darkness of the midnight hour, and yet that magnet will attract, and each of these filings will come from out the sand until they gather, as it were, in affectionate embrace around the attracting power. For aught we know, the Almighty has given the human soul that attractive power. For you must know that the attracting power of a magnet is generally itself elective, that it elects certain substances. It will not attract lead, or silver, or gold; but it will attract steel and iron; and who knows but what the God of the magnet has imparted to the human soul that magnetic power that, when the trump shall sound at the last day, your soul and mine shall send out their attractive influences, and the old particles shall come back from the four winds of heaven. This fact is true, that in the human system, at the present time, there is a plastic principle by which certain kinds of matter are moulded to suit your temperament, and this plastic principle is part and parcel of our constitution. If it is true now, why may it not be true in another and higher state?

Let us look the objections boldly in the face. If my religion is worth anything, it can endure the test of scrutiny, and for the skeptic I cannot wink at any objection against my religion. What is the point? The point is this: It must address itself as a point of fairness, and I put it to every candid mind here to-day whether the Almighty will permit the frustration of a great purpose which he proposes to accomplish by allowing such an assimilation of the particles belonging to assimilated bodies as to prevent the accomplishment of that purpose? That is the question. I rest my faith in the Divine purpose, and his power is equal to that purpose. He can do all things, for omnipotence is lodged in his arm. But we are reminded of a passage in this chapter from which our text is taken: "Flesh and blood cannot inherit the kingdom of God." Ask a Jew as to the meaning of that, and he will tell you it is a Hebraism, descriptive of our present state of weakness and disorder, our present state of frailty and sin; that is the meaning. "Flesh and blood" are descriptive of our present abnormal condition, which Paul says shall not inherit the kingdom of God, and then goes on and gives us a description of the resurrection body. With the process he has nothing to do; he was too wise to attempt to grapple with that. Content to leave it with him who has all power, he simply gives it the description. He starts off with the thought of the capacity of matter for the purpose of the Deity. Philosophers tell us there are but two primary substances in the universe—mind and matter—not a third. Now, we take matter. This is St. Paul's thought. "All flesh is not the same flesh; there is one flesh of beasts, another of birds, another of fishes, and another of men;" and yet the primordial elements entering into that flesh are identical. Behold that humming-bird, kissing each flower in its flight! Behold that eagle, the king of birds! Behold yon dormouse, and, farther on, that ponderous elephant! Look yonder at the dolphin, and behold the whales! All these forms of matter are constituted or consist of the original elements. Then Paul talks of terrestrial and celestial bodies. I think it may be true that we have erred usually in the interpretation of this passage. When Paul talks of celestial bodies, he has not reference to the planets; when he talks of terrestrial bodies, he has not reference to the earth; but he uses the term "body" in a human sense. There are bodies celestial: the body of Enoch, of Elijah, of the Lord Jesus Christ—these are the bodies celestial; then there are bodies terestrial, as yours and mine. Then he goes on to illustrate, by reference to a planetary system, the different degrees of bodies that are celestial. There is a glory of the sun, and a glory of the moon, and a glory of the stars; for one star differeth from another star in glory.

But the grand argument of the apostle is to show the capacity of matter for many forms of beauty and of excellence. Behold that dark cloud—a thunder-charged cloud! Is there any beauty in it? Let the glorious sunshine break through it, and, in rainbow colors, it will appear as beautiful as if an angel had kissed it. Take in your hand the root of a grapevine. Is there beauty there? Plant it, and the golden grape appears. Take the seed of these beautiful flowers, this glorious wreath. [Referring to the beautiful flowers that decorated the pulpit.] Is there any beauty in the scene? Behold their silken petals! Mark the rich perfume! How they delight the eye! O man! there is almost infinite capacity of matter in the hands of the infinite God "How are the dead raised up? and with what bodies do they come forth?" "Sown in dishonor," bearing the impress of sin and Satan, but "raised in honor." "Sown in weakness," subject to dissolution, but "raised in power"—not *by* power, merely but *in* power. "Sown in weakness, but raised in glory; sown a natural body, but raised a spiritual body." Search your Greek Testaments at your leisure, and you will find there, "Sown a natural body"—that is, a body with tendencies downward; and "raised a spiritual body" that is with spiritual tendencies upward.

Baron Swedenborg, a man of no mean intellect, a man of great thought and generous heart, taught the doctrine that the body is to be spiritual, and is evolved in the hour of death. Beautiful theory! It does away with all objections; it does necessitate us to refer to the omnipotence of the Almighty; all is explained. But I would ask the Baron: "Was the resurrection body of Jesus Christ evolved at the moment he died on the cross? Nay, nay, Baron, but three days after that body came from the tomb.

Some men will ask: "Of what use will the body be to a soul redeemed and glorified?" Matter remains forever. The earth will retain its identity. This poor earth may be transformed by the fires of the last day, yet, to all intents and purposes, the relation of mind and matter will continue forever and ever. "The heavens declare the glory of God." The angels shout: "Great and marvelous are thy works, Lord God Almighty." Evidently the works of the Almighty, as seen in the material universe, are made apparent through our physical senses.

Now, this body, sown in weakness, shall be raised in power—raised with microscopic and telescopic eye. Do you not remember the boy born in Kentucky with a telescopic eye, so that, unaided by the glass, he could behold the satellites of Jupiter and the rings of Saturn? O for such an eye! O that my eye, unaided by the glass, could discover those things not discernable by the ordinary gaze of man! Suppose that in the resurrection great powers are combined in one eye. Nay, more. Some animals have the power of contraction and expansion, like the focus of a refracting telescope. Supposing this power is given to the eye. Nay, more. Supposing the power of the prism is given to the resurrection eye, so that that eye shall clothe the universe in the glories of the rainbow hues. Of what benefit will the body be? Take the ear. Some animals can hear sounds not perceptible by every man. Let the hearing power be increased. Why, the philosopher tells us there is a music of the spheres. They tell us that just as too much light can overpower the eye, so too much sound overpowers the ear, and the reason we don't hear the music of the spheres is we have not a hearing capacity. Now, let the hearing capacity be enlarged, and we may listen to the music of the spheres, as those spheres roll chanting the praise of their Creator. Nay, more. The voice is a wonderful instrument. This little music-box, placed in the throat, is capable of enlargement. How grand the organ! How beautiful the piano! Supposing to this voice are added the sweetness of the lute and the musical thunder of the organ! Ah! beloved, you shall sing in glory. You can't sing here, it may be, but you will sing there. I have often asked myself the meaning of those words, that the song of the redeemed in glory is like the sound of many waters; and not altogether for the multitude, but by reason of an enlarged capacity; and, as those organ-tones roll over the plains of glory, it is, "Unto the Lamb, the Lamb that was slain and hath redeemed us, and that liveth for ever and ever!"

One thought in conclusion. It is enough for us to know, beloved, that when we go down to the grave, we shall say with the Psalmist: "My flesh shall rest in hope." We may say: "Farewell, body, the companion of my joys and sorrows, the companion of my long pilgrimage, we will meet again—meet again on the resurrection morn, meet in identity of particles, but meet, raised to glory and power." And Paul concludes this masterly argument by telling us that at last, when the time comes, the trump shall sound, and you and I shall hear it. Buried on the Sahara, buried in the old ocean, buried on the battle-field, buried in the potter's field, buried in some splendid mausoleum, you and I shall hear that trump. The trump shall sound: "Awake, ye dead, and come to judgment!"

There will not be two resurrections. It is supposed by some that the righteous shall come forth first, and then the wicked. Nothing of the kind. There will be a simultaneous uprising. The sea shall give up its dead, and the grave shall surrender. Christianity shall knock at the door of the tomb and demand its dead, and the dead shall come forth; and then those upon the earth shall be changed in the twinkling of an eye. "Behold, I show you a mystery. We shall not all sleep." "Ah! beloved, I have allowed myself to speculate thus far whether it be preferable to die and have those particles in the body scattered and then regathered, or stand in the resurrection morn and feel that transforming power over the body. It passed over the body of Enoch and Elijah. Then shall the dead come forth.

And now, my friends, permit your pastor, on this glorious Easter Sunday, to put the question to you: "How shall you come forth?" Some to shame and everlasting contempt, with all the deformities of sin upon you; some to everlasting life. It is for you to answer a question of such supernatural import. It is for you to say whether, in that great day, the trumpet shall bring a harsh note to your ears, or whether it shall bring a note of joy, that you may be gathered with his saints up in the skies to behold the King in his beauty.

Correspondence

QUERIES.

1. If the tobacco smoked by Adventists, where it does no good, was fed under the engine boiler that runs our Press, would it help us to get the blood of souls off the skirts of our garments? (See Jer. 2 : 34.)

2. In view of *our hope and faith* does it now go up with our prayers and thanksgiving as a sweet-smelling incense or burnt-offering to the Lord?

3. If all the money that is thus *wasted* by those who profess to be followers of the earnest and self-denying Son of God (just think of it), was poured into the Lord's treasury, would *our office* be as cramped for means as it is? Tobacco-users, answer on your knees, before God. W. I. M.

From L S Conner Huron Co Mich.

I look forward with eagerness to Saturday, when THE TIMES comes to hand; for it cheers my heart to read the blessed hope held out in it. The letters and testimonials of old soldiers of the cross is to me like food to a hungry child. When I sit and think of my past life of sin and folly, and then think of the present, I feel like a bird freed from its cage. I have thought in days gone by, that only a certain few could explain or understand the Bible. But I find where there is a will there is a way. All that is necessary is to read carefully; for the Bible explains itself if properly read. I love to hear the truth. It revives my spirit greatly. I have attended meeting twice to-day and heard the gospel proclaimed by Eld. Cumins, who is an earnest worker in the cause of Christ. We are having warm times here. We have preaching once in two weeks, and prayer-meeting every Tuesday. There is much room for labor in the way of spreading the precious gospel in this country. The Adventists meet great opposition, but the elder is rather softening the hearts of those that were our worst enemies. May God in his tender mercy give each of his people that same kind, forgiving and self-sacrificing disposition, so that we may be light to others, and instruments in the hands of the Lord to lead others to repentance.

I cannot help but think why is it that some far better than I, and others far *worse*, have been laid under the cold sod, gone to people the pale nations of the dead, without repentance, without any assurance of their acceptance with God, and I am spared, and to-day I am rejoicing in the service of God? He has taken my feet from the miry clay and placed them on the rock of salvation. I feel to praise God for what he has done for me. If my life is spared, it is my determination to do as much in the cause of Christ as I have tried to do harm in days gone by.

From S E Leonard St Charles Minn.

It is Sabbath morning. The church bells are ringing sweetly together. I see many going, some to one church, some to another; for we have five different churches here. And as I look out from the window where I am sitting, this question, with a longing desire, comes from my heart: "Oh! shall we ever have *Advent* meetings here, where I can attend and have my family with me?" I have always looked forward to a time when this blessed gospel of the kingdom would be preached in its purity in St. Charles, and be sustained by many warm hearts. May I not entreat of all the dear readers of THE TIMES to send up their united petitions in this behalf, that the walls of superstition may be broken down, and that people may become willing to hear sound doctrine, and treasure up what they hear in good and honest hearts.

I have been kindly and cordially invited to unite with the dear Methodist brethren here; and some tell me it is my duty, as my family have found a home there. But I choose rather to remain with the dear people that I have walked with for over fifteen years. And when I think of the happy hours that I have passed meeting with them in the far off East, and of the dear faces of those that first became interested for my soul's salvation there, I still feel, though we are separated from each other, yet we are one in hope and one in faith; and, blessed be God, this hope of ours as an Advent people is a cheering hope. It fills my heart to-day with joy and peace. And if this should meet the eye of any loved one with whom I have met and sung the songs of Zion, believe me, I am still on my pilgrimage, striving to overcome through the blood of the Lamb.

Some fifteen months ago Sr. Rowell came out and held a series of meetings three miles east of here, and her labors were greatly blessed, to the joy of many precious souls. They have an organized church of over thirty members, which Eld. S. C. Wellcome has in charge. In the winter, during a protracted meeting led by himself and Br. M. Wellcome, we had a time of refreshing from the presence of the Lord. As the result, some forty persons expressed themselves as recipients of God's unchanging love. May Jesus ever keep them close to his bleeding side. It was my happy lot to meet with them several times, and as often as I met with them I felt like praising afresh the God of my salvation for raising up such a company of believers, looking for his coming and kingdom, and taking the precious word of God for the man of their counsel, striving to treasure it up in good and honest hearts.

As I sit here writing I have several numbers of THE TIMES scattered around. I write a while, and then read a while. And the tears of joy course down my cheeks as I read the cheering letters from the dear ones scattered abroad. May the same hope of eternal life when Jesus comes (for I don't expect it till then) that cheers my heart many times when called to pass through trials and afflictions, cheer all that read these lines, penned by the hand of one that is looking forward with longing desire for the return of the Master. Then he will restore to my embrace my precious loved ones that I have laid away in the cold silent recesses of the dreary tomb. Then, and not till then, they will come from the land of the enemy, bright and blooming with immortality, to die no more. Oh! tell me not that death is "but the voice that Jesus sends to call us to his arms," when God's word declares it as an enemy; and the last enemy that shall be destroyed is death. May God give us understanding hearts when we read his word, that we may neither add to or take from it. Oh! precious Bible! Where else do we find such precious promises, lasting as eternity itself.

Am I writing to any tried and afflicted ones? If so, O then come with me to Jesus. Sympathizing and loving as he ever has been, surely we can trust him ever. Let us lean upon his bosom and leave our every grievance there. He has a balm for every wound, a cordial for our fears. His promises are sure. The reward is ample, even eternal life, with all the finally ransomed of the Lord. And we shall not only see Jesus, but we shall be like him, and enjoy his society while eternal ages roll on.

From E E Bixley, Carey, O.

You have often asked through THE TIMES, "have you ever obtained a subscriber?" My answer is; No. I have always given THE TIMES to every one that I could get to read them; but always get the same answer. Some will say, "I like them very well, but don't want to hear any thing about *the time*." Others say, "I don't like your nosoulism." So I have failed as yet to get any interested in them. But as for me, my heart is fixed for the truth. I know in whom I have believed, and I know that his promises are sure. And if it is mine to live alone without any of like precious faith, by his grace I am striving to gain the prize when Jesus comes. I live one mile east of Carey on the Sandusky, Dayton & Cincinnati R. R. Preaching brethren having time to call would be gladly received. Inquire for Joel Bixley.

From E L Bitler, Catawissa, Pa.

The envelopes I sent for were received, and with them came a large package of tracts that I did *not* send for, but needed very much. Thank you a thousand times. They are the right kind for this place. I said I *needed* the tracts very much, some time before I wrote you I had just one dollar of the Lord's money with which I expected to get some tracts. But then a sister in the Lord who was in feeble health rose up before me, and I felt as though *she* ought to have it. Accordingly I sent it to her. But, praise the Lord, I got the tracts too, without begging for them. It pays to trust the Lord.

Several years ago I was rather short of funds and expected to start for the Southern field. I wanted tracts, and concluded to send one dollar to Boston for them, and trust the Lord to supply my need. The tracts came not one dollar's worth but twice that amount. Before I started four dollars were given me by a friend, and as I was passing through the cars distributing them, a dollar was handed me, enclosed in a note which read like this: "Please accept of my mite. I am young in the service of Christ, but will do all I can for the cause." I felt to say, thank the Lord, he *is* good. But this is not all. During my sojourn in the South I received from a brother all the tracts I needed for distribution while there; and the Lord took care of me. When I *needed* anything, I asked the Lord for it and got it. I am glad our Father is so rich that he can supply all the needs of his children. Praise his name.

We have just organized a Sabbath-school. Have about fifty members, children and adults, some of whom belong to other churches. I expect in a few weeks to spend the most of my time in the "highways and hedges." Pray for me, that I may be guided aright and finally be admitted into the kingdom of our Lord.

From G W DeLong, Salem Co Neb.

We are out here on the broad prairie of Nebraska. But nevertheless God is with us. We have left church and friends in order to get a home. But oh, how we long for the life-giver, and that home where parting and trouble will be no more. Yes, though out here by ourselves, the blessed hope is our daily companion. We hear no preaching. THE TIMES is our only preacher, and how eagerly we look for each number. I desire the readers of THE TIMES to know that I still love my Master, and try to serve him in my humble way, and I look for him to come shortly. Yes I look forward to that time which will give us the victory. God grant that we may all live faithful to the end.

From A F Corey, Middle Creek, Kas.

We are very glad to read an occasional letter in THE TIMES from Kansas. It is encouraging to know that there are those of like precious faith with ourselves in this state; and we believe without a doubt that there are many all over these great plains who would rejoice to hear the glad news of the speedy redemption of the earth from the usurper's power, and its restoration to its rightful possessor, Christ. When the meek shall posses the earth, and the kingdom be given to God's children.

Kansas is a beautiful State, but the evidence of the fall are seen on every hand. There is no spot of the earth that the foot can rest upon but has the blight of sin upon it. The serpent lurks in the grass, and disease is in the air. But the "fig-tree is putting forth its leaves, and summer is near." Rapidly multiplying events, unmistakably pointing forward to the consummation, tell us that we are living in the "time of the end," and we are nearer home to-day than we ever have been before.

There are half a dozen Adventists providentially located on this Creek. We are camping here till the Master appears, and we expect our tarrying will not be long. Middle Creek is in the Pottawatimie Reservation, Shawnee Co. and flows into the Kansas River about twelve miles above Topeka. Advent preachers coming to this country will find a welcome home with us, and a broad field for earnest labor.

From W L Skeels, Champaign Co., Ill.

We are anxious for a preacher to come here and preach to us concerning the glorious good news of glad tidings. There are eight or ten of us that have, at least, believed in part; but we want more truth. The preaching we hear is husks; it is neither meat nor drink. We are getting hungry—hungry for the truth. We have no church organization. We ought to have. We should not forget the assembling of ourselves together, but meet often, and so much the more as we see the day—the bright morning of joy, of immortality—approaching. We want more of the Spirit of truth. We want the truth, the words of Jesus, "for they are spirit and they are life." But we want them presented to the people—and to ourselves—both touchingly and convincingly. Do you know of anyone, who preaches, living in Champaign or Piatt or any adjoining county in our State? If you or any other minister should come through this way pray call on us, and preach for us. We live near Mansfield on the Bloomington and Indianapolis R. R., Piatt Co. Ill.

From C H Cass, Holton, Ind.

Our late Conference was a good one. Harmony prevailed. The brethren were cheerful and happy. The friends at Jeffersonville were abundant in hospitality. The preaching was excellent. The ranks are filling up, and the cause fairly on its feet again. No schism, no unscriptural tests of fellowship, or dogmatism. All spake the same word, and minded the same things, careful of the honor and glory of God. Not selfish or egotistic, but living as brethren animated by a common faith and hope waiting for God's Son from heaven; hoping thence forward to be saved from wrath through him. And I may not forget to mention these good sisters who encouraged us by their presence, aided us by wise counsel, and were fellow-laborers with us in the Master's work. May we all meet in the kingdom soon to come.

Be not stingy of kind words and pleasing acts, for such are fragrant gifts, whose perfume will gladden the heart and sweeten the life of all who hear or receive them.

Our Book and Tract Column.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; *or* The Principal Texts relating to the Persons, Places and Subjects occurring in the Holy Scriptures; With maps and useful tables. 60c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

THE THREE KINGDOMS; *or,* the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth, earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; *or, The* Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 75c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 384 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; *or, The Awful Condition of the World.* 15c.

ADVENT KEEPSAKE; *or, a Bible* text for each day of the year. 40c, post-paid.

WHAT IS MAN? *5c; by mail, 7c.*

THE SOUL; What is it? 5c; by mail, 7c.

THE SPIRIT; What is it? 5c; by mail, 7c.

RICH MAN AND LAZARUS. 5c. By mail, 7c.

SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.

The above five works, by Eld. M. Grant, in one vol. 40c, post-paid. The first four in one vol.—large type—[illegible] post-paid. "Spiritualism Unveiled," bound with [illegible] "Bible View of the Personality of God," 30c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth; comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbis, Fathers, Preachers, Reformers, Poets [illegible] theologians and writers that have lived [illegible] By D. T. Taylor.

Appointments.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

ILLINOIS.

Amboy, Ill., Lutheran House, June 18, 10½ a. m., 4 and 7½ p. m. C. C. MARSTON.

IOWA.

The Iowa Christian Mission Campmeeting will be held on the old campground at New Hartford, Butler Co., commencing June 22, and continuing until July 3. Brethren and sisters and all who can, come to this meeting. We are anticipating a great blessing from the Lord. The prospect is the best this year for a good meeting that we have ever had. There is to be many ministers present. Br. C. C. Ramsay of Chicago will be with us all through the meeting again this year.

Hay, straw and tent frames furnished free of charge. ALONZO RAYMOND, Sec'y.

Partial arrangements have been made for the Chicago Tent, as well as the Iowa Mission Tent. This will give us a larger range of accommodations than we have heretofore enjoyed. We know that many think of attending who have never been present before. We hope all the preachers will come and attend the feast. To secure this the brethren at New Hartford propose to provide provision for those who may need to cook for themselves and families. Other churches may assist in this, if they can. Be sure and provide those things necessary for yourselves in camp. The meeting will commence June 22. The campmeeting proper, on the Monday following, and continue until July 3. See notice.

PETER S. W. DEAN.

The Iowa Christian Conference will hold its fifteenth Annual Session, in connection with the Christian Mission Campmeeting, at New Hartford, Iowa, commencing June 22. Let ministers and delegates be present. Ministers are required to report, by letter if not present, by the constitution. I cannot say positively when Conference will sit, probably June 27 or 28, as may be thought best for the interest of the meeting. All are cordially invited to come.

JOB GILDERSLEEVE, Pres.
ALONZO RAYMOND, Sec'y.

Beamerville, June 18. C. W. SMITH.

MINNESOTA.

The Annual Minnesota Campmeeting will be held at Kasota, beginning June 27, and closing Sunday eve., July 2. Kasota is a station on the St. Paul and Sioux city R. R., about three miles above St. Peter. The Winona and St. Peter R. R., also (which is just completed) runs within half a mile of the campground, making this point most convenient for a general gathering from the different parts of the State.

MINNESOTA CAMP MEETING.

Friends in the south and western parts of the State will have no inconvenience in changing cars or staging, as heretofore, and those coming from the Northern part will have but a few more miles to travel.

We trust that the liberal arrangements that we have made with the railroad companies will induce our brethren to make a grand rally and come to this meeting in such numbers as will show to the world that we are in earnest in our work of preparing a people for our soon-coming King. We have but a little while to work; now is the time to toil and sacrifice in this good cause; the resting time will soon be here, when our labors will cease.

In regard to tent accommodations we would say that the State tent will be pitched, and arrangements made to give home in it to those not otherwise provided for; but we trust that those living in the vicinity, and all others that can, will erect family tents of cotton cloth or lumber. Those coming in wagons can make a roof with a few yards of cotton, and secure a very comfortable sleeping place in that way. Let all begin immediately to make their preparations to attend, and come with hearts warm in the Savior's love, ready to work for the salvation of perishing men.

HALF FARE RAILROAD ARRANGEMENTS.

Persons going to the meeting on the Winona and St. Peter R. R. will ask for excursion tickets to the Advent camp-meeting at Kasota, for which they will pay full fare and it will return them free.

Those going on the St. Paul and Sioux City R. R. will buy tickets for Advent camp-meeting at Kasota, for which they will pay full fare, but be sure and ask for a return ticket, which will be granted free.

Tickets on both roads will be good from Saturday, June 24, to Wednesday, July 5, inclusive.

Board will be furnished at reasonable rates for those who may desire it; but all that can are requested to come prepared to board themselves, and let all come provided with bedding, and those having no tents will be furnished with lodging in the State tent.

A grocery and refreshment stand will be kept for the accommodation of the camp; also feed for horses.

Arrangements have been made for extra trains on Sunday, July 2, from Mankato and St. Peter.

We anticipate the largest gathering of Adventists ever held in the State of Minnesota, and shall welcome saint and sinner to this our annual feast, trusting all will pray that it may result in much good.

EDWIN T HIMES,
Chairman of Committee.

P. S.—For further particulars address me at Winona, Minn. Box 734. There will be services on the ground Sunday, June 25.

MINNESOTA CONFERENCE.

The Q. M. of the St. Paul District, which was held at Cottage Grove, May 26-28, was a season of special interest. The congregation filled the house full on Saturday, and on Sunday a large number were obliged to sit about the door and windows. The little church at this place were cheered by the presence and prayers, songs and exhortations of the friends that gathered in from Prescott and Trimbell, Wis., and Hastings, Castle Rock, Pine Bend, West St. Paul, and vicinity. Encouraging reports were given concerning the state of the cause. Two years ago such a gathering could not have been called together in all this region, but during that time a steady work has been going on, and the result of past labor stimulates us with courage to continue sowing the seed of truth. The people were some disappointed in not seeing more preachers present. Sr. Duley and the Secretary addressed the people on the distinctive features of our faith and hope. Three were immersed, and a goodly number celebrated the Lord's Supper as the meeting adjourned.

E. T. HIMES, Sec'y.

MICHIGAN.

The Annual Campmeeting of the Michigan Conference will be held at Jackson, on the Fair Grounds, commencing Monday June 19, and will continue over the following Sunday.

Ministers and delegates are requested to come early and remain throughout the meeting. Let the churches see to appointing delegates at once.

Board will be provided on the ground at twenty-five cents a meal. Those who wish to board themselves will find a good opportunity for so doing.

To ministers the board will be half price, or free, according to their circumstances.

Hay and oats for horses at market prices. The use of fine covered stalls for horses and carriages or wagons, FREE.

The buildings on the Fair Ground will doubtless afford ample accommodations for sleeping rooms for all who attend. If any prefer to do so, they can bring tents.

The grounds are close to the business part of the city, and convenient to the depot. There is no finer location for a campmeeting in the country. We hope for a feast of fat things, a feast with wines on the lees, well refined. We expect the presence of the Holy Spirit, with all its influences for love, joy and peace. Come and receive a blessing, and new strength.

A. E. BABCOCK, J. M. SNOOK, J. V. HIMES,
Committee.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, JUNE 13, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" the personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D R Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

Business Agent's Department.

Away from Home.

Both the Editor and his assistant have been away from home most of the time for three weeks past attending Conferences and Camp Meetings. They will also be away during the next two weeks. This explanation will account for lack of editorial labor, and for the delay in some matters of personal and other business. Correspondents will please excuse delay, and readers pardon shortcomings and oversights.

A Card.

It was my good fortune, in returning from the Indiana Conference, to fall into the hands of conductor Davidson, on the O & M. R. R., both going and returning, whose urbanity of manners and gentlemanly deportment elicited praise from our entire delegation. It was Resolved that we publicly express to conductor E. Davidson our thanks for his pleasant intercourse and kind attentions to us, and all the passengers on the train; and we would recommend his train to our brethren and the traveling public.

C. H. CASE, Sec'y J. P. WRIGHT, Ch'n

Advertise "The Times"

We furnish envelopes and paper bearing the advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets flat note (2 pages) 15c.—25 sheets flat letter 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

Will You?

Those who write to the office on business should say whether we may send them a package of envelopes, for weekly use in laying by *a little each week*, for the publishing cause. Those who have read the correspondence of THE TIMES the past few months need not be reminded of the importance of the Tract interest. Shall it be FULLY SUSTAINED? Will you help, by laying by every Lord's day, as you may have been prospered?

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post-paid. Single numbers, 20c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, for *thirty-five cents*. We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms: One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $2.

N. B.—These figures are special, and are for *three months only*. After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

To Correspondents.

R. F. DEWOLF.—W. C. D's paper is sent, and is paid to 14th February, 1871 ... W. H. BOOSER. It is somewhat lengthy, but we can use it after a little.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

E E Seivert M D Potter B J Goodwin E A Miller I C Wellcome E Feacler A F Dugger E B Scott W C Hicks W H Smart J Paul W W Lock C E Stouffer M O Peck A Case C W Pitcher C W Hodsdon H Welty HJ Lee J Dean P S Butler E H Durand J M Young W I Mann J D W Churchill H L Woodard T C Welrod F Reynolds H D Shepard L House S Wakeman W Johnson E J Ske P Hitchcock W H H Jones H Ingalls L A Gilpin E A Marsh H Munger J S Whitmore J L Paine J M Turner G C Stephenson C S Barnes J Eaton O Morse J B Abbott Wm A Bryant F M Berry J Persons J P Barnes W F Ballard E C Andrus H McKinney S C Wellcome E Blanchard C C Marston F Burr S S Campbell W C M Keeney J Moore H T Hughes S Smith W F Fahnestock E Gidden L T Cunningham I Adrian A W Sibley E Hoff H Campbell E Gray W C Nichols A McCutcheon C Richardson H T York A Lewis T T Morse G Wright F M Gove J H Stannard J Albert G W Ashton G C Haddock H Landon E L Seivert H Withers A F C C Fosdick A E Grow C M Keach C Kepple H Pepple F W Hough S S Brooks B F Metlan D T Call (2) C McAdams V Porter L Foreman A McCowan W F Armour.

Books and Tracts by Mail.

A W McAdams G Russell (2) Wm F Fahnestock Wm L Lloyd S A Muchmore C Pepple T T Halstead W F Aylesworth E J Raw D C Elliott R Gray E H Evans J R Peering W C Hicks B F McCain J Persons (2) C W Baringer (2) E A Waite J T Sargent H Campbell (2) J B Wilson A Elliott J H Arnold L M Smith S E Leonard F M Berry C Morse E A Marsh P L Fry (4) L Foreman R H Gresham (2) G Wright J Eaton D T Call A Haynes (2) J R Turner P G Skeggs J L Paine C Pruitt S C Stephenson (2) A Lewis W F Fahnestock G W Turner J H Stannard (2) I Boddy J W Graham J Billows H M Wheeler D Thorp J Lowrey G E Oberlind J B Abbott W F Ballard W Geddes W A Thomas W Dunbar.

LATERS.—J H Whitmore J S Lawace S C Raymond A Foyen F Burr E S Pinnell A English O Stannard F M Gove W McCulloch H F Illis A E Grow J M Lauler

General Publishing and Tract Fund.

H. Ingalls, 50c; W. H. H. Jones, $2; E. Hoff, $1; W Baker, $5; A. Baker, $5; A. Rathbun, $3.75; M. Tracy, $2; Church of Union, Ind., $8.25; J. Hardy, $4.

* Fifty Cents Extra.

H. Ingalls.

Obituary.

McLANE.—Died in New York City, April 8, James W., son of Br. and Sr. McLane.

James was a moral young man, and before his death became entirely resigned to the divine will, giving evidence of a change of heart, which was a great relief to his friends, who mourn not as those without hope. The rooms were crowded with sympathizing friends, who were addressed by the writer from Luke 23: 42.

SAD NEWS.—We have just seen in the Boston *Journal* of May 29th, the following sad news from Concord, N. H.

DEATH OF A PROMINENT CITIZEN.

Rev. Jonas Merriam, who was for many years the Editor of the *World's Crisis*, a Second Advent paper, died in Concord yesterday, aged sixty-eight years. He was a native of Topsfield, Mass., and graduated at Bowdoin College in 1826. He was an able writer and an esteemed citizen. Since 1858 he had resided in this city. The deceased left a widow but no children.

The Markets.

Prepared weekly by S. C. Raymond, General Buyer, 70 West Lake St., Chicago, Ill.

Mr. Raymond will attend to all orders for buying goods for merchants, families or individuals. Is prepared to purchase ANY KIND OF GOODS at the lowest prices. Commission: 5 p. cent. Send for list of prices on glass ware, notions, or any line of goods you want.

CHICAGO, June 10, 1871.

Gold—1.12½.

Flour—Fairly active in good grades, of spring Extras. Prices strong. Spring Extras, $6.50@7.00. Superfines $5@5.60.

Wheat—No. 1 $1.23 No. 2, 121½.

Rye—81@83c.

Corn—52@55c.

Oats—47@49½c.

Potatoes—Michigan Peach Blows, $1.10, Ill. and Iowa 70@75c

Butter—Choice 18@19c. Fair 14@15c.

Eggs—11@12c.

Cheese—10@13c.

Stock—Cattle, $4.40@4.75 for Texas steers, cows and oxen. $5.15@5.55 for fair to medium steers.

Live Hogs—$3.50@4.00, for fair Bacon hogs.

Fresh Fruits—Oranges 7.50. Lemons 7.50. Alabama and Mississippi Peaches 75@1.25. Strawberries 6@9c. Raspberries 6@8c.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Methodist Meeting House, Harmon, Lee Co., Ill., June 11. Subject: "The Immortal Soul."

C. C. MARSTON.

The Times.

AT HOME.

The *Advance* says of our national politics: Things are getting into a bad way in this country as regards the working of free government, and Europe will be in no haste to copy our institutions, unless we better their working. If democracy means corruption, and republicanism means a universal suffrage, including the most ignorant, characterless and irresponsible part of the population, the national experiment will be short-lived.... Our legislation is tainted on all sides with corruption, and good men are more and more sick of politics, and hopeless of a reformation. And even our highest courts are falling into sad disrepute: as witness the opinions every where expressed concerning the late reversal by the Supreme Court of the United States, of its decision only a year old, on the bearing of the "legal tender" act upon contracts made prior to its passage. Two men of known opinions, having acted as legal counsel on this very matter, are put on the bench, to make a majority of one in opposition to the morally honest and politically expedient decision which has just been rendered, and the people are expected to reverence the judiciary. Is a packed bench better than a packed jury-room?

ABROAD.

War Predicted.

A private letter from an alleged trustworthy source in Berlin says: "Moreover you may be interested in knowing that the National party in Russia is urging the Czar to a war against Austria in order to prepare the way to Constantinople by weakening the Hapsburgs. Whether the Czar will allow himself to be led into this adventure is difficult to predict; however, the temptation is very great. Germany would remain neutral, and France would hardly be in a position to do much. Still, it would always be a great venture, greater from the fact that the Russian army will require several years to complete its new organization.

The N. Y. *Tribune* says of Eastern affairs: "The delicate attentions which the Sultan has been paying to the Czar, in conferring on him and his Ministers an Imperial order of the Ottomans, must have a strangely suspicious look to the powers which lately discussed a settlement of the Black Sea question in order to prevent the two sovereigns from rushing headlong into war. They will hardly regard it as servile flattery dictated by the Sultan's fears; and will never suspect that the gifts are those of genuine good will. The painful truth will probably dawn upon them in time, and they will then comprehend what a mockery their Conference at London was rendered by the complete understanding arrived at between Turkey, Prussia and Russia, before the Conference met."

London.

The population of London is reported to be over three and a quarter millions, showing an increase of nearly half a million, or sixteen per cent, in ten years. These figures may occasion suprise to many, but the sanitary regulations are so rigidly enforced as to make the ratio of mortality smaller than that of any other European or American city. London contains nearly one-ninth of the entire population of the United Kingdom, and there are nearly half a million of people of the Metropolitan district who live on public charity. The sum annually paid for the relief of the poor amounts to $7,880,000, and it is shown that the receivers of alms have increased during the last decade, sixty-eight per cent faster than the whole population has grown.

France.

PARIS, June 8.—The Marquis Gallifet was assassinated, to-day, by the widow of one of the Communists who was shot by his order. In the Assembly to-day the motion for the prolongation of Thiers' term of office as Chief Executive, was postponed until after completion of the supplementary elections to the Assembly. It is authoritatively announced that Thiers favors the republic for the future government.—The *Official Journal* ascribes the insurrection to the congregation by Napoleon of 800,000 workmen in Paris.—Jules Mirale, the celebrated French banker, is dead.—In the Assembly, to day, the debate on the removal of the Orleans Princes, was resumed. The Committee reported in favor of abolishing the law of proscription, when Thiers rose and said he had opposed the abrogation of the law, because he believed such action would be dangerous. He only assented to the views of the committee on the Princes engaging not to sit in the Assembly and not to enter into any intrigue against the republic. The safety of the republic had been confided to him, and he should not betray the trust. The Assembly then voted to abrogate the law of proscription, by 484 yeas to 118 nays, and proceeded to declare valid the elections of the Duke D'Aumale and Prince de Joinville to seats in the Assembly, by a vote of 448 to 113.

Germany.

William of Germany is a direct descendant of the venerable Admiral Coligny, whose gray hairs were dabbled in his own blood at the massacre of St. Bartholomew. The following is the lineage of the Emperor William on the Coligny side: 1. Gaspard de Coligny, Comte Chatillon, murdered on St. Bartholomew's Night, August 24, 1572. 2. Louise de Coligny, Princess of Orange (wife of the Liberator of the Netherlands). 3. Frederick Henry of Orange, Governor of the Netherlands. 4. Louise Henrietta of Orange, Electress of Brandenburg and wife of the Elector Frederic, the first King of Prussia. 5. Frederic William I. 6. Prince Augustus William, brother of Frederic the Great. 7. Frederic William II. 8. Frederic William III. 9. Emperor William I.

BERLIN, June 8.—The Emperor of Russia and his son Alexis, with a brilliant staff, have arrived in Berlin. They were received at the station by the Emperor William and his staff, and escorted to the palace by the Imperial Guard.

Spain.

The young Savoyard who last Winter ascended the throne of Saint Ferdinand has just received a new proof of the devotion of his faithful subjects. Castelar has introduced into the Cortes a proposition to declare the Republic, and the advocates of divine right, unwilling to let the occasion pass without a demonstration, put on record once more their conviction that Don Carlos of Bourbon is the true and only King of Spain. In the mean time the Isabelino intrigues continue in spite of the pretended accession of many of the ex-Queen's former office holders to the present dispenser of orders and places. The united Republican and Carlist vote forms really a majority of the Spaniards. It is the impossibility of combining them which makes the lukewarm coalition of Serrano and the Progresistas possible. A throne standing on so frail a foundation is scarcely a reassuring seat, and Madrid—at all times the gloomiest of capitals—must be still more so to this gallant young sailor who is always bored on shore, and who finds in his morning journal only the imperfect distraction to be gathered from the proceedings of the Cortes, whose members discuss his disposition, and openly accuse each other of the murder of Prim.

China.

The mail accounts from China are most unsatisfactory in regard to the proclamation said to have been issued at Pekin regarding the propagation of Christianity. They cannot positively confirm the issuing of the edict, though they assume that it has been issued; stating that "good authority" vouches for its promulgation, and confining themselves to the cautious phrase—"if the reports from Pekin are to be believed." We are still inclined to doubt the official character of all the reported opposition to the Christians; and we regard the wholesale condemnation of Minister Low by the advocates of a war policy as an assault which later and more trustworthy news from the Chinese capital may very probably fail to justify.—*Tribune.*

Who is to Rule France?

This is a very interesting question. Some think Napoleon's chances improving. On the other hand the Bourbons have united on Henry, who, if he should attain the throne, would be the fifth of that name. The Bourbons have the advantage of possessing respectable moral characters, at least. But the *Tribune* says: "If France must undergo the humiliation of again voting herself a king, it is fortunate that she has the choice of princes who are personally so unobjectionable as those who are now forming the coalition to capture the crown. But it is too soon for the world yet to give France over to reaction. The present Republican Government is the only one that ever rescued Paris from a triumphant insurrection—the only one that has ever been sustained by the country against the capital. Let it have a chance for its life before we begin to cast the horoscope of an unborn monarchy.

Cuba.

Cuba, too, is cursed with its special Commune. The volunteers of Havana control the Government there, and indeed throughout the island, as completely as the French National Guards lately governed Paris; and hasten to their ruin at as headlong a pace. They have misdirected the policy of the Captain-General for several years, and unquestionably retarded the suppression of the Rebellion in Cuba, if they have not indeed made its success possible. They are now, it is threatened, about to involve the mother country in a serious quarrel with the United States, by refusing to permit the restoration of American property illegally seized by them and promptly released by Spain. At least the release was promptly ordered, but the Captain-General of Cuba, wholly under the control of the volunteers, refuses to obey the orders except on conditions which the United States cannot comply with. Of course our Government will look to the mother country for redress, and it may turn out that, having employed the volunteers to suppress the rebellion, Spain may now have a harder task before her in suppressing the volunteers.—*N. Y. Tribune*

(*Continued from 328th page.*)

If financial spiders weave their webs, do not you play the part of the giddy fly and go into them. There are plenty of safe investments, if you will be satisfied with a reasonable rate of interest. Beware of lunar railway companies and sub-lunar mining companies, which promise to pay the first year twenty per cent., in gold at that, and are, therefore, on this supposition of course, three times as good as government bonds. No matter what Wall-street and paid newspaper advertisements say. While they strive very hard, indeed, to tell the plain, unvarnished truth, still they are liable to make mistakes. Even that great financier, Mr. ——, well, you know his name—is not as infallible on pecuniary matters as the pope is presumed to be (such a presumption!) on matters of faith and doctrine. Be, financially speaking, Protestant, and use your right of private judgment, or you will have a conscious, though not a blissful experience of the truth of the homely old adage about a fool and his money. Set it down as a general rule, that the risk of an investment is as the rate of interest, and when the interest promised is unusually high, the prospect of losing both interest and principle is unusually good.

Whatever your work in life may be, strive to be conscientious in its performance. If you promise to give time and labor in exchange for money, keep the promise good. Remember to serve, "not with eye service as men pleasers; but in singleness of heart, fearing God." Strangely inconsistent is the man who scorns to steal, but yet by lazy and careless ways will defraud, to some extent, the one who sets him to work. If the command, "Whatsoever ye do, do it heartily as unto the Lord, and not unto men," is binding upon you, what then? Look upon your work as a part of worship—regard it as a heaven-appointed duty, and be faithful. The smallest, meanest work is then crowned with dignity, and is never to be neglected. Be a faithful workman, not so much for your employer's sake as for your own. In so small a thing as driving a nail, drive it promptly and straight home; for in the habit which a small duty like that develops lies the secret of success.

Not only be a faithful workman, but be courteous to all whom you meet. Many a man does his work promptly and well; but such a tongue as he has—it is a drawn sword, very sharp, and tipped with the poison of asps. Keep your temper, even if your employer or fellow-workman tries to keep his and makes a most miserable failure. Politeness is benevolence in little things, and is, therefore, a part of Christianity, and a most important part. Kind words cost nothing. Oh! that they were a thousand times more plentiful! Keep an even temper, wear a sunny countenance, and speak in gentle tones to rude and cross and stupid people, even if you have the misfortune to be a ticket-agent in a lively railroad-station, or a tired clerk in a city post-office.

Do not multiply words in business transactions. Straightforward, honest and truthful simplicity is a virtue to be nursed with the utmost care. It is a flower both rare and beautiful. You believe in the Bible, then listen to its warning voice, and "let your conversation be without covetousness." Love the truth more than a good bargain, and tell it without the slightest feeling of either fear or shame. No one, in either buying or selling goods, is ever guilty of a lie—for a "lie" is a word which refined society has blotted from its vocabulary, and we dare not use it unless in a sermon, and hardly in that. There is, however, too much "prevarication" in shopping—and though this word is not so bad as the other, perhaps the sin is equally as great.—*Methodist.*

Notices, Etc.

Illinois Camp Meeting

Will each of the members of the Camp Meeting Committee for Northern Illinois, write to me at once, stating their choice of *the time* for said meeting to be held. It will be remembered that Amboy was selected by the Conference as the *place* of meeting. Let advantage be taken of *the time*, also, at once, that all necessary preparations may be effected in season.

D. S. CLARK, Chairman of Committee.

Illinois Evangelist's Notice.

Having been appointed Evangelist by the Northern Illinois Conference for the ensuing Conference year, I desire to hear soon from those churches desiring my labors, that I may arrange to visit them to the best advantage, and avoid expense as far as possible by visiting all in the same section at the same time. Please write soon, and I will fill the calls as fast as possible.

D. S. CLARK.

Amboy, Illinois.

Advertisements.

FOR SALE.—Near Buchanan, Mich., about a mile from the Advent Chapel, a small farm, containing ten acres of land: a good house with excellent cellar; good well and cistern. Small orchard, and other good fruit. Price, $1750. Address: John Perrott, Buchanan, Mich.

☞ THE BEST AGENTS WANTED.
Destined to be the Standard Bible Commentary in America.
The Unabridged and Enlarged Edition of
DR. WILLIAM SMITH'S
Dictionary of the Bible

The Original English Edition reproduced without mutilation, text and illustration complete, with manifold textual errors corrected, and important additions made under the direction of the two most competent Editors in America, HORATIO B. HACKETT, D. D., and EZRA ABBOT, LL. D.

In four volumes, 8vo. Cloth, $26.00. Sheep, $30.40. Half morocco, $32.00. Half calf, extra, $36.00.

The work is sold by subscription, and Agents are reminded that this work is *beyond competition*, and that it requires no argument to prove its claim when a person has made up his mind to get the *best* book on the subject.

Single purchasers can obtain this work by applying direct the publishers,

HURD & HOUGHTON, 13 Astor Place, New York;
THE RIVERSIDE PRESS, Cambridge, Mass.
43—16

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. AUNER, DeKalb, Ill.

Our Book and Tract Column.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

*THE HARMONIUM: Being an ex*position of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

*LAST DAY TOKENS. An edi*tion of those interesting illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 25c.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $4, sent by express. Condensed, but sufficiently full for ordinary students, $2 50. By mail, $2 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 60c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.--NO. 47. BUCHANAN, JUNE 20-27, 1871. WHOLE NO. 376.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, June 27, 1871.

REMISSION—FORGIVENESS.

Are these two terms synonymous? In common acceptation and general use they are so considered, and are used in the sense of the word *pardon*. But in fact there is a distinction in the force of these two words, which I think we do well to notice.

This distinction is defined by Noah Webster as follows: viz. "It is to be noted that *pardon*, like *forgive*, may be followed by the name person, and by the offense; but *remit* can be followed by the offense only. We forgive or pardon the man, but we do not *remit* him." (*See Dict.*)

Thus, we see that while we frequently read in the Bible of the forgiveness of sins, and the remission of sins, and the forgiveness of sinners, yet we never read of the *remission of sinners*, as that is not a proper use of the term as applied to their salvation.

Also, it is to be noticed that remission includes an abatement of the fine or penalty. Thus we remit the penalty, but we are never said to *forgive* the penalty, From this we see that the words are not synonymous, only as used in a secondary sense. It is true therefore, that a man's sins may be forgiven, while the penalty is not fully remitted. Death, the penalty of sin, must be removed completely in order to a complete remission of sins.

Christ, on one occasion, forgave a man's sins, but it did not heal his withered arm. Had Christ fully *remitted* his sins the man would have been made immortal, and the withered arm more than healed. As it was, Christ first forgave his sins, then temporarily healed his arm, and the man is now doubtless dead, and awaiting the judgment day for a complete remission of his sins.

In view of this, we can also see the force of what the apostle wrote to the Corinthians, where he stated that if there were no resurrection of the dead "ye are yet in your sins." Had they not been forgiven? Yes. But what would that avail if there be no farther remission of those sins in the removing the penalty of death, and they be raised to immortality? Evidently nothing.

So then, while forgiveness implies justification, remission implies still more, even a complete redemption. For this complete redemption, the remission of sins, Christ's blood was shed. Jehovah might forgive repentant man, but for a full redemption a ransom price must be paid, and Christ became a sin offering to redeem the world from sin. Forgiveness short of redemption would only be a mockery. Remission of sins includes this final redemption.

So also, while pardon and forgiveness come to the penitent sinner in answer to prayer, baptism is a means to secure to such one a complete redemption and final remission of sins. Forgiveness comes in answer to the prayer of faith. But a willing obedience is a living condition by which the Christian secures eternal salvation. So we read that Christ "became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.)

Baptism is both an act of obedience, and also typical of our faith, and in both senses refers to the final remission of sins, and not to forgiveness merely. The sins are, and must be forgiven before persons are fit for baptism, but the full remission is the result of working out our own salvation with fear and trembling.

But as baptism is a work of obedience for the remission of sins, query: *can* sins be remitted without baptism? I think every one admits they can if God see fit. Then the question arises, *will* God remit sins without baptism, and, if so, in what cases?

Those who claim God *will not* base an argument on the verse which reads, "be baptized for the remission of sins," and claim this teaches it. Such persons quote as a parallel passage that Christs's blood was shed "for the remission of sins," and claim from this that baptism is as necessary as the shedding of Christ's blood. But the reader will observe that the passage concerning the blood does not assert that the shedding of Christ's blood was *necessary*. It only asserts that it was done, that is all. Its *necessity* is asserted elsewhere or else not at all. Doing an act for a certain object is one thing, and the absolute and unqualified necessity of the deed is quite another.

But we do read, "without the shedding of blood there is no remission."

That is plain, and settles the necessity of the blood being shed. Now find one on baptism as plain as that, and that will be settled also. To read of being baptized for the remission of sin is one thing, and to read "without baptism there is no remission" is quite another. Such a passage cannot be found, and the doctrine of the absolute and unconditional necessity of baptism is not asserted in God's word.

But baptism is conditionally necessary to the remission of sin, and every true believer *will rejoice at the conditions*.

Baptism is a necessity to you, dear reader, if you can attend to its duties and have not done so. Obedience according to knowledge is always necessary, if it is possible for you to comply. Not but that our sins may have been forgiven you, but for their remission in the last great day. This is what every act of obedience is for, baptism among the rest, and one of the first. Forgiveness of sins you may have felt, but remission of their penalty cannot be yours in neglectful or willful disobedience to this requirement. And if you seek excuses, it shows your heart is not fully given to the Lord, to do his will. The sum is this: penitence is for remission; and *all is for salvation*.

F. Burr.

"NO MORE OF THAT KIND."

"We won't have any more of that heresy preached in this house."

It was my privilege last Saturday to accompany Eld. S. E. Mabey twelve miles out of town to hold meetings over the Sabbath. Saturday evening the turnout was rather slim, yet we had a pleasant time in talking about some of the "present truth;" showing from the "signs of the times" the nearness of the Advent, etc. Sabbath morning a good sized audience assembled in the Wesleyan meeting house. After preliminary exercises by Br. Mabey I announced my text and proceeded to my subject, which was, "The Immortal Soul." Their preacher some weeks ago made an unjustifiable and unprovoked attack upon us, calling us *Sadducees*, etc. This created an interest among the people to hear, and as the house was built by the people in general and not for one denomination *to the exclusion of others*, and as our friends thought it nothing more than right, because of the attack that we should define and defend the Bible view of man's nature, we therefore felt at perfect liberty to take up the subject and speak the words of truth with freedom and boldness. I showed by way of introduction that *numbers* do not always go for *argument*—that the fact of the majority believing in immortal soul-ism did not make the doctrine true. I referred to Catholicism. Told them if numbers were to be taken for argument then the Catholics had the field—they outnumber any of us. I referred to the Whitbyan theory of the millenium, and showed that it was no hard matter to get the whole world to believe even an error if *it was only popular*. I then proceeded to make a historical inquiry with regard to the origin or authority of "immortal-soul-ism:" whether it was human or divine. At this juncture, a brother arose in the audience and in a very boisterous and undignified manner pronounced the words at the head of this article. He avowed that I should not be permitted to finish this discourse, and by his actions and words showed a very bad spirit at least. Another Br. arose and tried to get Br. No. 1. to sit down and allow me to proceed with the sermon. But No. 1. was not to be argued out of the bold and unmannerly course he had taken by the mild means of "moral suasion." I patiently and calmly awaited the result, urging at times, the "fair disputants" to be cool, and the congregation to keep quiet and observe order, which they did. Finally one of the directors of the house arose and said, "that he had come ten miles to hear the sermon and that he proposed to hear it, and informed the disturber of our peace that he should take his seat and come to order, otherwise physical force would be brought into requisition and order would be maintained while I was allowed to finish my discourse." The audience manifested their approval of the Director's position and quiet was restored, and I was allowed without further molestation to ventilate my subject and show the heathen origin of *immortal-soul-ism*, and in conclusion to briefly state the Bible doctrine of immortality. There was deep interest manifested in the truth. After service a vote was taken at the suggestion of some friends as to whether the people desired me to return and speak further on "these things." The vote resulted in a large majority in favor of my return. There is now a wide door open in that community for the truth. A deep interest has been awakened among the people and my prayer is that it may widen and deepen and culminate in a permanent influence on the side of truth.

Yours in love, C. C. Marston.
Amboy, Ill., June 13.

"Thou shalt love thy neighbor as thyself.

AN ILLUSTRATION.

Two neighbors are seen running in the same direction. One apparently sees a prize of inestimable value ahead, and he has undoubted assurance that he can obtain it; he feels a perfect confidence that if he endures to the end, the prize will be his; his thoughts and desires, his affections and ambitions are all concentrated in that direction; he cares for nothing on the right hand or the left, "forgetting the things behind, he pushes on for the prize;" running with implicit faith, he runs joyfully and thankfully, using every means by which he is authoritatively assured of obtaining.

The other neighbor apparently sees some terrible danger behind, upon which his gaze is constantly reverting; he has been pointed to the prize for which his neighbor is hastening, and has been told that there is safety from this much dreaded calamity; but he fails to see the prize, and catches merely the one idea of safety; aside from this he sees no attraction—nothing worth running for, and is in constant doubt about being able to reach the point; he has no relish for the race, it is an intolerable burden to him, and he looks hither and thither for some other way to avoid that haunting danger (which is his impelling power,) and says to his neighbor who is running for the prize: "If I saw as you do, I would not run another step." In his confusion he stumbles upon a company of persons who tell him they are going to the same place, but by a circuitous route which is the only sure way; anon he comes upon another company, and another, and another—all going different ways, and sometimes at open war with each other, but all claiming the same destination; he is ready to sit down in despair, when a venerable evangelist tells him he must unite with some one of the companies—that is the only means, the way having become so cut up and nearly obliterated by sectarian feuds, that it is impossible for him to find it without traveling with some of the organized companies. He finally selects his company, closes his eyes and gives his hand to some blind leader, nods assent to some peculiar tenets probably entirely foreign to the real subject, and tries to make himself and others believe that he feels safe. He thus entails upon himself the additional duty of gathering in and carrying along all the supplies necessary for the maintenance of party government, but also the obligation to beat back his neighbor who is running for the prize—with the Chart in his own hand and his eyes open to the fact that a "kingdom divided against itself cannot stand."

The foregoing is a fair representation of two classes of Christians. One follows Christ because he believes he will thereby obtain eternal life; the other endeavors to follow Christ because he thinks God will torture him forever if he does not. One feels that eternal life is an inestimable boon in itself, with which all this life is not to be compared, seeing it cost the blood of the Son of God, and in view of the promise that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" the joys of eternal life without sin. The other looks upon it as nothing, only as an escape from imaginary eternal torments. One looks upon death as a dire punishment—an "enemy," because it will deprive him of eternal life; the other tries to look upon death as a "friend, an angel of mercy," because he has been told it will immediately accomplish his end and admit him to heaven, and, if there is no eternal torture, because it will release him from all obligation to God and man. One runs a race of love, joy, confidence and peace in believing, "supported by Jesus and his word;" while the other runs a race of compulsion, doubt and fear, supported by the "traditions of men."—*The Nazarene.*

DON'T FRET.

Some young folks are always fretting. Are you a member of the "Fretting Society?" Do you fret when it rains because you can't go out? and do you fret when it's a fine sunshiny day because of the heat? Fretting because nobody comes to see you, and fretting because you don't want any body to come? A fretty girl is a tiresome, troublesome creature. Perhaps you say, "But I have so many trials to bear, so many hard lessons to learn, or too much work to do." Well, suppose you have, does fretting help you any? The longer you sit fretting the larger will your troubles appear. Do your duty, and bear patiently the troubles which beset you. Be satisfied with what God gives you; look to him for help, and stop this disagreeable whimpering and fretting about trifles.—*Youth's Cabinet.*

ANCIENT ROMAN BAPTISTRIES.

Rev. James Wall, a missionary of the English Baptists in Italy for seven years, and recently sent to Rome, writes to the London Missionary Herald: You will be glad to know that the baptistries of the early Roman church are still in existence. Passing last week by the splendid marble baptistry of Constantine, I entered, and asked the priest within the use to which it was formely dedicated. Having shown me the level the water rose to where the font was prepared for baptism, and the valve in the marble floor whence it issued "when the rite was finished," he added, "This was anciently used for the immersion of proselytes." "May I ask why the church has fallen from the primitive mode?" "The church," he said, "has thought well to change it." "Why does she sprinkle infants?" "Because the Scripture commands it?" "Can you point to the passage?" He then quoted (in Latin) from Gen. 1: 28: "Increase and multiply, and fill the earth." Yes; the wholesale admission of babes into church communion has filled the earth, but *not* with Christians. This morning (November 24th) I went, with two who came to the meeting last Lord's day evening, to see the baptistry in the catacombs. About a mile from the walls of the city we ascended a hill, from which the view of Rome and its vicinity is magnificent. In the side of this hill is a little cave, filled with beautiful ferns, which, while it indicates, partially obscures, the entrance to this most ancient refuge of the persecuted saints of old. The guide opens the gate, and gives a taper to each, and so we leave the lovely scene without, and enter, through narrow passages; by heaps of bones and skulls, which look dismal in the feeble flickering of our lights, to the early baptistry. Before descending a flight of steps, the guide directs our eyes to a picture painted above the entrance. It is the head of Jesus, with the cross painted behind it. This first met the eye of the candidate who came to be mystically buried here with Christ; and the impression made by this picture, on account of the tenderness and love it expresses, must have been great. At the bottom of the stairs, in a small room, is a picture of our Lord's baptism. John is on one side; an angel, on the other, holds his robe; while Jesus, in the midst, stands to the waist in water, waiting to be immersed. At the foot of this picture, to my great surprise, I not only saw the ancient baptistry, but found it still filled with water, so clear that we could see to the bottom, though about four feet deep, and so sweet that we drank it with pleasure. Rome has scarcely known of the existence of this; it is scarcely ever visited, even by priests; the guide told me it was almost entirely unknown. He knows where there is another, and sometime I hope to visit it with him.

But modesty is a rare virtue now, in man or woman. There is something we suspect in the friction and stir of the times, and in the conflict with old bondages that helps to make it rare under the sun. But much more than these do the greed of wealth, and the pride of wealth, and the materialistic spirit of the times, conduce to the reduction of modesty among us. Be this as it may, the fact is patent.

Select Poetry.

WHEN I AWAKE.

"When I awake" it will be morning—
The night forever past,
With all its gloom and fearing,
With all its fever dreaming,
Light, glorious light at last,
When I awake, then no more sleeping.

"When I awake" it will be morning—
The pathway blindly trod
With footsteps weak and failing,
Illumined and clear revealing
The purpose of my God,
When I awake, then no more doubting.

"When I awake" it will be morning—
And no more weary pain,
With all its tears and sighing,
With all its grief and crying,
No more the falling rain,
When I awake, then no more grieving.

"When I awake" it will be morning—
The loved ones gathered home,
With no more words of parting,
No trembling tear drops starting,
In heaven's crystal dome,
When I awake, then blessed greeting.

"When I awake" it will be morning—
Then rest, yes perfect rest,
And no more care-worn musing,
No mountain cliff and climbing,
No looking to the west,
When I awake, no weary toiling.

"When I awake" it will be morning—
"I shall be satisfied,"
No distant far off reaching,
For something ever fleeting,
With Thee, the Crucified,
I shall awake, and know no longing.

"When I awake" it will be morning—
A Sabbath keeping time,
A seraph harp then tuning?
An angel lyre then sweeping?
Ah, more than this is mine,
When I awake the new song singing.

"When I awake" it will be morning—
It hath not been revealed,
No mortal ear is hearing,
No mortal eye is seeing
The bliss not e'en conceived,
When I awake, what glory beaming!

"When I awake" it will be morning—
Ah, then why fear to sleep?
See from the tomb uprising,
The Savior's interceding,
My soul he'll safely keep
Till I awake, oh glorious waking.

—*Selected.*

Communications.

THE CHRISTIAN DUTY OF MUTUAL FORGIVENESS.

That Christians ought to have a *forgiving spirit*, and not only have the spirit of forgiveness, but also actually *forgive* an injurer when he properly requires it, is most explicitly taught in the word of God. It is impossible for a person to harbor continual hatred or malice in his heart even towards an avowed foe, and be a Christian. The two extremes are not compatible with each other and cannot be blended in the same person. God does not require us to go and hunt up an enemy that has done us great injury and perhaps will repeat the injury if he gets a chance, and urge or *impose* upon him our forgiveness for his past misdemeanors towards us. This he does not require; it would be too much like "casting our pearl before swine." But he does require of us that *in our hearts* we should forgive the enemy, though his enmity be of the bitterest kind and his offences remain unrepented of. And if after having sought to injure us in different ways and at many times (I believe the greatest number of times spoken of is *four hundred* and ninety), he becomes penitent and seeks from us pardon, we are in duty bound, if we have good religion, or if we *love Jesus*, to freely and forever forgive him for all he ever did against us. And although this is a hard office for a worldling to perform, yet for the man of God, who has "the love of God shed abroad in his heart, by the Holy Spirit, which is given unto us" (Rom. 5:5), it is an easy and delightful task.

Whilst we live in this mortal dispensation we must inevitably be surrounded by influences, evil in their nature, and which unless diligently guarded against will prove prejudicial to our progress and success as Christians. No more frequent development of this state of things is seen in the community of saints than in their incessant liability to offend each other. The offence is not always intentional. In a majority of cases it is otherwise. Unthoughtedly and without the least idea of doing anything to hurt the feelings of any of our beloved brethren, we often give offence. There are two lessons that we should learn from. (1) We ought to have a constant watch-care over all that we do. Observe Paul's rule. He would not *eat meat* if by it his brother became offended. (2) We ought to cultivate a fervent spirit of true Christian forgiveness. If our brethren *do* offend us, whether it be by accident or intentional, it is our imperative duty to guard against anything like envious or retaliating feelings. We should remember the state we are in—that we are *all* liable to do wrong—and instead of magnifying the offence, have a cloak of charity large enough to cover it.

Christ had a forgiving spirit. He prayed for the forgiveness of his enemies, even those who nailed him to the tree. Paul says: "If any man have not the spirit of Christ he is none of his." (Rom. 8:9.)

"But the end of all things is at hand; be ye therefore sober and watch unto prayer. And above all things have *fervent charity* among yourselves; for charity shall cover the multitude of sins." (1 Pet. 4:7, 8.)

C. C. MARSTON.

Amboy, Ill.

CHRISTIAN SALUTATION.

Permit me to send a few lines of Christian greeting to the spiritual household of our blessed Lord and Savior. My heart is grateful for my safe return home after an absence of two weeks, during which time it was the privilege of my husband and other dear friends from this region of country, with myself, to visit Jeffersonville during the yearly session of the Indiana Conference of Advent Christians, met together for the purpose of devising ways and means by which the glorious doctrines of the word of God now so comforting to us may be extended to others.

The meeting was very precious and a signal success. Many reports and letters were read from other churches, affording cheering intelligence that the good news of a soon coming Savior, is being welcomed by many thousands of earnest Christians. Nine ministers received license to go forth with the glorious gospel message—"Repent ye and believe the gospel, for the kingdom of heaven is at hand." And two more were ordained, who had long since proved themselves worthy of the confidence of their brethren and "the laying on of hands."

Once more according to my yearly custom, I was permitted to visit the prison, and with a number of other friends mingle in the social worship of the unfortunate prisoners, whose earnestness and zeal would put to shame the indifference of many lukewarm professors of religion. It was my privilege at the close of the social meeting to address them on the great theme of our common salvation. They were very attentive and seemed glad to hear the good news of a Savior's love. They were particularly pleased with this precious hymn we sing, "Take it to the Lord in prayer," and have, since my return home, written to me for it; which request I take great pleasure in granting, praying at the same time, that while they sing the sweet words of the hymn, they may believe on him whose praise it celebrates, and find him precious to their hearts in the forgiveness of their sins.

In the afternoon we met at the Tabernacle to commemorate the supper of our dying, but now risen Savior. The circumstances, to me, were such as I had never enjoyed before. I never so fully realized the fullness and beauty of the apostle's words in 1 Cor. 11:26—"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till he come.*" Yes, till he come. I felt that it was indeed joyful to be assembled with a body of Advent believers who could understandingly eat and drink according to the divine direction, because they believed he was coming in his own glorious person, just as he said he would do. This, then, constituted our joy, that we were receiving the elements of our Lord's broken body and shed blood, not only according to the command, but in hope of soon seeing him seated on his own throne, in his own kingdom, with all the saints from "under the whole heavens, forever even forever and ever." Precious truth. May all who love Jesus, speedily see it and believe it to the joy of their hearts.

As other and more able persons will give a more minute description of the very interesting meeting there enjoyed, I will leave the pleasant duty in their hands after paying a tribute of gratitude to our beloved brother, Dr. Field and family, whose hearts and house are open wide to the reception of those who love Jesus. May they, while so kindly refreshing others be abundantly refreshed themselves, and be filled with all the consolation of the glorious gospel which they so fully believe and practice.

I saw and conversed with many persons during my absence, and tried to elevate in their minds the study of the Scriptures of divine truth that they may more fully learn what they do teach concerning our coming Lord and the doctrines connected with the setting up of his kingdom. While our former brethren in the ministry, whom I venerate and love, gave us all the light they had upon the subjects, we rejoiced in it, and still rejoice in it; but now that greater light has dawned upon the sacred page, according to the prophecy of Daniel, "that at the time of the end the book should be unsealed, the wise should understand," and "knowledge should be increased." It is surely in no disparity to their former teaching that we are adding the more luminous light of these last days. My prayer is, that they too, may be willing to investigate these glorious topics; that they may again lead us onward in the progress of that knowledge that will make us "wise unto salvation."

Prejudice is a great foe to the human race, and especially to the Christian. I was pained not long ago to hear a professed Christian lady say, that if the truths we advocate were in the Bible, she did not wish to believe them. Surely such a heart needs renovating from top to bottom, until it can take in willingly and joyously all the teachings of Jesus and his apostles.

Let us then, in the spirit of meekness endeavor to instruct those who thus oppose the progress of truth in their own hearts and the hearts of others. Let us keep aloof from the vanities and amusements of the day, from the inroads made upon the house of God in admitting fairs and festivals within its sacred precincts. The Savior when here upon earth drove out "the buyers and the sellers," from the temple, and said, "Make not my house a house of merchandise," but let it be in all nations the place of prayer. The customs of the day in which we live should never be a precedent for Christians to follow. But ever let us look at these things in the light of eternity, and "as those who must give an account for the deeds done in the body."

MARY A. TIBBETS.

Volga, Ind., June 8

THE LAST EIGHT CHAPTERS OF EZEKIEL.

Ezekiel lived at the time of the Babylonian captivity, and was one of the captives in Chaldea. What he saw in the "visions of God" and recorded in the last eight chapters of his book, has been regarded by many as exceedingly difficult to explain. How the existence in the future of the priesthood, the sprinkling of the bood of bulls and of goats, the offering of sin-offerings, the existence of divorced persons—whom the priests are forbidden to marry, the erection of a temple for the restoration of Levitical rites etc., can be harmonized with the truth touching the finished work of Christ and the simplicity of the Gospel, is an unsolved enigma. On the one hand we are no more able to spiritualize the utterances of Ezekiel than we are the sacrificial laws of Moses; and on the other we cannot take them literally and carry them into the latter part of the gospel dispensation nor into the millennium after the second Advent for realization, without subverting the the gospel of the Son of God. What then shall we do? The following remarks of the late Sylve[illegible] Bliss, in his Review of Prof. B[illegible] "Millennium and New Jerusalem," express what has long been our own view of the passage. He says:—

"The next argument of Professor Bush respects the last chapter of Ezekiel, commencing with the 40th, which is the commencement of a new prophecy given in the twentieth year of the Babylonish captivity. His argument is, that the subject of this prediction is also identical with that just considered, the new creation of Isaiah and John. There would be some plausibility for this supposition, were it not for one consideration which has entirely escaped the Professor's notice, viz., that it is a *conditional* prophecy. The prophecies which are *absolute* must be fulfilled in their appointed time and manner, but there is another class of promises which depend upon certain conditions, which must be complied with, or the promises will be null and void. Thus in the 26th chapter of Leviticus, when God promised the Jews that he would give them rain in due season—that the land should yield her increase and the trees their fruit,—that their threshing should reach unto their vintage and their vintage unto their sowing time,—that they should eat their bread to the full and dwell in their land safely,—that they should lie down and none make them afraid,—that he would rid evil beasts out of their land, and the sword should not go through it,—that they should chase their enemies, who should fall before them by the sword, five of them chasing a hundred and an hundred putting ten thousand to flight,—that he would multiply them, make them fruitful, and establish his covenant with them,—that he would set his tabernacle among them, walk among them, and be their God, and they his people;—it all depended upon the *condition* that they should worship no idols or graven image, or set up any image of stone or standing image, or set up any image of stone or standing image to worship, that they should keep the sabbaths of the Lord, reverence his sanctuary, walk in his statutes and keep his commandments and do them. The Jews refused to comply with these conditions, and God bestowed upon them cursings instead of blessings.

"So is this last prophecy of Ezekiel also *conditional*. The prophet was set upon a high mountain in the land of Israel, and shown what was 'as the frame of a city.' He was commanded to hear and see all that was shown him, that he might declare it to the house of Israel. Then he saw and measured the various gates, walls, porches, thresh-holds, chambers, posts, windows, courts, tables, hooks, steps, etc., etc., as described in the forty-first chapters. Afterwards, 43: 2–8, he beheld, and 'the glory of the God of Israel came from the way of the east,' and came into the house 'by the way of the gate whose prospect is toward the east,' and 'filled the house.' 'And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings in their high places.' The remaining chapters go on to speak of the law of the house, the ordinances of the altar, the duties of the priests and people, the division of the land, etc., which they were to observe if they were to comply with the conditions, so that the Lord could fulfill this vision: and the consummation of which would be, that "the name of the city from that day shall be THE LORD IS THERE.' All this the prophet was commanded to offer, saying 'to the rebellious house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you for all your abominations;' and they were to receive it upon these conditions:—'Now, let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever. Thou, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. *And IF they shall be ashamed of all they have done*, show to them the form of the house and the fashion thereof, and all the ordinances thereof,' and all the laws thereof; and write in their sight, that they may keep the whole form thereof, and all the ordinances thereof and do them,' (43: 6–11.)

"This seems to be a prophecy in reference to their restoration from Babylon, at the end of their seventy years captivity, *if* they would comply with its *conditions*. But the Jews did not comply: they did not put away their gross sins and abominations, and were not ashamed of their iniquities and all that they had done; so that if Ezekiel showed them the form of the house, they did not build the temple after the pattern. And thus continuing in their sins, the glory of the Lord, THE HOLY SHEKINAH, never dwelt in the second temple as it did in the first: and none of these promises were fulfilled to them, as they would have been had they complied with the conditions. Thus the prophecy, being a conditional prophecy, cannot have respect to a state identical with the absolute prophecies of Isaiah and John in the New Earth."—*Advent Shield, Vol. 1. pp.* 430–432.

"THEM THAT LOOK FOR HIM."

"And unto them that look for him shall he appear the second time without sin unto salvation."

As the weary and care-worn traveler, long exiled from his native home, desires to behold the objects of his affection, and again fold them in his embrace of love, so do the real and true disciples of the Lord Jesus long for the coming of their Savior, that they may behold him in his beauty, and where he is to be also. Not only in these last days when the fulfillment of prophecy concerning the coming of the blessed Redeemer seems well nigh expired, is love for his appearing roused up afresh, but upon this glorious event have the saints of all ages fixed their hope, as with a death grasp never to be released till Gabriel's trump shall summon them to banquet at the marriage feast of the Lamb.

The Psalmist David, amid all the splendors of earthly luxury with which he was surrounded, could cry out, "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." This was the great and crowning desire of the sweet singer of Israel, to appear before God; "When shall I come and appear before God?" This was the burden of his heart, the delight of his thoughts. And for our joy and comfort the Apostle tells us that to all who possess this class of feelings, "to them that look for him shall he appear the second time without sin unto salvation." And to the Christian, the object for which he is coming is of the greatest importance, and constitutes his highest joy. It will be the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." It will be the ushering in of the millennial glory when Jesus "shall sit upon the throne of his father, David, and he shall reign over the house of Israel forever, and of his kingdom there shall be no end." And when he comes he shall change our vile body, that it may be fashioned like unto his glorious body."

This, then, in the Christian's hope, is paramount to everything else, to get rid of this vile body that has so long been a clog and hindrance to our spiritual joys. Oh! who has not mourned over it, sorrowed and sighed at its unlikeness to the Divine image, pressed down with the painful thought that it would never be otherwise while clothed in the robe of flesh. But when Jesus comes, we are not only to see him, with all the bright retinue of holy angels descending in the clouds of heaven with power and great glory, bringing with him the glorified saints, attired in their new and beautiful resurrection dress, but we ourselves are to be of the happy number thus changed and fashioned like unto the blessed Redeemer. Oh! with what joyful admiration do we look forward to that glorious period, that time of introduction, when the saints on earth, at the coming of our blessed Lord and Savior, shall be presented to those who have long slept in Jesus, whom he will "bring with him." Does not the very anticipation of this event so long prayed for fill the soul with holy rapture at its contemplation, determining us to break away from every thing that would hinder our meeting the Holy One with joy and not with grief?

And now that our redemption is nearer than when we first believed, it is important that we wake as out of sleep, that we may be truly ready and waiting for the approaching footsteps of our Lord and Master. These great and glorious realities are dawning upon us. The signs of the times, with the fulfillment of prophecy, clearly indicate that it is near, even at the doors. It may be we shall have to endure the warfare a little longer, engage in a few more conflicts, battling with sin and sorrow, maintaining the right against the wrong, standing up for liberty over oppression, exhibiting a life of love and holiness instead of world-mindedness and indifference. Then it will be said to us, "Blessed is that servant, whom his Lord when he cometh shall find so doing; of a truth I say unto you, that he will make him ruler over all that he hath."—M. A. T. in *Times and Witness.*

ETERNAL LIFE IN CHRIST.

A Lecture delivered at Hackney, London, Eng. by H. Hastings, Esq., M. D.

The question of life in Christ only is a vital one, and intimately concerns every one of us, young and old, rich and poor alike.

We all know what "the struggle for life," means, what anxious thought, care, labor, sorrow it involves to provide for this present life; which at best "is but a vapor;" and surely, if this fleeting life occupies so much of our thought and energies, with what earnestness, anxiety, and carefulness should we study, struggle, and wrestle for that life which is to come, so that, "when he who is our life shall appear, we also may appear with him in glory."

The proposition, "Eternal life, in Christ *only*," is at first sight somewhat startling, as we have been taught from infancy to believe that we are all immortal, and have eternal life bequeathed us, either through Adam, or inherited from God; thus setting aside and altogether ignoring the solemn statement of Paul, (1 Cor. 15: 50): "neither doth corruption inherit incorruption; the same word translated here *incorruption*, is rendered *immortality* in Rom. 2: 7, where it says, "to them who, by patient continuing in well-doing, seek for glory, and honor, and *immortality*, eternal life;" and also in 2 Tim. 1: 10; who hath abolished death and brought life and *immortality* to light through the gospel." Hence, we see that Scripture gives no sanction to the prevalent idea, that we inherit immortality or eternal life; and equally is it true, that Adam did not give it to us, for the simple reason it was not his to give, either by possession or purchase. "What!' the majority of you perhaps will exclaim, "Surely you do not mean to say that our father Adam was not immortal." You are right, my friends, I do not mean to say so, but simply tell you that God, "who cannot lie," *has* said it. This then introduces us to a consideration of the very foundation of this question, namely, was Adam created mortal or immortal? For if created *mortal*, he could not be *immortal*, and if he had been created *immortal* then eternal life was his by right, and consequently could not be his through Jesus Christ.

But what saith the Scriptures, "How readest thou?" "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Is. 8: 20.)

The account of man's creation, as given in Gen. 2: 7, is this, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. "Does this prove that man was created with "an immortal soul," "a never-dying soul," "an eternal life?" I trow not. Yet this is the strongest proof that the orthodox belief, as it is called, can adduce from Scripture that Adam had an immortal soul, though we do not find the phrase "immortal soul," "never-dying soul," in this text, nor in any other, in the whole word of God. Let us examine this account of Adam's creation.

Adam was "formed of the dust of the ground." Does this prove that he was immortal? Can an immortal being die? And yet we find God saying to Adam, after he had eaten of the forbidden fruit, "in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." I wish any sane man, whose mind is unprejudiced by the current theology, and free from the mist of bigotry, would ask himself this question: Is it possible for an immortal man "to return to the dust" and see corruption? and yet these are the horns of the dilemma from which the believers in the Platonic dogma of man's natural immortality must try to get off.

Christ's body saw no corruption. Why?—because he was essentially immortal, and was not of the "earth—earthy," like the "first Adam." Ah! but the believers in Adam's natural immortality say, Did not God breathe into Adam the breath of life? and, by so doing, Adam became a "living soul?" True, very true; but does this prove that Adam was immortal? Certainly not, unless by your own logic you concede what we shall show your premises prove; namely, that if "living soul" means "immortal soul," then every worm that creeps on the ground, every bird, every reptile, every fish, every beast, is, and must be, immortal; for the very same Hebrew word, here translated "living-soul," is translated life, in Gen. 1: 30, when speaking of the life of animals: "And to every beast of the field, and to every fowl of the air, and to every thing that creepeth upon the earth"—worm you see among them—"wherein there is life," or "living soul," as in the margin.

Again: Gen. 1: 21; "And God created great whales, and every living creature," i. e., "living soul," as the word here rendered "*living creature*" is the same as in Gen. 2: 7. Again: Gen. 2: 19. "Whatsoever Adam called every living creature." Many such passages might be quoted to prove that the Hebrew word *nephesh* is translated not only "*living* soul," but "living creature," "creeping thing," "breath," and one hundred and twenty times "life;" so that, to say that man is immortal because God breathed into him "the breath of life," and man became "a living soul," is to prove also that all animals have immortal souls. Solomon, the greatest of philosophers and the wisest of men, says (Eccl. 3: 19): "For that which befalleth the sons of men befalleth *beasts;* even one thing befalleth them: as the one dieth, so dieth the other; yea they have all one breath; so that a man hath no preeminence over a beast." The words *nephesh* in Hebrew, and *psyche*, in Greek, are used in the Old and New Testament eight hundred and forty times; and the word *ruach*, in Hebrew, and *pneuma*, in Greek, are used three hundred and eighty-six times; and certainly, if anywhere, this is the place to find their meaning and application; and yet, out of these twelve hundred and twenty-six uses of these words, not in a single instance do they mean *immortal, eternal*, or *never-dying soul;* but simply mean "soul," "living soul," "living creature," "breath," "air," "spirit," etc., etc. *Man* like every other animal, is an organized being, living by breathing the atmospheric air.

Man, not a part of him, was made of the dust: the word of God does not say that Adam's body only was made of the dust: no; it was the entire man. Notice the personality implied by the words in which he is addressed: "Dust *thou* art, and unto dust thou shalt return." *Thou*, the man; not thy body only, but thou, the entire Adam!

The following illustration may help to elucidate this subject: A still-born child—one who has never *breathed*, and therefore cannot possess a "living soul," or, as it is commonly believed, an "immortal soul," comes into the world with all its organization perfect; *i. e.*, the lungs, the heart, the brain, the nerves, the blood-vessels, the muscles, the bones, all in complete order, and ready to perform their several functions; yet the heart beats not, the lungs are quiet, the voice is silent, and the limbs move not. How is this? For some reason the *vital air*—properly so called,—has not entered the lungs; and consequently the body is, to all intents and purposes, *dead*. How then is this piece of organism to manifest life, and call into play and activity its every function? There is but one way, and that is "to breathe into it the breath of life," and then it will become a living soul, or, a living creature. But who will have the audacity to say that *man*, by breathing into the lungs of this dead child oxygen or vital air, communicated to it immortality, or gave to it a deathless soul?

The soul of man is the man himself. It is not that deathless entity theologians speak about so learnedly. God speaks not one word about a deathless soul, a "never-dying soul;" these phrases are only found in books, sermons, hymns and tracts. The apostle Paul is the only sacred writer who mentions the words "immortal" and immortality;" and he never applies them to sinners, nor to the good or bad in this world; nor to the souls of men at all!

He speaks of immortality as an attribute of the "King Eternal;" that he is only possessed of it; that it is to be "sought after" by man, "by patient continuance in well doing:" that it was brought to light by Christ; that it will be attained to by the resurrection, "when this mortal shall put on immortality:" therefore, he never taug[illegible] [illegible]mmortality of the soul of man, a[illegible] from Christ. God speaks thus[illegible] [illegible]e soul of the father shall die;" t[illegible] is, the father himself, as souls, in Scripture, are frequently synonom[illegible] [illegible] persons: e. g., Gen. 17: [illegible] the uncircumcised man-child [illegible]sh of his foreskin is not circ[illegible] [illegible]at *soul* shall be cut off fro[illegible] [illegible]le." By which is certa[illegible] the man himself; not a d[illegible]ity. Again (Acts 27: 37, [illegible] we were in all in the ship tw[illegible]red three score and sixteen souls;" that is to say, persons.

These two instances, one from the Old, and another from the New Testament, will be sufficient to prove that *souls* often represent persons, *i. e.* "body, soul, and spirit," a phrase of Paul's, which Robinson, in his Greek Lexicon, says is a periphrasis, and represent the whole man.

Now then, what was it Adam lost by his disobedience? Was it eternal life? It is true eternal life, or immortality, was within his grasp, had he eaten of the "Tree of Life," which was "in the midst of the garden;" but as we have no mention of his having done so, we naturally infer Adam did not touch the "Tree of Life."

By his disobedience, he incurred death. He believed Satan's lie, "Thou shalt not surely die," and rejected the truth of God, "the day thou eatest thereof thou shalt not surely die;" and consequently he lost his friendship with God, and became amenable to death.

Adam and all his posterity were thus separated and banished from God, and now God comes again to the rescue, and in the most gracious manner shows himself to be indeed a God of love, in not permitting Adam in his own sinful and dying state to eat of the "Tree of Life," for had Adam done this, awful and terrible would have been the results, as, in doing so, he would have entailed upon himself, and all the human race, an immortality of sin. But God, in his mercy and love for a guilty man, immediately interposed a barrier between Adam and the "Tree of life," as we read in Gen. 3: 22. "And the Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the 'Tree of Life,' and eat, and live forever." To prevent this, God placed 'cherubim and a flaming sword, which turned every way, to keep the way of the Tree of Life."

We perceive from this, that Adam's only way (so far as he himself was concerned) to gain immortality, or to live "forever and ever," was to eat of "the Tree of Life;" but being debarred from this, and thereby utterly unable to gain immortality for himself, the loving-kindness of our "*God of Love*," is again conspicuously manifested, in the promise given, in the curse denounced upon the serpent: "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15, 16.)

We venture to affirm from these references to the unerring word of God, that Adam's *physical* organization, so far from possessing immortality, was just on a par with any other living creature, "whose breath is in his nostrils;" though, as regards his psychological or mental capacities, far above them in intelligence, wisdom, understanding, and mental power, though differing scarcely anything from the other animals in either his physiological or physical organism.

This then being Adam's primeval state, as formed by God, destitute of immortality, the question now naturally arises:

How IS MORTAL MAN TO ATTAIN UNTO IMMORTALITY?

Scripture answers the question in such words as these, referring to Jesus: "Who has abolished death, and brought life and immortality to light through the gospel." (2. Tim. 1: 10.) In other words: the *first Adam*, being destitute of immortality, the *second Adam*, the Lord from heaven, has brought both life and immortality to man by his death and resurrection; a solemn and glorious truth uttered as follows by the glowing heart of the apostle Paul: "For this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death* is swallowed up in victory."

"Eternal life" is God's gift, and can only be obtained by believing in Jesus, and by being baptized into his death, and will only be fully possessed by the resurrection.

"Marvel not at this, for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth, they that have done good unto the *resurrection of life*,[*] and they that have done evil, unto the resurrection of damnation."

The doctrine of the resurrection, is, in our opinion, the key-stone of the triumphal arch of Immortality, upon which waves the banner of *Victory*, with the inscription, "O death, where is thy sting! O, grave, where is thy victory! Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

If this be so, how is it that the doctrine of the resurrection is almost ignored in the prevailing theology? When speaking on the subject to a Christian gentleman, he said, "Well my own experience makes me think you are right, as I cannot remember that I ever heard a sermon on the resurrection, although I have attended places of worship from my infancy."

Now this is very sad, but it is easily explained. The vast majority of preachers teach the natural immortality of man, and that at death he does not, as the Scripture says, "fall asleep," but lives on either in bliss or wo. Hence, what need is there for a resurrection, since, according to this doctrine, which, however, is not of God, the judgment is given at death, and the soul passes direct to heaven or hell.

This is contrary to the teachings of Scripture, for we are told in Acts 17: 31, that "God has appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained."

[*] The word rendered *life* here is zoe, which means, eternal life—not the natural life.

(To be continued.)

The Bible Class.

"Where two or three are gathered together in my name, there am I in the midst of them, *and that to bless*."

The above passage so frequently quoted as Scripture, is not to be found in the Bible. Make a note of the fact; and if you have been in the habit of using it as a Scripture quotation, cease to do so. Leave out the italicised words, and you will have just what the Savior did say. (Mat. 18: 20.)

Believer's children. (1 Cor. 7; 14.)

It is still asked, "Does not Paul pronounce children holy?" Yes, as the opposite of *unclean*. Some of the Corinthian believers, whose husbands or wives were heathen, were disposed to withdraw from the other party, on the ground that their marriage was no marriage at all. Paul assures them that their marriage is a true one; that the contrary supposition involves the admission that their children are the unclean offspring of fornication; that they are not thus unclean, but are children of true and lawful wedlock. There is no other holiness here.

1 Cor. 11: 10.

The difficulty seems to be principally in the word "angels," and so long as the word is used in its spiritual sense as meaning "heavenly messengers," there will be difficulty in understanding the sentence; but if it be used in its original sense, as "envoy," "messenger," "embassador," or "person high in rank," the obscurity will, I think, disappear. It is employed in the latter sense in Rom. 8: 38, and in 1 Cor. 6: 3. It is applied to priests in Mal. 2: 7, and to the bishops of the seven churches of Asia Minor, in Rev. 1: 20.

In the text in question, I believe it should be understood in like manner—that is to say, as meaning persons in authority in the church, as bishops, presbyters, overseers, visitors, and the like. Then with regard to the word *exousia*, translated "power," Schleusner gives the meaning of "veil for a woman's head dress, so called, *not* because it was emblematical of her subjection to her husband, but as being a badge denoting rank or dignity; also the rank and consideration given to married women among the Jews." And Bretschneider says that the words *exousia epi* universally signify dominion over something, and that the passage ought to be rendered "the woman ought to have power (*i. e.*, liberty,) to veil her head." *Exousia* also means moral power, in opposition to *dunamis*, physical power. I therefore respectfully suggest that the following is probably the real meaning of the apostle: "For this cause (*i. e.*, to avoid scandal) it behooves the woman to wear a veil on her head on account of those in authority" (*i. e.*, to obviate the necessity for their reproving her). The apostle was anxious that everything should be done decently and in order, and that ancient customs and existing prejudices should be violated little as need be. That veiling the woman's head was a very ancient custom, is proved by Rebecca's conduct. (Gen. 24: 65.)—*J. J. B., in Chris. Observer.*

Our Book and Tract Column.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of these interesting (illustrated) pamphlets, by Eld. J. B. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 30c.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 20c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 25.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $23 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $8 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell, The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent. The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself, Why am I an Adventist—each 8 pp. The 2,300 Days, The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—36 pp. Restitution—36 pp.
Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c. $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions in the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections: to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $2; leather $4 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 460 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 20c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 60 a dozen.

THE PROBLEM SOLVED.

What did Jesus mean by the parable of the Rich Man and Lazarus?

This is a question that has excited deep interest in all hearts, and has puzzled many, even those who have demonstrated that it could not teach the

ETERNAL CONSCIOUS MISERY
OF IMPENITENT SINNERS.

The question candidly considered.
Objections fairly met.
The true import demonstrated.
Hades not a place of consciousness.
Sheol not a burning lake.
Pharisaic Theology False.

This is Eld. L. C. Collins' latest effort, and will excite as deep interest as did his widely circulated *Address to the Minnesota Methodist Conference.*

A Presbyterian friend in New York City says of Br. Collin's late work (in a letter ordering *eighty copies for distribution*): "I have not read anything on the subject treated, with more satisfaction; and I believe it is the truth."

Let all read it.

Another says: Allow me to call the attention of your many readers to this excellent tract. Different in exposition from anything I ever saw, I think it comes nearer the truth and gives a better explanation of this parable than anything yet published upon it. As this parable is one of the greatest strongholds (?) of "orthodoxy" (?) we ought to have the very best exposition of it possible; this I think we have in Br. Collins' tract. It is a straightforward, clear, unvarnished, and common-sense exegesis of this important passage of Scripture. It will do much good and ought to be widely scattered.

C. C. MARSTON.

Sent by mail, post-paid, for 10c.

NEW WORK BY SHELDON.

We are authorised to announce a new work, just ready for the printer's hands, by Eld. William Sheldon.

It will be entitled—

THE LIFE BEYOND DEATH
IN THE
HOME OF THE HOLY:
WHEN AND WHERE TO BE ENJOYED.

This work will contain about 100 pages. And due notice of its publication will be given. The price will perhaps be 25c. in paper covers; 50c. in cloth. Will be pushed through to publication as rapidly as possible.

Advent Christian Times.
JOSHUA V. HIMES, - - - - EDITOR.
TUESDAY AFTERNOON, JUNE 27, 1871.

WE call special attention to the article given elsewhere from *The Advance.* While overturning the historical basis of Universalism, it strongly favors the so-called 'annihilationist' view of future punishment. Evidently the immaterialist idea of the doom of the lost has little countenance from the apostolic fathers; for if they had urged, the *Advance* would not have been slow to quote the passages from them. Give the article a careful reading.

NO PAPER FOR ONE WEEK.

It has been our custom to omit the publication of THE TIMES the week of the General Camp-meeting; but as we shall have no such meeting this year, and as a number of obstacles delayed the publication of the paper on Tuesday last, we have concluded to make the omission in June this year, instead of in September, as heretofore. The next issue of THE TIMES, will, therefore, be dated, and mailed, Monday July 3.

Meanwhile we would say to our subscribers that we are perfecting arrangements for making decided improvements in the appearance as well as quality of THE TIMES. Our press has long been overtasked, but we have been unable to make the changes necessary to ensure good work. We shall make the necessary change within a few weeks. And, dear readers, what will you do, to purchase printing paper to make into attractive tracts, papers and books for the spread of the glorious gospel? How sadly deficient is the 'Tract Fund!'

A DISCUSSION.

A few weeks since we intimated that we were arranging for a discussion with an able Disciple preacher. We are now able to announce that the proposed debate is agreed upon, but will commence at a later date than we at first expected—probably about September.

The discussion will be published in THE TIMES, and also in some Disciple journal (not yet designated).

The parties engaged are the Editor of this journal and the Rev. Clark Braden, until lately President of the "Christain" College of Southern Illinois, but now located in Nebraska, and building up an institution of learning there.

PROPOSITION I. Man is by the constitution God gave him in creation, and which he still retains, a being possessing a spirit that will endlessly exist in a state of consciousness.

Eld. Clark Braden affirms.

PROP. II. Man is a mortal being, unconscious in death, and will have no future life, except by a resurrection of the dead.

Editor of TIMES affirms.

PROP. III. The reward of the righteous will be endless conscious existence and endless happiness; and the punishment of the wicked will be endless extinction of conscious being.

Editor of TIMES affirms.

PROP. IV. Those who die in willful impenitence and rebellion against God, will be finally punished by banishment from the society of God and all pure intelligences, in a state of endless conscious existence.

Braden affirms.

Each writer will have six articles upon each of the above propositions, which, as will be observed, cover the whole ground of the so-called 'Life and Death Question.'

Mr. Braden is a debater of no mean ability. His discussion upon baptism with Mr. Hughey, of the Methodist church, is considered by many as superior to the celebrated Campbell and Rice debate. We have, also, the assurance that Mr. Braden is a Christian gentleman as well as a fine scholar; and while he proposes to sift our theology in the most thorough manner, the debate will not be marred with those personalities too common in such discussions.

We trust our readers will inform the circle of their acquaintance of this important series of articles, and let them be circulated as widely as possible. Those who wish to see *both sides* of this question in its latest phases will hardly have a better opportunity than this discussion will afford.

THE GOOD WAY.

We have orders for several thousands of this little sheet for July. Those who wish copies should send orders immediately, as the edition, each month, is limited. We invite the attention of ministers and churches to the advertisement in another column.

THE CHEAP EDITION.

The cheap edition of Whitmore on *Immortality* is exhausted. We can positively fill no more orders at present.

[NOTE. We have a few copies in cloth binding, which, owing to a slight defect, which in no way affects the reading matter or durability of the work, we will send to any address, post-paid, for 50c. There are only forty copies. Those wishing any of them should apply at once.]

We now propose to issue another edition of 3,000 copies to be ready sometime in September, provided sufficient encouragement is given. The terms will be the same as for the last edition, as follows:

Four copies, post-paid, $1. Five copies, post-paid, $1.20. Five copies, express, $1. Fifteen copies, express, $2.50. By mail, $3.30. Thirty copies, express, $5. Fifty copies, express, $8. One hundred copies, express, $16.

Friends can remit the money with their subscriptions, or wait until the books are ready for delivery, as may please them. The pay in advance would aid us greatly in getting out the book. The typographical execution of the next edition will be superior to any yet published; as it will not be printed until we have effected some changes in our press, which will enable us to do superior work. Meanwhile send us liberal subscriptions. We will print TEN THOUSAND COPIES, if they are called for.

THE ADVANTAGE OF THE AMERICAN EDITION OF SMITH'S UNABRIDGED.—This edition then comprises the entire English work and abridgment, with its wealth of illustration—not a single article abreviated. But it has more. New articles have been added, and the old ones have been supplemented wherever it was important to add the results of more recent investigation; and numerous new maps and illustrations have been added. Besides this, very great attention has been paid to the wants of American students by lists of books and writers upon the subjects treated, which are likely to be within the reach of such students. The discoveries of the English Exploring Fund in Palestine, awakening so much interest at the present time, are all taken advantage of in this edition. Finally, a microscopic examination of the original work has brought to light a great number of minute errors, especially in references, which have been set right. In fine, this edition must long remain the standard Bible Dictionary of America, not only for scholars, but all readers of the Scriptures.

WISCONSIN CAMP-MEETIMG AND STATE CONFERENCE.

This meeting was held on the beautiful camp ground occupied last year, at Prairie Du Sac, begining on the 4th, and closing on the 11th of June. It has never been our pleasure to gaze on a pleasanter camp ground in any locality, and we never expect to see it surpassed till we reach the camp of the saints. Pleasant surroundings add much to any enterprise, camp-meetings not excepted. The ground is within half a mile of the village, and the Wisconsin River. We had no watch on the ground at any stage of the meeting. Every night, as soon as the meeting was dismissed, all who did not live on the ground quietly left without being spoken to, and the whole camp retired to rest without any fears.

We had more tents on the ground this year than ever before in Wisconsin, or in any of the Western States. Wisconsin has taken the lead from the first in building cloth villages in the West, in number of tents.

The camp friends were pleasantly surprised in receiving a visit from Sr. Mansfield, who came without official invitation, much to the joy of many who had never before enjoyed the privilege of hearing her preach. Br. Wm. L. Himes, also, arrived about the middle of the week, and remained over Sunday. Besides these, sixteen or eighteen of our home ministers were present. Though the meeting did not result in as much *present* good as last season, it was a good meeting. Some gave their hearts to God, many received new light, and ten were baptised, in the Wisconsin River.

CONFERENCE SESSIONS.

The State Conference, held in connection with the camp-meeting, at different sessions deliberated on different points:

1. Officers were elected for the ensuing year: O. S. Knapp, President, Wm. Sheldon, Secetary.

2. Business Committee: Wm. Sheldon, G. G. Godfry, P. W. Matts.

3. Ordination Committee: G. W. Barnes, Wm. Sheldon, P. W. Hough.

4. The following Brn. were received into the Conference as licensed ministers: George Howard, George Button, B. Meigs, C. M. Keach. Eld. W. S. Shears was also received, making an addition of five ministers.

5. The following churches were received: Praire Du Sac, Wingville, Oregon, Arena, Brunswick, and Mount Zion.

6. The Conference then listened to reports from ministers in person and by letter, containing cheering intelligence of the spread of truth, and revival interest in different quarters. About 200 have been baptised by our ministers during the past year.

7. The delegates reported a part of the churches, and a part were reported by letter. Many items of interest were presented, indicating progress in the right direction.

8. After due deliberation, it was unanamously decided to *district the Conference,* for the purpose of scattering quarterly meetings over the whole Conference territory, each district to have a minister appointed by Conference to take supervision of the Quarterly Conferences within its bounds, each district to have three quarterly meetings per year, making the fourth for all the districts come at the time and place of the Annual Meeting, thus making a general rally from each district once a year to attend the Annual Conference.

9. Wm. Sheldon, P. W. Hough, P. W. Matts, Geo. Thomson, and Geo. Howard were appointed a committe to investigate the geographical location of the churches, designate bounds for the several districts, and select men to take supervision of each district. After consultation, it was thought best to divide the State into three districts for the present year. It was decided best to run a boundary line on the R. R. track from Milwaukee to Prairie Du Chine *via.* Madison, thus forming a Southern District, including these cities, and the churches located south of this line. G. G. Godfrey was designated to take supervision of the Southren District. The Eastern and the Western districts were formed by running a line from Richland City north, to the State line. Elder Peter W. Hough was selected to take supervision of the Western District, and Eld. Geo. Thomson to take supervision of the Eastern District. This action was unanimously endorsed by vote of the Conference, with the understanding that each one of these brethren might hold as many extra or special meetings in their districts as their judgments might decide best for the cause.

10. The ordination Committe recommended that the ordination of the two candidates presented be deferred till the next Annual Conference. This recommendation was sanctioned by vote of the entire Conference, including the candidates.

11. The old Camp-meeting Committe was re-elected, to arrange for the next State Camp-meeting.

We look for the accomplishment of much good in Wisconsin the coming year if time lasts. While in some localities the cause is not flourishsng as much as we could wish, on the whole we are advancing, and truth is gaining a foothold in every direction, much to the discomfort of our enemies, who know not how to refute our sentiments. Many of our ministers support themselves and preach without salary, which greatly disminishes the amount of preaching. With one active minister against ten so-called orthodox clergymen, the truth would triumph over the entire land as the result of a war on theology. It is becoming apparent to all that it is too late in the day for us to be laughed, scoffed, or frightened out of the truth. But to succeed we must have the spirit in our hearts, as well as the truth in our heads; but never lower God's standard of truth to please men, nor allow the flag of truth to trail in the dust in the presence of its enemies. While we should refrain from contending for the truth in a wolfish pugilistic spirit, we should always earnestly contend for it in the lamb-like spirit of the Master. The Bridegroom is coming from heaven soon, the saints to be immortalized, and the kingdom of God to be set up. Let us keep these great God-given themes before the people; and also impress all hearts with the importance of a preparation for the day of judgment so soon to dawn.

WM. SHELDON, Sec'y.

THE NEW TESTAMENT AND THE RESURRECTION.

In an address by the Rev. O. B. Frothingham we find this language: "Fairly considered, the New Testament does not record the physical resurrection of Jesus as a body, but his spiritual resurrection as a power of life in the soul. Thus Paul—the first witness and the great preacher of the resurrection—taught it."

"Fairly considered!" The phrase in its connection seems like an intense sarcasm. If the New Testament, taken in its natural sense, unwarpped by theory or preposition, makes one statement that is explicit or unmistakable, it so states the bodily resurrection of Jesus. The narration is given in the fullest detail; it is repeated over and again by the Evangelists; Paul himself in 1 Cor. 15: 3–8, sums up the account in the simplest and most emphatic language. "Fairly considered!" Any consideration not absolutely shut up in advance to determined blindness, could not miss the record of the fact, any more than it could miss the sun at unclouded noon day.

If to any the fact so stated seems in itself incredible, they have no course but to deny either the honesty or the incapacity of the witnesses. But against this rock skepticism has again and again shattered itself in hopeless defeat. The claim that the New Testament writers were willful imposters was long since found utterly untenable. The idea that they were amiable but mislead enthusiasts struggles ineffectually against their character as disclosed by their writings. Paul especially, with his shrewd common-sense joined to burning enthusiasm, stumbles those who are bent on denying the facts to which he testifies. And lo, the desperate resort! Paul, it is at length granted, was no more a fool than he was a cheat, but Paul has been misunderstood! He never mistook the fable of a bodily resurrection for fact! It was only a spiritual resurrection, the springing up of Christ's ideas in the minds of others, that he meant.

What did Paul mean? Read his language to the Corinthians, and see if there be any doubt. "For I delivered unto you, first of all, that which I also received; how that Christ died for our sins according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the Apostles. And last of all, he was seen of me also, as of one born out of due time." If any one can still maintain that all this was simply a resurrection of ideas, not of the man Christ Jesus, let him mark that it rehearses just what the Evangelists record, and their minute and circumstantial testimony leaves no shadow of doubt as to what *they* meant. Paul makes the same statements, adding his personal experience. No witness ever testified more clearly and positively to a simple matter of fact, than he does to the literal resurrection of the Lord Jesus Christ from the grave.

Mr. Frothingham cites a verse of this very chapter, and curiously foists upon it a subtile thought which is wholly modern, and contrary to the tenor of the entire passage. He says: "Christians appeal to the resurrection of Christ. But Paul, the original preacher of the resurrection, writes: 'If there be no resurrection of the dead then is Christ not risen.' None but believers in immortality will believe that Christ rose. The belief evidences the evidence; the fact follows the faith it could not create." That is what Mr. Frothingham would mean by such language. But to say that Paul meant it is to throw fair interpretation to the winds. Paul, throughout the chapter, is asserting the fact of a general resurrection of all men. He addresses those who seemed to doubt this while yet professing to be Christians. Now, says he, the very starting-point and foundation-stone of all Christian belief, is faith in a risen Savior. But his rising is the promise and pledge that we shall rise. To deny that we shall rise, is to cast away the first elements of Christianity. "If there be no resurrection of the dead, then is Christ not risen." "But you, whom I address, believe that Christ *did* rise, so you must accept the natural consequence, the resurrection of all men." The turn of thought is exactly in Paul's characteristic style. The whole chapter is a proclamation of Paul's faith, at once sober, rational, and full of joyful hope, in the personal immortality of blessedness that awaits the good man.

But the idea which Mr. Frothingham forces most unnaturally upon Paul exactly expresses his own position. "The belief evidences the evidence." Build your theory, then fit the facts to it! It is the characteristic of Mr. Frothingham's school, to ignore all testimony but that of the "inner consciousness." They dream dreams, and set at naught the mental process of waking life. They take as their guide what they conceive to be "the spirit of the age," and ignore the greater and grander evidence furnished by the whole past life of the world. The whim of the present moment, a single tendency of a single generation, is to them the only real fact. But if they are satisfied to float on wings, let them not say there is no solid earth! Let them, as they easily can, throw aside for themselves the soberest and weightiest testimony of history. But we protest, in the name of honesty, against their perverting that teaching. Disbelieve Paul, since that suits you; but do not put your own words into his mouth!

We are by no means without sympathy for the aspirations and imaginings of those who, having given up Christianity, try to create for themselves a faith and hope like that they have lost. But we are not in the least degree tempted to follow them. They have exchanged the firm earth, with its greenness, and beauty, and comfort for every faculty and sense, for a region of thin ether, where the feet find no standing-place, and the lungs gasp for breath. Socrates, in his mingling of hope and doubt, stood in the twilight of dawn. Looking on him our hearts beat high; for he caught the radience of the rising sun, whose full glory was about to break upon the world. But they who in our age fall back on the uncertain longings of Socrates, have plunged from the day into a twilight beyond which lies black night. We cannot follow them. With the full conviction of our souls, we abide in the firm trust and glorious hope of that Gospel, through which Christ brought life and immortality to light.—*Christian Union.*

FUTURE PUNISHMENT—EARLY DOCTRINE.

Ecclesiastical history has been rightly advanced, of late years, to a prominent place among theological studies. He who is familiar with its teachings is armed against much that is erroneous in doctrine and practice. He detects in what arrogantly claim to be new and advanced positions, rendered necessary by the light of the present day, old exploded heresies. He sees, on the other hand, the empty pretensions of modern errorists, who would fain find shelter in the primitive church. The value of church history is increased by its relation to the pledge of Christ, to be ever with his church, and to guide his followers into the knowledge of gospel truth—a pledge which surely implies that spiritual believers, in distinction from mere outward professors, should be led into the discernment of the fundamental truths of the gospel scheme: such as human depravity and ruin, redemption through the death of Christ, regeneration by the Holy Spirit, and probation in this life preparatory to an abiding condition of happiness or misery, according to character, in the world to come.

We had occasion, in another place (the *New Englander*, April 1870), to apply this idea to the doctrine of the final salvation of all men, and to show that Universalism, however plausible in some of its aspects, has the suspicious mark of not having been the faith of the Christian church through the ages, but has been restricted to occasional individuals and obscure heretical sects. A writer in the *Universalist Quarterly* (Dr. Flanders), quoted in the *New Covenant*, resents and disputes this statement, and tries to show the contrary. He begins with the claim—so astonishing to orthodox interpreters—that the New Testament writers are all on his side, and that the faith of the church during the first century, as described by them, was Universalist! But this assertion simply begs the question; as we claim, and think we prove, exactly the reverse. The very matter in dispute is as to what *is* the doctrine of the New Testament, and what *was* the faith of the early church; and it is supposed that, after ordinary Biblical exegesis has been exhausted, some light may be obtained from the history of doctrine in the early church soon after the time of the apostles.

The writer referred to comes, after a while, to the true historical issue, and the boldness with which he meets it may be learned from this extract:

> Nor was the unity of the church broken with respect to this doctrine until many years after the death of John. The flood of Jewish and Pagan converts that swept into the church did not at once defile it. They brought with them, to be sure, their theological rags and tatters in abundance, but the corruption of the faith was at first imperceptible and very slow. Indeed, from A. D. 100 to A. D. 150, we find no trace, in the writings that remain to us of that period of the doctrine of endless punishment. Belonging to that period we have the following Christian works: The Firs, Epistle of Clemens Romanus; seven Epistles of Ignatius; the Epistle of Polycarp; the Epistle of Barnabas, and the Shepherd of Hermas. No mention of endless punishment appears in either of these works. They are as silent as the grave with respect to that doctrine. The church was still a unit on the doctrine of the ultimate restoration.

The reading of this passage caused us about as much amazement as do the Universalist interpretation of various Biblical texts; so contrary was it to all the impressions which we had received in the reading of the early Christian Fathers. That our readers may know the grounds of our amazement, and how little reliance is to be put in such unqualified assertions, we propose to quote a little from the writings referred to. But first we would premise that Dr. Flanders does not produce one word from them affirming the final salvation of all men, although he says that this was characteristically held by the early Christian church in opposition to Jewish and Pagan doctrine. He only dares to claim that their writings (although they do not mention the idea) do not deny it. How far even this is correct, we will now inquire, using for quotation the "Ante-Nicene Christian Library" as accessible to all.

Dr. Flanders refers us first to the First Epistle of Clement of Rome to the Corinthians. This was written to professed saints, to reprove practical disorders, and especially tendencies to schism; and so its author had no direct occasion to touch upon general questions of faith. Yet, incidentally, in urging motives to a holy life, he plainly reasons from the orthodox, and not from the Universalist point of view. He refers to future punishment as "condemnation," "judgment to come," and "death" (ch. 21: 33, 9); in a way implying finality. He limits the resurrection to the righteous of this world, "that have piously served him in the assurance of a good faith" (ch. 26); urges those to whom he wrote to "earnestly strive to be found in the number of those that wait for him, in order that we may share in his promised gifts;" warns the disobedient of coming wrath, "lest he tear you in pieces, like a lion, and there be none to deliver" (ch. 35), and from the danger of being "cast out from the hope of his people" (ch. 57); and nowhere holds out the slightest intimation of a restoration of the lost.

Dr. Flanders next specifies "the seven epistles of Ignatius." These appear in three forms, the longer and the shorter Greek and Syriac translation; and there is much dispute as to the relative origin and authority. The shorter Greek seems the most reliable. In the Epistle to the Ephesians we read (ch. 16) in the longer form: "If those that corrupt mere human families are condemned to death, how much more shall those suffer everlasting punishment who endeavor to corrupt the church of Christ, for which the Lord Jesus, the only begotten Son of God endured the cross, and submitted to death. Whosoever, 'being waxen fat' and 'become gross,' sets at naught his doctrine, shall go into hell." The shorter form says: "If then, those who do this as respects the flesh have suffered death, how much more shall this be the case with any one who corrupts by wicked doctrine, the faith of God, for which Jesus Christ was crucified. Such an one becoming defiled [in this way] shall go away into everlasting fire, and so shall every one that hearkens unto him." Similarly in the Epistle to the Magnesians (ch. 5 short form) he says; "These two things are simultaneously set before us—life and death; and every one shall go unto his own place." The longer form in ch. 11 uses the language: "He instantly dies, and that not a mere temporary death, but one that shall endure forever:" the shorter form gives only the first phrase. In the Epistle to the Romans (ch. 11) he quotes in the regular orthodox style, the language of Christ: "For what shall a man be profited, if he gain the whole world and lose his own soul?" In the Epistle to the Smyrnæans, looking forward to coming retribution, (ch. 6), he declares that those who "believe not in the blood of Christ shall in consequence incur condemnation," or, in the longer form, "shall not obtain eternal life." Now as no hint is anywhere given by the writer, of a restoration of those thus left in punishment in the next life, such expressions plainly show that at that time the faith of the church coincided with the orthodox view.

As little fortunate is the reference of Dr. Flanders to his next witness, the Epistle of Polycarp; for that writer not only utters no word in favor of universal salvation, but plainly makes this life the decisive probation for the future world, and limits salvation to believers in Christ. Of Christ he says: "He comes as the judge of the living and the dead. His blood will God require of those who do not believe in him. But he who raised him up from the dead, will raise up us also, if we do his will and walk in his commandments and love what he loved." (ch. 2). Again, "If we please him in this present world, we shall receive also the future world, according as he has promised to us that he will raise us again from the dead, and that if we live worthy of him, 'we shall also reign together with him,' provided only we believe." (ch. 5). No Universalism taints any part of the epistle.

The Epistle of Barnabas is still more in the face of the strange assertion of Dr. Flanders. It is as silent as all the former witnesses concerning any doctrine of universal salvation, while it uses this plain language to the contrary: "We ought, therefore, brethren, carefully to inquire concerning our salvation, lest the wicked one having made his entrance by deceit, should hurl us forth from our [true] life." (ch. 2.) The Lord will judge the world without respect to persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked the reward of wickedness is before him" (ch. 4). "But the way of darkness is crooked and full of cursing, for it is the way of eternal death [or, according to the Codex Sinaiticus, the eternal way of death] with punishment, in which way are the things that destroy the soul." (ch. 20). "He who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution." (ch. 21.)

Now let us hear Dr. Flanders' last witness. The Shepherd of Hermas. He is like his predecessors on the stand, and has not a syllable to utter, either about universal salvation, or the final restoration of those sent to hell; but he tells only of their death and destruction; and of probation in the present life. Thus in Similitude Fourth we read: "But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and [so] made manifest, because their actions were evil during their lives. For the sinners shall be consumed, because they sinned and did not repent, and the heathen shall be burned, because they knew not him who created them." In Similitude Sixth it is said of apostates, that "they have torn themselves from God forever," and that "among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men, therefore, are appointed unto death.....Corruption then has a hope of a kind of renewal, but death has everlasting ruin." In Similitude Eighth we read of the same class: "These therefore at the end were lost unto God, and you see that not a single one of them repented.... From such life depart....All who will not repent have lost their lives ....repentance involves life to sinners, but non-repentance death." And as many as do not repent at all, but abide in their deeds, shall utterly perish." Once more, in Similitude Ninth (ch. 23) we read: "For this reason, they who have not known God and do evil, are condemned to death; but they who have seen his mighty works, and still continue the evil, shall be chastised doubly, and shall die forever." And then the writer goes on to argue against the possibility of their repentance, saying (ch. 19): "To these repentance is not open; but death lies before them."

Our readers can now judge how much or how little confidence is to be placed in the declarations of a disputant who, having claimed (without a single quotation from their writings) the five earliest Christian writers after the apostles, boldly says: "No mention of endless punishment appears in either of these works. They are silent as the grave with respect to that doctrine. The church was still a unit on the doctrine of the ultimate restoration!" We see not how it can be that Dr. Flanders has ever read the writers whom he thus utterly misrepresents. He must have relied on the assertion of some one who has sadly misled him as to the facts. Surely no one who reads the authors referred to would imagine that they, or those to whom they wrote, held to the final salvation of all men. The only possible question that can be raised is, Whether these writers did not believe in the annihilation rather than in the restoration of the wicked? Having thus exposed the worthlessness of our reviewer's statements concerning the earliest Christian Fathers, we need not follow him at present farther down the line of church history, as to which his testimony is of equally small value.—*Advance.*

A NEWSPAPER NUISANCE.

The *Lutheran Observer* well remarks that the amount of space given in our daily newspapers to reports of billiard matches and "tournaments," "skating congresses," base-ball clubs and games, "horse-races" and "yacht-races," and many other contests of this kind, are a public nuisance and ought to be abated at once. Whatever may be said in favor of some of them on the score of benefit from athletic exercise, they are all more or less demoralizing to the young, and most of them are merely schemes of gambling for gamblers, and of robbery for thieves and pickpockets, by which thousands of our young men are trained for vice and villainies of all kinds.

The space and consideration given to these immoral practices by the public papers affords them some show of respectability, and many young and thoughtless persons fond of sport are attracted by them, led into vicious company and ruined. If the respectable press would cease to give encouragement to these demoralizing sports by not reporting them, they would soon sink to their low and disreputable level in the general public estimation, and few respectable persons would be attracted and debased by them.

COTTAGE GROVE Q. M.

It is now in the past, but we think it will long be remembered by those who were privileged to attend. There were Adventists from West St. Paul, Newport, Pine Bend and Hastings, in Minn.; from Prescott, Clifton, Trimbelle and River Falls, in Wis.

The preaching was by E. T. Himes and Sr. Dubey. Three were baptized at the close of the morning service, and the baptism was one of the most beautiful scenes ever witnessed. The candidates going down into the water, being buried and raised and coming up out of the water, will long remain in our memory. After the p. m. service the Lord's Supper was administered to all who would partake, and some of the Baptist brethren took part with us. Then came the parting, and although we were sorry to part with the brethren and sisters, we parted in joyful anticipation of a meeting at the Marriage Supper of the Master.

One brother, who saw a well filled wagon from Wisconsin drive up, said he thought, "There comes a load of curiosity seekers!" but when he entered the school-house, instead of seeing them huddled into a corner, as he had expected, he found them scattered through the congregation with a *Minstrel* or a *Harp* open in their hands. In a subsequent conversation he said, that "there was something about the Advent doctrine that he could *hang on* to!" A Methodist sister over seventy years of age walked three miles to attend with us.

The little church did nobly. Each one from abroad, as he came, was provided with a home; and at the family altars and hospitable boards, the strangers were soon made to feel at home. It soon seemed, as a young brother said, that "they had known them ever so long." We hope that each one (and we think they did) went home with a firm determination to be more faithful to the Master.

And now a word about attending meeting: Let each one who loves the coming of the Lord make some sacrifice to attend meetings at a distance. We shall all be acquainted in the kingdom; why not commence the acquaintance now? Go to all the meetings you can. Get all the rich blessings there are in God's store-house for you, and then work, *work*, WORK! That is what God wishes you to do. Will you do it?

DANIEL.

SHALL WE SUPPORT ERROR?

In glancing over the pages of the "*Freeman*," Baptist newspaper, of April 14th, 1871, I noticed an editorial comment on Mr. Froude's analysis of the origin of error; the language and the reasoning of which I think remarkably good and conclusive. The writer, in reference to "Baptismal regeneration," says as follows:—"Faith in baptismal regeneration was born in the darkness, not in the light. It is a direct result of the prevalence of ignorance and superstition. It was founded not on a truth, but upon a lie. 'With imposture,' continues Mr. Froude, 'all genuine love for spiritual and moral truth disappeared.' Why then are we chargeable with want of charity when we assert the same? Our argument is that baptismal regeneration is a lie; and, therefore, that the teaching of it is an immoral act. If so, we hold that whatever favors, countenances, or gives even a shadow of patronage to such teaching must be also proportionately immoral."

Now, dear sir, I would submit to yourself and your readers that the above quotation—changing or substituting the term "eternal suffering" for "baptismal regeneration"—exactly applies to the case of those of us who most conscientiously believe that ENDURING LIFE, under any condition, or in any sense of the word, is only for those who are redeemed by his death who is "The Resurrection and the Life;" and who reject as an antiscriptural falsehood and demoralizing delusion the notion of eternal suffering and its parent untruth, the natural immortality of the soul.

If the term "gospel" means "good news," this notion is surely no gospe at all either to sinner or saint, nor any part of any gospel.

Therefore, I would ask the question, Are we justified in contributing our money or worldly substance for the support of men or institutions that presistently uphold this delusion? If we do so, are we not justly chargeable with aiding and abetting this falsehood?

In mooting this question, I feel that I am treading on delicate ground; but it has often arisen in my mind, accompanied with a wish that some one of your able and judicious correspondents would write upon it.

If you deem the above suitable for a place in your valuable magazine, I will thank you to give it insertion at your convenience, and am yours in much esteem.—*Angus Secundus, in Rainbow.*

PRAY RIGHT UP.—Some years ago a slave in Virginia named Jack was remarkable for his knowledge of the gospel, and especially for his freedom from all gloomy fears in regard to his future eternal happiness.

A professing Christian, a white man, who was a very different temperament, once said to him: "Jack, you seem to be always happy. I wish you would tell me how you manage to keep steadily in this blessed frame of mind."

"Why, massa," replied Jack, "I just fall flat on the promise, and I pray right up!"

How many desponding Christians there are who might profit by these words of the happy slave, now a freedman!

We perfectly endorse Dr. Lightfoot's bold and contemptuous statement: "The papist saith, Scripture is not sufficient to instruct all things of religion. True; not of the Romish religion. For the rags that patch that, you must go to some broker; for the Divine wardrobe of the Scripture hath none such, viz: the orders of monks and friars; pilgrimages; the single life o the clergy; salt, oil, spittle in baptism; tapers at the communion; processions; praying to, and for, the dead; and a thousand other trinklements and trumperies. Scripture never knew any such base ware,—we must go to some kind of shop for it. And that pedlar, with them, is 'Tradition'!"

EDITORIAL GLEANINGS.

Br. Scott reports one converted to Christ at the late grove meeting near Hesperia.——————There is a church rising in Port Hope, Mich., and *Bibleism* is gaining ground.—————— A church was organized at Wingville, Grant Co., Wis., May 28, with fifteen members, all but one heads of families, by Br. Philo Hitchcock. It promises to be a strong, efficient church.——————Br. E. H. Durand immersed 20 souls in Pigeon River, Grant Co. Mich., May 27. Six of these were members of one family of seven persons—a household immersion.——————Br. Geo. D. Clowes, a local preacher in the M. E. church of Pittsburg, Pa. has been cited to trial on the charge of "heresy." He is charged with the fault, error, or crime of Adventism. He explains the prophecies of Daniel, and denies that man has an immortal soul.——————We are glad to announce that after a full investigation the New York Conference fully exonerated Br. Jonas Wendell from the charges against him recently put in circulation by 'The Associated Press.'——————We learn with sorrow that Br. P. A. Smith has suffered some loss (a house) by fire at Jacksonville, Fla. The fire of truth is also burning there, and the Adventists have meetings in the chapel every Sunday, and are struggling for an abundant entrance into the kingdom of God.——————Br. T. J. Giddings, formerly of Illinois, has settled in Charlroix Co. Mich., and is telling the people about the Lord's coming. A number are already interested.——————Br. Wright baptized sixteen in Marlett, Mich., June 2. Twelve of this number were composed of six married couples converted in the recent revival. It was a truly happy sight. The church now numbers forty-two members.——————Br. S. Baldwin has organized a church of eleven members in Bethlehem, Wayne Co. Iowa. The Methodist brethren there are very kindly disposed toward us.——————D. C. Mecces, Marble Hill, Mo., says there are two Adventists there, and they beg that any Advent preacher passing that way will call upon them.

Correspondence

EDITOR'S JOURNAL.

ILLINOIS CONFERENCE.

WEDNESDAY, May 31. Came to Earlville, Ill., where I met with old fellow-laborers, many of whom were among the first in the western movement. I spoke at night on the position we now occupy, standing on the threshold of the kingdom. Many spoke, and were in good cheer.

THURSDAY, June 1. Preaching this p. m. by Eld. Hoge, on the resurrection. It was a precious season. At night by Sr. Rathbun, who has just been received into the Conference as a laborer in the vineyard. She has a good education, and the grace of God in her heart, a strong love of souls, with good health, to endure toil and fatigue. May the Lord make her useful.

Reports from the ministers and churches have been good and healthful. The cause has some trials, but they are working for good. What is needed is more good pastors. And this is the need everywhere. The Lord raise up such laborers, effective workers and organizers.

FRIDAY, June 2. The Association transacted the business of the present session harmoniously, as reported elsewhere. Our prospects are good. With unity and industry, we shall still go on and prosper. I have already seen more success than I dared expect in this western field, and am satisfied. Praise God!

At night came to Chicago and put up with Br. Wm. Hines, where God's servants have always found a home and a welcome. I learn that Br. Burr has found a welcome in the church here, is doing well, and is much beloved by them.

SATURDAY, June 3. Returned home, where I find all well. Things are working finely at the office, which is like a bee-hive just now, many hands being busily engaged. We are doing all we can with the means we have to do with.

SUNDAY, June 4. Assisted Br. Ferriss in the services to-day, and at night took the cars for appointments East.

MONDAY, June 5. Arrived at Detroit at 4 a. m., where I spent the day. Work done, at night I took the Great Western Railway of Canada for the East. All passed on well with us till at 2 a. m. the watchman gave the signal for us to stop, and informed us that the bridge over Black Creek four miles from Paris Station, was broken down, and twenty-four freight cars had been smashed up in the chasm below. Our passengers walked over the citizen's bridge near by, and the baggage was transferred, when we took the train from the East, and the Eastern passengers took our train for the West. The officers and men on the Road were efficient and kind, doing all they could for the comfort of the passengers. It was wonderful in such a terrible accident that none were killed, and the brakeman only slightly injured. The engine, tender, and one car crossed before the bridge gave way. The rest of the train, twenty-four cars was all stove to pieces.

And again it is remarkable, that while many passenger and freight trains have been passing over this bridge daily, that it should have fallen at last with a freight and not a passenger train. Had it gone over safely at 10 p. m. our train, with ten heavily loaded cars might have broken through, in which case there would have been not less than four hundred men, women, and children destroyed. I do not see how one could have escaped mutilation or death. We were grateful to Divine Providence which saved us from so great a calamity.

Some said that the employees of the Road were to blame, as the masonry had in part given way the night before, but this was a mistake. The mason work did give way and let the bridge down, but all supposed it safe until its fall. The officers of this Road are careful men, and feel the responsibility of the immense freight of human beings daily committed to their care. They are doing all that can be done for the comfort and safety of their passengers. This Great Central Route is the most safe and convenient and poplar road East.

I have traveled many hundred thousand miles over all kinds of roads, and also by sea, river, and lake; but up to this time I have met with no serious accident. Accidents have often occurred before me and behind me; but they have not come upon me. I think I feel grateful to God who has thus far preserved me. After this detention, by which I was kept three nights upon the road, and got but little rest, I arrived in Boston June 7 in health and safety.

The persons I principally wished to see being in Salem at Conference, I took the cars for that city. I went to the old Sewell St. Chapel, where the Advent church now worship, Eld. E. Barnes being the pastor. I found the the meetings in session and Br. Cotton was preaching. At the close we had many good testimonies. This was a quarterly session of the Massachusetts Conference. They are getting into order, and rising in all their interests. This being a portion of my old field for many long years, from 1830 to 1854, I felt quite at home, though but few of the old Elders and brethren remain. But new ones are being raised up, and the cause yet lives.

I spoke at night on the present rest which we enjoy by faith, and the final rest that remains to the people of God, and after the close of the services returned to Boston.

From Br Hiram Munger.

About your having the *Crisis* or TIMES free, belongs to the Business Agent to say. Perhaps you are unworthy of it. You had better get some one to apply who knows you, and the rules of the Association, instead of a stranger. I know of some who follow up our meetings for the loaves and fishes, who are able to pay for the paper, and something for the preaching, wood, lights, rent, etc., etc., and do nothing. I have advised the Association to stop such papers, and all preachers knowing such facts ought to report them. It is a duty.

Again, you want me to come to your place when the Lord sends me. Now, brother, if the Lord sends by impressions, he can as well tell the place as you can; as he did Philip to go south, where he found the eunoch searching the prophecies, and needed help to understand what he read. I do not go out by impressions into a strange place, not knowing the circumstances, and what the prospect is for doing good. You tell how far it is from the railroad, but nothing about the place to preach in, whether a house, or barn, or lot, or whether the people have an ear to hear. I do not feel any inclination to go. There are some few left among us who go on such a fanatical call as yours, and if I should give your name and place, you would have them there at once, two or three of them perhaps; and probably would disgust every good, sound-minded person in the place, and the doctrine would be held up in contempt, as it has been heretofore. If you are going to start a meeting, first consider it well, or get some one that can, and count the cost. There are others on the protracted-meeting committee beside me, who are nearer to you than I am. Apply to them, for I do not feel it a call from the Lord or any one else.

Another inquiry. Can you come and preach for us? Our meetings are running down. The people seemed interested when the meetings first started, and if Br. G. had stayed longer we should have been stronger. Some of us had just begun to see the light, and supposed all Advent preachers were competent to give us light, and we received it all honestly; but soon we found two or three different positions preached, and we got confused and divided in feeling. Some wanted one and some another, or they would not help support the meetings. And here we are; a few of us have all the burdens to bear; others act as outsiders, unless their particular man comes. And as you have had a long experience, we ask your advice. What shall we do? As there are a number of similar letters of late, I feel to answer them thus publicly.

Dear Brethren: No infallible advice can be given. It is a difficult task, in these times of crumbling up of powers, to hold people together. It is equally difficult to know what to do. If there are two or three different sets among you, some for Paul, and some for Apollos, and you have the burden to bear, and yet your meetings are losing their interest, and outsiders are not benefited, I advise you to give them up for a while, at least, and pay your money in some other direction. where you can see it doing more good. If the people have tried sufficiently to decide, and have not taken a stand for the truth enough to help bear their part of the burden, you are justified in giving up trying to draw a dead carcass, or a useless one.

There is another advisable position. In some places there are two or three different parties of interest, and one has as good a right as another to send for their favorite preachers, whether it meets with general favor or not. In such cases, which are becoming more frequent than formerly, such as can agree any way might have a parish committee chosen, according to the laws under which we live, and are commanded to obey, when they do not conflict with the laws of God or good order. The members of this committee are the only ones to take and pay out monies for the society, or church, lawfully; or to pay for building, or repairing, or hiring a place of worship, etc., etc. I see no other way for those who feel it duty to keep up meetings, and work with those of the same mind, which all have a right to do, according to the laws of God and man. In this way you will get rid of the chaff, and perhaps some few kernels of wheat may go off, as in all cases of winnowing. We, as a people, have suffered on account of the want of order, and all know it. "But what shall we do?" comes from many directions, and that is the question to answer. In some places this course would not be advisable, and in others the difficulties could not be settled in any other way than for those to associate together who can work together, or give up your meeting. Now you must decide which is the best in your cases. To be sure it will be called a division by some, and so it may prove, as it did with the Israelites when they were commanded to give up their strange women and wives, that the cause of God might prosper.

We are getting into a strange fix, and the devil wants to destroy this truth. It is better to have a mortified limb taken off, if the whole body must die if kept on. There are different ways to be prevent mortification; some times to cut off, but not when other means will do better

Now, as I have answered your inquiries in part, take such a course about taking this advice as you think proper, or ask some other preachers of experience, and you will get nearly the same advice. There is an increasing desire to hear, in many places, on these great truths, and the enemy will try in various ways to hinder the light from shining. We have a variety of trials and perplexities to contend with. One came upon me the other day, which I will mention. It was new to me, and perhaps to others. I was requested to preach on two particular subjects, and it was advertised in the city papers to be in the City Hall. So I took some facts, texts, and items of history, on bits of paper for the occasion to help my memory. Getting tired of sitting, a brother asked me to go over the bridge and see them fish. We got part way when there came a whirlwind and took my hat off up into the air, notes and all, two letters, and a silk handkerchief. The hat and letters being heavier fell into the river a few rods above the dam; but the notes being a light affair, went up, I do not know where. A man on the bulk-head tried to reach the hat, and over it went. He and Br. Doe ran down the factory yard to get a boat, and I after them bareheaded, with my long overcoat, and somewhat excited of course. On I ran after the two other men. Some of the girls and boys seeing such a spectacle as I was coming toward them, dodged out of the yard into the factory like rats into their holes for safety, probably thinking I was chasing the two men, and if the men were running to get away from me, they had better. I think they thought I was a crazy man. I found the boat locked, and the hat floating some four rods below the dam, and no way to get to it without swimming, which I was too old to do. As there was no head in the hat, it soon sank to rise no more. The next thing was something to wear, as the wind blew, and I was taking cold. Br. Doe got an old cap from an Irishman, too large for me, and I passed up through the factory yard looking for my handkerchief. This made me look more like a crazy man than before, and such a hooting from the help I never endured before. But I found my handkerchief, and got out of that scrape as quick as possible.

Going back, Br. Doe said that was the work of the devil, for he was the prince and power of the air. But here I was, hat gone, letters gone, and notes going yet, probably, for the last I saw of them they were two or three hundred feet in the air. After getting settled in my mind, I had a good laugh to myself, and you may if you see it as I did. Here sits the man, with this old cap on, who is going to preach in the City Hall in Dover, who has lost his hat and notes, and frightened the factory girls. Did I not look comical to myself? I hope, brethren, you may not have a trial like this.

I got the loan of a hat from a widow, and as there was not a hat store in South Berwick, I had to walk to Salmon Falls, and bought another. I wrote more letters, and let the notes go to the devil, if he wanted them, as Br. Doe said, and preached Sabbath without them, to a large congregation of attentive listeners, on the signs of our times, and origin of Spiritualism. A good many strangers were out to hear for the first time. Perhaps the scrape in the factory yard about the old hat called out some from curiosity, for it was a strange affair, and I felt strange, and looked strange to strangers. But my mind has got settled now under a new hat, and am on my way home rejoicing that my head was not in the hat over the dam.

The next week the following appeared in the Dover *Gazette:* "At the City Hall, Rev. Hiram Munger, the distinguished Adventist, had a large audience, and held up to view, in tones of burning eloquence, the religious tenets of their worship. He is reckoned one of the heaviest guns in their denomination, and his remarks had a telling effect."

From W H Reese, La Crosse, Wis.

I would still say to all of like precious faith that I am striving to do my Master's will, and in my weak way earnestly contending for that faith once delivered to the saints, which we must have in order to make us pure in heart. I am also "looking for that blessed hope and glorious appearing of our Savior." Oh! how I long to see that day, the day for which all other days were made. Who shall be able to stand in that day! Shall I? This should be the question of every one.

Brethren and sisters, especially those that I have been identified with the past few years, I want to be remembered by you in your prayers, that I may with you be able to stand before him with confidence and not be ashamed at his coming. We must be faithful. I am deprived of meetings of our faith, as there are none in this city that are preaching the near coming of our Savior, and his kingdom on this earth. There are four living in this city that I know, of our faith, and our prayer is (and I hope others will join), that the Lord will direct some one to this place to proclaim that the time for the end of all things temporal is at hand, and Jesus is soon to come, that there may be a people here looking and ready for his appearing. Any of our preaching brethren passing through this way will find a place to stop by calling on Wm. H. Reese, Corner of 12th and Market Sts., La Crosse, Wis.

From L P Berry, Amita, Iowa.

Seeing a notice in THE TIMES of a Conference to be held in this County, at Troublesome Creek, we made inquiries and learned that it was only three miles from where we live. Accordingly last Sabbath a wagon load of us started for the place of meeting. On arriving there we found the school-house well filled with an intelligent and attentive congregation, who appeared deeply interested in the discourse on the prophecy of Daniel by Eld. Kent, from Page Co. He seems to be a very plain, clear and able speaker. May God bless him abundantly in the dispensation of his truth. Though all there were strangers to us, we felt "at home" among them; with the sweet assurance that we were members of the same family. Br. and Sr. Macomber were there from Lewis, and Eld. Morphy from Atlantic, who preaches there every two weeks. Some other brethren and sisters were present with whom we formed a pleasant acquaintance; and were glad to meet, out on these western prairies, a people of like precious faith. They are doing a good work here, and the truth is spreading. Our hearts rejoiced and were comforted while the brethren spoke of the end of all things, and the king that is to reign in righteousness, and the day of deliverance to all God's dear people, soon to be ushered in; and rest, eternal, quiet and peaceful, will then be their everlasting portion.

From H P Hughes, Roane Co W Va.

It is a remarkable fact, that the prejudice of education does so blind the understandings of men, that the plain truths of the Bible are entirely disregarded, or overlooked. For instance, we have been taught, that death is only an exchange of modes of existence, a passage to life on a more enlarged scale. That mortality and immortality exist together. The body returns to dust, and the soul goes to happiness or misery. Strange as this may appear, thousands believe *Satan* rather than God "Thou shalt not surely die" is believed when it is positively declared by the Bible, "the soul that sinneth it shall die." Again we are taught, that there is a natural birth, and at the age of accountability, a spiritual death in trespasses and in sin. Repentance and remission of sins is called the second birth in Christ. Then comes a temporal death, returning to dust, and another remarkable birth, at the resurrection of the dead the immortal part of man beholding from the portals of heaven its former body coming forth, clothed with immortality. I cannot see any consistency in teaching the doctrine that there are three *deaths*, and yet man liveth through them all. The Bible speaks of two births only, and but one death shall have any effect upon the righteous. They shall not taste of the second death. The wicked alone are doomed to die that death.

The Advent doctrine introduced here by S. P. Whitney has had much opposition. The Bible, being thoroughly investigated on the subject by many has caused a great change in the minds of the public and has abated much of the former prejudice against the teaching. The energy, perseverence and Christian deportment of Br. Whitney, have made him many strong friends. The cause is prospering in his hands, and many new churches have been organized in the wilds of West Virginia.

ANOTHER NEW RELIGIOUS SECT.

A new religious sect has made its appearance in Vienna, and has notified its existence and programme to the Ministerial authorities. The new community will bear the names of "Confessors of the Message of Truth, Liberty and Love," and their creed is as follows:

"1. We acknowledge the world to be a unity of infinite space and time, the creative energy of which we call 'Weltgeist.' 2. We acknowledge that humanity is one of the innumerable forms in which the 'Weltgeist' manifests himself in the series of his developments. We acknowledge that humanity is progressing in all ways, and we declare it to be every man's task to assist in this improvement with all his powers. 3. We acknowledge the indestructibility of the essence in all the phenomena of the 'Weltgeist,' and consequently also in men, and we, therefore, consider death to be only the transition into a new form of temporal existence. 4. We acknowledge that there must be a retribution for all actions; but this is only of a temporal nature. 5. We acknowledge that all these actions are good which are in harmony with the principle of the essence, equality, of all men, and which tend to the progress of humanity. All actions not in accordance with this are objectionable. 6. We acknowledge the notion of 'God' as the idea of absolute perfection, to be a postulate of human reason."

The ethics of the "Message" are:

"1. The commands of liberty: Be moderate, be calm, be true, be clean, be industrious, be economical. 2. The commands of justice are: Offend not, illtreat not, kill not, cheat not, steal not, rob not. 3. The commands of love are: Be courteous to all, be compassionate with the unhappy, be cheerful with the happy, assist the poor, tend the sick, and protect the weak."

The head of this new sect is Dr. Hippolyt Tauschinsky, and its president the weaver Herr Kajetan Schadle, of Funfhaus, Vienna. Nothing is as yet stated regarding the form of worship to be adopted in the new community, or as to the number of its adherents.—*Pall Mall Gazette.*

PREACHING FOR THE TIMES.

Don't you think this is an age of progress, and that of all peoples of all past ages and of the present we are the people? Don't you think we ought to have a bran-new religion, giving the old—all the old—to the moles and bats? Or, have you been dozing while the world has rushed ahead (and especially the church), insomuch that you cannot appreciate the present status? By the way, what is anything old good for—old boots, old hats, old creeds, old dogmas, and all that is old? Why not begin *de nova*, and leaving behind the guide-boards and mile-posts of the way, strike for a new religion, a new Bible, new preachers, and new preaching, &c., &c.? Why, we used to think that something of sanctity attached to the Sabbath and the sanctuary, and that they who bear the vessels of the Lord should be men of clean hands and pure hearts—that men should keep holy the Sabbath-day, and reverence the sanctuary of the Lord; and that under-shepherds should be examples to the Lord's flock, leading them into green pastures and by the side of still waters; used to think that churches, especially orthodox churches, and the Sabbath, were for the ministry of the gospel—Christ, and him crucified—the wisdom and the power of God; that men in the pulpit should convince of sin, lead to Christ, build up in the faith of the gospel, and do this to some extent in every sermon. But all this nonsense pales in the rare light of the "philosophy" of to-day. There was a semblance of the divine about all this; and the fathers (and some of us are getting along in years) thought that this was the right idea. But the Bible says, "Behold, I make all things new," and we must be abreast with the spirit of the age; and preaching must be in accord with the genius of an advanced civilization. Allow that Wesley and Fletcher and Whitefield and Watson and others of the same class did tolerably well *in their day*, what is that to *us?* Don't the world move? And haven't we reached a higher plane than they occupied? Suppose that they had the same Bible that we have, and read it in the same languages in which it was first given; and suppose they experienced pardon and adoption and purity and all the fullness of God; and suppose thousands were awakened and converted, and led into purity, and the exemplification of all Christian virtues, and as they went on in their work of faith and labor of love they should

> "See how great a flame aspires,
> Kindled by a spark of grace,
> Jesus' love the nations fires,
> Sets the kingdoms on a blaze."

What of all that? Didn't they go on with all gravity in that old humdrum way, preaching repentance and faith, heaven and hell, warning the people, after the manner of Paul, from house to house, night and day *with tears!* Haven't we got beyond all that? And can you expect the sparkling, progressive mind of this day to be hampered with such cast-behind ideas and modes? Just as though we are to hold forever past the old story of Jesus and his love—that he is the same yesterday, to-day, and forever; and even that the gospel was preached before unto Abraham.

Preaching for the times! What of it? 1. It *must* draw, because (*a*) thus the exchequer of the church is supplied; and (*b*), more especially because thus only can the preacher get into the papers, and scrape the sky. 2. It must be studiously wrapped about with the drapery of sensationalism, so as to *ad captandum vulgus.* Sensationalism! Did I write that word? Well—but I will not write what was almost on the point of my pen. Preaching for the times! Oh! where is the precious, dear old gospel? and where the men, moved of God, to preach it, with the Holy Ghost sent down from heaven? "Pray ye the Lord of the harvest to send forth laborers into his harvest."—*California Christian Advocate.*

Conference Minutes

Conference secretaries will please make their reports as interesting as possible. This can be done by making them condensed and pointed, and by omitting all statements of mere forms.

MINNESOTA Q. M.

The first Quarterly meeting for the year 1871, of the Winona District, convened in the State Tent at Elliots, Filmore Co., on Friday eve., May 26, continuing over Sunday.

Elds. Bursell, Allen, Mitson, Wilcox, Walker and Wellcome were present. During the meeting the following resolutions were passed, viz:

Resolved, That a committee of three be appointed to look after the wants of the people in this district, and see that they are supplied with preaching.

The following brethren were appointed by the President, Eld. Wm. J. Bursell, to constitute said committee Eld. T. K. Allen, Winona, and Brn. McCabe and Smith, of Burr Oak.

Resolved, That this committee shall have power to consult the different churches, and in vacant fields of labor within the bounds of this district, in order to ascertain the wants of the people and destitute places, to be supplied with preaching. This committee shall also consult with the ministers whose labors they may think the cause demands, and when they get their assent to fill the appointments that they may make, it will be the imperative duty of all such ministers to fill the appointments.

Resolved, That those churches that have or may have preaching, be urged to look after the wants of such preachers as may labor among them, and see that they are properly remunerated.

Adjourned to meet at Utica, Winona Co., Friday Sept., 1, 1871.

It being a busy time of year the attendance was not large, but we hope and pray that good may result from our meeting. Thanks are due to Br. Wm. J. Bursell and others, for their kindness and hospitality to brethren abroad. God bless them.

S. C. WELCOME, Sec'y.

ILLINOIS.

ANNUAL SESSION.

The Northern Illinois Advent Christian Conference held their annual session at Earl, LaSalle Co, commencing May 31, and closing the following Sabbath.

Members present: Elds. A Bailey, F. Burr, J. W. Buroughs, D. S. Clark, Wm McCullock, R. P. Hoge, C. C. Marston, S. E. Mabey, S. B. Mabey, E. Royce, N. W. Spencer, C. W. Smith.

Unordained: H. N. Bliss, H. Willet, J. Slick, and Sr. A. Rathbun.

Visiting brethren: Elds. J. V. Himes W. L. Himes Michigan, and Sr. M. J. Janes, Iowa.

Members received: C. C. Marston, J. Slick, H. Willet, and Sr. A. Rathbun, T. Thomasson, J. Lawver, W. W. Spann.

Churches received: Rochelle, Hamshire, Bemerville, Jonesboro.

Business Committee; D. S. Clark, F. Burr, N. W. Spencer.

Officers for the ensuing year: N. W. Spencer, Pres't. A Bailey, Vice Pres't. S. B. Mabey, Sec'y. C. W. Smith, Treasurer. Directors: Wm. McCullock, C. C. Marston, H. P. Wright.

Reports of Quarterly Conference: District No. 1. Held three meetings at DeKalb, Rochelle and Genoa. Organized a church at Rochelle. All the meetings good and very interesting.

Dist No. 2. Br. Hoge Reports, held three meetings at Rutland, Ottawa and Long Point. Some additions at Ottawa. At Long Point no official meetings on the account of stormy weather. Eld. Bailey held the meetings. Look for fruit. Their condition as a Quarterly Conference is now more hopeful.

Dist. No. 3. Held meetings at Toulon, Neponset, and Ionia. Organized a church at Toulon. Good meetings at Neponset. At Ionia a good growing interest.

Dist. No. 4. No official arrangements. Have held quarterly and other meetings with good interest at Yorktown.

Church Reports: Alton. Organized by H. G. McCullock in 1865. Present number of members twenty-five, with two additions during the year. Preaching every Lord's day. Prayer-meetings each week Sabbath school of sixty members. The church have an empty parsonage waiting an occupant, and are in a generally prosperous condition.

Amboy. C. Marston, pastor. Present number of members twenty-eight. Added during the year, four. Number baptised six. Have preaching every two weeks, with prayer-meetings twice a week. Average attendance fifteen. Cause in a good spiritual condition. There are about ten persons not included in the list who are in full sympathy with the cause, and engage heartily in the same.

Chicago. F. Burr, pastor. Present number of members, 125. Preaching twice each Lord's day, and six prayer-meetings each week. Sabbath school of fifty members with a growing interest.

DeKalb. S. B. Mabey pastor. Present number of members thirty-five. Prayer-meeting each week. Have a Sabbath school. Have had some discouragements, but the prospect is good for success.

Genoa. Organized by H. G. McCullock in 1867. M. McCullock, pastor. Present number of members twenty-seven. Added during the year two. Preaching each Sabbath, with prayer-meetings once a week. Sabbath school of forty members.

Ionia. Wm. and H. G. McCullock pastors. Eighty-five members. One added during the year. Moved away

Rutland. W. McCullock pastor. Have preaching once in two weeks. ten; prayer-meetings each week, Average attendance thirty. Sabbath school of ninety-five members.
Fair congregations. Some trials, but a growing interest. Eld. D. S. Clark labored with them part of year 1870.

Yorktown. Reported by S. E. Mabey, pastor. Church of forty members. Preaching every two weeks. Field large in that section; needs more laborers.

Milroy. Br. C. W. Smith preaches there; good interest to hear; some trials, but all work for good.

Bemerville. Organized 1871. L. H. Davis and C. W. Smith supply them with preaching. Good interest.

Deer Park. J. W. Buroughs, pastor. Growing interest. Have a Sabbath school.

Steuben. Under the care of Br. R. P. Hoge. A thriving interest. Sabbath school well attended. Several have moved to Kansas.

Hampshire. Organized 1871, by Eld. M. W. McCullock, their pastor. Twelve members. Nine baptised during the year.

Rochelle. Elds. H G. McCullock and D. S. Clark pastors. Organized Jan. 15, 1871, by Elds. E. H. Burington and S. B. Mabey. Number of members, nineteen. Number baptised during the year, eight. Preaching every two weeks. Prayer-meetings, four a week. Average attendance, twenty. Others are in full sympathy and will unite soon.

Earl. L. H. Davis, pastor. Have a good growing interest. Preaching every two weeks. Eld. McCullock and Sr. Mansfield have labored with them profitably to the church.

Shabbona. Very small. Reduced by deaths and removals from over eighty to ten or twelve members. Br. Spencer preaches once in two weeks. Good interest here.

Aurora. Reported by A. Spaulding. Organized some time since with good interest. but an intruding element caused division. Later Bru. Himes, Smith and Buroughs have labored with them. Are now doing all they can to sustain the cause. Brethren are invited to visit them. Have about thirty members. Prayer-meeting each week.

Ancona. A good church and interest to hear in regions beyond. Under the care of Bru. Buroughs, Bailey and others, they hope to prosper. Twenty-five to thirty members.

Moline. Fifteen members. Hold meetings every Sabbath.

Long Point. Church steadfast, holding on to the faith. Several additions. Condition good. Eld. Buroughs labored with them one fourth of the time the past year.

Toulon. Reported by Br. H. Willett. Organized July 17, 1870. Members nine. Prayer-meeting once a week.

Providence. Reported by H. N. Bliss. A few faithful ones, who contend earnestly for the faith once delivered to the saints, and are waiting for consummation of the blessed hope.

We omit farther report in detail of churches and Ministers. Upon the whole the prospect is cheering. The facts show that by the earnest faithful efforts of the ministry and churches, the cause is onward. The new additions of churches and members, tend to convince us that the efforts put forth have not been in vain in the Lord; and should time continue we may look for more work to be done. The field is large. The faithful laborers few. But shall we as faithful people of the Lord try and bring in many sheaves to crown the result of our labors when Jesus comes?

MISCELLANEOUS RESOLUTIONS.

Resolved, that Art. 8 of the Constitution be so amended as to make the Vice President a member of the Board.

Resolved, That the Board be recommended to negotiate with the W. A. C. P. Association, for such of the campmeeting fixtures as may be needed by the Conference Campmeeting.

Resolved. That a campmeeting be held at Amboy the coming season. A committee of five brethren was elected to appoint the time, and make all necessary arrangements, as follows. D. S. Clark, Wm. McCullock, R. P. Hoge, J. W. Buroughs, W. T. Baker.

WHEREAS, a campmeeting has been appointed to be held at Long Point, Livingston Co. the coming season for the benefit of the cause of Christ in that vicinity, therefore,

Resolved, That we approve of the same, and do recommend that the Campmeeting Committee assist in promoting the interest of the said meeting and to so arrange the two campmeetings, at Amboy and Long Point, as not to conflict in time or interest.

Resolved, That the time of the Annual Session of the Conf. of Northern Illinois be changed to January, about the full moon at the last of the month.

Voted, to grant to Br. J. R. Towle of Earle, by his request, a letter of dismissal, as follows:

To whom it may concern: Greeting. This is to certify that our beloved Br. J. R. Towle has our Christian love, respect, confidence and sympathy. And by common consent, and mutual agreement, is kindly relieved of all obligations as a minister of said Conference.

Done this day June 2, 1871.

The following resolution was unanimously adopted and presented to Br. Buroughs for his consideration, and a reply requested:

Resolved, That if Br. Buroughs will state, that he is in full sympathy with the Northern Illinois Advent Christian Conference in its constitutional arrangement and work, we hereby agree to withdraw the charges preferred by the Board.

Br. Buroughs in open Conference declared his sympathy with the objects of the Conference and that he would heartily co-operate with his brethren in its constitutional order and work. And that he would, also, use his influence to unite the churches he has organized and may build up, with the Conference of which he himself is a member.

The brethren and churches in Southern Illinois, in the vicinity of Jonesboro, were invited to hold quarterly Conferences, as per our constitution, and Brn. Lawver, Thomason, and Spann to act as officers of the same.

The Conference was well represented, although many more desired to attend who were detained at home by the pressing business of the season. The preaching was good. On the Sabbath three were buried by baptism in likeness of Christ's death, and raised to walk in newness of life. Two united with the church at Earl, receiving the right hand of fellowship from Br. Davis. We hope that the cause may continue to flourish, and receive a new impetus from this meeting. Truly, as we contrast the present time with the past few years, we are lead to exclaim, What hath God wrought in our midst? It is the Lord's doings and marvelous in our eyes. Unity and harmony prevailed; our hearts were cheered, and we are encouraged to labor more earnestly for the salvation of the perishing.

S. B. MABEY, Sec'y.

—A deacon in Illinois objected to the organ purchased by his church, and when called upon to close the service with prayer said: "Call on the machine! If it can sing the glory of God it can pray, too. Call on the machine!"

Our Book and Tract Column.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or The Principal Texts relating to the Persons, Places and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of infidels. By H. L. Hastings. 15c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 224 pp. 75c. post-paid. $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c. post-paid.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy, by Wm. Sheldon. 217 pp. Paper covers, 5c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 40 pp. 10c.

Appointments.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

ILLINOIS.

Methodist Meeting House, Harmon, Lee Co., Ill., June 11. Subject: "The Immortal Soul."

C. C. MARSTON.

IOWA

The Iowa Christian Mission Campmeeting will be held on the old camp ground at New Hartford, Butler Co., commencing June 22, and continuing until July 3. Brethren and sisters and all who can, come to this meeting. We are anticipating a great blessing from the Lord. The prospect is the best this year for a good meeting that we have ever had. There is to be many ministers present. Br. C. C. Ramsay of Chicago will be with us all through the meeting again this year.

Hay, straw and tent frames furnished free of charge.   ALONZO RAYMOND, Sec'y.

Partial arrangements have been made for the Chicago Tent, as well as the Iowa Mission Tent. This will give us a larger range of accommodations than we have heretofore enjoyed. We learn that many think of attending who have never been present before. We hope all the preachers will come and attend the feast. To secure this the brethren at New Hartford propose to provide provision for those who may need to cook for themselves and families. Other churches may assist in this, if they can. Be sure and provide those things necessary for yourselves in camp. The meeting will commence June 22. The campmeeting proper, on the Monday following, and continue until July 3. See notice.

PETER S. W. DETO.

The Iowa Christian Conference will hold its fifteenth Annual Session, in connection with the Christian Mission Campmeeting, at New Hartford, Iowa, commencing June 22. Let ministers and delegates be present. Ministers are required to report, by letter if not present, by the constitution. I cannot say positively when Conference will sit, probably June 27 or 28, as may be thought best for the interest of the meeting. All are cordially invited to come.

JOB GILDERSLEVE, Pres.
ALONZO RAYMOND, Sec'y.

MINNESOTA.

The Annual Minnesota Campmeeting will be held at Kasota, beginning June 27, and closing Sunday eve., July 2. Kasota is a station on the St. Paul and Sioux city R. R., about three miles above St. Peter. The Winona and St Peter R. R., also (which is just completed) runs within half a mile of the camp ground, making this point most convenient for a general gathering from the different parts of the State.

MINNESOTA CAMP-MEETING.

Friends in the south and western parts of the State will have no inconvenience in changing cars or staging, as heretofore, and those coming from the Northern part will have but a few more miles to travel

We trust that the liberal arrangements that we have made with the railroad companies will induce our brethren to make a grand rally and come to this meeting in such numbers as will show to the world that we are in earnest in our work of preparing a people for our soon-coming King. We have but a little while to work; now is the time to toil and sacrifice in this good cause; the resting time will soon be here, when our labors will cease.

In regard to tent accommodations we would say that the State tent will be pitched, and arrangements made to give homes in it to those not otherwise provided for; but we trust that those living in the vicinity, and all others that can, will erect family tents of cotton cloth or lumber. Those coming in wagons can make a roof with a few yards of cotton, and secure a very comfortable sleeping place in that way. Let all begin immediately to make their preparations to attend, and come with hearts warm in the Savior's love, ready to work for the salvation of perishing men.

HALF FARE RAILROAD ARRANGEMENTS.

Persons going to the meeting on the Winona and St. Peter R. R. will ask for excursion tickets to the Advent camp-meeting at Kasota, for which they will pay full fare and it will return them free.

Those going on the St. Paul and Sioux City R. R. will buy tickets for Advent camp meeting at Kasota, for which they will pay full fare, but be sure and ask for a return ticket, which will be granted free.

Tickets on both roads will be good from Saturday, June 24, to Wednesday, July 5, inclusive.

Board will be furnished at reasonable rates for those who may desire it; but all that can are requested to come prepared to board themselves, and let all come provided with bedding, and those having no tents will be furnished with lodgings in the State tent.

A grocery and refreshment stand will be kept for the accommodation of the camp; also feed for horses.

Arrangements have been made for extra trains on Sunday, July 2, from Mankato and St. Peter.

We anticipate the largest gathering of Adventists ever held in the State of Minnesota, and shall welcome saint and sinner to this our annual feast, trusting all will pray that it may result in much good.   EDWIN T HIMES,
Chairman of Committee.

P. S.—For further particulars address me at Winona, Minn. Box 724. There will be services on the ground Sunday, June 25.

MICHIGAN.

The Annual Campmeeting of the Michigan Conference will be held at Jackson, on the Fair Grounds, commencing Monday June 19, and will continue over the following Sunday.

Ministers and delegates are requested to come early and remain throughout the meeting. Let the churches see to appointing delegates at once.

Board will be provided on the ground at twenty-five cents a meal. Those who wish to board themselves will find a good opportunity for so doing.

To ministers the board will be half price, or free, according to their circumstances.

Hay and oats for horses at market prices. The use of fine covered stalls for horses and carriages or wagons, FREE.

The buildings on the Fair Ground will doubtless afford ample accommodations for sleeping rooms for all who attend. If any prefer to do so, they can bring tents.

The grounds are close to the business part of the city, and convenient to the depot. There is no finer location for a campmeeting in the country. We hope for a feast of fat things, a feast with wines on the lees, well refined. We expect the presence of the Holy Spirit, with all its influences for love, joy and peace. Come and receive a blessing, and new strength.

A. E. BANCOCK, J. M. SHOOK, J. V. HIMES,
Committee.

Notices, Etc.

Illinois Camp Meeting

Will each of the members of the Camp Meeting Committee for Northern Illinois, write to me at once, stating their choice of the *time* for said meeting to be held. It will be remembered that Amboy was selected by the Conference as the *place* of meeting. Let advantage be taken of the *time*, also, at once, that all necessary preparations may be effected in season.

D. S. CLARK, Chairman of Committee.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, JUNE 27, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand," his personal reign and the saints' inheritance in the earth renewed, the atonement, the unconscious state of the dead, their literal resurrection; the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

Business Agent's Department.

The Doctrine of Immortality.

BY J. R. WHITMORE.

I think it the best work extant on the subject.—JOHN R. TURNER, Missouri.

Sent post-paid for $1.

P. O. Address.

The address of the brother who so successfully removed the cancer from my face last winter is, Dr. W. K. Everson, 249 Calumet Ave., Chicago, Ill.

J. V. H.

Catarrh.

We cordially commend any of our readers who may be suffering from the effects of this disagreeable disease, to send to Thos. R. Weaver, No. 1, Opera House, Springfield, Mass., for a circular of a valuable remedy in his possession. We have the strongest assurances of the value of this cure.

Advertise "The Times."

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets flat note (3 pages) 15c.—25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

J. W. Butler & Co., (formerly Laflin, Butler & Co.) have removed their paper business from Market St., Chicago, to 144 and 146 Monroe St. We commend them as *reliable business men*. The following is their card:

J. W. Butler & Co. (Successors to Laflin, Butler & Co.) Importers and Jobbers of Book, News, Writing and Wrapping Papers, Paper Bags, Card Stock, Straw Paper, Straw and Tar Board, Binder's Stock, Inks, Etc. Nos. 144 & 146 Monroe St., Chicago. Rag Department: 227 & 229 South Water St.

J. W. Butler, W. O. Tyler, Ed. James, O. M. Butler.

Will You?

Those who write to the office on business should say whether we may send them a package of envelopes, for weekly use in laying by *a little each week*, for the publishing cause. Those who have read the correspondence of THE TIMES the past few months need not be reminded of the importance of the Tract interest. Shall it be FULLY SUSTAINED? Will you help, by laying by every Lord's day, as you may have been prospered?

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post-paid. Single numbers, 20c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, *for thirty-five cents*. We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms: One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $2.

N. B.—These figures are special, and are for *three months only*. After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

To Correspondents.

T. ELSASSER. Keep the book lent out to any who will read. You should have sent the explanation in your first letter. We cannot remember individual accounts....J. EATON. The price is none too great for a limited edition. It makes a difference whether one can sell 1,000 or 100,000. We think you are mistaken in the views referred to; nor does that tract successfully sustain them.....C. R. STOUFFER. Rec'd. Thank you.....HENRY M'KINNEY. What is your P. O. Address? We can't stop the paper until you tell us.... If "A. B." will give us his or her name, we will then be prepared to consider his or her queries.....E. HAFF. Tell us what to send you for the $1. We do not wish to accept it on the grounds you mention. Will read your article carefully....F. BURR. It was sent, and now sent again....J. HAYES. Sent as you desired....W. S. GOBBLE. Glad to hear from you. Mistake is now corrected. Please excuse. May you have good success in spreading the truth....J. A. SMITH. You are the only subscriber at Freeport.... W. DROFSNID. Will try to answer your queries at an early day.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

M J P Thing W K Everson A P Stephenson D A Dickinson J Post S P Whitney D T Taylor G W Wright W M Cunningham C E Barnes W T Heaton J T Carpenter C P Troxel H H Davis C A Miller T J Giddings S E Lanphere A McClure W Crapo C C Marston (2) E Severson O C Menees A M Corbit H G McCulloch S Norris C M Keach G V Greenman H Puterbaugh M A Tibbets J C Bywater J Hughes G S Bradley S C Wellcome T Elsasser J Lowrey J M Stouffer D W Sole H Benson E J Martin C Evans W Simpson J Bailey L R Kirk M C Butman E T Himes A W Sandusky W J Cummins O D Gibson A J Marsh C Pike C W Smith L M Judkins W Sheldon H A P Gilbert J W Burroughs M L Hutchinson O R Fassett J K Hankins P Townsend J S Roebrook W D Watson R J Arnot T O Varney H W Chase G W Sprague J M Snook F Burr H M Williams A Rittenhouse S Wing J A Smith J M Long J C Laughlin A Sipe J Dean J C Mann W N Pile C W Bovinger E Chase E A Hinds W F Fahnestock G C Stephenson J Anderson J North W S Gobble J Watkins R W Wilson S J Brimhall B D Hinman F Allen J D Jones C Holderness J S Smith L M Judkins E Beller M Wagner L Hourist C Pike W Sheldon I Adrian S Baldwin.

Books and Tracts by Mail.

J M Stouffer (2) O C Menees S E Lanphere Eld Karns J Raymond A McCowan S Albe J Bailey (2) W S Gobble A M Corbit H Benson J M Judkins M J Thompson J Hughes W Riggles I C Mann J C Laughlin J A Smith J K Judkins J Watkins C Holderness O R Fassett E A Hinds S J Brimhall C W Bovinger R W Wilson (2) M G Peck W F Fahnestock E Glidden (2) W W Lock T Best E B Scott R A Miller J Fidler H Welty H H Selburt H L Woodard (2) H T Hughes C W Pitcher W R Smart S Smith (2) F A Smith (3) M Skeeney A F Dugger (5) O G Watkins (2) J Powell C Stone (3) E T Himes (3) N M Malls W Carter J Ellis C C Marston Eld Curtis Eld Patte O R Huls J C Bywater C P Troxel (2) L R Kirk (2) M Marston W W Cunningham C Evans C E Barnes J Raymond M A Tibbetts W Brown E J Martin

Express—E B Scott W Johnson S B Mabey N Ronquist G T Adams R J Arnot J P Elsholman.

General Publishing and Tract Fund.

H Welty, 65c; H Libby, 50c; M C Butman, $3; G V Greenman, 50c; C A Miller, 50c; E Chase, 50c; I C Mann, 5c; H M Williams, 10c.

Fifty Cents Extra.

A Sipe

Communications.

S Baldwin T M Preble A P Stephenson W Drofsnid C C Marston J M Judkins O R Fassett W Sheldon H A P Gilbert S Pike C W Smith A J Marsh.

Marriages.

FISHER—MARSH. In Waverly, Iowa, June 3, 1871, by Eld. A. T. Cole, Mr. George Fisher and Mrs. Harriet M. Marsh.

Obituary.

HOUGHTON.—In De Kalb, Ill., March 31, 1871, Nancy A., daughter of Geo. and Betsey Houghton: aged 16 years and 6 months.

Parents, brothers, and sisters, are left to weep, but they hope to meet her in the kingdom of God. Though

In the bloom of her youth she has gone to the grave,
And they mourn for the young and the fair;
The Savior is coming his children to save,
And they'll meet her in paradise there.

Sermon by the writer; "Death is swallowed up in victory."

H. G. McCULLOCK.

HURRY.—Died, at Long Point, Livingston Co. Ill., March 16, 1871, Sr. Ann Hurry; in the 57th year of her age.

Sr. H was from Canada. She has been a firm believer in the soon coming of Jesus for many years, and was a zealous Christian. She leaves a husband and five children to mourn. They sorrow not as those which have no hope, for they expect soon to meet her where death will sever them no more. Words of comfort by the writer, from 1 Cor. 15: 29.

J. W. BURROUGHS.

TREADWELL.—In Chicago, Ill., June 18, 1871, Br. Stephen B. Treadwell: aged 42 years.

Br. Treadwell was formerly from Huron Co. Ohio, where his father now resides.

He was a firm believer in Christ as the Lifegiver, and his last words were those of trust and confidence in Jesus. In his life he was lovely, and his death is a grief to many hearts, but there is good hope for him in the future. He leaves a dear companion to tread the vale alone, but her hope "reaches to that within the vail." Text for the funeral sermon, Ps. 116: 15—"Precious in the sight of the Lord is the death of his saints."

F. BURR.

Notices, Etc.

The Iowa Tent.

The following pledges have been paid:

F. H. Kenny	$5	C. W. Pitcher	$5
H. H. Jance	5	Manchester Church	5
M. Chandler	5	S. Hough	5
D. A. Dickinson	50	Br. Grover	5
J. Walrod	5	Br. Clark	2 50
G. Dean	10	H. Dague	2
J. Black	5	A Brother	1

In all $115.50. There is yet due on the tent, $96.50. Let those who have made pledges respond soon and let those who have made none be reminded of their duty, and act liberally and immediately. Send to TIMES office, or to me, at Cascade, Iowa.

D. A. DICKINSON.

Southern Tract Fund.

At the Wisconsin June Campmeeting I received some aid to assist me in scattering my forthcoming book—"*The Life Beyond Death, in the Home of the Holy*"—in the Southern field, it being specially prepared for missionary work. I would like to send 1,000 copies of this work South, with a quantity of my four tracts, this coming fall and winter. Who will help raise $100 for this purpose? Direct to Wm. Sheldon, Brodhead, Green Co. Wis., or, if more convenient, to J. V. Himes, TIMES office.

WM. SHELDON.

New Tracts.

The *Restitution*, 5c. single; 35c. per doz.
The *Resurrection*, 5c. single; 30c. per doz.
The *Reign of Messiah*, (revised) 5c; 40c. per doz.

The above named tracts will be sent to any address, post-paid, on receipt of price (free to the poor). Address J. W. Burroughs, Neponset, Ill.

Illinois Evangelist's Notice.

Having been appointed Evangelist by the Northern Illinois Conference for the ensuing Conference year, I desire to hear soon from those churches desiring my labors, that I may arrange to visit them to the best advantage, and avoid expense as far as possible by visiting all in the same section at the same time. Please write soon, and I will fill the calls as fast as possible.

D. S. CLARK.

Amboy, Illinois.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Amboy, Ill., Sunday, July 2, 10½ a. m., and 8 p. m. Friday eve previous regular covenant meeting. Sabbath morning monthly communion. Sabbath eve. review of Eld Lamb's lecture on the "Immortal Soul," as taught in the N. T.

C. C. MARSTON.

Family Camp-meeting, No. 2, will commence July 1, and hold over the Fourth, and longer if necessary. Br. Thurber will be in attendance to preach the word. Its location will be in the township of Farmington, Lewis Valley, Wis., near its head, in what is called the Carline Neighborhood. Let all that love Jesus come to this special effort to save the perishing and build up the good cause. Don't make any excuses. Come at once, and build your tent the first day, and live in it, and labor as never before. In behalf of the churches of Sparta, Mendora, Burns, and West Salem.

P. W. HOUGH.

Yorktown Corners S. H. Saturday eve, June 24,
Yorktown Grove, Sabbath, June 25, 10½ a. m. and 4 p. m. German Church, Henry Co., Ill., Sabbath, June 25.

C. C. MARSTON.

There will be a Basket Meeting at the chapel in Afton Center, De Kalb Co. Ill. on the fourth of July 1871, commencing at 10½ a. m. Eld. F. Burr, and others will be present to speak the word. Addresses to the young people in the afternoon. All persons who can come are cordially invited to be present, and especially the young people and Sabbath school children. A general invitation is given to people from abroad.

E. L. MOSHER, Clerk.

Those desiring meetings in the new Iowa tent, will please write to me at once. Let all speak at once, and we will arrange to do the best we can for each.

R. B. DUTTON.

Iron Hill, Iowa.

TENT MEETING.

The New York State Tent will be pitched at Arkport, Steuben Co. N. Y., where a vigorous campaign for the promotion of Bible Christianity will be inaugurated on Sunday, June 25th, and continue as long as the Lord may direct. Friends of Jesus, rally to the work, and be willing to make sacrifices for the salvation of dying men!

A. A. PHELPS,
J. W. TAYLOR.

The Lord willing, I will preach as follows:
Milroy, Ill., Sabbath, June 25th.
Afton, July 2d.
Rockville, Kane Co., July 9.
The above once in four weeks.
Aurora, July 9th, 3 p. m.

C. W. SMITH.

The Times.

AT HOME.

A despatch from Admiral Rogers, of which the following is the substance, was received at the Navy Department, dated at Boisee, Island of Corea, June 3, and sent from Shanghai. Our Minister and the Corean Envoys exchanged professions of amicable intentions. The Coreans made no objections to the survey of their waters. The Monocacy, the Palos, and four steam launches, under Commander Blake, were sent, on June 1, to examine the River Sable, at a point called Difficult Passage on the French chart No. 2,750. At a point where the navigation was most perilous, masked batteries, manned by several thousand Coreans, were unmasked and opened a heavy fire without warning upon our people. The French ship in advance fought gallantly; our vessels, bearing up, drove the enemy from their works. The tide swept all the ships past the batteries. They anchored and threw shells among the retreating enemy. Eight-inch shells were evidently not expected. The Monocacy was slightly injured by knocking upon a sunken rock, but now is temporarily repaired. The vessels returning received the fire, the enemy having been driven from the forts. Our people displayed great gallantry, and only two were slightly wounded. A communication was received to-day which may open negotiations. Otherwise, since the Coreans have met peaceful overtures with unprovoked war, our force will take such other measures as the interest of civilization requires.

ABROAD.

France.

In the Assembly, June 20, during debate on the loan bill, President Thiers made a statement of the financial condition of the country. He said the German war had cost France 3 milliards francs. The deficit for the fiscal year of 1870–71 reached 1,631,000,000 francs, but of this amount the Bank of France had advanced to the Government 1,330,000,000 francs, so the immediate deficiency for the year was reduced to 301,000,000 francs; but to this must be added 436,000,000 francs for expenses since incurred in suppressing the insurrection in Paris. This total deficit of 737,000,000 francs Thiers proposed to meet by imposing new taxes. The situation, he said, was difficult, but not disastrous.

The war between the eighteen Monarchist and five Republican journals is bitter in the extreme. The latter repudiate the Commune, and the general impression is that their leaders represent the sentiments of more electors than their adversaries. They are also united, while the Monarchist journals are divided. A manifesto from the moderate Republicans announces the adhesion of sixteen more newspapers to their cause.

The London *Daily News*' special dispatch says that instructions have been given from Berlin to stop the return of German troops from France, and to discontinue the surrender of French prisoners.

Sweden and Germany.

A special from Berlin says there are rumors of negotiations between the German and Swedish Governments, with a view to internal relations, that may result in the union of Sweden and Germany before many months. The *Kreuzische Zeitung* says the rejection of Swedish Hungarian union by the Legislature of Norway is a signal *fiasco* for the projects of the King of Sweden, and for some time past there has been a growing inclination in Stockholm to cultivate friendly relations with Germany.

The Pageant at Berlin.

BERLIN, June 16. The triumphal entry of the army and inauguration of the equestrian statue of King William III. took place to day.

The procession was one of the most magnificent of modern times, headed by eagles and standards captured from the French. It marched in the order set forth in the Imperial programme, from Templehof field to the palace, between two rows of cannon, numbering some 2,000, taken during the war. At intervals along the line enormous trophies, formed of captured arms, were erected. After the first division of the victorious column had passed the Brandenburg gate, the Emperor with the German princes in his train, preceding the army, was received at the portal by deputations from the municipal governments of Berlin and the principal cities of Germany, and addresses of welcome and congratulation were presented....The army then entered the gate, with the Prussian Guards at the head of the line. It was mainly composed of detachments representing every regiment which took part in the war, each bearing the regimental colors. The appearance of the men was superb, and the enthusiasm of the spectators as they passed by was unbounded. Each regiment as it entered the Pariser Platz, where the crowd was greatest, was cheered with unfailing enthusiasm. Some regiments, well known by the Berliners, and others which had particularly distinguished themselves during the campaign, received special ovations, the people breaking into their ranks, crowning them with wreaths, and overwhelming them with flowers.

When the procession had concluded its march, the Emperor proceeded to unveil the statue of his father, Frederick William III. All the dignitaries of the Empire, victorious Generals, and the Members of the German Parliament, assisted at the ceremony. In the presence of the army and the countless multitude of spectators, the veil of the statue was removed amid tremendous cheering, firing of cannon, and music from the military bands. The Emperor, standing at the foot of the statue, delivered a speech, closing with these words: "This monument, which was projected in time of peace, now becomes a memorial of one of the most brilliant though bloodiest of modern wars. May the peace so dearly achieved be a lasting one."

Wrecks of the War.

A special from Frankfort says the number of invalids by the late war amounts to 4,990 officers, and 112,038 non-commissioned officers and men. The Alsatians and Lorainians, though they became invalid in the French service, will participate to a certain extent if they choose, for the German nationality. The municipality of Strasbourg has received as a first installment, 110,000,000 francs from the Imperial Treasury for rebuilding the houses burnt during the seige.

The Infallibility Dogma.

The Bavarian Government is now proceeding against the clerical agitators. A Professor at Munich has been dismissed for teaching the dogma of infallibility. Addresses have been sent by all the principal towns to the government not to tolerate any stretch of authority in clergymen, and to protect those in opposition to the Archbishops. A scism in the Catholic Church appears imminent.

The Pope.

Pope Pius IX. has just completed the 25th year of his pontificate. No pope ever has worn the triple crown so long, and according to superstition no pope ever will. Giovanni Maria Mastai Ferretti, (for that is his private name) was elected to the Papal chair June 16, 1846, and was duly proclaimed upon the following day. He is now in his 80th year.

The Pope on the 25th anniversary of his pontificate, received deputations from all countries, even from Poland. At least 2,000 delegates and 800 ladies waited on him during the day. The Pope, in his replies to the congratulations of foreign deputations, said he hoped soon to bear the cross through the streets of Rome without fear of outrage. To the French delegates he spoke feelingly of the situation of France, and congratulated them on her victory over the powers of darkness. He was gratified at receiving a telegram from the Queen of England, in which wishes for his long life and happiness were expressed. During the day the Pope distributed 15,000 francs among the poor, and received munificent presents from the faithful throughout the world. Notwithstanding the precautions taken by the police, visitors while on their way to the Vatican, frequently were insulted by crowds in the streets. Many soldiers who had served in the Pontifical army, were arrested before the day of the festival to prevent disturbance. The city is perfectly quiet.

A turbulent state of affairs prevailed in Belgium. The Pope's Jubilee was the occasion of much violence, and sixty-eight persons have been arrested at Brussels for complicity in the riotous proceedings.

Czar and Kaiser.

The article in *Blackwood* descriptive of the conquest of England by Germany in 1875, as narrated by an old English Tory in 1925, is a significant indication of the growing feeling on the part of British statesmen that, without the loss of a man or the firing of a gun in her defence, Great Britain practically fell with France into the condition of a second class power. The former tract, "The Fight in Dame Europa's School," which has been read by millions all over the two continents, equally proves the keen sense with which England is waking up to her humiliation. Five years ago there might be fairly said to be five great powers in Europe. In the order of their actual and direct influence they were France, England, Russia, Prussia, Austria. But even then they ranked in actual power as follows: Germany, Russia, England, Austria. To-day they rank as follows: Germany, Russia, Austria, England, France. The balance of power, for which three-fourths of the national debt of England and half that of France was incurred, is gone with a breath, and gone irretrievably. Had England and France combined to prevent the humiliation of Austria in 1866, it might have been preserved. Now Europe lies at the mercy of the Emperor William and of the Czar Alexander. And these two men have met in significant and important conference at Berlin. Much as we vaunt the progress of the masses in freedom, there never before was a time in Europe, not even when the First Napoleon and the First Alexander met on the raft at Tilsit, when two individuals had powers so absolute over the lives and destinies of Europe's 200,000,000 as the Czar and Kaiser who are now in conference. It is not that they combine the military power to overcome all resistance to their joint will. The problem is far easier for them. Their power is so clear to the eye of foe and friend that, be its movement just or unjust, not even a show of resistance can be made to it. The great Pitt himself, were he alive, could not form a coalition which could resist any advance to which the two might agree. What means, then, this close conference between William and Alexander, while the German legions are taking up their return march to Berlin, and at the very instant when the complete submission of France results in peace? Two questions are just now agitating the English press in connection with this interview. One is that an extensive signing of petitions and publishing of memorials, and poems, and editorial articles, is going on throughout Germany, the aim of which is to beg the Prince von Bismark to seize from England the little province of Heligoland, which was wrested from Denmark by England in the wars with Napoleon, and which England has "set on" ever since, as she always has on anything that she had any excuse for taking, and that there was nobody strong enough to take away from her. The island itself is of no consequence. It is a mere rock, 200 feet high, surrounded by five and one-fourth square miles of sand, which is gradually washing away. At present about 2,000 fisherman and pilots reside on it, and it imports about £568 worth of produce, and exports to England just one fifth as much. So it is the merest chip. But, as a chip, Bismark is asked to knock it off from the shoulders of England, as a challenge to a "shindy," and as a punishment to England for selling arms and coal to the French, and trying to make money out of calamities she had not the courage to ward off or share.

English journals say that if Bismark did not want this agitation to go on, it would not have begun. If this be true, then it is the German Government rather than the people that are seeking the quarrel, and England may as well resign Heligoland as the best means of avoiding that arrival of the German armada which the article in *Blackwood* predicts. But the real danger is still in reserve. Germany has neither quarrel, nor serious cause of quarrel, with England. But Russia has an unhealed wound to avenge, and a broad sweep and circuit of manifest destiny to accomplish. She was humbled in the Crimea of England and France. She will remain so until her double eagles look over the Bosphorus and the Hellespont, and the Greek cross supplants the crescent of the infidel on the spires of St. Sophia.

Russia, however, is just now bending her energies to the construction of railways through her vast territory, and she is borrowing all the English capital she can get to build them. To set forth on a war of conquest would bring all this to an end. Her statesmen were probably sincere in stating that the demands of Russia were limited to an unrestricted right of ingress and egress from the Black Sea. That they intend to insist upon this right at all hazard there can be no doubt; and it is probable that the conference at Berlin, if it have any political significance, refers rather to this ultimatum than to the seizure of Constantinople and the dismemberment of the Ottoman Empire.

Advertisements.

FOR SALE.—Near Buchanan, Mich., about a mile from the Advent Chapel, a small farm, containing ten acres of land; a good house with excellent cellar; good well and cistern. Small orchard, and other good fruit. Price, $1200. Address: John Perrott, Buchanan, Mich.

☞ THE BEST AGENTS WANTED.

Destined to be the Standard Bible Commentary in America.

The Unabridged and Enlarged Edition of

DR. WILLIAM SMITH'S

Dictionary of the Bible

The Original English Edition reproduced without mutilation, text and illustration complete, with manifold textual errors corrected, and important additions made under the direction of the two *most competent* Editors in America, HORATIO B. HACKETT, D. D., and EZRA ABBOT, LL. D.

In four volumes, 8vo. Cloth, $26.00. Sheep, $30.00. Half morocco, $32.00. Half calf, extra, $36.00.

The work is sold by subscription, and Agents are reminded that this work is *beyond competition*, and that it requires no argument to prove its claim when a person has made up his mind to get the *best* book on the subject.

Single purchasers can obtain this work by applying direct the publishers,

HURD & HOUGHTON, 13 Astor Place, New York;
THE RIVERSIDE PRESS, Cambridge, Mass.
15—41

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known Improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place. The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. AYRES, DeKalb, Ill.

Advent Christian Times

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 48. BUCHANAN, JULY 4, 1871. WHOLE NO. 377.

LIB Y COPY
AURORA COL

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, JULY 4, 1871.

AN UNEXPLAINED PHENOMENON: OR THE DARKNESS OVER NEW ENGLAND IN 1780.

'Twas on a May day of the fair old year
Seventeen hundred eighty that there fell
Over the bloom and sweet life of the spring.
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sages tell—
The Twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was tinged with a dull glow, like that which climbs
The crater's sides from the red-hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flittered abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable law.

—*Whittier.*

On the 19th day of May, 1780, the inhabitants of New England and the adjacent parts were the trembling witnesses of an event in nature which has never been fully described nor analyzed. We refer to the wide-spread and mysterious withdrawal of the natural sunlight, which so startled our ancestors and covered the land with gloom on that memorable occasion: a phenomenon in its kind never experienced before nor since in the country, and which, while religion attempted to account for it as a fulfilled prophecy, yet science has not unfolded its quality nor discovered its cause. Ninety-one years has passed away since the extraordinary darkness transpired: the living witnesses are getting to be few, but still our sources of information concerning all the features of the day and night are ample, and before us as we write are over forty different testimonses relating to the scene we seek to exhaustively depict. They are mainly from persons who saw what they describe, and embrace evidence from historical collections, histories of states and towns, histories of the Revolution, journals of legislatures, newspapers of the day, sermons of the ministry, personal memoirs, memoirs of the American Academy of Arts and Sciences, professors in colleges, poets, philosophers, physicians, scientists and savans; among them Noah Webster, LL. D., who wrote, "I stood and viewed the phenomenon, for which no satisfactory cause has been assigned."

The year we have named was celebrated for its numerous auroral exhibitions in this latitude. They covered the midnight heavens with corruscations of red and silver and streamed out like lightning, seeming, says one writer, fairly to flash warmth in the face. A single sun spot over 50,000 miles in diameter was seen with the naked eye by William Herschel the previous year, and in 1780 others were visible and recorded by Lelande. The winter preceding May was marked by

EXTRAORDINARY SEVERITY.

Snow lay on the ground from the middle of November to the middle of April four feet deep everywhere. In December and January a snow storm continued seven successive days, and the snow fell to a depth of four feet on a level in this single storm, with drifts eight and ten feet high. Sheep were buried in the drifts for many days, and even men and animals perished with cold. Long Island Sound was crossed by heavy artillery on the ice.

Narraganset Bay froze over so hard that men traversed the ice from Providence to Newport in skating parties, and from Fall River to Newport loads of wood were conveyed on the ice through Bristol ferry. The journal of the House of Representatives of Connecticut records it as "the severest hard winter within the memory of man," followed by "the most backward spring recollected by aged and observing citizens." War, too, added its rigors to the dreary aspect of nature.

The month of May was dry and cold. Previous to the 19th a vapor filled the air for several days. There was a smell of sulphur in the air, and on the day of the great darkness Etna discharged lava from a new mouth and the eruption was accompanied with violent earthquakes in Southern Italy. The morning of the 19th was overcast with some clouds and rain fell over the country, with lightning and thunder. The sun on rising shone not with its accustomed clearness. Its face seemed veiled and the aspect somewhat lurid. Scarcely any motion was in the air; what there was of wind came from the southwest; vines were not stirred and sails and flags hung idle. By nine o'clock in the forenoon, without previous warning, the darkness stole gradually on, with a luminous appearance near the horizon, as if

THE OBSCURING CLOUD

had dropped down from overhead. There was a yellowness of the atmosphere that made clear silver assume a grass-green hue. Then a dense undefinable vapor settled rapidly and without aerial movement over all the land and ocean from Pennsylvannia to the Gulf of St. Lawrence, the darkness it caused increasing by degrees until the sunlight was effectually shut out. Ordinary cloud it was not. The rapidity with which so large an extent of country was enveloped precludes the possibility of supposing this to have been a natural cloud moving laterally. Besides this, the day was too calm to imagine such a thing. Down came the darkness thicker and thicker. By ten o'clock the air was loaded with a heavy gloom. The heavens were tinged with a yellowish or faint red; the lurid look increased; few, if any, ordinary clouds were visible. The sun, in disappearing, took on a brassy hue. The lurid, brassy color spread everywhere, above and below. The grass assumed the color of the sky, and all out doors wore a sickly, weird and melancholy aspect, a dusky appearance as if seen through a smoked glass. Nature donned a frightful look. No one had seen the like before, and the hearts of thousands grew faint with fear. So low was the overhanging vapor that it appeared to rest upon the very earth, and the hills in some places could not be seen at the distance of only half a mile. Especially was this true at Pepperell and Groton in Massachusetts. By eleven o'clock it was as night itself, and from this time until three in the afternoon the darkness was truly extraordinary and frightful. Some reported that the sun's disk could be seen dimly through the murky gloom at the period of the deepest darkness, but this seems hardly probable. At sea the air was thick and had an unusual smell and a

MOST UNNATURAL APPEARANCE.

Generally there was a sooty smell prevalent, and in a few places some drops of rain fell. Dr. Tenney, with a philosophic eye to turn the sable curtain into gold, wrote that all nature wore a resplendent and beautiful tint, the earth and trees appearing as if adorned with an enchanting glow! Mr. Temple of Boston saw things in somber color, and in a letter to a friend in England, described the scene as if a veil was drawn over all things, which he seemed to look through and see the heaven beyond it; while at Newburyport a pious women wrote: All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring: What is going to take place? At three o'clock the light came on from the west, and the heavens at its coming looked more brassy than at any previous time, while there were seen in some places quick flashes or corruscations, not unlike the Aurora Borealis. Gradually, and to the immense relief of more than half a million of people, the darkness passed off. Such was the general appearance of the earth and atmosphere.

The extent of the darkness was greater than is related of any other similar phenomenon on record, not excepting the celebrated dark days over Egypt and Judea. It reached south to the northern half of Pennsylvania, and from thence along the coast northeast to the wilds of Maine, eastward to the Gulf of St. Lawrenace, and out at sea 120 miles southeast of Boston, and undoubtedly much farther; west to the valleys of Lake Champlain and the Hudson river, and north into undefined regions in Canada. Portland, Boston, Hartford, New York, West Point and Albany were all affected by it. But the

DEGREES OF DARKNESS

differed in different places, the deepest night settling over New England. A tract of land and sea 800 miles in length and 400 miles in breadth, embracing an area of 320,000 square miles, was known to be covered by the cloud, and so far as can be ascertained, a population of 700,000 souls sat for a portion of the day and night in gloom more or less profound and inexplicable.

Just how dark the day was is attested by indisputable evidence. The hour and minute could not be discovered on the face of a clock or watch by persons of unimpaired eyesight. Candles became an absolute necessity both out doors and in, as it was impossible to transact ordinary business without. Fires on the hearthstone shone as brightly as on a moonless November evening, and all dinner tables were set with lighted candles upon them as if it were an evening repast. The keenest eyes indoors could not see to read common print. So far beyond any ordinary fog was the effect that stages on the road either put up at the nearest hotel during the mid-day hours, or carried candles or lanterns to enable the perplexed driver to well see his way. This in many instances was performed as it invariably is at night. At Haverhill, N. H., at twelve at noon a man could not be seen in the road at a distance of only twenty rods, while an hour or two later the captain of a ship forty leagues at sea southeast of Boston was compelled to light a large candle to enable him to perceive his instrument and thereby steer his vessel. "It was so dark at noon," writes Dr. Adams, "that we could not tell one person from another in a room with three large windows in it." A writer in the *Massachusetts Spy* informs us that at the time of

THE GREATEST OBSCURITY.

the light was less than the volume of light from the moon, while many other eye witnesses assert unequivocally that the greatest darkness, was fully equal to what is the season of "candle-lighting" in the evening. No London fog ever equaled this. The astronomer of Paxton, Samuel Stearns, calculated that the ratio of light borne by the moon at its full, as compared with the full light of the sun, is as 1 to 100,000. Later French savans make the difference as 1 to 300,000 and even 1 to 800,000. But if Stearns was right the sunlight of that remarkable day was immeasurably less than that of a common clear, sunny day, the ordinary sunlight being reduced below the light of the full moon. Connecticut went totally under the cloud. The journal of her House of Representatives puts on record the fact that "None could see to read or write in the House, or even at a window, or distinguish persons at a small distance, or perceive any distinction of dress, etc., in the circle of attendants. Therefore at eleven o'clock the House adjourned till two o'clock afternoon." At Ipswich, Mass., at half-past eleven, several educated gentlemen tested the depth of the darkness by attempting to read large print in a room with three windows of twenty-four panes each, facing the south and east; but, although their eyesight was good, they could not at all distinguish the words. At twelve, with the three windows still uncovered and open, substance, by the light of a candle, cast well defined shadows on the wall, and shadow profiles and images were as distinct and sharp in their outlines as in the evening. At 1 o'clock a single gleam of light, coming hitherto from the east, was wholly withdrawn or shut out, and it became darker than at any previous time. The amazement of the party was very great. At two o'clock the gleam which had disappeared in the east shone faintly in the west, as if the obscuring cloud had lifted or passed over; but the gentlemen, with the three windows still open, found it necessary to have two candles on the table to enable them to appropriate the dinner now set before them. At four the company said they had passed a very unexpected night together, and then parted, each musing on the strange adventure. With all these facts before us we can discover no extravagance in the language of the Boston *Gazette*, when its editor exclaimed, "In short, there was the appearnace of midnight at noon-day." Men were awe-struck; all busy sounds of labor ceased; and a calamity of some kind, none knew what, was confidently imagined to be approaching. It seemed, says one, like a great roof closing down upon the earth, and shutting out the glorious sunlight forever. (*To be continued.*)—*D. T. T. in Boston Journal.*

SEISS ON THE AUGSBURG CONFESSION.

In a paper on Eschatology from the pen of Dr. Seiss published in the Evangelical Quarterly Review, I find the following with regard to the testimony of the Augsburg Confession which is not within my reach. "In the Twenty Third Article, our Confessors assert to the Emperor, as their belief and confession, that they were *then living "in the times and days foreshown in Holy Scripture, in which the world is to become ever more and more degenerate, and mankind more sinful and weak.*" In their view, then, the idea of a Millennium of general sanctity and blessedness this side of the day of judgment, is quite inadmissable, and contrary to the truth. But in the Seventeenth Article they express themselves still more pointedly, and formally "*condemn those who spread abroad Jewish opinions, that, before the resurrection of the dead, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed.*" It is true that the Augsburg Confession condemns deservedly the gross carricature of the true Millennial doctrine as held by the fanatical Anabaptists, but it also condemns the common opinion that we are to expect a Millennium previous to the coming of the Lord, for in the exposition of the Seventeenth Article by Gœbel one of the leading authorities, he says, "The idea of a golden age in this world, before the resurrection of the dead, is a mere phantasm, not only contrary to the entire holy Scripture, but especially contrary to the clear and lucid prophecies of the Lord Jesus Christ and his beloved apostles, where they speak of the times immediately preceding the day of judgment—Mat. 24: 23; 1 Tim. 4: 1; 2 Tim. 3: 1; 2 Pet. 3: 3; and other places where more may be seen upon the subject. Nothing is there said or predicted of a golden age, but only crosses and tribulations which touch all the estates of the world."

It has excited the suprise of many who have visited Europe to find that in Great Britain, and especially on the continent, those whose religion is not a mere thing of State, or mixed up with an impious rationalism, or consisting of a hollow form of heartless ceremonies, are as a rule, firm believers in the pre-millennial advent of Christ. There are of course exceptions to the rule, but generally those who know upon the sure testimony of God that Christ's first coming put away sin, and who therefore rejoice in the full assurance of faith, also look forward to his second coming as the one event on which their hope is fixed, and do not expect any millennium before their appearance with him in glory. Spurgeon expresses the views of thousands, when he says in his sermon on the Frst Resurrection, "I look forward to this with joy, that though I may sleep in Christ before my Master come, and I know not whether that shall be or no, yet I shall rise at the day of his appearing, and shall be recompensed at the resurrection of the just, if I have truly and faithfully served him; and that recompense shall be, to be made like him, and to partake of his glories before the eyes of men, and to reign with his during the thousand years."—*Dr. Brookes.*

A Chinaman was overheard the other day muttering: Mrs [illegible] he good woman at chur[illegible] beautifully, she all same perfect, she come to Sabbath School and help teach Chinaman there much. But at home she get mad, she take stick and strike Chinaman, she no good there, she no perfect at home. She no Christian. Christian no get mad. Me no Christian, but me no feel right to get mad. But Mrs. Z——, she get mad some days she mad all the time!—*Evangel.*

Select Poetry.

RESURGAM.

BY PHOEBE CARY.

O, mine eyes be not so tearful;
Drooping spirit, rise, be cheerful;
Heavy soul, why art thou fearful?

Nature's sepulcher is breaking,
And the earth her gloom forsaking,
Into life and light is waking.

Trees their green heads are adorning,
And the songs of birds give warning
Of the coming of the morning.

Late the cold earth lay unriven;
O'er it was the tempest driven,
And the snow like wool was given.

Of the dark seed in the furrow
Then we thought with faithless sorrow,
Scarce believing in the morrow.

But where there it lay snowed under
Now the glad fields break asunder,
And we see Spring's flowery wonder.

Roses sweet with dew are dripping,
Rivulets to the sea are tripping,
And the hills like roes are skipping.

Very sweet are earth's green places,
Glad and full the song she raises,
Giving her Creator praises.

Oh! the weakness and the madness
Of a heart that holdeth sadness
When all else is light and gladness!

Though thy treasure death hath taken,
They that sleep are not forsaken,
They shall hear the trump, and waken.

Shall not he who life supplieth
To the dead seed where it lieth
Quicken also man who dieth!

Yea, the power of death was ended
When he who to hell descended,
Rose, and up to heaven ascended.

Rise, my soul, then, from dejection,
See in nature the reflection
Of the dear Lord's resurrection.

Let this promise leave thee never:
If the might of death I sever,
Ye shall also live forever!

—*Independent.*

Communications.

THE SABBATH SCHOOL.

The Sabbath school is the *child* of the *church*. And as "new born babes desire the sincere milk" (1 Pet. 2: 2), so does the Sabbath-school desire the fostering care of the church. Who does not love the Sabbath-school? Who would not like to engage in this grand and noble enterprise? But the Sabbath-school work is a work that cannot be performed successfully without some general plan.

The painter who would execute a beautiful picture must have some general plan of work; and the sculptor who handles the mallet and chisel with such exquisite art, first forms some mental image of what he is about to execute. You observe his manipulations and soon the rough marble begins to assume the form of a human being: the natural expression begins to stand out in bold relief: and as the shadow resembles the substance so now you say this almost identifies the real person. The eyes almost seem to roll in dazzling splendor. The lips are sculptured in a line of perfect beauty. The rounded limbs are symetrically formed, and in fact the whole sturcture stands up before you almost like a living, breathing being. But let the untutored hand take up the chisel, and you will notice that here upon one side he has carved too deep. and upon the other perhaps he has left a protuberance: the eyes are ill-mated; the nose has been "chipped off;" one arm appears clumsy and uncouth while the other is stiff and paralyzed as with death.

As the sculptor is to the block of marble, so is the tutor to the Sabbath-school. To wake up the minds of the children, tell them some of the thrilling stories in the Bible. Tell them about Adam and Eve, our first parents; their creation, transgression and expulsion from the Garden of Eden. Tell them of Enoch the first translated, and of Methuselah the oldest man, who lived to the year of the flood, and then died before his father did. Tell them about Noah and the flood; how he preached to the antediluvians 120 years, and only converted his own family. Tell them of the tower of Babel and the confusion of tongues; of Sodom and Gomorrah; of Lot's wife and the pillar of salt. Tell them something about Abraham, the father of the faithful; of Jacob and Esau, the birthright and the pottage. Tell them about Joseph the little dreamer, and Pharoh the king of Egypt. Tell them about the frogs and the locusts, of Moses and Aaron, the Rea Sea, the journey in the wilderness, the brazen serpent, the golden calf, the smoking mountain, the tables of stone. Tell them of Joshua, of Jephthah, and his [illegible]iated daughter. Tell them of Daniel, Absalom and Solomon. Tell them about the Prophet who made the ax swim, of the boys who said, "Go up thou bald head!" and of the bears. Tell them of Daniel in the lion's den, and the Hebrew children in the fiery furnace. Tell them of Samson and his riddle, of the foxes and the firebrands. Tell them what became of the golden calf, the brazen serpent, the pot of manna, Aaron's rod and the Ark of the covenant. Tell them about Jonah and John the Baptist. Yes, and above all and first of all tell them about Jesus, The "King of kings and Lord of lords," "the Lion of the tribe of Judah," the Prince of the house of David," the Immanuel, "the Messiah," the Star of Bethlehem, the Redeemer, *the Savior of the world*. C. E. D.

CORRECTION.

In The Times of May 30, you publish an article from my pen upon the Sabbath question, in which appear many and important mistakes. The portion I refer to, with a little improvement, should read as follows:

Now if the passover was "*always*" observed on the fourteenth day of the first month, then the day following the passover was "*always*" the first day of the feast of unleavened bread, and the *first day of this feast was "always" a Sabbath* to the Jews ever after they came into the land of Canaan. And as has been already stated, the Jewish seventh-day sabbath was *changed to different days of the week*, and that, too, *every year*, except when the passover fell on what we call *Friday;* then, in such years, the Jews would have *two* Sabbaths come together; and this is the reason why the day which followed the crucifixion of Christ was called "*an high day*" (Jno. 19: 31), as our Savior was crucified on a passover day, on a Friday, April 3, A. D. 33, as shown by the foregoing table.

Hence we see that if the passover fell on what we call Friday, then the weekly Jewish sabbath, for that sacred year, would fall on what we call Saturday. But if the passover fell on what we call Saturday, then their sabbath for that sacred year would fall on what we call *Sunday*. And if the passover fell on Sunday, then their sabbath for that sacred year would fall on *Monday;* and so on through all the other days of the week.

This proves that other days of the week besides "Saturday" were properly called "sabbath," as it made no difference to the Jews what day of the *week* their passover fell on, as the *next day* following it was, to them, "*always*" the *first weekly sabbath for that sacred year;* let it fall on whatever day of the *week* it might.

Hence, the passover being always holden upon the fourteenth day of the *first month*, whether it fell in the month we call March, or April, it must always be holden at such a time of the year as would enable the Jews to obtain a sheaf of *ripe barley* for a "wave offering," to be "always" offered on the *sixteenth* day of this first month, *two days* after the passover, or on the second day of the feast of unleavened bread. See Lev. 23: 10, 11. And this sheaf of *ripe* barley was always offered "*on the morrow after the sabbath.*" If, therefore, the season was *early*, then this sheaf of *ripe* barley could be obtained in the month we call *March*. But if the season was *late*, then this sheaf of *ripe* barley could not be obtained until the month we call April. Hence, the variations as seen in the foregoing table.

Yours for Truth,

T. M. Preble.

NO FAMILY ALTAR.

Were it possible for the great Apostle to the Gentiles to again traverse our borders, that he might do good to the children of men, he would find in his journeyings amongst us in the families of many professed Christians, not only one, as he did in the Athenian midst, but the inscription written upon many hearth stones, *No Family Altar!* And it is presumed his words and astonishment at such a strange anamoly in the history of such a family, would be much greater than when he stood and gazed at their heathen inscripton,—"To the unknown God!" And as he beheld them, although they "ignorantly worshiped," he called their services "devotion," and was doubtlessly impressed with their spirit of consisiency, their zeal anp fidelity to the only religion that had hitherto opened to their benighted understanding. And in his love and tender regard for precious souls, attempted to guide their minds to the

WHAT SHALL WE READ.

That which we read doubtless has much to do in moulding our character and influence. A politician will devote much time in reading about politics, a merchant about commerce, a banker about securities; and so a long list could be enumerated; and thus naturally, and also wisely, people read about those things they are the most interested and absorbed in. But just as naturally, why should not a follower of the Lord Jesus read and delight in the Bible and religious literature? But, alas! how few do so! Thus the word, "that the children of this world are in this generation wiser than the children of light," is verily true, and to our shame and reproof. Therefore we ought to see to it that we get more wisdom, and even by their example gain profit.

In this age a very fruitful source of wisdom is through the newspaper and periodical press; and Christians and the world would be greatly benefitted if every Christian would patronize it more liberally, and, at least take one religious newspaper, and having read them hand to his neighbor. This would also help counterbalance the vile sinful literature that floods our land, by introducing more largely a healthier kind of reading.

I sincerely hope that no Christian who shall read these lines will say they are too *poor* to take a paper; for if we desire to take one and have a will, the Lord will open a way. May not most who do not take one deny self, perhaps in some worldly lust that we may well be rid of, and so get means for this purpose, and in this reap a double blessing? A. J. Marsh.

BAPTISED FOR THE DEAD.

Commencing with v. 16 (1 Cor. 15 ch.) "for if the dead rise not, then is Christ not raised," he then depicts our condition if Christ be not raised; also logically reasoning as to the effect of Christ being raised (vv. 17–23), and says, "Otherwise, what shall they do who are baptised for the dead?" (Syriac.) Dead what? is the question that naturally comes up. Why, dead Christ—as he says, *If it be not thus,* "what shall they do who are baptised for the dead?" All who are baptised in the apostolic mode, are baptised for and into Christ; what is the use of it, if he is dead? I make direct connection between the reasoning of Paul concluded in v. 23, and his query in v. 29, because vv. 24–28 ought to be in parenthesis. C.

FAMILY CAMP REPORT.

This meeting commenced May 31 and held over Lord's day and increased in interest to its close, especially so among the people of God. Ninety-one spoke in love-feast on Lord's day morning; seven started for the kingdom; five were baptised; sixty-one gathered in memory of Jesus, around his table. Prejudice was removed from some, and a general good feeling prevailed, and the saints seemed to look up for redemption soon. Amen.

P. W. Hough.

"BEHOLD I COME QUICKLY."

Upwards of eighteen hundred years have rolled away since the above assurance was given to John on Patmos, by the "Faithful and True One," through the messenger whom he sent to signify unto the congregations of the faithful ones things that should shortly come to pass.

The "Faithful and True" was none other than Jesus of Nazareth, the crucified one, who set forth his claim to be the Messiah in the following words: "I, Jesus, have sent my messenger to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." (Rev. 22: 16.)

The Root and Offspring of David is heir to David's throne, and consequently the Messiah. It is proclaimed in the Oracle of David, (1 Sam. 23.) that he as the Just One shall rule among men, ruling in the fear of God; and that "he shall be as the light of the morning, when the sun riseth."

Prophets in the most glowing language have predicted his manifestation in glory and in brightness, to build again the tabernacle of David which has fallen down, to restore Israel to their own land, and to establish on Mt. Zion the throne of universal empire.

These things have not been seen or realized as yet, and are consequently matters of hope, and hoping for things unrealized, we with patience wait for them.

Eighteen hundred years have passed, consequently we are so much nearer that coming which was to be quickly; yet, how many are there of the professed followers of him who made the announcement through his messenger to John, that have any idea that his coming is near, or that he is to come at all personally, to this earth to fulfill the predictions of the prophets and his own promised word?

Very few indeed are looking for Messiah to come quickly, or to come at all. But the word stands out upon the sacred page:

"Behold, I come quickly and my reward is with me to give to every man according as his work shall be." (Rev. 3: 12.)—*Messenger.*

THE RESURRECTION OF NATURE

Away, fortunately, for a brief breathing spell, from the editorial office, we sit by a window, and look out upon a rural scene, on which, when our eye last rested there, several months since, death was the universal characteristic; for Winter reigned supreme. the freshly fallen snow covered the fields, and hid from view even the intersecting reads, sheeting in one vast robe of white, dead nature. The sad trees, bare of leaves, spread out their naked branches, through which mourning winds chanted a ceaseless requium. The silence otherwise was as unbroken as among the tombs; for the tuneful birds were gone, the humming insects floated not in the air, and there was no lowing of homeward going herds on any side. Even the lake gave no sign of life, had neither motion nor sparkle; for the ice was upon its breast as cold marble on a grave. The corpse of earth was there, in bleak hills and verdureless forests, but the spirit was departed. The one element of abiding joy in nature was the glorious sun in the heavens, which poured forth its splendor as though reminding the observer of its god-like superiority; that the earth was dependent upon it, and not it upon the earth, and that all prospect of future life in the world below was in its light and heat. It was present cheer and future prophecy, and kept the human heart in hope, amid all the tokens of natural death. And so, amid the dreariness of winter, with no verdure of grass below or of foliage above, with no music of birds and no visions of harvests, and compelled to defend themselves from the piercing cold as from the arrows of an enemy, men yet went about in good heart; for strong was their faith in the all-powerful sun.

And now how wondrous the change! We gaze as before, but the winding sheet of snow, and funeral marble of ice, and the other signs of death are gone! There has been a resurrection! The spirit of life has re-entered the body, and nature has arisen and put on her robes of beauty. The lake glistens in the light, and its playful waves chase one another to the shore. The once naked trees have donned their vestments of leaves, and wear crowns and garlands of flowers. The green carpet of grass is soft beneath the foot. The glad birds are back again. The robin whistles his mellow notes in the orchard, and hops to and fro on the lawn. The kingfisher drops like a plummet into the water before our eyes. The martins twitter on roof-ridge and want to set up housekeeping in the boxes under the eaves, but the bluebirds are noisily disputing possession; and a couple of sparrows are actually building a nest in a small evergreen, right under the parlor window, and but four feet from the door! The cherry trees are in blossom around the house, while the fields are dotted with the golden dandelions and marsh marigolds. The woods, too, invite the children to search for floral treasures, and they come home wild with delight from their wanderings, bringing baskets over-running with early violets and anemones, the curiously formed trillium, and the pure white blossom of the blood-root. Thus nobly has the sun vindicated the faith which men had in it during the death-reign of winter; and at its bidding the whole vegetable world has risen again to life!

Can the Christian witness the change, and not bethink him of his coming victory over death, and of the pledge of resurrection which shall as surely be kept as is the promise of spring made by the sun in winter? It is not that death is itself joyous or hopeful, any more than is the winter's snow or ice. But we look away from the cold grave to the blessed Christ, whose face bends over it full of bright and warm love; just as in winter we turn from the frozen earth to find our cheer in the glorious orb whose rays never know darkness or chill. In both cases we have but to wait, and our faith shall be vindicated. Spring shall succeed to winter, and immortality to death. That Christ lives and reigns is all the assurance we need that death shall be but a temporary experience, a brief and passing winter, whose dreary storms shall end in birds and flowers. And so Paul, thinking about it, exclaimed: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—*Advance.*

ETERNAL LIFE IN CHRIST.

[Continued.]

Further, if there be no necessity for a resurrection as the orthodox teaching implies, when it asserts that every man, whether he be in Christ or not, is immortal, and has "eternal life," in that case the *resurrection* merely means a rising of the dead body to be united with the immortal spirit. Now, where do we read in the word of God of such a resurrection as this? Let us, however, see what absurdities such a doctrine involves.

First, according to this, the soul or spirit of the dead person goes direct to either heaven or hell, and in each case acts the part of a *fully organized man,* in singing God's praise, "tuning harps of gold," casting their crowns at his feet, walking the streets of the New Jerusalem, etc., things which must be performed by an organized body, as these actions require the voice, the hands, the legs of man; so that, to make this theory harmonize with the results, man, at death, must posses a *body* in heaven; and if so he cannot, by any torturing of logic, be said to still be a spirit, as "a spirit has not flesh and bones;" and to ask this *glorified* man, fully developed, and already participating in the joys of heaven, to come back to earth for a *second body,* may be theology, but to a man who thinks, weighs evidence, considers results, and searches the Scriptures, it is simply absurd and nonsensical. In the other case, the dead who depart this life, without being in Christ, having, as this theory belibves, "eternal life," as well as the dead in Christ, go at once to hell, and there "lift up their eyes in torment," see the righteous in Abraham's bosom, cry, Father Abraham, plead for their friends on earth, and ask for a drop of water to cool their tongues. Strange spirits, these! Cease, after this, ye orthodox theologians, to shudder at spiritualism, as your theory is more ridiculous than "spirit rappings" and table turning, however much deviltry and duplicity these may involve. And had you taught God's truth, men would have hesitated to be deluded by "seducing spirits and doctrines of devils," as it was your theories of death that left a wide, open door for spiritism.

AN ASSUMPTION.

It is assumed by all Christians that

eternal life is in Christ. This may be called a theological axiom, as it is only through Christ that there is to be a resurrection; but when it is stated that *eternal life* belongs *only* to the just after resurrection, and that *eternal death* is the portion of the unjust, the vast majority of even believers in Jesus take exception, stand aghast at our impiety, and, as they think, infidelity.

Now, for argument's sake, grant to our opponents the premises that all men, "*just* and *unjust*," after resurrection are to have an eternal life, either in bliss ineffable or wo unutterable, and see in what an awful position such a belief places the Son of God! If there be eternal life in Christ for all, *good* and *bad*, this life is given at the resurrection by the power of Christ; then, logically, Christ is put in the unenviable and monstrous position of having called these dead bodies to—not merely punishment—but a life of everlasting misery and torment! And not only this, but God is, by this theory, believed to have given not only *life*, but *eternal life*, to countless millions of his own creatures, not one of whom did ask him to create them—for no other object than everlasting tortures in Gehenna's flames.

God, being omniscient, knew when he created these souls that they would not believe in Jesus to the saving of their souls; and *can we believe* that a God of love and mercy would do this?

I wonder if our good, and in many ways estimable, theologians have ever thought of the injustice such a horrible dogma implies on the part of a merciful and loving God and Savior.

England's laws are merciful and just. The criminal is condemned and punished; but not tortured for ever. The murderer is sentenced to death—"to be hung by the neck until he is dead." Herein are *mercy and justice*. But suppose the law said the offender is not to be permitted to die; but to be kept suspended by the neck from the gibbet in a *conscious* state of extreme suffering, *night and day forever and ever;* where would be either the mercy or the justice of the law?

A MONSTROUS THOUGHT.

Were such the case, would not the nation as one man, from John O'Groat's to the Land's End, rise, and with a voice of thunder, irresistible as the lightning's flash, demand that their suffering fellow creature be at once put to death; and therefore out of his misery? And yet! and *yet!* strange to say, what sinful and imperfect men would not permit to be inflicted upon their fellow man, they can believe and teach unblushingly that a merciful and gracious loving Father will inflict upon his creatures, and torture them in hell for ever and ever! The thought is monstrous! Having entertained this awful belief myself for the greater part of my life, I scarcely know how to feel thankful enough to my loving Lord for showing me my error, and for the privilege of standing here to-night to enter my solemn protest against such an horrible dogma, and to declare publicly my deep conviction that it is a LIBEL, emanating from "the *father of lies*," upon my gracious God and loving Savior.

I implore you, specially ye children of the living God, to reflect upon these things! We do not like to hear any one speak disrespectfully of our earthly father, more especially if he be represented as fearfully cruel. Such statements make the blood rush to our faces, and the fire flash from our eyes; and shall we remain unmoved and careless when we hear our heavenly Father thus maligned? Nay, let us repel the foul slander, and vindicate the mercy and justice of our God by believing that he has given us, his children, *eternal* life in his Son; but that the wicked will *perish* and be utterly destroyed, instead of being kept in suffering throughout eternity.

We therefore reject the dogma that Christ will raise the wicked to a *life* of eternal wo, as derogatory alike to the character of God and of Christ; and though such monstrous fictions may suit the pride of vain philosophy, the creeds and confessions of men—children of God—if properly taught "in the word and doctrine," should spurn them with holy indignation, and *earnestly*—though not *bitterly*—"contend for the faith once delivered to the saints,"—which faith is summed up by the Apostle Paul thus: "What fruit had ye in those things whereof ye are now ashamed? *for the end of these things is death.* But now, being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life; FOR the wages of sin is *death*; but the gift of God is eternal life."

THE PUNISHMENT ETERNAL.

We here notice an objection made with an air of triumph, Mat. 25: 46. "And these shall go away into everlasting punishment; but the righteous into life eternal." Not at all discomfited, we reply,—Precisely so; that is just what we believe. Were your text worded thus: "These shall go away into a *life* of everlasting punishment," then we should have to bow to your interpretation; but as there is nothing said of a *life* of *everlasting* punishment, we believe everlasting punishment here simply means that the punishment is so decisive and effectual that it will never be repeated, or that it will be eternal in its nature. A death by punishment in the one case, because justice must be satisfied; life, in the other, because mercy has triumphed over judgment.

If we search the Scriptures from Genesis to Revelation, this is the doctrine taught—death, *i. e.* utter destruction, if not "born of God," and made alive in the first resurrection; but if "asleep in Christ" at the resurrection, "we shall be clothed upon, that mortality may be swallowed up of life," for this is the promise which he has promised us, even eternal life," "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

LIFE AND DEATH.

Thus we find throughout the whole Word of God the antithesis *death* and *life*, and that death invariably means either an extinction of spiritual or physical life.

Death in the New Testament is referred to 1016 times, and in not one single instance is the "secondary sense" of an eternal life in misery attached to it, as theologians have taught for centuries.

Out of these 1016 uses of the words "death," "died," "dieth," "die," and "dead," in not more than fifty is it used figuratively.

When it is said, *e. g.*, "and you hath he quickened, who were dead in trespasses and sins, "the words explain themselves, as they tell us what is meant, "dead in trespasses and sins;" just as we understand in the common every-day language when we say a man "is dead to the world," or "dead to the things of God."

To maintain the theory that all men possess eternal life, our opponents are obliged to believe that death means life "in eternal torments," which is absurd, and a misuse of words; needful, however, to prop up their belief.

But do the Scriptures teach that when a person dies he is still alive? Every 999 persons out of 1000 think they do. They think, because they believe in the immortality of the soul, that by some process—of which they know nothing—the body at death merely dies; but the soul "wings its flight to worlds unknown,"—truly "worlds unknown," and which only exist in their fancy; and there and then, immediately after death, receive a "crown of life."

Was this Paul's doctrine? Nay, he did not look for the "crown of life" directly after death; but after resurrection; which, he said, "the Lord would give him at that day, and not only to him, but to all those who love his appearing"—*i. e.*, at Christ's second coming and the resurrection to life.

THE INTERMEDIATE STATE.

Were the intermediate state, that is, the condition of the "just and unjust," between death and the resurrection, understood Scripturally, the dreams of a conscious intermediate state would soon vanish, and men's minds would cease to be disturbed and distressed by the awful thoughts of an unseen world, as it is called; and erroneous beliefs and practices would have to hide their diminished heads before the lamp of truth.

Death in Scripture is spoken of as a sleep; and certainly people are not conscious in sleep. Matthew, speaking of the resurrection of the dead saints during our Lord's crucifixion, says, "And the graves were opened, and many of the saints which slept arose." We see here that the bodies of these saints were the saints themselves, and they were asleep, not conscious, in the other world. Again, Jesus saith, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." Then said the disciples, "Lord, if he sleep, he shall do well; howbeit Jesus spake of his death."

Here there is not a whisper of Lazarus being still alive and in heaven. He is dead, and is asleep.

Again, the description of Stephen's dying moments is full of meaning,—"Lord, lay not this sin to their charge: and having said so, he fell asleep."

Paul, referring to David's death, says, "For David, after he had served his own generation by the will of God, fell on sleep." Speaking of the brethren who saw Christ, he says: "But some are fallen asleep;" "then they also which are fallen asleep in Christ are perished;" "we shall not all sleep," in reference to those who shall be alive at the coming of the Lord.

Speaking of the dead at the second advent, he says: "But I would not have you to be ignorant, brethren, concerning them which are asleep"—that is, the dead—"for them which sleep in Jesus will God bring with him."

DEATH A SLEEP.

The word *sleep* occurs forty-four times in the New Testament, and in sixteen instances out of these it is applied to death.

If, then, death be a sleep, are the dead conscious? This is a solemn question; but it is high time the Bible should be read thereon, that the dreamy theology of ages should be brought to this test.

When it does speak on this subject, its voice is no undecided one—*e. g.*, Psalms 6: 5, "For in death there is no remembrance of thee;" and yet we have been taught to believe that in death memory is quite perfect, and is occupied in praying and singing God's praises. "Free among the dead," says David, "like the slain that lie in the grave, whom thou rememberest no more." Job says: "So man lieth down and rises not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." "For the living know that they shall die, but the dead know not anything;" "neither is there any work or device or wisdom or knowledge in the grave, whither thou goest." (Eccl. 9: 5.)

Isaiah says: "The grave cannot praise thee, death cannot celebrate thee;" and yet we are told that the dead do celebrate God in hymns of joy in heaven! Again Isaiah says: "Thou hast made all their memory to perish."

Numerous such proofs might be adduced; but the above will suffice to direct the thoughts of those who have not considered this subject, to view it in the light of God's word, and not to take for granted, as we are too apt to do, the teaching of the pulpit and the press. (*To be concluded.*

NOW.

A little word, but how full of meaning! You, who read this, mean to be a Christian. You know it is your duty. You feel it every day. You set a time when you will begin, but it is far ahead. By and by you reach it, and still longer postpone it. Will there ever be a better time than the present? Why not *now?* It may be that you are a Christian. But you have not as yet taken upon you the vows of the Church. You hesitate, waiting until you feel more certain of strength to hold out. Ah, friend! is it not a snare of the enemy? Be sure—

"If you tarry till you're better,
You will never come at all."

Be wise. Come now. Perhaps you have come. Your name may be upon the records of the Church, but this is all. You are a silent member of the great co-partnership between the Church and Christ. You are within the portals of your father's house, but you are hungry, destitute and alone. Around you there is a plentiful supply. Why not partake? And why not *now?* Or, you do partake a little; just enough to know how sweet it would be to have enough, and to be filled. But here you remain. Others are without in the storm and heat, hard at work in the vineyard. And still you loiter here. There is an abundance of work for you; work none of these others will be allowed to perform; your portion of the field lies a waste. It may be on the street, or in the Sabbath-school; wherever it is, it is your work, and one day the Master will ask it of you. You suffer for the lack of it. Your strength is growing less every day. O, famishing soul! seize upon the golden opportunity before it is too late. Work while the day lasts, for soon your day will have passed and gone forever. "Behold *now* is the accepted time; *now* is the day of salvation."

BEWARE OF PREJUDICE.

An incident in the life of William II., King of Prussia, beautifully illustrates the care he took to guard against prejudice towards any of his subjects. He was passionately fond of flowers, and took great pains to have his gardens well supplied with the choicest kinds. On two days in the week these gardens were opened to the public, much to the disgust of the chief gardener. He seemed to think that flowers were only grown for the pleasure of the king and to display his own skill, whereas the king thought they were made to please everybody. On a certain occasion, the king's daughter, who afterwards became the Empress of Russia, sent him a very rare plant which produced a beautiful flower. The king took great delight in watching its growth, and when at length it produced its single flower, he could hardly restrain his gratification. He thought it the most beautiful thing he had ever seen, and was constantly speaking of it. But on one of those days when the gardens were open to the public, some thoughtless person plucked this flower. One of the gardeners happened to observe it, and immediately reported the case to the head gardener, who had the man immediately arrested. The gardener hastened to the king and told him what had happened, and volunteered the remark that the flowers never could be protected while the common people were allowed to visit the gardens, and he hoped his majesty would prohibit it in future. The king's only remark was: "How could any one be so thoughtless as to deprive me of so great a pleasure?" The gardener was proceeding to give the name of the offender, when the king suddenly and somewhat sternly said to him, "Do not mention the name. I never wish to know who has given me this pain, for it might prejudice me against him. I can never know in what relation, as one of my subjects, he may some day stand to me. Don't mention his name." This was not only kingly, but it was eminently wise and just. It is not easy to do right by those who have done us wrong or given us pain, and it is often a mistaken kindness which informs us of the names of those thus offending.—*Sel.*

The Word of God is pre-eminently a book for direct reading, and is never seen in its glory if we will persist in wearing the colored spectacles of another man's comment. Pure and cold are its streams if we drink immediately from the well head, but when the precious crystal has long stood in earthen vessels its freshness is gone: the truth is there, perhaps, but not the life. We should let texts lie in our hearts till they melt into them like snowflakes dissolving into the soil.—*Sel.*

The Bible Class.

MATTHEW 17: 6.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

So reads this verse in the common version. The Greek word translated "offend" is *skandalise*, the third person singular of the first aorist subjunctive active of *skandalizo*. This word is not found in classic writers, but is used only in the Septuagint, New Testament, and in works of ecclesiastical writers. Donnegan's Lexicon p. 1122, Robinson's Lexicon p. 663. The Greek noun from which the verb *skandalizo* comes, is *skandalon*, (a later equivalent to *skandalithron*) which signifies a crooked or bent stick in a trap to which the bait is fastened, against which the animal strikes, springs the trap and is caught; hence metaphorically, it means a *snare*, a *stumbling block*. Donnegan's Lexicon p. 1112. Sophocles in his Lexicon, p. 993, defines *skandalizo*, "to cause to stumble, or fall," "to cause to err," "to seduce." Robinson in his N. T. Lexicon, p. 663, "to cause to offend," "to lead astray," "to lead into sin"—*i. e.*, to be a stumbling block, or the occasion of one's sinning. The translation, "whoso shall *offend*" etc., does not convey a correct or intelligible idea of the original. The ordinary meaning of *offend* is to *displease* one by words or acts. Jesus did not intend to convey such an idea, when he used the word. The translation should be as follows, viz: "But whosoever shall lead one of these little ones into sin or *astray*," etc.

This translation gives the words of Jesus peculiar significance and force, and furnishes a solemn and awful warning to all who speak or act in the presence of children in such a manner as to lead them astray, or tempt them to commit sin. Let all, therefore, beware how they speak or act in the presence of "these little ones," lest the awful doom uttered by Christ come upon them! Let every one who uses profane or vulgar language in the hearing of children, ponder these words, and turn and repent of his terrible sin!

This exposition is applicable to the corresponding verses in Mark 9: 42, and Luke 17: 2. The Greek word in question should also be translated in the same manner in Mat. 5: 29, 30; 18: 8, 9; Mark 9: 43, 45 and 47, and in 1 Cor. 8 —*C. H. Reed in Standard.*

Our Book and Tract Column.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Hades Sadduceeism," examined and [illegible] refuted. By George Thomson. 10c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

THE HARMONIUM: *Being an exposition* of those passages of Scripture commonly thought to teach the immortality of the soul, and the [illegible] of the dead, showing that they are [illegible] harmony with the doctrine of the sleep, [illegible]. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of those interesting (Illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 25c.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 10c.
The Immortal Soul, Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 20.

ENGLISHMAN'S HEBREW *Concordance*, with English and Hebrew index. [illegible] by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—4 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—40 pp. Restitution—36 pp.
Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 180 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. *Comprising the four* following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 180 pp. 25c.

SIGNS OF THE TIMES; *or*, ***A*** Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 10c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John [illegible]. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; *or*, ***The Destruction*** of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. [illegible]

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 10c. post-paid.

REASONS FOR MY HOPE; *or*, Tokens of a Speedy Redemption. By Hastings. 25c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Scientific and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $1 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 400 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 25c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $1 a hundred.

CHURCH SPECTACLES. 5c. [illegible] a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for [illegible].

EMPHATIC DIAGLOTT; *containing* the original Greek text of the New Testament, with an interlinear word for word English translation; a new emphatic version, based on the interlinear translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) [illegible] pp. 12 mo. Cloth binding, $4; leather back, $5. Postpaid.

THE SYRIAC-PESHITO *version* of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. *American* Bible Union translation. [illegible]

THE JUBILEE HARP; *A choice* collection of [illegible] Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymns and tune book ever introduced among the Adventists. [illegible]

BOOK MARK. *A convenient little* instrument to be put in the margin of your Bible [illegible]

HYMNS OF THE HARP. *Contains* the hymns of The Jubilee Harp, without the music, in large, clear type. Cloth, [illegible] single; [illegible] a dozen. Leather, $1 single; [illegible] a dozen.

THE PROBLEM SOLVED.

What did Jesus mean by the parable of the Rich Man and Lazarus?

This is a question that has excited deep interest in all hearts, and has puzzled many, even those who have demonstrated that it could not teach the

ETERNAL CONSCIOUS MISERY OF IMPENITENT SINNERS.

The question candidly considered.
Objections fairly met.
The true import demonstrated.
Hades not a place of consciousness.
Sheol not a burning lake.
Pharisaic Theology False.

This is Eld. L. C. Collins' latest effort, and will excite as deep interest as did his widely circulated *Address to the Minnesota Methodist Conference.*

A Presbyterian friend in New York City says of Br. Collin's late work (in a letter ordering *eighty copies for distribution*): "I have not read anything on the subject treated, with more satisfaction; and I believe it is the truth." Let all read it.

Another says: Allow me to call the attention of your many readers to this excellent tract. Different in exposition from anything I ever saw, I think it comes nearer the truth and gives a better explanation of this parable than anything yet published upon it. As this parable is one of the greatest strongholds (?) of "orthodoxy" (?) we ought to have the very best exposition of it possible; this I think we have in Br. Collins' tract. It is a straightforward, clear, unvarnished, and common-sense exegesis of this important passage of Scripture. It will do much good and ought to be widely scattered.

C. C. MARSTON.

Sent by mail, post-paid, for 10c.

A LIFE EXPERIENCE.

We shall next week commence the article we promised some time ago under the above heading, using the following title:

A SEARCH FOR TRUTH.
BEING
A RELIGIOUS AUTOBIOGRAPHY
BY GRAY QUILL.

The author prefers to remain unknown, at least for the present. We may say, however, that he is now an Adventist, and that we can vouch for the truthfulness of what he has written; that it is no tale of fiction, but of literal facts. Unless we are greatly mistaken it will be read by all with intense interest. Owing to its length, it will appear in chapters and occupy several weeks in publication.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, JULY 4, 1871.

ALL through the month of May the Romanists were praying to *Mary* to restore to the Pope his misused power at Rome. "But there was none that heard nor regarded their cry." How much of superstition has grown out of the notion that dead people are alive!

"Sudden death, sudden glory," says a correspondent of the *Advocate.* "These all died in faith....received not the promise: God having provided some better thing for us, that they without us, should not be made perfect," says Paul. Many of them met "sudden death." They are yet awaiting glory, even in the "better resurrection." (c. f. Heb. 11.)

At a meeting of Spiritualists at Saginaw, on Sunday evening, Moses Hull, one of the speakers, said that, when a little boy, he could see faces around his bed every night, and knew they were faces of those in the spirit-land. His mother reproved him by telling him to "Go to sleep, for nothing ailed him but worms."—*Chicago Tribune.*

—We dare say the mother was right.

Do not forget that important injunction couched in one word, which Jesus left for all —watch!

Watch your heart, your tongue, your business, your religious progress, the signs of the times, and above all watch for Jesus, lest coming suddenly you be overtaken unawares. He will come. Watch and be ready!

IT is a question of some moment, whether Adventists who do not *give* to send the news of their blessed hope far and near, love their Master's cause any further than *word or tongue.* Love rooted in the heart gets beyond words. Indeed, sometimes its only expression is in actions. Let us love our Master, his people, and a dying world, in deed and in truth. This will lead to self-denial—the renunciation of much that we should enjoy, in order that we may do good to others. One had better not *talk* for Jesus, if they do nothing for him. They will only get a reputation for inconsistency.

THE *Record* allows two correspondents to say of our discussion at Columbus, Kas.:

The sequel is that adventism in this vicinity is too dead to awake even at the Millenium. Br. Murray is too weak to chuckle, but I can see that he would sooner have another fight than not.

—The *Advent* side of the discussion was so strong, that our opponents dare not fairly report it; and it was published by them with the most contemptible garbling and misprinting that we ever knew of. Our Disciple friends will yet find that *calling* Adventism dead (or even spelling it with a little 'a,' will not make it so. It has survived that mode of attack numberless times.

IMMERSION CONTROVERSY DISPOSED OF.—The vexed question of the proper mode of baptism was thus disposed of by "Uncle Cæsar," a colored preacher: "Now, bredren," said he, "I hear great fuss about dese words *in* and *into;* and folks want us to believe dat dey mean *under*, and dat when de Scripture speaks of an indiwidual going down into de water, de Bible means to say dat he went *under* de water. S'pose some day I go ober to see Brudder Solomon, and Brudder Solomon wery politely say, 'Uncle Cæsar, come into de house,' do any body s'pose dis yer nigger would go *under de house?*"—*Christian Observer.*

—Of course not! He would expect that "Brudder Solomon" would whittle off a few shavings, or gather a handful of saw dust, pour or sprinkle the same on Uncle Cæsar, while he remained outside, close by the house. One must be very stupid not to see that!

EDITOR'S APPOINTMENTS.

There are many calls for labor, and I can supply but few of them. If I could multiply myself many fold, I should still have work for every hour. But as I can be in only one place at a time, I choose to go among those who seem the most needy, and least able to procure and sustain preachers of the word.

Those who wish my labors during the coming season will please give early notice, that I may arrange my work to the best advantage. Conferences, Quarterly, or other, who request my services, will please make appointments so as not to conflict with each other in point of time.

PRESENT APPOINTMENTS.

Loda, Ill., July 9 and 10.

Girard, Kas., July 15 and 16. This meeting will be held in the grove near Br. Joseph Freed's residence, eight miles from the city of Girard. There will be teams to convey those who come by the Fort Scott Railroad, if they will write to Eld. Munson, at Girard. Let there be a general attendance.

Columbus, Kas., July 17.
Oswego, " July 19.
Iola, " July 21, over the 23d.

Topeka, or Middle Creek, July 25 to 30, as Brn. Linville and Corey may arrange.

After this I shall still have a few days to spare for labor in that region. Friends desiring my services may write at once to Columbus, Iola, or Topeka, Kas., or to Buchanan, Mich.

August and September appointments will be duly announced.

J. V. H.

THE QUARTERLY.

We are sorry to be compelled to announce a temporary suspension of *the Quarterly*, owing to a lack of adequate support.

From the time the *Bible Banner* was announced, last fall, with its monthly issue and its strong corps of editors and contributors, the subscriptions to *the Quarterly* immediately fell off. We had feared this result, and were thus prepared for it, though we did not expect so great a reduction of our patronage.

We do not speak of this to complain. It is better to have a monthly, circulating many thousands of copies, than a Quarterly, with only one thousand. And if only one of the two periodicals can be sustained, we say by all means, let the *Banner* live, and let *the Quarterly* expire, or, at least, be suspended until such time as it can be supported.

"But cannot *both* be sustained?" A large number to whom we had privately announced our intention of suspending *the Quarterly*, have asked this question. Our reply is, that we will continue *the Quarterly*, provided *five hundred subscribers at one dollar each* are pledged to us.

We leave the matter therefore, in the hands of the friends of the cause, simply remarking that if *three hundred and fifty* subscriptions, in addition to those we already have, shall be pledged to us within the next six months, we shall resume the publication of this valuable magazine at once. If the required number of subscribers are not received by January next, we shall indefinitely suspend its publication.

The Quarterly has found very few friends to aid its circulation, except THE TIMES. We have earnestly urged the importance of its work, and the necessity that it should live. We feel that we have done what we could for it. And we turn over the leaves of the two volumes that have been published, with a feeling something akin to pride that so valuable an addition to our literature should have issued from this office.

It has been urged by some, that *the Quarterly* has injured the quality of THE TIMES; that the best articles go to *the Quarterly.* This is a mistake. Many of the best articles in *the Quarterly could not have been obtained* for THE TIMES. And with very few exceptions, all of them come under the head of "long articles"—for which the Editor gets more scoldings, perhaps, than for all other causes combined.

We can obtain for *the Quarterly* much matter that the writers would not prepare for THE TIMES—articles that cost weeks of labor; and while it would not pay to publish them in book form, they can be issued in the form of a magazine, and thus be preserved for future reference and reading. In days past, how many have said of this or that article in the weekly paper —"I wish I had that in some convenient shape for preservation." True THE TIMES is now in a more convenient form for reference and preservation; but, after all, we need *the Quarterly*, too.

But we have said enough. Shall we have the additional three hundred and fifty subscribers at one dollar each? Remember, that for one dollar, you thus obtain three hundred and twenty large pages of the very choicest reading matter; some of which can be procured elsewhere at more than ten times the cost, and some of it can be found only in its pages.

What will you do?

N. B. Any one who has paid in advance, and may be dissatisfied at the suspension of *the Quarterly*, can have their money returned, or applied elsewhere, by writing to the office.

ANOTHER CHEAP EDITION.

We shall soon as possible commence work upon another cheap edition of Whitmore's *Immortality.*

We would like to make it 5,000 copies.

Shall it be done?

About one hundred persons took 2,500 copies for distribution.

Where are the rest?

Cannot you afford to give away (or keep to lend in your neighborhood) at least four copies of this invaluable work?

It will preach, very silently, but very effectually, every where it goes. Many have already been converted by it. More would be, if it were only generally introduced.

We have orders for nearly one thousand of the new edition.

How much will you do toward making it FIVE THOUSAND?

Will you take one hundred copies? It will cost you but $16. Fifty copies will cost you but $8. Thirty copies will cost but $5. Five copies for one dollar, (or four copies, if sent by mail, prepaid.)

If every subscriber of THE TIMES would purchase and circulate *four copies each*, nearly *eighteen thousand* would be put in circulation.

We think the dry bones in the valley of theology would be stirred!

Why not do this work?

FIVE HUNDRED copies are wanted for missionary work in South Carolina alone. Will you help send them there?

Is it right to enjoy these glorious truths of God ourselves, and do comparatively nothing in dispensing them to others.

We think not.

Do you agree with us?

Then send in your subscriptions or orders.

The next cheap edition will be ready in September.

The cash may be sent with orders, or when the books are ready, as subscribers choose. Cash orders will be placed on file, and filled in the order that they are received. Those coming first will be filled first.

REMEMBER THE PRICES.

100 copies,	....	$16.00
50 "	....	8.00
30 "	....	5.00
5 "	....	1.00
4 "	by mail prepaid,....	1.00

THE GOOD WAY.

The second number of this tract journal is about ready, and will be issued in a few days. It contains as much matter as a 24pp. tract.

Price: $7 a thousand, by express.

By Mail: 80c. a hundred. For any number less than one hundred or over ten copies, one cent for each copy.

It is good and cheap.

LOCALIZING "THE GOOD WAY."

Some ministers and churches have taken advantage of our liberal terms, and have had "*The Good Way*" published in their own names. We do this where not less than 500 copies are ordered, without additional expense.

It is too late for any to localize the July number. But if you wish 500 of the August number, published for yourself or the church where you live, send in your order at once.

Let the good seed be faithfully sown in the shape of tracts, papers and books. We shall reap the glorious harvest by and by.

THAT CHEAP EDITION.

The first cheap edition of Whitmore's *Immortality*, comprising nearly 2,500 copies, is now exhausted. We have not a copy left, with which to fill orders, either new or on account of subscriptions.

As previously announced, we have a few copies, bound in cloth, with slightly defective covers, but otherwise perfect, which we will send by mail, post paid, for 50c.

The best edition will be sent by mail, post paid, for $1 a copy as heretofore. tf.

NOTES OF A DISCUSSION.

A discussion held at East Randolph between Elders W. A. Fenn (Adventist) and Alvin Burgess (Methodist), commencing March 17th 1861, upon the following resolution:

Resolved, That Reason, Philosophy, and the Bible, teach that man has no rational soul or spirit that continues uninterrupted as a concious entity between the death and the resurrection of the body.

Fenn affirms, Burgess denies.

Fenn's first speech.

The qualifying terms of the question are rational and entity. Mr. Webster informs us that rational means having reason; or the faculty of reasoning: endowed with reason, etc. Entity means, (1) being, essence, existence. (2) A real being, or species of being.

According to Webster the question resolves itself into this form: Man has no reasoning soul or spirit that continues uninterrupted as a real being, between death and the resurrection of the body.

I firmly believe in the existence of spirit or soul; but that the soul or spirit of *man* is a *real being,* having reasoning faculties and continuing uninterrupted as such, between the death and the resurrection of the body, I deny.

Man is a created being, (Gen. 2: 7), and the functions and attributes of his being are dependent upon the laws adjusted by his Creator. We are not to ignore the work of God in producing the body of man, by claiming as much or more for a part of him as we would claim for the whole. In other words is it consistent to claim that the immaterial part of man, detached from the material, is much more in power and capacity than the whole is when united? In short is any one part of man greater than the whole of him?

We affirm that such a claim is contrary to reason. As thought or reason is claimed to be the essential quality of the spirit of man abstract from the body, we should be able to think or reason under any circumstances, or condition of physical existence. That there are conditions of physical existence which forbid reasoning or thinking, is a fact familiar to all. Indentation of the skull to any considerable extent invariably stops all thought and reason, and when man is again resolved back to his original elements, all the functions of his being must be suspended for the time.

The person who is made unconscious by the injury we have referred to, will, when restored to consciousness, begin their mental work *exactly* where they left it when the injury was inflicted. No other argument is necessary to establish the affirmative of this question that such a fact furnishes; for if reason be the essential quality of spirit, and can be suspended while the spirit is embodied, by simply compressing the brain, reason demands us to conclude, that thought, from whatever source it originates, cannot be enjoyed when *man*, brain and all, is dissolved in death.

Again, if the *disturbance* of the physical being, without destroying its organization, suspends the functions and attributes belonging to the parts injured, reason demands that we conclude that these functions cannot be enjoyed in a state of complete dissolution of the physical being.

No examples have ever been furnished of disembodied human spirits enjoying the functions of real beings, except those which modern Spiritualists provide; and they are unreliable, in that they themselves own they lie; and one must be exceeding credulous to accept the testimony of a witness that professes to lie. I reject such testimony as altogether fallacious.

Burgess first speech.

Fenn refers to Gen. 2: 7, and distinctly claim man to be a unit. He then goes on to speak of God's resolving man into his original elements. What was made of the dust of the ground? If that was man, why was another act necessary to complete the being? God breathed a soul into man after he had formed him. He did not make the soul of dust. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." (Eccl. 12: 7.) If the spirit returns to God, it returns as a conscious entity. When the spirit of man goes out from the body does it cease to have existence? He has no Scripture to show that when the spirit leaves the body that it is extinguished; neither has he reason or philosophy to show it. He claims we go out on the wings of imagination. So much the better, if we have the warrant of God's word.

(Mr. Burgess then read during the remainder of his time from a manuscript, since published, which we need not copy here.)

Fenn's second speech.

My opponent has given us quite an array of Scripture, but with one or two exceptions, his passages are simply irrelevant, and have nothing to do with the question we are discussing.

The existence of the various parts of the man's composition as distinct elements, detached from each other, is no proof of rationality being enjoyed by either. My opponent would prove that the spirit or soul of man is of itself a rational entity, even while connected with the body. I claim that the union of these elements under the condition of physical life, is indispensable to conscious existence. I admit that the spirit exists as a real thing, as the result of the creative power of God; but there is a difference between a *conscious rational entity*, and spirit power or element, in the abstract. There is a vast difference between spirit as a reasoning knowing entity, and spirit as an element belonging to the body, and working with it.

What does death do? Does it disturb the laws that govern our existence? God declares (Gen. 3: 19), "Dust thou art, and unto dust shalt thou return." Did he address a man, or the man's house? He addressed the man: for he made (or formed) *man* of the dust of the ground.

The inquiry is made, 'What becomes of the spirit when the body returns back to dust?' Solomon tells us, "it returns to God who gave it." (Eccl. 12: 7.) This is only one of many passages which intimates the existence of spirit abstract from the body: but does this prove a conscious existence between death and the resurrection?

My opponent contends for the perpetuation of the spirit as a conscious entity, in that its nature will not admit of unconsciousness. If its functions are not varied by circumstances, or if so radical a change as death involves does not interrupt the attributes of the spirit, we may reasonably conclude that it never was interrupted by any event, and, consequently, conscious existence ever has been its condition since it existed; and if it is a part of God, as is claimed, then it has always existed. But has any one any knowledge of existence prior to birth? If consciousness is an essential quality of spirit, and cannot be destroyed, then as long as the spirit has existed it has possessed the quality: and if the spirit is created and put into the body it must have existed a longer or shorter time, before being placed in the body. If the spirit began its consciousness with the body, reason demands that we admit that consciousness will end when the separation occurs. Consciousness should not be disturbed by any *physical* injury, if it is the attribute of a spirit that cannot be interrupted by death. But we know very well that consciousness is in many instances totally suspended, by a simple indentation of the skull: and that the mental exercise stops immediately on receiving the injury, and begins exactly where it stopped when the injury is repaired; and this will be the course irrespective of the time intervening between the injury and the repair. This fact stands as an invincible argument in favor of the affirmative of this question.

Mr. Burgess second speech.

I understand Fenn to say he can't meet my Scripture citations. (Fenn) A mistake. I said I considered them irrelevant to the question. (Burgess) I proved that believers have consciousness here, and Christ says that they have the same consciousness hereafter. If human spirits cease to exist between death and the resurrection of the body, are they not lost to all intents and purposes? (Complains bitterly because Fenn gives his rebutting 'Scripture argument' the go by.) Let Fenn prove that the spirit does not have consciousness. He claims that modern Spiritualists are the only authority in favor of the intelligent existence of spirits abstract from the body. I would sooner believe in Spiritualism than Adventism. (Indignation manifested by the audience.) I hope Fenn will not give my arguments the go by.

Fenn's third speech.

The distinction between soul and spirit. They are not from the same term, and are never used interchangeably in the Scriptures. To contend for a conscious entity in the soul and also in the spirit, would not do for my opponent's theory, as he would have two entities to dispose of instead of one; for the apostle talks about "dividing assunder between soul and spirit," etc. (Heb. 4: 12.) We have no reason to infer that because soul and spirit exist separately, that they therefore exist *consciously*.

The term soul or spirit is used as an accommodated form of expression; as are *head, heart, back*, etc. When I speak of my head aching, I do not mean that my head is not a part of myself. When Job says "his flesh upon him shall have pain, and his soul within him shall mourn," he would not be understood to mean the flesh on him was not a part of 'him,' nor that the soul within him was not a part of 'him.' (Job 14: 22.) And he tells us that the 'him,' with all his parts is, when in death, in a state where "his sons come to honor and he knoweth it not, they are brought low and he perceiveth it not of them." This condition is just what I claim for man in death, so Job's testimony agrees with my philosophy.

Thus far in this debate no higher authority has been adduced, for the consciousness of the soul in death, than human assertion, and I reject such authority and demand higher proof. My opponent argues that to prove the unconsciousness of the spirit in death proves its annihilation. But revelation proves that man *is* unconscious in death, and declares a future for him by way of a resurrection. And here we rest our faith. My future eternal existence is a matter of faith. My opponent's theory of a future life, is a matter of necessity, and has nothing to do with faith. He claims an eternal existence by virtue of the nature of man, independent of faith. If the element of soul is susceptible of being changed from unconsciousness to consciousness, as at creation, why is it not susceptible of a change from consciousness to unconsciousness again at death?

I do not know why the logic that claims eternity in life for the soul, because it has been made alive once, should not claim the same thing for the body because *that* has once lived. If one can be reduced back, the other may be. The argument that claims perpetuity of conscious existence between death and resurrection, should, to be consistent, claim a pre-existence in order to present being. If God can begin man's existence from an unconscious state, he may suspend it, or temporarily destroy it, and begin it again. *Why not?*

Burgess in his third speech, admits that the term *nephesh* is not rendered spirit, nor is *ruach* translated soul in the Old Testament; and that the corresponding Greek words are not interchanged. He claims the passage in Job, referred to, proves his position. In this chapter Job says, "Thou shalt call and I will answer." Does God address a dead body? Can a dead body answer? Mr. Burgess then resumed the reading of his manuscripts, until the expiration of his time closed the first session.—(*To be continued.*)

ONNFERENCE MINUTES.

ILLINOIS.

In the report of the Illinois Conference the 95 members of Sunday-school belong to Ionia, instead of New Rutland. And in the report of Ionia church it should read "*a number* moved away." S. B. MAHEY.

MISSOURI AND IOWA.

The Third Q. M. of Missouri and Iowa Conference met at Greenland, June 6. Brn. A. F. Dugger, H. Billmire, J. M. Bliven, and G. L. McClure present. The Greenland and Ailanthus churches were presented by Br. A. F. Dugger, and received. By recommendation of the church, Br. J. E. Healey was ordained to the work of the gospel ministry. Br. and Sr. Shurtleff were present from Davis Co. They want preaching there, and must have it soon.

Preaching by Brn. Bliven, Billmire, Dugger, and McClure. We had a blessed good meeting, long to be remembered. The cause is prospering in this region. Praise the Lord.

JOHN M. BLIVEN, Sec'y.

MINNESOTA.

HUTCHINSON DISTICT.

This Conference was held at V[illegible], commencing June 9, and co[illegible] over Sunday. It was held on [illegible] of Br. L. R. Wood, in his cab[illegible] and adjoining frame of a W[illegible] not yet enclosed, which wa[illegible] conveniently and hung with green-boughs to protect the congregation from the heat of the sun. We had a "feast of tabernacles," indeed. The Christian friends came in from the several small churches in this district, full of faith and love.

Brn. Parsons and Raymond, who were present, had no cause of discouragement, while they saw the fruit of their labors in this Christian gathering.

The interest to attend this meeting was seen in the effort made by certain persons to reach it—some walking long distances for the privilege. Br. Weis and wife walked eighteen miles, taking with them their two children, one near three years old, the other an infant of ten months—carrying one in their arms and drawing the other in a little carriage! Young ladies (sisters in Christ) walked from three to twelve miles, and one twenty-two miles to reach this Conference! And when in the meeting they gave in their testimony for Jesus, which came from warm hearts devoted in the Master's service. These young sisters walked through forests, across fields, through swale meadows with grass to their waists, and in a rain storm drenching them so that when they came into camp they had not a particle of dry clothing upon them! How this condemns our city congregations, and those brethren and sisters so cold and lukewarm as to make almost any petty excuse from attendance on the means of grace.

The Christian friends in the neighborhood of the meeting made all the preparations possible in a new country to entertain their brethren and sisters coming from abroad. Bed-ticks were filled with new hay and laid on the floor, and both the lower floors and the attics were furnished with beds. Eld. Raymond and myself rested in an attic of a log-house, where we could not stand up straight under the roof, and through which we could look up and see the day-light as it dawned.

Br. L. R. Wood, formerly a Methodist licensed preacher, and who has recently embraced the Advent faith, against which he was once so bitter that he said "an Adventist should not come into his house," and his oldest daughter was so prejudiced after he began to be favorable to the views, that she said "If he joined the Adventists she would not call him father!"—to entertain the brethren fatted a pig, which he killed and dressed in my presence, and I had the privilege of eating a delicious morsel of the 50 lb. porker after it was roasted by his good wife, wishing all the time that Br. Hiram Munger was there to enjoy the repast, as well as the feast of soul with the saints.

The Lord sent Br. Jacob Whitesel, who had no pig to fat and kill, a most beautiful deer of the forest. Sr. Whitesel was out at the door, when she saw two of these beautiful animals come the clearing; she at once told her husband, who was in the house. He found his gun unloaded, his ammunition missing, and was much hindered in time, but the deer remained until he was prepared and deliberately walked several rods toward the creatures, who were eyeing him as though spell-bound, and then he aimed so accurately that one of them dropped dead on the spot. I had the privilege of eating a sweet morsel of this delicious venison God sent our brother, after it was prepared by his "Sarah."

Three were baptised at this Conference, among them Br. L. R. Wood. This makes twenty-three I have baptized in this region within a month—seventeen at Independence, three at Minneapolis, and three at Victor.

Br. Wood was ordained to the gospel ministry by request of the church at Victor, the vote of the Conference, and the laying on of hands. Eld. Raymond offered prayer, I gave the charge, and Eld. Parsons the right hand of fellowship. Br. Wood's ability and influence as a Christian minister will be valuable to our cause in this State.

Sabbath morning at nine o'clock, we had a love-feast, at which there were thirty-two testimonies given, and all hearts were blest. At five p. m., after the third service, we had the communion of the Lord's Supper, when forty-three sat around the table of our Lord and commemorated his sufferings and death, in hope of his return, and of the marriage feast of the Lamb. Our parting was sweetened by the reflection of meeting again in the kingdom of God soon.

After the Conference I returned home, tarrying the night before taking the cars, with Br. and Sr. Corey, where I had refreshing rest, and they, after administering to the temporal wants of myself and family, conveyed me to the Railroad at Howard Lake, whence I departed for Minneapolis. The cause in this region is onward; but the harvest is great and the laborers are few. Who will come and help us?

O. R. FASSETT.

CENTRAL ILLINOIS.

The A. C. Conference of Central Illinois met in Antioch chapel, near Denver, June 10.

Conference officers were mostly present. The minutes of preceding meeting were read and accepted.

Ministers present were L. Scott, Denver; G. W. Hurd, Hopper's Mills; O. D. Gibson, Clayton; J. G. Bush, Winchester. Delegates: R. D. Wiley, H. Shepherd, J. Knott, J. Willhite, Denver. C. C. Connor, Clayton. C. Herring, Oakland.

The following officers were chosen for the ensuing year:

A. S. Calkins, President; G. W. Hurd, Vice President; O. D. Gibson, Secretary.

The following Business Committee was chosen: J. G. Bush, R. D. Wiley, J. Knott.

The old Board made a report, which was accepted.

It was then moved to discuss the best mode of conducting religious meetings. A warm discussion on long sermons arose, which resulted in the offering by O. D. Gibson of the following resolution:

Resolved, That it is the sense of this Conference that our preachers should study brevity in their sermons. Carried.

Reports of churches:

DENVER. As a church remain about the same as last year, holding on to the faith. Have preaching two Sundays each month by Eld. Hurd. Have a fair Sunday-school each week.

OAKLAND. We number twenty-three members at present. Some have moved west. Several new ones added to fill their place. Regular preaching only once in two months, by L. Scott. Occasional preaching by others. Have a Union Sunday-school, with attendance from 75 to 90.

WINCHESTER. We are few. Formerly numbered 21, but now there are only six or eight left, many having moved away. Those left are all good, and desire to have ministering brethren call and give the word of life.

CLAYTON. We have no regular preaching at present. Have occasional meetings only. We are few, but are holding to the faith. Would like more preaching.

Reports from preachers.

L. SCOTT. I visit Brown Co. once a month, and preach also in this county. Some are quite interested. I have also visited Scott Co. There is more interest than ever before. Have been to Green Co., where some became interested and desire to hear more. I have not done so much the year past as I might; mean to do more the year to come.

O. D. GIBSON. My labors have been of the Evangelical nature. Last fall I labored in Brown Co. a little, which resulted in five or six conversions. I held a tent meeting with Br. Hurd in Piatt Co., with good prospects, but no very definite results. Held a meeting in the winter in Christian Co., where a lively interest was awakened and still continues. Also in Sangamon Co., which two places I for the present visit once a month.

J. G. BUSH. I have preached but little the past year; mean to do more. Have charge of a neighborhood Sunday-school of fifty or more scholars.

G. W. HURD. I preach in Denver once in two weeks, West Point once in four weeks. Ended my labors in Burlington, Iowa, last spring. Held a tent-meeting last fall with Br. Gibson at Milmine, Ill. Visited them last winter, and found a good hearing. I then went home to Buckhorn, Brown Co., where was also a good interest. Went to Oakland, where Br. Scott was holding meetings. Excellent interest; several had come out on the Lord's side. I baptized six, and twelve were added to the church. I also visited Henry Co., had a good hearing; some embraced the truth. Visited Henderson Co.—good hearing among Universalists. Have been much in debt; am getting out. Hope to do more in time to come.

J. S. ALEXANDER. (By letter.) Not doing much. Am closely confined—being in debt from reverses.

O. D. Gibson was requested to inquire into the expediency and cost of repairing the tent.

L. Scott, J. G. Bush, and C. Herring were appointed as a Board of Directors.

Preachers present examined and passed. O. D. GIBSON, Sec'y.

SIGNS AND PORTENTS.

Dr. Cumming, the eminent prophet was lately good enough to postpone the destruction of the world a million of years or so beyond the unpleasantly near date he had previously fixed. [Dr. Cumming has not changed his views. Ed. A. C. TIMES.] Within a few months past he may have found reason to revise his opinion. Certainly, rarely before in so brief a period have been crowded together such a multitude of signs and portents. Not to speak of the Battle of Armageddon and the fate of the Horned Beast—which long-looked-for events many first-class modern prophets find agreeably realized in the war just ended—we have had of late all over the world an abundance of rather startling physical phenomena. Whether or not there is any soundness in the theory first advanced by French *savans*, and renewed by the English electrician, Mr. Varley, that earthquakes are the result of the action of adverse subterranean currents of electricity, there has been for some time past unusual activity in these forces. From time to time, nearly the whole surface of the globe has been upheaved in the most unaccountable manner, and this, too in places and climates where earthquakes were previously thought to be impossible. From South America, unstable always, one expects nothing better. But San Francisco is now shaken so often and so regularly that it can scarcely be regarded as resting on *terra firma* at all. Even here, in New York, we have had a perceptible shock, and a day or two since we heard that Quebec was similarly treated.

To be sure, these were the merest baby earthquakes, the play of that mysterious and terrible power whose wrath vented itself so awfully in China, when the town of Bathang, in the province of Se-chuen, was destroyed. The ground yawned in deep fissures, and rocked like the sea in storms; the buildings were everywhere flung down, and nearly twenty-five hundred of the luckless inhabitants perished in the ruins. One of the South American republics, within a comparatively recent period, was the scene of a similar, and quite as appalling disaster, with the dreadful addition that the victims were literally swallowed up in the earth. Nor have the other elements displayed less abnormal violence. Across almost the entire breadth of our continent, from south-west to north-east, there has swept a tornado, the like of which for fury and destructiveness has seldom been known. St. Louis, at least, will long remember it, as well as the many other towns lying in the broad swathe of devastation it has made from the Mississippi to the ocean. The little town of Windham, in Massachusetts, is its most recent victim, and let us hope its last, before it blows itself out in vain fury on the sea.

The waters, too, have been, in their turn, quite as reckless and uncontrolled. Everywhere is the same story of unexampled floods, with here and there a submerged city, New Orleans or Vienna, to count among their unusual trophies. Lesser signs have not been wanting. Boiling springs, that have gone on placidly simmering for centuries, suddenly stop, and volcanoes, as long extinct, burst all at once into unreasonable eruption. Meteors trouble every quarter of the heavens, and no doubt people of the proper texture of imagination can detect those cloudy battles that were wont of old to prefigure all momentous changes.—*N. Y. Times.*

THERE are mysteries which, if they are not solved by the truths of Christianity, darken the universe. There are griefs which, if we do not receive them as divine chastisements, are too much for our humanity. There are ties sundered here below which, if we do not hold immortal relations, are inexplicable. And nothing but the power of religion enables us to use our afflictions as the instruments of our spiritual advancement—to convert the crown of thorns into a diadem of victory.—*Chapin.*

Correspondence

EDITOR'S JOURNAL.

THURSDAY, June 8. Met with the Board of the A. A. M. society, to make a final close of the Mission in Memphis, and confirm the sale of the property there. In doing so, the Board made provision for a suitable place of worship for the freedmen, to be held in their own right, independent of the society, in the future. And while they were not able to sustain the meeting and school as first arranged, they have done the next best thing for the freedmen and church there, by providing a place of worship.

At the close of our meeting I took carriage with L. T. Cunningham, some nine miles, to his residence in Newton Upper Falls. Eld. C. is one of the most earnest and reliable of the old Adventists, and is wide awake in the cause. Besides his frequent articles in the papers on the soon coming of the Lord, he has published a pamphlet on "The Judgment Impending; Prophecy and Chronology Converging to one Grand Culmination," with an Appendix on the periods of Dan. 9 harmonized. In this pamphlet he sustains the view, that the 1260 years of the papacy ended in 1798, and consequently the 1335 years of Dan. 12: 12, will end in 1878, when Daniel will "stand in his lot." The 2300 years of Dan. 9 are to end 1875 when the sanctuary is to be cleansed. On this last point he takes the position advocated by Eld. Thurman, in his work entitled "The Book of Daniel opened."

This is the clearest and most earnest tract we have on the time argument, and I would commend its careful perusal to all. We certainly stand upon the threshold of the kingdom of God. The work may be had at the *Times* and *Crisis* offices. Send and get it. It will do you good. But after all that has been said on the subject of Christ's near coming, what indifference, and what slumber prevails! Nearly all are indifferent to this solemn subject. I pray that God may awake the slumberers to a full preparation ere the archangel's trump shall sound.

FRIDAY June 9, I was nearly prostrated with the heat and overwork, and took rest during the day. I had a long converation with Br. C. on the times and its duties. The apparent indifference and slumber of the church and the world was viewed with astonishment. How in the midst of blazing light, and signs of the end, so nigh, there can be such terrible indifference is a marvel. And still the judgment hastens.

SATURDAY, June 10. At an early hour took a carriage with Br. C. for Boston, to finish work there. The first thing I heard on my arrival was the death of Br. W. B. Herron, editor of *The Young Pilgrim*. He died at his residence in North Somerville, on the 8th instant, of pneumonia. Of late he has sustained an important business relation with the *Congregationalist*. He was forty-six years old. He was an old Adventist; was formerly engaged in the *Harbinger* office at Rochester, N. Y., and later years in the *Crisis* office, Boston. He originated the *Young Pilgrim*, and was its chief editor. He signed himself "Uncle Pilgrim," and greatly endeared himself to many thousands of our children, who will lament his sudden death, with many brethren and sisters who knew his worth, with a large circle of friends, also. He leaves a widow in feeble health, and several orphan children. May God be gracious to them.

In conversation with Eld. S. G. Mathewson, one of the early believers, and always faithful, he remembered that he told the brethren at the Salem conference "that we, as a people had got to abide in the old ship, if we would enter into port safe. And that the judgment is now right upon us."

The attempts to remove the old landmarks, and ignore Adventism, are in my judgment all wrong. The Advent faith and hope has called us out and made us what we are, and when we abandon it, we abandon all. It is this or nothing. Let us hold fast to the faith and hope, and not be ashamed of the Advent *name*.

In the p. m. came to old Salem, one of the first settlements of the pilgrims on the sea side, more than two centuries ago. I have known the town about forty-two years. But in that time there has been but little increase or change. The inhabitants are social and benevolent. We now have an Advent church here, of which Eld. C. E. Barnes is pastor. They worship in the chapel on Sewell St. I spoke at night. I was greeted at the close by many old believers and friends, who still cling to the blessed hope. Eld. Thurman was present, and said to me that he had been studying hard the last year, and had obtained more light on the time. He now thinks the 1335 days will end in 1875, with the 2300. We all ought to rejoice in the increase of knowledge, from whatever source it may come. But since the people of God have been disappointed in different times, they will not be likely to have the confidence in them they once did. But each one must be faithful to their own convictions, and let their light shine. What we have said and done, as a people, for the last thirty years, has placed us in a position to wait and watch for the speedy coming of Christ, and we shall be without excuse if not ready amid the signs and fulfillment of prophecy in this last hour of time.

Br. Thurman has just published his views on the time, in a pamphlet called the "Morning Watch, or the Watchman's Morning Report." 16 pp. In looking it over I see that he endeavors to terminate eight of the periods in 1875. I do not see the evidence or proof of all his reasonings, and could not adopt them. But I agree with him that so far as we have light on the periods, they terminate between this and 1875. But I am not prepared to take a positive position. I am willing to walk in all the light we have; and if God has more light, I am ready to receive it.

At night I preached for Br. Barnes, in Sewell St. chapel, on prophecy. We had a good season, and so the busy week closed.

SABBATH, June 11. I gave three discourses on prophecy to full audiences. I enjoyed great freedom, and it brought to mind other days within the last forty years, when I spoke with freedom and effect to the people of old Salem. Many of the old friends that remain, who were not in on Friday night last, came to hear and greet me with kindness. They said the word seemed better now than at first. Their disappointments have done them good. And now they wait and watch with a stronger faith and hope than ever. The church are united with Br. Barnes, and among themselves, and so prosper in the Lord.

My attention was called to the fact to-day that Eld. M. Bachelor has a son who is pastor of a Unitarian society here; and Eld. H. Pratt, also, has a son pastor of a Baptist church here, both rejecting the faith of their fathers. I have reason to be thankful that all of my sons are with me in the faith, and two of them are true yoke fellows in the ministry. May God yet give to Brn. Pratt and Bachelor, old Advent ministers, their sons to help prepare a people for the coming kingdom. For the kingdom is coming, and not a worldly millennium.

MONDAY, June 12. Took leave of Sr. Jackson, whose hospitalities I have enjoyed at times for forty years. Came to Boston to finish my work, and then for the West.

Here I met at the *Crisis* office Brn. Mathewson, Bachelor, Couch, Ross, Higgins, Adams, Leslie, and others, who were there on business, with whom I took sweet counsel. Dr. Leslie was appointed editor of *The Young Pilgrim*, in place of Br. Herron, deceased. May he have wisdom to feed the lambs. The Doctor was also appointed to visit Memphis and assist the Freedmen in putting up their new chapel, and will go in September. He told me they had a fine meeting at the dedication in Carver, and they wanted me to visit them the 18th instant, which was not possible. The Lord prosper and build them up.

THURSDAY, June 14. Took leave of Br. Cunningham, and started for the Campmeeting and Conference at Albion, in western New York. As I lost one train from the East, I only arrived at the close of the meeting. But I had the pleasure to see many of the elders and brethren, from whom I received warm greetings. This being their first Campmeeting, it may be regarded as a decided success. They have only to keep united to prosper abundantly in the Lord.

The cause in this region has suffered much for many years for the *want of organization* and *united action*. These evils have now disappeared. They have healthy church organizations, as also a conference and campmeeting, and are prepared and united unto every good word and work. A bright day is dawning upon them. They understand the secret of their success—organization, united action, and consecration of all to God.

Among the visitors I met Eld. Hastings, of Boston, Sr. Stoddard, of Worcester, Mass., and my son William from Buchanan Mich., with a large number of the members of the Conference, among whom were Elds. Fenn, Stevens, Whitmore, and Br. J. Wendell, who was lately published in all the papers as a criminal. The Conference fully exonerated him, and the man who published the *scandal* has corrected it before the public and done what could be done to retrieve the wrong. God bless and keep our brother from all evil, and bring him to the heavenly kingdom with all his tried people.

I turned aside for a day to rest with kind friends in Brockport. We have a little church here, tried and faithful. I enjoyed the hospitalities of Brn. Davis and Brownell. God bless them for their kind attentions.

FRIDAY, June 16. Took leave of friends in Brockport, N. Y. in the p. m., and on Saturday evening met Br. Mansfield and others in Jackson, Mich., where we are to hold our annual State, Camp and Conference meetings. The Lord give us unity and success in our good work in the week before us. For unless God be with us we "can do nothing."

SABBATH, June 18. The day is not bright outwardly. The sky is overcast this a. m., and it is damp. This seems to be against us, as our tent is not up. Still we cling to the promise "all things shall work together for good."

At half-past ten our grove was seated; the sun came out, shining beautifully; the air was fresh and reviving; the gloom of the morning disappeared in brightness. The people gathered, to whom I spoke from 1 John 3: 8, from which I showed that Christ would utterly destroy all the works of the devil. Sin, pain, death, and all evil, with him, also who "had the power of death, which is the devil." (Heb. 2: 14.) The head of the old serpent is to be bruised or broken utterly when the earth will be filled with his glory. And that this time is coming soon.

In the p. m. Sr. Mansfield spoke on the crucifixion. The audience were spell-bound for an hour, while she touched on all the main features of the sublime scenes of the crucifixion. Many a heart was touched, and eyes were moistened, as they listened to the blessed gospel of the suffering Son of God. A nail was fastened in a sure place in many hearts to-day. At night Br. Mansfield spoke and followed up the subject of the afternoon. And so the day closed with joy.

MONDAY, June 19. It is intensely hot. We have got up our tents, and at night I spoke on the evidence of Christ's divinity from the prophecies. How clear and strong the proof. Truly, it is a "saying worthy of all acceptation, that Jesus Christ came into the world to save sinners."

TUESDAY, June 20. Showers, and dull weather. Conference and prayer in the a. m., preaching in the p. m.

At night Br. Mansfield spoke on the history and character of Elijah, the prophet, showing the faithfulness of God in his care over his people. Good time.

WEDNESDAY, June 21. Good weather, and good gathering of the saints from different parts of the State. I spoke in the a. m. to the ministers, from 2 Tim. 4: 1–5, showing the duties and responsibilities resting upon them in this last hour.

In the p. m. Eld. Babcock spoke on the signs of the soon coming of the Lord. It was a season of blessedness. At night Br. Bower spoke to a full house on the "treasure hid in the field." Good impression. He was followed in some pertinent remarks by Wm. L. Himes, when the day of joy and worship closed.

THURSDAY, June 22. Conference, election of officers, and reports from quarterly conferences, and the passage of resolutions. At eleven a. m. I spoke upon the subject of Christian unity, and action, from Ps. 133. I showed that we as a people were indebted to unity and harmony for our prosperity. And any division or strife among us would ruin our cause. Hence the importance of keeping the unity of the spirit in the band of peace. In the p. m., Dr. Drummond spoke on the faith and hope of the gospel, with much interest. At night Sr. Mansfield spoke on the time and nature of reward. We had a great crowd out to hear, who listened with breathless attention. It was an effective discourse. We have had a good day for the cause in Michigan. Many new ones have come in, and our tents are all crowded, as also the buildings lent us by the Superintendent of the Fair Grounds.

FRIDAY, June 23. Elds. Preston, Ferris and Mackey occupied the stand to-day, and gave us good sermons. All the meetings have increased in interest to-day. God is with us.

In the reports of churches and ministers to-day, I find that we have about 1,300 members, sixty churches, and over forty preachers. These have been mostly gathered within five years. Truly, we may ask, "What hath God wrought!"

SATURDAY, June 24. We had a tremendous thunder storm and rain last night. But no damage was done. Some few got wet from defective tents. But our family tents from Buchanan, with the fly-roof, were entirely tight and dry as a board house. Our camp is all in good cheer. The dry air soon absorbed the moisture, and our camp was comfortable for prayer and preaching service. The a. m. was spent in conference in hearing the balance of the reports from ministers and churches; and arranging for our next feast of tabernacles.

In the p. m. Br. Babcock spoke to the unconverted. He made a strong appeal. At night Wm. L. Himes spoke on the subject of Christian character, from Eph. 3: 1–4. Two young men were then set apart to the work of the ministry—Brn. Branch and Graham. It was a solemn, simple and imposing service. It was said by many that they had never witnessed a scene of this kind of so deep and solemn interest. Prayer by D. R. Mansfield; charge by J. V. Himes, and right hand of fellowship by J. R. Preston.

Our camp was crowded, and many had to go to the hotels to-night for lodging. Next year if all is well, our people will come up with their tents in such numbers that all will have room.

SABBATH, June 25. After the heavy rains we have a clear day, with a bracing atmosphere, and all the camp are in good cheer. This is the great and last day of the feast. We have had seven services, all full, and of the happiest and deepest interest. Many were blessed. Some yielded to the truth and will in future enjoy "the blessed hope."

I spoke in the a. m. on the signs of the soon-coming of Christ. Sr. Mansfield spoke in the p. m. on the "influence and work of the Spirit;" and Eld. Mackey spoke on the way of coming to Christ, and of the promise to those who come, that they should be "raised up at the last day." The crowd listened to these discourses with the deepest attention. The doctrine was not only favorably received, but *accepted by many as the gospel.*

At the close of the last sermon the communion was administered to 150 souls. During the sitting at the table many testimonies were given by the faithful. It was a season of blessedness not to be forgotten.

Take it all in all, this has been the greatest and best meeting we ever had in Michigan. There has been much labor performed, and much fruit gathered in the last few years. It was hard to get started, but now that the work has fairly begun, it goes on with a rising and successful tide. The Lord keep us humble and faithful.

MONDAY, June 26. At an early hour most of the families packed up, when we broke camp and went on our several ways rejoicing. But we left the Pioneer Tent, and Brn. Mansfield and Preston, by invitation of the church, to remain and preach another week, with the hope of gathering souls to Christ. And I returned home for duties there.

From Br C C Marston, Yorktown, Ill May 28.

I came here last Friday with Br. Mabey. We feared at first the wet weather might interfere with our meeting in the grove. But we have been happily disappointed in this. The meeting commenced yesterday morning in good earnest with a most precious love feast. It was good to be there. In the p. m. I gave a short address, having a *practical* turn, with a view to getting our hearts ready for labor in the meeting. In the evening I answered from the Scriptures the question: "Will Jesus come again?" Congregation and interest good. This morning at 10 1-2 o'clock, we had a large gathering. I took up the "signs of the times," and showed from five Bible standpoints that we may reasonably expect the end of this dispensation and the inauguration of the eternal age to come soon. Oh! blessed hope! The Savior's terrestrial and celestial omens of the Advent are in the past. Paul's "perilous times" are here. The departing from the true faith and giving heed to "seducing spirits," which was to be near the end, has been fulfilled. The prophetic predictions and historic facts of the Papacy, also, show that the time is nearly accomplished when the kingdom is to be given to David's rightful Heir.

This afternoon I continued the subject of last evening in answer to the query: "How will Jesus come?" We had a free time in giving the Bible view of this blessed subject. Congregation very large; don't see where so many people come from. In the evening we had the largest turn out. The grove was literally full. Was quite hoarse and weary from the hard work already performed, but upon the whole had a very profitable time, and the meeting closed with a fine interest. I never enjoyed two days better in my life than I have with the dear brethren of this community. There is truly a bright prospect for the extension of the cause of truth all through this country. Br. Mabey has labored faithfully here and his labors have not been in vain. I shall never forget this pleasant and happy season. Although I am very weary yet I feel doubly repaid in the consciousness of having done my duty and in seeing the cause prosper.

From O W Smith, Jericho, Ill. June 6.

Last Sabbath I had the pleasure of leading two more intelligent believers into the water, where they understandingly put on Christ by being buried in the likeness of his death; and raised with him "through the faith of the operation of God." The ordinance being administered according to the divine appointment, spoke the language God intended it should speak; and caused some to question whether they had done the will of God in submitting to the meaningless form of man's arrangement rather than the beautiful symbol appointed by our heavenly Father, which so vividly illustrates those precious truths which form the asis of the Christian's faith and hope. Praise the Lord.

Next Lord's day I am to preach at Beemerville, where last winter assisted, by Br. L. H. Davis, I held a series of meetings, which resulted in organizing a little church of eight members. Six were baptised; and others, I think intend to join. The meeting was held in the Methodist church, which is open for our use. The Methodist members treat us very kindly. I trust a church will be raised up here that will be an honor to the cause of our dear Lord.

From Irena Judkins, Jefferson Co Ind June 13:

I am still striving for the faith "once delivered to the saints; for the glorious life and immortality brought to light by the gospel through Christ. We have lately been called on to see exemplified loving confiding trust in Lord Jesus, in the death of a lovely young girl of our connection, just blooming into womanhood. On being often asked, "How is your mind today?" The answer was, "All peace, I expect to meet you all in that better land." Not a struggling of doubt or darkness or conflict with evil did she encounter, but with childlike trust in the offer of salvation, "fell on sleep."

I must say I felt reproved and encouraged, and with an increased trust in God and the words of his promise. I feel I am nothing without the grace of God.

We will rejoice in the parable of our Savior: "Where the carcass is, there the eagle be gathered together." There will be the better land. Christ compares us, when he shall come, to the strongest birds of flight. We shall mount up as on the wings of an eagle, we shall run and not be weary; we shall walk and not be faint." The thought is deep and thrilling. We have need of patience, holy living, faith and love amid all the cares, sufferings, death, disappointments and uncertainties of these days. Let us strive to keep our heads above the tidal waves of life. Great, and exceeding great are the promises of God.

From J C Laughlin Mitchell Co Io June 12

I love to read the letters of the dear brothers and sisters of like faith. I have lived in the West nearly twenty years, and have not heard an Advent preacher. Indeed, I did not know till lately that there were any Adventists in this county, but I find there is at least *one* in almost every place. I am searching them out, and will try and have some preaching soon. I find there are quite a number down the Little Cedar, toward Floyd. I live ten miles north-east of Osage. I want the brethren to stop and see me. I think Osage would be a good place for a campmeeting. I pray God there may be a great waking up at some place around here, so that we can have a church of our own. Brethren, pray for *me* and for the *Advent cause.*

From W Johnston Shiremanstown Penn

I went to Siddensburg, six or seven miles from here, last Saturday. Attended Sunday-school and prayer-meeting. I had an appointment given out for preaching at night, and the Bethel was crowded with people from the village and country to hear the "old man of eighty-three years." I spoke from Rom. 6, the three last verses, and, I am ashamed to say it, last Sunday night was the *first time* that I preached the *whole* truth and the *plain* truth contained in these verses, in the State of Pennsylvania.

At the conclusion of the discourse a prominent member of the church offered up one of the most earnest and affecting prayers, embracing all the strong points discoursed upon, that I ever heard. His whole soul appeared to be enraptured with the idea of the coming of Christ to reward his humble followers with crowns of glory and eternal life. He prayed earnestly for the careless ones, who were rushing on to death, that dreadful death—the second death, from which there will be no resurrection. He prayed for the old brother, and that the truth they had listened to might make lasting impressions on every mind. Upon the whole, it was the best meeting I have attended for the last three years.

From Hester A P Gilbert Tomah Wis June 7

I would like to say a few words to the brethren and sisters scattered abroad, and especially to those acquaintances and fellow-laborers of '43, who would like to know where I stand and what I have been doing since they heard from me. I would say I stand in the same path as in former days—the path of obedience; but know that I have made some advancement in it. I am looking for that very same Jesus and expect to see him very soon. I have passed through prosperity and adversity, light and shade, sickness and health, and through it all the Lord hath kindly held me up.

I truly thank God for affliction, for I know that we (I say *we*, for my husband is with me in it all) have been and are still learning many a lesson of humility, patience, and trust, that we never otherwise would have known. With what firm and steady confidence we now look for the coming of our Savior Jesus Christ, and with what mute patience we wait for his appearing, with joy unspeakable, anticipating the day, our loving and faithful Father, whose hand holds the rod, only knows! How many lessons it has taken to teach us where our great strength lies, and make us able to say at all times, and under all circumstances, not my will, but thine be done.

Many years ago I ventured out on the promises of the Lord as I then understood them, and could say and feel, I know that all things work together for good to me, for I knew that I loved God. Storms and tempests have tossed me hither and thither, still by the grace of God I have been enabled to hold on to the text referred to above, and have never for one moment been turned away from the hope of the gospel. But when I first started out and said "*all things*," that sum was very small to what it is now. I thought then it only included a few things expressly connected with my spiritual enjoyment; but I have been learning day by day to add to that sum all things with which I meet, and all that pertains to me temporally and spiritually. *All* things! I find the conditions to be not a profession to love God, but an inward emotion of the heart, that brings trust and confidence, the effect of which is peace like a river; peace that passeth understanding; peace that the unheard of temptations and commotions of these last days cannot disturb. This, my dear brethren and sisters, is a part of the lesson I have been silently studying these years, in which many of you have not heard from me. And although the chastening rod has often been applied to make me understand and remember the lesson more perfectly, yet I can kiss the hand that holds it, and feel that it is good for me to be afflicted, and can say more emphatically than ever, I know that *all* things work together for good to me.

From S E Lanphere Paw Paw Mich. June 11.

I get almost discouraged sometimes. It has been nearly one year since I heard an Adventist preach. If it was not for the paper which I receive regularly every week, I should be entirely lost. When I receive it I with eagerness peruse its pages to see if I cannot find something that has taken place that declares our blessed Redeemer nigh. I know that it will not be long before that day will appear. Oh! who will be ashamed in that day, and cry for the rocks and mountains to fall on them, to hide them from the face of him that sitteth upon the throne. But I want to live so that I may hail that day with joy, hear the welcome, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Pray for me.

THE GREAT NEED OF THE CHURCH.

There is no organization needing to be reformed more than the church of our Lord and Savior Jesus Christ. When upon earth, he threw aside all the old forms and beliefs, and made it his work to lift men up to a hi[illegible] —physically, morally, intell[illegible] and last, but not least, spi[illegible] Religion, like politics, has drifte[illegible] to sects and parties; men in a church are prized and petted according to the amount of party spirit they possess; if one will only believe that their church is the only one worthy of the name of church, then he will pass as orthodox, otherwise not. We fear that the work of reform and religion will soon have to be done outside of the church, for it is getting to be notorious that men, not even moral, are sent out as representatives of churches. Such men have left more infidelity on the field where they have walked with their wolfish feet, than all the infidel books could possibly do. Now, we are well aware of the hatred such exposures will bring down upon our heads, but we propose to cry aloud and spare not, until we see better and holier men sent out to do a God-like work. God wants no man wallowing in the slough to do his work, until he has, at least, washed himself. God usually puts Cain's mark on such men, and the hollow, hypocritical voice, tell the story of deception plainer than words; and all the oil and soft soap don't satisfy a truly spiritual nature.

Were that dear Savior to stand again upon earth, as he did when he wept over Jerusalem, how he would weep over the fallen condition of his church—He who wants pure and holy hearts and lives to do his work; men in whom should dwell the ever conscious presence of the Spirit; men that should live so near God that their presence would be a rebuke of sin; men who will not hate a brother, or try to tyrannize over him, but in whose heart there is ever found a desire to help man not to be a member of our party, but to be good, pure, holy, consecrated, Christ-like Christian, trying all the time, everywhere, in every way, to help men to be better.—*Life Boat.*

DR. BROOKES ON THE GREAT IMAGE.

In the second chapter of Daniel there is recorded the remarkable dream of the king of Babylon which the prophet of God recalled to the mind of the monarch.

There is no dispute concerning the meaning of the various portions of the image before described. That they signify the Babylonian, Medo-Persian, Grecian and Roman empires is admitted by post-millennialists without a moment's hesitation. This is the view of Barnes, and of all other commentators whom I have had an opportunity of consulting. Even Gibbon could say, "the four empires are clearly delineated; and the invincible armies of the Romans described with as much clearness in the prophecies of Daniel, as is the histories of Justin and Diodorus." Indeed, it is apparent that we have here and in subsequent chapters of the book of Daniel a symbolical history in prophetic outline of what our Lord calls "the times of the Gentiles." (Luke 21: 24.) At the beginning of the Babylonian captivity, Israel, having proved to be utterly unworthy of the exalted trust committed to it, was rejected, and the power that might have been wielded by a government that was once a pure and happy Theocracy passed into the hands of the Gentiles. It pleased our Father to reveal the character and course of this Gentile dominion down to the close of the present dispensation, and this is what we have in Nebuchadnezzar's vision. It is a fact so remarkable it cannot be explained at all except on the ground of divine inspiration that a captive Jew living six hundred years before Christ boldly and repeatedly asserted that there was to be only four universal monarchies until the close of the world's troubled history. Nor do we need to resort to human authority to confirm the truth of the prediction, for in the word of God we find the four monarchies distinctly designated, and that word is sufficient without adding to it the poor testimony of man.

"Thou," said Daniel, addressing the king of Babylon, "art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." Babylon then is the first kingdom, and in the eighth chapter of Daniel where the course of Gentile dominion is described under another symbol. it was said to the prophet, "the ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia." (Dan. 8: 20, 21.) Here therefore, are three of the kingdoms named by the Holy Ghost, and by turning to the gospel according to St. [illegible] we read "that there went out a [illegible] from Cæsar Augustus, that all [illegible] should be taxed." (Luke 2: [illegible]) Hence we do not ask uninspired history to tell us what kingdoms obtained universal dominion over the earth, for the Sacred Scriptures inform us that they were the Babylonian, Medo-Persian, Grecian, and Roman, and besides these there will be none other to the time of the end. Men of boundless ambition, and marvelous military genius, and powerful resources, like Charlemagne and Napoleon, have endeavored to establish kingdoms equal to these in extent and duration, but their efforts have been baffled and the scepter of universal empire has been wrested from their hands. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." (1 Pet. 1: 24, 25.)

The reference in the prediction before us to the stone that was cut out without hands is generally thought to allude to the first advent of Christ, and to the setting up of his kingdom in the hearts of his people, and to the gradual spread of the gospel until all the kingdoms of the earth shall be brought within the pale of the Christian church; but a moment's examination will convince the unprejudiced reader that this view is wholly untenable. In the first place it is plainly declared that the last, or Roman empire, shall be divided when the God of heaven shall set up a kingdom [illegible] shall never be destroyed; bu[illegible] child knows that the Roman [illegible] as not divided when Jesus was [illegible] and the gospel began its blessed [illegible]eer. On the other hand it was at the zenith of its glory and grandeur, nor was it divided till centuries afterwards.... It cannot be therefore that the prediction concerning the stone was fulfilled at the birth of the Savior and at the introduction of his kingdom of grace through the preaching of the gospel.

In the second place, if it was the design of the Holy Spirit to teach that a sudden and swift destruction should overtake the kingdoms of the Gentile power, it would be impossible to use language more suitable to this end than when it is said that the stone should smite the image, and break it to pieces, and make it like the chaff of the summer threshing floors, so that the wind would carry it away, and no place could be found for it. But if it was the purpose of the Spirit to teach a gradual spread of the gospel and the conversion of the nations through faith in Jesus, it would be difficult to conceive of language more inappropriate or more calculated to mislead the humble reader. In no proper sense can it be said that the meek and lowly Savior attacked and destroyed the Roman empire at his first advent, but it is certainly true that the Roman empire, through its representative attacked and crucified him. In no sense were his disciples permitted to attack it, but on the contrary they were commanded to be subject to it, even though a Nero held the reins of government. And yet the words of the prophet clearly imply that a blow fell in an instant and with terrific force upon the image, grinding it to powder, instead of denoting the mild and peaceable progress of the truth through the earth." "On whosoever," says Christ, "it shall fall, it will grind him to powder." (Mat. 21: 44.) "This is the stone," says the apostle Peter, "which was set at naught of you builders, which is become the head of the corner." (Acts 4: 11.) Again he writes, "unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." (1 Pet. 2: 7, 8) How differently he writes to the church: "to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2: 4-6.)

Here then we have the relation which this stone sustains to the Jews, the Gentiles, and the church of God as the three great divisions of the human family recognized by the Sacred Scriptures, according as it is written, "give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." (1 Cor. 10: 32.) To the church the stone is inexpressibly precious as the sure foundation of a heavenly hope; to the Jew it is a stone of stumbling and a rock of offence; and upon the Gentile dominion which will prove more utterly apostate than ancient Israel it will fall with dreadful energy, grinding it to powder. The Medo-Persian empire succeeded the Babylonian; the Grecian succeeded the Medo-Persian; the Roman succeeded the Grecian, each inheriting the authority as well as the territory of its predecessor, and deteriorating in splendor while increasing in power until the entire course of "the times of the Gentiles" is fitly symbolized in the vision of a colossal image, not to be changed into the likeness of Christ, but to be destroyed as suddenly as if crushed by a stone falling from heaven. The moral character of the Gentile dominion as independent and irrespective of God in its conduct is not only plainly declared in many portions of the Sacred Scriptues, but it is strikingly illustrated in the four chapters of Daniel which follow the one now engaging our attention. If any are disposed to ask why we should find at the end o the second chapter of the book such a remarkable break in the prophecy which is not resumed until the seventh chapter, and why the interval is filled with the personal actings of heathen kings, the reply is that God is setting forth in those actions the character of the Gentile power "until the times of the Gentiles be fulfilled." In the third chapter we have its idolatry delineated in the golden image which Nebuchednezzar set up in the plain of Dura and which as a masterly stroke of state policy he required all the people to worship. In the fourth chapter we have the results of its brutal forgetfulness of God represented in the degradation of Babylon's proud monarch who was reduced to the level of the beasts. In the fifth chapter we have its gross impiety rehearsed in the wild revelry of Belshazzar when he "brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them." In the sixth chapter we have its daring self-exaltation typified in the blasphemous decree of Darius forbidding his subjects to offer prayer to any one except himself. Thus do these four chapters announce to those who have ears to hear that there is to be a wider and still wider departure from God during the period of Gentile dominion until the Stone shall fall upon it and make it as the chaff of the summer threshing floor; and as it has already been shown that this did not occur at the first coming of Christ and cannot occur until his second coming, the conclusion is irresistible that no millennium need be expected before his appearance in the clouds of heaven with power and great glory.—*O. S. Presbyterian.*

A correspondent of the *Guide to Holiness* makes the following statement, which we give for what it may be worth:

We learn on reliable authority that the Catholics are taking a course throughout the world to ascertain how many will stand by the pope. It is said they mean to fight for him if necessary. They appear to be getting ready for a death struggle. They find they can do but little without temporal power; and they intend to make one grand united effort for its restoration.

Our Book and Tract Column.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. [illegible]

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND *DURATION* of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 10c.

*ADVENT KEEPSAKE; or, a Bi*ble text for each day of the year. 40c. post-paid.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 15c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By M. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the "Kings of Infidels. By H. L. Hastings. 25c.

Appointments.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

ILLINOIS.

Rockville, Kane Co., July 9.
The above once in four weeks.
Aurora, July 9th, 3 p. m. O. W. SMITH.

IOWA.

Those desiring meetings in the new Iowa tent, will please write to me at once. Let all speak at once, and we will arrange to do the best we can for each.

E. B. DUTTON.

Iron Hill, Iowa.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, JULY 4, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: Two Dollars a year. One Dollar for six months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead, their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm Sheldon, VICE PRESIDENT; D R Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

Business Agent's Department.

N. W. Spencer's P. O Address will hereafter be Waterman, DeKalb Co. Ill.

S. B. Mabey's P. O. Address is DeKalb, Ill., till further notice.

We shall resume the occasional publication of the P. O. Addresses of ministering brethren after a little.

Those who have spinning to do will please read the advertisement of 'Spinning Wheels,' in another column. We have seen the wheel work, and can guarantee that it is all that is claimed for it.

Advertise "The Times."

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 15c.—25 sheets flat note (3 pages) 15c.—25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 25c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 30c. post-paid. Single numbers, 20c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, for *thirty-five cents*. We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms. One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $2.

N. B.—These figures are special, and are for *three months only*. After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

To Correspondents.

C. C. MARSTON. We mean we have no copies at all, except those bound in cloth, and can fill no orders until the new edition is ready....J. CARR. Next week....E. TALFORD. D. D. Reed, Santa Clara, Cal., is the P. O. Address you desire....J. M. YOUNG. We are obliged for the interest you have taken, and hope the objection you mention may soon be removed. ....ALARIC TROWBRIDGE. What is your P. O. Address? Can any one give it?....L. F. HOVEY. You did not give the name of the "other" subscriber. Please send it, with P. O. Address ...CAN ANY ONE give us the P. O. Address of these four names? S. Morett, J. F. Stansfield, E. T. Hall, J. Arthur.

Communications.

"Gray Quill," C C Marston G E M S K Gibson C M Shepard H Fink M., W E Brown T J Morgan L F Hovey A H Cooperider J L Slick J P Rupel M J James O D Gibson W H Boober J Carr T G Van Meter W E Brown C E Barnes R D Foster H J Munson Mrs D C Williams.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A S Calkins O R Fassett C Pike N Ronquist W Main W R Chandler B R Parks H G McCullock L A Major R Christopher A McCowan J S Lawver B C Raymond S A Chaplin M Winslow O Sherwin D F Lake D Weaver Z D Drake P Allyn A L Dresser S K Gibson S Baldwin S T Sink C Crawshaw M Piper I Beddy G Wright T M Preble J B Parkin W E Hathaway C E Barnes W R Smart W H Sage C C Williams J W Taylor S H Hough J Gard J Presson W Buchanan A Brown J Raymond C M Hollenbeck C Skaggs S Harkins C W Lyndall G Thomson M A Tibbets L B Shurtleff J Williams N H Young C B Chapman N McCulloch J W Wilson A D Wilkinson S Chambers A C Manning N Jackman W R Brown F W Hough I Adrian H Fink J Andrus O D Marston W Mitchell H Sefton J Hobbs F J Morgan D Q Kent J Burkholder O W Pitcher R W Wilson E J Martin J E Nichols C C Marston W S Miller B Bush J M Cannon A C Duncan A Trowbridge J N Sherman C M Shepard M G Quincy J S Brandenbury B B Dalton W S Peyton W M Smart Gray Quill F Reynolds O R Fassett S K Gibson A E Grow W Watkins C H Wetmer O A Loomis A Hartsock J H Stannard W T Donaldson L H Vroman G E Merrill L T Hovey R Wolcott F C Kelley W A B Ryan C A Sumner D A Bradley A C McDowell J L Slick G E Wells J P Rupel E Hoff G W Stetson A H Cooperider J J Ongley M McCulloch W H Boober M J James E Cheney J D Jones E J Roe E Severson J C Hooper P Call T D Fitch J J Hoisington J G Watson C M Shepard C C Marston N W Spencer H Rust G Spencer J Anderson S B Mabey H Hal C M Keach V E Hurlbut J S Ewart T Chittenden J C Elliott A M Morrison D Pelch J [illegible] D C Williams G F Brown W E Brown T G Van Meter J M Snook J Carr V Leonard B R Park M L Dickson M L Storking J Hall G D Conley J Wendell E D Holmes C E Barnes D Young E Blanchard J Oliver T Morrison R D Foster E Cheney A M Glidding D Mathewson S Reyes.

Books and Tracts by Mail.

C W Lyndall W C Nichols G Storrs R Carruthers A Hartsock C H Weltner L H Vroman F C Kelley C C Marston G Thomson J Anderson G F Brown S B Mabey J C Elliott T Chittenden L T Cunningham (2) T Morrison O R Fassett (3) M L Dickson E D Holmes J Oliver H L Hastings B R Parks J D W Churchill W R Smart (2) E Cheney C C Marston (2) D F Lake A L Dresser N H Young Z D Drake J W Wilson W H Sage J Milling G Thomson R Christopher C Crawshaw A D Wilkinson (2) A C Manning J Gard A C Dunham J A Smith M A Tibbets F S Morgan J N Sherman H Sefton C M Shepard (2) M J Lord.

Express—J H Whitmore A A Phelps E H Durand G T Adams.

General Publishing and Tract Fund.

I Beddy 25c. W Main 25c. L B Shurtleff $5; N Jackman 25c W Buchanan $2.06; W A B Ryan $5; Mrs J B Skinner $1 50, J Daniels 25c, Br Fellows 25c, G E Merrill $1.

Book Notices, Etc.

Scribner's Monthly is styled "the best, the most beautiful, the cheapest." We endorse the saying. The July number is fully up to its high standard. Scribner & Co., New York city. $3 a year. 25c. for single numbers.

LIGHT. This is the title chosen by Rev. A. Burgess for "a brief outline of his argument in a discussion with Br. Wm. A. Fenn, at East Randolph, N. Y." We consider the title inappropriate. We cannot use the term 'light' concerning its sentiments, except as the Savior once used the word; when he said, "If the light that is in you be darkness, how great is that darkness!"

The *Religious Free Press* is the title chosen for his new monthly by Dr. D. Winder, of Carthage, Ohio. It proposes, if we understand it, to give a hearing to every side of all Christian opinions, and to promote Christian union. Its tone is frank, manly, and independent. The editor is nominally a "Disciple." We shall watch his experiment with interest, and, so far as we can judge from Nos 1 and 2, be happy to chronicle his success. *The Religious Free Press* will be furnished at $1 a year. 25c. for three numbers.

Littell's Living Age gives an article from *Blackwood's*, that has caused much angry excitement across the water. Occupying thirty-four pages, is a striking composition, "The Battle of Dorking: Reminiscences of a Volunteer," which may be said literally to have alarmed and annoyed John Bull. It is a well-told narrative, which reads like truth, purporting to be related, fifty years hence, by a grandfather, who had "assisted," as a Volunteer, in the mock-review at Dorking, near London, in 1871. The veteran, supposed to talk to his grandchildren, A. D. 1921, traces England's decline, step by step; the loss of India and of Canada; the establishment of Ireland as an independent country; the annexation of Holland and Denmark by Prussia; a war with Germany, commencing with the defeat of the British fleet, and ending with the invasion, conquest, plunder, and occupation of England; the West Indies taken by the United States; the loss of Australia; Gibraltar and Malta ceded to Germany, which becomes a great naval power; trade gone, factories silent, harbors empty, pauperism predominant; credit lost, and oppressive taxes levied by the conquerors. This, after all, is on the cards, and therefore the government journals, because of its truth, have bitterly denounced this remarkably outspoken article in *Blackwood*.

The above mentioned article may be found entire by American readers in No. 1411, of *Littell's Living Age*, published by Littell & Gay, Boston: price, 18c.

The Times.

AT HOME.

A late daily paper says: Within the past two weeks, five girls under fourteen years of age, have committed suicide in the United States. One, of ten years, hung herself because her brother died. Two, between twelve and fourteen, poisoned themselves in consequence of love and disappointment. One, of eleven, told her companion she intended to jump rope until she killed herself, and did so, dying the next day. The fifth, only eight and a half years of age, threw herself into a mill-pond because her mother insisted upon her wearing copper toed shoes. To these may be added the novel suicide of a girl twenty-one months of age, the child of Mr. William Deavers, residing near Alexandria, Va. The child held its breath while in a pet, as children frequently do, and died, although she was perfectly well before the crying fit.

The *Methodist* asserts: The most menacing vice of the country is our growing unscrupulousness in business. It seems to be spreading everywhere, a moral miasma, poisoning the very life of the nation. It is corrupting our church life, as well as our business life, and, unless it be checked, we shall be overthrown in both. The most urgent duty of our pulpits and journals, at this hour, is the restoration of the national conscience.

This summer has been, so far, noted for an unusual number of severe and destructive hurricanes in various parts of the West. Of one in Illinois it is said that from the evidences left, it could scarcely have been exceeded in violence by the hurricanes of the tropics. Complete desolation marked its narrow track. And just now another has occurred in Butler Co. Kansas, still more violent and destructive. The young town of Eldora is nearly in ruins. A friend who witnessed the storm says that it was a most fearful and sublime sight. He being on the road, sought refuge behind a small hill or knoll, which sheltered him partially. He saw houses taken up and scattered as if they had been composed of feathers. His horse and buggy were taken up bodily and blown to a considerable distance—the one killed and the other smashed to atoms. He thinks that one hundred thousand dollars will scarce cover the damage. As this is a newly-settled district, the loss will cause a large amount of suffering, unless aid is received from without.

ABROAD.

England.

It is suspected that Germany is desirous of becoming a maritime power. Russia is known to be ambitious in the same direction. Both regard England as their great enemy and overshadowing rival—as the great bully of the ocean, in fact—for England invariably throws every obstacle she can in the way of any other nation seeking to become a naval power. The Emperor of Germany has just been visited by the Czar of Russia. Indeed, the two are together at Ems, at this moment; and it is suspected that this very matter of rivalling England on the sea is one of the chief reasons for their meeting. To this end, Russia is supposed to have a greedy eye upon Turkey, and Germany to entertain sinister designs upon Holland. And it is also suspected that Bismarck is shrewdly resolved upon laying conveniently the foundations of a quarrel with England for future use. Russia has already taken her step in that direction, by abrogating that part of the Crimean treaty most regarded by England. So strong are their suspicions that the English people have been much agitated by an article in *Blackwood*, entitled "The Battle of Dorking," which predicts the seizure of Holland by Germany within four years, that England will declare war, and that Germany will invade and conquer England, as she did France, and that Germany is already preparing for this performance. Indeed, it is a general apprehension in England that it will be her turn next to measure swords with Germany.—*Detroit Tribune.*

Says a London letter: "The old war between guns and targets is still going on, and for the moment the targets are having the worst of it. Trials at Shoeburyness have shown that ships' decks, when plated with iron one and a half inches in thickness, are not proof against large Palliser shells; and that the sides of most iron-clads at present afloat are perfectly vulnerable at 1,000 yards distance when attacked by modern heavy ordnance. The Woodwich Infant, as it is called, when filled with picric powder, glyoxiline, lithofracture, or similar compound, will act like a mine, and sink, burn and destroy to an extent hitherto unknown."

The *John Bull* newspaper, of London, believes that "England is hastening, with self-accelerated momentum, to the dreary abyss of democracy."

The Dublin correspondent of the "*Pall Mall Gazette* says that thousands of well-dressed, intelligent young men and women are leaving the ports of Dublin, Derry, Cork, and Waterford for the United States. The Inman line of steamers was increased during the month of May by the purchase of two ocean steamers, to meet the increased demand for passage to America; and the Cunard vessels often leave passengers behind.

France.

The London *News* thus describes a scene in Paris at the close of the Communist insurrection:

Pere-la-Chaise presents a deplorable sight; the resting places of the dead are much defiled; the monuments have been greatly injured by the firing; coffins have been broken, and the remains lie scattered over the ground. You may measure the dead not by numbers but by the rod. They lie in a double tier on the grass, powdered with a coat of lime. There are many women among them, and faces the ferocity of which makes one sick to look upon. In one place there was a hole dug knee deep to hold the people while being shot. The blood is still in pools there. At Belleville there is a continuous chain of sentries in the streets, and strong posts at each corner are required to dominate the still active ferocity of the district. The women curse the soldiers as they pass, who, on their part, smile at their impotent ebullitions of fury. Scarcely any men are left in the district. Those who are curse, and hate with a fury which no force can quell. The Chateau d'Eau and the neighborhood are ghastly ruins. Everywhere are barricades; everywhere shell and bullet marks."

Spain.

The impending crisis in Spanish political affairs has come at last. The party of the government has not been able to withstand the combination of Republicans, Carlists, and Progresistas in the Cortes, and has been outvoted on the question of an address to the Throne. The Cabinet having resigned, Serrano has undertaken the difficult task of creating a new one. This is probably only the beginning of troubles for the royal Savoyard who just now happens to be at the head of the Government of Spain. The Opposition is growing more confident, bold, and—what is more—united; and Amadeo is but an experiment, after all.

Asia.

A Bombay telegram of late date says: Yakoob Khan, since the capture of Herat, has met with further successes, and is marching on Kandahar.

The following sketch from the New York *Tribune* will give our readers a clear idea of the above dispatch:

It is to the interest of Russia, in pursuing her conquests in Central Asia, to advance cautiously and quietly, and so successful has she been that she seriously menaces the predominance of England in that region. Khiva having been captured by the Russians, nothing separates them from India but Afghanistan. The ruler of that territory, Shere-Ali Khan, has been sustained in his power by the English, who desired to extend a sort of protectorate over him, and to this end granted him liberal subsidies in arms and in money to assist him against the Persians, the hereditary enemies of his country. It appears to have been the policy of the English to procure an ally in Shere Ali Khan, who might be of service in preventing the Russians from pushing their conquests to the borders of India. At one time the English showed a great desire to capture Herat, in the northwestern part of Afghanistan. But their plans are seriously menaced. Yakoob Khan, the son of Shere Ali Khan, having been deprived of his rights by the latter, has made friends with the Persian, and, with some wild bands, has captured Herat; not satisfied with this, he is now marching on Kandahar, the residence of his father, in the interior of Afghanistan.

Arminius Vamberg, the famous traveler in Central Asia, foresaw the danger of England, and quite recently in a letter to the *Times* of London, wrote:

"I repeat what I said before—the capture of Herat is the beginning of the end of Shere-Ali Khan's rule, being led to that supposition by the following circumstances: 1, judging from my personal acquaintance with Yakoob Khan, and with the men of his surrounding—namely, his doctor and his chief aide-de-camp, I am fully convinced of his aversion to the English, to their alliance, and to their influence in the affairs of Afghanistan. Having fostered those ideas when comparatively a child, he had no opportunity, and still less the will, of changing them now in a riper age, when he saw that the English were the chief impediment in his ambitious way, and that he really must gather all his strength to overcome them. Already at the meeting of Umballah, it excited astonishment that Yakoob Khan, who made himself famous by the valorous defense of the cause of his father, did not appear on British soil to partake in the honors bestowed upon the successor of Dost Mohammed. At that time the Anglo-Indian press made us believe that he was kept back at Cabul in order to have an eye on the unruly elements of that town. This report found its believers, but I always knew that the most unruly element is in the brain of Yakoob Khan itself, and that it was only his English antipathy which bade him renounce the gifts presented by the Earl of Mayo on behalf of the Queen. 2. He has always been on good terms with the King of Persia, and it is not improbable that his persevering in the long struggle against the forces of his father, and his final success before the walls of that fortress, where Major Todd and Eldred Pottinger made themselves immortal, is chiefly owing to Persian support and Persian friendship."

It now remains to be seen whether the British Government will give Shere Ali Khan such material support as will enable him to repulse the insurgents, or whether they will leave Yakoob Khan to carry out his own projects which are already very popular with the Afghanistans.

FAMINE IN PERSIA.

Persia is suffering from a terrible famine, details of which have just begun to reach us. It is so severe that parents are giving their children away into slavery, and starving men digging up the corpses of the buried to feed upon them. The Province of Khorassan—the same which is celebrated by Moore, in Lalla Rookh, seems to be the region most afflicted. It is a barren region, dependent upon irrigation for the moisture necessary to raise the scanty crops of grain and fruit which serve to subsist its people. The political and religious despotism of the *Shah* of Persia is so oppressive as to leave little opportunity or incentive for developing the arts of industry, hence the country is liable to famines. The present one, however, is much worse than usual, and seems to be quite as severe as that which visited the neighboring country, India, a few years ago, with such terrible results.

The severest famines of the last hundred years have been those of Bengal, in 1771; Cape de Verd, in 1775, when 16,000 persons perished; France, in 1789; England, in 1795 and 1801; Drontheim, in 1813, growing out of the war between Sweden and Denmark; Ireland in 1814, '16, '22, '31, and '46; and that of India already referred to. The destitution of Ireland was the greatest in 1846, and many of our readers remember the horrors of that catastrophe, as they then appealed to our sympathies, and elicited our substantial aid. The sufferers by the present famine are probably too remote to receive such succor from this country.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Amboy, Ill. July 16, 10½ a. m. and 8 p. m. In the evening Br. Lamb's lecture on the terms "Life and death" will be reviewed. C. C. MARSTON.

The first Q. M. of the Western District of Wisconsin, will convene with the Pine River Church, Richland Co., Friday eve. July 28, and hold over Lord's day. We want to get acquainted with all in that region who love Jesus. We invite you to come and come the first day, with hearts filled with love, and ready to labor for the perishing. P. W. HOUGH.

Crisis, please copy.

There will be a meeting of days at Rockbridge, Ohio, in the new Advent-Christian chapel, commencing Wednesday eve, July 12.

On the Sunday following the chapel will be dedicated to the worship of God. Eld. A. E. Babcock will be present to preach the word. Let there be a general rally of all the friends of Jesus in that region.

The first Q. M. for the Northern District of the Advent Christian Conference of Indiana, will meet at four p. m. on Thursday before the first Sunday in August, with the Church of God at Sand Hill, four miles North of Rochester, on the Michigan Road, in Fulton Co. A general invitation is given, and we say come one, come all! Come on the first day, and stay until the last. Provision will be made for all who may come. Persons coming on the Michigan Road will inquire for Brn. N. Dolith, or S. S. Cole. Those coming on the Railroad will stop off at Sturgeon and inquire for Brn. E. Partridge, or I. E. Andrus.

D. NAFE.
I. E. ANDRUS.

Notices, Etc.

Eld. O. R. Fassett

Is intending going East as far as Boston, Mass., taking in the Springfield Campmeeting by the way. All churches on the route wishing him to call upon them and spend a sabbath, or an evening, will please correspond with him immediately, so that he may arrange appointments. He will spend an evening, going or returning, when he cannot give the Lord's day. Letters may be sent to him until the second week in August, at Minneapolis, Minn.

Tour in New York.

When at the New York Conference and Campmeeting I met with quite a number of friends that I became acquainted with when acting as Tent-master with J. G. Bywater and others in bygone days, that were anxious to have me make arrangements to visit them and preach the word. I have made arrangements accordingly by getting others to fill my appointments. I should therefore be glad to hear from those that wish me to call on them, as I intend to start on a tour in Western New York in about four weeks. Address me at Lincolnville, Crawford Co., Pa. JOHN T. ORMSBY.

At Liberty.

Having resigned the pastoral charge of the church in Genoa, Ill., I am at liberty to correspond with those desiring my labors. M. MCCULLOCH.

Genoa, DeKalb Co. Ill.

Ohio Notice.

Circumstances have transpired since the last Quarterly session of the Ohio Conference which render it impracticable for me to act as Evangelist, as previously announced in the published minutes of said Conference. All communications on this subject will therefore be addressed to W. Jefferson, of Nevada, Wyandotte Co., Ohio, instead of to G. W. STETSON.

Notice.

Whereas, our State Conference, for convenience and practical benefit, has divided the State into three districts, called Quarterly Conference Districts, and has appointed one evangelist in each district, for the purpose of giving each three quarterly meetings in the year, the fourth one to be concentrated in our State Camp, and Annual Conference; and

Whereas, I have been appointed to take charge of what is called the Western District, I wish to know at your earliest convenience what churches would desire a meeting of that order held with them. One is already called for and appointed, viz: Pine River Church, Richland Co. See appointment.

Churches that have settled pastors are not included in this notice. P. W. HOUGH.

Crisis please copy.

Southern Tract Fund.

At the Wisconsin June Campmeeting I received some aid to assist me in scattering my forthcoming book—"*The Life Beyond Death, in the Home of the Holy*"—in the Southern field, it being specially prepared for missionary work. I would like to send 1,000 copies of this work South, with a quantity of my four tracts, this coming fall and winter. Who will help raise $100 for this purpose? Direct to Wm. Sheldon, Brodhead, Green Co. Wis., or, if more convenient, to J. V. Himes, TIMES office. WM. SHELDON.

Illinois Evangelist's Notice.

Having been appointed Evangelist by the Northern Illinois Conference for the ensuing Conference year, I desire to hear soon from those churches desiring my labors, that I may arrange to visit them to the best advantage, and avoid expense as far as possible by visiting all in the same section at the same time. Please write soon, and I will fill the calls as fast as possible. D. S. CLARK.

Amboy, Illinois.

Advertisements.

BUSINESS CHANCE.

A Western man with some capital and considerable energy, can hear a of good business chance by addressing W. G. RUGGLES, Box 515, Springfield, Mass.

SPINNING WHEELS.

We have received for sale for the benefit of the office of THE TIMES, a small lot of a very fine

SPINNING WHEELS.

This wheel is so constructed that it may be fastened to a bench or table, while the operator

SITS IN A CHAIR,

and can spin all day long without taking a step; besides doing more work than they can with the large old-fashioned hand wheel, with its wearisome walk.

Satisfaction Warranted!

Price, by express, $3.50.
Address: ADVENT TIMES, Buchanan, Mich.

FOR SALE.—Near Buchanan, Mich., about a mile from the Advent Chapel, a small farm, containing ten acres of land; a good house with excellent cellar; good well and cistern. Small orchard, and other good fruit. Price, $1750. Address: John Perrott, Buchanan, Mich.

☞ THE BEST AGENTS WANTED.
Destined to be the Standard Bible Commentary in America.

The Unabridged and Enlarged Edition of
DR. WILLIAM SMITH'S
Dictionary of the Bible

The Original English Edition reproduced without mutilation, text and illustration complete, with additional textual errors corrected, and important additions made under the direction of the two most competent Editors in America, HORATIO B. HACKETT, D. D., and EZRA ABBOT, LL. D.

In four volumes, 8vo. Cloth, $26.00. Sheep, $30.00. Half morocco, $36.00. Half calf, extra, $36.00.

The work is sold by subscription, and Agents are reminded that this work is beyond competition, and that it requires no argument to prove its claim when a person has made up his mind to get the best book on the subject.

Single purchasers can obtain this work by applying direct the publishers,

HURD & HOUGHTON, 13 Astor Place, New York;
THE RIVERSIDE PRESS, Cambridge, Mass.
45—16

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel of that place.

The machine is offered for sale on favorable terms, and any one who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. ANDRUS, DeKalb, Ill.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 49. BUCHANAN, JULY 11, 1871. WHOLE NO. 378.

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

Tuesday Afternoon, July 11, 1871.

AN UNEXPLAINED PHENOMENON: OR THE DARKNESS OVER NEW ENGLAND IN 1780.

[Continued]

The general results of the darkness afford an interesting study both for the scientist and the divine. The natural world was singularly affected. All the brute and feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased they sang their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodcocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places and flew about. The fowls marched solemnly to their roosts as they do only at nightfall, and after cackling for a while over the mystery of so short a day, became still. Cocks crowed as is their custom at nightly intervals and the early breaking of day. Frogs peeped their evening concert, and dogs whined or howled and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barnyard, lowing as they came to the gate, and sheep huddled around in a circle with their heads inward—the invariable token of apprehended danger.

On the human family the effect was still more curious and terrifying. The mechanic left his tools in the shop, the farmer his plow in the furrow, and each moved in silent and marveling mood toward the barn or dwelling. On the home threshold they were met by pale and anxious women, who tremblingly inquired, "What is coming?"

THE ALARMED TRAVELER,

seeking the sympathy of his fellow man as one impressed with a sense of impending peril, put up at the nearest house and mingled his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms. Schools broke up in affright, and the wondering pupils scampered homeward with many expressions of childish fear. The inevitable candle shone out at the windows of all dwellings—every countenance gathered blackness—all hearts were filled with with fear of an approaching, unparalleled storm, or the occurrence of a terrestrial convulsion, but it was not the blackness of the storm cloud, such as sometimes with frightful agitation breaks over a single city; it was the silent spreading of the pallcloth over the earth by strong, invisible hands. Many anecdotes of terror are related. Men well remembered the earthquake of a quarter of a century before, but this darkening of the earth at noonday—what could it portend? In Boston, from the hours of 11 or 12 till 3 o'clock, business was generally suspended and shops were closed. Those who had the courage to continue them open, illuminated them artificially. At Groton, a court was in session in a meeting house full of large windows, as was the old style of houses of worship, but at half-past eleven all faces began to wear a somber hue, whereupon magistrate and people followed suit with all New England, and called for lighted candles—gas and kerosene being then unknown in the land.

Very little of jesting or humor concerning the day was indulged in. Indifferent persons who were enthusiastic and anxious during the darkness gave way to some raillery as soon as the shadow disappeared before the welcome shining of the sun. When the news was carried to England, gentlemen who were prone to laugh at the expected discomfiture of the then revolutionary colonies

INTERPRETED THE DARKNESS

allegorically of the gloom thrown over the minds of the "Boston rebels by reason of the reduction of Charleston, the defeat of Clinton, etc.; but when subsequent letters confirmed the tidings and asserted the event to have been a sober, literal fact, astonishment knew no bounds. Meanwhile the jeering tories sent home word that "it was the devil spreading his wings over the northern rebellious colonies, and if they do not repent, the next time he will certainly [illegible] off with them all." But the answer from England was: "I do not believe all the wise men of Boston will be able to explain it."

But it cannot be denied that the predominating feeling on that day was awe and fear. At many a dinner table no food was eaten; the family sat pale and often silent. Amazement hushed all boisterous sounds. If any spoke it was in a low, subdued tone. Pious fathers took down the family Bible, read it reverently, and then kneeled and prayed. Prof. Samuel Williams of Harvard College testified years after that the terror "surpassed description." The bells were rung in the large towns, and the people in masses forsook their toils and crowded into the churches. Thousands sought the minister for an explanation of the darkness, who, in response, took Mat. 24: 29, 30. or Rev. 6: 12, or Isa. 13: 10, or Ezk. 32: 7, or Joel 2: 31, or some other sacred prediction of the darkening of the sun, and improved upon them in sermons on

THE LAST DAY.

The neighbors flocked around holy men, who calmly pointed them to the Lamb of God as their only refuge at all times. Some, with lanterns, went from house to house with warnings on their lips. The darkness was compared to that which overspread Judea at the crucifixion of of our Savior, and it was asserted to be not a whit less divinely caused. Sober men, unaccustomed to such a freak of nature, deemed the Day of Doom at the door. We cannot sneer at these alarms; they are legitimately born. President Dwight, an adult eye witness, asserts this to have been "the general opinion." Even the gathered wisdom of the Council of Connecticut waited and listened, writes Whittier,

"To hear the thunder of the wrath of God,
Break from the hollow trumpet of the cloud."

The darkness of the day having been succeeded for an hour or two before evening by a partially clear sky, and the shining of the sun, still obscured by the black and vapory mist, this interval was followed by a return of the obscuration with greater density, that rendered the first half of the night hideously dark beyond all former experience of the probably a million of people who saw it. From soon after sunset till midnight no ray of light from moon or star penetrated the vault above. It was pronounced "the blackness of darkness." Horses in numerous instances, when wanted for service, could not be compelled to quit the stable. Others on the highway, unable to see for the darkness, seemed to be seized with fear, and moved their feet cautiously and with bewildering hesitation, as if apprehensive of plunging into an abyss. Travelers on foot, who supposed themselves acquainted with every foot of the road, lost their way in familiar localities. Some totally bewildered, shouted for aid but a few rods from their own door. Lost persons in some instances felt their way home, being guided by the fence. Dr. Adams says almost everybody who was out that night got lost. Sharp eyes could not distinguish between the heavens and the earth, the line of the horizon

WAS TOTALLY INVISIBLE,

and white large substances placed before [illegible] discovered either in their color or outline. At nine o'clock the moon rose at her full, but had not the least effect to dispel the death-like shadow. At between nine and ten, a sea captain more than a hundred miles from the New England coast, ordered his men to take in some sails, but they could not find their way without light of candles from one mast to another. Like a chain this blackness bound the whole coast line for more than 200 leagues. It was compared to a solid wall, impenetrable and forbidding, and had an oppressive, choking, overpowering effect on all who tried to brave it. At Salem an intelligent writer said: "Perhaps it was never darker since the children of Israel left the house of bondage." Dr. Samuel Adams and Hon. Wheeler Martin, as also others, testify that "it could be *felt*" on waving the hand in the air; language used by Moses concerning the supernaturally and miraculously produced cloud that shut down over Egypt, causing a "thick darkness" of three days' duration. But lest this description may be considered exaggerated by the excitement engendered by the immediate occurrence of this phenomenon, we here reproduce the strong language of Dr. Samuel Tenney, written in calm mood to the Historical Society five years subsequent to the scene he is describing; the language of a philosophic mind deeply impressed. He says: "The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. And, as the darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affection of the atmosphere, perhaps an exceeding thick vapor that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet." (*To be concluded.*)—*D. T. T. in Boston Journal.*

FIRST TRUTH—THEN SENTIMENT.

The *Pall Mall Gazette* (London) has the following strong and equally sensible language:

He seems to think that worship ought at once, or as soon as possible, to be moulded upon the April-shower view of life, and that to adhere to the highly dogmatic modes of worship now in use is "stupid obstinacy." We say that truth must come first and sentiment afterwards; and that it is far better to go on as you are, pending further inquiry, than to take as your guide in matters of public worship a sentiment which to many people is highly repulsive; and which very possibly may be founded on a mistake. Dogmatic forms of worship can at all events be discussed and may be set right if they are wrong; but found your worship on sentiment, and you arrest its progress forever, and shut out the prospect of arriving at truth. As "L. S." well observes, religion becomes a matter of taste, and ceases to be a matter of belief. You mix up your crying and your laughing, throw in a due proportion of rose-colored sky in the distance, and typify it all by your religion. No wonder that people should despise and neglect it in proportion to their vigor of mind and body. Sentiment ought to stand to faith—that is, to an opinion about facts—in the relation of effect to cause. Reverse this relation, and it becomes what the ivy is to the oak—an apparent support, but in reality a deadly enemy. Your belief makes you happy, your happiness makes you hug your belief, and it is first cramped and then stifled by embrace. It seems natural, and even beautiful, to say, Feed the poor, the weak, the ignorant, tired women and little children, with food convenient for them. Teach old age to look forward to a near and happy futurity. Help misery to rise out of itself and live a little while in a happier land than ours. But this in reality is cruel kindness. One thing only is good for all alike, strong or weak, men and women, old, young and middle-aged, the prosperous and the wretched, and that one thing is the truth, the whole truth, and nothing but the truth, as far as we know, or can reasonably conjecture what it is. If we are all to die like beasts, say so, and say so crudely and boldly. If it is certain, or reasonably probable, or barely possible, that we are to live after death, in such and such conditions, say that equally crudely and boldly. If nothing is or can be known or reasonably conjectured about it, and if in consequence it is the best course to let the whole subject drop, then say that; and if you have no opinion at all, hold your tongue and let others speak who have an opinion; but on some such rock as this—hard and stern as it may be—and not on the shifting sand of personal inclination, must all worship be built which is in the least degree worth having.

BE REVERENT.

We commend a thoughtful perusal of the following extract from a recent letter. It was written by a young minister, and shows the right spirit:

I am much obliged to you for your kindness in answering my questions. I feel with you that the subject of the Divine existence is a "tremendous" one, and "should be approached very reverently." When I sent those queries to you I had heard the Deity spoken of in such a manner, here in the East, that I wanted to learn *your* opinion, and hence wrote. To me it seems there are two extremes—one *mystifies* everything beyond all conception, with its immaterialism, and the other is that of *some* who indulge in too *gross* views, thereby bringing our Creator down to our own level, and making him altogether such an one as ourselves. I have at times been shocked to hear some brethren talk upon this subject, treating it with such lightness and familiarity.

HEAVENLY PHOTOGRAPHY.

Fresh information from the next world has lately been received in London of a most interesting character. A certain Miss Houghton has furnished (under spiritual guidance) a series of portraits which are now on view and for sale in Bond-st. All London is crowding to see them: and it is no wonder, as among the subjects are to be found likenesses of the crown worn at present in his new abode by Prince Albert, flowers from heavenly hills, the Hollow of the Hand of the Holy Ghost, and eight separate views of the eye of Jehovah.

"The paintings to a purely earthly observer, "resemble," *The Examiner* tells us, "splodges "and dashes of lurid colors, or a full-bodied "black beetle mashed between two sheets of "marbled paper;" which description assumes a deep significance when we learn that each color has its spiritual meaning. Thus the "Rock of Ages" is expressed by yellow ochre (delicacy of mind), raw sienna (consideratedness), madder (adjustingness of temper), and more than all, brown pink (economy). This medley, which is to [illegible] by crowds of devout believers in Miss Houghton and her angelic painters with earnest zeal. We are led to suspect that either American spirits are sharper and more matter of fact than their brethren, or else that only the work-a-day part of heaven lies over our patch of the world's surface. We have no such subtle glories unfolded as these. Our spirits, it is true, have devoted themselves lately to pictorial art, but it was rather in a photographic line. They have been going about through Ohio and among the Pennsylvania Dutch leaving likenesses of themselves on street lamps and drug shop windows, in indubitable trowsers, coats, and crinoline. Occasionally, the portrait of a ghostly pup, or chicken, or other spiritual poultry, has been found with the others. In one house in Ohio, the spiritual artists varied their labors at the camera by chipping the dresses of the women into shreds, tumbling the old ladies down the cellar stairs, and abstracting greenbacks to no inconsiderable amount from the breeches pocket of their host.

Seriously, we have every cause to think that art in all its branches is but poorly comprehended in the future world. If the Ohio lamp-post daguerreotypes and Miss Houghton's efforts are the best which new-comers of æsthetic tastes may look for throughout the coming ages in the heavenly regions, it is a pity that moth and dust will be left to corrupt their Turners and Jeromes here, and that they cannot be taken with them.

Belief in these things is by no means confined to the illiterate or vulgar. Some of the wisest, most practical, most refined men and women among us give them unswerving confidence. How do they explain these mysteries? Is there no way by which they can make this hurly-burly of raps, dancing tables, inane rapsodies, and colored daubs representing the "Eye of Jehovah," as attractive to an ordinary mind as the heaven of which they have robbed us—the shadow of eternal beauty and eternal peace from hills afar off, beyond which each man in his rare best moments saw his God and his loved ones as in a dream?—*N. Y. Tribune.*

An editorial in the *Examiner and Chronicle*, discussing the "best evangelizing agencies," concludes that the best *evangelizing institution* is the *individual Christian.*

Select Poetry.

"A LITTLE WHILE."

John [illegible]; Romans [illegible]; Philippians 1: 20: 21; Revelation 22: 3-5; 1 Thessalonians [illegible].

"A little while" of mingled joy and sorrow,
A few more years to wander here below,
To wait the dawning of that golden morrow,
When morn shall break above our night of wo.

"A little while" for winning souls to Jesus,
Ere yet we see his beauty face to face;
A little while for healing soul diseases,
By telling others of a Savior's grace.

"A little while," and we shall dwell forever
Within one bright, one everlasting home,
Where time, or space, or death no more can sever
Our grief-wrung hearts—and pain can never come.

'Tis but "a little while;" the way is dreary,
The night is dark, but we are nearing land;
Oh! for the rest of home, for we are weary,
And long to mingle with the deathless band!

—*Rock.*

WAITING FOR JESUS.

"Jesus I wait." Last words breathed soft and low
From dying lips grown tremulous and faint;
O great Life giver, Thou didst surely know
The yearnings of Thy saint.

Waiting,—a moment only,—just a pause,
A hush before the music had begun;
A silence ere the cloudy veil withdraws,
And the bright home is won.

"Jesus, I wait." Is he not waiting too,
With hands outstretched in welcome, and with eyes
Brimful of love; to guide his servant through
The gates of Paradise?

Teach us to live, and living, wait for thee,
Redeemer,—making life and labor sweet;
Watching and working till our eyes shall see
The face they long to greet.

Our highest earthly bliss, to do thy will;
Our hope, the promise of thy great reward:
Our effort, all thy purpose to fulfill,
And magnify the Lord.

Teach us to wait,—as waits the ripened corn
In golden fullness for the reaper's hand;
Meet for thy garner, when the harvest morn
Dawns o'er the weary land.

And Thou wilt come with radiant angel train,
Lord of the harvest: calling all thine own;
Then shall we greet our dearest ones again,
And know as we are known.

Then shall the endless festival begin,
And the long waiting, as a dream, go past;
For love, triumphant over death and sin,
Shall reign supreme at last.

—*Rock.*

Communications.

A SEARCH FOR TRUTH.

BEING

BY GREY QUILL.

CHAPTER I.

I do not know but I am constitutionally different from many other peoble. I think in some respects I may be. Yet when I compare notes with others concerning my own feelings, hopes and desires, I find a remarkable resemblance, at least in one important respect: for all desire to be happy, here and hereafter. And not only so, but as a general thing the expectation is strong that whatever their condition may be here, in a future life they will be happy, though in most cases they admit some action on their part may be necessary to insure the fruition of their hope.

This latent impression is not by any means confined to Universalists, but seems to be a germ primarily planted by the Creator in the heart of humanity at large, and doubtless was designed to be, and often proves an oasis in the desert of this life, to cheer and refresh the spirit. What the effect on the world at large would have been if the doctrine had generally obtaintained, that all the race, irrespective of character, would ultimately realize this hope, I am unable to say; but one thing is certain: the almost universal propagation, for seventeen centuries, of the opposite doctrine—that the wicked, who constitute the vast majority of mankind, must, and will exist forever in torment as a punishment for their sins in this life, has not had a reformatory effect on the masses who have endorsed and believed it.

For it is true, as Theodore Tilton, for many years editor of the most widely circulated "orthodox" news-paper in the world, affirms, that "nine-tenths of all "the lewd fellows of the baser sort'—rowdies and ragmuffins, who use the name of the Lord Jesus to point their profane oaths—have never entertained a skeptical doubt as to Christ's divinity. Nine-tenths of the inmates of our state-prisons, and county-jails are thoroughly orthodox and evangelical in their belief. It is generally an old school Presbyterian, or Roman Catholic, or some extremely evangelical clergyman, who is chosen by the sentenced murderer to accompany him to the scaffold."

But while they sincerely believe in a burning hell where all unregenerate men immediately go at death, *they* do not intend, or expect to take up their final abode in that fiery realm. Not at all, for there is another item in their faith that bridges the vast gulf between Dives and Lazarus; and though it is but a narrow plank, they expect to walk it safely, and land at last in Abraham's bosom. I refer to the doctrine suggested in the old hymn—

> "And while the lamp holds out to burn
> The vilest sinner may return;"

which they believe means, that they can serve the devil all their days safely if they can only have two minutes time before death to throw the fag-end of their lives to Jesus, so as to have their immortal souls wafted away to heaven and its glory.

This portion of their theology has for its base and cap-stone the account given by Luke of one of the thieves who were crucified with Jesus. He, according to the record, repented just before his death, and (it has been taught) as a consequence of this act, instead of going to hell where a few moments before he properly belonged, sailed away that very day to Paradise. So they, after having done all the evil they could in the world, until outraged human law had numbered their days, follow his example, expecting the same result; and in their last moments exhort the gaping crowd, who have gathered to witness their execution, to follow their example and "meet them in heaven."

This is no ideal picture, but in nine-tenths of the executions, is a veritable truth is, as all do, or may know. The endless misery of the lost, or the immediate reception of rewards at death, both by the righteous and the wicked, based upon the parable of the rich man and Lazarus, the repentant thief, or any other portion of the Bible, never emanated from the divine Master, but is an outgrowth from the Pagan belief in the innate immortality of man, and like it, owes its conception to heathenism.[1] The apostles never endorsed, believed, or taught it; and the honor (?) of first asserting it in the Christian church is due to Tertullian, a Presbyter of Carthage, in Africa, a Pagan convert, about A. D. 200.[2] Since that time though the dogma of eternal misery has been so thoroughly interwoven into the fabric of the faith of popular Christendom, that to deny it is considered rank infidelity, yet, it has ever been obnoxious to human minds, in proportion to their moral purity. Hence, while the low, the vile, and the corrupt adhere to it with pertinacious tenacity, and contemplate it without a shudder, the wise and the good, though often obliged by their creeds to endorse, yet in heart abhor it.[3]

There is another fact in this connection which should not be overlooked. It is this: that the character of nations and individuals is formed, and their actions toward their enemies are to a great extent guided by the supposed character of the Deity they worship. Find a vindictive nation, and you will find them believing in a vindictive God. So with individuals. Find a hard master, and you will usually find him imitating in that respect what he believes to be the teaching of his Deity. This fact is well illustrated in the case of our Pilgrim Fathers, who, though obliged to flee from their native country on account of religious opposition, yet when they obtained power, exercised it in the same way; thus adumbrating their belief in a stern, uncompromising, and, I may truly add, vindictive God. So it is to-day: for like begets like. And the main reason why at this hour enlightened nations are not as vindictive towards their enemies as the barbarous peoples are, is that while with the latter this false principle is so deeply seated that it governs and controls their actions, in the former, though a popular tenet of faith, yet the general impression of its truthfulness is so superficial that its deadly moral virus does not overshadow the mind. This may be thought by some rather severe, and it may be so; nevertheless it is unvarnished truth: for I speak not only from observation, but, so far as the demoralizing, paralyzing influence of this doctrine on the youthful mind is concerned, from experience, also, as you shall see. And while I chronicle the effect its application and influence had on me in early youth, I shall at the same time portray its influence on millions of others in like circumstances.

---

[1] On this point Herodotus, the oldest historian whose writings are now extant, says: "The Egyptians say that Ceres and Bacchus hold the chief sway in the infernal regions; and the Egyptians also were the first who asserted the doctrine that the soul of man is immortal." (Book 2, sec. 123.)

The Brahmins and Hindoos hold the same view of the nature of man, as is shown by the following extract from one of their works entitled "*Bhagavad Gita*" (Wilkin's translation, pp. 36, 37-40): "The soul neither killeth nor is killed. You can not say of it, it hath been, is about to be, or is to be hereafter. It is a thing without birth, it is ancient, constant and eternal. As a man throweth away old garments and putteth on new, so the soul, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away. It is indivisible, inconsumable, incorruptible; it is universal, permanent, unmovable."

Hear also the testimony of Dr. John Mason Good (Book of Nature, p. 338): "The Hindoo philosophers, totally and universally denying a resurrection of the body, support the doctrine [of a future life] alone upon the natural immortality of the soul; while the Arabian philosophers (among whom was Job) passing over the immortality of the soul, rested it alone upon the resurrection of the body."

Dr. Whately, Archbishop of Dublin, in his work entitled *Revelations of a Future State*, says: "The very notion of the soul's immortality as explained by them [the ancient philosophers] involved the complete destruction of distinct personal existence."

[2] The following extract from his writings will give the reader a fair taste of his moral quality. Addressing the Pagans, he says: "You are fond of your spectacles, but there are other spectacles. How shall I admire, how laugh, how rejoice, how exult, when I behold so many kings and false Gods in heaven, together with Jove himself, groaning in the lowest abyss of darkness. So many magistrates who persecuted the name of the Lord, liquefying in fiercer flames than they ever kindled against Christians. So many sage philosophers blushing in raging fire, with their scholars whom they persuaded to despise God, and to disbelieve the resurrection. And so many poets shuddering before the tribunal, not of Rhadamanthus, not of Minos, but of the disbelieved Christ."

[3] This fact is well illustrated by Dr. Patton in his remarks to the Universalists some two years ago, in his own journal, the *Advance*. He said: "Do you imagine that only Universalists shudder at the idea of the eternal ruin of lost souls. All thoughtful men share your dread of the fact, and would gladly reject the doctrine, if they honestly could. Nothing prevents me personally from welcoming the doctrine that all will finally be saved, but the want of evidence for it. The Orthodox generally have the same feeling. It pains us to think that so many of our fellow men are living in sin, and dying without hope. We have had neighbors, friends and dear relatives who have died giving no evidence of Christian character, but of quite the opposite, and we should be overjoyed to know that at last we should all meet above, holy and happy. I frankly acknowledge that it would lift a dark cloud from the world and a heavy load from my heart could I believe your doctrine."

THE IMPENDING CONFLICT.

The Bible teaches us that man is depraved; that by nature he is at enmity with God; loving pleasure *more* than God; a despiser of those that are good. It teaches us that there is a constant warfare between the flesh and the Spirit, between darkness and light, and error and truth. This, I say, is what the Bible teaches, and if in looking out upon the world, we saw things to be different from what they are, then in *this* respect at least, the Bible would be at fault. But the Bible is *not* at fault, as the moral character of man everywhere shows itself to be just what the Bible declares it to be.

In all ages it has been demonstrated that "the carnal mind is enmity against God." Its first manifestation in the human race, was in Eden, and from that time to the present we can see the change demonstrated.

As there is a source from whence all good flows, so there must be a source of evil. If it is consistent to go beyond man, to trace this source of good then it is also consistent to go beyond him, in tracing our way to the source of evil. If the evil can be justly attributed *solely* to man's evil propensities, then the same principle of logic, will permit us to consider the opposite propensities as being the only source of good. The method of reasoning which leads to a denial of the existence of a personal spirit of evil, if carried out to its legitimate conclusion would also lead to a denial of the *divine* existence. I know that some Christians deny the one without denying the other; but it is because they have not followed to the end, their method of reasoning.

Between this spirit of evil and his adherents, and the followers of the truth of God, there has always been a warfare, and it will continue until he who is "the truth, and the life" shall come in glory and bruise, or, rather, crush, the serpent's head. The past six thousand years have been one long war, and while the enmity has never subsided, yet there are particular epochs or periods, which have been signalized by more than ordinary hostility, in which the battle has waxed hot and fierce. In Egypt we find more than ordinary efforts put forth to withstand the truth, and in the ensuing history of Israel, we see the efforts of "seducing spirits" to bring the worshipers of Jehovah, over to their idolatry and worship of demons.

Later, we see the spirit of evil working in Antiochus Epiphanes, till at last a fierce persecution is brought upon the people of God, in the endeavor to exterminate their religion from the earth. In the life of Christ and his apostles as recorded in the New Testament, we see the same hostility manifested in many ways; and these records which trace the conflict as it raged in the past, point forward by the finger of prophecy, to a time, *then future*, in which the conflict would be fiercer than in any preceding time.

The time or period of time which to Paul was future, to us is present, and signs on every hand indicate the "perilous times." In these perilous times Paul said certain ones would resist the truth even as Jannes and Jambres withstood Moses; and surely we can see on every hand the hosts of the enemy, waging war upon God and the Bible, upon Jesus and his truth, and it is *specially important* for Christians and *all* that are interested in the cause of Christ, to be aware of the danger, and then to boldly face and resist it; to make no compromise with the enemy in any matter whatever, but to declare unconditional surrender the terms of peace.

The enmity of Satan has showed itself in many different ways; in all the various grades of unbelief, from Unitarianism to Atheism; but its latest manifestations is in what is called "modern Spiritism." Under the banners of this party, the various hordes of Satan are gathering with the avowed object of dethroning the God of the Bible; of wiping out all ideas of the atonement, and, in a word, of trampling the Bible and its religion in the dust.

Christian Reader, shall this be? Lukewarm professor, is not the advance of this anti-christ sufficient to arouse you from your lethargy? Unconverted one, are you longer to remain indifferent? Are you to continue saying you believe Christianity, without identifying yourself with its defenders? Oh! that the soldiers of Christ might arouse! That the unsteady ranks might be firm! That all discordant sounds might be hushed in the grand march on the enemy.

Christians, this is not the cry of an enthusiast, but the serious cry of alarm. When the forward watch, peering through the darkness of night, hears the roaring of the sea, and perceives the long, white line of foam, and knows that the vessel is bearing directly for the reef, is it the cry of an enthusiast, when he shouts "Breakers ahead!" Nay but it is the warning voice of a faithful man.

And now Zion's ship is laboring 'mid the perils of these last days with danger on every hand, shall the watch fail to give the alarm? Nay verily, he must lift up his voice like a trumpet and cry aloud and spare not.

It is a fact, an awful fact, that the great characteristic of the world to-day is infidelity and skepticism, and the time has come when the line of demarkation between the world and the people of God, can not be too distinctly drawn.

In this conflict, every individual is a participator, some unknowingly perhaps, but from a Bible standpoint there is no neutral ground. Hence every individual is identified with one side or the other. Reader, stop and ask yourself, Which side am I on? Jesus said, "he that is not with me is against me; and he that gathereth not with me scattereth abroad." (Mat. 12: 30.)

From his dwelling place in heaven, God looks down upon the children of men and sees but *two* parties: one he calls his *children*, the other he calls his *enemies*. Are you, dear friend, holding aloof from joining his children? Have you yet cast your lot with their's? Then if you are not with them, and if there be *no neutral* grounds, where are you? It is an important question, and I repeat it: Where are you?

And it is a question to be asked of professors of religion, as well; and particularly would I ask it of those who profess to be looking for the speedy coming of Jesus. Are you letting your light shine, or are you putting it under a bushel? Are you giving your influence and money toward sustaining what you consider erroneous doctrine, while it may be some Advent church in your vicinity is struggling for an existence? Is that the way to do, to say you believe the Advent doctrine, yet give your influence and your money to sustain those parties, who would love to see it subjugated? I fear that many who will read this, are so doing, but I think it doubtful if "Well done" ever salutes their ears when Jesus comes.

Christian brethren, let us not think of giving up the contest yet. Let us be faithful in our mission, in admonishing the household of faith, and in warning the ungodly world of its doom, and thus be found faithful at the coming of our Lord. C. E. BARNES.

MATERIALISM AS TAUGHT BY SCIENCE AND REVEALED IN GOD'S WORD.

ARTICLE FIRST.

Materialism is a subject extensively brought to the notice of thinking people for their personal investigation. It stands out at the present day in bold relief as directly opposed to the teachings of popular theology.

However much it may be antagonistic to ones early ideas, it is so great a truth based upon so many axioms that to rashly denominate it "Modern Infidelity," "An Exploded Heresy," etc., and judge it without a hearing, is simply foolishness. And every one who would not be antiquated in his ideas, must give it a candid and unprejudiced investigation.

If materialism be the *"great error"* that many popular modern divines and eminent philosophers are calling it, immaterialism, that axiom of axioms (?) will be in no danger in consequence of a little time spent in finding out where the "great error" of materialism lies. If materialism be a heresy, every live person wants to know why it is a heresy. If it be a truth, every lover of truth will wish to adopt it as his belief.

The one great difficulty encountered by immaterialists in considering materialism is a certain feeling of repugnance which always arises in ones thoughts when anything contrary to their former belief is brought to notice. This feeling expressed in words, is—"Altogether there are but two theories, the materialist and immaterialist; although but one can be right, and the other *must* be wrong, nevertheless as long as I can find one objection to materialism, I will refuse to adopt it as my belief although a *thousand* inconsistencies be shown me in *im*materialism." This feeling must be overcome and he who would give materialism and its opposite theory a fair hearing must approach their investigation in a different spirit, if he would distinguish between the truth of the one and the error of the other. He must say—"I will candidly examine each; and the one which approaches the nearer to perfection, that one will I adopt as the one most likely to be true."

That materialism is a truth which can be demonstrated by science, shown to be revealed in the Scriptures, and that the whole is consistent with common sense, I profess to show in these articles; as, also, that immaterialism is utterly without any such basis, and therefore ought not for a moment to be tolerated by those who love the truth. Let us then investigate materialism in the following order. (1) What is it, and what is its basis? (2) What relation does it bear to infidelity? (3) How does it compare with immaterialism in recommending itself to sensible persons for their belief.

MATERIALISM: WHAT IS IT AND WHAT IS ITS BASIS?

Materialism, as defined by the prince of lexicographers, Webster, is, "The opinion of those who maintain that the soul of man is not a spiritual substance distinct from matter, but that it is the result or effect of the organization of matter in the body." What is this grand truth based upon? Although not a savant with his Ph. D., nor a theologian with his D. D., yet we know our elementary knowledge of the sciences and of the Bible is in beautiful harmony with the claims of materialism. We know that the plain unsophisticated teachings of science, and the unspiritualized revelation of God to man, with, perhaps, a slight admixture of common sense, say in unmistakable terms that materialism is true.

First let us turn to science, and see what the knowledge of man will say upon this subject. Science proves the soul of man to be "the result or effect of the organization of matter in the body." What is the soul of man? For a definition of "soul" recourse must be had to the account of man's creation and, also, to the passages in which "soul" is included. Such reference will show that the primary meaning of *soul* is *life*. That life is the result or effect of the organization of matter in the body, we think no one who has studied the phenomena of life will deny. Let us turn to comparative anatomy, and trace life from its earliest indication. The first indication of life in the plant or in the animal is identical. It is motion in the germ cell. Matter that submits itself to the analysis of the chemist is placed in contact with matter which can also be analyzed, and motion is the result. Matter unites with matter and life results. The moment this life begins, that moment does it call for nourishment in the form of matter, and receives it from the abundant supplies an all-wise Maker has placed within its reach. This call is continued and responded to until through some mischance the supply is cut off, when death ensues. Then is not life dependent upon matter? Certainly. Then if the soul of man is this life, if that life results from and depends upon matter, and is incapable of existence independent of it, is not man's soul material? "Yes," one may say, "but according to this reasoning animals of the lower orders, and even plants have soul." Do we *know* that they have not? What do we have that they do not possess, though, perhaps, in a very faint degree. 'Intelligence,' say you? Let any one turn to his botany who fails to see that even a plant evinces intelligence in its instinctive turnings to nourishment and sunlight. Let any one study zoology who cannot admit that animals from the lowest orders up to man possess this.

This does not detract in the least from man's greatness, but, rather makes his superiority more manifest by the admission of contrast.

But Webster has a different definition for 'soul,' the one adopted by popular theology. The soul, in accordance with this definition is, "That part of man which enables him to *think* and *reason*." In defining "mind" he calls it "The power that conceives, judges or reasons." Turning to Prof. Upham's *Mental Philosophy*, we find him using the words soul and mind as synonymous; and, also, connected with soul and mind as a just equivalent we find the word spirit. Spirit is the "intelligent immaterial and immortal part of human beings."

Immaterialists claim science as being in favor of immortal-soul-ism. *If the many works written by modern Socrates (?) and Platos (?) called Mental Philosophies, constitute the definition of science, then is their statement true.* But science happens to be actual knowledge, not foggy metaphysical speculation, with guesses for a starting point. Give science, then, its true meaning, and we propose to show that it is decidedly against them. No one can claim to prove by science *beyond a possibility* that we are wholly material; but it can easily be shown that as far as we have any knowledge matter is inseparably connected with our existence. This once proven, immaterialism stands just on the basis that can justly be claimed for it, which is the imaginations and fancies of mankind, and not on man's knowledge.

Let us consider "mind" in its orthodox sense.

What is an evidence of mind? Thought expressed in word or gesture. What is the factor of thought? Let us again turn to Webster; "Thought is either the act or operation of the mind when attending to a particular subject or thing, or it is the idea consequent upon that operation." This is orthodoxy. The mind or soul is a "certain something I know not what," as Cicero says.

This certain unknown something—immaterial, immortal,—they *conjecture* to be the organ of thought; and by one sweeping unscientific *guess*, they think they have solved the whole problem in respect to man's present and the eternal hereafter.

We owe our thanks to men like Gall, Spurzheim and Combe, who, dissatisfied with mere guess-work, have pointed out the way to a tangible solution of the mystery connected with man's intellect. They, in the science of phrenology (which despite the derision heaped upon it and its advocates will rise to a first position among the sciences), have given us a basis upon which we can reason.

Phrenology claims that the brain is the organ of the mind and the direct factor of thought; and this is a fact so patent, so often demonstrated beyond the possibility of a doubt by every day experiences, that how men of general information can deny it to be so, without evidence to support their assertions, would be mysterious, but for history, which records the story of the days of Galileo. Let us cite a few instances in which lie direct proofs of the fundamental truth of Phrenology, that the organ of thought is the brain.

In a case reported by Dr. Pierguin, observed by him in one of the hospitals of Montpelier, 1851, he saw in a female patient in whom part of the skull had been removed the brain motionless and lying within the cranium when she was in a dreamless sleep; in motion and protruding without the skull when she was agitated by dreams; more protruded in dreams reported by herself to have been vivid; more so when perfectly awake and especially if engaged in active thought or sprightly conversation." (Combe's *Const. of Man, p.* 123.)

"Richerand attended a woman whose brain had been laid bare. One day he pressed upon it a little more forcibly than usual and the patient became silent and unconscious in the midst of a sentence. On removing his hand consciousness immediately returned. As no pain was felt he repeated the experiment several times and always with the same result. Similar cases are related by many other witnesses." (Combe's *Lectures upon Phrenology*, p. 96.)

Sir Astley Cooper relates a story of a seaman who had his skull fractured and brain compressed by a fall. For thirteen months he remained totally unconscious. On Mr. Clines raising the skull, consciousness immediately returned. The last thing the man recollected was a sea fight in the Mediterranean, thirteen months before, in which he had received the injury." (*Ibid.*)

"The brain is regarded by physiologists and philosophers as the organ of the mind." (Cutters *Physiology*, p. 346.) "We have, therefore, evidence from three different sources that the cerebral hemispheres are the seat of the reasoning powers, or of the intellectual faculties proper. First, when these ganglia are removed in the lower animals, the intellectual faculties are the only ones which are lost. Secondly, injury to these ganglia in the human subject is followed by a corresponding impairment of the same faculties. Thirdly, in different species of animals, as well as in different races of men, and in different individuals, the development of these faculties is in proportion to that of the cerebral hemispheres." (Dalton's *Human Physiology*, pp. 498–9.)

"It [the brain] is the material organ of the mental and moral manifestations." (Dunglison's *Medical Dictionary*, under "*Cerebrum*.")

Everyday experience but confirms the above opinions that the brain is the organ of thought. The sensation of weariness felt by the brain after severe and long applied mental exertion, shows that the brain has been engaged in the manufacture of thoughts, and like the wearied muscle it demands rest. (*To be continued.*)

J. B JONES.

IS IT TRUE?

Is what true? That Ps. 19: 7, has reference to the ten commandments as being a perfect law which converts the soul. This was so stated in public a few weeks since by a preacher of the Seventh-day Sabbath theory, while reviewing some part of a sermon preached by the writer in Albion, Me., on the covenants made with Judah and Israel.

If the ten commandments are a perfect law (as Sabbath keepers affirm,) why add two other commands greater than either of the ten; thus making *twelve* commands instead of ten? This was done by the preacher referred to above, and when we asked him at the time, if the two great commands to love God "with all the soul, and thy neighbor as thyself" were on the tables of stone, he replied by saying that "the principles of them were." Does a perfect law need such additions as this? Will it not be safe to reject such explanations of the plain word of God, and stand on the broad platform of the gospel, and strive with all our hearts to "provoke each other to love and good works" in these last moments of time? The apostle admonishes us to "avoid contentions and strivings about the law, for they are unprofitable and vain." (Tit. 3: 9.)

If the ten commands are a perfect law and are a rule of action, they must be perfectly adapted to the people of God under all circumstances. But right here is a failure. In a work by *J. N. Andrews* on Sabbath and Law (page 43), the writer admits that the Sabbath could not be kept by many of God's people in Egypt. This admission is fatal to the theory that the ten commands are a perfect law. What then will become of those who died in Egypt, while violating the Sabbath for many years! Are not God's ways equal?

Was Paul converted by the ten commandments? That law slew him once (Rom. 7: 9), but it took the "law of the spirit of life in Christ Jesus" (Rom. 8: 2), or the law of the *new covenant*, to convert him. "The righteousness which is of faith speaketh on this wise. "Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above.) Or, who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee even in thy mouth, and in thy heart: that is, the word of faith, which we preach. That if thou wilt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10: 6–10.)

Is it not strange that Paul was not converted before, if the ten commands are a perfect law, converting the soul; Was not the jailer converted through faith in Jesus Christ (Acts 16: 30) and not by the ten commandmdnts?

JER. CARR.

OUR TIMES.

The times in which we live are fraught with the most momentous consequences. All nature is pregnant, and her universal throes and pains and restlessness portend the speedy dissolution of the present state of things, preparatory to the glorious, final, and eternal restitution of all things. Every nation under heaven is clamoring for change. Rulers and subjects are everywhere in opposition to each other, thus giving tokens of their final, certain, and sudden perdition.

And how is it with the church? Many have departed from the faith, "giving heed to seducing spirits and doctrines of devils." The bride of Christ is married to Cæsar, and hence what belongs to Christ is given to Cæsar. What will Cæsar do? what has Cæsar done? He banished the Lord Jesus Christ from the face of the earth, as the most disgraceful and infamous character that ever lived. And for what? what did the blessed Jesus do to incur all these taunts and reproaches and gibes and insults and crucifixion? It is true he was a poor man. His parents were poor. He was a carpenter. He was of the seed of Abraham, the son of David, a meek and lowly person, a man of sorrows and acquainted with grief. He did no one any harm. He went on doing good. He loved everybody, and prayed for those who abused him. He spent whole nights in agonizing prayer upon the cold ground. He told the people if they would love and serve him, he would pardon their sins, sanctify their nature, sustain them amid all life's duties and sorrows and cares, and then give them immortality and eternal life with himself amid the splendors of a regenerated universe. And to show them that he could do all this, he was declared to be the Son of God with power. His mighty miracles, the wonders attending his death, his glorious resurrection and triumphal ascension, were all that was necessary to convince the world that he was able to save to the uttermost all that would come to God by him.

Now, where do you see in all the churches, or any of them, that repentance unto life, that faith which works by love, that all-subduing and consecrating power of God's Holy Spirit, which unites and holds together all the professed followers of the blessed Jesus in one vast army, fighting side by side with the sword of the Spirit, which is the word of God, for truth and righteousness, against the world, the flesh, and the devil? Alas! alas! private prayer, family and social religion, have almost disappeared from the church of God; and, in their stead, we have drinking and drunkenness, fiddling and dancing, balls and fairs; so that, instead of having one poor, old antichrist (whose doom is at the door), we have a thousand new ones springing up all around us. Surely we have got back again to the days of Noah. O Lord, how long? O Jesus, come quickly; come now. Come like the lightning's flash, put an end to evil, and bring in everlasting righteousness.

PEYTON G. BOWMAN, *in Crisis.*
Lydia, S. C.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell, The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.
Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,300 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

THE SAINT'S INHERITANCE. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 3. 25c.
[Tokens Nos. 1 and 2 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 30.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $12 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

*DEATH NOT LIFE; or, The Des*truction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

*THE BIBLE TRIUMPHANT; be*ing a reply to a work entitled 144 self-contradictions in the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

*THE TEN VIRGINS; or, Wisdom and Folly Con*trasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man is of the earth, earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 15c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of infidels. By H. L. Hastings. 25c.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, JULY 11, 1871.

EDITOR'S APPOINTMENTS.

There are many calls for labor, and I can supply but few of them. If I could multiply myself many fold, I should still have work for every hour. But as I can be in only one place at a time, I choose to go among those who seem the most needy, and least able to procure and sustain preachers of the word.

Those who wish my labors during the coming season will please give early notice, that I may arrange my work to the best advantage. Conferences, Quarterly, or other, who request my services, will please make appointments so as not to conflict with each other in point of time.

PRESENT APPOINTMENTS.

Girard, Kas., July 15 and 16. This meeting will be held in the grove near Br. Joseph Freed's residence, eight miles from the city of Girard. There will be teams to convey those who come by the Fort Scott Railroad, if they will write to Eld. Munson, at Girard. Let there be a general attendance.

Columbus, Kas., July 17.
Oswego, " July 19.
Iola, " July 21, over the 23d.
Topeka, or Middle Creek, July 25 to 30, as Brn. Linville and Corey may arrange.

After this I shall still have a few days to spare for labor in that region. Friends desiring my services may write at once to Columbus, Iola, or Topeka, Kas., or to Buchanan, Mich.

August and September appointments will be duly announced. J. V. H.

WE conclude that 'no-soulism' is making considerable progress in the New England sect called 'Christians.' If it be otherwise, we know not how to account for the persistently unfair attacks upon 'soul-sleepers' in the *Christian Herald.*

THE articles on *materialism*, of which the first is given this week, are by a young brother in Wisconsin. They are a lecture composed by him in defense of his faith, which had been unjustly and unceremoniously assailed, which will account for the vigor of the reply, and the use of strong as well as pertinent language. It will repay a perusal.

THE daylight was shut out from the rooms occupied by the late Council of the Vatican [illegible] heavily draped, and the Council worked by candle-light—fit emblem of their neglect of the healing rays of the Sun of Righteousness, and dependence upon the light afforded by men—the lamps of tradition.

A CORRESPONDENT of the *Christian Herald* calls this 'a gem:'

> Man's superiority to the brute is evident from the fact that one man held devils enough to destroy "two thousand swine."

—We think our immaterialist friend must have been hard pushed for jewels of sense when he christened such nonsense 'a gem.' We think the argument rather favors the pigs; for they preferred drowning to demoniac possession.

THE *Christian Observer* says:

> "Is it not a little singular," says a writer in one of the secular papers, "that the Catholic priest is called to give consolation to nearly all of our murderers?" Is it not a little singular, we add, that so large a proportion of the rum shops which crowd the streets of our towns and large cities are owned and run by members of the Roman Catholic Church? Those who murder, by the quick or by the slow process, are usually of the same faith. Why is it so? Is the faith wrong? Or are its professors held so loosely to it by the ministers who preach it that it cannot keep them from flagrant immoralities?

THE *New Englander* quotes with approval the following citation by Emerson:

> As Dante says: 'Heat cannot be separated from fire, or beauty from the eternal; and this sentiment gives a rich purpose to generous and manly schemes."

—We also endorse the sentiment, and inquire, Where is the beauty of eternal sin, and its consequent eternal suffering? It is evident that only the good, that which can be beautiful, ought or can in the very nature of things be eternal. Evil will be wiped out because it *is* evil, and has no right to continue.

WE are obliged to the *Christian Union* for the following item, attesting the spread of Adventism:

> A sect called Soul-Sleepers is said to be making considerable progress in South-western Virginia. Their creed is that of the annihilation of the wicked, and the sleep of the righteous until the resurrection. The *Christian Standard*, of Cincinnati, publishes a private letter from a minister of the Disciples of Christ in which the assertion is made that the same doctrine is making considerable headway among churches of his own denomination, particularly in Southern Indiana.

THE theory of a resurrection into grass, thistles, and such like, does not meet with general approbation. The *Examiner* says:

> We wonder if Mr. Theodore Tilton could be induced to read with care the fifteenth chapter of the first Epistle to the Corinthians, and especially the last half of that marvellously sublime description of the resurrection in which Paul had faith. If rising to be a 'blade of grass,' or a 'head of clover,' to be nibbled, it may be, by some straggling goat or goose, is the sum of Mr. Tilton's faith in the resurrection of the body, we can think of nothing that so much needs "reconstruction" as his faith.

BR. Graves of the *Baptist* has been holding a very interesting discussion on Spiritism, which has appeared in the columns of his paper. Br. Graves in his issue of June 17 triumphantly refutes his opponent's claim, that the angel of the Apocalypse—John's "fellow-servant"—was the spirit of a dead saint.

Turning over the page our eye next rested on an article headed "Soul-sleeping," by J. B. D., who brings up this very angel as incontestable proof that dead saints became glorified angels, or ministering spirits—"that at death the spirit goes immediately to glory."

Brethren be careful; you may hurt each other!

THE fathers were right, after all; that is if the spirits were not liars (we fear they are!). The Spiritist publishing house in Chicago has issued a work of five hundred pages, called the *Hollow Globe*, in which it is revealed that the earth is a mere shell; and that inside, as outside, it is diversified with mountain, valley, ocean and river. If vessels can only get by the ice toward the Pole, they can sail about the inside of the globe as well as the outside.

Many ancient and some modern theologians have maintained that there was a place inside our world where the spirits of the dead do dwell. We trust friends of the theory will take great comfort in this confirmation (?) of their views, direct from the spirits themselves! As for us, we propose to await the return of the Polar expedition just leaving New York. If Capt. Hall finds Symmes' Hole, and penetrates the interior world, we shall have to yield our skeptical opinions.

IN Bp. Coxe's sermons on the *Signs of the Times*, we find a paragraph which might be entitled—"One of the uses of the dogma of eternal misery." It is as follows:

> They [the Jesuits] hope that when it comes to this, kings may be forced, by their ignorant but powerful people, to succumb. The Pope can place kingdoms under the terrors of an interdict, and the frightened peasantry would demand any concession from their rulers, [illegible] ASSURED PERIL OF ETERNAL TORMENT [illegible] unmitigated purgatory. Such is the scheme of the syllabus, of the dogma of infallibility of the Vatican Council. It is very bold, but its partizans have the merit of seeing clearly that unless this experiment succeeds, the Papacy must succumb, and not the nations.

—In the dark ages the lash of the eternal misery dogma was wielded with tremendous effect. But it is no longer available to control large communities. The masses have become tainted with infidelity in all Romanist lands in the recoil from horrors of Romanist teachings, and the right arm of priestcraft is paralyzed. Let us hope that Protestantism may yet remove its assent to horrible papal superstition of an endless hell of consciousness, and the eternal duration of sin and evil.

WE perused the funeral sermon by Bp. Janes, on the occasion of the death of Bp. Clark, with much interest. We herewith present our readers two extracts, that must have been spoken within three minutes of each other:

Just at twilight he suddenly roused, and though he had not spoken more than a sentence for nearly two days, as seeing his family around him, he said feebly, but distinctly, "Tireless company! tireless song!" He paused for a moment and then added, "The song of the angels is a glorious song; it thrills my ears even now." Pausing again, he spoke with renewed strength, "I am going to join the angel's song. Glorious God! blessed Savior! bless the Lord, O my soul! bless the Lord, O my soul!" and sank into *an unconscious state* from which he *never roused till* the glad messenger came and ushered him into *the gates of heaven*, no doubt, with the "abundant entrance" he so ardently longed for.	God grant That our lives may be beautiful and devoted and useful and even sublime as was his! God grant that in death our peace and comfort may be as abundant as was his! God grant that each one of us may make "our calling and election sure," and when our probation ends may we *sleep in Jesus*, may *we all wake* with him *in the resurrection morn.*

—We would very kindly ask, Why may not *we* all go directly to heaven at death, as well as the good bishop Clark? Why must *we* wait till the resurrection to wake up, while the bishop woke up as soon as he died? Please explain how it is that some wake up at 'the gates of heaven,' and others here on earth 'in the resurrection morn.'

THERE is very great, very hearty, and very natural rejoicing over the ratification of "the Alabama treaty," which heals up the long festering wound inflicted upon the temper of this nation by British conduct during the great civil war. It is, says one [illegible] enthusiastically, "the first step in [illegible] izing the nations"—which is a poor comp[illegible] to the progress of that system du[illegible] past nineteen centuries. But we have [illegible] of "first steps" in this direction before: let us hear of *second* steps now, and right [illegible]

It is no doubt a cause for [illegible] two nations settled a di[illegible]culty with[illegible] ort to arms: but it proves nothin[illegible] roximity of the Millennium, th[illegible] ent has occurred. And i[illegible] so think it does, it is the wi[illegible] dence or observation of the past—[illegible] ner to the thought. It is useless for us to suppose that at some point in its history [illegible] world is to commence action upon principles heretofore repudiated. The good there is in it is only partial, at the very best, and will never become universal until there is a change of dispensation—the temporal being moved to make room for the eternal; the kingdoms of this world giving way for the kingdom of Christ.

As to this change we know nothing except from prophecy. That declares it will be, not a reformation, but a revolution. And the time is at hand. Deluded by certain features of progress, the world and church cry "peace and safety—the *conversion* of the world is coming about!" But this is a delusion, a snare; and when the judgment trumpet sounds, church and world dreaming of long ages to come of prosperity and progress, will be *taken unawares!*

A LATTER-DAY HORROR.

The ship *Don Juan* sailed from Macao, May 4th with 650 Coolies on board. Two days out, the vessel, in some mysterious way, took fire, and but about fifty of the kidnapped Chinese escaped. It is supposed that the Coolies fired the ship, either with the hope that the conflagration might afford an opportunity for their escape, or with the desperation of blank despair hoping thus to, at least, shorten their sufferings. This Coolie business has been called "the modern slave trade," and justly so; for "Coolie labor" is but a cover for the most degrading, cruel and brutal slavery. The Chinese are kidnapped and sold from their homes by their own familes, nominally [illegible] term of years, but really to life-long servitude. The traffic is a disgrace to the boasted progress of the age, a shame to modern civilization and to Christendom. A few decided words from Great Britain and the United States, would, doubtless, put an end to the whole thing. We trust they may be spoken soon.

As to the burning of the Don Juan, we have no heart to tell the story of how when the flames were discovered the hatches were battened down upon over half a thousand human beings, thus left roasting alive for a full hour, when, it becoming apparent that the fire could not be stayed, the Captain and crew took to their boats, opening the hatches at the last moment, when the miserable wretches found egress from their fiery dungeon only to the blue sky above, and the waste of waters around, and such prospect of escape as was afforded by floating spars or portions of the wreck. Thus some fifty of these poor creatures escaped, one of whom testifies that he "saw blood ooze out from the sides of the vessel"—the gore of his companions who failed to make their escape from the vessel's hold.

We have only one word to add. Suppose the tortures of these poor wretches had been prolonged for a year—a month, a week, even, instead of a few hours! The blood chills at the thought of what they must have endured in the last minutes of their existence. Take, them, their tortures, and add the word *eternal*, and you have a faint picture of what the future punishment is often described to be. Believe it who can. We reject it as first, being intrinsically improbable and, second, contradicted by "the Scriptures of truth."

A PROFESSOR'S OPINION.

There has just been published another volume of Prof. John Tyndall's rich scientific lectures. In one of them the following passage occurs:

> In affirming that the growth of the body is mechanical, and that thought, as exercised by us, has its correlative in the physics of the brain, I think the position of the "Materialist" is stated, as far as that position is a tenable one. I think the materialist will be able finally to maintain this position against all attacks; but I do not think, in the present condition of the human mind that he can pass beyond this position. I do not think he is entitled to say that his molecular motions *explain* everything. In reality they explain nothing. The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages. Phosphorus is known to enter into the composition of the human brain, and a trenchant German writer has exclaimed, "Ohne Phosphor, kein Gedanke," (without phosphorus, no thought.) That may or may not be the case; but even if we knew it to be the case, the knowledge would not lighten our darkness. On both sides of the zone here assigned to the materialist he is equally helpless. If you ask him whence is this "matter" of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer. Science is mute in reply to these questions. But if the materialist is confounded and science rendered dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all.

—The "Materialist" to whom the Professor here addresses himself, is atheistic, and he evidently is acquainted with no other school of that theory. We wish that he might take up the Scriptures, and analyze them, as he has the teachings of science; and he would find that they agree: and as science knows nothing of immaterialism, neither do the Scriptures. And, also, that *the soul* whose mysterious connection with the body so many stumble over into immaterialism, is not a distinct intelligent entity, but is that mysterious thing we call life. It is the gift of God to man, transmitted by the laws of generation, which makes him a conscious, intelligent being; but it is not the man himself.

We ask for materialism no more than the Professor grants, except this: that it shall not be affirmed, that because materialism cannot justly go beyond a certain point, with our present state of knowledge, *therefore* immaterialism must be true. The facts, so far as we know them, accord with the Scriptures and with materialism. Hence we may presume that all facts which shall yet come to our knowledge, will also harmonize with them.

IMMATERIALITY — CONSCIOUS STATE IN DEATH.

Dr. Ridgely, in his body of Divinity (Vol. 1, p. 433), says:

> "That the soul exists after its separation from the body by death, is evident from the *immateriality* thereof, and its being of a different nature: so that the very heathen, who had no other light than that to guide them, discovered some knowledge of it. But this is more plain from Scripture, as it is said: Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Mat. 10: 28.)

First the doctor assumes the immateriality of the soul, a thing which is to be *proved;* and then he quotes a text in proof, which declares, that the *immaterial soul*, if sinful, is destined to destruction, with the body, in *gehenna!*

Then the doctor reasons thus:

> "The soul thus existing, though separate from the body, must be supposed to retain those powers and capacities it had while united to it, which are proper to it as a spirit, and particularly as the subject of moral government: and those powers and capacities may also be supposed to be in it in a greater degree, when dislodged from the body, which is a great hindrance to it in its actings, as every one sensibly experiences.".

If it is true that every one sensibly experiences that the body is "a great hindrance to the activities of the soul" (which we deny, emphatically), we call, further, for some experiences of *those who have been disembodied.* If the argument is to rest on 'experiences,' let us *have* the experiences. Our columns are open to any who have been 'disembodied,' and found themselves able to think more deeply and sensibly than while embodied. We would like the proof that any human being ever had a thought or idea apart from his material organization. The talk about intuitions of immateriality and immortality, is as baseless as the fabric of a vision. We doubt if it ever carried conviction to a single soul.

EGYPTIANISM EXPOSED.

We learn that T. J. Goodsir has published an able defence of the authenticity of the Scriptures. In it, we are told, there is "an exposure of the superstitions of Egypt: that country to which we have been so often relegated for everything curious, wise and ancient."

We wish we dared hope that Mr. Goodsir has thoroughly exposed that master-piece of Egyptian superstition, the dogma of the innate immortality of human souls. It would be for the health of popular theology if this could be done by some one to whom the people generally would listen. Too many of our wise men, failing to find the idea in the Scriptures, go down to Egypt for help, and coolly tell us that Jacob, and Moses, and David and Hezekiah must have understood and believed the doctrine—why? Because, forsooth, if they did not, they would have *known less than the Egyptians!* (c. f. Bartlett, Stuart, Lewis, and others.) Why did it never occur to these gentlemen that the holy men of God *knew too much* to believe the Egyptian philosophy? It is no great addition to ones knowledge when one believes an untruth. No doubt Moses and the rest knew of the Egyptian doctrine, but they never believed it. *If they did, they present the remarkable spectacle of the only body of men that ever believed that the soul is immortal and yet have refrained from teaching it!* We repeat it. If they believed the dogma, they stand alone among all the advocates of that theory, in keeping silence concerning their faith. And when we add to this, the fact that they did have faith in—and expressed it too—a future life by means of a resurrection of the dead, the inference becomes an overwhelming conviction, that the Egyptian dogma formed no part of their creed.

POPERY THEN AND NOW.

Hear what some of the predecessors of the present Pope have said of their power. Pope Martin V. wrote in the dispatches with which he furnished his ambassador to Constantinople:

> "The most holy and most happy, who is the arbiter of heaven, and *the Lord of the earth*, the successor of St. Peter, the Anointed of the Lord, the Master of the universe, the Father of kings, the Light of the world." (Giustianni's *Rome as It Is*, p. 181.)

Pope Innocent III. writes:

> "So hath Christ established the kingdom and the priesthood in the church; that the kingdom is sacerdotal, and the priesthood is kingly; he hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in heaven, in earth, and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd."

An extract from the Bull of Pope Pius against Elizabeth:

> "He that reigneth on high, to whom all power is given in heaven and earth, hath committed the one Holy Catholic and Apostolic Church, out of which there is no salvation, to *one alone* on earth, namely: to Peter, the Prince of the apostles, and to the Roman Pont[illegible] successor of St. Peter, to be governed with a plenitude of power. * * * This one he hath constituted Prince over all nations, and all kingdoms, that he might pluck up, destroy, dissipate,

overturn, plant, and build." (Croly, pp. 286, 238.)

Another says:

"*The Pope is the Lord of the wo*[illegible] neither prince nor bishop, neither [illegible] nor ecclesiastical ruler, can have [illegible] lawful authority in Church or [illegible]e, underived from him."

Gregory VII., among many de[illegible]rations pertaining to the power [illegible] Popes, says:

"The Roman Pontiff alone can be called universal. * * * He alone has a right to use imperial ornaments. * * * That Princes are bound to kiss his feet, and his only. * * * That he has a right to depose Emperors. * * * That his sentence can be annulled *by none*, but that *he* may *annul the decrees of all*." (Taylor's *Manual of History*, p. 409.)

Now as a simple bishop or priest, Pius not only reigns over no kings, or emperors, but there is not a crowned head or civil ruler in the world to do him homage, or disposed to restore him to his former position. The papacy has fallen! And the next glorious event is the coming of the blessed and only potentate, the King of kings, and Lord of lords.

DEATH OF SR. SHERMAN.

Just as we go to press, we are saddened with the intelligence of the death of Sr. Charlotte L. Sherman, companion of Br. C. S. Sherman of Castletown, Vt. She has been very sick for long months; has been apparently gaining of late. But on the third instant, a few hours after her arrival at the Round Hill Water Cure, to which she had gone in hope of further relief, she died very suddenly.

Sr. Sherman was a remarkable woman in her sphere, which was the social circle, or, preeminently, the home circle. An affectionate wife, a fond yet wise mother, a kind friend, full of goodness to the poor—she will be missed by all who knew her, but nowhere so much as in the bereaved household. Those who have enjoyed her society there, and observed her never tiring care and impartial love for all, can appreciate the pall of wo that has settled there.

About the middle of May we received a letter, dated from her sick, bed from which we may be pardoned, now, for making an extract. We had written some words of sympathy. In reply among other things she said:

> Dear Brother: Can I fear, when I read—'The Lord is on my side.' 'The Lord taketh my part with them that keep me.' These words I opened to in my Bible, when my life lately hung upon a very small thread.
>
> It is nearly nine weeks since I was taken ill, and long weeks are before me. But *I will trust in the Lord!* I have suffered as few do. But it will enable me to be a more godly woman. ....I often feel that Jesus takes away local pain in direct answer to prayer. *I know it is so.* So keep praying for me....Yours, in the love of Jesus.

In this frame of mind she passed away. 'Blessed are the dead that die *in the Lord*.'—trusting fully in him. Sweet indeed is the Christian's hope, to those that mourn in its light. Its light clearly reviews a future life—a world where

'Those shall meet again
Who have loved.'

PRIMITIVE MAN.

We have not space for numerous articles we have received upon this subject. The controversy bids fair to become interminable. All sides have had opportunity to air their theories, and we learn that many of our readers are getting tired of it. If "salt is good," as the Scriptures affirm, one does not want it in every thing. Besides, to our mind, it seems to be chiefly a strife about words—all holding about the same opinion, but differing as to the sense of words chosen to express it.

And now a word to you whose pens are so quickly dipped in the ink when a point of your belief or opinion is disputed—Why can you not dip your pen in a better cause; and give the household of faith something sweet and juicy, without even the *tang* of household controversies?

[illegible] "*RICH MAN AND LAZARUS.*"

[illegible]ve to announce that the first [illegible] of this popular exposition is exhausted. The second edition will not be ready for some weeks yet. Orders will be promptly filled in the order that they are received, as soon as the next edition is ready.

EDITOR'S JOURNAL.

WEDNESDAY, June 28. Came to Chicago, and was welcomed by Br. S. C. Raymond. Things are very pleasant and prosperous here. Br. Burr is doing a good work in this city.

THURSDAY, June 29. Attended the commencement of the Baptist University, at Cottage grove. The exercises were held in the new Baptist chapel on Michigan Avenue. On entering the building I was surprised at the elegant architecture and rich adornments. It had all the appearance of a Jesuit chapel. It has a grand organ, and a chime of seventeen bells. The whole expense of the establishment was about $200,000.

I found the audience room partly filled. The audience was a select one composed of the *elite* of the Baptist churches, of which there were twenty in the city. There was no enthusiasm, such as is usual on such occasions, and for a commencement it seemed dull. Nine young men took part in the exercises, who did credit to themselves. The University is prosperous, and has between three and four hundred students. It is a credit to the Baptist denomination.

At night I attended the prayer-meeting of the Advent Church, with Br. Burr. Th[illegible] have papered and painted the ch[illegible] and made it much more pleasant, [illegible] and comfortable. The meeting was [illegible] attended, and the brethren full of [illegible] and power. The exhortations and prayers were short, lively and edifying. It was a model prayer-meeting. They have been annoyed in time past with some, who have spoken too long, and treated upon controversial questions which only tended to strife. This difficulty is now disappearing, and a peaceful and healthful state of things succeeding. They are united and active in the Lord's work. I enjoyed the meeting much.

FRIDAY, June 30. Half of the year 1871 passes to-day. How quickly it has fled! Let the balance of the year be faithfully improved in every good word and work. Soon the end of al things will come.

OUR YOUNG MEN.

What can we do for them? Or what can they do for themselves to become more useful to the church? This subject has occupied my attention much. I am often asked by them for advice, as to the best way to qualify themselves for their work. "What books shall we read?" or, "What are the best works to aid us in the preparation for preaching the Gospel?" To these questions I have given the best answers that I could. But a systematic course of study is called for by many. And this ought to be supplied for young men among us who desire this aid.

In general, I have said to young preachers, if they have an English education, to take their Bible and concordance and faithfully search and study the word of God, and "preach the word." But while this course is indispensable for *any* preacher, there are other things that we should not neglect. We should seek to understand all useful knowledge. To understand the prophecies, one must be a student of history, by which we learn the fulfillment of prophecy. And he must study Ecclesiastical history, also, that he may know the doctrines, opinions, and ordinances of the true and also of the apostate churches. The evidences of the truth of the Bible should be well studied, so that they may meet the "enemy in the gate."

And some desire to study the Hebrew and Greek—the original languages of the Scriptures, that they may read for themselves the word of God in the original tongues. But we have no institutions, or teachers for such a work as this, and therefore cannot aid such. But I determined to see what I could do for these young men who are determined to read the Holy Word in the original languages. And the result of my inquiries has been, that among the many Institutions, where the languages can be studied, the University of Kentucky at Lexington, and the Union Theological Seminary at Chicago, Ill., are the best of these institutions now open to our young men. There is, also, an English department, for those who do not wish to study the languages, in each of the above institutions. I had an interesting visit to-day with Prof. G. W. Northrup, president of the Union Theological Seminary, in Chicago. I stated to him my wishes in respect to educational advantages which I desired to obtain for some young men who had applied to me for help. I as frankly informed him of their theological views. They were Adventists, out and out; believing in the speedy coming of Christ, his personal reign on the earth, the destruction of the wicked, and the extinction of all evil at the restitution.

The Professor remarked that their views would be no bar to their reception as students. There was perfect freedom of opinion. They taught what they believed to be the truth, and their students were left to judge of its correctness. As to the question of 'annihilation,' he said he should not shun the full and fair discussion of it, whenever it came up. He believed that truth would not suffer by its discussion. Religious opinions might, but the truth never. He thought the destruction theory would have to be fully discussed in this age, as other questions have been in the past; and when it comes up, it should be met fairly.

The Baptist Union Theological Seminary is located in South Chicago, Cottage Grove, in the rear of the University. It was finished in 1869, at a cost of sixty thousand dollars. It is 214 feet long and 48 wide, four stories high. It is a very pleasant place, and a home for students; as the scholars can unite in clubs and board themselves for from $1.50 to $2.80 a week. Tuition and rooms are *free to Theological students*. Lights, fuel etc., cost about $20 a year.

Any others wishing to consult me on the above subject can write, and I will give them full information and all the aid in my power. At night came to Westville on my way to Union Mills, Ind.

SATURDAY, July 1. Hired a team, but when within a mile of the Mills Dr. Mathewson met me. I left the livery team and joined myself to Dr. M., who soon brought me to his house, where I was more than welcomed. He intended to meet me at Westville, but I did not get the word in time to understand the arrangement.

I find Br. Matthewson very pleasantly situated here. When he came the cause had run down, so that it needed much hard work and patience to restore, and build it up. He has seen good fruit from his toil.

Last Monday his people surprised him with an unexpected visit, thus celebrating his and Sr. Mathewson's birthday. It was an exceeding pleasant season, and the friends left a substantial token of their esteem. These little attentions cheer a pastor's heart. The good will, and sympathy for himself and wife, in their work, are of the greatest value.

The church in Union Mills is one of the oldest of those raised up by the labors of Br. and Sr. Mansfield, and prospered so long as they remained with them. Since they gave up the field to others, the society has suffered many trials. But they still live, and their prospects are now good. Those who think 'changes' are a good thing for a church would do well to ponder this lesson.

I came here on a visit, to say a good word and cheer and help them. I met with warm greetings in my friendly calls among the brethren.

SABBATH, July 2. Attended the Sabbath school this a. m. The Doctor takes charge of it, and makes it interesting to both children and adults. In course of the lesson, the text of Acts 8: 38, was repeated by one of the ladies—"And they went down both into the water, both Philip and the eunuch; and he *sprinkled* him." "No, no—Where did you get that," said Br. M. "I got it from Dr. Seeley, a good Presbyterian." "Well, you had better follow the Bible. *That* says he *immersed* him."

I spoke on the Messianic prophecies. Some in this vicinity have got so wise that they do not believe the prophecies of the Old Testamnt refer to Jesus at all. But I made the case clear, and strengthened the faith of the disciples.

At the close of the morning service rode twelve miles to Stillwell Prairie and spoke at 3 p. m. We have a good interest here, and a church will be organized by and by. On my return to the Mills at night I spoke again. My theme was the "signs of the times." The Pastor of the Presbyterian church was in, and took part in the services. We had a stirring time, and I hope it may result in aiding some to prepare to meet Christ.

MONDAY, July 3. My visit has been a pleasant one. I find Br. Mathewson doing well. May God continue to bless and prosper him and his good wife in their mutual labors. I returned home at night, like a pilgrim, to tarry for a few days.

EDITORIAL GLEANINGS.

The Fourth of July Basket Meeting in Wayne Co., Iowa, was a great success. Two services, and Br. S. K. Gibson baptised twelve at the close of the second discourse. — — — A similar meeting at Afton, Ill., was also a success. Br. Burr was the preacher. If time should last another year let us have many such meetings, and make the day truly a 'glorious Fourth.' — — — Br. Phelps is at Hornellsville, Ky., with the State tent. — — — The Minnesota camp-meeting was a precious season—the best ever held in that State. — — — We are sorry to learn that Br. J. Carr of Maine is quite broken down in health. He desires the prayers of all. Pray for his restoration. We need all the workers in the field. — — — We learn that the father of Br. I. H. Shipman died June 18, ultimo. He lacked but four days of being 100 years of age. — — — We learn by Br. Kellaway that two more preachers in England have embraced the Bible views of Life and Death. The truth is otherwise spreading. — — — The Iowa Campmeeting will commence Aug. 26. The Illinois meeting will commence a week earlier. Let both be grandly attended. — — — The Springfield, Mass., Campmeeting will commence Aug. 19 and hold over two Sundays. — — — Br. D. Mathewson baptised two souls at Stillwell, Ind., not long since, and a church is rising there. The church in that region recently surprised them by a day's visit, leaving substantial tokens of their esteem.

The Times.

AT HOME.

A Column of Fire and Cloud.

Last Wednesday week Dame Nature put on fantastic airs about five miles east of this city. It was something in the nature of a gigantic whirlwind. About half past two o'clock in the afternoon, men at work on the farms of Mr. Morton and Mr. Merritt were startled by a strange sound like that of a rushing, mighty wind. For a moment the under strata of the atmosphere seemed perfectly motionless. Then it began a circular motion with increasing velocity, gathering and taking upwards sheaves of wheat and every light substances on the surface. A cylinderical volume of dust was formed, reaching far into the heavens. There then seemed to be pouring into it a continuous stream of smoke, clouds, or some substance of an azure hue, perfectly visible to the eye, but of an indescribable nature. The elements seemed to be pouring through a tunnel upon the earth. The volume gathered in force and velocity as it continued to move in a southeasterly direction. Rails were sent whirling through the air with terrible force, branches were torn from the trees and houses unroofed on its march. Its final destination has not been ascertained. Its fury was probably spent in a short course. The amount of damage done is small in comparison with the terror inspired. At one time a river of fire seemed to be pouring into its vortex, filling the observers with consternation, and making the superstitious believe the day of final judgment at hand. It at one time covered a space exceeding one hundred feet in diameter. One man, Mr. James Danforth, who stood awed by its grandeur, was caught in its folds and only secured himself from being translated, like Elijah, by throwing himself prone on the earth, and holding fast to the shrubs around him.

All who witnessed it agree that it was the most terribly grand spectacle they had ever beheld.—*Springfield (Mo.) Leader.*

ABROAD.

France.

The late elections have greatly strengthened the Thiers government, and are favorable to moderate Republicanism. The Monarchists are demoralized and Bonapartism is nowhere, in spite of all its efforts to make capital out of its former generosity to the Roman church.—The French have met their present financial necessities by a home loan. The people subscribed thrice the amount called for.—The government is organizing its army; 800,000 men are under arms. 100,000 were recently reviewed at Paris with great *eclat*. There is considerable talk of their hopes of future vengeance upon the late conquerors.—There are seven parties with more or less strength in the French Assembly.

Great Britain.

The decrease in the population of Ireland the past ten years is about 400,000, or seven per cent. The emigration has been over 800,000 souls. The increase in England and Wales has been thirteen per cent.—The Crown Prince and Princess of Prussia are visiting in England.

Spain.

A Madrid correspondent of the London *Standard* on June 19:

"During the afternoon of yesterday, the clergy of the church of St. Sebastien took it into their heads to have their religious procession of La Minerco celebrated. A long line of clergy preceded by a band of music and triumphal car, containing a little child dressed as Christ, leading a live lamb, with the ringing of bells, went through the streets. Wherever the procession went, the people uncovered and bent the knee. A young American who failed to do this was, at the instigation of the priest who led the procession, attacked, and would have been killed but for the interferance of some poor women, who rushed between him and his assailants, and who got him safely into the doorway of his hotel. He had begun to fight bravely, but indiscreetly, and the next moment would have been stabbed. As he is a brother of the Secretary of General Sickles, the latter intends to take it up, and obtain from the government assurances that foreigners who do not believe in these Popish absurdities may be absolved from the humiliation of bowing down to them or losing their lives."

Items.

There is great depression in business circles in Germany—almost stagnation.—There is great rejoicing in Italy over the removal of the capital. Many Cardinals and other high dignitaries of the church attended Court during the king's stay in Rome.—The Czar and the Emperor of Germany are to meet at Ems. —The Mont Cenis tunnel proved a partial failure. Large portions of roof have fallen in and many workmen buried in the ruins. So far seven dead bodies have been recovered.

A Speck of War.

The United States has been engaged in war in a small way in Asia, with the piratical Coreans. By the way of the East Indian and Atlantic cables dispatches have been received from Commodore Rodgers, dated June 22d. The barbarians have been severly handled in their attempt to withstand the peaceable invasion of the Westerners, and, after a vigorous resistance, were routed with great loss. The Corean manner of warfare does not appear to have been well adapted for defence against modern weaponry and American pluck. The Commodore says he counted two hundred and forty-three dead Coreans lying about, and four hundred and eighty-one brass pieces of Artillery and many small arms were captured. All this took place at Kiang-Ko, a fortified port on the river Kiang, on the western coast of Corea, the nearest point to China. The fight was still going on.

Egypt.

Now comes the report from Egypt that the Suez Canal is filling with sand, and that the company has obtained from the Sultan a recommendation that the Egyptian Government shall purchase it. The Khedive, sensible man, does not see it in a favorable light, and proposes to let the company have all the glory and all the profit and loss of the enterprise.

The Egyptian Viceroy has need of all his money. Ever since his accession to the throne he has employed his means most industriously to strengthen Egypt. He has taken into his service large numbers of American and other foreign military officers, and has organized an army and a navy upon the most approved modern style. He has had the sense to appreciate the weakness of Oriental barbarism, and has labored to place Egypt among the modern States of the world. At the proper time he will be prepared to assert the independence of his country, and will maintain it against Turkey. When the struggle comes he will find better uses for his money than having it invested in that canal.

Venezuela.

Accounts received from a trustworthy source represent the state of affairs in Venezuela as deplorable. Society is disorganized, in most parts of the country commerce is destroyed, and business of all kinds is exceedingly dull.

Continued on 356th page.

Correspondence

From E H Durand, Elkland Mich June 4:

I have just come from one of our good prayer meetings. Some of the wickedest men in this part of the country have been converted, and in some instances whole families. Some that had not been to meeting in ten years are now praying men.

Some two weeks ago a Methodist brother (minister) invited our little church in Grant to attend their Quarterly Meeting, held in this place. Our church here were all alive in the work, praising God, and thought we could all unite and help the Methodist brethren. As they were quite anxious I should do so, I staid with them. Last Thursday Eld. T. came out and preached in Br. Campbell's house, which he had fitted up for meetings. He took for his text, Ps. 49: 7-9. He misapplied Scripture and abused the brethren shamefully. On Friday night he preached another abusive sermon. He quoted Rev. 16: 13—"and I saw three unclean spirits like frogs"—and said the Mormons were one spirit, the Spiritists another, and the *Adventists* the third. This kind of work is new to the people up here; but, bless God, it only makes them stronger. The Elder told me he could not fellowship me, and did not consider me a Christian. He is taking a course to drive out some of his own members from them. The truth will have its weight, and the people see it. Doors are opening all around to hold meetings. It seems as if the Lord was opening the way for me faster than I dared hope. People see new light in their Bibles. It seems as if it were a new book.

From S S Campbell, Tuscola Co Mich May 31.

Br. E. H. Durand called on us some time in March and asked the privilege of preaching in our house, as there was no school house here. After preaching twice he left an appointment for a protracted meeting. My husband cleaned out our old log house, and put in some seats. I, for one, was prejudiced against his doctrine, but thought if Br. Durand was a follower of Jesus he could do us good. I attended every meeting, and never came away without some new light. I had in my younger days heard foreordination preached, but it always left me in the dark. We investigated these things, and prayed God to show us the way, and he has blessed us. We can now read our Bibles and understand them in a new light. Almost every family in our neighborhood has become a house of prayer. Oh! what a change in so short a time. It does my heart good to write and tell what a dear Savior we have found.

On the 27th, forty from this place went up to the Pigeon, eight miles from here. The little church met us at the new school house. Br. Durand spoke a short time, and after prayer we all went down to the river, and there he buried twenty in baptism. My husband and daughter and myself were of the number. It was a glorious sight. I trust it was a blessing to all. Two sisters came away with regrets that they were not baptised. They will be at the next opportunity, and I think there will be more.

The next day we were organized into a church. It seemed as though God was present to bless us. After conference and prayer we attended the Lord's Supper. Some of the church on the Pigeon came down to the organization. One of them remarked that one family reminded him of the Jailor's family. There were six of them baptised, all of the family except one child.

From A L Dresser, New Auburn, Minn.

I am trying to serve the Lord, and be faithful until he comes. I know he will soon come. I love my Savior and want to see him, My prayer is that more may be ready to meet Jesus when he comes. Dear brothers and sisters let us do all we can to lead others to God. I am going to do what I can. I am going to lay by a little money each week, and I hope it may do some good. I feel that we have but a short time to work, and let us do all we can to spread the blessed truth. I am a reader of THE TIMES, and would not do without it. I do love to read the letters from the dear brothers and sisters. I have never seen them, yet I love them and hope to meet them all when Jesus comes. Oh! what a happy meeting that will be. Then we shall part no more. We have no preaching here of our faith. We heard the truth preached a few times last winter, and I thank God for the good it has done. My Bible that was once a puzzle to me is now growing plain. May God bless the dear brothers that did so much good here. Oh! let us pray for each other, that we may be found faithful. Your sister in Christ.

From F Baldwin, Corydon, Iowa, June 15:

Eighteen months ago there were only two Adventists in this part of the country; now there are four churches and about one hundred members. I wrote you last winter about the interest in Bethlehem. I have since organized a church of eleven members. The Methodist brethren are very kind, and give us the use of their church. I hope to meet them in the kingdom. There is a Baptist church, somewhat prejudiced; but I hope as they grow in grace and knowledge of the truth they will learn that it is not the name that saves, but our faith in him who died for our lost race. They are a good people, and I hope will soon learn to love all for whom Christ died.

From D F Call Berlin Hights, O June 1:

I love THE TIMES; it is all the preaching I have that teaches the glorious truths of the Bible. I was converted something more than a year ago, under Methodist preaching, and joined that church in full belief that the soul of man was immortal, and that the body was only a clog that held us to earth, and that heaven was an immaterial place of abode. But when I came to search my Bible I found that man was mortal and that "the *gift of God* is eternal life, through Jesus Christ our Lord." I am trying in my weakness to spread the truth. I am lending my paper to all who will read, and trying to show them the light. I thank God that the seed is taking root, and some are asking for more of the sound doctrine. I am making a good many foes in the church by teaching the life-giving truths of the gospel, but I thank God that he thought me worthy to bear the cross; for I can not repay the debt of love I owe.

We are a small family—mother, sister, and son—and are all looking for Jesus. Our prayer daily is, Lord Jesus, come quickly. We are trying to live so as to be ready to meet him at any time. We are poor, but thank the Lord we look for an inheritance which fadeth not away, at the right hand of God; and nothing short of the holy city which John saw will satisfy us.

From John L Paine, Salem Mass

I wish to say at this time that I feel deeply interested in the time of the Lord's coming. I read with much interest all that is written on the subject by your brethren, and hope they will still continue to investigate the subject. I feel very confident that the Lord has shown from his word that by a proper arrangement and right understanding of certain types, messages, and watches, the exact year of Christ's coming may be known. It is now about a year and a half since I first saw it, and I never can think of it without the blessed Spirit thrilling my soul with heavenly joy. In all my Advent experience for twenty seven long years I have never had anything sealed home to my heart with such certainty. I have but little heart to say much about it, well knowing that something mysterious and hard to be understood is more likely to be received than that which is plain and simple. Meanwhile let us be like men waiting for their Lord when he shall return, that we may open to him immediately.

NOTES OF A DISCUSSION.

SECOND SESSION, FENN'S FIRST SPEECH.

I feel that we are in one of the most direct avenues to the development of truth. There is nothing like investigation, to learn the truth. I repeat again the question, and call the attention of my opponent, to the qualifying terms, *rational* and *entity*. I regret exceedingly that he insists in trying to prove something that I have from the beginning admitted. Let me again say that I am not here to prove man has *no spirit*, but that the spirit of man, when separated from the body is not a *reasoning real entity*. I have reasoned from analogy, and proved that man as a whole is dependent upon the combination of all his parts, in a state of life and activity, to enjoy a conscious existence. I have cited you to examples where total unconsciousness has been suffered from simple indentation of the skull.

While I am not here to disprove the existence of spirits with the bodies of man, or without them, I shall not spend time to look at one or a thousand passages, where spirit is simply referred to as associated with the body in life, and separated at death. Let me say again, that all such passages are *simply irrelevant to the question!* And I need not presume upon your ignorance in telling you that no higher authority to prove that spirit is a conscious entity, than human assertion has yet been produced; and that is nothing but opinion, and your opinion is as good as any ones, in matters that are only guess work.

If the attributes and functions of man's mental nature are the essential fruits of spirit, which "cannot be brought into contact with matter" (for this is claimed), then we ought to know it. The physiologist ought to be able to discover it. Was God amusing himself, simply, when he formed the body with all its intricate and delicate machinery? Was he merely making a prison for the *real* man? Was he not engaged in a necessary and legitimate work, in order to the development of man? I dare not take a position that ignores the work of God in the creation of man's corporeal organism. Hence, I contend, that *man*, as a whole, with all the elements of his being combined, is essential to the enjoyment of a conscious, intelligent, active existence. And the facts produced relative to the phenomena of thought, are sufficient to prove this position.

The fact that thought is destroyed by the disturbance of the brain, furnishes a platform of faith sufficiently strong to sustain us in the belief, that spirit is not a reasoning entity apart from the body. Unconsciousness is produced while the body is still living, and this fact proves the spirit is susceptible of becoming unconscious. And not only that, but consciousness depends upon the organs of the body; and the only logical conclusion we can arrive at from such facts is, that when the organs of the body are dissolved in death, unconsciousness must be the inevitable result. The development of mental power in mankind is always commensurate with the development of the brain. A well developed brain is the basis of a well developed mind the world over; and physiology would laugh at a denial of this fact.

The brain is the organ of thought. If it is not to think with, what is it for? The lungs are the organs of respiration; the heart is the organ of circulation; etc. What function does the brain perform, if it does not think? No one but a theologian would insist upon ignoring the self-evident fact that the brain is the organ of thought.

If I am correct in my position, I shall doubtless find it in harmony with the word of God. Let us compare it with Ps. 147: 3, 4: "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." This talks very much as I do. I think David must have been a believer in the unconscious state of the dead.

Let us see if David's son imbibed the same faith. "For the living know that they shall die, but the dead know not any thing." (Eccl. 9: 5.) Really Solomon followed very closely in the footsteps of his father in this item of faith. As wise a man as he ought to have had some correct idea of man's nature? and if the dead do know more than the living, as Br. Burgess claims, Solomon must have been beside himself in saying "they know not *any thing*." I think Solomon's conclusion was philosophical, as well as inspired, and I shall agree with him and his father David yet a while notwithstanding Br. Burgess to the contrary.

BURGESS' FIRST SPEECH, SECOND SESSION.

I am glad Fenn has launched into physiological arguments, but I think he ought to meet my Scripture citations. I am going to show that consciousness is not destroyed, when even the brain itself is destroyed, [He then cited certain remarkable cases of partial destruction of the brain, where thought was not destroyed.] These examples destroy Fenn's arguments.

I admit the brain is the *organ* of thought, but there is something back of it that does the thinking. There is the organ [referring to the church organ], with every part all right; but there is no music. Ah! it wants the fingers back of it. Let them run over the key board and you get the music. There goes the gentleman's argument. Not a shred left, in the light of true philosophy.

I now proceed to give my rebutting arguments. [He then read again from his manuscript, as usual,]

FENN'S SECOND SPEECH.

I trust this audience failed to see my philosophy when it went with such a sweeping argument, as the one furnished by the organ illustration. I presume you all saw that when my opponent frankly admitted, the brain to be the organ of thought, he *virtually yielded the whole question*. But let us examine this "organ" illustration. I admit its aptness, in illustrating the point at issue. He asks us to give him music without the fingers on the key board. We ask him to concentrate all the fingers of all the musicians under heaven, with all the angel harpers, and produce one single strain of music *without the organ!* Ah! we see the organ is quite as essential to music as the fingers behind it. They are calculated to work together, and that philosophy which will contend that either alone, is all-sufficient to the work of both combined, is simply unsound.

When God Almighty made man, he made him agreeably to the law of adaptation, and every element and organ of his being is arranged so as to work together with all the rest. And when a man tells you that an immaterial, indivisible, intangible essence, having neither form nor parts, interior nor exterior, and uncompounded, is the all-important thing (or nothing) that thinks and reasons, here and hereafter, and is just as active while the body is dead as before it died, and, indeed considerably more so, I think it should be our privilege to question the soundness of such philosophy. This is truly the nature of my opponent's reasoning.

He seems exceedingly anxious that I should follow him in Scripture quotations. I will tell you the cause of his anxiety. He has traveled that road, until every thing on it is familiar; and he would naturally prefer it to the road I have led out on. I do not blame him. I presume I should feel very much as he does if I had got into the dilemma he is in. There will be time enough to attend to the Scripture arguments, when we get to them.

You will remember that some cases of mutilation of parts of the brain were cited, and that the individuals who were injured were not deprived of consciousness at the time. This might appear, to the casual observer, to militate against my position; but when you understand the matter you will see that my position is undisturbed by these examples. A *thousand* cases of the kind, will not weaken my argument, while I can produce *one* case where injury to the brain has produced total unconsciousness!

The question to be settled is not, that *no injury* to the brain can be suffered without unconsciousness; but that in certain cases total unconsciousness is the result of indentations of the skull; thus showing that thought or reason may be destroyed by injury simply, and must be destroyed by death, and dissolution of the whole man.

Thus far the affirmative of this question has been sustained by the most obstinate truths that reason, philosophy, and the Bible can furnish for any question. We might inquire who is responsible for idiocy, if reason and thought have nothing to do with material organisms? Has God shown partiality in giving souls to some and no souls to others? This is a sad dilemma, also, for the theory that claims *spirit* to be the fountain of thought and reason. The expulsion of Adam from Eden is an evidence that God designed him to die and come to nought. While in Eden he had access to the essential means to perpetuate his existence; and we are informed (Gen. 3: 19-22), that he was to return to dust; and to accomplish this end, he is shut out of Eden "lest he put forth his hand and take also of the tree of life and eat and live forever." "Therefore the Lord sent him forth from Eden, to till the ground from whence he was taken." No one can reasonably conclude the death involved in the penalty here, to be other than literal or physical death.

BURGESS' SECOND SPEECH.

I do not laugh in God's face with accusations of partiality in producing spirits. Real argument is different from declamation. Fenn thinks by eloquence and declamation he can gain your sympathies. He thinks the idea of going to glory shouting hallelujahs as immaterial spirits is the fruit of fancy. Where did such a desire come from. Fenn will say the brain. But who put it in the brain. I answer God put the desire to go to glory into our hearts; and will he disappoint us, in the desires he has given? Fenn says his blood chills at our doctrines. The trouble is because he cannot answer them.

He says there is a right and left brain; but I never learned any such thing from my physiology. He concludes the brain can think with half of it gone. And as regards indentation, I should think when the tamping iron passed through the man's head in New Hampshire, that there must have been an indentation, first, before the rod went through: but the man was conscious all the time, I don't see how indentation can be worse than blowing away a part of the brain.

If thought remains when half the brain is gone, may not reason remain when the whole body is gone.

[He then cited the thief on the cross—a repetition of former passages, with nothing new.]

FENN'S THIRD SPEECH.

I am sorry Br. B. does not meet my arguments on physiology, in some other way than ridicule. I feel quite satisfied to leave them in the hands of so intelligent an audience as the one before me; and you will of course conclude that he *cannot* answer them, in that he *does not* do it.

You will observe that the passages he delights so much in, are not of themselves evidence in favor of his position, but he has to *infer* that the writer believed as he does, and would be understood to *mean* soul, or spirit, when he said nothing about either. I will assure Br. Burgess, that his passages will not afford him any more consolation after I have handled them; than they do *now*.

I will notice one or two of the strongest, as an example of the result of looking them all over. "For though I be absent in the flesh, yet am I with you in the spirit, beholding your order and the steadfastness of your faith in Christ." (Col. 2: 5.) Was Paul dead when his spirit was present with the Colossian church? Oh! no! What, then, has this to do with man in death? It is simply irrelevant, as I have said. Again: Heb. 12: 22, 23, has been dwelt upon and repeated till it is worn threadbare. Now lest some should be blinded by it, I will glance at that passage: "But ye *are come*, unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are *written* in heaven, and to God the Judge of all, and to the spirits of just *men* made perfect." I suppose the grand center of consolation in this text, is in the expression "spirits of just men made perfect." But who says any thing about these spirits being *disembodied* spirits, or the spirits of *dead* men. *Paul* says no such thing, and if Br. Burgess thinks they are disembodied, he has no authority for his opinion from the author of the language. Perhaps he thinks they are disembodied spirits because they are made perfect. That cannot be, according to his own theory, for he does not claim perfection for the saints till the resurrection: and they would not be disembodied *then*. So the passage, according to his own theory, affords no consolation for the advocate of the consciousness of disembodied spirits, as spirits *when made perfect* are not disembodied.

Perhaps he is confused with the expression—"Church of the first born *written* in heaven." It is no evidence that *they are in heaven*, because they are *written* in heaven. I suppose all whose names are written in the Lamb's Book of Life are written in heaven? Are they therefore in heaven? My opponent himself would not contend they are. Should we be able to see that these spirits were made perfect and in heaven, it would not prove them conscious entities, unless we can prove them such, by some positive scripture. It is useless to spend time in reviewing such passages as the above.

I again repeat that not a passage has been adduced that tends to prove the negative of this question.

I have brought two positive declarations, asserting that thought perishes at death, that the dead know not any thing. Let my opponent furnish *one* such positive proof for his side of the question and he shall gain the day. This he has not done. But do not blame him for what he cannot do. God has not furnished proof for each of two opposite views. Therefore, I do not expect any conflicting testimony.

BURGESS' THIRD SPEECH

Friend Fenn would have you think that he is right, and I am all wrong. Perhaps I know as much about physiology as he does. What part of the brain is it that thinks? Is it the pineal gland, medulla oblongata, or sensory ganglia, or what? Is it phosphorus, or phosphate of lime, or *what* is it? It can't be the whole of it, for men think with a part gone.

He would have you think that all my passages are taken out of the way by the reference he has made to Col. 2: 5. I never said any thing about Col. 2: 5. I was talking about 2 Cor. 5: 8. [Reporter has the passage, Col. 2: 5.] He very adroitly slips over the passage in 2 Cor. 5: 8, and thought to cover up the facts I have brought out. Let him take up these searching passages and show you if he can that the spirit or soul is not a conscious entity. I have produced over fifty passages which teach my doctrine, and he has given them all the go by. He says they irrelevant to the question, and don't prove the soul or spirit to be conscious, or unconscious, and he therefore gives them the go by. Now don't you let him deceive you by any such reasoning. Let him prove that the spirit is not conscious in death if he can.

But he will say he has proved it, from Ps. 146, and Eccl. ch. 9. David means his past thoughts have perished, not that he will not have any more thoughts. If David meant that man was not to have any more thoughts when they perish, then Isaiah would teach us that man will have no more thoughts when he forsakes his thoughts and he tells the unrighteous man to forsake his thoughts. Here goes the gentleman's wonderful proof text to the four winds.

Solomon meant that the dead know nothing about what is going on here in the world; but he does not mean that they will know nothing of the future.

I have swept away the last vestige of his arguments derived from these texts. I now present my 16th negative argument. [Reads again from the manuscript, till his time is up.]

ETERNAL LIFE IN CHRIST ONLY.

[Concluded.]

The state of the dead between death and resurrection has a vital bearing upon "Eternal Life in Christ Only." If death be the utter extinction of man, not merely of the body, but the man, until the resurrection trump shall reanimate the sleeping dust, then those who believe in eternal torment, must, to make their belief consistent, believe that death is not death. They must see that their doctrine is untenable, if Scripture substantiates the position that death is a sleep, and our opponents cannot tell us, then, as they constantly do, and with great force, "that you do not believe that a man, when he dies, is 'as though he had not been" (Job 10: 18), but is still alive somewhere: hence you cannot believe that death means ceasing to exist.

It is a startling fact that religious beliefs have not been founded upon the Bible only, but that the philosophy of Plato, the fancies of Homer, and the dreams of Virgil, etc., have had a large share in moulding the opinions of men. The theory of these writers has been eagerly seized upon by that great poet, Milton, and by him captivatingly dramatized in that highly fanciful and sensational book, "Paradise Lost;" from which divines have drawn largely their ideas of heaven, hell, and death; and the consequence has been that the popular notions on these subjects have been almost accepted as Gospel truths.

I humbly suggest these remarks for the prayerful and Scriptural consideration of those who are interested in this subject of Life and Death: believing that a conscious state between death and resurrection is only a figment of the immortality of the soul, upon which are chiefly founded purgatory, prayers for the dead, and Spiritualism.

Lately I read this curious paragraph in the *Daily Telegraph:*

MR. BRIGHT AND THE SPIRITUALISTS.—A Chicago paper publishes a lecture delivered at Battle Creek by Mr. J. M. Peebles, the United States Consul at Trebizond, on the subject of Spiritualism. He said: 'While in England, I dined with John Bright, when transpired quite an earnest conversation on the subject of spiritualism. He said he had he had witnessed some of D. D. Home's manifestations. They were wonderful. He could attribute them to no cause, unless it be the one alleged—that of the intelligent disembodied spirits. 'But," he added, with due caution, 'I do not say this is so; but, if it be true, it is the strongest tangible proof we have of immortality.'"

How sad to think that, according to this, immortality derives its "strongest tangible proof" from a spirit-medium, and not from Scripture. Christ has the "keys of death and hades;" and "no man openeth, and no man shuteth:" therefore, to say that a medium has this power, is little short of blasphemy. As this is a somewhat startling doctrine, disquieting the dreams of ages, and upsetting the creeds of Christendom, such texts as the following will be at once flung in our teeth as irrefragible evidences that death is not a sleep, nor are the dead unconscious: viz.: "To-day shalt thou be with me in Paradise:" "Absent from the body, present with the Lord:" "And in hell he lifted up his eyes, being in torments, and seeth Lazarus in Abraham's bosom:" "Having a desire to depart and be with Christ, which is far better;" and one or two other passages of like import. But, for the present, it must suffice to say that, after a careful study of these texts, so as to find "the mind of the Spirit amid the Babel-din of earth's many voices," we have perfectly satisfied ourselves that not one of them bears upon the question.

For example: "Absent from the body, present with the Lord." Does Paul mean death? If so, why does he say, "not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life?" When is mortality to be swallowed up of life? Certainly not at death; but at the resurrection, "when this mortal shall put on immortality.' So, then, Paul did not expect life at death, but after the resurrection.

The thief prayed, "Lord, remember me when thou comest into thy kingdom." Jesus has not yet come in his kingdom. This is still future; hence Christ's reply could not mean that the thief would that very day—the day on which Christ died—be with him in his kingdom, as Christ did not then assume "the throne of his father David," but went into the grave.

The other texts are, when properly considered, no more to the point than the above.

What, then, is the change death effects? Scripture answers the question thus: "Then shall the *dust* return to the earth as it was; and the spirit shall return unto God who gave it." (Eccl. 11: 7.) "If he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." (Job 34: 14, 15.)

Listen to Christ's intercessory prayer, and hear how he defines eternal life." He says, "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." "Life eternal," therefore, implies a knowledge of God and Christ.

"The gift of God is eternal life, through Jesus Christ our Lord." If, therefore, all have eternal life, all men must have believed in Jesus. Is this the case? No! Therefore all men cannot have eternal life.

But, to establish our proposition conclusively, we ask you to hear John: "And this is the record that God has given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life."

Life eternal being, therefore, only in Christ by the resurrection from the dead "to an inheritance incorruptible, undefiled, and that fadeth not away," we see at once how it is that the "second death" cannot "hurt" those who have eternal life, as nothing eternal can die. Hence it follows that the wicked who will be raised up to a "resurrection of damnation," destitute of the "resurrection of life," or eternal life, must perish in *gehenna*. God has declared that their end is, "to be burned up," "destroyed," "to perish," "to be cut off," "utterly cut off," "consumed," "devoured by fire," "slain," "destroyed forever," by the "second death."

Hear the following awful, but true statement: "But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone: which is the second death." To escape this awful and fearful death, Christ is the only refuge, as he "gives unto his people eternal life, and they can never perish, neither can any pluck them out of his hand.

Eternal life being the gift of God, to entertain the idea, as nearly the whole of professing Christendom does, that a gracious God, "who willeth not the death of any," should create human beings, and endow them with the "gift of eternal life," to be tormented forever, is too awful for any thinking person to entertain for a moment. Perish forever the thought, and may you, dear friends, who may have entertained this cruel belief, without, I am willing to believe, questioning or putting it to the test of Scripture, but just taken for Gospel what you have been taught, as I did until lately,—give it your prayerful consideration. Remember the question is Life or Death. Find out, if you can, a minister in your neighborhood who preaches this gospel; attend his ministry in a prayerful spirit; shun those who "corrupt the word of God;" and you will soon experience in your soul a calm, a joy, a peace, a blessedness, and holy thankfulness in believing the truth as it is in Jesus:" and, as you journey on toward your eternal mansion, though often sick at heart, weary and faint, because of the difficulties of the way,—amid scorn, contempt, and cross-bearing for the truth, you will be able to sing along the dusty, suffering way, which, however, prophets, apostles, and martyrs have trod; the sunshine of God's love and truth, meanwhile irradiating your path, "Henceforth there is laid up for me a crown, which the Lord the righteous Judge shall give me at that day,"—the day of resurrection; "and not to me only but to all those who love his appearing."

THE ALBION (N. Y.) CAMPMEETING.

The first general Campmeeting of the Adventists of New York, closed June 14, with quite encouraging prospects of good results accruing, and of a healthy impetus being imparted to our cause in this State. The Grove is about two miles south of Albion village, and is one of the most beautiful for shade that can be found. A lovely place, indeed, for worship; as quiet as the woods can be, and as cheerful as any, with songful nightingales to lend additional cheer and inspiration. But unfortunately the weather was very unfavorable during the entire week. There was considerable rain, in showers, and it was very cold for the season, especially nights, when few kept themselves entirely comfortable; all of which detracted materially from the interests of the meeting, and diminished the general attendance probably, one third. And yet we had a good meeting, and were thankful for what we had. The cold did not chill all our zeal, nor did the rain dampen all our joys. It was very good to be there, despite the adverse circumstances, as many can and did testify Besides the two large mission tents, there were nine (mostly 16x24 ft. in size) representing various localities, encircling the seats and main speakers stand, and a boarding tent and cooking house in the rear. These were quite densely populated, and altogether made a very pleasant forest city. There were about a thousand in the audience Sunday morning and fifteen hundred, probably, in the afternoon, both being disturbed and more or less broken up by the rain.

THE ORDER

maintained upon the ground,—and that without any special police force—was excellent; and the general respect shown the place and the meetings, was highly commendable on the part of all who came. Nothing was stolen, no ropes were cut or tents disturbed; there was no hooting, prowling about, or quarrelling of rowdies, nor angry discussions of religious zealots.

THE MINISTERS PRESENT from this State: C. F. Sweet Wm. A. Fenn, B. P. Stevens, M. R. Miles, J. H. Whitmore, E. Cowles, H. C. Newell, E. F. Sergisson, S. C. Gove, C. W. Low, D. Cogswell, C. P. Greenman, W. J. Hobbs, Wm. Ingmire, J. H. Lutterton, J. E. Wells, A. P. Moore, W. J. Morrell, W. Vreeland, A. A. Phelps, Jacob Blain, and Mrs. E. S. Jennings. (22.) From abroad: Mrs. L. M. Stoddard, J. W. Taylor, J. Wendell, H. L. Hastings, and J. T. Ongley. (5.)

Prayer and social meetings were held regularly at seven each day, and in some instances at other times. These were all *excellent*—well attended, and truly "heavenly places." One had nearly always to make several attempts before succeeding in gaining an opportunity to speak. Often three or four were up at once, and to sing was to sing some one down for a new trial. The prayers were usually short and expressive, and the testimonies mostly cheering utterances of faith. The soon coming of Christ was the most interesting theme; a proper preparation of heart, and holiness of life, the most important work; the resurrection of the dead, the undoubted *time of* reward; and immortality unquestionably the *gift* of God, *through our Lord Jesus Christ.*

In all these important gospel truths there was a great unity of sentiment; and an almost universal desire expressed, to learn more of the Bible, and be more nearly moulded into the image of the Son of God.

THE PREACHING.

Br. C. W. Low, on very short notice responded to the call on Thursday eve and gave the first discourse. The relationship of Christ and the Father. Br. Fenn followed with remarks.

FRIDAY, J. W. Taylor: Text: "And now abideth faith, hope, charity, these three; and the greatest of these is charity." W. A. Fenn gave the annual address before the Advent Christian Conference.—"See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Evening. M. R. Miles: "And as it is appointed unto men once to die, and after this the judgment," etc.

SATURDAY was set apart for the dedication of the "New York State Mission-tent." (Size 45x66ft.) Br. B. P. Stevens read the 25th Psalm. Song, "In Expectation Sweet," etc. Prayer by C. W. Low, and dedicatory sermon by J. H. Whitmore:—"I will come again." President Cogswell then formally presented the tent to the Conference, on the part of the Committee, and Br. Fenn made the dedicatory prayer. The whole was an impressive service—pleasing to God, we have no doubt, and encouraging to all interested in Mission tents.

P. M. service. Prayer by Mrs. E. S. Jennings. Sermon by Mrs. L. M. Stoddard. Text: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth and give them warning from me." Eve. J. W. Hobbs.—"For unto us was the gospel preached as well as unto them: but the word did not profit them, not being mixed with faith in them that heard it."

SUNDAY, A. A. Phelps.—"Occupy till I come." At 12.30 p. m. in the large tent, Dr. N. H. Barbour:—The "Ten virgins." H. L. Hastings:—"We preach not ourselves, but Christ Jesus the Lord." Evening, Mrs. E. S. Jennings:—"Blessed are the meek for they shall inherit the earth." Mrs. Stoddard followed with remarks.

MONDAY. A. C. Newell:—"Behold I send the promise of my Father upon you. But tarry ye at Jerusalem until ye be endued with power from on high." H. L. Hastings:—"For the eyes of the Lord are over the righteous, and his ears are open to their cries, *but the face of the Lord is against them that do evil.*" Evening C. F. Sweet:—"Say unto them as I live, saith the Lord God, I have no pleasure in the death of the sinner; but that the wicked turn from his evil way and live: turn ye turn ye from your evil ways for why will ye die, O house of Israel."

TUESDAY. A. P. Moore:—"And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." H. L. Hastings:—The Lord's prayer. Subject, the kingdom. W. A. Fenn:—"And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

WEDNESDAY. Prayer by Jacob Blain. Sermon by J. Wendell:—"For the great day of his wrath is come and who shall be able to stand?" At 2 p. m. Dr. Barbour occupied thirty minutes on Rev. ch. 17. Then Sr. S. M. Stoddard took the regular hour. Text: "This gospel of the kingdom shall be preached in all the world for a witness, then shall the end come." Eve. H. L. Hastings—"I write unto thee that thou mayest know how thou oughtest to behave thyself in the house of God."

BAPTISM. At noon on Sunday Br. Fenn baptised four young ladies; one the daughter of Br. C. F. Sweet.

ORDINATION. Sunday evening, Brn. Wm. J. Morrell, of New London, J. E. Wells of Rochester, and S. C. Gove of Fairport were presented at the stand for ordination. Prayer by B. P. Stevens, charge by H. L. Hastings, and right hand of fellowship by W. A. Fenn; after which each made a short address to the audience.

FINANCES. The meeting was self-sustaining. $156.50 were raised in two collections, and disbursed as follows:

Use of grounds and fixtures					$64.27
Freight of tents					7.66
Twelve ministers	(expenses)	$4	each		48.00
Four	"	"	$3	"	12.00
One	"	"			13.50
"	"	"			5.00
"	"	"			3.50
"	"	"			2.00
A sister		"			.50
Total					156.50

BREAKING UP. Br. Wm. L. Himes arrived on the ground Wednesday eve. but too late to preach. And J. V. Himes came the next morning as we were striking the tents—supposing the meeting was to continue another day. Their late arrival was much regretted, as all would have been glad to hear them. But we saw their faces, took their hands, and were sad to part so soon.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Especially so, pilgrims on the way to the heavenly kingdom. Br. Himes' grey hairs led the mind back to his early labors with Br. Miller in '43, awakening reminiscences akin to those that Sr. Stoddard stirred in her touching referance to the dear old chart of that memorable date. Vividly the venerable relic rose, and like a cancelled contract, there seemed traced across it,—just as Habakkuk saw it two thousand years ago,—words that stayed *five* "virgin's" souls, at least, and stays them still: "*The vision is yet for an appointed time, but at the end it shall speak and not lie: though it* [*seem*] *to tarry,* WAIT *for it; because it will surely come, it will not tarry.*"

Another parting is past; a few more and we shall meet

"Where congregations ne'er break up."

Till then we "wait."

WM. E. BROWN, Sec'y.

Our Book and Tract Column.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 234 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 60c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

*ADVENT KEEPSAKE; or, a Bi*ble text for each day of the year. 40c. post-paid.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections, to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $1 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Resurrection, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 400 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 25c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 5c. $3 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

Appointments.

☞PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES.☜

ILLINOIS.

Amboy, Ill. July 16, 10½ a. m. and 8 p. m. In the evening Br. Lamb's lecture on the terms "Life and death" will be reviewed. C. C. MARSTON.

WISCONSIN.

The first Q. M. of the Western District of Wisconsin, will convene with the Pine River Church, Richland Co., Friday eve. July 28, and hold over Lord's day. We want to get acquainted with all in that region who love Jesus. We invite you to come and come the first day, with hearts filled with love, and ready to labor for the perishing.

Crisis, please copy. P. W. HOUGH.

OHIO.

There will be a meeting of days at Rockbridge, Ohio, in the new Advent-Christian chapel, commencing Wednesday eve, July 12. On the Sunday following the chapel will be dedicated to the worship of God. Eld. A. R. Babcock will be present to preach the word. Let there be a general rally of all the friends of Jesus in that region.

INDIANA.

The first Q. M. for the Northern District of the Advent Christian Conference of Indiana, will meet at four p. m. on Thursday before the first Sunday in August, with the Church of God at Sand Hill, four miles North of Rochester, on the Michigan Road, in Fulton Co. A general invitation is given, and we say come one, come all! Come on the first day, and stay until the last. Provision will be made for all who may come. Persons coming on the Michigan Road will inquire for Brn. N. Dolith, or S. S. Cole. Those coming on the Railroad will stop off at Sturgeon and inquire for Brn. E. Partridge, or I. E. Andrus.

D. NAFE.
I. E. ANDRUS.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, JULY 11, 1871.

Business Agent's Department.

ITS MERITS GROW UPON YOU. "It is not a careless reading we have given to the new illustrated edition of Webster's Dictionary and we have found that the more care we spent upon it, and the further perusal, the more pleasure and profit we got from it. We commend it [illegible] which those who consult it will understand."—*Christian Examiner.*

To Correspondents.

M YOUNG. We cannot possibly supply the back numbers of THE TIMES you wish for. We send you some of a late date. We do not keep back numbers on hand, but send them as [illegible] to the field. J. W. PERHAM. From our observation we should judge it was not conducive to spirituality.

See Here.

Have you read the notice of the Marsh Harvester, for sale by the Church at DeKalb. Hon. C. W. Marsh & Bro. have liberally donated to them one of their *latest improved Reapers.* The price is to be applied on the debt of their chapel. The friends desire the brethren in different localities to do what they can to make sale of the same, and thereby confer a great favor upon the cause of Christ in that place. See advertisement.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets *flat* note (2 pages) 15c.—25 sheets *flat* letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post-paid. Single numbers, 20c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, for *thirty-five cents.* We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms: One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $2.

N. B.—These figures are special, and are for *three months only.* After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

Communications.

W Branch G E Merrill

Books and Tracts by Mail.

R Visser A P Hedrick C E Darrow W M Rankin L B Noyes W E Brown (3) V Hunt (2) A G Case.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

E J Martin G E Merrill A Hatten E H Durand Hopkins Mo no name: A Brown H Sturdevant M B Geer W Brookins G W Place G Thomson C W Low C Rieckoff W Crapo J R Turner G Wright jr E M H Leonard G P Persons L C McKinstry W M Rankin (2) C Pike J Bower S P Clark J K Morse E Royce D S Clark S C Raymond J W Johnson H J Munson W Branch D A Dickinson S E Pearl C A Sumner M McCulloch N W Wait J H Nichols T P Chase A S Calkins H W Konkle W R Chandler W T Doremus P S Fry S B Mabey J T Turker S P Hindley J Canedale G Dyson W Lindsay O R Fassett W Murphy B J Goodwin L S Kirk S I Russell J W Perham T R Weaver W I Mann A Lewis W Wel y O E Lloyd W H Huls E Lambkin I P Burke J M Snook P A Smith F King W M Page J S Lawver I E Andrus E S Robbins S Winchester A J King H K Flagg J C Molloy M Young R B Barrett S Wesse R Patterson D C Williams D A Foster (2) J Buck E B Penwell F Hedrick W E Brown H J Munson M Stevens R Edwards E S Levi W H Snyder V Hunt H Walker A G Case F O Nilson N Romquist G L Thatcher M Wilson M L Colton H Price W Sheldon D O Hink G Nourse.

Book Notices, Etc.

We have received from the publishers the British Quarterly Review for January and April. It is a magnificent production in its line, equal to the best of the English Quarterlies, and thoroughly Christian in its tone. It is republished by the Leonard Scott Publishing Company of New York, at $4 a year. We shall notice it again hereafter.

GOOD HEALTH.—Its articles are written in a pleasing and interesting style, combining entertainment with instruction. It contains in each number hints applicable to all, and worth, to any one, a year's subscription. It keeps its readers informed relative to the scientific discoveries of the day, and their influence upon medical practice and the laws of health. It has received more and higher commendations from eminent scientific men, and from the press, than any other journal of its age.

Published by Alex Moore, 3 Hamilton Place, Boston, Mass.

The Conversion of St. Paul. By Geo. Jarvis Geer, D. D. One Vol. 16mo., tinted paper, 88 pp. Plain binding, 75c. Published by S. R. Wells, 389 Broadway, N. Y.

Dr. Geer boldly presents to doubting minds the Conversion of St. Paul as conclusive evidence of the great fundamental verity of the Christian Religion.—*Providence Gazette.*

The discussion is highly interesting, and the deductions are eminently practical and useful.—*Methodist Home Journal.*

The Doctor, being an Episcopalian, favors his own sect; but not to an extent to mar ones pleasure in reading the book.

THE *Plymouth Pulpit*, of June 24, contains an admirable sermon on Truthfulness, which every body ought to read. This weekly issue of sermons is valuable. Mr. Beecher is a free theologian, and often says rash things—but on all practical subjects he is a man of prodigious power, and well worth reading. Price, 10 cents, $3 per year. J. B. Ford & Co., No. 27 Park Place, New York.

THE *Methodist* appears promptly on the first of July with its enlarged sheet and new dress. It is the leading independent unofficial organ of Methodism; but though called the *Methodist*, it still by its breadth of views justifies its claim to be a national religious journal. The publishers agree to send it one month, to whoever will apply for it, free. Address, G. C. Halsted, 114 Nassau St., New York city.

Marriages.

FARIS—HOLLY. By Eld Geo Thomson, June 5, 1871, John Faris and Ida May Holly, all of Arena, Wis.

HUDSON—MUNSON. In Fort Edward, N. Y., June 28, 1871, by Eld. C. Pike, Charles I. Hudson and Celia Munson, both of Hebron, N. Y.

SMITH—DEAN. In Brooklyn, Wis., June 28, 1871, by Eld. Geo. Dyson, Henry Smith and Mary M. Dean, all of Brooklyn.

BROWN—STRONG. At the bride's father's, July 1, 1871, by Eld. M. McCulloch, John Brown and Juliette Strong, all of Genoa, Ill.

Obituary.

CARTER.—Fell asleep, June 12, 1871, Nora, daughter of Br. Henry and Sr. Mary E. Carter, aged 14 years and nine months.

Again has the angel of death spread his wings and taken a lovely daughter from the home of fond parents. The stars smile from the heavens, but their rays fall on a new made grave, the quiet rest of a beautiful maiden. The storms may beat, seasons may come and go, but still she slumbers on, safe under the loving eye of him who said—"Suffer little children to come unto me, for of such is the kingdom of God."

Her sickness was of eight days duration, which quickly wasted her fair form away, until death sealed her for his own.

Nora was a faithful Sabbath-school scholar. For some time had been unusually engaged in studying the Bible and in trying to find out its great and important truths. At Sunday-school she would often ask questions, some of which were: Who are the blessed dead? Why were our first parents driven out of Eden?

The parents mourn, but not without hope. They expect "when Christ who is our life shall appear, then shall she also appear with him in glory."

A large concourse of friends and acquaintances gathered around the precious dead and mingled their tears together over the common loss, and in one sad procession followed her to her last resting place, where she sleeps in Jesus. We trust we shall meet her in the resurrection morn, coming forth to immortal life.

Words of comfort by Dr. D. R. Fletcher, from Job 14:14.

RACHEL A. GIBSON

LEE. At Forest Bay, Mich., June 5, 1871, Br. H. Lee. Br. Lee was born in England, and emigrated to this country, or rather to Canada, where he married. His wife was afterwards the instrument of his conversion. For many years Br. Lee has been looking for the hope of the promise of God unto the fathers, and when we organized a church here he joined with us.

His death was caused by a strain while engaged in rearing a telegraph pole. He attended our last meeting and spoke with much sweetness and power. We little thought they were his last words to us. He leaves a widow and six children to mourn, in hope.

W. J. CUMINS.

WELLS. At Laporte, Ind., June 7, 1871, Br. H. C. Wells: aged 61 years.

Br. Wells united with the Advent church in 1854, and has been a member with them until his death. In his last moments his faith in God was unshaken. Although a great sufferer, yet not a word of murmuring or complaint escaped his lips. At length worn, wasted and weary he fell asleep in Jesus, leaving a widow and four children to mourn their irreparable loss. "Blessed are the dead that die in the Lord from henceforth. Yea saith the Spirit; that they may rest from their labors, and their works do follow them."

SHURTLEFF. In Genoa, Ill., June 4, 1871, Mahala Shurtleff: aged 78 years and six months.

She sleeps in Jesus. Services by the writer.

M. MCCULLOCH.

TANNER. In Tripoli, Bremer Co., Iowa, June 24, 1871, Jerusha A., wife of Wm. E. Tanner, daughter of J. P. and M. L. Goodwin: in her 37th year.

She rose in the morning as well as usual, and died in the evening, after an illness of only about fourteen hours. My sister embraced religion several years ago, and for a time ran the Christian race with patience; but afterwards she lost her enjoyment. Last winter she was revived during our meetings, but did not fully embrace our views. Since those meetings she gave evidence of her adoption into the family of believers. We expect to meet her soon on that glorified shore where sorrow never will come.

Services by a Baptist minister. Text Rev. 14:13—"Blessed are the dead which die in the Lord." I thought the minister placed the blessing on the wrong class. He said the body died and was laid in the grave, but the soul lived on in heaven; and then in glowing colors portrayed its blessedness.

B. J. GOODWIN.

CROWL. At Stillwell, Ind., July 2, 1871, Mrs. Caroline Crowl: in her 31st year.

Her hope was in Christ, and she fell asleep in full faith of an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, when he comes to earth again. Services by the writer, July 4.

D. MATHEWSON.

LAMBKIN. Fell asleep in Jesus, June 21, 1871, at Cass, Huron Co., Mich., Sr. Lydia C. Lambkin: aged 67 years, 10 months, 13 days.

Lydia was my wife. It was hard to part with her, but when I look forward to the time when Jesus will come again to give her immortality, this hope makes my heart leap for joy.

E. L.

Continued from page 353.

The political state of the country is anything but quiet. There is no communication between the seaports and the interior, private correspondence is violated, and the interests of the United States are said to suffer from the absence of their representative.

The International.

This is a society conceived in Europe, with the design of uniting the workingmen in an organization, and arraying them against the rest of the world. In these days of wonders, one hardly dare assert that they *cannot* succeed, although all must pray that they may not. The doings of the Commune of Paris is a sample of their work, and is what might be expected to result from their principles. An official circular issued in 1869, says:

"*The alliance declares itself Atheist. It seeks the abolition of worship; the substitution of science for faith, of human for Divine justice; and the abolition of marriage.* It demands above all, the abolition of the right of inheritance, so that, in future, each may have the full benefit of what he has himself produced, and that, in conformity with the decision arrived at by the last congress at Brussels, *land, instruments of labor, and all other capital becoming the common property of society at large, shall be at the disposition only of workers;* that is to say, of the agricultural and industrial associations."

It is easily seen that this society is at war with the very basal principles upon which human society and government now rest, either in a monarchy or republic. In summing up these aims and purposes, Jules Favre strongly says:

"Europe is face to face with a work of destruction, systematically directed against each of the nations which compose it, and against the very principles upon which civilization reposes. After having seen the leaders of the International in power she will have to ask herself what is the value of their pacific declarations. The foundation of their system can be nothing but the frightful despotism of a small number of chiefs, thrusting themselves upon a multitude bending under the yoke of Communism, subjected to every kind of slavery—even the most odious, that of the conscience—with neither land nor home, neither worship nor prayer, reduced to an immense workshop, governed by terror and restrained by force of law to drive from their hearts their families and their God."

The Age of Working Men.

The remark attributed to Mr. Gladstone "this is the age of the workingmen," is worthy of his sagacity, and points to a question that is looming up in the near future. It is the problem of labor in relation to capital—of the vast mass of toilers who are beginning to be conscious of brains in their heads, and of rights which the privileged few are bound to respect. Communism was symptomatic of more than the disease of Parisian society. England itself is a land of millionaires and paupers. But at length the workers are becoming restive, as they look on from their misery and see luxurious idleness squandering so much of this world's wealth which it has never earned. That was an uncomfortable but significant remark of Herr Bebel in the German Parliament the other day: "Wo to the palaces, peace to the cottages, and death to the luxurious idlers, is, and ever will be, the watch-word of the proletairiate in all parts of the world."—*Independent.*

Mazzini on the Commune.

Mazzini has an article in a late number of "*Rome of the People*" on the Commune and Assembly, in which he writes: "The orgies of fury, of vengeance, and of blood, which Paris has offered as a spectacle to the world, would fill our soul with despair, if we had merely an opinion and not a faith. A people which wallows about as if drunk, raging against itself with its teeth, and lacerating its limbs while howling triumphal cries; which dances an infernal dance before the grave it has dug with its own hands; which kills, tortures, burns, committing crimes without sense, aim, or hope; which vociferates like the fool who sets fire to his own pile before the eyes of the foreign foe, against whom it did not know how to fight—such a people puts us in mind of some of the most horrid visions of Dante's hell. The doings of both parties in France, Mazzini says, are marked by savage ferocity, by an insane blood-thirstiness more characteristic of wild beasts than of men. He condemns in the strongest terms, the acts of the Commune which, based on no principle of patriotism or humanity, shot the hostages in cold blood, when their death could not possibly serve the cause of the Commune, and threw the torch into edifices that are the ancient glory of the town. Mazzini believes that it is the duty of the Italian Republicans to separate themselves openly from both French parties, lest the moral sense of his countrymen should suffering the same degradation as in France."

Peace or War.

The announcement of an understanding having been formed between Germany, Russia and Austria, for the preservation of the peace of Europe, must, considering the authority on which it is made, be received with considerable reserve. It is conceived that these three powers might combine, as they have done before, against the hydra-headed foe of revolution which has substantial dangers for them all. But on the great territorial questions which menace the future tranquility of Europe, their interests are so little identical that any expressed stipulation of common action would prove in the last degree meaningless and inoperative. There never was a time when the prospects of enduring peace in the Old World were so thoroughly uncertain, or when dynastic combinations were so impotent in making them more secure.—*N. Y. Times.*

THE POLITICAL FUTURE.

A writer in the Cologne *Gazette* remarks: "If Germany wanted to make England a respectable military State, she would do it at once, by pretending to get up a fleet for the conquest of England, studying English maps, and making similar preparations for a few months, England would at once take the hint, and see to her army directly. But it is not from Germany that there is any reason to fear. France is the real danger. The character of a nation is not changed in a day, and not even in the fiery furnace of affliction through which *France* has just passed has been able to purge her of the old swaggering vanity which so often beguiled her to disaster. The more desperate and degraded France becomes, the more virulent and reckless will the passion for military glory be displayed. I should not be in the least surprised if, before another year, England found herself in collision with France about Belgium, or some othe question. The tone of the French press within the last few days has been very bitter toward England, and there is not wanting a suspicion that it is countenanced, if not stimulated, by some of the leaders, in the hope that the distraction of a foreign quarrel might help to settle things at home, and favor the advancement of their own intrigues for power. Of course, France is too crippled for immediate action of any kind; but we may depend on it, she has tried to get some little share of military powers as a set-off against the incessant and humiliating defeats of the late war."

RELIGIOUS ITEMS.

An English correspondent says that many Independent Baptist ministers in the United Kingdom have ceased to preach, or to believe in, the eternal misery of the lost; and have adopted chiefly the annihilation theory, though, in some instances, the doctrine of universal restoration.

Rev. Dr. Clark, who recently joined the Methodist Episcopal church in New England, was settled two years as a Universalist preacher in Providence, R. I., and four years in Lowell, Mass. He also lectured ten years among the Spiritualists, published a Spiritualist paper for five years in Auburn, N. Y., and superintended the first camp-meeting in Malden, Mass., in the interest of Spiritualism. He says, "By the grace of God, through Jesus Christ, I am now devoted to a glorious work in a better direction.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

There will be a grove meeting at Burr Oak, Mitchell Co. Iowa, Friday night, July 21 and hold over Lord's day. The grove is five miles east of Osage.

PETER S. W. DEYO.

Middletown, Ringold Co. Iowa, July 28, 29, 30, evenings.

Ringold City, Monday eve. July 31.

A. F. DUGGER.
G. L. MCCLURE.

IOWA CAMPMEETING.

The Iowa Advent-Christian Conference will hold a campmeeting at Cascade, Dubuque Co., commencing Aug. 26, and continuing over two Sundays. The Annual Conference will be held in connection with this gathering. A large attendance of the home ministry is expected. Eld. J. V. Himes will also be present to aid in preaching the word. Hay and straw will be provided and we shall furnish a boarding tent for those who choose to pay for their meals rather than board themselves. Full particulars hereafter.

For the committee,
D. A. DICKINSON.

There will be a grove and basket-meeting near Br. Joseph Freed's place, near Girard, Kas., commencing July 14, and holding over Sunday. All are invited. Preaching by Eld. J. V. Himes.

Any coming by Railroad, stop at Girard and inquire for H. J. MUNSON.

There will be a Grove and Basket meeting at Martin's grove, near Crawfordville, Kas., commencing July 22. Preaching by Eld. J. V. Himes. All lovers of Jesus are invited.

H. J. MUNSON.

Charlotte, Mich., July 30, and once in four weeks till further notice.

JAS. FERRIS.

A Basket or Grove meeting will be held at Cassell's Prairie, Wis., Saturday, Aug. 5, at 3 p. m. and continue over Lord's day. Let there be a grand rally from Arena, Sauk, Crystal Lake and other places. Come, with hearts full of love and holy zeal. Several Preachers will be present.

GEO. THOMPSON.

The first Q. M. of the Northern District of the Michigan Conference will be held in the grove at Hinton, Mecosta Co., commencing Thursday eve., August 24, 1871 and hold over Sunday. We hope to see a general gathering. Let all the ministers come, and the churches be represented. Come in the Spirit, to do and get good. Provision will be made for the entertainment of all.

JOHN BOWER.

I will commence a tentmeeting, if the Lord will, in Streator, Ill., commencing July 19th and holding over the following Sabbath. A cordial invitation is extended to the public generally to come and participate in furthering the cause of truth.

J. W. BURROUGH.

The Annual Campmeeting of Northern Illinois Advent Christian Conference as per appointment will be held on the old camp ground one half mile east of Amboy, Lee Co., Ill., commencing August 19, holding over the 27th. Preaching brethren coming from abroad will be cared for. It is earnestly desired that each church in the Conference bring one or more tents with the intention of remaining during the entire meeting to labor for the salvation of perishing souls. Lumber for tent frames will be provided on the ground. A cordial invitation is extended to churches in neighboring conferences and to all the saints everywhere to attend.

D. S. CLARK, Chairman of Committee.

Notices, Etc.

At Liberty.

Having resigned the pastoral charge of the church in Genoa, Ill., I am at liberty to correspond with those desiring my labors.

M. MCCULLOCH.

Genoa, DeKalb Co. Ill.

Eld. O. R. Fassett

Is intending going East as far as Boston, Mass., taking in the Springfield Campmeeting by the way. All churches on the route wishing him to call upon them and spend a Sabbath, or an evening, will please correspond with him immediately, so that he may arrange appointments. He will spend an evening, going or returning, when he cannot give the Lord's day. Letters may be sent to him until the second week in August, at Minneapolis, Minn.

Advertisements.

THE ILLUSTRATED DOMESTIC BIBLE.

In this valuable edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,300 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding	— Marbled Edge	$10.00
" "	— Gilt Edge	12.00
Turkey Morocco	— Full Gilt	16.50

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

WEBSTER'S
UNABRIDGED
DICTIONARY
NEW
ILLUSTRATED
EDITION
3000
ENGRAVINGS

GET THE BEST.

Webster's Unabridged Dictionary.

10,000 Words and meanings not in other Dictionaries.

3000 Engravings. 1840 Pages Quarto. Price $12.

We give it our *unqualified commendation*, and hope to see a copy of it in every family.—*Presbyterian Standard.*

The richest book of information in the world.—*N. Y. Christian Advocate.*

It is far in advance of any other manual which offers itself to the aid of the student of the multifarious wealth of the English tongue.—*Congregationalist.*

This work—Webster's Unabridged, Illustrated—is an American institution of itself. It has no equal, no rival in the world of its class.—*Am. Wesleyan.*

The work is one of the most elaborate, valuable, erudite and complete ever issued from the press of any country.—*Pittsburg Christian Advocate.*

Worthy of the most cordial recognition and the highest praise of all who write, speak, or study the English language.—*Ev. Quarterly Review.*

Young man if you already have a Bible, buy Webster's Unabridged Dictionary next.—*Chr. Sun.*

It has been well pronounced, "a magnificent monument of American scholarship and learning."—*American Messenger.*

We have found that the more care we spent upon it, the more profit and pleasure we got from it.—*Christian Examiner.*

The best book for everybody that the press has produced in the present century, and should be regarded as indispensable to the well regulated home, reading-room, library and place of business.—*Golden Era.*

ALSO

WEBSTER'S NATIONAL PICTOIRAL DICTIONARY.

1040 Pages Octavo. 600 Engravings. Price $5.

The work is really a gem of a dictionary, just the thing for the million.—*American Educational Monthly.*

Published by G. & C. MERRIAM, Springfield Mass.
Sold by all Booksellers.

For Sale at Office of Advent Times.

BUSINESS CHANCE.

A Western man with some capital and considerable energy, can hear a of good business chance by addressing W. G. RUGGLES, Box 513 Springfield, Mass.

SPINNING WHEELS.

We have received for sale for the benefit of the office of THE TIMES, a small lot of a very fine

SPINNING WHEELS.

This wheel is so constructed that it may be fastened to a bench or table, while the operator

SITS IN A CHAIR,

and can spin all day long without taking a step; besides doing more work than they can with the large old-fashioned band wheel, with its wearisome walk.

Satisfaction Warranted!

Price, by express, $8.50.
Address: ADVENT TIMES, Buchanan, Mich.

☞ THE BEST AGENTS WANTED.

Destined to be the Standard Bible Commentary in America.

The Unabridged and Enlarged Edition of

DR. WILLIAM SMITH'S

Dictionary of the Bible

The Original English Edition reproduced without mutilation, text and illustration complete, with manifold textual errors corrected, and important additions made under the direction of the two most competent Editors in America, HORATIO B. HACKETT, D. D., and EZRA ABBOT, LL. D.

In four volumes, 8vo. Cloth, $26.00. Sheep, [illegible] Half morocco, [illegible] Half calf, extra, $36.00.

The work is sold by subscription, and Agents are reminded that this work is *beyond competition*, and that it requires no argument to prove its claim when a person has made up his mind to get the best book on the subject.

Single purchasers can obtain this work by applying direct the publishers,

HURD & HOUGHTON, 13 Astor Place, New York;
THE RIVERSIDE PRESS, Cambridge, Mass.
48—[illegible]

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known Improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. AUSTIN, DeKalb, Ill.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 50. BUCHANAN, JULY 18, 1871. WHOLE NO. 379.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, JULY 18, 1871.

AN UNEXPLAINED PHENOMENON: OR THE DARKNESS OVER NEW ENGLAND IN 1780.

[Concluded.]

What was the cause of this darkness? Here the wisdom of New Eng. was baffled. Newspaper men who are generally regarded as competent to explain all passing events, gave up in despair and said: "It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon." They said "there was nothing terrible in it," but nevertheless nearly everybody was terrified. It was pronounced a *lusus naturæ*, past the vulgar comprehension, and which it was requested that the Royal Society of England should be consulted to frame a solution. But this learned body never explained it. Dr Tenney, in 1785, wrote the Historical Society that the ability of land had endeavored to present a cause, but, said he, "you will agree with me that no satisfactory solution has yet appeared." In similar language wrote Noah Webster in 1843. The theory of some, that it was smoke and ashes from forest fires, extensively raging, is overturned by Dr. Webster, who argued that "No fires in forests could have been sufficient to spread a dense cloud over the whole of New England and even some parts of the Middle States." He might have added: "And this in so short a time, when the swiftest clouds move but ten miles an hour." The theory of Webster himself, that it was the "smoke of some volcano in the northern regions of this continent, wafted in a vast column by the wind," is equally untenable. No great density of smoke was observable, and in Boston, as elsewhere, "there was," says a Bostonian, "not the least appearance of fog, smoke or haziness."

The old poems declare that smoke from the burning of every town and forest in the land would not create so dismal a gloom. And all analogies teach they were right. The notion of some, that Venus or Mercury intercepted the sun's rays, is refuted by the fact that there was no transit of either of these planets during that year. Some said it was a solar eclipse—a conclusion rendered impossible by the moon having fulled the day before. And very aptly does the astronomer of Paxton ask: "If the darkness of the day was caused by a solar eclipse, what then darkened the night, as the moon was more than forty hours motion past her opposition?" Others said a comet interposed the baleful shadow of its nucleus between men and the sun, or flung its tail upon the earth. Dr. Tenney attributed the darkness to a subtratum cloud of vapor of great thickness and density, the sun's rays getting lost in the struggle to penetrate the dusky shield. And Stearns regarded it as caused by exhaled particles of various qualities of matter highly condensed and impervious to sunlight. It is possible these views were borrowed from Dr. Thomas Burnet, the English geologist, who more than a century earlier, (in 1667), had written that in the "Latter Days," in accordance with our Lord's prediction, "The sun and moon shall be darkened, or of a bloody hue or pale countenance, produced by an infectious and corrupt air, filled with thick vapors and fumes or turbid exhalations, atmospheric obscurities to a great extent intercepting the sun's rays, causing it thus to appear, proportionably diminishing the light of the moon." (Vide, Theory of the Earth.) To say the least, many of the views of the New Englanders coincide with those of Burnet respecting the *modus operandi* by which an unusual solar obscuration could take place. Far more likely is the view already hinted at, that the secondary cause was not at all in the body of the solar orb or in the earth, but of cosmical origin, and traceable to cometic or meteoric material consuming in the upper regions and falling in a great cloud into the atmosphere in the form of cosmic dust. The sooty and sulphurous smell in the air, the faint electrical flashes, and the black dust seen on the surface of water in many localities favors this view. The cause was evidently cosmic, cometic and celestial.

But while New England admitted a secondary cause, her Christian people, sharing the feeling of the devout and philosophical Stearns, imputed the flinging of this black shadow "like a funeral pall" over the land inhabited by nearly one-third of the people of the United Colonies, to the direct interposition of the God of the universe, who himself, by means unknown to mortals, darkened both the sun and the moon, both the day and the night as a token of his indignation against every prevailing iniquity, and an omen of a future day of universal destruction and wrath! It makes no difference that it was not supernatural, or that secondary causes had produced the result witnessed. The effect only was sought for. The sacred Scriptures had announced a darkening of the sun and moon, and these signs had been fulfilled before their eyes—locally, to be sure—but so were all physical and moral signs. The gravest minds reverently went behind all secondary cause and declared it was the immediate hand of God. The ministry insisted it was occasioned by a divine arrangement of nature, and in the spirit of the sacred Hebrew writers, who ascribed all remarkable and unaccountable acts of the natural world to the working out of the vast designs of the Infinite, said: "This is the Lord's doings, and it is marvelous in our eyes!" In more modern times man would doubtless have said: Oh! it is only a temporary obscurity of the light by a cloud of exhaled vapor, or by terrestrial contact with cosmic particles, and nothing more. Few minds would see God in the mysterious cloud. Not so with our fathers. They saw in the strange sun-darkening shroud a sure celestial token of the approaching consummation, and so proclaimed it in all ways. The impression was most profound, and was not effaced during the remainder of that century. The view was reiterated seventeen years later by the orthodox Spaulding in the pulpit of the Tabernacle at Salem, and was indorsed in the first religious paper in the world, published at Portsmouth in 1808. Indeed, it was opposed by none. To-day nearly the entire body of believers comprising the sect of Advent Christians in the United States and Canada sustain the view of the New England Christians of the last century concerning the significance of the darkness of Friday, May 16, 1780. We argue nothing here *pro* or *con*, but only state facts, and should be unfaithful chroniclers of historical fact did we omit to record this abiding conviction of nearing Judgment on the old New England mind, transmited to hundreds of thousands of their posterity by the scenes of the never-to-be-forgotten Dark Day.

We may learn lessons of good from these recollections of this Black Friday. Individually the multitudes who lived in 1871 may not feel that such old time and far off events, however ominous, at all concern them. Nevertheless, there was wisdom in the words, and a certain heroic principle in the conduct of Abraham Davenport, Colonel and afterward Judge of Stamford, Conn., and State Councilor in the Legislative Chamber at Hartford—a wisdom and a moral worth remembering. The providence of God found him serving his day and generation, when the great darkness fell. Amid the deepening gloom that wrapped about the city, darkened the rooms of the State House, and set the lawgivers trembling, and many of them to exclaim: "It is the Lord's Great Day," and move to adjourn, Davenport refused to be frightened from his post, but when all eyes turned to him, boldly said: "I am against the adjournment. Either the day of judgment is at hand or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of my duty. I wish candles to be brought." Men will lose nothing while in the true line of present duty. In the words of the poet Whittier in allusion to the scene we here describe: "Simple duty hath no place for fear." The line of duty is the true path for all to walk in, come what may.—*D. T. T. in Boston Journal.*

"DEFECTS OF THE REFORMATION."

"This eschatology is limited in the main to the idea of a state of blessedness or misery after death: the justified, who have received the grace of God, go to God in heaven; others go to hell. Even in this it hardly goes beyond the individual stand-point. At the end of time stands the last day, to decide once more the everlasting fate of all men: though one does not see why this is necessary, as a definite judgment is passed upon all immediately after death. A new condition of the world, in which the creature in its diverse spheres attains to the existence for which it is destined, was so little thought of, that the actual destruction of the world was taught by the old theologians. 'Fulfillment,' says Quenstedt, 'does not consist in simple change or renewal of qualities, but in total destruction and annihilation of the very substance of the world itself.' In this way, not only is more made of the dualism of the blessed and the lost than Scripture warrants; for the Scriptures teach that the whole universe, heaven and earth, is to be renewed, and that a gloomy abode of death exists only without this glorious and only world of life; but one entire half of the world, viz., nature, has been overlooked, and Christ is not perceived to be, as he is—the Restorer of all things. And as their view of the end of all things is thus defective, so is their view of the development of things. In fact, proper reference to this is not to be found either in the eschatology or in the history (universal and individual) of redemption. In the doctrines concerning the final end, the defectiveness is shown in the fact that, the two middle members, which, according to the Scripture, lie between the present state and final perfect one, are thrown out: the region of death, (hades, sheol) as distinct from hell (gehenna); and the future reign of Christ and his people over all the kingdoms and lands of this world—as distinct from the final end and fulfillment of all things. The one doctrine was sacrificed to oppose the Catholic doctrine of purgatory; the other, to oppose the Anabaptist chiliasm. They had not ethical and metaphysical breadth or freedom for the first; for the second, they had not historical completeness of view. The subjective stand-point has hindered a fuller development of the Protestant church; but it has hindered still more a knowledge of the kingdom of God: as the King was little thought of, compared with the high priest, so, naturally, was the kingdom. Hope and love were neglected as compared with faith; and so was the future appearing of Christ, compared with the past, and the idea of the kingdom compared with personal salvation. Protestantism, like Christ himself, preached in all sincerity, 'Repent, and believe the gospel,' but that other part of the preaching of Christ, 'The kingdom of God is come nigh,' it kept back, just as from the apostolic view of the resurrection of Christ, and gave too exclusive heed to his death.

"This neglect of these doctrines of the new creation, and everything miraculous that is involved in them, revenged itself at a later period. The supernatural character of the divine revelation was not considered sufficiently, or rather, the supernatural in it was not studied fully and on all sides: the great universal miracles of the end, as of the beginning, were neglected. (Gen. 1: 11.) Hence the miracles of the middle period, which the Old and the New Testaments record, seemed like arbitrary interruptions of the steadfast course of things. If the Scriptural idea of a grand development of the world, through the human acts of the fall and the divine acts of the restoration, had been vividly realized, then the miracles of the Old and New Testament would have fallen naturally into their place as parts of one whole, and would not have seemed like unwarranted exceptions."—*C. A. Auberlin, pp. 214–16, Trans. by A. A. Paton.*

ISAIAH 65: 20.

In the April number of the BANNER an invitation was thrown out by the editor to any one who can "shed light on this obscure passage," to "talk on." With this invitation, I will venture a few comments.

The passage has reference to the new heavens and earth, as is clearly manifest by comparing the 17th verse with the allusion Peter makes to it, and the vision St. John had of it. See 2. Pet. 3: 13, and Rev. 21: 1.

The prophet tells us that "there shall be no more thence, an infant of days, nor an old man that hath not filled his days." So we learn that in that state, *there will be no infants.* But will not infants be saved? yes; for Jesus tell us, (Luke 18: 15, 16,) that "of such is the kingdom of God." But *they* will not *there be infants*, but will be as free from all the weakness and helplessness of childhood, as though they had been of mature age.

"For the child shall die an hundred years old." We are not by this to understand that there will be death in that state. For the prophet tells us that the voice of weeping shall no more be heard in her, nor the voice of crying." And of *them*, the Savior says, "neither can they die any more;" and "*there*" St. John tells us, "shall be no more death."

As a reason that no infants will be there, it is said, "The child shall die an hundred years old." That is the child that dies, will *there be*, as though matured by a hundred years. It dies a child; but in the resurrection it is to be "equal to the angels." "Among them that are born of women, there hath not risen a greater than John the Baptist, but *he that is least* in the kingdom of heaven, *is greater than he.*"

"Nor an old man that hath not filled his days." An "old man that hath not filled his days" is one who fails of reaching his allotted time; his faculties break down with premature decay. But there it will not be so. Man will live on without infirmity. Length of days, even life forevermore are to be his; and he is to live on forever without decrepitude, to fill them.

"But the sinner being an hundred years old shall be accursed." As it is not in that heavenly state that the child dies; so it is not in that, where the sinner grows old, and is accursed. While those who die in childhood will in the resurrection come forth in great perfection, where all will know as they are known; the sinner, though he may have lived and grown old, attained to honors and to wealth, shall not enter there; he "shall be accursed."

As a matter of interest, and as corroborative of this view, I will here transcribe the marginal notes on this text found in an old Geneva Bible printed in 1560. "Meaning in this wonderful restoration of the church there should be no weakness of youth, nor infirmities of age, but all should be fresh and flourishing; and this is fulfilled in the Heavenly Jerusalem, when all sin shall cease, and all tears shall be wiped away. But the sinner being an hundred years old shall be accursed. Whereby he showeth that the infidels and unrepentant sinners have no part in this benediction."—*L. C. Collins, in Bible Banner.*

WERE THE APOSTLES MURDERERS?

This may be thought a strange question, yet in view of the position taken by some on the subject of the resurrection of the dead, we deem it pertinent. Here is the idea to which we refer:

"It would seem then on the whole, from a collation of all the grounds on which an opinion is to be formed, that the judgment of reason would be, that a spiritual body is developed at death. By *spiritual*, in the connection, we mean refined, subtle, ethereal, sublimated." "The true resurrection takes place *at the death of every individual* believer, when he emerges from a material into a spiritual body."—*Prof. George Bush, Anastasis, pp. 78, 190.*

The germination of the grain is the bursting up of its inner living principle into a more beautiful and new form of existence; and the resurrection of the man is the rising up of his living principle, his spirit, into a new and grander existence."—*Rev. H. M. Goodwin, Congregationalist minister in Rockford Ill.*

It will be remembered that when Christ "sent forth" his twelve apostles to preach the kingdom of heaven at hand he empowered them to "heal the sick, clense the lepers, *raise the dead*, and cast out devils." (Matt. 10: 8). We have always supposed that by raising the dead he meant doing just what he did himself to the widow's son at the gates of Nain (Luke 7; 11–15), to the ruler's daughter (Mark 5: 35–42), and to Lazarus who had been dead four days (John 11); but if "the resurrection of the man is the raising up of his living principle, his spirit, into a new and grander existence,"—if it "*takes place at the death* of every individual believer" by the spirit emerging from the body, instead of the body itself being raised up from the power of death, corruption and the grave, then it is difficult to conceive how the apostles could "raise the dead" without murdering those they met. Therefore we put the question, Were the apostles murderers? —*Advent Herald.*

Communications.

A SEARCH FOR TRUTH.

BEING

A RELIGIOUS AUTOBIOGRAPHY.

B[illegible]EY QUILL.

CHAPTER II.

In respect to the primary fact I am now about to state there may be with different individuals a difference of experience; but as for myself, I was profoundly impressed in early life with the thought that the web of, my future life would be fashioned according to the warp and woof formed by my own acts in the present. This first impression of accountability was not the result of education in the sense of scholastic theological teaching; for from the time I first learned from maternal lips to say, "Our Father who art in heaven," I felt its truthfulness in my whole being; and I think I may safely say I fully believed in God before I knew he had made a revelation of his will to man. I wish here also to record the fact that my first impression concerning his character, made as I believe by the Spirit of divinity on my plastic heart in childhood, was an ennobling one, and (so far as I was able,) worthy of him who created all things. And though it has since, in some portions of my life, by false teaching, been dimmed—yes nearly obliterated—and my aspirations to be like him overshadowed, yet I am truly thankful at this late hour to be able to say, after having spent many a year in a close and impartial investigation of the Bible, until I have passed into the autumn of life, my locks fast whitening for the grave, and unless Jesus soon comes like Abraham of old, I must be gathered to my fathers, that my first impression of my Creator's character was essentially correct in all important particulars, and is amply corroborated by his word.

It was this: that my heavenly Father (my earthly one was dead) was a God of love! In other words, I believed that principle, or ingredient in his character predominated over all others, and, as a consequence, that he loved me. How much, I could not then tell; neither, indeed, can I now. I also believed that I ought, yes did, love him. And I fearlessly assert, it never entered my head I could be mistaken in this matter, and that instead of being as I fondly supposed myself the child of his tender care and endearing love, I was in fact, through the misconduct of my first parents, a bond-slave of Satan holding kindredship with devils. Oh, no! At that early day in my life's brief span I am sure I never dreamed of such a thing; nor that I was in any way corrupted, depraved, or defiled, either by my own deeds, or the acts of others.

But the knowledge was sure to come soon enough, as the intelligent reader will readily believe, when I inform him I was born more than fifty years ago in Puritanic New England, and received my early religious education among the strictest of the Calvinistic sects. Not however from my mother in the sense in which I now speak; for though among, she was not of them; and from my best recollection (for she fell asleep long time ago), I have reason to believe, inasmuch as the goodness of God was her usual theme when engaged in religious conversation, it was that endearing element in his character that in early life led her to repentance, and I doubt not I am indebted to her more than I can realize, as the instrument under God by which that first blessed impression was formed in me.

I commenced attending school at the age of five years, and any one at all acquainted with the facts well knows that at that time the youthful student learned the elementary principles of language and Calvinistic theology from the same teacher. After I had made sufficient progress to enable me to read, one of my first lessons was—"The soul is immortal, and can never die!" and I was carefully instructed that I had such a soul somewhere inside of me, which did my thinking, and was in fact myself. I was also taught it could see, hear, and feel, independent of the body, and would leave that useless, or at least unnecessary part behind at death, and immediately enter upon an endless state of happiness or misery. This was, I confess, rather a hard dose for me to swallow. The idea of my existing within myself, and at some future time being able to exist without myself, seemed to me to be so superlatively ridiculous that I felt strongly disposed to serve my teacher as an intelligent Australian once served his when being instructed on the same topic[1].

But having it impressed upon me that to doubt was certain damnation, and learning, also, that all those to whom I looked for instruction believed it, I swallowed it at a venture. But I confess it sat rather hard on my stomach then, and ever after, until with several other doses afterwards taken of no better quality, I succeeded in throwing off the whole indigestible mass together.

I say this first dose of popular theology was uncongenial, and lay hard in my mental abdomen. For say what you will, it is after all, a difficult task to make the intelligent mind believe a theory the evidences of the truthfulness of which lie deeply imbedded amid the fossils of speculative theology, while the opposite is taught by nature, and easily learned by common observation. But the first dose of error, especially if it is rather large for your swallowing capacity, like the first step in crime, is the most difficult to take; yet if you succeed in swallowing it, and can keep it down, lesser doses afterwards taken will be more easily swallowed, and effect you but little. Hence having succeeded by great exertion (materially aided also by the soporific effect of a large election powder) in receiving this first, and as I now believe, largest draft on my credulity, I was ready for whatever else my spiritual physicians might think necessary. And I had not long to wait.

"The Assembly's Catechism" (you may have seen or heard of it) was considered in those days as important a work for study in the schools, as was the spelling book. Yea, more so; for there was less danger of punishment in neglecting to get your lesson in the latter than the former, and a reward was often bestowed by the minister on the scholar who had commited to memory during the term and could repeat most of it. Being quick to learn I mastered the whole of it in my eighth year, and for my achievement received a prize that, I think, could not have cost less than ten cents. It was not ten cents though; but a book with large pictures of his Satanic majesty, the devil, together with awful representations of poor sinners (or rather I ought to say their immortal souls) roasting in sulphurous flames, in his dread abode, hell.

I had been instructed that the primary cause of this awful fate of the ungodly was the disobedience of our first parents in Eden, which resulted in their fall from holiness to the lowest depths of moral depravity, sweeping with them in their mighty descent their unborn posterity for all time. And thus by their fatal act we were all securely bound, hand and foot, in the fetters of depravity—spiritually dead and lying under a sentence of eternal death (which meant endless torment), from which few would escape; for God's anger had been awakened and would henceforth (under the name of justice) be his ruling attribute. And thus I learned that original sin had fallen with crushing power on my defenseless head, and instead of being, as I had fondly supposed myself a child of the Most High, I was an imp of Satan, who certainly deserved, and probably would in the end receive endless damnation.

This teaching affected me more than I can tell. It nearly transformed me. It took away to a fearful extent my confidence in God and hope for the future, and in their room placed dislike, doubt, distrust, and fear. I began to feel very wickedly, and if I could avoid the all-seing-eye, could do very wicked things. I felt in fact as though I was the devil's child, as I had been taught, instead of God's, and was strongly inclined to do his work. Oh! if my feelings could then have been known to some good spiritual Samaritan, and he had poured the healing balm of a crucified and risen Savior's devoted and untiring love into my lacerated and bleeding heart, what a blessing it would have been!

But no such cordial was in use among my spiritual advisers. True I heard them occasionally speak of Jesus; but I learned to my sorrow that his mediatorial work was of such a nature that it was very doubtful whether it would reach me in a way to ameliorate [illegible] future life; for the devil had [illegible] completely overturned the arrangements, and frustrated the original plans and designs of Jehovah towards the race, that the gift of his only Son, though freely bestowed for that purpose, was inadequate to heal the festering fatal wound.

Thus was the "glad tidings of great joy to all people" reduced to the cold and comfortless statement that we were all ruined in Adam, and though Sovereign mercy had interposed, it was impossible to tell in whose behalf the pardon had been made out. Poor consolation this, indeed, to pour into a tender, youthful heart, longing for one ray of love to illuminate its dark recesses. And as I now cast a retrospective glance at this dreary period in my spiritual career, I can but feel how appropriate to such teachers as I had, would be the language of Job to his two friends: "Miserable comforters are ye all, physicians of no value. Oh! that ye would altogether hold your peace, and it should be your wisdom."[2]

As may be supposed, in process of time I became careless and lost my interest to a great extent in the future. If I was so securely bound that I could do nothing for myself, and, for aught I knew to the contrary, beyond the reach of the great Physician, then I must bide my time and accept the result. But a shadow had settled over and woven its dark pall around my young life that I could not shake off. I became taciturn and unsocial—"odd," my friends said. In fact, dear reader, I had become positively afraid of my best Friend. Yes the time had been when I could look up to heaven and say, 'My Father bless me!' and feel that I was heard, and my youthful prayer was answered. But not so now: for I dared not call on his name, much less ask his blessing.

I eventually became disgusted with religion, as it was pictured in the popular theological mirror, and in heart detested their whole system—and I might include, without departing from the truth, my spiritual guides, also. But while I could not throw off the incubus of the former, I readily relieved myself of the latter: for go to meeting I would not, when I could possibly avoid it, or to Sabbath-school either, excepting occasionally to get some books from the library. I loved best to wander alone among the hills, valleys and woods of my own, my native New England home; for the sweet solace of nature in her native purity soothed and calmed my troubled spirit. I loved her and I felt she loved me, and in her sweet whisperings of peace I could find no intimation that she was groaning under the same withering curse that bound me, together with common humanity in the shackles of fate; but on the contrary, experienced the sweet assurance that her God, like the one I used to adore, was a being of love worthy of adoration and worship; at least, much more so than the theological deity I had been taught to fear. And a sense of his presence and approaching smile when isolated from the haunts of men, was truly a healing balm to my soul, and, I verily believe, the life-boat that saved me from mental shipwreck.

Be that as it may through all these early years, though somewhat stoical, I never entirely lost my faith in him in whom I first trusted, nor my confidence that his goodness would again at some time be made manifest to me, though how and when, was an impenetrable mystery.

---

[1] "A friend of the explorer Lang tried long and patiently to make a very intelligent, docile Australian black understand the principle of existence without a body. But the latter could never keep his countenance, and generally made an excuse to get away. One day the teacher watched and found that his pupil slipped away to have a hearty fit of laughter at the idea of a man living and going about without arms or legs, or a mouth with which to eat."—*Historical Collection.*

[2] The "Clergyman" first placed in charge of the church in my native town was settled for life: and I recollect hearing people say that when he was ordained (this was before my birth), he was charged to preach "the incomprehensible mystery plainly revealed;" and that he had always preached the first, but never the last. And I can testify to the truthfulness of the last statement, not only concerning him, but others who after his removal by death occupied his place.

MATERIALISM AS TAUGHT BY SCIENCE AND REVEALED IN GOD'S WORD.

[Continued.]

Now when immaterialists admit the brain to be the factor of thought (and to deny this is to turn the back upon the observation and experience of the world for centuries; to violate ones own common sense), when they admit the brain to be the organ of thought, they admit that thought is the result or effect of a material organization. For to prove that the brain is a material organization we have only to turn to its chemical analysis which will show it to be composed of "Water, albuminous matter, colorless fat, red fat, ozmazome, lactates and phosphates. (Lassaigne's *Analysis*, Gray's *Anatomy*, p. 60.) Nothing immaterial is found in the brain's structure.

To be sure we are told by immaterialists, that the brain is one thing and the mind another: the one is a material organ of thought the other an immaterial organ of thought; or, that the brain is the seat of the mind. How can an immaterial substance, such as thought, be produced by a material organization? they ask. Let us ask, in turn, How can electricity be produced by the action of a material acid upon a material metal? or, by the friction of two material substances? What is magnetism? Do we not find it in a material substance! What is sound? Is it matter, really? That is, is it composed of matter? Yet is it not produced by material agents? Hence if these qualities, that are immaterial, as far as analysis of their constituents will show, if they are produced by known material agents, is it *necessary* for us to suppose that thought cannot be, also, produced by a material organ, the brain? Must we go to the trouble to invent a "certain something, I know not what," nor how, nor why, and ascribe to *it* the power of thought? Does it make the mystery any the less mysterious?

Then if the brain is the mind, as it has the same office, and the mind is the soul, keeping to orthodox (in name but not in truth) definitions, then the soul is material, being the result of a material organization. Should we allow immaterialists a broader location for the soul than they claim—the whole body for instance—still would science remain as proof of its materiality. A rigid chemical analysis of the various adjuncts and essentials of human life would reveal nothing but matter; neither would it leave any deficiencies to be supplied. Life itself we have shown to be the result of matter's operating upon matter. Breath or air, food and drink, the essentials of life, are most assuredly material. Blood, the product from these essentials, as readily yields to the chemist as did its constituents before their entrance into the human laboratory. Should we consider for a moment mind and matter—as immaterialists say—in connection, we would find mind to be an outgrowth of matter, and dependent upon it for conscious existence.

Examining early life we find the nutritive organs preceding the brain in their formation. Circulation is established with the first motions of life, and the brain and spinal cord are not visible in the embryonic state for a considerable time after the heart is seen. We see the brain formed directly from the circulating fluid—the maternal blood. It continues to grow only as it continues to receive nourishment from the circulatory medium. And thus it is with the whole body: it is wholly composed from the circulating fluid.

This known anatomical fact leaves no room for anything immaterial or immortal. But still the immaterialist denies that thought is the product of a material organism, and that matter is that from which it is manufactured.

If blood has nothing to do with the evolution of thought, why does the heart send such a liberal supply of blood to the brain, when we are actively engaged in meditation? Does it not send it there for the same purpose that it is sent to other parts of the body when they are brought into exercise?

Concerning life in its early stages, one question may be asked which no one can answer from the present standpoint of physiological science, *viz.* What causes the first motion of life. Why is it that when matter in certain conditions is placed in contact with other matter, that life results? This is one of God's deep secrets, that man's wisdom has not yet fathomed, if it ever can. But this is no objection to materialism; for if in this natural immortality lies, then the plants and lower animals are as immortal as man: for the secret of life's origin is as great in the plant and the animal, as it is in mankind. Only in one way can immaterialists even apparently turn this to their account; that is by adopting, as well, from heathen antiquity the complement of immortal-soul-ism, the transmigration of the soul. But they do not profess to advocate this latter portion of heathen belief, although for consistency's sake in their own statements it would be better for them to do so.

Thus we see science in anatomy, physiology, chemistry and phrenology is decidedly in favor of materialism: in fact it proves nothing else. Whence then have immaterialists their boasted scientific proof of the soul's immaterial immortality? Let us turn to some of their works, which, oddly enough, when the etymology of the word is taken into consideration, they term *Mental Philosophies.* Why are Mental philosophers opposed, as a majority, to materialism and phrenology? Let us answer by asking, Why did the philosophers of Galileo's day oppose his demonstrable axioms, and cling to Aristotle's fallacies?

[illegible]: for what do most authors write? 'Popularity and money' sounds harsh, yet it is truth. To gain popularity and to obtain a large sale of books one must consult popular opinions and popular wishes. If it is popular to write in favor of immaterialism, one must follow blindly who would gain popularity. If people buy works written in defence of immaterialism; if teachers prefer them in their classes, one must write works of this stamp, if he wishes for money.

These charges may seem harsh; yet they are based upon a review of their arguments, in which one cannot fail to be impressed that they really believe contrary to their professed belief, and that they sold themselves with their books when they wrote in favor of immaterialism.

Let us glance at one of their strong proofs of the soul's immateriality, and consequnent immortality. Hickok's *Science of the Mind*, makes three assertions concreing the spiritual part of man. He calls the *mind* "wholly spiritual." (p. 20.) Speaks of the "inner spirit." (p. 22.) And on p. 27 he says: "Man holds within himself a combination of elements from the material, animal, and spiritual worlds." How does he prove these bare assertions—his whole argument for the immateriality of the soul? By such confessions as the following: On p. 23 he utters the equivalent of this language: That man's spirituality is not discernible through our knowledge of material and animal existence. Yet on the preceeding page he acknowledges that we know of nothing concerning man except what we know of material and animal existence, since immaterialists are forced to apply material names to immaterial substances. Then if we cannot come to a comprehension of man's immateriality through the medium of our knowledge of material and animal existence—and we have no other knowledge—can we comprehend the immateriality of man at all? Certainly not!

Then have we any reason to say that man has an immaterial nature? Most assuredly we have not.

Upon p. 27 he says, that the material element is really no part of man; yet he refutes this statement on p. 32, where he acknowledges the effects of climate, soil and food uponman's intellectual powers. He shows this effect by noticing the facial angle of the different races of mankind. Thus, for instance, the facial angle of the Caucasian race is 90 degrees: of the Mongolian it is 80 degrees: of the Nigritian 70 degrees, etc.

Again does he refute his statement "that the material element is really no part of man" by his remarks upon the connection of mind and body. On p. 44 he says: Differences of bodily organization make corresponding modifications of mental development." "The subordinate systems of the body are the nervous, muscular and the digestive organs.... They throw their influence upon mental actions so as to secure permanent traits and habits of human life." (p. 46.) "The mind grows with the body." (p. 54.) "The sound mind must have a sound body." (p. 56.)

This is the proof which Prof. Hickok adduces to prove his statement that man's soul is immaterial and therefore capable of conscious existence without the body.

Does the materialist claim more than he concedes in the last few quotations? Does he not in these concessions out argue himself, and make a fair and square argument for materialism?

Should we leave his work for one more recent—Prof. Upham's *Mental Philosophy*, for instance, we would find more statements, and fewer arguments—if that were possible. He lets loose his rhetoric for a considerable space in the attempt to prove the immateriality of the soul by empty statements. He in doing this places his own imaginations and fancies in opposition to man's knowledge and God's revelation.

In closing his so called arguments, he essays to quote Scripture to support his views. After asserting that the proof of the soul's immateriality and natural immortality can be found in numerous passages of the Bible, he quotes the following, as the strongest, we suppose: "Fear not them that kill the body, but are not able to kill the soul." Begging pardon for differing from the sage upon the meaning of this passage, we fail to see that it militates in the least against materialism: In fact, it substantiates it. Nor do we see in this the conclusive proof of immaterialism. If the Professor had not been in such haste to close his Bible, but had read on to the end of the verse, he would have never quoted this passage at all as a proof of immaterialism. Hear it: "But rather fear him who is able to destroy both soul and body in hell." Both soul and body are destroyed. Does this prove immaterialism, which sends the soul only to hell? "Soul" and "body" are *destroyed.* How can this be, Professor, if the soul is immaterial and immortal?

But destroy does not mean destroy, you say. "Into" did n't mean "into," in the sermon upon which the Dutchman lately commented so eloquently, while he rejoiced, exceedingly that "he vas dere dat night."

Thus mental science, in spite of its expounders, comes forward with testimony in favor of materialism. By its utter poverty of facts to show the immateriality of the soul and by its abundance of plain every-day truths to show the connection of mind and body, and the dependence of the former upon the latter for life and growth, it aids in sustaining the materialist's position. To those who persist in believing that mind can exist without matter, let us say that this belief lacks one very essential thing: that is, any record of such existence.

Thus we have shown Science to be part of the broad foundation of the materialist's belief. We do not claim to prove by Science, beyond a possibility of being mistaken, that materialism is true. This would be claiming infallibility for man's wisdom in the face of the old maxim, "To err is human." But we do claim to prove that the soul of man is material, so far as science proves anything.

For proof undeniable and unmistakable we must turn to God's word. This never has been known to contradict its complement, science, when rightly interpreted. Scripture is but the index to science, giving us its truths in small compass. If we would read more fully upon any subject we must turn to the detailed account, as we find it in science. Yet, whenever through the misinterpretation of the one or wrong conclusions from the other, Scripture and science seem to clash, Scripture, as *God's* word, infallible, must be listened to, and science the result of *man's* investigations, corrected and reconciled with it.

The great mistake of Christians in the past has been that of branding science as a liar—equivalent to censuring the all-wise Creator for having bestowed upon man his intellectual faculties.

The heathneish interpretation of the Scriptures placed upon it by immaterialists, causing the word of God to apparently flaunt the lie in the face of plain self-evident axioms of science and reason, has made more infidels than did ever the writings of Paine or Voltaire. Men possessing large reflective faculties can be satisfied only by that which accords with knowledge and common sense; and when science and reason say man is wholly a material being, and, *accepting the immaterialist's interpretation of Scripture*, the Bible says he is *not*, then many are led to believe science with her demonstrations, and disbelieve immaterialism, with its things supposed, guessed at or taken for granted. And, disbelieving immaterialism, and being without the true light, they are led to look upon the Bible as anything but the work of an all-wise Being.

Christians are in a measure awaking to this mistake of setting the Bible at varience with science by faulty interpretation on the one hand, and baseless conclusions on the other. And when many yield their great error and take in its stead the great truth, then will infidelity be struck a blow that will shake it to its very center, by having one of its supposed bassal truths recognized by Christians, as well as by the Bible. Then will science truly be "the hand-maid of religion." Then would the leading minds of the world be Christians, instead of real or practical infidels, or cold conservatives.

THE PRAYER-CURE.

Quite possibly our readers have never heard of the institution of which we are about to speak, though the mode of treatment is quite ancient. The water-cure has its numerous establishments in all parts of the world. The movement-cure has also become famous in many countries. There is also in Europe at least one institution where the patients take the delightful prescriptions of the grape-cure. The original prescription may be found in a small book written in Greek and published eighteen hundred years since, by an author named James, who said: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with the oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." This was practiced upon, with great success, for no one knows how many years. It gradually fell out of use, but why, the historians have never been able to tell us. Some have thought it was because the faith unneccessarily failed, and others have insisted that it was because the foundations were removed on which the faith had rested.

Be that as it may, there is now in Switzerland, on the banks of Lake Zurich, in the little village of Mannedorf, an institution for the healing of the sick on this ancient Christian plan. Like other things involving unaccustomed methods and results, it grew rather than was made. A young woman, named Dorothea Truesdel, established it, not, as it were, of set purpose, but through singular and gradual leadings of divine providence. Her mother was a pious woman of remarkable faith, and had successfully encountered all life's trials and difficulties, including sickness among the children, by resort to simple prayer. Years after the mother's death, when Dorothea was thirty-seven years of age, living a very humble life and supporting herself by making artificial flowers, several of the girls whom she employed became dangerously ill. Medical help gave no relief, and then death appearing imminent, she suddenly bethought her of the words of James, and as the doctors acknowledged that they could do no more, she determined to carry the case, as of old, to Jesus. She did so, and they all recovered. The report of the fact spread, and other sick persons came to her, or sent for her, especially during a kind of epidemic which broke out, and the results were often very striking. She was solicited to set up an institution to which the sick might resort for this treatment, but for a time declined so to do, preferring to continue in her original calling, particularly as she was of a timid, modest disposition. But so many patients thronged her doors, that she was compelled to take them in, if only from compassion, as often they were very poor and came from a distance. When her house overflowed, she bought a second, and then a third, and her days were spent in superintendence of the patients and in prayer. The patients were from Switzerland, Germany, France and even Great Britain. Over a hundred have been there at one time!

The process in use was simple and spiritual. A short Bible service was held for all, three times a day, besides exercises with individuals, it being the first aim to impress the heart, and to secure a genuine faith in Christ. Conversions were sought and gained in great numbers. Prayer was made for each, hands were laid on them, and they were anointed with oil. No means were used. No medicine was given. No stress was laid on the anointing or the laying of hands; they were used only because mentioned by James. No assurance was held out of an infallible or of an immediate cure. It was not taught that death was needless, or that all disease might be removed; but only that while God still kept us under sentence of bodily death, and had his use for illness, he was pleased very frequently to heal the diseased simply in answer to prayer, and that in this matter the spiritual condition often had much to do, for various reasons, with the fact and rapidity of the recovery.

But how do we know that the alleged facts occurred? We might refer to the investigations and reports made by physicians, clergymen and other travelers, who visited the place, including such names as Professor Thojuck and Bishop Kapff; but a still better attestation has been offered. The neighboring physicians became incensed, an dbrought Miss Trudel before the civil court for violating the law respecting the practice of medicine without a license. She was condemned to pay a fine of twenty dollars and the costs. An appeal was taken from court to court until the highest tribunal reversed the decision, in 1861, and ordered that she should not be hindered in her good work. On the trial it was proved that the poor were lodged, boarded and nursed without pay, and the rich for just enough to cover the expenses of their board; that the complaining physicians had made no investigations whatever into the facts; that she used no medicines, and professed to know nothing about diseases, but to rely wholly on the power of Christ to heal the sick, secured by earnest prayer. Testimonials from the most eminent men in Switzerland and Germany were produced in her favor. Her whole life and history were investigated, and not a shadow lay upon her character; all testified to her piety and self denying benevolence. No evil effect could be proved in the case of a single patient, while hundreds of remarkable cures were attested, including cases of consumption, cancer, lameness, epilepsy, insanity, and fearful injuries pronounced hopeless by the physicians. One of the leading physicians of Wurtemburg testified to the cure of a hopeless patient of his own, and another said he remained there six weeks, and saw all kinds of sickness healed. At the last, the lawyer for the plaintiffs admitted the truth of all that was claimed, but insisted that some restraint should be laid on the crowding of so many sick persons to one place! Miss Trudel died Sept. 6, 1862, but the institution continues under the charge of Mr. Samuel Zeller, the brother-in-law of Bishop Gobat, of Jerusalem, with similar results.

We have gathered these facts from a little book published in England, entitled "Dorothea Trudel; or, The Prayer of Faith." Very different conclusions will be drawn by different persons from these statements. Some will attribute the cures to the oil, others to the nursing, others to the mesmerism of laying on the hands, and others to the effect through the imagination on the nervous system of the patients. Not a few Christians, however, will believe that, without denying the incidental benefit of such natural causes, there has been the co-working of a higher power, which ought more frequently to be invoked. We do not regard prayer as intended, in this or any other class of cases, to supersede appropriate human science, skill and labor; but it may operate coincidently, and may secure results which otherwise would be unattainable. We draw attention to the facts recorded above as worthy of study. They do not stand alone. Others precisely parallel, and bordering on the miraculous, are attested in the German village of Motflingen, in the heart of the Black Forest, under the labors of the Lutheran Pastor Blumhardt. How fervent is the piety with which they are connected may be learned from this incident: A rationalistic clergyman asked Miss Trudel how these wonders were done, and she answered, "Nothing is done by us; all these marvels in bodies and souls are wrought by the strength of Christ's blood." "I do not believe in the blood of Jesus," was his reply. "Oh!" responded she, "it would be a poor thing for me to say only that I believe in the blood: no, it is my element, and it is only because Christ has become an offering for my sins by the sacrifice of his body and blood, that I can stand here and perform all these wonders."—*Advance.*

A MISTAKE CORRECTED.

Where is the evidence that the Sabbath was set apart for man at *creation*, or that, after it *was* set apart, those *for whom* it was set apart, were at liberty to observe it or not as they chose?

It seems to me that it is a mistake committed both by first-day and seventh-day believers, to assume, without proof, that the Sabbath was instituted at *creation;* and to my mind with present light, it is the pivot upon which turns the observances of the seventh-day. For if it be true, that the Sabbath was instituted and made binding upon the human family, by the expression—"God blessed the seventh-day and sanctified it" (Gen. 2: 3), it seems to me that those believing it may with propriety ask for the scripture testimony to prove that it was ever changed to the first-day. But does Gen. 2: 3 say anything about sanctifying or setting apart a *sabbath* for *man?* Not a word. God blessed, not *every* seventh day, but *the* seventh day (of creation), because that in IT *he*, not man, had rested from all his work.

C. M. SHEPARD.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself, Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.
Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of these interesting (illustrated) pamphlets, by Eld. J. B. Bowner, including the three numbers in one volume of 116 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 30c.

WHAT IS MAN? 5c; by mail, 7c. *THE SOUL;* What is it? 5c; by mail, 7c. *THE SPIRIT;* What is it? 5c; by mail, 7c. *RICH MAN AND LAZARUS.* 5c. By mail, 7c. *SPIRITUALISM UNVEILED,* and shown to be the work of demons; an examination of its origin, morals, doctrines and politics. 15c, post-paid. The above five works, by Eld. M. Grant,—in one vol. 50c. post paid. The first four in one vol.—large type—35c. post paid. "Spiritualism Unveiled," bound with Bull's "Bible View of the Personality of God," 30c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, A History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth. $1.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By F. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. II. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution. Eleven copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 15c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation, a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 12mo. 80c; 18mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 50.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of The Jubilee Harp, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, JULY 18, 1871.

EDITOR'S APPOINTMENTS.

There are many calls for labor, and I can supply but few of them. If I could multiply myself many fold, I should still have work for every hour. But as I can be in only one place at a time, I choose to go among those who seem the most needy, and least able to procure and sustain preachers of the word.

Those who wish my labors during the coming season will please give early notice, that I may arrange my work to the best advantage. Conferences, Quarterly, or other, who request my services, will please make appointments so as not to conflict with each other in point of time.

PRESENT APPOINTMENTS.

Girard, Kas, July 15 and 16. This meeting will be held in the grove near Br. Joseph Freed's residence, eight miles from the city of Girard. There will be teams to convey those who come by the Fort Scott Railroad, if they will write to Eld. Munson, at Girard. Let there be a general attendance.

Iola, " July 21, over the 23d.

Topeka, or Middle Creek, July 25 to 30, as Brn. Linville and Corey may arrange.

After this I shall still have a few days to spare for labor in that region. Friends desiring my services may write at once to Columbus, Iola, or Topeka, Kas., or to Buchanan, Mich.

August and September appointments will be duly announced. J. V. H.

Mr. Spurgeon has no more mercy on those who sprinkle their talk with Latin and Greek than they have on their listeners:

> As a general rule, it may be observed that those who know the least Greek are sure to air their rags of learning in the pulpit; they miss no chance of saying, "The Greek is so and so." It makes a man an inch and a half taller by foot-meter if he everlastingly lets fall bits of Greek and Hebrew, and even tells the tense of the verb, and the case of the noun, as I have known some to do. The whole process of interpretation is to be carried on in your study; you are not to show your congregation the process, but to give them the result, like a good cook, who would never think of bringing up dishes, and pans, and rolling pin, and spice box into the dining hall, but without ostentation, sends up the feast.

WE have to announce another convert to a theory of the future punishment we mentioned some time ago, advocated by the *Christian Proclamation*. This time it is used by a Mormon Elder. He says:

> The punishment of the wicked shall be the destruction of their bodies by the brightness of his glory, and their spirits be put away from the presence of God.

—It is as if one should put an oyster in the fire, that should burn off its shell, but leave the oyster himself, tormented, but otherwise unharmed. We wonder if the Mormon Bible reads—The *body* that sinneth, it shall die! Most Bibles read—The *soul* that sinneth, *it* shall die.

> In all ages man has by a sort of lofty instinct asserted his essential superiority over the brute creation. He has felt the separation to be wide, the difference to be radical; he has cherished the hope of immortality. Christianity confirms and intensifies this primrary belief, and teaches that the possession of an immortal soul is man's proud distinction from the beasts that perish.

—So writes a correspondent of the *Christian Union*. He is very safe in saying that *Christianity* teaches the immortality of the soul: the *Bible* does not. Instead of this, it says that the impious, or all that reject God are like the beasts, mortal and perishable. "Man being in honor abideth not: he is like the *beasts that perish*." "Man that is honor and understandeth not, is like *the beasts that perish*." If the people read the Scriptures more, and more closely, they would have clearer ideas in matters of doctrine than they now possess.

R. T. CONANT says in the *Interior*, that "judging from the present state of things," he would "say without question, that within half a century the whole world will be Christian or atheist. The *Christian Secretary* allows that in some respects atheism has "the 'vantage ground for the coming conflict," and admits that "a crisis is coming;" but appears to be utterly in the dark as to what that crisis is. This world will never be *wholly* infidel or Christian. God will always have a people, even though they be but few in numbers. The crisis that is approaching is the culmination of probation. The advent of Jesus will usher in the judgment, and then, when the wicked are destroyed, and the last trace of sin wiped off the universe, *then* we shall see a world *wholly* Christian. For "the inhabitants shall be all righteous." AMEN. May the glorious era come quickly.

NOWHERE is immaterialism more inconsistent than in its poetry. Now 'Death is the Prince of Peace', and 'the gate to endless joy;' and anon he is 'a grim monster,' with 'icy grasp,' hurrying his victims to 'the cold grave,' Now there is no real death, but only seeming; it is only

The wrench that sets us free
From dungeon chains, to breathe the air
Of boundless liberty.

But soon we are led sobbing to the grave's mouth as if *it* contained all our interest in the dead. The Bible betrays no such inconsistency in speaking of death. From Genesis to Revelation it is a calamity, an enemy—save to that small class who being without hope of any further good in this world, naturally desire its unconscious condition.

We wish that our immaterialist friends might decide this question one way or the other: and if death is a friend, let it be so understood, and always thus represented. And on the other hand, if Paul was right, and death is an *enemy*, let not even 'poetic license' be allowed to transform the fell foe into a loving usher to the city of God. Truth is better than fiction, whether in poetry or prose.

WITH no little 'righteous indignation,' the *Independent* says:

> The *Banner of Light* has the first poem received as yet from the spirit of Alice Cary. Less poetic than of yore, she maunders as follows:
>
> I will weave for you a crown of flowers,
> Fresh gathered from Heaven's Eden bowers,
> And lead you forth in Nature's realm,
> To learn of God the great I Am.
> I have come again, but not to say
> To your doubts, 'Forever pass away,' etc., etc.

—These lines bear no more resemblance to Miss Cary's delicately finished style, than does the ring of a pewter-platter to that of a silver bell. If Spiritism is wise, it will cease publishing communications from eminent persons. If the spirits in such cases are what they profess to be, the consequences of their translation to the spheres, as revealed in its effect upon the intellect, is decidedly discouraging to those who hope for progress in the immaterial state. All their performances fall decidedly below their efforts while still in the flesh.

MR. TOWNE is an infidel and publishes an occasional magazine. In the July number he says:

> We know no reason for assuming that Jesus was a great man. On the contrary, we are firmly of the opinion, on grounds both of scholarship and of faith, that Jesus was strictly and merely a common man, that the Christian religion no more depends on him than on any other of its historical accidents. His person was that of a peasant of a simple race; his character was youthful and feminine, with one dark Galilean vein; his religious education was hardly good, and other education he was destitute of; his life was that of an itinerant worker and teacher of a common enough sort; his leading gift was the still unexplained but not uncommon power of acting on certain minds, and sometimes on physical conditions which existing knowledge of clairvoyance but partly enables us to understand.

—We think there is every reason in the world for believing that, not only was Jesus a great man, but he was, also, what he asserted himself to be—the Son of God. Our reason for this faith is, his personal work and the results that have flown from it. We think our readers will be convinced as they peruse Mr. Towne's remarks, that there is no credulity like the credulity of infidelity.

THE RESURRECTION.

The attacks of Tilton and Frothingham, and (reported) looseness of Beecher's views, are drawing unusual attention to this subject, and the immaterialist press are awaking to the defense of the dogma they have so greatly ignored. We can imagine some of their readers saying, after perusing a vigorous vindication of the doctrine—"That sounds very well; but if we go to the presence of God, with vastly enhanced powers, to enter upon "fullness of joy," immediately at death, *I* can't see that the resurrection is of very much moment any way. Indeed, *why* should I, after enjoying untold ages of spirit bliss, come back here to be shut up in a body again? Really there is something mysterious about this matter. I don't understand it!" And we leave the puzzled immaterialist there, because we have no means of getting at him, to show him the simple truth—so clear and plain that he has overlooked it in his Bible on account of its very simplicity.

In the course of an article upon Frothingham's sentiments *Zion's Herald* speaks as follows:

> This evidence of the fall of the soul when it leaves Christian truth, should make every one beware how he abandons what seems a jot or tittle of that truth. There is no jot or tittle. Every particle is of infinite value. The resurrection of our body denied, down goes the resurrection of the body of Christ, down goes the conscious, independent life of the spirit, down goes all real immortality. Nor is it true that chemistry disproves the resurrection of the body. So far from it, it proves the possibility of that resurrection as it never was seen before. The *fact* of it God reserves for his own annunciation in his Word, a fact that no honest reader of the Bible can deny, if he turns his eyes from the apparent state of the body after death, and fastens them on the letter of the Bible alone.
>
> But Chemistry shows that, however subtle, diffused, incomprehensible, seemingly, is any body desolved by its process, that body can be easily and instantly regathered, by a slight, and, to the uninitiated, invisible act. Drop silver into aqua fortis, and it disappears. Put a bit of salt into the liquid, and back comes the silver. Dilute that acid after the silver is absorbed, so that it becomes almost imperceptible as an acid, and transform it into invisible gas, still the silver is there, and refined chemical tests can bring it back.
>
> The laboratory proves the two great facts essential to the resurrection, the indestructibility of matter, and the possibility of recovering a dissolved, and dissipated, and invisible form of matter, despite all the processes of nature through which it has passed. What matters it to the chemist if the substance he is operating upon does run through every sort of impalpable essence, he chases it in all its Protean disguises, and never loses sight of it, how much soever it disguises itself. Like Longfellow's Popokeewis, it becomes bird or beast, fish or shrub, all in vain. Hiawatha detects him under his mask, and drives him out of every disguise, and ultimately compels him to assume his own shape. So can God call together his own elect from the four winds of heaven. He is the Chemist and Creator. He knows where every particle hides itself. He has himself sent every particle into that hiding place. He knows what is necessary to the resurrection-body, and where it is. If he choose to send it before that time on other errands through sea or air, through flower or beast, it no more unfits it for its primal and ultimate place, than travel unfits a man for his work at home. We go through millions of things without affecting them, or being affected by them. So may our body apart from its soul. So may the soul apart from the body.
>
> We have referred to this sermon because it is printed in the ablest, and most popular secular paper (so-called) in New England, and because it well represents the outcome of anti-orthodox thought when it denies the resurrection of the human body. No resurrection, no conscious immortality. As he truly says:—
>
> "There is a profound skepticism on this subject in our modern society. Of scientific men, some openly avow unbelief in the future life; some decline to say anything about it, as not coming within their province, and some accept without question the dogma of the Church which claims a revelation from God, and the miraculous energy of the Holy Ghost to quicken its own dead. Worldly men, whether of business or pleasure, are thinking of other things, and give the matter little attention. Their faculty of apprehension acts feebly on these sublimated themes, and the great anticipation fades away from their minds. A few hardy philosophers deny immortality to the common herd, who can never deserve it nor use it, having appreciated this life, may advance a respectable title to another."
>
> The only cure for this skepticism is the word of God. Happy those scientific men, and all other men and women who "accept without question the dogma of the church, which claims a revelation from God, and the miraculous energy of the Holy Ghost to quicken its own dead." That Wisdom shall be justified of its children. They will yet show all the Emersonian clique who guarantee immortality to the few, and the Frothingham sort, who refuse to affirm it of any, that their calm confidence in the promise of God is as scientific as it is Scriptural, as philosophical as it is theological. Their bodies, reanimated from the dust, shall be again, as in their birth made one with the soul. The future mystery is no greater than the former—the birth from the grave than the birth from the womb. Nay, not so great, for it is far less mysterious to refashion a dislocated machine than to first fashion it, to re create than to create.
>
> Let no Christian tremble for the Christian doctrine of the resurrection. Despite doubters and deniers, despite some timid ministers, who, half captured by the enemy because of their fears, hear the Word of Christ for your comfort and your strength, "Thy brother shall rise again." As you stand over the couch where they sleep, remember that your care and affection are not a folly of credulity. "The Lord hath risen from the dead, and is become the first fruits of them that slept."
>
> "He only with returning footsteps breaks
> The eternal calm with which the grave is bound;
> Among the sleeping dead alone he wakes,
> Blessing with outstretched hands the host around."
>
> With that benediction is the promise. Since he arose, "even so those that sleep in Jesus bring with him," be not doubtful or dismayed. Your Lord whom you seek shall suddenly come to his temple. They that are awake shall not prevent them that are asleep. But all who love his appearing shall come forth unto life, and be caught up to meet the Lord in the air, and so be ever with the Lord. Wherefore, comfort one another with these words.

—As we read we are tempted to comment upon some of the inconsistencies in the above extract—the faults in the main vein of pure silver. How can a naturally immaterial spirit, a distinct entity, depend for existence upon its temporary house? If it can live without it five millenniums why not indefinitely? How can our dead *sleep in the grave*, and yet *be conscious in heaven* at the same time? But we leave our readers to select the good and cast the bad away. An immaterialist who believes in the resurrection cannot have a consistent faith.

ETERNAL DEATH.

A very singular definition is given by Dr. Edwards, in his *Works*, vol. 4, p. 266:

"That eternal death which God threatens, is not annihilation, but an abiding sensible punishment, in misery. . . . . And this misery is without end."

Death, according to this Calvinistic theologian, is *life!* And *eternal death* is *eternal life in torment!*

This definition of the word death is the ground on which the advocates of eternal torment base their dogma. They can hardly say—"How firm a foundation," is laid for their faith. A theory that reverses the ordinary sense of language should certainly be regarded with suspicion.

BRAIN AND INTELLECT.

In speaking of the fact that we find large brains among the most barbarous of savage nations, Mr. Alfred Russell Wallace remarks:

These facts might make us doubt whether the size of the brain is in any direct way an index of mental power, had we not the *most conclusive evidence that it is so*, in the fact that, whenever an adult European has a skull less than nineteen inches in circumference, or has less than sixty-five cubic inches oft brain, he is *invariably idiotic*. When we join with this the equally undisputed fact, that great men—those who combine acute perception with great reflective power, strong passions, and general energy of character, such as Napoleon, Cuvier and O'Connell, have always heads far above the average size, we must feel satisfied that volume of brain is one, and perhaps the most important measure of intellect.

But if the brain is the organ of intellect, why are the savages with great brains still unintellectual? In the words of Mr. Wallace—"The idea is suggested of a surplusage of power; an instrument beyond the needs of its possessor." And he adds—"We may fairly infer that the savage possesses a brain capable, *if cultivated and developed*, of performing work of a kind and degree far beyond what he ever requires it to do." He is like one in possession of a certain amount of capital, but who never employs nearly all of it to carry on his business.

The facts of physiology are all favorable to materialism. Size and quality of brain are, together, the measure of intellectual power; and to this rule there are no exceptions.

DR. CUMMING.

An American in England thus writes to *Zion's Herald* concerning this great teacher and preacher:

> We found his dingy little church a perfect contrast with the one we had just left [Spurgeon's], being old and dark, and situated on a narrow lane. The audience-room was about fifty feet deep, and twice or three times as wide. This brought the speaker to about an equal distance from the three sides of the building; while a broad gallery, a half octagon, covered nearly the whole house. There was no organ or other instrument of music, a few persons in front of the desk leading the singing, in which, as is the case everywhere here, the whole congregation joined. We were a little late, and he was reading the third chapter of Genesis when we entered. At the end of the chapter he commenced an exposition of the lesson which was so elaborate and able that we judged from some remarks that he was giving a series of discourses on the chapters of Genesis, and had reached the third. After discussing the fall of man for half an hour we supposed he was about to conclude the service. A hymn was sung, prayer was offered, and instead of the benediction he deliberately took up a small Bible, announced a text, and proceeded to deliver a set sermon on the evidences of Christianity, which seemed one of a series to fortify business men to meet the infidelity of the day, and especially to defend the inspiration of the Scriptures. To us the exposition was by far the most attractive and impressive. As nearly all English and Scotch preachers do, he spoke entirely without notes. From his letter to the Œcumenical Council, and his repeated thrusts at Popery, as well as from his well known views in reference to the Millennium, we expected to see a strong, earnest Boanerges, ready to fight for the truth to the bitter end. But we found him the opposite of all we have pictured him. A man of slight form, with most gentle manners and a most devout spirit, and a voice soft and melodious. We were constantly reminded of our lamented Bp. Thomson. I have never heard any man so much resembling either, as these two men resembled each other. I have heard no man in England to be compared with Dr Cumming. The English pulpit is usually formal and unimpressive, and it is surprising what common places are doled out from Sabbath to Sabbath in large churches and to congregations of intelligence and influence. One is often reminded of the Quaker meeting w[illegible] all sat in silence for a long tim[illegible]ally a stout, plethoric old lady arose and solemnly said, "O, my leanness! my leanness!" and resumed her seat. If the majority of preachers here do not utter the same words, there are but few Americans who fail to think how applicable they are, in reference to English preaching.

SUPERIORITY OF AMERICAN EDITION OF SMITH'S UNABRIDGED.—Valuable as is the English work, its value is to us greatly enhanced in the American edition. To get some idea of the extent of the improvements introduced, I have examined the first number, containing 112 pages (one thirteenth of the whole work), and find in it thirteen new articles, forty-two editorial editions to former articles, and forty-one foot-notes, not to mention a great number of etymological, philological, and critical additions and corrections, consisting of a few words each, which are found in almost every article. So great an advance has thus been made upon the accuracy and practical usefulness of the work, that this edition must eventually supercede the other for both countries: and so thoroughly is the revision being performed that it seems hardly possible that any repetition of it will be called for in this generation. As it is, to one whose library is scanty this work will furnish, in the best and latest form, all that is practically serviceable in every work designed to aid in the interpretation of the Work, together with a complete Bible Dictionary, and interpretation of proper names of Scripture.—*E. C. M., in the Christian Times and Witness, Chicago.*

TRUTH IN SMALL DOSES.

John Wesley in speaking of men says—"Such is man with regard to his corporeal part as he came out of the hands of his Maker. But since he sinned he is not only dust, but mortal corruptible dust. And by sad experience we find that this corruptible body *presses down the soul*. It very frequently hinders the soul in its operations and at best serves it very imperfectly; yet the soul cannot dispense with its service, imperfect as it is; for a disembodied spirit cannot form one thought but by the mediation of its bodily organs. For thinking is not as many suppose the act of a pure spirit: but the act of a spirit connected with a body and *playing upon a set of material keys*. It cannot possibly therefore make any better music than the nature and state of its *instruments* allow it. Hence every disorder of the body especially of the parts more immediately subservient to thinking, lay an almost insuperable bar in the way of its thinking justly." (Wesley's *Sermons*, Vol. 2, p. 34.)

Had Wesley uttered no sentiments averse to these, he might well have been called a "soul-sleeper." If this "mortal corruptible dust presses down the "soul," and hinders its operations and *cannot* dispense with its service," because "*it cannot form one thought but by the mediation of its bodily organs*," then it would, at the death of the body, be dead, or at least asleep and entirely inactive. It acts or plays upon the body as the man plays upon the instrument. If the instrument is good the music will be good, if the instrument is poor the music will be poor: and if the instrument is utterly disorganized there can be no music at all—no thinking, no action, no music and no life!

A wonderful thing truly, is such a soul, such an entity, such a man! But such a man must be immortal because when organized it can think and act although "imperfectly!" Such is the logic of immaterialism. Everything is made to bend to that one idea—the immortal soul.

In his sermon on Ps. 8: 4—"What is man that thou art mindful of him," he says: "It is natural to make the same reflection and to entertain the same fear. How may we prevent this uneasy reflection—cure this fear. First by considering what *David does not appear to have taken into his account*, namely that the body is not the man. The man is not only a house of clay but an immortal spirit, a spirit made in the image of God, an incorruptible picture of the God of glory, a spirit of infinitely more value than the whole earth."

It is true David *did not* "take into account" an immortal spirit in man, for no such spirit exists. And why is it that Christian men and ministers who are seeking for truth and light cannot get a little nearer the truth than many of them do? John Wesley, good a man as he was, and as much truth as he preached, yet failed in one point, and a very important one too, that is, harmonizing the scriptures. He, like nearly all to-day who believe in the soul's immortality, hardly preached two discourses that harmonize the one with the other. One Elder I heard, in trying to prove man immortal crossed his own track three times in one sermon. But these valiant sustainers of Plato, "would stand in defense of John Wesley's character." Well they may; but would it not be wise for them first to harmonize *themselves* with John Wesley, and *then* John Wesley with himself?

If the character of a man is of more value than the character of God, of the Bible, then defend him. Well may we say "what is man that thou art mindful of him." It is better to listen to God. "Put not your trust in princes nor in the son of man in whom there is no hope. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." John Wesley was a man, and *he is dead*. We quote him as a man, as a *good* man, *but imperfect*. We quote the Bible as the word of God "who only hath immortality," whose "word is yea and amen to his glory;" whose "testimony is sure, is perfect," "is right" "is pure," "is true and righteous altogether." "Add thou not unto his words, lest he reprove thee, and thou be found a liar." "By patient continuence in well doing *seek* for glory and honor and immortality." "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Every one that who seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day." "All that are *are in the graves* shall hear his voice and shall come forth." "The *dead* shall hear the voice of the Son of God and they that hear *shall live*." "*Thy dead men shall live.*" "My flesh also shall rest in hope." "Like sleep they are laid in the grave, death shall feed on them." "But God shall redeem my soul from the power of the grave; for he shall receive me." "*The soul that sinneth it shall die.*" (Ps. 146: 4; 1 Tim. 6: 16; Ps. 19: 7, 9; Prov. 30: 5; Rom. 2: 7; John 3: 16; John 6: 40; John 5: 25, 28; Ps. 96: 19; 16: 19; 49: 14, 15; Ezk. 18: 4) S. K. GIBSON.

NO FAMILY ALTAR.

Were it possible for the great Apostle to the Gentiles to now traverse our borders, that he might do good to the children of men, he would find in his journeyings amongst us in the families of many professed Christians, not only one, as he did in the Athenian midst, but the inscription written upon many hearth-stones, *No Family Altar!* And it is presumed his wonder and astonishment at such a strange anomaly in the history of such a family, would be much greater than when he stood and gazed at their heathen inscription—"To the unknown God!" And as he beheld them, although they "ignorantly worshiped," he called their services "devotion," and was doubtlessly impressed with their spirit of consistency, their zeal and fidelity to the only religion that had hitherto opened to their benighted understanding. And in his love and tender regard for precious souls, he attempted to guide their minds to the only true and proper source of religious worship.

And now may not an humble suggestion be made that will meet with some serious attention, as the eyes of some delinquent brother or sister may trace these lines of affection, written for the purpose and with the fond hope of elevating higher our standard of *family piety*, of thinking about a greater degree of appropriate zeal and devotion in the *home circle* of Christians. Who does not know that to be deficient in our family religion will render all other services more or less ineffectual, as being without life or corresponding piety. The deleterious influence of such a mistaken course, not only upon such families themselves, but upon the surrounding community in which they live, is beyond the power of computation, and will be found among the unfinished business of time and sense when Jesus comes to reckon with his servants "to know how much every man has gained by trading."

Can we while living in the neglect of any known duty, appear what we profess to be, as beings living in expectation of the glory soon to be revealed, and bearing visibly to every eye the stamp of immortality upon our character? Do we look like the competitors for a crown of glory, or warriors fighting for victory and eternal life? Does our religion enable us to make daily sacrifices, to deny ourselves, to take up every cross, that we may thus prove ourselves the disciples of meek and lowly Jesus? Can we be in earnest, if these questions must be answered in the negative? Oh! we need more high-toned spirituality, more heavenly aspiration, a greater yearning after a higher and holier state of existence, a constant and living faith that takes hold upon *the word of God*, and makes it the only man of our counsel, our undeviating rule for our practice in life. How shall we prove to the careless world around us that we have choosen the Christian heritage, if we be not able first to prove it to our families? For we must surely know that there, and there alone, will shine forth the richest and most luxurious growth of our spiritual profession. Then let none persuade themselves, however honest and well meaning in their intentions they may be, that they can neglect with impunity to cultivate an habitual and consistent course of family devotion. What sight more lovely upon earth, than to behold a family thus united around the loved hearth-stone of their own home, sending forth their incense of morning and evening prayers and praise to their Benefactor and Preserver. Oh! we have felt, in witnessing such a scene, that it was all brightness, all glory; a Goshen in the midst of Egyptian darkness, a verdant oasis in the moral gloom of our native earth. We would not pretend to say that such a course of holy living is attainable without much labor, much fixedness of purpose, and inflexible decision of character! yea, more; be assured that it will take the habitual and continued watchful care of a life-time, without any release or mitigation from its plain and arduous duties, to come up to full stature in the requirements of the gospel.

A few hasty expressions, or a few broken thoughts, poured out without solemnity or force; or perhaps a short prayer, learned by heart and repeated night and morning, will not be sufficient to constitute a life of holiness, or bring about a vigorous growth of the fruits of the Spirit, but just the opposite will be the result of such a cold half-hearted and unwarrantable course. Let Christians, then, arise and shine, especially those who are looking for their coming Lord to set up his glorious kingdom here upon the "new earth." Let them hold out the torch-light of "pure and undefiled religion;" wear the diadem of devotion and practical piety in their families, that the sojourner with them or the passer-by, in beholding the joy and steadfastness of their faith, may say of a truth, how beautifully impressive, how gloriously attractive, the religion of the blessed Savior, as exhibited in a well regulated and habitually Christian family. Oh! then, shall not we as Advent Christians be particularly careful in the performance of all these pleasant and required duties, that when our Lord shall come and find us so doing, he may say, "blessed are those servants." MARY A. TIBBETS.

A CONVERSATION.

This conversation occurred between a minister of a popular sect, and a man of the world, whom we will designate by "O."

Eld. T. Have you got religion?

O. I have not, and do not expect to receive it by the *spirit* that is manifested by your party.

T. What are your reasons for thinking thus?

O. I do not think it a Christian spirit to use the personalities that have been used by your party, and that, to, in the dark. (The Elder had denounced me as unchristian, attacking my character, calling us all manner of names such as are familiar to all that suffer the same persecution.) I should be a little cautious how I judged others, for fear God would judge me in the same manner.

T. Did not Paul have the power of judging?

O. He did, but through the inspiration of God.

T. Has not man got the power of judging at the present time?

O. He has not in regard to judging as you do those people; for they, or Mr. D., has done more good in the short time he has been here than your people have for the years they have been with us. And he will continue to, as long as the present spirit is manifested by your party.

ANOTHER MINISTER. I believe them to be followers of the Adventists—*not of God*.

O. Who sent you to judge for the Almighty? He is able to judge for himself. (Second Elder left.) I want you to understand I am not a Mormon or a Spiritist, nor an Adventist. [Eld. T. had likened us to one of these unclean frog like spirits spoken of in the Apocalypse.] I am an Episcopalian in opinion and I believe you are actuated by prejudice and envy and not by a Christian spirit in your feelings toward these Adventists. And if you wish to do good, or to help men become religious, you must manifest a different spirit toward your fellow Christians. R. H. D.

HERE AND THERE.

Being in need of rest, friends determined that I should have the privilege of enjoying a respite from labors for a season, and so May 31st, bidding adieu to the loved ones at home I wended my way to Earl, Ill., where the Association and Illinois Conference were in session. Here I greeted many old friends. Their hearty welcome cheered my heart, and I thought, if the communion of saints 'mid the trials of earth be so sweet, what must it be when we all get home to dwell with God in the realms of the blest? The meeting was one of interest, and closed in triumph. Four put on the Lord Jesus in the holy ordinance of baptism. If brethren and sisters *all* could realize the importance as well as the blessedness of the gatherings where business is to be done for God, how few would be hired to stay away.

And right here let me say; I hope the friends of God and his cause in Iowa are making every preparation to attend the annual feast of tabernacles. Brethren let no small excuse keep you away. Ministers will be in from abroad to add to the interest of the meeting, and the Lord by his Holy Spirit will be with us to own and bless. Praise his name.

At Aurora I had the privilege of greeting and breaking the word of life to the faithful few, who are holding on to the truth, and trying to let their light shine. This is right. God's blessing will always attend the faithfulness of his children, be they few or many. I enjoyed my visit here much and pray that it may be renewed in the kingdom of God.

June 18th, I greeted for the first time the waiting ones in Chicago. Had a free time in dispensing the word of life. Their testimonies did me good. May the Lord's blessing rest upon the faithful labors of Br. Burr. My visit among them was a precious season to me, and I trust not without profit to them.

The church in Muskegon are in want of a shepherd. Where are the pastors to watch over the lambs of the flock? Surely the harvest *is* great and the laborers are few.

I want to visit before returning, (If it be agreeable to the friends) my old field of labor in Michigan, going as far East as Salem and as far south as Hilisdale. Let me hear from you. Direct to Muskegon, Mich., Box 581.

Memories sacred and hallowed cluster around some of these churches. Here Mr. Sober toiled in by gone days, till, like a faithful sentinel, he fell at his post. Here, too, for the first time I tried to expound the word of God. How little I then knew of what God had for me to do in his vineyard. But his grace has been sufficient, and I am looking forward with bright anticipations to the future.

MARTHA J. JANES.

TENT MEETING AT WORTH, MICH.

All things considered this meeting has been a blessed success: part of the time the nights were so cold we could not hold meetings in the tent; and during our meeting the Christian Church dedicated their chapel, and retained their best talent after the dedication to hold meetings, if possible to draw off from our interest. In fact the pastor and part of his church have opposed us most bitterly from the first. He stated publicly, he had pledged himself to put us down; if it could not be done in one way it would be in another. This reminds us of a certain father's advice to his son about to engage in business for himself. "John, said he; make money; honestly if you can, *but make it.*"

In addition to this he sent us direct word they intended to challenge us for debate. We stated in reply if he did we should certainly meet him in the name of the Lord at a proper time. We received no challenge, and so went on with the meetings with fair and attentive audiences. Quite a number arose for prayers; some were blessed and others were aroused from a lukewarm state. We baptised two, and organized a church of thirteen members. About 400 were present at our last meeting. Nearly fifty gathered around the table of the Lord. Our communion was blessed with the Spirit of the Master, and all felt it was good to be there.

Brn. Mackie and Hicks were with me a part of the time to preach the word, and our brethren and sisters from Lexington societies helped us much by their warm testimonies. We go next to Port Sanilac. GEO. WRIGHT, JR.

DR. CUMMING ON RECENT EVENTS.

Alluding to recent events connected with the Church of Rome, Dr. Cumming stated that for several years previous to 1870, the Pope frequently assured those about him that a great catastrophe was drawing near that would change the political aspect and moral condition of the world. It would be a great international conflict in Europe, which would result in a Romish revival of incomparable splendor. It would be a thunderstorm poured down on the head of the wicked. It would be a war against German heretics by France. Heretic Germany would be crushed, and the Pope, armed with infallibility, would be ready to vindicate his claim to regulate and direct Europe. It was in this expectation that the priests in Paris impelled the Emperor, by the action of many influences, to hurry on the war—assured as they were of the success predicted by the Pope. It was unnecessary to state that the Pope's prophecies had been disappointed. But it might be asked, how could the Pope anticipate the war that actually took place? The answer was found in the confessional. There it was known and whispered and looked for with delight, and, inspired by what they learned there, the voices of the priests were loud and frequent on the streets of Paris, "a Berlin." The speaker showed that the Œcumenical Council, inaugurated to deify the Pope, had resulted in his destruction, and that a succession of catastrophes, amid material storms and portents, had descended on the Papacy, which it was not credulity but sound interpretation of events to allege were divine judgments on the Apostacy. Spain, Italy, Austria, and Batavia, were in succession rent from the Tiara. Great Protestant powers had come to the front, and the nations that now led the world were England, Germany, America, and Russia—powers at least hostile to Rome.—*London Watchman.*

MINISTERIAL MODESTY.

Baron Stow, of Boston, has made the point so sharp as to be readily felt.

Where is the religious paper that has not trumpeted just such a notice of a so-called revival of religion? Is not that text often practically interpreted thus? "So then he that planteth is *everything*." How striking and complete is the metaphor contained in these words: "Be ye *clothed* with humility."

Lovely garment! How becoming a Christian minister! Let us all "read, mark, learn and inwardly digest" the following timely counsel as given in the *Churchman*.

At an ordination in New Hampshire, the Rev. Baron Stow, D. D., of Boston, preached the sermon from Acts 20: 19.

After stating some six or seven reasons for the cultivation of ministerial humility, his eighth was a seasonable admonition to some who make themselves injudiciously prominent, and boast, almost without knowing it, of how much they have accomplished in their fields of labor. He said, a humble spirit would not lead a minister to to report a revival thus: "I came to this place, and found things in a bad state; but I rallied the church, and established prayer-meetings, re-organized the Sunday-school; the congregation has greatly increased, the church is enlarged and become efficient; my labors have been very successful; I have baptised fifty, among whom are some of the most prominent citizens."

The language of humility would be something like this: I was permitted to enter this field, as successor of a pious minister, and gather in some of the fruits of his labors. The Lord has been pleased to revive his work; the prayers of his people have been answered. I have baptised fifty, many of whom spoke of impressions received from the faithful counsels of my predecessor. To God be all praise!"—*Western Recorder.*

The *Advance* says: "In the judgment of an increasing number, the Congregational and Presbyterian churches need a short, permanent service, which shall introduce the people into the exercises, by a part in the reading, in the prayers, and in the recitation of the Apostles' Creed, and shall make the united worship of the congregation as prominent as the preaching of the minister.

Last year the English churches of all denominations subscribed $3,296,896 to foreign missions, and about $4,000,000 to other societies represented in the May meetings. A grand sum, and it might seem as if the world were about to be converted immediately. But, on the other hand, Great Britain spends as much in two days on liquor as she does in a year on foreign missions; and the zeal seems somewhat less considerable with the contrast.

Correspondence

EDITOR'S JOURNAL.

MONDAY July 3. To-day Victor Emmanuel, king of Italy, with his ministers, and the representatives of foreign nations entered the City of Rome as the future political Capital of Italy. The Popes had held the "eternal city, for long ages. But the judgment has set and their dominion is taken away. The Pope is now a simple bishop in Rome, and Victor Emmanuel, the *heretic*, is King. The Pope has protested and all nations have been appealed to for help. But he comes to the end of his temporal power, and there is none to help him. And so the Scripture is fulfilled before our eyes. "But the judgment shall sit and they shall take away his dominion to consume and destroy unto the end." (Dan. 7: 26.)

With all the evidence of the rise, triumphs and fall of the Papacy, the man of sin of 2 Thes. 2: 1-8 and little horn of Dan. 7: 21-26, we have expositors in Europe and America who teach that the fourth kingdom of Daniel's prophecy, and the "man of sin," are yet to rise.

While the Lord delays his coming there are many things coming up that greatly try the faith, as well as the patience of the waiting ones. For if we have not had the "great tribulation," in the long reign and triumph of the Papal power; if the prophecies of Daniel and John, as applied by Protestants for ages, are not fulfilled, then it would appear to men of sense who wait and watch for Christ on the ground of their fulfillment, that the whole matter becomes a mystery, an unsolved enigma. Darkness and doubt clothe the whole subject, where all was light and hope before.

If the *futurist* expositors are the true exegetes, then the whole Church has been in darkness up to this time. If, as the futurists say, the four great monarchies of Daniel 2 and 7 have not yet risen, and, consequently, the little horn of the fourth kingdom has not yet come up, or "made war with the saints" (Dan. 7: 21, 22); or if the book of Revelation is yet to be fulfilled; if the "two-horned beast," has not risen (Rev. ch. 13); if the "two witnesses," (Rev. 11: 2-14,) have not yet risen, been slain or raised; if six of the seven trumpets of Rev. 8 to 11 have not been fulfilled; if the "second wo is not past" (Rev. 11: 14), then, we as a people are *without light!* We have nothing to stand on, and, worst of all, our preaching for the past thirty] years has been without foundation. We have simply been teaching falsehood in the name of the Lord! A sad conclusion indeed, but nevertheless a true one, if the *futurist theory is correct.* Beloved brethren of the Advent faith, is it really worth our while in this "hour of temptation" and "trial of our faith," to seriously inquire whether, indeed, the Adventists with the great Reformers and the Protestant world have all been deceived, and that Mr. Maitland the *futurist* leader of England, and Dr. Seiss of America, are the only men who have light on the prophetic word? Can we after our study of the prophetic word, and tracing its fulfillment in the history of the nations and the church, give up all the evidence we have and the convictions it has enforced? In other words, shall we scuttle the old ship, and sink all the hopes we have so fondly cherished, and pervert the cause that has borne not only the seal of our toil, cares and tears, but of the blessing of God himself? *I trust not.*

I do not object to the futurist views because they are *new*, but because they are absurd and not true. Many new things are true. But in this case the new things are fanciful and without proof. Many of these futurist views were connected with Louis Napoleon's career, as the supposed Anti-christ. But this man of destiny, has had quite a different destiny from what was anticipated. And when after this failure we are asked to believe that we are yet to see two men literally vomiting fire on their adversaries; literal locusts, horse-shaped, with crowned heads, women's hair, men's faces, lion's teeth, and scorpion's tails armed with literal stings, to torment men (they would be more like to kill them with fright); literal horses with lion's heads, spitting fire and brimstone; that a literal flaming mass will be thrown into the Mediterranean, turning it to blood; that a third of the literal water of earth will become wormwood tea; that a third part of the day and a third part of each night will be literally dispensed with—but we forbear. In this case we are reminded of our Savior's words: "No man after he has drank old wine, straightway desireth new: for he saith, The old is better!" So it will prove with most of the old Adventists. They will decide that the old wine is the best.

TUESDAY, July 4. To-day begins the ninety-sixth year of American Independence. It finds a great nation, of forty millions of people, gathered from all the nationalities of earth. We have become wealthy and powerful. While old kingdoms and empires are wasting, we are rising in youthful vigor We are fulfilling a mision for the world; but not its renovation, or conversion to Christianity. Things will go on as they are till the stone smites the prophetic image, when the kingdoms and nations of the earth will pass away, and the kingdom of God come. That will be our jubilee.

WEDNESDAY, July 5. Spent in the office. We are being kindly remembered of the Lord, and by his people in the aid given to carry on the good work of publishing. And yet how *few* as yet, are interested in the work. It is the *few* that do most of the work, as also the most of the *giving*. If *all* would give and do, it would make a vast difference.

From L S Conner, Forest Bay, Mich:

I have taken THE TIMES for two months, and I am well pleased with it, for I love to read of the revivals and prosperity of God's people. I have always belonged to the class called the world's people until the past two or three months. I have volunteered in the army of the Lord, and I have found much pleasure in the service of the Lord. I often praise his blessed name, for bringing me to the knowledge of the truth as it is in Jesus, and I look for him to come back to earth again. (Jno. 14: 3.) "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Bless the Lord! What a precious promise.

Why am I an Adventist? It is just this. Adventism sets up this claim. Is it a revealed truth, or is it an error? Is the coming of Christ to be a literal or spiritual event? What say the Scriptures about it? Paul thus speaks to his Thessalonian brethren: "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus. (1 Thes. 1: 9, 10.) Who were they waiting for? God's Son. Where from? From heaven. "While they looked stedfastly toward heaven, as he went up, behold two men stood by them in white apparel, which also said, ye men of Galilee, Why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. (Acts 1: 10, 11.) This agrees with our Savior's own testimony to the Seer of Patmos, after his ascension: "I am he that liveth and was dead; and behold I am alive forevermore." (Rev. 1: 18.) This is the very personage of whom the heavenly messengers declare—"This same Jesus which was taken up from you into heaven shall come again from heaven [not spiritually, but] in like manner as the disciples saw him ascend.

If Christ literally went away, he will literally come again. "Behold he cometh with clouds and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him." (Rev. 1: 7.) This event cannot be counterfeited, for we shall all see the Savior come in the clouds of heaven. "The powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." (Lk. 21: 26-28.) "They shall see the Son of man coming in the clouds with great power and glory; and then shall he send his angels, and shall gather together his elect." (Mk. 13: 26-27.) It will be no spiritual affair, "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise." (1 Thes. 4: 16.) This makes the coming of Christ occur in connection with the sounding of the trump of God, which arouses the slumbering dead from their tombs. Moreover the apostle adds; "Then we which are alive and remain, shall be caught up together with them [the resurrected saints] in the clouds to meet the Lord in the air." This cannot be spiritualized away. Christ will return literally, and the resurrected, together with the living saints, will rise up to meet him in the air.

With this fact well might Paul affirm—Unto them that look for him shall he appear the second time, without sin unto salvation." (Heb. 9: 28.) We meet with many who endorse the doctrine of the future personal coming of Christ, but can see no necessity for this event. They have a theory which makes Christ's coming a needless event. But when we learn for what purpose Christ is to come, we shall not only recognize this event as a needful item in the divine truth, but, also that we must be ready for the event in order to have an entrance into the kingdom of God. But why so? Because Christ has been ordained of God to be the judge of the quick and dead. (Acts 10: 42.) And Paul affirms that he "shall judge the quick and the dead at his appearing." (2 Tim. 4: 1.) Hence it follows, if neither the living nor the dead are to be judged till Christ's second coming, none can receive their reward until then. Another question is, For what purpose is Christ coming? He is coming to set up his kingdom on earth. Christ's own testimony is: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Mat. 25: 31-34.) This is when Christ is escorted from heaven to earth, by all the holy angels. He shall then sit upon the throne of his glory.

When is that invitation to be given to the saints? the Savior's answer is, "When the Son of man shall come in his glory, and all the holy angels with him." Thus the kingdom referred to is one that the saints do not inherit till Christ shall return from heaven in his kingly position. But what kingdom is alluded to here? Not a kingdom that preceded the formation of our globe, but, simply, the kingdom prepared for the faithful ones from the foundation of the world. Glory to God! Oh! what a precious thought it is to me, when I read the word of truth, *He will come.* Let us all be ready to meet him in peace, when he comes. Praise God and the Lord Jesus Christ for evermore.

From D Q Kent, Hawleyville Iowa, June 15.

When I look back a few years to the time when I did not know one in all this Western country of like faith, I can but say, What hath God wrought? Now there are several churches. Some are withouta shepherd; yet they contend for the faith once delivered to the saints, and make head against all opposition. Oh! that God would send laborers to answer to the many calls, and gather in the whitened harvest. If there are laborers who wish to work in the vineyard of the Lord, where the field is large, the work abundant, the laborers few, and are willing to wait until the harvest is gathered and the day of reckoning comes, let them come forth. Now, Br. Himes, I must go forward, not to-day only, nor to-morrow, but for life. And oh! may the dear Savior lead and guide me and show me my place of labor, if there is one for me, and give me grace that I may keep in my place, and at his work until he comes. For I must be faithful, or he can never say, "Well done, good and faithful servant!"

From T G Van Meter, Holton, June 26:

Perhaps it may interest some to know how our little band is getting along, in this corner of the Lord's vineyard. We have through tribulation and many sore trials built up a church of twenty-six members in a little less than a year. We have been greatly blessed in the last six [illegible]ths in the way of good preac[illegible] We have had Brn. Field, Green [illegible] add and Audrus, and we are i[illegible]d to them, under God, that we [illegible] hat we are to-day. Opposition i[illegible]ng way, and persecution has in a measure ceased. People are begining to read for themselves, and to inquire if these things be true; and with the blessing of God we hope to get a goodly number prepared for the soon coming of the Bridegroom and the marriage supper of the Lamb.

What glorious promises there are to the faithful followers of meek and lowly Jesus. Then let us be up and doing while it is called to-day. What we all need is more charity; and all the way we can get it is to get nearer to Jesus, and get more of the love of God in our hearts. Then we shall have more love for our fellow beings. We should always remember that if we "have not the spirit of *Christ*, we are none of his." We should ever live humbly, walk uprightly before God and man, and "by patient continuance in well doing seek for glory and honor," that we may receive the gift of "eternal life," and have a home in the "kingdom that shall be given to the people of the saints of the Most High."

From A H Cooperider, Vernon Ind.

During the last six months, I have been mid patrons of the ADVENT TIMES. Consequently, I have been pleased to peruse its contents, beside many good and interesting tracts. I highly esteem THE TIMES for its teachings are founded upon Bible doctrine; and from that, and that alone do we learn that Jesus died that we might live. The truth is gaining throughout the country, through much opposition. We shall be delighted on or about the 27th of July to hear Br. Field preach at Hopewell, Jefferson Co. I shall with interest and anxiety commend to my associates, THE TIMES, as an advocate of the glorious truths of Jesus' soon coming, who will then bestow life and immortality upon all who are in sympathy with him. And may we all feel that our "sufficiency is of God;" and labor with an humble reliance upon his grace. We are not of the night, nor of darkness, therefore let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken, are drunken in the night. My poor heart exults in the thought that though we are a scattered people, the time is soon coming when we shall be gathered from the east, west, north, and south, out of every nation, kindred, tongue, and people, from the living and from the dead.

From D O Williams, Mt Clemens Mich June 29:

It is a long time since I have been able to collect my thoughts enough to venture to write a line of encouragement to you. Jan. 28 I was stricken down with scarlet fever of very malignant form. Although very sick my meditations were sweet, and my hope firm in Christ and the resurrection and God's word. Through the goodness of our Heavenly Father, and the watching of a kind husband, niece, and our most excellent physician, I have been mostly restored, so that I can once more attend the prayer and conference meeting. I had hoped to have attended the Campmeeting at Jackson; but it was otherwise ordered. Yet I received a blessing at home, for in talking with my sister-in-law (she being a devoted Christian), I asked her if she would not like to hear my religious experience. She replied that she would. I then related it to her, covering the time since I was seven years old to the present. She also related hers. She had had a similar experience, and truly our hearts ran together like two drops of water, and I received a bountiful blessing.

I see a few that are in the enjoyment of full salvation, and it encourages me to have society that can understand me. I have been thinking of these lines this morning—

> "Why live so niggardly and poor?
> Your bank contains a plenty.
> Why come and take a one pound note
> When you might have a twenty?
>
> Yes, twenty thousand, ten times told,
> Is but a trifling sum,
> To what your Father has laid up
> Secure in Christ his Son."

We have such a willing Savior, we often receive more than we ask for or expect. Pray for me, that I may live more faithfully, and do more for one that has done so much for me. I want to be one that will be found ready when he who is our life shall appear, that I may appear with him in glory. We have had some interesting seasons here since I saw you. Eld Preston, Seymour and wife, and Eld. Snook have visited us, and gave good cheer. Then we have THE TIMES and our most excellent *Quarterly* to encourage us: and I often exclaim—

> "My soul is happy when I hear
> The Savior is so nigh;
> I long to see his sign appear
> Upon the opening sky."

NEVER!

"I will never leave thee, nor forsake thee."

Let every believer grasp these words, and store them up in his heart. Keep them ready, and have them fresh in your memory. You will want them some day. The Philistines will be upon you; the hand of sickness will lay you low; the king of terrors will draw near; the valley of the shadow of death will open before your eyes. Then comes that hour when you will find nothing so cheering as a realizing sense of God's companionship. Stick to the word "Never." It is worth its weight in gold. Cling to it as a drowning man clings to a rope. Grasp it firmly, as a soldier attacked on all sides, grasps his sword. God has said, and will stand to it, "I will never forsake thee."

"Never!" Though your heart be often faint, and you are sick of self and your many failures and infirmities, even the promise will not fail. "Never!" Though the devil whispers "I shall have you at last, yet a little while, and your faith will fail, and you will be mine," even then the word of God will stand. "Never!" When the cold chill of death is creeping over you, and friends can do no more...., even then Christ will not forsake you. "Never!" When the day of judgment comes, and the books are opened, and the dead are rising from their graves, and eternity is beginning, even then the promise will bear your weight. Christ will not release his hold on your soul. O believing reader! trust in the Lord forever; for he says, "I will never leave you." Lean all your weight upon him. Do not be afraid. Glory in his promise. Rejoice in the strength of your consolation. You may then say boldly—"The Lord is my helper; I will not fear."—*Sel. by G. E. M.*

NOTES OF A DISCUSSION.

THIRD SESSION.—FENN'S FIRST SPEECH.

Burgess gave you some novel criticisms of my proof texts found in Ps. 146, and Eccl. 9: 5. He says David meant that all past thought perishes at death. I grant his claim: but that happens to be *all* the thought, a man *has*. And when all the thought man has is perished I should say he must be unconscious. Again he says that Solomon meant, when he said "the dead know not anything," that they know not anything about what is going on *here in the world.* If this is their condition, they are poorly qualified to be guardian angels, to say the least. And thus a very consoling theory is turned upside down, which claims the dead become the guardian angels of the living, which cannot be true if they know nothing about the living in this world.

He delights in calling man in death according to my view a nonentity. Now I will examine his view of man in death, and see how much better it is. His view is that an immaterial, indivisible, intangible, uncompounded *something*, without form or parts, interior or exterior, is going to shout glory hallelujah, when the body is dead. Now let us compare notes. *Nonentity* means *nothing.* And I should like to know how much short of nothing the spirit of man is, *as defined by the theology of the day.*

A query may arise in your minds: why this definition is adopted. The reason is obvious. If there had been anything of their theoretical spirit, some one would have seen, heard, felt, tasted, or smelt it, before this time. No man can conceive of a better definition of *nothing*, than the theological definition of the spirit of man. All the difference there is between us is, I get at nonentity with *one* step, and Br. Burgess takes several, to come to nothing. He imagines *something*, in *nothing*, and I deny it. Such a claim for the condition of the spirit between death and the resurrection is very far from proving the negative of the question we are discussing, which asserts a *real being* to be the nature of the spirit. No proof for such a being existing between death and the resurrection has been furnished by my opponent; hence I claim the affirmative of the question is undisturbed.

Let us examine a little closer the popular idea of spirit. It is claimed that thought is the essential quality of spirit. If this claim is sound, then wherever we find thought, we find spirit. Dalton, a noted physiologist, claims that animals reason, on precisely the same principle that man does. "The degree is less, but the nature is the same." (p. 428.) Have animals *immortal* souls or spirits?

My opponent has claimed that, God never breathed the breath of life into the animals: but did into man. How, then, came the animals in possession of life, if God did not give it to them? The term *nephesh chaiyah* (rendered *living soul* in Gen. 2: 7), is applied to animals four times in Gen. ch. 1. In Gen. 7: 21, 22 we read: "Add all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast; and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the *breath of life*, of all that was in the dry land died." I say, God *did* breathe into the animals *the breath of life*, and I have proved it.

Again "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth; *wherein there is life*" margin, *a living soul*. (Gen. 1: 30.) How did these animals get this life, if God did not give it to them? Again. "For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the *one* dieth, so dieth the other: yea they have *all one breath*." (Eccl. 3: 19.) If they have all one breath, and the breath of man is an immortal spirit, then the breath of the beast is the same. The term rendered breath here is "*ruach*." The same term is rendered spirit in the second verse below, and also in ch. 12: 7. It is the word generally employed in the Hebrew to express spirit, and could be rendered spirit in this text, and do no violence to the scriptures, making it read, "they have all one spirit."

This being true the animals are destined to an eternal state of conscious existence, or else man is *not*. If the argument is worth anything—claiming uninterrupted eternal existence, by virtue of possessing a spirit—both man and beast have an endless existence.

BURGESS' FIRST SPEECH.

I will attempt to refute the position that the brain is the organ of thought. Destroy the human lungs and thought ceases. Destroy the liver and we can't think. Hence the liver is an organ of thought. Paralysis unnerves the whole body, including the brain; yet the mind may remain vigorous. Is there not mind back of phosphate of lime, and other matter that composes the brain? [He reads his manuscript the rest of the time, quoting the transfiguration, Christ's appearance to his disciples, the adorning not corruptible of 1 Pet. 3: 4. The above are all repetitions. Nothing new in this speech in the way of rebutting arguments from scripture.]

FENN'S SECOND SPEECH.

Our brother has given us some strange reasoning in his last speech. He concludes the lungs and liver, are as much the organs of thought as the brain. His argument amounts to this: that men cannot *live* without, therefore they cannot *think* without lungs. I grant his claim, and give him all the consolation he can derive from it. Judging from the character of some men's mental productions, we might conclude the liver to be the organ of thought, and in a morbid state at that. But enough of this. Let us go to the wise man once more for wisdom on this question. In Eccl. 9: 10, we read: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." The word rendered grave here is *sheol*, and corresponds exactly with the Greek term *hades*. My opponent represents the faith which claims *hades* to be the receptacle of departed souls or spirits. If *hades* is the place of departed souls, *sheol* is, also; for the one in Greek means precisely what the other does in Hebrew.

What are the facts gathered from this passage? They are substantially these: that the place of departed souls is one *dispossessed of work, device, knowledge or wisdom*. This comes *very near* proving the soul unconscious in death. My opponent refers us to the transfiguration of Christ, and the appearance of Moses and Elijah. (Mat. 17: 1–9.) This passage says nothing about spirits *embodied* or *disembodied*, and therefore has nothing whatever to do with the question we are discussing. Elijah never died, and I don't know but Moses was resurrected; for the Devil and God's angel had a sharp dispute about his body; and I don't know how it came about unless an angel was after Moses' body, and the Devil disputed his claim to it.

This matter is called a *vision* by our Savior, and as such it did not necessarily embrace the literal presence of any thing brought to view in it. Was the seven-headed, and ten-horned monster that John saw in vision *literally* present? Was the innumerable company he saw, many of whom were not then born, *literally* present in the vision he had of them? No intelligent person will contend that they were. Then the vision that the disciples had of Moses and Elijah, might all have passed before them without the literal presence of any seen in it.

We are informed by Peter (2 Pet. 1: 16–18) what was the object of this vision: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount." We now understand that the object of this vision was to give a view of Christ's coming in power, rather than the existence of disembodied, immaterial spirits, that cannot be seen.

Our attention has also been directed to the appearance of Christ (Lk. 24: 36) in the upper room where the apostles were gathered the door being shut. He concludes Christ must have come as a disembodied spirit because he was first seen in the room, and they had shut the door to keep the Jews out. There is not the slightest evidence bearing on immaterial spirit entities in this passage. Christ upsets all hope in this direction when he says, "Handle me and see: for a spirit hath not *flesh and bones* as ye see me have. Furthermore there is not a particle of proof to show that he did not open the door and come in *unseen* and unheard, as Peter and the angel went out of prison. (Acts 12: 8.) Was Peter a disembodied spirit, because he went out, the prison doors being bolted; and his irons fell off when the angel smote him? I trust my opponent will not thus contend.

The condition of man in death, is as though he had not been. (Ob. 1: 16.) Each element of his being having returned to its original state, he may well be said to be as though he had not been, Paul seems to have this idea of the righteous dead, even. "For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain, ye are yet in your sins: then they also which are fallen asleep in Christ are *perished*. (1 Cor. 15: 16.) The reasoning of the apostle is this: that without a resurrection the saints who are dead are perished.

BURGESS' SECOND SPEECH.

Br. Fenn thinks he has annihilated my proof texts, but I will show you that they are as strong as ever. He says Moses was resurrected, I deny it: for the Bible says Jesus Christ was the first raised from the dead. So Moses was not raised from the dead. Why don't he take up the rest of my proof texts, and show you that man is a nonentity in death? My faith is founded on the Bible, and I have brought overwhelming proof in favor of my position, and not one of these passages has been touched.

He thinks he has made a wonderful argument from physiology. If his argument is good for anything, then indentation is worse than to have a tamping rod go straight through the head. Then when an indentation occurs, you do not need to send for a Doctor, but get a tamping rod and put a charge of powder behind it, and put the end on the indentation and touch it off, and let it go clean through the head, and consciousness will be restored. (Laughter.) Such is the gentleman's reasoning. The brain has been entirely removed without destroying thought. Morgagni and Haller say: Clark claims to have ascertained by a wide induction of facts, that every part of the brain has been found to be destroyed or disorganized in one instance or another, while yet the individuals have not been deprived of mind, or even effected in their intellectual powers. (*Man all Immortal*, pp. 63, 64.) Where is the gentleman's physiology now? It is often the case that persons who are reduced to skeletons, physically, are in full possession of their mental powers; and persons who are dying often retain to the last, even when it has been ascertained that the brain was very much diseased. These facts sweep the gentleman's theory into nonentity.

I have proved to you that the Savior believed in the conscious existence of the spirit after death. He told the thief that he would be with him in Paradise the day he died. He has taught us in the case of the rich man and Lazarus, most emphatically, that the condition of man in death is that of happiness or misery. He has warned us not to fear them that can kill the body, etc. I have cited you to Paul's desire to be with Christ, and to be absent from the body and to be present with the Lord. I have cited you to John's Gospel, where he that believeth on the Son of God *hath* everlasting life, etc., and the Savior's promise to John, to be faithful unto death, and he would give him a crown of life. I don't wonder the gentleman dreads to approach these searching truths.

FENN'S THIRD SPEECH.

Br. Burgess is evidently anxious to get off from physiology, and get into the Bible. I think he will get all the Scripture he will know what to do with before the debate closes. The quotation from "Morgagni and Haller" is a little mixed in connection with the assertion of Br. B. The idea he conveyed to your minds was, that all of the brain had been removed from the *same individual* without destroying consciousness. This is not the case; but the author would be understood, that in different individuals on different occasions, the brain had been destroyed in part. For instance; the lower lobe of the right hemisphere in one person is destroyed, and the upper lobe of the left hemisphere, in another person is destroyed, and so on. In no case the brain entire, in one individual had been destroyed without destroying thought and life. The corresponding organs of the right and left side, admit of disturbance without destroying the function of the other. I loose an eye, but I still see with the other remaining.

We will now look into the Scriptures a little more. Paul tells us something about immortality in 1 Cor. 15: 53, 54. In this passage he informs us that death is swallowed up in victory when this *mortal* has put on immortality. And he tells us in v. 52, that this change occurs when the last trump sounds and the dead are raised. Burgess would have you think that the crown of life is gained at death. But Paul teaches us, that it is given at the resurrection.

God made a mistake in pronouncing the penalty of death on man; for instead of it being death, really, it was a crown of life. According to such reasoning the devil was the true friend to man, in that he got him to sin: for in sinning he dies and gets his crown of life. We are not disposed to believe that God would reward transgression with that greatest of blessings—the crown of life.

Physiology proves a man dead when he dies. The devil tried to pervert the truth of God and make man believe he would not die, if he did transgress. In this effort he was successful, and since then he has been trying to make man believe that he will not be dead after he dies; and he has succeeded much better with the second lie than he did with the first: for he only got two converts to the first, and has got millions to believe the second.

Why is man turned out of Eden after transgressing? Was it not that he might die? Br. B. says this was moral death. Was man shut out of Eden lest he put forth his hand and eat of the tree of life and live forever morally? That is strange logic. Was it not man's privilege to live in paradise (or Eden) forever, had he remained obedient to God's law? Oh yes! says every one. But what reason is there for believing that God will give him something much better for transgressing his law? The opposing argument amounts to this; God creates a man in his own image, and puts him into the most beautiful place in the world, and places a tree before him, and tells him to let it alone; *but* if he eats it, he shall die and go to glory. To me such reasoning as that is not consistent.

We read on p. 66, of Mattison on the soul: "Come to the veranda of a Braminic temple. In the last spasms of Asiatic cholera, Gordon Hall cries—Glory, glory, glory! and he passed through glory's morning gate, and walked into paradise." And again: "Death gives us more than was in Eden lost. This king of terrors is the Prince of Peace."

Now if this be true, man can look back to the expulsion from Eden as the most fortunate event in the history of the race. While he says to the fair bowers of Eden, "farewell," he only turns his back upon the gross and earthly to start for fairer fields on high. If this theology is correct, the Devil came down here for a purpose, and that to let man out of prison. But this theology is not true. Death is a penalty, and God has plainly told us the result of dying in Gen. 3: 19—"Dust thou art and *unto* dust shalt thou return." This is the decree of heaven's ruler, and all the painting of fancy, or imagination, cannot revoke it. The Psalmist tells us (Ps. 104: 29): "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." I wonder what the condition of man is in death. Is he praising the Lord? Let David answer (Ps. 115: 17): "The dead praise not the Lord, neither any that go down into silence." I wonder if the dead are admiring God and thinking of him? Let David answer this also (Ps. 6: 5): "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

But what did you mean David when you said—"Thou shalt guide me with thy council, *and afterward* receive me to glory?" (Ps. 73: 24.) I meant that when the saints are glorified, I should be glorified with them. "As for me I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." (Ps. 17; 15.) Says Paul: "Ye are dead and your life is hid with Christ in God; when he who is our life shall appear, then shall ye appear with him in glory." (Col. 3: 3–4.) Paul and David are not opposed to each other, as to the time men are received into glory: and I agree with them in my theology perfectly.

BURGESS' THIRD SPEECH.

I am glad Fenn has referred to Christ in the room, "the door being shut." He has given me an argument that completely annihilates his theory. Now in that a spirit has not flesh and bones, it follows that a spirit has every thing else that Christ had, but flesh and bones. Here goes the gentleman's argument without a shred left. Do you not see that when Christ said "a spirit hath not flesh and bones as you see me have," that he meant to convey the idea, that a spirit had every thing that he had *but* flesh and bones? The gentleman has gone down on a cake of ice, and we shall see no more of him. [A recapitulation of previous arguments, and reference to his negative Scripture proof concluded the third session.

Our Book and Tract Column.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $2; leather $2 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 480 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 20c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 20c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 317 pp. Paper covers, 30c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and [illegible] By Eld. J. Wendell. 40 pp. 10c.

Appointments.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

ILLINOIS.

The Annual Campmeeting of Northern Illinois Advent Christian Conference as per appointment will be held on the old camp ground one half mile east of Amboy, Lee Co., Ill., commencing August 19, holding over the 27th. Preaching brethren coming from abroad will be cared for. It is earnestly desired that each church in the Conference bring one or more tents with the intention of remaining during the entire meeting to labor for the salvation of perishing souls. Lumber for tent frames will be provided on the ground. A cordial invitation is extended to churches in neighboring conferences and to all the saints everywhere to attend.

D. S. CLARK, Chairman of Committee.

WISCONSIN.

A Basket or Grove meeting will be held at Cassell's Prairie, Wis., Saturday, Aug. 5, at 3 p. m. and continue over Lord's day. Let there be a grand rally from Arena, Sauk, Crystal Lake and other places. Come, with hearts full of love and holy zeal. Several Preachers will be present.

GEO. THOMPSON.

The first Q. M. of the Western District of Wisconsin, will convene with the Pine River Church, Richland Co., Friday eve. July 28; and hold over Lord's day. We want to get acquainted with all in that region who love Jesus. We invite you to come and come the first day, with hearts filled with love, and ready to labor for the perishing.

P. W. HOUGH.

Crisis, please copy.

INDIANA.

The first Q. M. for the Northern District of the Advent Christian Conference of Indiana, will meet at four p. m. on Thursday before the first Sunday in August, with the Church of God at Sand Hill, four miles North of Rochester, on the Michigan Road, in Fulton Co. A general invitation is given, and we say come one, come all! Come on the first day, and stay until the last. Provision will be made for all who may come. Persons coming on the Michigan Road will inquire for Brn. N. Dolith, or S. S. Cole. Those coming on the Railroad will stop off at Sturgeon and inquire for Brn. E. Partridge, or I. E. Andrus.

D. NAFE.
I. E. ANDRUS.

IOWA.

There will be a grove meeting at Burr Oak Mitchell Co. Iowa, Friday night, July 21 and hold over Lord's day. The grove is five miles east of Osage.

PETER S. W. DEYO.

Middletown, Ringold Co. Iowa, July 28, 29, 30, evenings.
Ringold City, Monday eve. July 31.

A. F. DUGGER.
G. L. MCCLURE.

IOWA CAMPMEETING.

The Iowa Advent-Christian Conference will hold a campmeeting at Cascade, Dubuque Co., commencing Aug. 26, and continuing over two Sundays. The Annual Conference will be held in connection with this gathering. A large attendance of the home ministry is expected. Eld. J. V. Himes will also be present to aid in preaching the word. Hay and straw will be provided and we shall furnish a boarding tent for those who choose to pay for their meals rather than board themselves. Full particulars hereafter.

For the committee,
D. A. DICKINSON.

MICHIGAN.

The first Q. M. of the Northern District of the Michigan Conference will be held in the grove at Hinton, Mecosta Co., commencing Thursday eve., August 24, 1871 and hold over Sunday. We hope to see a general gathering. Let all the ministers come, and the churches be represented. Come in the Spirit, to do and get good. Provision will be made for the entertainment of all.

JOHN BOWEN.

Charlotte, Mich., July 30, and once in four weeks till further notice.

JAS. FERRIS.

KANSAS.

There will be a Grove and Basket meeting at Martin's grove, near Crawfordville, Kan., commencing July 29. Preaching by Eld. J. V. Himes. All lovers of Jesus are invited.

H. J. MUNSON.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, JULY 18, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

[illegible] doctrine of the per[illegible] at hand; [illegible] the importance in the [illegible] the finite to [illegible] the Church; [illegible] to lead on the part [illegible] to these truths.

The [illegible] is composed of ministers [illegible] conferences, and delegates from churches composing the same, meeting [illegible] each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows.

Joshua V. Himes, PRESIDENT, Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. R. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Business Agent's Department.

To Correspondents.

H S FRY. Thank you....L. C. McKINSTRY Yours of July 1, was the first intimation we received o the change....C. W. LOW. Glad to accomodate you according to your expressed wish ....J. C. POST. We never saw that paper. We only know it is the organ of a sect that denounce every soul that does not agree with them, and teach that there is no salvation outside of their ranks ..W. BRANCH. Much obliged. E. H. DURAND. J. V. H., is already engaged for the last two weeks in August .. A. Perkins. received $2.

A. F. Dugger's P. O Address for the present, is Island city Mo.

L. C. McKinstry's P. O. Address is now Lake Village, N. H.

See Here.

Have you read the notice of the Marsh Harvester for sale by the Church at DeKalb. Hon. C. W. Marsh & Bro. have liberally donated to them one of their "*latest improved Reapers.*" The price is to be applied on the debt of their chapel. The friends desire the brethren in different localities to do what they can to make sale of the same, and thereby confer a great favor upon the cause of Christ in that place. See advertisement.

Advertise "The Times."

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 15c.—25 sheets flat note (3 pages) 15c.—25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 30c.—100 sheets of flat letter, 75c.—100 sheets flat note, 60c.

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post-paid. Single numbers, 20c. This is a good chance for those who wish a specimen for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, for *thirty five cents*. We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms: One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $2.

N. B.—These figures are special, and are for *three months only*. After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

Communications.

J. R. Preston, F. Reynolds, C. E. Barnes, E. T. Himes, A. E. Rathbun, A. F. Dugger, J. H. Whitmore, O. R. Fassett.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

M Young G Howard H Hubbel J Mann S Abby J M J H Stannard A Perkins J Hayes S Conner W C Hall S H Lamphere B Judson L C Abbe C H Case A G Williamson L Record C Palmer B F Brownell F W Haskell W Nicol A F Dugger A A Wilbur G Hill I Boddy S V Greenman S T Crawford W A Hodgman T Russell C B Sudam G W Sprague F H Kinney V Hunt J R Preston P S W Deyo H Newbury L C Collins J Bement C Pearsoner V Hunt J C Welcome J E Pratt A Bailey D Claw A L Dresser J N Porter E Cheny W Sheldon R M Butters W H Macomber W Branch J C Post J R Preston A J Cottrell F Reynolds J Bourcy E J Martin C C Marston W Sheldon G E Merrill M Buck A B Johnson J B Patten M Trask C Pike C H Bennett Geo Illey P S G Watson I G Massey J Barkle E M Evans T J Sargent T C Baker A Raymond T V B Porter W A Fay J Day E W Lane E T Himes S E Mabey A Harwood C M Keach W A Allen M Beardsley W J Cumins W H Booher T G VanMeter A M B Graham E Lambkin J W Lee A F Dugger M White C Crawshaw D Cogswell D V Burroughs R B Dutton S A Muchmore J Stimson J R S Mowrey J Card S Stephens P W Hough N Hongeist B P Wells C S Wilcox T D Booker A A Phelps C E Gibson J Bower W Kellaway A E Rathbun E T Himes A F Dugger 6) J H Whitmore D A Dickinson O R Fassett A Cairns P Holler C E Barnes J Holcomb J F Linville J Atkins C M Shepherd F Hitchcock F Strother J Mixon O R Fassett J Backus N M Breed J W Fry L Jackson L D Weaver J M Snook W Sheldon L Warren C Cheney E H Durand & T Himes J Sloan A Hale.

Books and Tracts by Mail.

C C Marston E Cheney A E Babcock O P Persons H W Koonkle G W Northrup S E Tafford S Winchester H E Carver T P Chase A D Mackie W Sheldon C Fenner N M Breed A B Williamson F Burr S E Mabey A F Dugger

Express—E Cheney M H Piper A A Phelps A English Geo Wright E H Durand & Weaver.

Sheldon's Tract Fund.

F W Hough	50c

Publication Fund.

P L Fry $3 00 I P Chase 50 S Stephens $5 00 Mowrey 50 Mary White 50 W A Fay 15 00 R H Evans $1 50 G Thomas $1 00 F W Haskell $1 50 S Abbey 50 H H Holmbal 1 00 Magnolia Church 5 00 J W Fry 1 00 J J F Linville 25 R M Butters 1 25 A L Dresser 50 J E Pratt 50

Marriages.

PLACER—LAWRENCE. In St. Johns, Mich., July 9, 1871, by Eld. Wm. Branch, Mr. Louis Placer and Mrs. Lydia Lawrence, all of St. Johns.

The Times.

AT HOME.

It was a subject of general remark yesterday among those who witnessed the riot on the Eighth-ave., that the most violent of the mob were nearly all women. It is said to have been a woman who fired the first shot near the Grand Opera House. A woman was the first victim of the first charge of the police at Twenty-eighth st. On the side walks, at the shop doors, at the windows, women were heard shrieking curses against the bloody Orangemen, and stimulating the courage of their husbands and brothers. When Mayor Hall's friends get the ascendency are we to have all the horrors of Paris over again? *N. Y. Tribune.*

The past week witnessed scenes in the metropolis of the country, that at first glance might have led one to suppose the horrors of the Commune were to be transferred to this land. As it is, much blood has been shed, and many persons more or less seriously wounded, and many more maimed for life.

July 12 is the anniversary of the battle of the Boyne, which established Protestant civil rule in Ireland. As such it has been celebrated by the so-called Orangemen, for many years, both in Ireland, and wherever the Irish have gathered in large numbers in other parts of the world. As the day drew near last week, threats of violence against the Orangemen were freely uttered by their Romanist foes. The priests preached against this feeling; but, as the result showed, in vain.

Fearing violence and riot, the city authorities ordered the Orange men not to form their procession: but this order was subsequently reversed, and the military called out to aid the police in enforcing peace.

After numerous provocations, the military finally fired upon the mob. Over sixty were slain or mortally wounded, and perhaps 150 received minor hurts. Greatly exagerated statements of the number killed were at first telegraphed over the country, and the excitement everywhere was intense. In any case the affray was bad enough. It illustrates the danger of the republic from the foreign ignorant Romanist population. True the Priests preached against the rioters; but it is to the ignorant degraded condition in which Romanism has kept the Irish masses, that has ripened them for such things.

We have not room this week for the sad details of this sad conflict. The story is harrowing to tender hearts, and the events help fill up the cup of latter-day sins and sufferings. May we soon be beyond such things.

American Lakes have heretofore been free from the phenomena which have disturbed large bodies of water in regions subject to earthquakes. But Lake Superior has had a tidal wave which greatly frightened the new "emporium" of Duluth, the other day. The flowing in and out of the lake was so sudden and violent as to cause much damage.

RELIGIOUS ITEMS.

Father Hyacinthe a few days ago sought an interview with the Pope, and met with no better success than did Lammenais on a similar occasion. Pio Nono peremptorily declined to see him under any circumstances whatever, declaring him to be one of the worst enemies the Church has ever had. This is Father Hyacinthe's reply to the Pope: "Formerly the good shepherd ran after the strayed sheep and brought it back, tenderly placed upon his shoulders. To-day the strayed sheep (since you reject me as such) seeks the shepherd and he rejects it. What a difference between the Gospel and the Vatican!"

The *Presbyterian* says that the churches of that denomination are generally acting upon the principle that no assent to a creed is to be exacted of private members when entering into the membership of the church. Such assent is required only of those who are ordained to office in the church. The Assembly of 1839 made this explicit declaration: "We have ever admitted to our communion all those who in the judgment of charity were the sincere disciples of Jesus."

—From this we conclude that all the Adventists expelled and excommunicated from this body were excluded for hypocrisy and not for their 'sincere' belief of their professed doctrine.

A Port Huron (Mich.) journal mentions the latest Church scheme for furnishing amusement to the world to replenish the treasury of the sanctuary:

"The 'sheet and pillow-case' social, at the residence of Mrs. F. L. Wells, on Wednesday evening, April 19, was a very enjoyable affair, affording entertainment and amusement to all present. Some twenty or thirty persons were arrayed in ghostly habiliment with masks, and about one hundred persons were present altogether. There was great curiosity among the lookers-on to learn the identity of the maskers, but only a few of them were recognized. The party broke up shortly after ten o'clock. The receipts of the social, for the benefit of the Episcopal church were something over $22."

Another grief has befallen the Sovereign Pontiff. It has been discovered that he had covered up by pardon and, as he had hoped, the destruction of the papers in the case, a process in the court of the vicar-general in 1868 and '69 of some of the inferior clergy, who were engaged in the manufacture of relics out of the bones of animals and in forging the papers necessary to authenticate them. Unfortunately for him and the peace of Holy Church, the papers were not destroyed, and have been published by the permission of the excommunicated Victor Emanuel. His Holiness was greatly agitated on finding that this little speculation had received a scandalous publicity, which would go far to discredit all the other relics in the whole world. He expressed his great regret that he had pardoned the guilty parties, and wished he had let the law take its course. We fear, however, that his sorrow was not of a godly sort, and rather partook of that of Prior's thief at the *Grave*:

> "My repentance will scarce save my bacon;
> It was not that I murdered, but that I was taken!"

A recent parish election in England resulted in the choice of Rev. Charles Lee to the pastoral office, by a vote of 2,095 to 786. The polling occupied two days, and the scenes of the election are fully reported in the English papers. The following is a specimen:

"Mr. J. Lambert, in supporting the nomination of the Rev. Charles Lee, said he took it that they wanted a full-grown man; they did not want any babyism. ['Hear, hear!' and groans.] They wanted no mediocrity. ['Hear, hear!' and groans.] The stipend of St. Leonard's ought to command such a man. It ought to command the best brains in the country. £700 a year was no fool of a thing. He maintained that they wanted a thoroughly evangelical man."

The events of the day are thus summed up by the *Spectator*:

"Supporters of Mr. Lee were taken from their carriages and 'drubbed'—probably an unpleasant process; a drunken woman in the favorite colors was driven about the town; and gangs of Irish girls, wearing Mr. Ward's colors, set upon respectable people, wearing Mr. Lee's; and but for the interference of the police would have 'lynched' them in earnest. Voters found it necessary to get extremely drunk with gin as well as enthusiasm, and the day ended in a charge made by the police upon a riotous crowd of 2,000 people."

At Free Masons Hall a fortnight ago there was one of the most heterogeneous gatherings of the season. Extremes met. Atheists of the Bradlaugh School shook hands with the Spiritualists who believe in Mr. Home. The reason being that they both believe in Robert Owen. What Robert Owen believed in is another matter. At this celebration of the centenary of his birth however, each of these two parties—wide as the poles asunder—claimed him for their own. "The Freethought party," we are told, "mustered in large numbers to honor the man who did not hesitate, at the moment of his greatest popularity, to declare that 'all the religions of the world are founded in error.'" On the other hand, "It is well known that Mr. Owen, in the last years of his life, fell under the influence of the Spiritualist belief; but it was said that he would never have lent a willing ear to the language of table-legs, had not the raps of the so called 'spirits' assured him that *his* principles were true, and would ultimately universally prevail! It was not therefore surprising to see so many Spiritualists present on the occasion, including, we are informed, Mr. D. D. Home, and several other eminent 'mediums.' But there was one presence there which *we* did not see, but we are assured by the *Medium and Daybreak* (a Spiritualist paper) was distinctly visible to clairvoyant vision—it was no less a person or shadow, or whatever it may be termed, than Robert Owen himself! He appeared in the form of a luminous light, and was hovering near and influencing certain of the speakers."—*Rock.*

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

There will be a grove meeting at Burr Oak, Mitchell Co., Iowa, Friday night July 21, and hold over Lord's day. The Grove is five miles east of Osage. PETER S. W. DEYO.

The first Q. M. of the Indiana Conference, Southern District, will be held at Holton, Ripley Co. Aug. 24-27. Holton is on the O. & M. R. R. fifteen miles east of Vernon. A special invitation is extended to all Adventists in the District; and a general invitation to brethren and sisters every where. Let there be a full attendance.
C. H. CASE, Sec'y.

Amboy, Ill., Sunday, July 30. In the evening I will review Eld. Lamb's lecture on the phrases, "life in Christ," and "death in sin."
Wesleyan Church Harmon, Lee Co. July 23, 3 p. m. Subject: "The signs of the times."
C. C. MARSTON.

The Woman's Christian Association will hold their annual meeting at Springfield, Mass., Aug. 23. It is desirable that all members of the Association should be present.
E. S. JENNINGS, President.

There will be a barn meeting at my farm seven miles N-E. of Prescott Wis., commencing Aug. 4, and holding over Sunday. [illegible] Fassett, and Br. L. C. Collins are expected to be present. A steam ferry from Hastings [illegible] connects with the Hastings and Dacota, and the St. Paul and Chicago R. R. Any who come by either cars or teams will please report at the store of C. F. Wilson in Prescott, and teams will be provided to take them to the meeting. Those who come with teams may, if they wish, bring their own bedding; and after my house is full, the barn, which is new and clean, will hold a goodly number. If those who will come by boat or cars will write me, I shall know better how to provide for their conveyance to meeting.
CHAS. M. SHEPARD.

Providence permitting, there will be a meeting of two days at J. M. Moleberry's barn, one mile north of Plymouth station, on the Iowa Division of the M. St. P. & M. R. R. in Worth Co Iowa, commencing Saturday Aug. 5, at 2 p. m., and continuing over Lord's-day. Eld C. C. Ramsey will be present to preach the word. Those coming with teams had best bring grain for their teams; and blankets, so that the men can sleep in the barn. House room will be furnished to lodge the women. A. J. COTTRELL.

The Advent Christian Conference of Iowa will be held in connection with the campmeeting at Cascade, Dubuque Co. Aug. 26 and onward.

The Conference will be called Aug. 28. Let the ministers and delegates all be present, in good season.

Come one and all, of the lovers of Jesus, who love also the work of the cause of God. Bring all you can with you of your converted and unconverted friends. Come praying that Jesus may himself, by his spirit, preside in our meeting.
F. H. KENNY, Pres.

Clear Lake, Iowa, Basket meeting, July 29.

Br. Ryder's grove, six miles north of Charles City, Basket meeting, Aug 6.

Services will commence at 10½ a. m. An hour's intermission for dinner, and another sermon at 1 p. m. Those who attend these meetings are expected to remain in their wagons, thus furnishing their own seats, and saving extra labor. PETER S. W. DEYO.

The campmeeting of the "Life and Advent Union" will be held on their new ground in Springfield, Mass., commencing August 12, and continuing over the following Sunday.

The fare on the Conn. River R. R. and on the Hartford and New Haven R. R. is reduced one half; and on the Boston and Albany R. R. one-third, from Aug. 10th to Aug. 20th inclusive.

Ample provision will be made for board and lodging and house keeping on the ground. Table board will be eighty cents per day.
T. R. WEAVER, Sec'y

Utica Station, Minn. Sunday, July 23, 10½ a. m. and 2½ p. m.
St. Charles 7½ p. m. of same day.
Viola, Sunday, July 30, at 10½ a. m.
Eyota 7½ p. m. as Br. W. Brown may appoint.
I. C. WELCOME.
S. C. WELCOME.

Barn meeting Prescott, Wis. Aug. 4, 5, 6.
Lacrosse, Wis. eve. Aug. 8.
West Salem, Wis. Aug 9.
Sparta, Wis. Aug. 10.
Milwaukee, Wis. Aug. 11.
Buchanan, Mich. Sunday, Aug. 13.
Lewiston, N. Y. eve. Aug. 17, 18.
Rochester, Sunday, Aug. 20.
Springfield Camp, Mass. Aug 23 to 26.
Worcester, Sunday, Aug. 27.
Further appointments hereafter.

I shall not be able to comply with all the requests made, but will do as well as I can in the limited time I have set for my journey.
O. R. FASSETT.

The Iowa Advent-Christian Conference will hold a campmeeting at Cascade, Dubuque Co., commencing Aug. 26, and continuing over two Sundays. The Annual Conference will be held in connection with this gathering. A large attendance of the home ministry is expected. Eld. J. V. Himes will also be present to aid in preaching the word.

Cascade is twenty-six miles S. W. of Dubuque, ten miles from the Railroad. Farley on the Dubuque and Sioux City Railroad is the nearest station. A daily stage runs from Farley to Cascade. Those coming from the South-West can reach Farley by the Dubuque and S. W. Railroad.

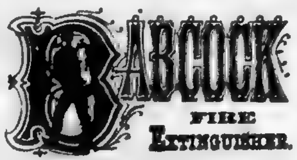
The meeting will be held in a grove close by the village, beside the river. The new Iowa tent will be pitched for the occasion.

Hay and straw will be furnished on the ground, and grain at cost. Tent poles and wood furnished. Also, several stoves will be set up for general use.

Inquire for D. A. Dickinson or C. W. Pitcher.

Let us make a grand rally, and hold a glorious feast of tabernacles in the name of the Lord. Come, dear brethren and sisters, and bring your friends to the feast. D. A. DICKINSON.

Advertisements.



Over 500 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "its Record."
F. W. FARWELL, Sec'y,
122 Washington St., Chicago.

THE BEST SELF BINDER.

DIRECTIONS.
Draw tightly, and "Stay," or firmly fasten cords on cleats, which cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus Publications are held firmly between strings as in a files and a true binding insured.
EMERSON'S
BINDER

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 75c. cloth and imitation morocco; 90c. lea her and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western [illegible], $2.00, $2.50 and $2.75. Other sizes in proportion.

[illegible] at this office. Orders promptly filled. [illegible] sizes by mail; the larger sent by express

FOR SALE.—Near Buchanan, Mich., about a mile from the Advent Chapel, a small farm, containing ten acres of land; a good house with excellent cellar; good well and cistern. Small orchard, and other good fruit. Price, $1150. Address: John Perrott, Buchanan, Mich.

Advertisements.

THE ILLUSTRATED DOMESTIC BIBLE.

In this valuable edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

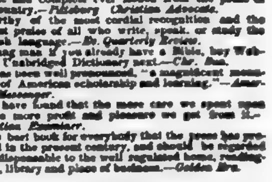
The work contains nearly 1,300 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding	— Marbled Edge	$10.00
" "	— Gilt Edge	12.00
Turkey Morocco	— Full Gilt	15.00

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.



GET THE BEST.

Webster's Unabridged Dictionary.

10,000 Words and meanings not in other Dictionaries.

3000 Engravings. 1840 Pages Quarto. Price $12.

We give it our unqualified commendation, and hope to see a copy of it in every family.—*Presbyterian Standard.*

The richest book of information in the world.—*N. Y. Christian Advocate.*

It is far in advance of any other manual which offers itself to the aid of the student of the multifarious wealth of the English tongue.—*Congregationalist.*

This work—Webster's Unabridged, Illustrated—is an American institution of itself. It has no equal, no rival in the world of its class.—*Am. Wesleyan.*

The work is one of the most elaborate, valuable, erudite and complete ever issued from the press of any country.—*Pittsburg Christian Advocate.*

Worthy of the most cordial recognition and the highest praise of all who write, speak, or study the English language.—*Ev. Quarterly Review.*

Young man if you already have a Bible, buy Webster's Unabridged Dictionary next.—*Chr. Sun.*

It has been well pronounced, "a magnificent monument of American scholarship and learning."—*American Messenger.*

We have found that the more care we spent upon it, the more profit and pleasure we get from it.—*Christian Examiner.*

The best book for everybody that the press has produced in the present century, and should be regarded as indispensable to the well regulated home, reading-room, library and place of business.—*Golden Era.*

ALSO

WEBSTER'S NATIONAL PICTORIAL DICTIONARY.

1040 Pages Octavo. 600 Engravings. Price $5.

The work is really a gem of a dictionary, just the thing for the million.—*American Educational Monthly.*

Published by G. & C. MERRIAM, Springfield Mass.
Sold by all Booksellers.

For Sale at Office of Advent Times.

BUSINESS CHANCE.

A Western man with some capital and considerable energy, can hear of a good business chance by addressing
W. G. BOGGS,
Box 215, Springfield, Mass.

SPINNING WHEELS.

We have received for sale for the benefit of the office of THE TIMES, a small lot of a very fine

SPINNING WHEELS.

This wheel is so constructed that it may be fastened to a bench or table, while the operator

SITS IN A CHAIR,

and can spin all day long without taking a step; besides doing more work than they can with the large old-fashioned hand wheel, with its wearisome walk.

Satisfaction Warranted!

Price, by express, $3.50.
Address: ADVENT TIMES, Buchanan, Mich.

☞ THE BEST AGENTS WANTED.

Destined to be the Standard Bible Commentary in America.

The Unabridged and Enlarged Edition of

DR. WILLIAM SMITH'S

Dictionary of the Bible

The Original English Edition reproduced without mutilation, text and illustration complete, with many Add textual errors corrected, and important additions made under the direction of the two most competent Editors in America, HORATIO B. HACKETT, D. D., and EZRA ABBOT, LL. D.

In four volumes, 8vo. Cloth, $26.00. Sheep, $30.00. Half morocco, $35.00. Half calf, extra, $36.00.

The work is sold by subscription, and Agents are reminded that this work is beyond competition, and that it requires no argument to prove its claim when a person has made up his mind to get the best book on the subject.

Single purchasers can obtain this work by applying direct the publishers,

HURD & HOUGHTON, 13 Astor Place, New York;
THE RIVERSIDE PRESS, Cambridge, Mass.
43—46

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. AUSTIN DeKalb, Ill.

Advent Christian Times.

LIBRARY COPY
AURORA COLLEGE

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.—NO. 51. BUCHANAN, JULY 25, 1871. WHOLE NO. 380.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, JULY 25, 1871.

THE PROPHETIC TIMES

It is reported that the Rabbins, pressed by the Christians with the seventy weeks of Daniel, and despairing of being able to silence their antagonists, uttered *ex cathedra* the malediction 'Cursed be he that computeth the times!" No believing student of prophecy will be so rash as this; yet many of the soberest look askance at the subject, fear to touch it themselves, and feel a strong dislike to see it touched by any one else. So much has been written upon it; facts have been so dishonestly warped, and dates have been "cooked" to fit a foregone conclusion; so many curious coincidences have been found, which have proved worthless; so many bold guesses, so many confident annunciations have been made, which events have refuted, that we are inclined to take refuge in a quiet ignoring of chronology altogether, attempting to read the prophetic symbols without the prophetic dates.

But is not this a resource of desperation? It is like deliberately putting an extinguisher over one of the constituent wicks of the lamp which God has placed in our hands to be "a light in a dark place." (2 Pet. 1: 19). It is as if a mariner, who finds it difficult to square his inferences from latitude and longitude, and from the figured forms of headlands, with those deduced from soundings, should resolve to paste paper over those paragraphs of his "Sailing Directions," which speak of the latter. For are not all the prophetic times expressly given as landmarks in our sailing directions? The same unerring wisdom that portrays the features of the terrible little horn of the fourth beast, limits his prevalence to "a time and times, and the dividing of time." That he should endure for this determinate period, is as essential a point in the identification of him, as that he should wear out the saints. We cannot neglect the date without "reproaching the Lord." Can we imagine that the divine wisdom would, in revelations given "to show unto his servants things which must shortly be done," insert, here and there, sentences expressed in some unknown "tongue of angels," or written in cryptographic cyphers to which no key is afforded. There are the dates: on the pages with the gracious delineations of the future they stand out conspicuous. In some cases (Dan 8: 13, 14; 12, 9, 7) they are replies to special inquiries of superhuman intelligences (1 Pet. 1: 11, 12); and, in more than one instance (Dan. 12: 7; Rev. 10: 6), they are subjects of the solemn oaths of one who bears the impress of the Son of God himself, sworn "by him that liveth for ever and ever."

All the arguments used by students of prophecy against its neglectors, equally apply to the study of these grand notes of time. And whatever of difficulty or failure has hitherto been felt in their solution, should only throw us, with a deeper renunciation of self, upon the faithfulness of our covenant with God, upon the sympathy of our Lord Jesus, and upon the illumination of the indwelling Spirit; while we use a greater diligence in examining these divinely-chosen marks, and a wiser caution in eliminating sources of error.

May "the inspiration of the Almighty give understanding" to the writer of this article, and to every one of the readers!

SEVEN TIMES.

The first prophetic period that demands our scrutiny is one that includes all the rest, the duration of the times of the Gentiles. This has been considered by all our great interpreters, from Mede downward, as the fundamental datum, "the sacred calendar and great almanac of prophecy." It was distinctly defined in Nebuchadnezzar's vision of the great tree (Dan. 4); in which it was announced that seven times should pass over him in his bestial condition.[1] Supreme power on earth, which had for a while been exercised in the theocracy (of which the Davidic kingdom was a phase), had been already removed from Israel, and allowed to pass to Gentiles: from divine it had become, and was to continue, bestial. All the successive kingdoms, mainly at that time future, represented by so many wild beasts, were to find their place within that bestial period; until at length royal dominion should return to the Lord and his saints of the heavenlies (Dan. 7: 14, 18), and on earth to the Daughter of Jerusalem (Mic. 4: 8; Lk. 21: 24).[2] Thus this great period of seven times is not only a term of compact perfectness as a week of symbolic days, but is an era well defined in human history, by two of the most august events, the withdrawal and the restoration of theocratic power on earth.

The first point to be ascertained is the *terminus a quo*—this long period of 2520 years (360x7) is to be counted. Faber, in his elaborate and learned work,[3] somewhat curtly assumes that this must be the birth of Nebuchadnezzar, which he sets at cir. B. C. 658–646 But it seems manifest that, if this monarch did begin the period, it would be not at his birth, but at his displacing the Davidic monarchy of Judah. Considerably before this, however, the throne of David had been subverted. In the time of Ahaz and Hezekiah, the power of Assyria had been felt and acknowledged (2 Ki. 16: 7; 18: 14): but as yet Jerusalem was protected by Jehovah, "for his own sake, and for his servant David's sake" (19: 34.) But in Manasseh's reign the judgment could no longer be averted. "The line of Samaria" was now to be stretched over Jerusalem (21: 13–15): and the house of David was carried captive to Babylon. (2 Chron. 33: 11.) It is true that, after a while, the guilty but penitent king was restored to his vacant throne. But this seems to have been through the somewhat contemptuous compassion of the Assyrian despot; and the few years of precarious royalty that were yet vouchsafed to the Davidic house were but the shadow, not the reality, of independence. For Ezra and the Levites, pleading the calamities of the Jews after the restoration (Neh. 9: 32), and trace them back not to Nebuchadnezzar's invasion, but to "the time of the kings of Assyria." And the very invasion of Nebuchadnezzar the Holy Ghost refers to the sins of Manasseh, as its procuring cause, not those of Jehoiakim or Zedekiah, in whose actual reigns the doom fell. (2 Kings 24: 3.) It was Manasseh's crimes, "which the Lord would not pardon."

If, then, we could determine the date of the captivity of Manasseh, we might, with considerable presumption of probability, fix the *terminus a quo* of the times of the Gentiles;—the "breaking of the pride of (Judah's) power" (Lev. 26: 19), in connection with the threatened "seven times' punishment."

But Israel had shared with Judah in the honors of Theocracy; in the long continued apostacy; in the solemn threatening; and in the punishment. We must search for the "breaking of the pride of her power" also. Interpreters of name[4] have dated the seven times from the captivity of Ephraim. And here, as this consummation was effected in several successive stages, spread over an era of some duration, it is well to have our fallible judgment rectified by the divine verdict of the Spirit himself. God, by the prophet Hosea, glancing across the long period which we are investigating (Hos. 1: 5, 9, 10), marks it out by its two *termini*,—the utterance of Israel of Lo-ammi, "Ye are not my people," and the yet future confession, "Ye are the sons of the living God."

For the former of these we have a distinct inspired datum; for, at the coalition of Rezin of Syria and Pekah of Samaria against Judah, the Lord God said to the quailing house of David (Isa. 7: 8), "Within three score and five years shall Ephraim be broken, that it be not a people."

Now, Pekah, and Ahaz were contemporary only for three years, viz., B. C. 742–739, according to Usher. Thus the Lo-ammi doom would fall between 677 and 674; and so the times of the Gentiles ought to have ended a quarter of a century ago;—as many expected they would.

But, since that time, nay, within a dozen years past, ancient chronology has received a flood of light from several sources. Demetrius, a chronologer of about a century B. C., had assigned to the events of history dates lower by twenty-three years than those assigned by Ptolemy, whose canon was accepted by the moderns. But Demetrius' accuracy has recently been confirmed from unexpected quarters.

For a good while it has been known that there exist in the Crimea some very ancient Israelite tombs, with inscriptions on them. These have been recently examined by Russian archæologists, and a hundred and fifty epitaphs have been critically read: Very many of these are as early as the Christian era; and they date from "Our Captivity," that is Shalmaneser's captivity of Samaria, which they set in B. C. 696; as shown by the Metarch ion (or modern Jewish) computation being given in some cases. This, then, agrees nearly with Demetrius; our marginal date (2 Kings 17) being B. C. 721, or twenty-five years earlier.

The very valuable cuneiform document from Nineveh recently deciphered by Sir Henry Rawlinson, called by him the Assyrian Canon, has fixed the Assyrian reigns by the aid of solar eclipses: which, whenever they can be availed of, are the most indubitable of all chronological criteria. The eclipse of June 15, 763 B. C., verified by the astronomer-royal, fixes the first year of Tiglath pileser as 745. He records the taking of tribute from Menahem and Uzziah, whose reigns agree with this date.

The sign of the going back of the shadow on the steps (dial) of Ahaz has been shown to have been the result of a solar eclipse. This was in the fourteenth year of Hezekiah. Now there was an eclipse, which accurately meets the conditions, on the 11th of January 689; and this agrees with Demetrius' account of Sennacharib.

An eclipse recorded by Herodotus as occurring just before the fall of Nineveh, in 585, fixes the first year of Nebuchadnezzar in 582; and this is confirmed by Abydenus.[5]

Thus we may, without the least hesitation, consider the datum given by Jehovah himself for the final breaking of Ephraim, as indubitably falling within a range twenty-five years later than that set in the margin of our Bible; therefore, between B. C. 652 and 649. This would be about the middle of Manasseh's reign; and probably it was in the same campaign that finally swept Samaria, that "the captains of the host of the King of Assyria took Manasseh… and carried him to Babylon." It is true, the sacred history has not distinctly recorded this final ruin of Israel,[6] but the Spirit of prophecy has actually fixed its date. Thus the times of the Gentiles would have an appropriate commencing date, equally applicable to both Ephraim and Judah.

If this was indeed so; if the datum (Is. 7: 8) of the Lo-ammi state of Israel, was, indeed, in the mind of God, the *terminus a quo* of the seven times; the end, when Jerusalem shall no more be trodden down, and when the kingdom, even the first dominion, shall come to her, ought to fall between the year 1868 and 1871. Whether it will, we wait to see. We affirm nothing; but here is food for hope.

It has been suggested (by Habershon and others) that these far-reaching times were intended to bear a two-fold computation: that they should have a double commencement, and therefore a double termination: the one such as may be called incipient or inchoate, the other absolute and final. Thus the seventy years' captivity has been reckoned, 1st, from the first year of Nebuchadnezzar, when he took Jerusalem, and made Jehoiakim subject,—to the first year of Cyrus; 2d, from the nineteenth of Nebuchadnezzar, when he destroyed the city, to the second year of Darius; each of these periods comprising seventy years, but the one beginning and ending eighteen years earlier than the other.

So with respect to the great period under consideration,—while the main commencement of the 2520 years seems to be correctly assigned to B. C. 652–649, an incipient commencement may be assigned to a date about seventy-five years earlier. For the beginning of the removing of Israel out of their land was that recorded in 2 Kings 15: 29, when, "in the days of Pekah….came Tiglath pileser, king of Assyria, and took…. Gilead, and Galilee, etc.….and carried them captive to Assyria." We have, indeed, no nearer clue to the exact date of this captivity, than that it was "in the days of Pekah," who reigned from 734 to 715. It was, however, probably distinct from, and anterior to, that of the campaign against Damascus, mentioned afterwards (16: 9), which was near the end of Pekah's reign: since no allusion is then made to Israel. If we place it, conjecturally, about the middle of Pekah's reign, or B. C. 727–724: it will be just seventy-five years earlier than the final breaking of Ephraim.
—(*To be continued.*)

---

[1] These seven times were, of course, seven ordinary solar years, in their literal accomplishment on the king personally. He, however, is looked upon as a typical person, representing the whole course of Gentile monarchy: and the seven years then became symbolic. The divine use of symbolic time in symbolic prophecy, on the principle given in Ezk. 4: 1-6, is not the subject of argument in this paper. It is assumed as a postulate.

[2] Many interpreters consider that the same period had been announced long before by Moses (Lev. 26: 18, 21, 24, 28): Jehovah, with a fourfold reiteration, threatening Israel, in case of disobedience, that he will punish them seven times. The passage is indeed remarkable, and its coincidence with Dan. 4, is, in the original, even more exact than appears in our version; yet we do not press it, because we are not quite satisfied that it has a chronological force.

[3] Sac. Cal. of Proph. 1: 63. This eminent author arrives at results similar to our own; but his premises appear so untenable, that the concurrence is of no value.

[4] Habershon, Elliott, and others.

[5] For the deeply interesting details of all the above data, the reader is referred to Mr. Bosanquet's valuable work, "Messiah the Prince," second edition. He adduces other authorities from Egyptian and American archives, all confirmatory of the same important facts. See also this Journal for April 1870.

[6] Unless it be in 2 Kings 17: 23, 24. The deportation mentioned in v. 6, falls forty-five years too early, being but twenty years after Isaiah's prediction.

LABORS IN MINNESOTA.

I arrived in Minnesota just in time to enjoy the camp-meeting at Kasota. We landed at that point from our long journey, and met three of our brothers—Elds. M. Wellcome, S. C. Wellcome, and Dr. J. W. B. Wellcome, who came from Maine many years ago. We also met Elds. O. R. Fassett, G. W. Miller, and E. T. Himes, with whom we had been associated in the East in former years; and Eld. L. C. Collins, Sr. Rowell, and others of whom we had read, with other dear Brethren and Sisters whom God has raised up to spread the glorious news of Jesus' speedy coming.

We enjoyed the meeting very much and did what we could to proclaim the gospel of the Kingdom of God at hand. At the close of the meeting we felt that we had become acquainted with another circle of the dear Brethren and Sisters who are very dear to us, and with whom we hope to dwell in the new earth. We received many invitations to preach in various parts of the State, some of which we hope to be able to comply with, but others we cannot.

July 4, I attended a Sunday School association of Swedes, in a beautiful oak grove in Lincoln, and was introduced to Eld. Peters, the Swede Baptist preacher, who is doing much for his countrymen. He has a church of forty members, and a good Sunday School. He and some of his people look for the Lord to come soon. There I met two Baptist ministers of Garden City, and was invited by Eld. Rockwood, to supply his desk the next Sunday. I was ready to accept, and when the day arrived—Sunday July 9—preached to a full and attentive congregation, morning and evening, three Baptist ministers being present. I spoke from Rom. 8: 18–23—The groaning creation and restitution; and from Lk. 12: 3—The nature, location, and perpetuity of the Kingdom of God, and the importance of seeking it. After this visited Shelbyville in company with my brothers, and spoke to the people one evening, from 1 Thes. 1: 8, 10. Next visited Manyaska, in Martin Co., and preached one evening from Ps. 119: 105. This is in the western part of the State—sixty miles west from Mankato, and is the most beautiful prairie land we have yet seen. But few settlers yet, but it will soon be covered with emigrants.

Sunday July 16, held a meeting in a beautiful grove on the bank of Blue Earth River, in Shelbyville, among the stately cottonwood, elm, black walnut and maple trees. There are some faithful believers in this place who have just seen the great truths of the gospel, under the labors of Elds. M. and S. C. Wel'come. Our grove meeting was said to be the largest gathering ever held in the place. The people came from many miles around, and listened attentively while we preached the kingdom of God, and the signs of the times to them; after which Eld. M. Wellcome baptised three happy believers. It was a good day in the Lord.
I. C. WELLCOME.

A SUNDAY IN NEW YORK AND BROOKLYN. NO. I.

HENRY WARD BEECHER.

In the morning I went over to Brooklyn to hear Henry Ward Beecher. Plymouth church is but a short distance from Fulton Ferry, and the stranger on a Sunday, need only to follow the crowd to find it. The building itself is plain and unpretentious, and quite in contrast with its splendid neighbors. The chapel or main audience room is large but severely plain. Spacious galleries surround this room, and afford about as many sittings as are found on the floor. As early as ten o'clock the crowd began to pour in. There are eight entrances to the seats, four below, and four above. At 10 1-2 vacant seats were few and far between. It is one of the most compactly seated halls to be found. Chairs and extra seats are used in all available spaces. The opening services were very impressive and the congregation led by a trained choir seemed to sing with the spirit and the understanding. Mr. Beecher took his text in John 12: 43, "For they loved the praise of men more than the praise of God." The discourse was an essay on the love of praise, spoken and illustrated in Mr. Beecher's peculiar and inimitable manner. David Garrick himself was never more apparently in earnest, than the pastor of Plymouth church. His illustrations were happy, pertinent and effective. He speaks from an open platform with only a small reading stand in front. He never could succeed if boxed up in a fashionable pulpit. He revels in the perfect freedom of the platform, and is undoubtedly one of the most effective speakers and consummate actors of modern times. He overflows with vitality and good humor. He is as far removed from the cynic as it is possible for a man to be. Misanthropy he never wooed, and melancholy claims him not for her own. His peerless championship of popular rights, spontaneous sympathy for the peoples, genuine good humor, and ready tact, have endeared him to the masses, and given him a hold upon their affections second to that of no other man in the country. There are, however, two classes with whom he is in great disfavor, namely, theologians and politicians. A sad thing it would be to have a docter of divinity praise Henry Ward Beecher. He actually is not a theologian according to the orthodox pattern. He has little veneration and no love for Augustinian edicts and Calvinistic schemes. He is not apt to praise or defend the Westminster Catechism. He vitalizes and magnifies the issues of the present, but rarely disturbs the musty theories of the past. In his interpretations of of Scripture he is never or rarely dogmatic. His kind treatment of other denominations has exposed him to the harsh criticism of the bigoted, the sectarian and the intolerant. He has been accused of favoring almost every denomination in Christendom. And this greatly to his honor, since he disdains to misrepresent any sect or party, but delights in giving all a fair chance. He is a poor partisan but a faithful friend. He delights to talk about music, flowers, trees, birds, angels and little children. His ideality is large and his combativeness small He appears to be a man of few faults and many virtues. J. H. WHITMORE.

"HADES AND SHEOL."

I wish to notice Eld. L. C. Collins' late pamphlet on *Hades and Sheol; and the Rich Man and Lazarus.* This is an invaluable acquisition to Advent literature. It should be circulated broadcast over the country. Every preacher should not only have it for personal information and a book of reference, but circulate it in his region. The main fortress of orthodoxy, defending the doctrine of a state of conscious rewards immediately after death, is demolished, and the Pharisaic doctrine of all ages exposed; against which Jesus has forewarned his church—"*Beware* of the doctrine of the Pharisees."

This little work, together with Whitmore's *Doctrine of Immortality*, which orthodoxy is challenged to answer, should be sent every where. I can bear testimony that the second reading of these two works is even better than the first, and one is likely to understand the merits of the arguments of the writers to better advantage by such review.

O. R. FASSETT.

—We are arranging for new editions of both these works, and shall soon commence work upon them. At present we have not a copy of the first edition of Eld. Collins' work; and only the cloth-bound edition of Whitmore. We shall soon be able to fill orders for the former. The latter may not be ready before September.

We are also endeavoring to get Br. Sheldon's new work ready by August 19. tf

Select Poetry.

LINES.

Cheer up the heart, desponding pilgrim;
  Speak of the joys when Christ shall reign,
Preach the good news of coming glory,
  Sound his praise with loud acclaim.

CHORUS.

Fling to the winds your needless sorrow;
  Fix on Christ your wand'ring heart;
Speak of the joys of that fair morrow,
  When you and I shall never part.

We have walked in tears and sadness,
  While along the earth's highway;
And have prayed and hoped in gladness
  For the light of that fair day.

Forget your sorrows, cling to the promise;
  Hold to the banner in the breeze;
He will come on that fair morn,
  As foretold in the jubilees.

On David's throne in the Mt. Zion,
  With Christ, we will reign forevermore;
And we'll shout our trials over,
  As we stand on that fair shore.

—Sel. by A. F. DUGGER.

Communications.

A SEARCH FOR TRUTH.

BEING

A RELIGIOUS AUTOBIOGRAPHY.

BY GREY QUILL.

CHAPTER III.

When I was about twelve years of age the church in my native town conceived the idea that an increase of membership would be beneficial. Not that they believed in revivals, in the common acceptation of that term; for they repudiated the idea that any one could do any thing towards turning themselves: but they thought it right and proper to effect an arrangement by which they might learn whom God was disposed to turn, or convert, by his own sovereign will.

To lead this movement they procured the services of a middle aged man who certainly was not overstocked with brains. But if he was somewhat deficient in that respect, it was more than compensated, in their estimation, by a collegiate education and an unflinching adherence to Calvinistic theology. He was long, lank and lean, and on his vinegar face, so far as my knowledge extends, no smile ever rested. I am sure none ever did on Sunday. I thoroughly hated him from the first sight, which might be partly owing to the fact that I was well aware what kind of spiritual medicine was contained in his theological *Materia Medica.* But this feeling was doubtless augmented by a resemblance, I fancied he bore, to a picture I possessed of the devil.

However that might be, I gave him a wide berth, and no persuasion or entreaty could induce me to come into his presence, much less attend his meetings. They were held at the house of one of the prominent members of the church, and were, not inappropriately, called "Whispering Meetings;" for (as I was informed) the exercises mainly consisted in his passing around the room and whispering in the ear of each young person present. I was informed, also, that he usually propounded these two questions to them: first, if they loved God; and, second, if they thought it would be just and right if he sent them to hell there to exist in torment forever. If he obtained an affirmative reply to both, he thought it probable that they belonged to the elect; otherwise their case was considered hopeless.

Now I well knew if I was put on trial in that court, I should be obliged (for I dare not lie) to give a negative reply to both queries; so I did not think it best to put in an appearance, but let my case go by default. For I could not truly say I loved such a God as he professed to believe in, and I knew full well if the devil was my father, I did not yet love him well enough to be willing to take up my final abode in his sulphureous realm.

So the revival passed by and I was not among the happy (?) converts. There were, however, about a dozen that dated their new birth from that period in their earthly career. But, as I afterward heard an old member quaintly remark, "they were mostly still born."

This was literally true; for, though my associations with them for many years after were of an intimtae nature, I never, to the best of my recollection, with but two or three exceptions, heard them speak of religious matters (except in a financial point of view), or pray. Their "experiences" I did not have the privilege to hear; for such matters were attended to in private church meetings. But I understood it was in each case mostly written out by the converts, and read by the minister. So the only real evidence I could obtain of their change of heart was, that whereas before their conversion they used to sit by with me and see the church commune, and now *they took part* in the ceremony: with one exception, however: their introduction into the church, which was performed by having them stand in a row before the minister, and those who had not been sprinkled in baby-hood, were *consecrated* by that ordinance; after which all, by bowing, assented to each article in the church creed.

Some of my readers who are unacquainted with the condition of society at that early day may consider some of my statements strange, bordering even on fiction, for they cannot realize how it could be that I did not observe more of a change in these converts, inasmuch as I associated with them for years. For the information of such I reply first, they were all at the time of their conversion moral persons. The immorality and vice which now stalk at noon day throughout the land had not then showed its hydra-head, at least in that vicinity. Children were then brought up to honor and obey their parents, be deferential and mannerly to strangers,[1] and abstain from the very appearance of evil. And so rigidly were these rules enforced that they had almost universally, the desired effect. So when the young people joined the church, no outward change in that respect was observable, or indeed needed. Second, it was not customary in those days, in that church, for females to take any public part whatever in social meetings, nor any male members, even, but the ministers and deacons, except occasionally when some of the oldest of the members were called on to pray. These are the reasons why so little change was observable.

I am not aware that this revival affected me at all, except to revive in my mind the thought, nearly forgotten, that even, according to their belief, God would finally save a few; and I felt a little anxiety to know whether there was a possibility of my being among that number. This partially aroused me from my stupor, and I resolved again to attend church and listen to the preaching. I did so, regularly, but could obtain no light. And now, at this point in this true history, as my readers are doubtless most of them to a great extent unacquainted with the habits and form of worship of the people with whom my lot was cast, I think it may be both interesting and instructive to throw some light on that subject.

I will then give a brief, but true account of what in substance usually transpired in connection with public worship on Sabbath morning in my native town. And in doing this I shall give a correct outline of what transpired fifty-one other Sabbath mornings (and afternoons also) in the year, except in the coldest of weather, when the first item should be omitted.

---

[1] "Young America" was then in the womb of the future, and disobedience was, on any important point, a rare exception so far as my knowledge extends. Reverence for the aged was also deeply impressed on the mind of the young, and was generally life-lasting. Children were universally taught to "make their manners" when they entered, or left the school room, also to all adult persons whom they met in going to, or coming from school; and a disregard of this command would be sure to result in condign punishment (in most cases), both from parents and teacher. Their "manners" were "made" by the boys in making a low bow, by the girls in making a courtesy.

NOTES OF A DISCUSSION.

FOURTH SESSION.—FENN'S FIRST SPEECH.

The audience will remember that Br. Burgess was very exultant over something he thought he saw in my review of one of his proof-texts with reference to Christ having flesh and bones. I failed to see what made him so happy, and I could not see how he could imagine me going down on a cake of ice, from any such premises as he reasoned from. Well, I am ashore again at all events, and after him with a sharp stick to-night

The audience will remember that my opponent laughed me to scorn because I spoke of a right and left brain. I refer you to Gray's Anatomy for authority in sustaining my position. "He speaks of a right and left brain divided by the great longitudinal fissure. [He read extract, which fully sustained the claim of right and left brain.] I presume Br. B. will conclude to leave *this* item of physiology alone after this.

He says God's saints have not lost rationality, because they have died and gone to glory. Let us compare this assertion with Paul's reasoning, as recorded in 1 Cor. 15: 32. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" Ah! we see that Paul and my opponent are at direct antipodes with each other. Br. B. claims that the saints go to glory at death, and plainly contradicts Paul, who says they are perished if the dead rise not, and that his perils for Christ's sake are no advantage if the dead rise not. One of two things is certain: either Paul or my opponent is wrong. I shall leave my audience to decide which it is.

Allow me to notice a few examples of my opponent's reasoning on certain passages, and I think you will be able to see the fallaciousness of his position. "Godliness is profitable unto all things having promise of the life that now is, and of that which is to come." (1 Tim. 4: 8.) He says the life that *now is,* is one of rationality and consciousness. The life promised as the result of godliness *immediately* follows the one that now is. It is not a little strange that Br. B. did not see that the language of the apostle forbids such a conclusion—"having promise of the life that *now is,* and of that which *is to come.* Br. B.'s position is, that there is *no* life *to come,* but an *uninterrupted* flow of the life that now is, as a rational entity. You see that he proves his position by *his own* assertions. They may be quite *satisfactory* to him; but they are far from being *authority* with me.

Again he quotes Heb. 6: 18, 19, 20. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth to that within the vail, whither the forerunner is *for* us entered, even Jesus made an high priest, forever after the order of Melchisedec." Now that is a strange passage of Scripture to bring forward to prove that the spirits of dead men are "*real beings.*" It is a very small part of Paul's letter to the Hebrews. They understood about the Aaronic priesthood; and Paul's argument to them is, that this was a type of the priesthood of Christ. And as the high priest went into the holy of holies once a year, Christ had gone into heaven itself, there to appear in the presence of God for us, as our high priest. "And as it is appointed unto men once *to die*....so Christ was once offered to bear the sins of many; and unto them *that look* for him shall he appear the *second* time, without sin unto salvation." If Br. Burgess had read carefully the whole of Paul's letter, he would never have made such a blunder as to conclude a *hope in Christ was a real being.* It happened to be the *hope* that was an anchor, which entereth to that within the vail, instead of a real being that exerciseth the hope.

This will suffice to show you that when I say his passages are irrelevant to the question, I mean just what I say, and can prove it to be *truth.*

BURGESS' FIRST SPEECH.

The gentleman says he is after Br. Burgess with a sharp stick, and refers you to Gray's Anatomy for proof. Well, I do not deny the double function of the brain. I have been a physician, and knew all about that. I supposed the gentleman was talking about the cerebrum, and cerebellum when he spoke of a right and left. But enough of that. The gentleman has referred us to Paul's argument in 1 Cor. ch. 15. Paul says nothing about the spirit putting on immortality. The Bible no where speaks of the immortality of the spirit or soul. It makes no provision for the immortality of the soul: that is already immortal. Paul is talking about the body of man. Fenn misrepresents me. I did not speak of spirits having gone to glory. I said they were with Christ. [He said the victors in the Grecian races received their crowns as soon as the race was won or finished, and that it was so with the Christian.] I have never claimed that men received their reward at death. I claim that the saints are living in Paradise with Christ. I will show you that Fenn's doctrine originated in the pagan world. Epicurus and other Grecian philosophers taught this doctrine. Paine, Hume and Voltaire, with Dr. Priestly, an out and out infidel, taught these same sentiments. My fifty passages proving my faith are unnoticed. I have over eighty on my manuscript, and with this overwhelming amount of Scripture I have buried the gentleman completely out of sight. He refers to the passage in Obadiah, and says it matters not to whom it refers, whether Edomites or some one else: the facts are that they become as though they had not been. I think it makes quite a difference, whether he is speaking of their annihilation as a nation or as individuals.

FENN'S SECOND SPEECH.

I am surprised at the remarks of my opponent, relative to my citation from Gray's Anatomy. Saturday eve he laughed me to scorn for speaking of a right and left brain. Now he says he knew it all the time. From such statements we are only left to choose between honesty and ignorance.

He claims exemption for the spirit in passages where corruption is said to put on incorruption, and mortality to put on immortality. I think I can show you that it is the whole man that puts on immortality.

In 1 Cor. 15: 51, Paul says—"We shall *not all sleep,* but we shall *all be changed,* in a moment, in the twinkling of an eye, at the last trump." Unless the spirit or soul is taken out of those who do not sleep, when *they* put on immortality the *whole man* will put it on. Hence the assertion that the spirit *never* put on immortality is disproved. But Br. B. attempts to evade this dilemma by saying that corruption and death are never predicated of spirit. Let us see if this assertion holds true. We read of "men of corrupt minds." (2 Tim. 3: 8.) He says that "spirit is the mind or reason of man." Hence the spirit is said to be corrupt. If spirit is mind, and mind is corrupt, then spirit is corrupt. Again he says death is never predicated of spirit. Has he not quoted several passages where the term soul occurs and argued from them that the condition of the dead is that of consciousness? Why has he done this? Because the question we are discussing implies that what is true of soul is true of spirit. So he has produced indiscriminately passages where these terms occur, and applied them to his position. Now if I can prove that death is predicated of 'soul,' I shall disprove his assertion that death is *never* predicated of spirit: or else he must yield the claim that soul and spirit are the same. "The soul that sinneth it shall die." (Ezk. 18: 4, 20.) Again; "He which converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." (Jas. 5: 20.)

He has repeatedly quoted 1 Pet. 3: 3, 4, and told us when he did it, that he was going to prove the immortality of the soul, by a positive *declaration* of Scripture. "Whose adorning let it not be that outward adorning of plaiting the hair....but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." What is it that is ornamented here? It is a meek and quiet spirit. What kind of an ornament does it put on, an incorruptible or immortal adornment. But this pertains to the *ornament of* the spirit, and does not determine the nature of the spirit itself. Hence it puts on incorruption, contrary to Br. Burgess' claim, "that the spirit never puts on immortality."

Spirit is applied to animals. Are they immortal spirits, and destined to live forever as rational beings? He says the spirit of man goes *up,* while the spirit of the beast goes *down* to the earth. The direction these spirits take when they leave has nothing to do with their nature. God's word says they all have the same *ruach*—breath, and I believe it. If they have the same spirit, what is true of one must be true of the other, so far as its nature is concerned.

BURGESS' SECOND SPEECH.

I do repeat again and again, and my opponent don't like these haunting arguments. [He then repeated his former argument on *body* being sown in corruption, and *body* puts on immortality.] I meet every one of his texts, and he gives mine the go by. Why don't he meet my argument on Lk. ch. 24? If Christ said a spirit had not flesh and bones as he had, is it not manifest that they have everything else he had? and he had rationality, hence a spirit has rationality, and every thing he had except flesh and bones.

If body and spirit are two things, they can be separated and one can go back to dust, and the other to God. [He then introduced his twentieth argument from his manuscript, since published with the title, *Light.*]

FENN'S THIRD SPEECH.

The wonderful display of rhetoric made by my opponent upon the appearance of Christ (the door being shut), perhaps should be noticed. His argument sums up thus: A spirit has not flesh and bones: they therefore have everything else that Christ had. And he had rationality; therefore a spirit has rationality. The grand trouble with this argument is, It is Br. Burgess that says a spirit has every thing else that Christ had, *not Christ.* But the argument of the Savior is quite the reverse of that. He might as well have told them that a spirit had nothing, as to have told them that they had no flesh and bones.

It is a little singular that the apostles should be so frightened at a spirit, if they believed in human spirits roaming around after the body was dead. They believed in ghosts, as many unenlightened persons of the present day do: but there is not an intimation that they believed these ghosts were the spirits of the dead. The ghosts they believed in were merely phantoms—appearances—and *nothing* in reality. Why should not people see spirits when they leave the body as well as to see them after they have been out a time. They have watched carefully for such a vision, but no one has yet seen the spirit depart. Hence they are *unseen,* and the ghosts *seen* are *not* human spirits, and cannot be referred to as evidence for the existence of the spirit of man between death and the resurrection.

Why should it be necessary in this enlightened age to use argument to convince you that men die, and are dead after they die. Job (ch. 14) informs us that "*man* dieth, and wasteth away; yea, man giveth up the ghost and where is *he.* [Not where is *the ghost.*] *As* the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not till the heavens be no more they shall not awake, nor be raised out of their sleep. Oh! that thou wouldest hide me in the grave; that thou wouldest keep me secret until thy wrath be past; that thou wouldest appoint me a set time and remember me. If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer."

Why, Job, thou art beside thyself, or else Br. Burgess is wrong. This is strong talk for one who believes in going to glory at death. But when *did* Job expect his hope to be consummated? Let him tell. (ch. 19: 25, 26): "For I know that my Redeemer liveth, and at the latter day he shall stand upon the earth; and....in my *flesh* shall I see God." Job had his eye on the resurrection as the time of reward, and I have the same faith.

Paul says (1 Thes. 4:17): "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Paul expected to be with the Lord by way of a change or resurrection. Br. Burgess thinks he will be with the Lord by dying. It is a novel way to give a man a crown of life—"to kill him."

BURGESS' THIRD SPEECH.

If the spirit is not immortal now, then the gospel makes no provision for it becoming so in the future. The hidden man is to put on incorruptibility here in this life. I cannot see the physiological argument Br. Fenn does. [He here repeated his eighth argument, dwelling especially upon 2 Cor. 12:2-4. No new matter introduced.

IOWA CAMPMEETING.

Campmeeting Board convened at New Hartford, June 30, 1871.

On motion, the Board resolved itself into a committee of the whole on organization, Eld. P. S. W. Deyo, President, *pro tem.* Eld. C. C. Ramsay, Secretary.

Committee appointed by the chair for permanent organization—H. D. Peckham, Sanford Peck, Joshua Pilcher. The committee report, which was accepted.

Committee appointed to nominate officers—C. P. Burroughs, W. H. Peck, C. C. Ramsay. Committee report the following:

For President, Alonzo Raymond; Vice-president, H. D. Peckham; Secretary, E. A. Marsh; Treasurer, Eben Hurlbut. To complete the Board, J. J. Towsley, Sanford Peck, and Hiram Peck were unanimously elected.

CONSTITUTION.

ARTICLE I. This body shall be known as the Christian Mission Camp-meeting Association of Iowa.

ART. II. The members of the Association shall consist of ministers in good standing, residing in the State of Iowa, and the delegates of churches belonging to the Christian Conference of Iowa.

ART. III. Sec. 1. The officers of this Association shall consist of a President, Vice-president, Secretary, and Treasurer, who with *three* other brethren shall constitute a Board of Directors.

Sec. 2. It shall be the duty of the President to preside at all meetings, and to execute the will of the body. It shall be the duty of the Vice president to preside in the absence of the President. It shall be the duty of the Secretary to keep an account of the proceedings of the meeting, and to receive and answer communications. It shall be the duty of the Treasurer to receive all monies of the Association, and to keep a correct account of the same; to pay them out by order of the President and by the consent of the Board; and to make a report of the same at the annual meeting. It shall be the duty of the Board of Directors to appoint the time and place for all meetings, and to make the necessary arrangements for the same at the expense of the Association. Provided, however, that the expense does not exceed the receipts in the treasury.

Sec. 3. The officers shall be elected by ballot at the annual meeting, unless otherwise ordered by the Association; and their term of office shall expire at the close of the meeting.

ART. IV. This constitution may be amended at any regular meeting of the Association by a vote of two-thirds of the members present.

Moved, To invite the Conference to hold its next annual session in connection with our next Camp-meeting. Carried.

Moved, That the ministers of the Conference be invited to solicit subscriptions to meet the expenses of this Camp-meeting, and pay over the same as fast as collected to the Treasurer.

On motion a committee was appointed to lease the land upon which this Camp-meeting is located, for future use.

Committee—P. S. W. Deyo, M. A. Newcomb, W. H. Peck.

Moved, That this Association secure the services of Eld. Miles Grant for the next annual Campmeeting, provided the funds in the treasury are sufficient. Carried.

The meeting then adjourned with bright anticipations for future success.

E. A. MARSH, Sec'y.

MINNESOTA CAMP-MEETING.

Our third annual feast of tabernacles is in the past; and while a brief report will doubtless be of interest to the friends scattered abroad, it will also call to mind on the part of those who were present one of the happiest seasons ever spent in the tented grove, and, I may add, one of much profit.

The removal of the camp from Ottawa to Kasota, though attended with some disadvantages, resulted favorably for the interest of the meeting. Twelve tents were put up, and well filled with occupants, while the old Bethel tent gave shelter to quite a number not otherwise provided for. Twelve preachers were present from this State, and Br. I. C. Wellcome and his wife from Maine. All had a mind to work for the salvation of souls, and a revival interest began as the meeting commenced, continuing till its close, when a most solemn spirit rested on the congregation. Several new parties resolved they would start for the kingdom. These were baptised, and others would doubtless have availed themselves of the opportunity had they been prepared. I did not learn the number that found peace with God: but judging from the testimonies given in the social meetings there was quite a company.

On Sunday July 2, an extra train on the Sioux City Railroad brought an addition to our congregation of from three to four hundred people from Mankato, St. Peter and Ottawa. While some came to spend the day and pass away the time, others came seeking light and truth and testified to the reasonableness and consistency of our position, supplying themselves with tracts and books for further investigation. Good order was maintained and no one manifested any disposition to disturb the meeting during the entire week, day or night.

As the camp broke up we all felt to thank God and take courage while giving the parting hand. Sermons, exhortations, hymns, greetings and farewells are in the past; but let none forget the good resolutions made and their promises to be faithful as they returned to their homes. Let that neglected prayer-meeting be started immediately, and that family altar erected at once; and let the closet no longer be forsaken. Oh! that this may be a year when we as a people will not only grow in numbers but in grace, also; and show to the world by a godly conversation that there is power in the truth and that our hope is a sanctifying one.

At the close of the week as the Committe found the funds which had been raised to defray expenses were not sufficient they decided not to tax the brethren, but to sell the lumber which they had intended to preserve until another year. This paid up all the bills and left a balance to begin with at our next meeting, as will be seen by the

TREASURE'S REPORT—RECEIPTS.

Cash on hand, July 1870	$28.05
Books sold last year	3.00
Collections	36.77
Lumber sold	40.00
	$107.82

EXPENDITURES.

Freight on tent	$16.80
" " "	1.20
Sundries	3.94
Hog	5.00
Lumber	60.00
	$86.94

Bal on hand July 4, 1871,	$20.88.

W. H. KETZEBACK, Treas.

A NEW TENT.

As the Bethel has become much worn by service and so badly damaged the past year as to render it unreliable for future use in wet weather; it was decided to secure a new tent, and the proposition met with general approbation on the part of those on the ground, as will be seen by the following pledges, some of which were paid: Ruth M. Rowell $10; G. W. Miller 10; E. Nettleton 10; A. P. Butters 10; A. A. Gilbert 10; A. G. Lombard 10; G. G. Emery 10; W. H. Ketzeback 10; E. Bacon 10; D. Patten 10; L. C. Collins 10; W. Johnson 5; S. Pettes 5; M. J. P. Thing 5; J. Rew 5; Peter Ramer 5; J. M. Jeffrey 5; J. E. Southwick 5; M. E. Johnson 1; Jennie Winnegar 1; Sr. Chadwick 1; Sr. Ketzeback 1; Loren Holmes 5; J. L. Chadwick 5.50; R. B. Smith 2; Sr. Scott 1; Sr. Lombard 1; Sr. Tilloton 1; Br. Brown 50c; J. Couch 1; Geo. Forsyth 2.50; E. T. Himes 5; Addie Himes 5; R. Winnegar 5; W. Winnegar 5; making a total of $188.50; being more than half of what will be needed to purchase the new tent. We trust that the friends through the State will subscribe the balance immediately. The brethren and sisters are all appointed to act as special committee in soliciting aid in this matter, by calling on yourself first, and then on others. Send in your pledges or payments to E. T. HIMES, Box 724, Winona, Minn.

P. S. It is desired that all pledges be paid at or before the sitting of the Annual Conference in January, 1872.

NEW YORK CONFERENCE.

ANNUAL MEETING.

The New York State Advent Christian Conference met in connection with the Albion campmeeting, Thursday, June 8th, 1871. The first session was an informal one (in consequence of the hurry of pitching tents), in which it was voted to delay the annual address until Friday p. m.

Friday, 8 o'clock a. m. Pres. Stevens in the chair. Opened by prayer and singing. Certificates of delegates were called for, and the following names, with annexed quarterly collections, reported:—C. Boothe, Fremont, $5.03; A. C. West, South Buttler, $4.50; Knowlesville (no delegate), $2.00; E. F. Sergisson, Rochester, $2.20; A. Riggs, Lockport, $6.55; Buffalo (no delegate), $4.00; B. C. Simonds, Darien, $5.00; Henry Hey, East Shelby: A. W. Silvers, Alton; S. H. Withington, Springwater, $1.00.

Voted, To delay the election of officers till Saturday morning. All brethren present sympathizing with and co-operating with Conference, were invited to participate in its deliberations.

COMMITTEES.

Devotional exercises—A. C. West, P. M. Grinnell, C. Andrews, A. Riggs, N. McCullock.

Business—C. W. Lyon, W. A. Fenn, M. R. Miles, J. H. Whitmore, J. W. Taylor.

Reading of the Secretary's report waived.

TREASURER'S REPORT.

Cash on hand at Brockport		$63.16
Receipts		148.34
For Pledges		180.85
		$392.35
Paid E. A. Bowe, Colporteur	$10.00	
" for Mission Tent	16.00	
Incidentals	1.50	
B. P. Stevens—expenses	15.00	
		$42.50
Leaving on hand		$349.85

B. C. SIMONDS *Treasurer.*

Darien, June 18th, 1871.

The report was accepted.

Reports were then listened to from the following preachers: Brn. Newell, Gove, Taylor, Whitmore, Miles, Fenn, Wendell, Low, Sergisson. Adjourned.

Friday 2 o'clock p. m. At this hour Br. Wm. A. Fenn gave the annual address before a large and attentive audience. To Adventists especially it was both interesting and encouraging. We are increasing rapidly in numbers and influence, and therfore we need much grace to keep us humble. This must be our aim; and "O Lord, give us heavenly wisdom," must be our oft and earnest prayer. From five ordained ministers and five exhorters at organization, five years ago, we have now thirty-three ordained ministers, one exhorter, one lecturer, and one colporteur. Nineteen of these were ordained either by conference, or at the camp-meeting; the rest were received from other States and churches—some acting with conference, a few independently. Six houses of worship have been built, three are building, and rising of thirty halls and churches have been bought or rented for regular meetings. One minister has been lost by death, and one house by fire. Five hundred are known to have been baptised by the ministers of conference, and probably the number is even greater. Two mission tents have been worn out in this time, and two new ones are in operation. One monthly paper is being published in New York City, and a large number of books and tracts have been published and circulated.

Saturday, 8 o'clock a. m., President in the chair. Session opened by prayer and singing. Election of officers the special order. After the balloting, the following officers were declared elected; D. Cogswell, President; B. P. Stevens, Vice President; Wm. E. Brown, Secretary, and R. C. Brown, Treasurer. The Board of Trustees were re-elected in body, with one exception, and are as follows: D. Cogswell, Dansville; Aaron Riggs, Lockport; John F. Westcott, So. Butler; John S. Beeman, Honeoye; N. T. Withington, Springwater; B. C. Simonds, Darien; and N. McCullock, Rochester.

The chairman of committee on new constitution submitted a draft which was accepted, taken up by article, discussed, amended and adopted. Adjourned.

Four o'clock p. m. Tent matters made the special order. Br. B. P. Stevens placed "The Lord's Tent" under the supervision of the conference, the same being accepted by vote. Also, by vote, Brn. B. P. Stevens and A. A. Phelps were invited to labor with the tents, one with each, each to secure a suitable co-laborer. Time was asked for a consideration. Br. C. Booth, of Fremont, and Wm. E. Brown, were requested to go with the tents as directors, or tent-masters. The positions were accepted.

Voted, That the directors be required to keep an accurate account of all receipts and expenses, and report the same at each quarterly session of the conference. Br. J. T. Ongley, presented certificates from churches in Blooming Valley and Rootville, Pa., and was received to membership; also J. H. Lutenton. Adjourned.

Monday, 8 o'clock a. m. Called to order by the President, and after prayer and singing, the resolution proposing the division of conference territory for quarterly meetings was taken up, and after much discussion left on the table. Br. A. A. Phelps accepted the invitation to labor with one of the mission tents. Br. Stevens declined, and afterward asked the release of "The Lord's Tent" for his own private use, which was granted by vote. Four resolutions were then passed, and filed with the secretary, "Whitmore's Nos. 1 and 2." "Low's No. 1," and Brown's No. 1." Adjourned.

Tuesday 8 o'clock a. m. Vice President in the chair. Meeting opened with prayer as usual. A letter was read from Br. E. A. Bowe, containing his report as colporteur. Accepted. Some other amendments to the constitution proposed, when it was unanimously adopted as a whole. By vote, the executive board were constituted a standing committee. The remaining time was spent in listening to the following preachers' reports: Brn. Ongley, Morrell, Wells, Blain, Hobbs, and Mrs. Jennings. A. C. West, delegate from So. Butler, also reported, when the time expired. Adjourned to private session.

Tuesday, four o'clock p. m. In private session—Vice President in the chair, the case of Br. J. Wendell, as charged by the Associated Press, was investigated, himself being present. Br. W. was unanimously exonerated from the specific charge, and received the following certificate, properly endorsed:

"To whom it may concern: The Advent Christian Conference of New York State, after examining the sworn evidence produced on the charge published by the Associated Press against Eld. Jonas Wendell, are happy to announce that the said charge utterly fails to be sustained. And, further, upon the confession of Br. W. of a possible, though unintentional impropriety, or 'appearance of evil,' that we most freely forgive him, and trust that God forgives him.

Done at Albion, June 13th, 1871."

Wednesday, 8 o'clock a. m. Vice President in the chair. Applications were made by Springwater, Fremont and South Butler, for the next quarterly meeting. It was voted to answer the call of South Butler. W. J. Hobbs accepted the invitation to make the opening address; W. A. Fenn his alternate.

On motion, Mrs. L. M. Stoddard was unanimously invited to labor in this State. She was also received into membership, and received a preacher's certificate. W. A. Fenn and J. H. Whitmore were elected delegates to the National Ministerial Convention. Alternates: M. R. Miles and J. W. Taylor.

Voted, to supply the mission tent with boat, lamps, lantern, and oil can.

Voted, to allow A. A. Phelps to draw from the conference fund twenty dollars, with which to start the mission tent; after which it is expected the tent will be self-sustaining. Also voted ten dollars for tracts.

The ministers attending this conference have already been mentioned in the report of the Albion campmeeting.

WM. E. BROWN, Sec'y.

AT CAMP-MEETING.

THE PREACHERS.

A camp-meeting is a poor place for an ambitious sermon. It may possibly secure a Church for an aspiring minister, but it will be likely to be a millstone to sink with its depressing force the higher interests of the occasion. Apologies for Christianity, defenses of the Gospel against modern theories, novel and doubtful interpretations of difficult Scriptures, "spread-eagle" sermons, high-sounding and finely delivered orations, all this class of productions, if they can be rendered useful in home pulpits, should be sedulously kept there. We advise our young brethren particularly to permit no temptation to induce them to bring this kind of material with them to the camp-ground. Simple scriptural discourses on the rudimental truths of the Gospel; rich but plain expositions of the broad provisions of grace to meet the whole wants of a sinful heart and a disciplinary life, and earnest exhortations to immediate penitence or to an unreserved consecration of the whole being: these are the pertinent topics for such an interesting and hopeful occasion as our feast of tabernacles offers.

The character of the sermon should not be left to the convenience or taste or ambition of the accidental preacher but the gift best adapted to any condition of the meeting, and the subject indicated by its moral state, should be selected with careful consideration in the combined wisdom of those having charge of the services. It is exhilerating to hear intellectual and eloquent discourses, but those that gather under the trembling ceilings of the forest temple need not so much inspiration as heart-searching. It not frequently happens that souls are pressed forward to grasp the full volume of the promises of the Gospel who have not even a clear persuasion of their discipleship, and have not heretofore brought forth the earliest fruits of the Spirit. The standard of attainment should, indeed, be raised high, but we must not create spiritual indigestion by feeding with meat when milk only can be appropriated. Too many modern religious super-structures are crowned with gilded domes while lacking evidently solid and symmetrical foundations. They are built upon piles, and are very liable, under the blasts of temptation, to topple over.

THE PEOPLE.

To profit spiritually by these occasions those that attend them should arrange their affairs so as to pass the whole week without interruption upon the grounds. Coming and going will most effectually quench all spiritual ardor. Provision for religious reading should be made, and the Bible should become a constant companion. Abundant opportunities are presented for personal service in the Master's work, and in doing the will of God the evidences of discipleship will be renewed, the baptism of the Holy Spirit secured, and the life of faith powerfully quickened. An era in the work of our redemption may thus be reached and entered upon, which will not only bring enduring peace to the soul, but greatly enhance our power to bless all that come within the circle of our influence.—*Chr. Advocate.*

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin. Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1, paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS, An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 30c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 234 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable, Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c, post-paid.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, JULY 25, 1871.

EDITOR'S APPOINTMENTS.

There are many calls for labor, and I can supply but few of them. If I could multiply myself many fold, I should still have work for every hour. But as I can be in only one place at a time, I choose to go among those who seem the most needy, and least able to procure and sustain preachers of the word.

Those who wish my labors during the coming season will please give early notice, that I may arrange my work to the best advantage. Conferences, Quarterly, or other, who request my services, will please make appointments so as not to conflict with each other in point of time.

PRESENT APPOINTMENTS.

Topeka, or Middle Creek, July 25 to 30, as Brn. Linville and Corey may arrange.

After this I shall still have a few days to spare for labor in that region. Friends desiring my services may write at once to Columbus, Iola, or Topeka, Kas., or to Buchanan, Mich.

August and September appointments wil be duly announced. J. V. H.

The *Buffalo Advocate* has a timely editorial on "The Paralysis of the Public Conscience." It says:

> "All history demonstrates that average human nature cannot be confronted for any great length of time with the most doubtful transactions, if ultimating successfully in the coveted position and fortune, without becoming fearfully weakened and shaky. And this has been the result of the influence exerted by the example of the managers of our great business and monetary institutions. As we said at the outset, there seems to be a suspension of the functions of the public conscience in the presence of this gigantic evil. Now if this showing is a truthful one, it is not evident that the Christian public has a most solemn duty to perform? Can the Church of God—the acknowledged conservator of the public morals—neglect the work which the existence of these facts imposes upon it? It is imperatively required of it that it should proceed, by every means in its power, to arouse the conscience of the people on this subject. From the pulpit and press, and Christian men everywhere, let one loud and continued protest be offered against these contaminating examples; this prostitution of places of business trust to the corruption of universal business morals. Less than this the Church cannot do."

EDITOR'S JOURNAL.

TUESDAY, July, 6. Came to Urbana, Ill., with my son Arthur, who is to occupy a position here in connection with the Railway. I could but observe the continued success and prosperity of the Indianapolis, Bloomington and Western Railway, under the direction of C. R. Griggs. Beside this, with Gov. Dennison of Ohio, he, with a few other enterprising men have projected another Road, from Decatur to Keokuk, two hundred miles, which is likely to be a success. There is no end to the material wealth and enterprise of this western country. Would that the spiritual interest and power was equal to the material. But this has never been in this world, nor ever will be, till Jesus comes, and then the "whole earth will be filled with his glory."

SATURDAY, July 8. Came to Loda, about thirty miles north, to preach the kingdom of God. I was welcomed by Dr. Foster, of the Disciple church here. He is an Adventist, and wants the truth proclaimed in this town. Br. Burr held meetings here once, 'mid opposition; and now they oppose my preaching, because I teach that the dead "know not anything," and that the wicked will die the second death and not suffer eternal life in torment; and, worst of all, that I pray, "Thy kingdom *come*," when I ought to know that it was set up the on day of Pentecost. They do not wish to be mixed up with such heresies, as they call them; and as far as they have the power, we are silenced. Dr. Foster owns the hall, and lets it to them for a small rent, and helps them to pay even this; yet when he wants a minister to teach his views of truth, they will not accommodate him in the least. Generous souls, these!

This evening they had a meeting, which was unusual; and the Doctor could but think it was to keep us out. I went to hear however. They had twenty-five out old and young. The discourse was dry and common place.

SABBATH, July 9. I was introduced to the Disciple preacher, to-day, who took no notice of me as a minister. Had Alexander Campbell been alive and present, or D. P. Henderson, I should have had a cordial invitation to worship and preach with them. But some of the young Disciples are like the Indian's tree: it was so straight that it leaned over a little on the other side. There being three other churches in town, I first went to the Congregationalist; but they had all gone to the Methodist chapel, to hear the Bible Agent's report. I followed them. Among other things, he said, that he sold a Bible to a Papist. The first thing he looked for, was the *mass;* but he could not find it. Then he looked for the *confessional*, and he could not find that. So he had to give up the mass, and the confessional, or, else the Bible. He held on to the Bible. I thought to myself, that the Agent and others might find themselves in the same predicament as the Papist, should they try to find *immortal soul*, and never dying spirit, in the Bible. There were about twenty-five persons present, with some interest in the Bible cause. Thank God for this.

At three p. m. I got the hall for a meeting. I put in one *three* sermons in a little over one hour and a half, on the signs of the times. I took a pulpit sweat in the intense heat. But my hearers appeared to forgot the heat, and gave me profound attention. I put some nails in sure places, and did a good *day's* work in one session, showing that the Lord is soon to come.

I found five or six old believers, from the East, who still hold fast to the faith and want more preaching, which we hope to give them at some future time.

TUESDAY July, 11. After a day at home, I took the cars with Sr. W. E. Wilkinson and child, for Kansas. Br. Wilkinson, our former foreman in the office of THE TIMES, lately paid us a pleasant visit; but he could only remain a few days, while Sr. W. made a longer stay. He now publishes a secular paper in Seneca, Kas., and is prospering. We stopped in Chicago, and enjoyed the hospitality of Br. Burr and family.

WEDNESDAY, July 12. Rose betimes, and attended to special duties, in connection with which, I had to call upon several business firms. (1) Messrs. J. W. Butler & Co, our paper-makers. The firm of Laflin and Butler having dissolved, Mr. Laflin and his brother have returned to their old stand on State St. where they keep an excellent assortment of paper. Our acquaintance with Mr. Laflin has been a very pleasant one, and our dealings have always been of the most satisfactory charater. We wish him and his partners great success.

But as I remarked I called upon Mr. Butler, at his new place of business, on Monroe St, where they now occupy three stories of the large store, Nos. 144 and 146; all of which is filled with every variety and style of paper, and all at reasonable rates. We continue our trade with Mr. Butler, and invite our friends to call and see his new establishment.

Many also will remember Messrs. Nowlin and McElwain, Jewelers and Watchmakers, on Clark St. they have dissolved partnership, and Mr. McElwain is agent of a wholesale and retail watch and silver-ware establishment at 103 State St. Those who deal with him will find him all right. I speak of him as an old friend, whom I can commend as a business man.

About noon I took leave of Br. Burr, and others, and entered the beautiful and comfortable cars of the Chicago Burlington and Quincy Railway, to connect with the Hannibal, St. Joseph and Fort Scott Roads, for Kansas. This is the popular route West, and is deservedly so. At the Cameron Junction, in Missouri, I took leave of Sr. W., who had met with kind friends who would accompany her the rest of the way home. I arrived at Girard just thirty hours from Chicago. Some parts of the way we made thirty-eight miles an hour. Here I was welcomed by Br. Munson, and others, and prepared for our meeting.

FRIDAY, July 14. Spent the day recruiting for the days of work before me. I am well worked down, and must take more rest soon, or I may break down. But duties press on all sides, and I do not know how to stop. I have to-day had a good day of rest on the prairie: a chance to breathe. No obstruction within a mile—of house, tree or shrub, and a fresh cooling breeze. I can see many miles over the beautiful prairie in all directions. In the evening we saw the light of the locomotive, like a star in the distance, fully a half hour before it passed us, near Girard. Level land this.

Just before I left Chicago, on Wednesday last, I called upon Mr. W. G. Holmes, No. 146 Lake St., an excellent Christian gentleman, and bookseller, who does a large business, in the best and most useful historical and theological works. Business done, as I was leaving he handed me a book and said "I think you will find it interesting to read on your journey." When I got seated in the car, I opened it and read the title page: *Fresh Leaves in the Book and its History. By L. N. R.* Author of "the Book and its Story;" "Life Work," etc. The object of the work is to give the story of the sacred writers, showing the connection of the different inspired books of the Bible, and their harmony. In reading I became much interested with the author's style, and in the theme. I had never seen some things in so clear a light, and the whole subject was invested with a new interest. It is a charming work; and gives a better understanding of the precious Bible, than any work of the kind I have ever seen. I could not endorse all the author says; but I approved more of it than of any work of the class I have seen for a long time. I may notice it again and give some extracts from its pages. The price is $2 by mail. Its history, and sacred geography, the story of fulfillment of the promises and prophecy, with illustrations of the habits and manners of ancient nations, give a fresh and living view of Bible scenes and characters.

SATURDAY July 15. Rode to Br. Freed's in Sheridan, ten miles for meeting. I found the grove all prepared, and spoke at 3 p. m. Had a good tender time: many spoke and confessed their backslidings. This is a country of backsliding. But few enjoy the life and power of the Spirit. But the waters moved some to-day and healing followed.

I spoke again at the eventide, when it was made "light with us in the Lord." And so closed the labors of the week.

SABBATH, July 16. A beautiful clear day, with a high but warm wind on the prairie, but in the grove we have but little air, with intense heat. Yet the people turned out well. I spoke three times, and administered the Lord's supper, assisted by Eld. Munson. I think the cause has received a new impetus in this region. And by the continued labors of Br. Munson, it will prosper. The brethren are scattered, and poor, but cling to the faith and hope of the gospel.

MONDAY, July 17. Rode thirty miles over the prairie. The weather is clear, but the heat intense. The cornfields look well, and the yield will be greater than ever before in Kansas. Wheat and other grains will also be abundant. Kansas will raise its own bread this year, for the first time.

Came to Columbus, and put up with Br. A. Sanford. The Advent Church here does not maintain regular meetings, but there are some living members. The churches who do hold meetings are very slimly attended, and religion is at a very low ebb. I was to have preached to-night, but there was some neglect about the appointment. I visited several families and spoke to them on things of the kingdom. We may well ask—"When the Son of man cometh, shall he find faith on the earth?

A NEW PRESS.

For a considerable time in the past, as has been evident to our readers, and still more evident to ourselves, who have the work to do, a new press has been needed in our office. A few weeks since, while we were pondering how the desirable change could be brought about, we received a call from Mr. Thomas H. Senior, General Agent for the celebrated Campbell press, who made us such a liberal proposition, that we could but feel that there was a providence in it; and we at once accepted his terms for putting in a new press, sufficiently heavy to do our increasing work, and, also, warranted, with proper care on our part, to do the work well.

He took our old press, at liberal figures, leaving about $1,500 in cash for us to raise to make the change. Just where this was coming from we did not know; but we have already received $1,000 of the sum, presented to the office for this special purpose, and have no doubt that the remainder will be forthcoming in good time.

Our old press has done us excellent service; but was not large or heavy enough for our increasing business. It is, perhaps, our fault, that we did not when we first purchased a power press, have faith enough to purchase one like that we have just put up, sufficient for any probable exigency in our work. We had some faith, at that time; but confess that our progress since has far exceeded our fondest anticipations. At all events, we have now secured a press that can be run daily, if need be, with proper care and attention, for many years, and do good work, and as heavy work as we are likely to require of it. And in behalf of the cause we tender grateful thanks to the generous brethren and sisters whose liberal gifts have enabled the association to procure this beautiful piece of machinery.

And now, we inquire, shall their liberality be *seconded*. A few liberal souls have provided this untiring servant for the cause; will *the many* by a general response, each according to their means, furnish the material to keep it steadily at work? We intend that all shall have an opportunity to aid in the proclamation of the gospel of the kingdom—those who can give ten cents, as well as those who can give a thousand dollars.

Oh! for a new consecration! Oh! for new zeal, new sacrifices, and the blessings of increase and spiritual growth that will surely follow!

HOW "THE QUARTERLY" MAY BE SUSTAINED!

A PROPOSITION.

A friend seeing our remarks in last week's TIMES in regard to the suspension of the *Quarterly*, writes us as follows:

> It were a thousand pities that the *Quarterly* should fail for want of pecuniary support. You say you will continue the *Quarterly*, provided five hundred subscribers at one dollar each are pledged for its support. I cannot believe that the Adventists of the United States will allow the highest representative of their periodical literature to fail for want of the small sum necessary for its support. It is worth far more than this to the ministry alone. I have my eight numbers bound in one volume, for which I would not take ten dollars if I could not get another much cheaper. If each of our ministers East and West would interest himself in the support of the *Quarterly* by getting subscribers for it, it might easily gain a circulation of 2500 copies. This would be a power in the land for good. For one I feel enough interest in the support of the *Quarterly* to pledge twenty-five dollars, or twenty-five subscribers for the ensuing year. Are there not one hundred, or fifty, or at least *twenty-five* others willing to make the same or larger pledges?

—We feel somewhat encouraged in regard to the *Quarterly*. We understand the *Bible Banner* for July has a good word for it, for which we are grateful. A few earnest workers can make the enterprise a success. Shall we hear from them?

WHAT'S IN A NAME?

SOUL-SLEEPERS AND SOUL-TORMENTORS.

The Christian Union of June, 28 under the head of *Home Notes* has the following paragraph:

> "A sect called Soul-sleepers is said to be making considerable progress in South-western Virginia. Their creed is that of the annihilation of the wicked, and the sleep of the righteous until the resurrection. *The Christian Standard*, of Cincinnati, publishes a private letter from a minister of the Disciples of Christ, in which the assertion is made that the same doctrine is making considerable headway among churches of his own denomination, particularly in Southern Indiana."

This statement is narrow in scope and vague in meaning. One might reasonably suppose, judging from the above authority alone, that the sect spoken of had its rise within the last few months, and was as yet confined in its operations to Western Virginia and Southern Indiana. So far from the truth, however, would such a supposition be that the above paragraph in *The Christian Union* might with equal truth have stated that the sect designated as "Soul-sleepers" was making considerable headway among all churches, and classes of people, not only in our own country, but also in Great Britain, and to some extent on the continent of Europe.

More than three hundred years ago John Calvin was so troubled about the views of "a sect called Soul-sleepers," that he wrote a fierce book against them, in which he gave their supporters the classic name of *Psychopannuchists*, which, in the vernacular of the *Christian Union*, is "Soul-sleepers." But if we would learn the origin of this sect we must go far back of Calvin's time. The author of the oldest book in the world was a "Soul-sleeper." He was neither afraid nor ashamed to confess his faith. Would you see the evidence of this, turn to Job 14: 12, and read these words: "Man lieth down and riseth not: till the heaven be no more *they shall not awake, nor be raised out of their sleep.*" Moreover, we have the highest authority for saying that David, Isaiah, and Daniel were zealous supporters and believers in the views of this "sect." This authority is their confession of faith on this subject uttered in these words: "*I shall be satisfied when* I AWAKE *with thy likeness*"—David in Ps. 17: 15: "Thy dead men shall live, together with my dead body shall they arise. *Awake and sing ye that dwell in dust,* for thy dew is as the dew of herbs, and the earth shall cast out the dead"—Isaiah in ch. 26: 19: *Many of them that sleep in the dust of the earth shall awake*, some to everlasting life, and some to shame and everlasting contempt"—Daniel in ch. 12: 2.

Coming down to New Testament times we find that Jesus and his apostles distinctly taught the doctrine of the sleep of the dead. Our Lord said to the weeping friends of the deceased daughter of Jairus: "Weep not; *she is not dead but sleepeth. And they laughed him to scorn, knowing that she was dead.*" So also in the case of Lazarus, he said: "*Our friend Lazarus sleepeth, but I go that I may wake him out of his sleep.*" When he saw that the disciples misapprehended his meaning, "then said Jesus unto them *plainly, Lazarus is dead.*" (Luke 8: 52, 53; John 11: 11, 14.)

Matthew records the fact that when Jesus expired on the cross, "the graves were opened; *and many bodies of the saints which slept arose, and came out of the graves after his resurrection,* and went into the holy city, and appeared unto many." (Mat. 27: 52, 53.) Luke describes the death of Stephen the proto-martyr in these words: "And *when he had said this he fell asleep.*" (Acts 7: 60.) Paul speaks of the righteous dead "as those who are *fallen asleep in Christ*"—"them also which *sleep in Jesus.*" (1 Cor. 15: 18; 1 Thes. 4: 14.)

It may thus be seen that the "sect called Soul-sleepers" have some very respectable names on their list. It certainly is not best for any Christian to be ashamed to confess a belief in a doctrine plainly taught by his Lord and Master. For my part, I rejoice in the faith of Job and of David, of Isaiah and of Daniel, of Matthew, Luke and Paul. I believe that souls sleep. If this belief entitles me to the appellation of "Soul-sleeper" I shall not deny the name. I choose however to be understood. I believe the inspired writers use the word sleep to denote the repose of the dead—or of human beings—or of human souls—between death and resurrection. The opprobrum, which in orthodox circles attaches to the term "Soul-sleeper," has, with him who understands the Bible doctrine of life and death, no power to terrify or dissuade. For, after all,

> "What's in a name? that which we call a rose,
> By any other name would smell as sweet."

Principles and not names, are alone worth contending for. Is it, however, just the right thing for orthodox speakers and writers to attempt to to stigmatize Christians who differ from them, by calling them Annihilationists, Materialists and Soul-sleepers? To single out some single tenet of belief most odious to the speaker or writer, and then to characterize a denomination as a sect of—naming the believers in the said odious fragment of doctrine—for the purpose of bringing that denomination into derision and contempt—to do this is neither ingenuous or commendable. I by no means object to the use of distinct denominational names. These seem to be necessary and are all right. What I do object to, is the wrong use of terms when applied to sects or denominations. This is not apt to occur where the terms used have among all denominations a uniform and settled meaning. For instance the term "orthodox" is generally understood as descriptive, in part at least, of the faith of those Protestant Christians, who hold to the doctrines of the Trinity, the natural immortality of the soul, and the endless misery of the wicked. What is peculiar about this term is, that we never apply it as descriptive of any particular sect. It has a class signification only. Again, in general use its etymological sense (*orthos*, right and *doxa* opinion) is entirely ignored. When we say the "orthodox"—meaning a *class* of theologians irrespective of denomination—hold to the dogma of endless misery, we never mean that they who are "sound in faith" hold this doctrine. We may mean quite the contrary to this, although we use a word which literally means sound in doctrine. For this reason it is unnecessary to adopt the precaution of some careful writers, who qualify the term by saying "the so-called orthodox." If now some one should say "If you are not 'orthodox' you must be heterodox or heretical in your opinions, and consequently your doctrine is not mis-named when we call it 'heresy,'" I should reply in the language of Paul, "I confess unto thee, that *after the way which they call heresy*, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

So also if we take the illustrative name, 'materialism' we shall find that it designates the belief of a class irrespective of denominational lines. As in the former illustration all who are not 'orthodox' are 'heterodox,' so also in this, all who are not 'materialists' are 'immaterialists.' In these general divisions there can be but two classes. There is this difference, however. In the former case the etymological sense of the words is ignored, in the latter it is retained. Theologically, materialism may be opposed to spiritualism, yet etymologically the words have no distinct opposition of meaning. No man can prove that the essence of matter differs from the essence of spirit, or that a spiritualist in the correct sense of the term may not also be a materialist.

Theologically, all who believe in the conscious existence of the human soul as an immaterial entity, between death and resurrection, may be generally classed as immaterialists. To be more specific for the sake of illustration, one might say that all Roman Catholics and 'orthodox' Protestants, no less than Spiritists, Swedenborgians, Mormons and Mohammedans are immaterialists. It by no means follows, however, that there is no essential difference in the belief of Mormons and Methodists, of Catholics and Congregationalists. So also to call a man a materialist does not indicate his specific theological status. He may be an Atheist or he may be a Christian. So the French infidel who believes that death is an eternal sleep for all the human race may as correctly be named a Soul-sleeper as the English Christian who believes that the righteous dead will sleep only until the resurrection. Without qualification, therefore, such terms are apt to mislead. Suppose for instance, I should write, and THE ADVENT CHRISTIAN TIMES should print a parody on *The Christian Union's* paragraph, something like this: "A sect called Soul-tormentors is said to be making some progress on Manhattan Island. Their creed is that of the endless torment of the wicked, and the conscious existence of the righteous as immaterial souls until the resurrection. From a private source we learn that the same doctrine is making some headway in other places, particularly in Southern New Jersey."

The question is, would such a paragraph be quite fair or ingenuous? Would it not be calculated to mislead the unwary reader? "Soul-tormentors!" one might exclaim, "why that must be a queer sect." "What a horrid name!" says another. "It doesn't seem possible that any sect should choose such a name as 'Soul-tormentors,' though I must allow it be very expressive." I once asked a venerable "doctor of divinity" to give me the names of some of the best writers among 'immaterialists.' His surprise at the word was great. "Immaterialists," said he, "why we are all immaterialists"—"all Christians are" he added. So each one in the charmed circle of orthodoxy may say, "Soul-tormentors! why we are all soul-tormentors," for surely all orthodox Christians believe in the eternal torment of of all wicked souls. So to balance the scales, and to show "what's in a name," let us write over against the name 'Soul-sleepers,' the equally vague, but far more expressive title of 'Soul-tormentors.'

J. H. WHITMORE.

MATERIALISM.

THINGS MADE NEW.

The fiat of the Almighty is, "Behold, I make all things new." (Rev. 21: 5.) He is able and will perform his sovereign decree, for he has declared, "Write: for these words are true and faithful." (v. 5.) "God is not a man, that he should lie, neither the Son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23: 19.) The object and purpose for which Jehovah is to "make all things new" is, to fit up a dwelling place, and create a suitable inheritance for his people. Aside from the banishment of all evil and the curse, and the restoration of the universe to the sinlessness, purity, order and harmony which existed before evil and rebellion had an existence, this is the main object, for he adds the promise: "He that overcometh shall inherit all these things [margin]; and I will be his God, and he shall be my son." (Rev. 21: 7.)

Observe the declaration: "Behold, I make all things new." God does not promise to make all new things; but "all things new." There is a wide difference between making "all things new," and all new things.

This can be done, for it is done every day in the arts, and by human skill. New coin from the mint is made, often, from old coin; and it is as valuable as that made from new material fresh from the mines. New virgin white paper, upon which we write and send messages of the purest love and affection, may have been manufactured from old things: old paper, or old "paper rags," and is as beautful and good as that made from new and raw material. Who knows the difference? Who cares, if the execution is perfect? And cannot God transform old things into new things, and make them most beautiful and good? Who doubts it? Those only who disbelieve God, and "despise the inheritance."

God says: "Behold, I make all things new," by which is implied, yea taught most irrefutably, that *old things* are to be made *new*. And what old things will he make new, unless it be those which have "waxed old?" And what new things have "waxed old," which he has affirmed shall be made new? We read in Gen. 1: 1, 31—"In the beginning God created the heaven and the earth. And God saw every thing that he had made, and, behold, it was very good." Here are *material things* made out of new material, God having created the material first, out of nothing, by his almighty word, and then made them into a new "heaven and earth." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11: 3.) And God can make *material things* so perfect and resplendent that his architectural skill can discover no fault, and his finished work he pronounces "good."

The "*curse*" has succeeded to this primitive state of creation in consequence of sin. "Cursed is the ground for thy sake," says God to rebellious Adam. (Gen. 3: 17.) "The earth also is defiled under the inhabitants thereof. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." (Is. 24: 5, 6.) "The whole creation groaneth and travaileth in pain together until now" (Rom. 8: 22), affirms Paul; and so it is to this day. And God, by the mouth of David, declared many hundreds of years ago respecting the earth with its "foundation," and "the heavens," that they "all of them shall *wax old* like a garment." (Ps. 102: 25, 26.) And by his prophet Isaiah, that the heavens "shall vanish away like smoke, and the earth shall *wax old* like a garment." (ch. 51: 6.) And by his apostle he says: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and all these things shall be dissolved." (2 Pet. ch. 3.)

However, "all these things" which have been and still are waxing old and hastening on to dissolution, are to be made new, for a "restitution of all things," has "God spoken by all his holy prophets since the world began." (Acts 3: 21.) Hence Daniel wrote: "*Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.*" (Ps. 102: 25, 26.) Which is confirmed by Paul. (Heb. ch. 12.)

And Peter declares, thoug[illegible] "the heavens being on fire shall [illegible]solved, and the elements sh[illegible] with fervent heat, the earth also, [illegible] "the day of the Lord," "neve[illegible]ss, we, according to his promise, lo[illegible] *new heavens* and a *new earth*, wherein dwelleth righteousness." [illegible] 3.) What is this, but dissolv[illegible]*ngs* in the crucible fires of "the [illegible]y," and refashioning them [illegible]hen there shall be no mo[illegible] Rev. 22: 3.)

The earth, with its [illegible]g atmosphere and heaven (fo[illegible] called the firmament heaven [illegible] 1: 8), are by no means to be anni[illegible]ated, but *renewed*, and made the blest abode of the righteous, in which they shall dwell in Eden and Paradise forever. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." (Is. 51: 3.)

The *old things* out of which the *new things* are to be made, are real and *material* things; and things are substance. Of course, then, the *new things* must be real and material. Certainly, the *new things* made of the *old things*, must be substance as well, for it cannot be possible in the transformation that they vanish into *immateriality*, and become merely imaginary and ideal! Does gold and silver coin, when taken to the mint to be recast, come out of the transforming process mere phantom, ghost coin? or worthless "shin-plasters?"

There are the wildest, and most vague and extravagant notions conceivable respecting the future state, held popularly among the people, and even by professed Christians! And so far as the Scriptures go to reveal the future state, they might as well not have been written for the perusal or study of a large class of mankind; for every man seems to follow his own imaginings and fancies, respecting that state, independent of God's revelation. Heaven, in the popular conception, is a mere *state*, without locality, and consisting of no tangible materiality! It is a vapory—immaterial *no-thing*, "in concave sky," or "above the sun," and even, in the conception of many, "beyond the starry sky." Others make it still more distant, if possible—"Beyond the bounds of time and space," which certainly comports with the above idea of heaven being *no-thing*: for such an imaginary place—excuse me, "*state*," mu be outside of the universe itself, which is illimitable, and, consequently, no-where!

The saints, too, in the future state, are to be, according to these notions,

"Strange phantoms rising in mists of air."

And

"Etherial things on unseen wings,"

Constituted of

"Spirits white, and spirits gray,"

through "ether space," or o'er "ether plains" always wandering.

So, virtually, "Mr. No-body, goes no-where, in no-time!"

These absurd, nonsensical ideas are believed in by the men of the nineteenth century! by professed Christians with the Bible in their hands! Preached by the learned ministry who have studied, more or less, astronomy, to say nothing of theology! Ought we not to be ashamed of these things? Is it not time to burst the swaddling bands of the ignorance of the Dark Ages, and come to the light and knowledge of our times, if not of the Bible?

We would, if possible, disabuse the minds of men and Christians of these vague conceptions and ideas of the future heaven of the just; and how better can it be done than by continually setting before them the Scriptural doctrine of "*the restitution?*"

"Behold, I make *all things new.*" (Rev. 21: 5.)

"That I may cause those that love me to inherit *substance.*" (Prov. 8: 21.)

"Blessed are the meek: for they shall *inherit* the *earth.*" (Mat. 5: 5.)

O. R. FASSETT.

"RAINBOW" NOTES.

We find the following notes to correspondents in the Rainbow.

Activity in the cause of error is nothing new. We wish the friends of truth were equally zealous.

"Whom the Lord chasteneth." It is for chastisement that ye are enduring. The chief work of the Church is not now, but in resurrection life and activity; and the followers of the Lord are being trained for that noble work. Discipline would be considered by us the greatest blessing if we thought that the Lord is thus preparing his kings and priests for the future age: but the very fact of preparation through discipline should prompt us to bear brave testimony now to our Lord and his truth. We are ourselves being made ready whilst we are beseeching men to be reconciled to God.

The character of God is the rock,—the foundation,—the cause of all that is blessed, hopeful, good, and glorious. It is the ultimate argument which covers and crowns all others. Even if lexicons and criticisms upheld the orthodox horrors, which they do not, we should throw them all aside in the presence of our Father's character, and say, No! eternal evil, eternal sin, eternal suffering, are absolute impossibilities in *his* universe.

Evil is temporary, and is under the control of God for beneficent purposes. The creation was made subject to vanity not willingly—not of his own will—but by reason of him who made it subject, in hope, When God has made that use of temporary evil which he intended, the creature—creature itself—shall be set free from the bondage of corruption into the liberty of the glory of the children of God. The sons of God, however, must be manifested in this glory before creation gets free of vanity and bonds! The eighth of Romans is the *Magna Charta* of the universe. Read it, and then lift up your voice to God in a song of joy!

EDITORIAL GLEANINGS.

We understand that Br. Manning of Chicago is laboring at Rantoul, Ill. The Lord give him success.——The Adventists on the "South Side," Chicago are talking of putting up a chapel. It should be done. We trust it will be.——The cause in Amboy is rising, and new friends are constantly springing up. Opposition is doing them good.——The Magnolia church have just sent a draft for $8 by Br. George Howard, for the Tract Fund. It was raised by weekly contributions—only five cents each—on the part of the members. They will surely have the giver's blessing.——Br. Calkins has been stirring up an interest in Christian Co. Ill. Proof: five new subscribers for THE TIMES. The cause in that section is growing.——Sr. Fassett recently sent THE TIMES three months to a Minnesota sister; and has now just sent the money for a permanent subscription, with this word: She says she had rather do without bread and butter than the reading of that paper. The Scriptures explained by it have made the Bible a new book to me.——C. S. Branch writes from old Connecticut: I met with your paper accidentally. I am sorry to say it is the only religious paper I have met that backs its doctrines with Scripture quotations and references. Although I was taught from a child that I had an immortal soul, to dwell either in eternal bliss or eternal wo, I see you carry too many guns for me. I must give it up. I cannot deny the Scriptures.——The Seventh-day Adventists are entering the new fields opened by our brethren in Eastern Michigan, with a tent, able preachers, books and tracts, etc., and are endeavoring to make proselytes. It is to be hoped that not many will be lead to leave the gospel for the law.——We learn by the Advent *Herald* that in Mechanicsburg, Pa., Elder L. Osler recently for nearly an hour and a half, exposed this fearful and soul-destroying apostasy," *i. e.* materialism. We trust the patrons of that paper who are materialists will take the terms kindly. "Fearful and soul destroying apostacy," would be strong language if it were only true. It so happens that *immaterialism* is the apostacy, and is the foundation of nearly every apostate and anti-Christian system under heavens.——We learn with sorrow of the death of Br. Byam of Rochester, by drowning. A Rochester Journal says:

> Deceased was a member of the Second Advent society which holds its meetings in a hall on State St. The testimony of every one who knew him is that he was a most exemplary young man, blameless in action, pure in speech and impelled by religious motives in all his conduct.

——We understand that Br. King arrived safely in England, but have not received the letter he promised us.——The Nova Scotia Conference organization is having a healthful influence in that Province. It is small—but we know better than to despise the day of small things. Br. N. H. Reed is Secretary, and understands the value of tracts and papers for free circulation.——Alton Bay, N. H. campmeeting, commences Sept. 9.——We are glad to be able to say that Mr. Constable, in the last *Rainbow*, plainly announces his belief that *hades* is a place or condition of unconsciousness. It is the only consistent position for a believer in the *destruction* of the wicked.——Br. Snook says: A minister at St. Johns (Mich.) preached against our people last Sunday, inviting us all to meeting. At the close of his second discourse I requested the use of the house for a defense, but was refused. His text was, "Speaking the truth in love." I told them I would reply in three weeks, taking the same text, and sticking to it. He said our whole system was rotten to the core, we were infidels, etc. His text to have been appropriate, should have been—'Speaking falsehoods in malice.'

Correspondence

FROM A WELSH BROTHER

I have great heaviness and continual sorrow in my heart for my brethren, kinsmen according to flesh—the Welsh nation. The gospel is hidden from them. [illegible] believe the language of the [illegible] in the garden—"Ye shall not surely die." They believe they are immortal by nature; and then they can't see for it through Christ. (The true [illegible] is, Jesus Christ 'brought life and immortality to light through the gospel.' 2 Tim. 1: 10.) And they believe when the dust returns to the earth as it was, the real man soars immediately to heaven, and is there in as good state as the angels are: and thus they lose sight of the second coming of Christ. The true gospel is, unless Christ comes the second time we shall all perish. But praise the Lord, every thing portends the day of God at hand. God presignified the world's destiny by the great image in Dan. ch. [illegible] gold, Babylon; the silver, Medo-Persia; the brass, Grecia; the iron, Pagan Rome; the iron and clay of the feet, mingling themselves with the seed of men and not cleaving one to the other, Papal and Republican Rome of the present day. The exhausted condition of this symbol presents itself to the eye and mind of every candid observer; and God is about to rise up, and smite and shake terribly the earth, and destroy all human governments.

The answer to the question of Mat. 24: 3—"What shall be the sign of thy coming, and of the end of the world?" embraces several reasons, why I believe we are nearing the end of this world. (1.) False Christs were to arise. Not less than twenty-five have risen. (2.) Wars and rumors were to convulse the world. They have in almost an uninterrupted stream of bloodshed and carnage, whelmed nations in ruin, wrapped cities in fire, laid kingdoms and empires desolate, and glutted earth with purple gore, and caused a universe to weep, groan, and travail in pain. (3.) The Papal abomination has stood out its 1260 years in its pretended holy place and made desolate the saints during its domination.

The sun hath been darkened and the moon hath withheld its light.

The stars have fallen from heaven.

There have been signs in the sun and in the moon and in the stars.

The next event in consecutive order, is "the shaking of the powers of the heaven," which doubtless is the fulfillment of what God declared in Heb. 12: 26-29; Is. 2: 19-21. It is when God "riseth to shake terribly the earth." Oh! solemn thought, yet true. The day of judgment is appointed (see Acts 22: 31, 22), and the Scriptures declare God's obedient children will see it approaching. (Heb. 10: 15.) Yea, more: the children of God are of the light, and it is declared that it will not overtake them "as a thief."

The Lord will come to judge the world, when faithful men are proclaiming it, and evil servants are saying in their hearts, "My Lord delayeth his coming." This fits the prophetic mould this very day. (Mat. 24: 45, 51.)

Amidst all the signs in mercy given as the precursors of the day of God, there will be those that scoff, and say, "where is the promise of his coming?" (2 Pet. 3: 3, 4.) The political, religious, moral and natural elements; consecutive, discursive, symbolic and chronological prophecies, all point to these days. Every thing seems to be in a transition state. Creation's doom is nigh. Earth's sun is setting amid darkness, sorrow, lamentation, mourning and wo.

Who will proclaim the alarm amongst the Welsh? Who?

Who will warn them to prepare to meet their God; to escape speedily. Soon the door of mercy will be eternally closed, and the unprepared will be lost, lost! Oh the value of the golden moments. Do not let them run to waste? Make them wise unto salvation.

Who will be instruments of sounding the midnight cry to my people?

What is the next sign we should look for or expect of the Lord's coming?

JOHN POWELL.

West Blue Mound, Wis.

From John Bower, Hinton Mich. July 4.

I arrived home safe from camp-meeting, and found the family well. Praise the Lord for protection. It is good to meet with the loved ones in our yearly camp. I don't know how we could do without it in this time of religious slumber. I know we are very near midnight—the virgins are so sleepy. The midnight cry will soon be heard—"Behold the Bridegroom cometh." The vision will then 'speak and not lie.' I think we must and will have a definite time yet, and it will be true. It will arouse all the virgins: but the foolish virgins will not see the [illegible], but will inquire for it when [illegible] too late. Those ready will [illegible] and the door will be shut. The Lord help us to watch and be ready.

From A F Dugger, Fairview, Mo

Since last writing, myself and Br. McClure have visited and preached in the following places: five miles S. W. of Stewartsville in the Chamberlain. S. H.—two discourses to good effect. Met father Stephen Chamberlain and family, who have been long in the Advent faith, and are in the full enjoyment of the blessed hope of the speedy appearing of our Savior to judge the living and the dead, and to set up his everlasting kingdom.

Came next to Ailanthus, on Grand River. Here we preached two days to good acceptance. Large and attentive congregations. At the close organized a church made up of a good, reliable element. Br. Blufford and L. Combs was appointed elders. The people of the town of Ailanthus, like the noble Bereans, are searching the Scriptures daily to see if these things are so, and many are coming out on the side of truth.

From thence to Albany, the seat of Gentry Co. Here the Christian brotherhood very kindly opened their house of worship, which we occupied two days, and enjoyed great liberty in presenting "present truths." As this was my first visit to Albany, I confined myself to practical matter and prophecy. On the Sabbath at 11 a. m., I spoke to a full house from Dan. ch. 2, showing that the kingdom which was to be set up "in the days of these kings," was yet future, and would be set up at the second coming of Christ. In the evening, I spoke on the prophecies relating to the Second Advent of Christ. We had a general turn out of the Methodist and Christian brethren, and I think a good impression was made in favor of the truth. I am invited to visit this place again, and am told that I can have either the Methodist or Christian house. It is [illegible] encouraging to see prejudice giving [illegible] and the light of truth spreading

Next to the town of Fairview, where I now write. Wm. T. Shocky, an age-to-come teacher, of the exclusive kind, was here last winter, and gave a series of lectures in the Christian church, on their peculiar tenets. The result is I find a strong current of prejudice which it will be quite difficult to overcome. Yet it seems to be giving way slowly. We have been here four days. Congregation small. There are about fifteen that ought to be organized into a church, and will be shortly. We occupy the Christian house, and those who came out on the first evening continue to attend, and the interest seems to increase. When the people find out once that we do not believe in abusing those who may differ with us, we expect a large turn out. Let us exercise the spirit of meekness, and live for the kingdom.

From G W Sprague, Prentiss, Me July 9.

Perhaps a few lines from the pen of a friend of the cause of our blessed Master might not be entirely worthless to the readers of THE TIMES. We are taught that it is a Christian duty to help and encourage our fellow-men, both far and near. And though we may not behold each other face to face, yet we may drop from our pens words of cheer to some fainting soul that may take courage and trust in God, and press on to the haven of eternal and promised rest.

There has been the past winter, spring and summer, up to the present time, an interesting revival of religion in this part of the country. Many have been converted and given their hearts to God, and a goodly number have been buried with Christ in baptism. There seems to be much interest manifested in the meetings, and more are making the inquiry, what must I do to be saved. May God bless and continue the good work which he has so gloriously begun. Many are living faithful, and looking forward with great joy to the glorious advent of our blessed day that is soon to be ushered in upon the world, and bring sweet relief to those who have long and patiently waited for their blessed Master. It is my prayer that the unconverted may be so wise as to accept of the great salvation that is so freely offered through the atoning blood of Christ, and gain, at last that haven of everlasting rest, and escape that awful day of fire and perdition of ungodly men.

It cheers my heart to hear from the good brothers and sisters that are scattered abroad over the land, and I hope and pray that they may stand steadfast and unmovable in the faith, and do all that is possible for the salvation of perishing souls. When I look around upon the world and view the great mass that are rushing, careless and unconcerned, down to eternal night, it reminds me of the great importance of professed Christians living faithful, and working earnestly from day to day, that they may be instruments in the hands of God in turning many from darkness to the glorious light of the Gospel of the Son of God.

If any who read these lines, feel discouraged or down-hearted, let me say to you, Take new courage; press onward in good cheer. The kingdom is ahead! We shall never gain it by loitering on the way. But let us take Christ at his word, when he says, "I will never leave thee, nor forsake thee!" and, "Lo! I am with you always, even to the end of the world." Oh! blessed thought! Oh! cheering words! If we lean wholly on those blessed promises which we find in God's Holy Word, and not trust in our own strength, we shall at last come off conquerors, and more than conquerors through him that loved and gave himself for us.

From Robert D Foster Loda, Ill June. 28.

The town bearing the above name has been the place of my residence for nearly the last sixteen years. It is upon the line of the Illinois Central Railroad, ninety-nine miles south of Chicago. Mine was one of the first families, and now the incorporate limits contain upwards of one thousand souls. The country around is filling up. We have quite a number of church edifices in town, and many church-going people, and have good right to claim as large a share of superstition as any town of this size in or out of the State. This town boasts a Baptist, Congregational, Methodist, Catholic, United Presbyterian, and Disciple organization, with three large chapels as the property of the several organizations, with ministers and services every Lord's day, except the Disciple church: they have no regular preaching.

There are quite a number of other sects that hold doctrines differing from each other, as they are, also, foreign to the doctrine of the New Testament, each one striving to make converts to their particular dogma, or to ostracism them from society or their sect if they do not subscribe fully to their views. They each and all desire expansion of and contractions of truth; also, to receive full fellowship in any of their several organizations.

About one year ago a young and talented minister of the Christion persuasion come from Lafayette, Ind. to this place, and delivered a very fine course of lectures in the Baptist house. Some were fully convinced of the truth, and united themselves with the church by confession of Jesus and being buried in baptism. It was a very rich intellectual feast, and the hearts of many were made glad. So soon as this began to develop itself, the leaders in some of the more popular churches began to fight against it, and did not in their opposition at all times keep truth on their side; and they manifested anything but a Christian spirit. The candidates for immersion were denied the use of the baptistry, and the house was closed against them. Some few months after this, the same minister came again and preached to crowded houses, but not in a chapel. But being so well pleased with the man, and the truth he presented, I gave to friends the use of my hall for him to preach in as long as he could make it convenient to stay. He came. Again the town was alive, and after preaching a few times I inquired of him if they had any creed or discipline. He replied they had none, but the word of God, as found in Holy Writ.

With these assurances and feeling the necessity of God's saving grace, through Jesus Christ my Redeemer, I with my wife and daughter made public confession of our belief in and hope through Jesus Christ, were baptised, all in one day, and became members as we supposed of the church of Jesus Christ, and expected that the Bible, the word of God, was to be our chart, without any further encumbrance, either to cramp, enfeeble, or stultify the beauty of the plan of salvation, or my right to an inheritance eternal, immortal and pure, in or on the earth, when he comes whose right it is to reign on the throne of his father David forever.

In view of this and many bright prospects in the future, I was at once made very happy in anticipation of the coming and kingdom of our Lord and Savior Jesus Christ. I thought not of any unchristian doctrine coming in my way to mar my peace, especially from my brethren. But in this I was disappointed. A Br. Burr, upon the invitation of a good Christian brother by the name of Hodgdon, made us a visit, and announced his visit by letter in advance. The letter was placed in my hands by Br. Hodgdon, and I gave it to the brother who is mentioned above as giving lectures. He said that it was our duty to receive him and treat him as a Christian brother, and that we as an organization were not responsible for any doctrines he might advance, neither should we endorse him any further than he taught the word of God. (Br. Hodgdon is a believer and has been in the faith of the Advent people; but they not having any organized body here, united with the Christians, under Br. Jewell, and exhibited a desire to be counted in and with the Church of Christ.)

Br. Burr came, made his home with Br. Hodgdon, delivered quite a number of discourses, in the hall used by the Christian church. He only occupied the time that they did not want, and the treatment he received from the officers of the church, I am sorry to say was more unchristian than the Baptist church exhibited towards them. They did not follow the instructions of Br. Jewell, but treated him not even as a gentleman, much less as a Christian brother. I felt grieved and wounded, but kept silent as long as I could. And Br. Hodgdon, with heart overflowing with gratitude to God for all his mercies attempted to give vent to his feelings in words at our social meetings: and for *this* offence he is all the time called in question, if he utters one word about that scriptural truth, the state of the dead, or the inheritance of the saints, the coming of Christ, the composition of man, his mortality or duty to seek immortality, and other soul-stirring themes that make up the only hope of a Christian. He is informed that he must stop or they will not occupy the place they now hold, as leaders.

There surely is something wrong, and my heart bleeds in sorrow at such conduct toward a brother. I want the whole truth, nothing but the truth. This is what I long sought for, and nothing short of it will satisfy me. Br. Burr preached the truth to us, and he received as his compensation here treatment entirely unworthy the profession of those who dealt him such unkind and unchristian blows. I joined the church of the Christians with my eyes open, and I will stand upon its platform as then represented to me, though I should be left all alone: God as my Creator, Christ as my Savior, the Bible as the law by which I must be tried, and the Gospel by which I must be saved: this and this only shall be my staff and my stay.

From J R Mowry, Shambling's Mills, W Va July 3:

I write to inform you that I am still in the yoke, striving for the upbuilding of the cause of truth. I preached twice yesterday to large and attentive audiences. Truth is gaining notwithstanding opposition from the various forms of false theory. The more Adventism is assailed by the opposing elements, the brighter it shines—like gold that is tried. I reviewed a discourse by a Methodist preacher against Adventism. He said that he hated the doctrine worse than any doctrine of the old Nick's. He contradicted himself not less than nineteen times, and at last wound himself up by quoting Scripture to sustain him in his burlesquing and ridiculing Adventists. He said that men have immortal souls, and then said that he could not *prove* that man was immortal, neither could Adventists prove that man was *not* immortal; and then he said that man *i. e.* the real man, was immortal and *that he had proved it to a demonstration!*

From A G Williamson, Tuscola Co. Mich.

We have an Advent church organized here, known as Grant church. There are twenty-six of us that have joined the ranks as followers of Christ, others in sympathy with us, who are willing to stand up for the Bible truth. We look forward to the day that the majority of this community will come out on the Lord's side. The church is in the best of spitits, are lively and are laboring to spread the Gospel in its true light. We have prayer meetings twice each week, Sundays and Wednesday evenings, and have a good turnout every time. Oh? may each one set a godly example before the world, and may all be faithful. Br. E. H. Durand is laboring amongst this people, and I trust doing much good in his place, notwithstanding the opposition of the other churches. But we who are looking for the coming of Christ should stand up for the truth, and not advocate false teaching and false doctrine. May we ever be faithful workers in the Lord's vineyard, and all meet around God's throne is my prayer.

From F H Kenney, Iron Hill, Iowa.

Our first meeting in the new Iowa Tent is in the past. Was pitched at Toronto, Clinton Co., July 1, and meeting held over the second Sabbath. Br. Dutton being sick, I went to assist Br. Buck, and remained through the meeting. Br. Moses Chandler also assisted us by two sound logical discourses. We had good attention, good order, but not as much effected as we had hoped. We leave the event with God. One was baptised and others will be soon. Br. Dutton is quite sick. Remember him in your prayers.

From John Hobbs, Knox Co, Ill. June 18:

THE TIMES is a welcome visitor at our house; for while it comes we shall not perish for lack of knowledge. I never have met with a class of men who so earnestly and honestly search for and set forth the truths of the Bible, as do the persecuted Adventists. And I will just say, Do not be discouraged, but continue to publish THE TIMES. Articles from the elders and brethren are like living streams of water in a desert place. While the majority of mankind have not the patience to investigate and see if these things be so, yet there are some who are not satisfied with the popular theories, who when they hear of the real nature of man, of the sensible doctrine of life and death as set before them in the Bible, and hear of that blessed kingdom which hath not an imaginary but a real foundation, it does them good, as it doth the upright in heart.

Conference Minutes

Conference Secretaries will please make their reports as interesting as possible. This can be done by making them condensed and pointed, and by omitting all statements of mere forms.

MICHIGAN.

ANNUAL MEETING.

The Conference met on the Fair Ground in Jackson, June 21, 1871. Members present: Eld J. V. Himes, D. R. Mansfield, A. E. Babcock, J. M. Snook, W. L. Himes, Jas. Ferris, John Bower, C. Fox, R. Crandell R. Burtenshaw, A. N. Seymour, F. P. Drummond, A. H. P. Wilson, and W. Turner; Sr. M. S. Mansfield, Brn. E. H. Durand, W. Branch, A. M. B. Graham, and E. P. Daniels. Ruling Elders: W. S. Cummins, W. Whitney, L. D. Whitney, J. B. Abbott and H. Wilkinson.

The following Committees were appointed: Business—J. Ferris, J. Bower, and A. E. Babcock. Devotional—J. M. Snook, and W. L. Himes. Nominations—J. Bower, C. Fox, and A. M. B. Graham.

Camp-meeting—J. V. Himes, J. M. Snook, C. Fox, E. P. Daniels and J. R. Preston. Finance—J. M. Snook and D. R. Mansfield. Ordination and License—W. L. Himes, D. R. Mansfield, and A. E. Babcock. To take charge of Devotional Exercises—Eld. D. R. Mansfield.

The Nominating Committee reported the old officers, who were elected as follows: Pres. J. V. Himes (Buchanan); Vice Pres't Eld. A. E. Babcock, (Jonesville); Secretary and Treasurer, J. M. Snook (Jackson); Directors, J. Bower (Lakeview); D. R. Mansfield (Buchanan); J. R. Preston (East Gilead); and Geo. Wright Jr. (Lexington.)

The minutes of the Quarterly Meeting were read and approved, except the vote with reference to receiving Eld. A. D. Abbott at the Algansee Quarterly meeting; about which the Conference decided that no person can be voted into membership against his or her own protest.

The Committee nominated delegates to the General Conference as follows: To the General Western Ministerial Conference—Elds. W. L. Himes, D. R. Mansfield, and J. R. Preston. Report adopted and nominees elected.

The following resolutions from the various Committees were received and passed:

Resolved, that this Conference will grant letters of commendation only to such ministers, whether ordained or otherwise, as will actively engage in the work of the ministry, according to their several opportunities.

Resolved, That the President and Secretary are hereby instructed to withhold letters from those ministers who fail to report by mail or otherwise to the Annual Meeting, or who habitually neglect the improvement of their ministerial gift.

Resolved That all churches which have failed to report to the Annual Conference for two years or more be dropped from the Conference Records.

Resolved, That when a person is presented for membership in this Conference, if one or more votes shall appear against them, their case shall be referred to a special committee for examination.

WHEREAS, The regular session of the General Conference would come in order this Autumn, and

WHEREAS, but few of the State Conferences have appointed delegates and made provision for their expenses, and

WHEREAS, The Publishing Associations, East and West, are working efficiently and harmoniously for the general good of the cause, therefore,

Resolved, That under the circumstances we recommend the Board of the National Conference to defer the meeting to another year, with a view to a full delegation, and attendance which could not be obtained the present season, especially from most of our Western Conferences.

Resolved, That we hold our next Annual Conference in Jackson, or vicinity, as our Committee can best arrange; and be it further

Resolved, That in the coming year we will make efforts for a full delegation from all the churches, and as far as possible for every church to have a tent pitched upon the ground; and further.

Resolved, That the ministers and churches arrange to be on the ground with their tents by the first day of the meeting, and spend the entire week, in the work and service of God; and that each minister and member of our body use their best efforts to carry the above resolutions into effect.

Resolved, That we recommend to all the Western Conferences, to see to the matter of appointing delegates to the General Western Ministerial Conference, and we recommend the officers of that Conference to appoint the next session to be held at the time and place that may be fixed upon, for the next meeting of the Western Publishing Association.

Resolved, That we are more than ever convinced that the coming of the Lord draweth nigh. The fall of the Papacy, and the critical condition of the Turkish power in Europe, conspire to show that the destruction of the man of sin by the coming of Christ is imminent (2 Thes. 2: 1-7); and that the Turk must soon come to his end, and none to help him (Dan. 11: 45), when Michael will stand up, and they that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. The times and seasons also being confined to a small circle, indicate that the Lord's coming cannot long be delayed. "Let us not sleep, as do others."

Resolved, That the Quarterly Conferences are chiefly local in their jurisdiction; and that members and churches outside of the territorial limits of any District be received as visiting members only.

Resolved, That churches of any District may be transferred to another District, as a matter of convenience, at their own request, by vote of the Annual Conference.

WHEREAS, The subject known as the "Name Question" has been to some extent agitated among us; and

WHEREAS, The impression has been given out that we as a body insist upon recognition of our name *Adventists* as a prerequisite to membership; and

WHEREAS, This is a false impression; therefore, in order to place the Conference in a true light, be it unanimously

Resolved, That we still adhere to our original principle—the Scriptures the only rule of faith and practice, and Christian character the only test of fellowship and communion;—and that we will heartily receive to our membership those who may conscientiously differ from the body generally as to names, or other matters, provided such conscientious scruples are not of a nature to prevent the parties holding them from heartily *co-operating* with the body in its constitutional relations.

EXPLANATORY NOTE. It is not expected that any persons holding views differing from the body represented in this Conference will seek membership with us, with the intention of pushing their peculiar views, or urging their conscientious scruples (which, when consistently maintained, we heartily respect) to make divisions in our churches, or provoke unprofitable controversies in the ministry and Conference.

Resolved, That we view with satisfaction the growth of our sister Conferences of Ohio and Indiana, and that we rejoice in their prosperity, and will gladly impart to them of our strength by transferring to them the churches within their borders, but connected with our organization, wherever such churches shall desire the change. And the Secretary of the Conference is hereby authorized to grant letters of dismission and introduction to Ohio and Indiana churches wherever the same shall be requested.

Resolved, That churches desiring transfer to other Conferences should notify the Secretary of this body, that the same may be noted and recorded in the minutes of our Conference.

Resolved, That we recommend the following form of a letter for delegates from the Churches to the Annual and Quarterly Conferences:

To the brethren of the Michigan A. C. Conference—Greeting.

The following named brethren have been duly chosen to represent our Society at your next meeting.

....

....

....

..............................187..........

....Clerk

Resolved, That the Secretary be instructed to publish the above form in connection with each call for Annual or Quarterly meeting.

WHEREAS, The Fort Wayne, Jackson and Saginaw Railroads have kindly favored the friends living on their line with a reduction of fare in attending our camp-meeting, therefore

Resolved, That we appreciate the kindness shown, and hereby tender our grateful thanks for the same.

WHEREAS, The officers of the Jackson Co. Agricultural Association have kindly favored the Advent Christian Conference and its friends, in granting the use of their Fair Grounds and buildings for the use of our Camp-meeting, therefore

Resolved, that we appreciate this kindness and hereby tender our grateful obligations for the same.

The Committee on ordination reported Br. W. C. Hicks, of Marlett for Licenses. ~~Also, Brn. A. A. B. Graham~~ (of Flint), and Wm. Branch (St. Johns), for ordination. Report adopted. Ordination service took place Sunday evening July 25. This service was exceedingly interesting and impressive.

Preaching by Brn. J. V. Himes, D. R. Mansfield, J. Bower, J. Ferriss, W. L. Himes, J. R. Preston, Sr. Mansfield and others. The services were all of an interesting character, and much good, we trust, was accomplished. On Sunday four were baptised, and five added to the Church. Many have become deeply interested, and we look for the harvest hereafter. The Lord water and nourish it. We received kindness on every hand, especially from the officers of the Agricultural Association. Another year, should time continue, we anticipate seeing over thirty tents on the ground. Resolutions of thanks were adopted as follows.

Also to the church and friends at Jackson, who did all they could to make all comfortable

The reports of minutes of churches were exceedingly interesting. Speaking of their trials and their joys in their experience, and showing great gains in some localities, while others seemed to be at a stand, and some were on the decline, from various causes. The following churches did not report, though blanks were sent to each: Rockbridge, and Antwerp, Ohio; Lexington, North West Lexington and Deerfield, Mich. This is very much to be regreted, and detracted greatly from the interest. Some others neglected to report until they came to camp, toward the last of the meeting. Brethren this ought not to be. Please reform in future. The following eight churches were dropped from the roll: Dayton, (Berrien Co), Seneca, (Lenawee Co), Liberty and Lakeville, (St. Joseph Co), Jonesville, North Delta, (Ohio), Wayne (Cass Co), Pipestone (Van Buren Co).

Report of the Conference for the year ending May 31, 1871. Received 2 Ordained preachers, 8 Licensed preachers, and 22 churches. Total membership, 27 Ordained preachers, 16 Licensed preachers, 55 churches.

Report of churches for the year: Membership, 1200; dismissed, 17; withdrawn, 22; moved, 74; died, 10; baptised 173. Average attendance at prayer meetings, 651; Sunday school scholars, 586; average, 377; Teachers, 103; Churches not reported, 13.

REPORT OF FINANCES.

Paid for lumber	$32.40	Cash on hand from last year	$[illegible]
Freight on tents	9.35	Voluntary offerings at camp	[illegible]
Printing and advertising	[illegible]	Collection	[illegible]
Teaming, oil, nails and chimneys	2.33	Received for meals	[illegible]
Committee's traveling expenses	[illegible]		
Daniel's Bros. teaming &c.	10.00		
Derby keeper of ground	10.00		
Derby, boarding, 90 meals	[illegible]		
Use of stove	3 00		
Postage, certificate and other printing	6.00		
Paid for help	3.00		
Total	[illegible]		$172 [illegible]
		Deduct expenses	$[illegible]
		Bal. on hand	$18.19

JOHN M. SNOOK, Sec'y and Treas.

IOWA.

ANNUAL MEETING.

The Iowa Christian Conference held its Fifteenth Annual Session at New Hartford, Butler Co., commencing June 28, in connection with the Iowa Christian Mission Campmeeting.

Members present: P. S. W. Deyo, S. B. Ensign, Alonzo Raymond, A. A. Wilber, A. H. Eggleston, Ancil Durand.

Visiting brethren present: R. M. Thomas (old Christian order), J. W. Burroughs, Levi Lyons, James Skillin (old Christian order), Eld. Henry (Disciple order).

Br. Gildersleve not being present, we elected Br. R. M. Thomas, President *pro tem*. Whereupon we suspended the rules of the Constitution and proceeded to receive new members and churches. The following names were presented and received: C. C. Ramsay, E. A. Marsh, N. F. Eggleston, J. B. Talmage, M. A. Newcomb, Reuben L. Clark, A. F. Tichenor. Three new churches were received, namely: Tama City, Douglass, and Bear Creek, with an aggregate membership of sixty-one.

The following are the officers elected for the ensuing year:

Job Gildersleve, President; Alonzo Raymond, Clerk; W. H. Peck, M. A. Newcomb, J. J. Towsley, Directors.

Eleven churches reported, with an aggregate membership of 460, all alive and trying to let their light shine, especially on the second coming of Christ and the resurrection of the dead.

Seventeen ministers reported; eleven were present, six by letter. Others did not report who are known to be at work in the gospel field. All make a similar report. All felt a lack of doing as much as they might. Hoped to see the cause of God prosper. All expressed determinations to try and do more the coming year.

Br. Reuben L. Clark was set apart for the work of the ministry by prayer and the laying on of hands, June 29, in the following order: Prayer by C. C. Ramsay; charge by R. M. Thomas; right hand of fellowship by J. W. Burroughs.

Br. N. F. Eggleston was set apart for the work of the ministry by prayer and the laying on of hands, July 2, in the following order: Prayer by J. W. Burroughs; charge by C. C. Ramsay; right hand of fellowship by Alonzo Raymond.

The invitation of the Iowa Christian Mission Camp-meeting Association to hold our next annual meeting in connection with their next annual meeting was cordially accepted.

Motion, That this Conference express their sincere gratitude and thanks to the Camp-meeting Association and people for their kindness and liberality. Adopted.

The report of the meeting will be found in the report of the Secretary of Campmeeting Association. However, I will say I think it was the best meeting we ever had on the old campground. Bless the Lord. There was such consecration to God. Many denominations were represented. The truth was spoken in the spirit of Christ. All were willing to bear and forbear to the glory of God. Peace reigned in all our borders. I can better express my thoughts in the words of Br. R. M. Thomas. He said: "I have attended conferences for over forty years, and I never saw such unity of action in all my life." Not a single negative vote was cast in all our deliberations. May the Lord help us to get better and better; and if Jesus should not come, and the Lord should spare our lives another year, let us try to have a still better meeting.

ALONZO RAYMOND.

Notices, Etc.

Advertise "The Times."

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty five (25) envelopes, postpaid, 10c.—25 sheets flat note (2 pages) 15c.—25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 30c.—100 sheets of flat letter, 7c.—100 sheets flat note, 60c.

Our Book and Tract Column.

EMPHATIC DIAGLOTT; *containing* the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4, leather back, $5. Postage, 50c.

THE SYRIAC-PESHITO *version* of the New Testament, by Murdock. $2 50, post-paid

THE NEW TESTAMENT. *American* Bible Union translation. 32mo. 25c; 12mo 75.

THE JUBILEE HARP: *A choice* collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c. $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. *A convenient little* instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. *Contains* the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c single, $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE BEREAN'S CASKET. *A* Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections, to which is added [illegible], Important History, Statistics and Tables, making a book of great value to all Bible students and to every one. Cloth, $2, leather $2 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Goud. 460 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical: showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM: Its Objects and Duty. Thoroughly examined Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $4 a hundred.

CHURCH SPECTACLES. 2c. 60c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 60.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By [illegible] any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50 By mail, $1 75.

THE BIBLE TEXT-BOOK *; or* The Principal Texts relating to the Persons, Places and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

WHAT IS MAN? *5c; by mail, 7c.*

THE SOUL: What is it? 5c, by mail, 7c.

THE SPIRIT: What is it? 5c, by mail, 7c.

RICH MAN AND LAZARUS. 5c. By mail, 7c.

SPIRITUALISM UNVEILED and shown to be the work of demons: an examination of its origin, [illegible] 15c, post paid.

[illegible] View of the Personality of God, 10c.

THE VOICE OF THE CHURCH, on the [illegible] and kingdom of the Redeemer [illegible] the doctrine of the Reign of Christ on [illegible] containing seven hundred extracts from the [illegible] three hundred of the most noted [illegible] Fathers, Reformers, [illegible], Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth $1.

THE THREE KINGDOMS; *or,* the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION *of* ***The*** *PHENOMENA OF MODERN SPIRITUALISM* By N. Field. M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; *or,* ***The*** Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY *to* ***The*** Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 25c.

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.

The Slaying of the Witnesses. 10c.

A treatise on Revelation 13. In two parts. 15c.

The Kingdom of God, and Signs of the Times. 20c.

The Immortal Soul. Mythology and Theology vs. Bible. 10c.

Last-day Tokens. No. 3. 25c.

[Tokens Nos. 1 and 2 are out of print at present.]

Revelation 20 5c.

The Seven Messages of the Apocalypse. 15c; postage, 2c.

Evangelis of the Coming One. 8c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 84.

ENGLISHMAN'S HEBREW *Concordance*, with English and Hebrew index. $12 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

WHO ARE SADDUCEES? *Truth* Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thompson. 10c.

Appointments.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

ILLINOIS.

The Annual Campmeeting of Northern Illinois Advent Christian Conference as per appointment will be held on the old camp ground one half mile east of Amboy, Lee Co., Ill., commencing August 19, holding over the 27th. Preaching brethren coming from abroad will be cared for. It is earnestly desired that each church in the Conference bring one or more tents with the intention of remaining during the entire meeting to labor for the salvation of perishing souls. Lumber for tent frames will be provided on the ground. A cordial invitation is extended to churches in neighboring conferences and to all the saints everywhere to attend.

D. S. CLARK, Chairman of Committee.

WISCONSIN

There will be a barn meeting at my farm, seven miles N.-E. of Prescott Wis., commencing Friday, Aug. 4, and holding over Sunday. Br. and Sr Fassett, and Br. L. C. Collins are expected to be present. A steam ferry from Hastings to Prescott connects with the Hastings and Dacotah, and the St. Paul and Chicago R. R. Any who come by either cars or teams will please report at the store of C. F. Wilson in Prescott, and teams will be provided to take them to the meeting. Those who come with teams may, if they wish, bring their own bedding; and after my house is full, the barn, which is new and clean, will hold a goodly number. If those who will come by boat or cars will write me, I shall know better how to provide for their conveyance to meeting.

CHAS. M. SHEPARD.

Barn meeting Prescott, Wis. Aug. 4, 5, 6
Lacrosse, Wis. eve. Aug. 8.
West Salem, Wis. Aug. 9.
Sparta, Wis. Aug. 10
Milwaukee, Wis. Aug. 11.
Buchanan, Mich. Sunday, Aug. 13.
Lewiston, N. Y. eve. Aug. 17, 18.
Rochester, Sunday, Aug. 20.
Springfield Camp, Mass. Aug. 22 to 25.
Worcester, Sunday, Aug. 27.
Further appointments hereafter.

I shall not be able to comply with all the requests made, but will do as well as I can in the limited time I have set for my journey.

O. R. FASSETT.

A Basket or Grove meeting will be held at Cassell's Prairie, Wis., Saturday, Aug. 5, at 3 p. m. and continue over Lord's day. Let there be a grand rally from Arena, Sauk, Crystal Lake and other places. Come, with hearts full of love and holy zeal. Several Preachers will be present.

GEO. THOMPSON.

INDIANA.

The first Q. M. of the Indiana Conference, Southern District, will be held at Holton, Ripley Co. Aug. 24-27. Holton is on the O. & M. R. R. fifteen miles east of Vernon. A special invitation is extended to all Adventists in the District; and a general invitation to brethren and sisters everywhere. Let there be a full attendance.

C. H. CASS, Sec'y.

The first Q. M. for the Northern District of the Advent Christian Conference of Indiana, will meet at four p. m. on Thursday before the first Sunday in August, with the Church of God at Sand Hill, four miles North of Rochester, on the Michigan Road, in Fulton Co. A general invitation is given, and we say come one, come all! Come on the first day, and stay until the last. Provision will be made for all who may come. Persons coming on the Michigan Road will inquire for Bro. N. Dolith, or S. S. Cole. Those coming on the Railroad will stop off at Sturgeon and inquire for Bro. E. Partridge, or I. E. Andrus.

D. NAFE.
I. E. ANDRUS.

IOWA.

Middletown, Ringgold Co. Iowa, July 28, 29, 30, evenings.

Ringold City, Monday eve. July 31

A. F. DUGGER
G. L. MCCLURE.

The Iowa Advent-Christian Conference will hold a campmeeting at Cascade, Dubuque Co., commencing Aug. 26, and continuing over two Sundays. The Annual Conference will be held in connection with this gathering. A large attendance of the home ministry is expected. Eld J. V. Himes will also be present to aid in preaching the word.

Cascade is twenty-six miles S. W. of Dubuque, ten miles from the Railroad. Farley on the Dubuque and Sioux City Railroad is the nearest station. A daily stage runs from Farley to Cascade. Those coming from the South West can reach Farley by the Dubuque and S. W. Railroad.

The meeting will be held in a grove close by the village, beside the river. The new Iowa tent will be pitched for the occasion.

Hay and straw will be furnished on the ground, and grain at cost. Tent poles and wood furnished. Also, several stoves will be set up for general use.

Inquire for D. A. Dickinson or C. W. Pitcher.

Let us make a grand rally, and hold a glorious feast of tabernacles in the name of the Lord. Come, dear brethren and sisters, and bring your friends to the feast.

D. A. DICKINSON.

Providence permitting, there will be a meeting of two days at J. M. Molsberry's barn, one mile north of Plymouth station, on the Iowa Division of the M. St. P. & M. R. R. in Worth Co Iowa, commencing Saturday Aug. 5, at 2 p. m., and continuing over Lord's-day. Eld C. C. Ramsay will be present to preach the word. Those coming with teams had best bring grain for their teams; and blankets, so that the men can sleep in the barn. House room will be furnished to lodge the women.

A. J. COTTRELL.

The Advent Christian Conference of Iowa will be held in connection with the campmeeting at Cascade, Dubuque Co. Aug. 26 and onward.

The Conference will be called Aug. 31. Let the ministers and delegates all be present in good season.

Come one and all, of the lovers of Jesus, who love also the work of the cause of God. Bring all you can with you of your converted and unconverted friends. Come praying that Jesus may himself, by his spirit, preside in our meeting.

F. H. KENNY, Pres.

Clear Lake, Iowa, Basket meeting, July 30.

Br. Ryder's grove, six miles north of Charles City, Basket meeting, Aug. 6.

Services will commence at 10½ a. m. An hour's intermission for dinner, and another sermon at 1 p. m. Those who attend these meetings are expected to remain in their wagons, thus furnishing their own seats, and saving extra labor.

PETER S. W. DEYO.

MICHIGAN.

The first Q. M. of the Northern District of the Michigan Conference will be held in the grove at Hinton, Mecosta Co., commencing Thursday eve., August 24, 1871 and hold over Sunday. We hope to see a general gathering. Let all the ministers come, and the churches be represented. Come in the Spirit, to do and get good. Provision will be made for the entertainment of all.

JOHN BOWER.

Charlotte, Mich., July 30, and once in four weeks till further notice.

JAS. FERRIS.

MASSACHUSETTS.

The Woman's Christian Association will hold their annual meeting at Springfield, Mass., Aug. 23. It is desirable that all members of the Association should be present.

E. S. JENNINGS, President.

The campmeeting of the "Life and Advent Union" will be held on their new ground in Springfield, Mass., commencing August 13, and continuing over the following Sunday.

The fare on the Conn. River R. R. and on the Hartford and New Haven R. R. is reduced one half; and on the Boston and Albany R. R. one-third, from Aug. 10th to Aug. 30th inclusive.

Ample provision will be made for board and lodging and house keeping on the ground. Table board will be eighty cents per day.

T. R. WEAVER, Sec'y

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, JULY 25, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS.—Two Dollars a year. One Dollar for six months.

The Times maintains the doctrine of the personal coming of Christ as an event "nigh at hand," the renewal of the earth and the saints' inheritance in the same; the atonement, the unconscious state of the dead, their literal resurrection; the final unbelief, the final destruction of the wicked, personal [illegible] to God in the [illegible] and kindred Bible truths.

The A. C. P. Association is composed of ministers standing in the various Conferences, and [illegible] churches composing the same, meeting [illegible] each year for the choice of officers and [illegible] of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT, Wm Sheldon, VICE PRESIDENT, D. R. Mansfield, TREASURER, O. S. Knapp, [illegible] Wm L. Himes, SECRETARY; F. Burr, O. R. [illegible] and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Business Agent's Department.

Bro. S. P. Whitney's P. O. Address will be Sisson, Kanawha Co. W. Va.

To Correspondents.

E. HAFF. Sent to A. N. H. as requested. . W. E. WILKINSON. All right. Just as much obliged to you. A. F. BUGLER. Will try to give it soon. We are often crowded with poetry. W. R. SIMPSON. Money was received and TIMES is sent regularly.

See Here.

Have you read the notice of the Marsh Harvester for sale by the Church at DeKalb. Hon. C. W. Marsh & Bros. have liberally donated to them one of their [illegible] improved Reapers. The proceeds to be applied on the debt of their chapel. The friends desire the brethren in different localities to do what they can to make sale of the same, and thereby confer a great favor on the cause of Christ in that place. See advertisement.

WEBSTER'S DICTIONARY, ILLUSTRATED EDITION.—In short, there is not an art or a science, in the whole range of arts and sciences, a knowledge of which may not be acquired here. But time and space both fail to tell of all the new and wonderful and valuable things to be found in this book. It should be one of the necessaries of life in every house. It is a library in itself, and contains the pith and the essence of all other books. With this and the Bible, we might go comfortably through the world, and find no great lack.—*Independent.*

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets *flat* note (4 pages) 15c.—25 sheets *flat* letter 3½c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post paid. Single numbers, 20c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 3, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, *for thirty five cents.* We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms: One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $3.

N. B.—These figures are special, and are for *three months only.* After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

Communications.

F H Kenny H Newberry J R P, F Hunt N C Miller [illegible] N Jordan J H Whitmore H L Dunham.

Fifty Cents Extra.

W Daniels.

General Publishing and Tract Fund.

A C Hueston $10. L Hunt 65c; V Hunt 65c; S E Lanphere 50c, E S Lockwood 50c, L Bacon $1.

Books and Tracts by Mail.

P L Fry (2) C B Branch H Holmboe (2) A Hoagland A Simpson J Bierbower E Hilyard W J Cumins (2) C Holdernoss J W Willett S E Lanphere O L Menees J M S Mowrey (3) H T Taylor.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

Wm McCullock O R Fassett E Haff J Powell N Jordan W Daniels S S Babcock S E Lanphere J W R Simpson S M Fleming W N Lamb E Vanvelzer J N Washburn V Hunt D W Rook C L Blair A C Hueston W S Gobble D R Laing W Baird J Bierbower D M Jackson C Rice O L Menees M J F Thing S A Muchmore J Glascoe J W Willett B F Mitchoe J E Williams G Gill J M Whitmore E T Himes M P Wadsworth I C Wellcome C Decatur E Hicks A A Phelps G Storrs J D James G Thomson H T Taylor C C Marston S Hall W M Soconds A A Vosaw C B Branch S P Whitney W H Eyston W Crosby C I Russell P L Fry W E Brown P Johnson M Goodenough A Simpson C D Marshall G W Kimball M Gillaspie A Hoagland G C Slick W Good J W Bray J M Ryler N K Patton H L Dunham L Jackson J R Preston F Burr L Bacon E S Lockwood N C Miller J Anderson J Hepley A McKee J W Vaughan J A Plannett W S Pardee A Cairns J Williams J M Snook L S Rand L F Collins

Marriages.

WHITNEY—THOMAS. At the house of Allen Spradling, Kanawha Co. West Va., July 10, by Henry Young, Eld. Silas P. Whitney, of Chambersburg, O., and Miss Mollie M. Thomas, of Kanawha, Co. W. Va.

BEACH—BIRCH. By Eld. D. Mathewson, at his residence, July 19, 1871, Mr. Henry L. Beach and Miss Viola L. Birch, all of Union Mills, Ind.

Obituary.

DILL. In Hoosick, N. Y., July 13, Sr. Mary, daughter of John and Cynthia M. Dill; aged 28 years and 7 days.

She gave her heart to the Lord several years since, and after a brief sickness she now, we believe, sleeps in Jesus. Words of comfort by the writer, from Rev. 21: 4.

JACOB WILBUR.

MILLER. In Amboy, Ill., July 14, B. S. Miller; aged 28 years.

Mr. Miller was an industrious young man, a harness maker by trade working for C. Allen, Esq. He was highly respected by all who knew him.—*Amboy Journal.*

Services at the house, by the writer.

C. C. MARSTON.

WOOD. Killed by lightning Sunday morning, July 16, Mr. R. Wood; aged 23 years.

Funeral attended by C. C. MARSTON.

MUDGE. At Blenheim, Oxford Co. Ont., July 1, 1871, Master Frankie, our nephew, and only son of Lewis and Matilda Mudge, of Lapeer, Mich.; aged 7 years and 2 months.

While we think of the sweet flower that is gone, we do not sorrow as those having no hope. We do not mourn for the dead; for we know that our great Life-giver will bring them again from the land of the enemy. Our little nephew suffered many weary weeks before he fell asleep; but, blessed thought, he sleeps in Jesus. He realized for months that he had to die. He talked sweetly about the Golden City, and his last words were for us all to be good and meet him in the better land. Oh! may his relatives and friends, that loved him so dearly, pay heed to his dying prayer, and may we all be united in the promised land.

EFFIE HICKS.

The Times.

AT HOME.

Connecticut gives one divorce for every eleven marriages, Massachusetts to every forty-four.

New England had another slight earthquake last week. A Calcutta ship reports an earthquake in the South Atlantic, June 10. It caused the ship to tremble violently, and raised a heavy sea.

Com. Selfridge has returned from his Darien expedition and thinks the canal from the Pacific to the Gulf of Mexico can be built for $131,000,000. It is not safe in these days to say it will not be done. Some of us can remember when the Pacific Railroad was generally considered an impossibility; and yet it is built and in successful operation.

The frequency of river-side murders is becoming appalling. Day after day we have to note the finding about the piers of New York or Brooklyn, of dead bodies bearing the marks of violence. A more efficient system of river police is urgently required to check the lawlessness which at present seems to be almost uncontrolled, around the streets adjoining the water front of the City.—*N. Y. Times.*

The storm king seems to be raging all over the earth. Everywhere there are fierce storms, hurricanes and tornadoes. Westward on the plains, in Kansas, Iowa, Ohio, Pennsylvania, New Foundland, the West Indies, in Asia, he has left desolation in his track; in some instances barely touching the earth's surface, and in others sweeping whole villages and districts as with the besom of destruction. But these are faint types of the last terrible storm earth shall see, which is even now impending.

If a European government should send a war vessel to New York Bay, and its officers should send out parties to take a survey of the harbor, with soundings, bearings, etc., it is highly probable that they would be "fired upon" with a hearty good will; and the verdict of the civilized world upon the intruders would be—"served them right."

An American Commodore recently invaded Corea, and without asking leave or license proceeded to take soundings in a fortified river mouth; and when the Coreans did just what the commander of the New York forts would do under similar provocation, the Commodore opened fire with shell and killed and wounded over two hundred of the ill-armed Coreans. It may be *this* is one of the signs of modern progress—of the approaching millenium. However, were we a Corean, we should be compelled to believe that so-called 'Christian nations,' believed more in the maxim—'Might makes right,' than in the Golden Rule. The Coreans used our shipwrecked sailors very wrong, no doubt; but shame on our government for acting as if two wrongs would make one right. Every Christian citizen must blush for his country.

ABROAD.

England.

Great Britain has been astounded by the last display of the energy and determination of the present ministry. The Lords having refused assent to the bill abolishing the purchase of officers' commissions in the army, the ministry applied to the Queen, who by a stroke of the pen canceled the royal warrant upon which the purchased system rested. England has seen no such display of regal power as this in many years, and all parties were for a moment confounded. The people generally stand by the Queen and the ministry; while the conservatives, or Tories, cannot conceal their rage. The result will certainly be increased bitterness of party feeling in England, and the event is doubtless a crisis in British affairs involving greater results than its authors even dream of. We shall see.

Much has been said of the fictitious narrative of the Battle of Dorking. It is a story published in *Blackwood's Magazine*, professedly told by a survivor of the battle in 1925. It is a battle fought by the Germans against the English, about a dozen miles from London, near Epsom and Malden, Richmond and Hampton Court, August 15, in the year 1875. He describes the unpreparedness of England, the suddenness of the attack, the completeness of the rout and overthrow. A few personal touches are introduced, and the old volunteer in 1925, is telling this story to his grandchildren, just as they are emigrating to foreign lands. France recovers, but England is "done gone." The first blow of Bismark smashes her all to pieces. Her colonies set up for themselves or go to America. Ireland is independent, and everything gone to everlasting smash. It is a pretty piece of pyrotechnic thunder, and may scare the Radicals a little, but not enough to give the country back to the Tories. Yet it must be confessed that the story is terribly suggestive to an Englishman in view of recent European events, and the present aspect of affairs at home and abroad.

The London *Spectator* laments the decadence of the monarchical system of Great Britain. It says: "There is in this country but one great political institution, and that is apparently endeavoring to commit suicide by asphyxia. The throne, as a political power, is dead. The Lords are dying, and if the House of Commons loses the respect of the country, there will be nothing left."

Poland.

M. Popiel, the new diocesan of Chelm, in Poland, has instructed his clergymen to preach against the dogma of the infallibility of the Pope, as it is to be used as the pretext for separating that diocese from Rome. Those who follow his instructions endeavor to prove that the Pope, in the pride of his heart, has made himself equal with God, and can, therefore, no longer be acknowledged as the head of the church militant. They also argue that those who acknowledge and reverence a man as God cannot claim to belong to the Church of Christ. These sermons are said to have made a great impression on the congregations.

Asia.

The famine in Persia continues, and a vast deal of cannibalism is reported. The Zoroastrians and Jews—being the weaker parties—are killed and eaten by the Mohammedans.

A terrible hurricane recently visited the district of Surat, India, destroying the nutmeg and other crops and causing damage to the extent of over £500,000.

A telegram to Lloyds from Hong Kong, 17th, announces a terrific typhoon which had visited Hiago, Japan. Seven steamers were driven ashore, and were nearly or quite destroyed. The place was inundated, and suffered considerable injury.

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

Utica, S. H., or Chatham's Grove, Minn., Sunday July 30, at 10 a. m., and 2.30 p. m.

St. Charles, 7.30 p. m.

Viola, Sunday Aug. 6, at 10.30 a. m. and 2.30 p. m.

Eyota, as Br. W. Brown may arrange, 7.30 p. m.

I. C. WELLCOME.
S. C. WELLCOME.

[These appt's. were given according to copy last week, but have been changed by Br. W. ED.

In Br. Young's neighborhood as he may arrange, with Br. Mabey, Sunday, Aug. 6. Subject: "Immortalsoulism." C. C. MARSTON.

The first Q. M., of the Michigan A. C. Conference, Eastern District, will be held at or near Caro, Tuscola Co., beginning Thursday Eve., Aug., 24, and continuing over Sunday.

This is a new field and the church at Caro hope to see a full representation. Let us all go who can. Those who are adjacent to the D. & M. R. R., Flint & P. M. R R., or J. L. & S. R R, go to East Saginaw and take the stage to Caro. Fare from Saginaw, $1.00. Inquire at Caro for Alfred Welden. J. M. SNOOK, Secy.

The Second Annual Meeting of the West Virginia and Southern Ohio Advent Christian Conference, will convene near Walton, Roane Co., W. Va., Saturday, Sep. 23, 1871. A week's meeting will be held in connection it. Let us have a general rally of the friends of truth within the bounds of our Conference, and the adjacent States.

SILAS P. WHITNEY.

I expect to be in Livingston Co., Ill., from Aug. 16, to 25, preaching at Ancona and other places, through the week and over the Sabbath as Eld. A. Bailey may arrange. C. C. MARSTON.

There will be a grove meeting on Br. Joseph Towsley's farm, one mile North-west of Jamestown, Mich., commencing Aug. 17, to continue over Sunday. Eld. A. E. Babcock will be present to preach the word. An invitation is extended by the Gilead church to the brethren in the surrounding country to attend this meeting. Come, brethren. Soon our efforts in our Master's precious cause will cease, and we shall bask in everlasting rest in the coming kingdom.

Work to day and rest to-morrow;
Soon our Lord will dry our tears;
We shall cease from care and sorrow
When in glory he appears.

J. R. PRESTON.

The Second Q. M. of the St. Paul District, Minnesota, will be held in connection with a barn meeting on Br. Shepard's farm, a few miles out from Prescott, Wis. A general turnout is desired at this meeting from the surrounding country. It will begin Aug. 4, holding over the following Sunday. E. T. HIMES, Sec'y.

Notices, Etc.

"Sadduceeism."

All who wish to aid me in liquidating my indebtedness for publishing the work, "Who are Sadducees," either by purchasing the book, or otherwise, will please address me at Arena, Iowa Co., Wis. GEO. THOMSON.

☞ Also, for sale at the TIMES office.

At Liberty.

Having resigned the pastoral charge of the church in Genoa, Ill., I am at liberty to correspond with those desiring my labors. M. MCCULLOCK.

Genoa, DeKalb Co. Ill.

The Iowa Tent.

The following pledges have been paid:

F. H. Kenny	$5	C. W. Pitcher	$5
H. W. Jones	5	Manchester Church	5
M. Chandler	5	S. Hough	5
D. A. Dickinson	20	Br. George	5
J. Walrod	5	Br. Clark	2 50
G. Dean	10	H. Dague	2
J. Black	5	A Brother	1
R. Rasbitt	5	A Brother	1

In all $71.50. There is yet due on the tent, $24.20. Let those who have made pledges respond soon, and let those who have made none be reminded of their duty, and act liberally and immediately. Send to TIMES office, or to me, at Cascade, Iowa.

D. A. DICKINSON.

Eld. O. R. Fassett

Is intending going East as far as Boston, Mass., taking in the Springfield Campmeeting by the way. All churches on the route wishing him to call upon them and spend a Sabbath, or an evening, will please correspond with him immediately, so that he may arrange appointments. He will spend an evening, going or returning, when he cannot give the Lord's day. Letters may be sent to him until the second week in August, at Minneapolis, Minn.

Tour in New York.

When at the New York Conference and Campmeeting I met with quite a number of friends that I became acquainted with when acting as Tent master with J. C. Bywater and others in bygone days, that were anxious to have me make arrangements to visit them and preach the word. I have made arrangements accordingly by getting others to fill my appointments. I should therefore be glad to hear from those that wish me to call on them, as I intend to start on a tour in Western New York in about four weeks. Address me at Lincolnville, Crawford Co., Pa. JOHN T. OSGLEY.

Ohio Notice.

Circumstances have transpired since the last Quarterly session of the Ohio Conference which render it impracticable for me to act as Evangelist, as previously announced in the published minutes of said Conference. All communications on this subject will therefore be addressed to W. Jefferson, of Nevada, Wyandotte Co., Ohio, instead of to G. W. STETSON.

Illinois Evangelist's Notice.

Having been appointed Evangelist by the Northern Illinois Conference for the ensuing Conference year, I desire to hear soon from those churches desiring my labors, that I may arrange to visit them to the best advantage, and avoid expense as far as possible by visiting all in the same section at the same time. Please write soon, and I will fill the calls as fast as possible. D. S. CLARK.

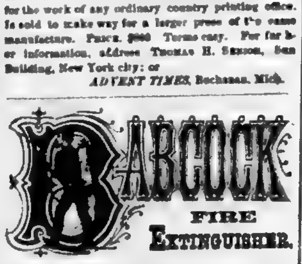
Amboy, Illinois.

Advertisements.

PRINTING PRESS FOR SALE.

A second hand Campbell 'Country Press' is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE, $900. Terms easy. For further information, address THOMAS H. SENIOR, Sun Building, New York city; or

ADVENT TIMES, Buchanan, Mich.



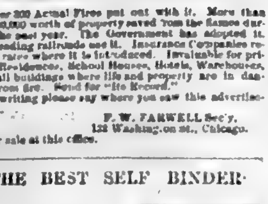
Over 200 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL Sec'y,
122 Washington st., Chicago.

For sale at this office.

THE BEST SELF BINDER.



This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 75c. cloth and imitation morocco, 90c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express.

FOR SALE.—Near Buchanan, Mich., about a mile from the Advent Chapel, a small farm, containing ten acres of land; a good house with excellent cellar; good well and cistern. Small orchard, and other good fruit. Price, $1700. Address: John Perrott, Buchanan, Mich.

Advertisements.

THE ILLUSTRATED DOMESTIC BIBLE.

In this valuable edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

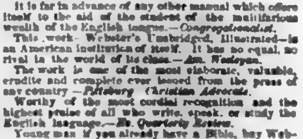
The work contains nearly 1,300 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding—	Marbled Edge	$10.00
" "	Gilt Edge	12.00
Turkey Morocco	— Full Gilt	16.00

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.



GET THE BEST.

Webster's Unabridged Dictionary.

10,000 Words and meanings not in other Dictionaries.

3000 Engravings. 1840 Pages Quarto. Price $12.

We give it our *unqualified commendation,* and hope to see a copy of it in every family.—*Presbyterian Standard.*

The richest book of information in the world.—*N. Y. Christian Advocate.*

It is far in advance of any other manual which offers itself to the aid of the student of the multifarious wealth of the English tongue.—*Congregationalist.*

This work—Webster's Unabridged, Illustrated—is an American institution of itself. It has no equal, no rival in the world of its class.—*Am. Wesleyan.*

The work is one of the most elaborate, valuable, erudite and complete ever issued from the press of any country.—*Pittsburg Christian Advocate.*

Worthy of the most cordial recognition and the highest praise of all who write, speak, or study the English language.—*Bo. Quarterly Review.*

Young man if you already have a Bible, buy Webster's Unabridged Dictionary next.—*Chr. Sun.*

It has been well pronounced, "a magnificent monument of American scholarship and learning."—*American Messenger.*

We have found that the more care we spent upon it, the more profit and pleasure we get from it.—*Christian Examiner.*

The best book for everybody that the press has produced in the present century, and should be regarded as indispensable to the well regulated home, reading-room, library and place of business.—*Golden Era.*

ALSO

WEBSTER'S NATIONAL PICTORIAL DICTIONARY.

1040 Pages Octavo. 600 Engravings. Price $5.

The work is really a gem of a dictionary, just the thing for the million.—*American Educational Monthly.*

Published by G. & C. MERRIAM, Springfield Mass.
Sold by all Booksellers.

For Sale at Office of Advent Times.

BUSINESS CHANCE

A Western man with some capital and considerable energy, can hear of a good business chance by addressing

W. G. RUGGLES,
Box 115 Springfield, Mass.

SPINNING WHEELS.

We have received for sale for the benefit of the office of THE TIMES, a small lot of a very fine

SPINNING WHEELS.

This wheel is so constructed that it may be fastened to a bench or table, while the operator

SITS IN A CHAIR,

and can spin all day long without taking a step; besides doing more work than they can with the large old-fashioned hand wheel, with its wearisome walk.

Satisfaction Warranted!

Price, by express, $3.50.
Address: ADVENT TIMES, Buchanan, Mich.

☞ THE BEST AGENTS WANTED.

Destined to be the Standard Bible Commentary in America.

The Unabridged and Enlarged Edition of

DR. WILLIAM SMITH'S

Dictionary of the Bible

The Original English Edition reproduced without mutilation, text and illustration complete, with manifold textual errors corrected, and important additions made under the direction of the two *most competent* Editors in America, HORATIO B. HACKETT, D. D., and EZRA ABBOT, LL. D.

In four volumes, 8vo. Cloth, $26.00. Sheep, $30.00. Half morocco, $35.00. Half calf, extra, $36.00.

The work is sold by subscription, and Agents are reminded that this work is *beyond competition,* and that it requires no argument to prove its claim when a person has made up his mind to get the best book on the subject.

Single purchasers can obtain this work by applying direct the publishers.

HURD & HOUGHTON, 13 Astor Place, New York;
THE RIVERSIDE PRESS, Cambridge, Mass.
42—tf

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offered for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. AUKER DeKalb, Ill.

- S C Wei[illegible]

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.---NO. 1. BUCHANAN, AUGUST 1, 1871. WHOLE NO. 381.

CONTENTS.

First Page.—The Prophetic Times; The Threshold

Second Page.—The Christian's Attitude (poetry), Search for Truth, by "Grey Quill;" Materialism, by J. D. Jones

Third Page.—"This Hope," by G. E. Merrill; What is Preached to the Jews, H. G. Ward; Conversation, J. R. Preston; Sowing Seed, Nettie Jordan. Book column.

Fourth Page.—Brief Editorials, Editor's Journal, The New Departure at Rome, The General Conference Book, Our Pulpit, The Camp meetings; Camp Amboy, Wm McCulloch; Waiting for your Lord, C. C. Marston.

Fifth Page.—From California, D. D. Reed, Dr. John Hall, J. H. Whitmore, Remember Me, Wm. Branch, Is the Man of Sin Revealed, B. Newberry. Editorial Gleanings; The News (continued on 8th page).

Sixth Page.—Letters: From J. K. Morse, F. J. Morgan, L. F. Hovey, J. W. Johnson, J. L. Slick, H B. Sevey, J. S. Brandebury, J. Eaton, S. K. Pearl, J. P. Rupel, J. Wilbur, H. P. Dunham, W. E. Brown, G. E. Merrill, C. Fosdick. Iowa camp meeting.

Seventh Page.—Constitution New York Conference; The Kingdom Future, but at hand, Sel. Image, O. D. Gibson; Letter from England, S. Horsecroft; Props and Helps, F. Reynolds. Appointments.

Eighth Page.—Business Agent's Department, Obituaries, The News, Notices, New appointments, Advertisements.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, AUG. 1, 1871.

THE PROPHETIC TIMES.

THE TIME, TIMES AND A HALF.

(Continued.)

The division of time around which the history (at least the *sacred* history) of this world revolves, is the Week. It does not, like other divisions,—the day, the month, the year,—depend, in the least, upon the motions of the heavenly bodies, but on the arbitrary choice of the Most High God. He chose so to order the progress of his creation, that, with its consequent rest, a week of time should thereby be covered; typical, as is generally thought, of a yet more august Week, of which each unit should be a thousand years. When he separated Israel to himself, he divided their time into three series of weeks;—the week of days; the week of years; and the week of sabbatic years (Lev. 25: 4, 8). The captivity in Babylon was ordained to be seventy years;—"that the land might enjoy its Sabbaths." (2 Chron. 36: 21:) And the interval of restoration, the "lightening of the bondage," until Messiah the Prince, was to be seventy weeks, of which each unit should be a year.

It is in harmony with this Divine order that the great period of Seven Times be considered as another august Week, of which each unit is a symbolic year, a year of years, 360 years. And, as the closing week of the Seventy Weeks (Dan. 9: 27) was to be marked, "in the midst" of it, by a portentous darkening of recognized worship, and a calamitous uprising of impious power, so this grand Week, the Seven Times, was to be bisected; and its middle point distinctly marked by the rise of that terrible mysterious power, so often, and with so various threatening features, portrayed by the Holy Ghost,—the Antichrist. Twice to the prophet Daniel, and five times to the beloved Apostle, is the duration of this enemy limited to the latter half of the grand Week, computed, sometimes as "a time, times and a half" (*i. e.* 3 1-2 years); sometimes as 42 months; sometimes as 1260 days.

No computation of this period can be presumed correct, whose commencement does not bisect the 2520 years; and any that does, particularly if in both its incipient and its absolute admeasurements, most surely derives a force from that fact.

This being premised, we have to search for the date of the rise of the Papacy. Its rise, indeed, was very gradual, covering many centuries; and unless the Divine Oracles have marked some distinctive features, by which its maturity should be defined, our inquiry is futile.

In Dan. 7: 22 it is written,—"And [he] shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Thus the giving of the *Saints* or the *Laws*, or *both*, into the hand of the horn, marks the beginning of the datum.

In Rev. 9: 2, the holy city is represented as to be trodden by the Gentiles forty and two months. In v. 3, the witnesses for Christ prophesy in sackcloth 1260 days. In 12: 6 and 14, the persecuted heavenly woman is in the wilderness, and is nourished there, for the same period. In 13: 5, the beast is empowered to continue [or practise, or make war] forty and two months.

Thus, then, we must ascertain at what period the *Saints* were given into the power of the Pope, whereby he began to trample under foot the professing Church, and to make war upon, wear out, and reduce to great affliction, and to invisibility, the true saints, the hidden church. And, also, when the *Laws* were given into his power, so as to set him above law, and reveal him the lawless one. (2 Thes. 2: 8.)

Again, in Rev. 16: 12, it is announced that the ten kings receive power as kings one hour with the beast. So the date of their emergence will shed additional light on that of his.

Who could give the saints into any one's hand? Only he who possessed them by Divine right. But God had given into the hand of the King of Babylon, as the golden head of the Great Image (Dan. 2: 38), the children of men, dwell where they might. Now the Emperor of Rome was his lineal successor (v. 40), and inherited his rights.

The sixth century of the Christian era saw, on the throne of the Roman world, the Emperor Justinian, whose long reign was rendered eminent by publication of a volume of Civil Law, which was adopted, even by all the nations among which the Empire was afterwards divided. The publication occupied the greater part of his reign, including the Code in 529, the Pandects in 533, and closing with the *Novellæ Constitutiones*, the first of which appeared in 535.

Throughout these the authority of the Bishop of Rome was exalted and aggrandized; and he was constituted supreme judge in all matters of faith and heresy. In 533, the Emperor wrote his famous decretal letter to the Pope, in which he "makes haste to subject and to unite to the See of his holiness all the priests of the whole East [those of the West being already subject]," and declares him to be "the head of all the holy churches." In the Novellæ, in which many new laws were added to those already in force, jurisdiction was largely given to the ecclesiastics above the secular judges; the supreme Pontificate was said indubitably to belong to the Old Rome (Nov. 10): the decisions of the four first Councils were to be received: the first place to be given to the Pope of Rome, the second to the Patriarch of Constantinople (131). Justinian declared his obligation to see the canons observed, with the force of laws, (137.)

Thus, every human conscience within the Fourth Empire being subjected, under cruel penalties, to the Bishop of Rome, and his authority being thus declared paramount, the saints and the Laws were together put into his hand, by one who alone could legally do either. And this was accomplished mainly within a period ranging from A. D. 533 to 535-6. And this was precisely 1260 years after B. C. 727-724, the date just assigned to the incipient captivity of Israel.

This, however, was but the *incipient* revelation of the man of sin. The power of the Emperor himself was passing away, and, in the field of the Western Empire, which was now to be the almost exclusive scene of prophetic vision, the Gothic hordes were already forming themselves into the ten kingdoms. For sometime the majority of these, though professing Christianity, maintained a stout antagonism to the See of Rome; but soon after the commencement of the 7th century the last of them, the Goths in Spain and Italy, and the Anglo-Saxons in Britain, submitted to the Pope as their head; and so the subjection of the whole ten was accomplished. By this time, too, all the ten had assumed the diadem as the royal badge: an important note of time, as the ten-horned beast (Rev. 13: 1) has diadems on his *horns* at his emergence.[1]

At this period the Papal throne was occupied by Gregory the Great, a prelate of many admirable qualities, who ever concentrated his efforts on the aggrandizment of his See. He has been styled "the last *Bishop* of Rome,[2] as if after him the overseer were merged in the sovereign. He denounced in the severest terms the "scandalous profanity and blasphempy" of the Patriarch of Constantinople, who had assumed the title of Universal Bishop; protesting that whosoever should do so would be the forerunner of Antichrist. A memorable verdict! For within three years after Gregory's death, namely, 607, his successor Boniface III. obtained from the Emperor Phocas that this very title of Universal Bishop should be authoritatively withdrawn from the Patriarch of Constantinople, and transferred to himself and his successors in perpetuity. And he had no sooner acquired it than he began to act upon it with the most arrogant assumption, lording it as absolute monarch of the church.[3]

This Emperor Phocas, himself one of the vilest of mankind, heaped successive favors on the Roman See, so that his reign (from A. D. 602 to 610) has been generally reckoned, by Romish as well as Protestant authorities, the epoch of the true rise of the Papacy. In 609 he conferred upon Boniface IV. the famous Pantheon, a temple which had been built in the reign of Augustus, for the worship of Cybele, "the Divine Mother," and all the gods. The Pope in the following winter[4] solemnly, and with great pomp, dedicated it to the worship of Mary, "the mother of God," and all the martyrs. Thus he publicly and authoritatively adopted the Pagan idolatry, the names of the idols alone being changed.

Other important circumstances there were, which combined to fix attention to this particular juncture as a grand prophetic era. It was in A. D. 612 that Mohammed began to publicly claim the character of a prophet, and to teach that heresy which was soon to attain such vast magnitude. If the little horn of the goat (Dan. 8) signifies this power, it is observable that its scourge is provoked by *transgression* [apostasy] (v. 12); and its rise is fixed to the period when the *transgressiones* [apostates] *are come to the full* (v. 23); expressions which seem to glance at the maturity of the foretold great apostasy of the west, which, therefore, in the Divine mind was now accomplished.

Again, the persecution of the poor broken people of Israel, by the apostate Christendom, which was to reach so terrific a hight, began at this very era. Hitherto the church had exhibited towards the Jews an aspect of at least comparative moderation; but, in 610, the Emperor Heraclius in the east, and in 612, the Visigoth King Sisebut in Spain, issued edicts of the most rigorous character against the Jews, as being "the authors of all the miseries of the empire,"[5] inaugurating the accomplishment of those fearful predictions to be found in Lev. 26: 36-39, and Deut. 28: 64-67.

Let us pause here for a moment; and see whereunto we have arrived. We have found reason to conclude that the seven times began incipiently B. C. 727-724; and that the incipient rise of the Papal power took place A. D. 533-536, precisely at their bisection. But the seven times began absolutely and finally seventy-five years later; *viz.*, B. C. 652-649: and we have just seen ground to assign the maturity[1] of the Papal power to A. D. 607-612:—again precisely at their bisection.

Can this parallelism, which must be confessed to be highly worthy of our serious regard, to say the least, be carried yet onward to the completion of the times?

That the year with which the last century closed constituted a notable prophetic era, Presentist interpreters are nearly unanimous. Then "the judgment [on the little horn] began to sit, taking away his dominion, to consume and to destroy it unto the end." (Dan. 7: 26.) And then flew forth the angel with "the everlasting gospel to preach....to every nation, and kindred, and tongue, and people" (Rev. 14: 6, 7), founding his mission on the fact that the hour of God's judgment was come.

Now, this striking of "the hour" seems to point to some specific, recognized note of time; just as our Lord's phrase, at the opening of his ministry (Mark 1: 15), "the time is fulfilled," clearly points to the famous prediction of the seventy weeks.

Had any notable period, then, arrived, which might be connected in the minds of devout men with the judgment of God? A moment's calculation will show that it was just 2520 years from the incipient opening of the times of the Gentiles, B. C. 727-724; and just 1260 years from the incipient rise of the Papal power, A. D. 533-536.

Just at that very time sounded the seventh trumpet, the third and last wo, comprising seven vials, in whose successive outpourings the wrath of God on the apostate Roman world should be filled up. It was the "hour" of the first French Revolution.

Then "fell the noisome and grievous ulcer" of atheism "on the men who had the mark of the Beast;" upon France, "eldest son of the church;" always foremost in supporting the Papacy. The dreadful outbursting of democratic fury suddenly overturned all that was most stable in civil institutions; and full of hatred against Christianity, satiated its rage on that form of it with which alone it was familiar, the corrupt apostate religion of Popery. After several heavy blows inflicted by the popular assemblies on the church, such as the confiscation of all its property, the degradation, impoverishment, banishment, and slaughter of the clergy, the use of the Christian era and the Christian religion itself were publicly renounced. This was in November 1793; and it remained the law of France till Lanjuinais brought in his decree for freedom of worship in May 1795. In the following year a new power arose, and the scene of judgment shifts to the rivers and fountains of Italy.

But this judgment on the Papacy and Papal Europe, heavy as it was, was only an incipient taste of the wrath of God. The epoch which ought, if these parallelisms are not delusive, to accomplish that wrath to the uttermost, is even now upon us. The seventy-five years of interval between the incipient and the complete are even now in the very act of closing. The fated years!—the august week of symbolic times!—the far reaching, slow-revolving ages of Gentile dominion! are even now, unless these calculations are utterly baseless, dropping out their very last sands! We stand on the brink of a shoreless ocean, and in breathless awe ask if the events are still holding out their even race with the times; or whether they fail at the final issue. The FINAL ISSUE is not yet come; but does not every feature of the age in which we live confirm the accuracy of the calculation, and encourage the blessed hope?—(*To be continued.*)

---

[1] See Elliott's "Hor. Apoc.," part 4, ch. 4, § 2.

[2] Bower's "History of the Popes," 2, 715. ‡ Ibid., 2, 682.

[3] Bower's "History of the Popes," 2, 724.

[4] The actual date seems not quite certain. Boniface IV, assumed the Pontificate August 25, 608. Baronius says the dedication was on November 1; but this could hardly have been the November of 608, two months after his ascension. Platina mentions an act of this Pontiff in May *before* the dedication, which could not be earlier than May 609. Alcorn, in his Chronology, puts it in 610 but gives no authority.

[5] See Da Costa's "Israel and the Gentiles," 217.

[1] The maturity of its revelation, not the maturity of its development.

THE THRESHOLD.

The most joyous thought the wanderer entertains, is of the time when he shall cross the threshold of his own home, and embrace the loved ones so dear to his heart. He dreams of the little cot where his children repose in quiet, and his heart is stirred with melting emotions, as in his fancy he visits the sacred spot where the objects of his heart's best affections rest, and he fain would transport himself thither; but he wakes to find himself still a stranger in a strange land.

The child of God is heir to a glorious home in the world to come. The chief object of his affections is making preparation for their reception at home; and being assured of this, he longs the more earnestly to reach the blissful habitation where splendor transcending all that he had witnessed in his whole journeying is to be shared by him endlessly.

In his journey, he thinks of Paradise lost, but still he hopes. After wandering long without any clear light relative to the time when he should arrive at home, his ever precious Friend sends him a chart, and words of comfort and guidance, to help him on the way, and to cheer his heart, when toil-worn, with the thought—"I'm almost home." He has called at Babylon, and marked its splendor. He has surveyed the entire coast of her dominion. "This is not my home!" he cries, and passes on. Next he calls at Medo-Persian ports, and casts about to see what landmarks he can find, moves on to Grecian borders, where he finds that he is well on the way toward his final destination. Soon Delphi, Thermopylæ and Athens are lost to sight, and on he sails to Rome. He tarries a long time here. He sees her power, he admires her greatness. He looks long and intently at her, until she becomes divided, and her glory is marred. Ten ports are now to be passed and he watches with care till they have all appeared to his vision. He examines his chart to see what next. He reads from his guide book to learn what other ports are to be passed on his journey, and he sees that a terrible power is coming up among the ten at which he has looked with so much interest—and he watches its progress—sees its entire course and asks: "What next?" There stands the word pre-eminently beautiful, HOME.

He ascends the hights, and looks around. He looked at Babylon—it is ground to powder. He sees Persia—it is chaff. He looks on Grecia—she is not. On Rome and her divisions—and the wind has carried them all away. Transported with delight he now crosses the threshold. The loved ones are all gathered together, and the joys of home are his.

* * * *

Brethren, we now stand near the threshold. All the great landmarks on the coast of time are past. We are about to enter the sacred portals of our everlasting home. Let us gird on our wedding apparel. Let us trim our lamps anew, and wait, till brighter glory than this sad world has ever witnessed, shall be shared by us beyond the threshold in our eternal home.

J. R. PRESTON.

Select Poetry.

THE CHRISTIAN'S ATTITUDE.

"TO WAIT FOR HIS SON FROM HEAVEN."

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—(Mat. 25: 13.)

"I stand continually upon the watch-tower." (Is. 21: 8.)

I stand on my watch-tower, Jesus,
Watching for thee;
For I know thou wilt soon be coming
To summon me.
I am up in the early morning,
Ere the sunrise,
Piercing the grey streaks of dawning
With eager eyes.
I am longing, continually longing,
Thy summons to hear—
"Arise ye! prepare for the wedding;
The bridegroom draws near!"
Oh, how shall I greet thee, my Jesus,
What joy shall be mine,
When, all doubts and anxieties leaving,
Thou claimest me thine?
What happiness just to behold thee,
And gaze on thy face,
While still in that visage of beauty
Thy wounds I shall trace!
And as sure as thou livest and reignest
In heaven above,
So surely thou never wilt sever
Thy Bride from thy love.

I stand on my watch-tower Jesus,
Looking for thee;
For I know thou art shortly coming
To summon me.
So I stand in the noontide gladly,
'Neath the hot sun's scorching rays,
To greet thee when thou comest,
With a song of loving praise.
Mine eyes with looking upward
Are failing; yet to see
One glimpse of thine appearing
Is rapture, ecstasy!
So still I'll pierce through distance,
Though clouds may cross my sky,
With this wondrous thought before me—
"I shall see him eye to eye."
No darkness then between us;
The veil shall be withdrawn,
And the evening mists have vanished
In the brightness of that morn.
So I'll bear the heat and burden
Of the present "little while,"
Till thou come and light my spirit
With the sunshine of thy smile.

I stand on my watch-tower, Jesus,
Longing for thee.
Thou hast said thou wilt come unexpected
To summon me.
The shadows of evening have lengthened,
The night wears apace;
And I'm watching, still watching, my Jesus,
For thy glorious face.
How long wilt thou "tarry," Lord Jesus?
Oh! when wilt thou "quickly come?"
Haste! "Hasten the wheels of thy chariot,"
I long, oh! I long to be home.
Thou biddest me "watch and be ready,"
With my lamp burning brightly for thee;
For, at "evening, or midnight, or morning,"
Thou mayest suddenly come and fetch me.
Then let me not weary or falter,
Though darkness my spirit enshroud,
This night must give place to the morning—
The "morning without a cloud."
"With patience," my soul, I'll possess thee
Leaving all to his wisdom and power,
Content with the message he sends me,
"Ye know not the day nor the hour."

JENNIE WOODS.

—*The (London) Christian.*

Communications.

A SEARCH FOR TRUTH.

BEING

A RELIGIOUS AUTOBIOGRAPHY.

BY GREY QUILL.

CHAPTER IV.

In the first place then it was customary to go to church early. Especially was this case the with all who lived at a distance, and, also, with the young people who lived in town. This was easily accomplished, for Sunday commenced at sunset on Saturday, and continued until day's luminary hid his shining face behind the western hills on Sunday eve. The day was regarded very strictly. No stranger or other person was allowed to drive his team through town on secular business;[1] and from morning till night, except the rattling of wagons over the roads going to and from meeting, the singing of birds, the lowing of cattle, and the hum of animated nature, silence reigned supreme. So rigidly was it observed by professors of religion, that they usually blacked their boots, shaved and washed before sunset on Saturday, that they might not desecrate the day by doing unnecessary work; and to cut wood or any such labor, whether it was necessary for their comfort or not, was out of the question.[2]

As early as nine o'clock (though service did not commence till half past ten), the wagons would begin to roll in from the country, and by ten o'clock most of the males who designed to attend that forenoon would be there. An exception being a few of the elder members residing near by, who would wait for the bell to toll, and come in with the minister. The reason WHY the people generally came thus early was twofold. First, the elderly people who lived in the country came early, because they wanted the opportunity to chat with their neighbors and get the news, talk about the crops, etc., and occasionally you would see two or three apart by themselves holding a private confab, which (if it had not been Sunday) you might have surmised related to some political matter; especially if it was just before the election.

On the part of the young people they came early simply to see and be seen, and especially to watch the young ladies as they walked up the wide sloping green to the church. When the bell began to toll all hands began to enter the meeting house, and, to their credit be it said, when the last blow struck (which was when the minister entered the pulpit), every person who intended to be there, with scarcely an exception, were in their places. When quiet reigned the minister would arise, which was a signal for the whole congregation to do the same. He would then stretch forth his hands and pronounce what might not be inappropriately called an introductory benediction, after which the people would again be seated. He would then read a long hymn which would be credibly sung by the choir in the gallery, the people standing up and facing them, meanwhile.

The minister would then again arise in his place and read a portion of Scripture (these divines were good readers), usually from the Old Testament, he would then again stretch forth his hands for the congregation to arise, when he would commence prayer. These prayers were my especial dread, particularly in hot weather on account of there extreme length, which was never less than twenty minutes. He would commence by telling God what a great and good being he was, and after dwelling a while on his attributes, would then inform him what a low, corrupt set himself and congregation were—"miserable worms of the dust," which it would be right and just to send to hell without ceremony.[3] He would then go on to pray for a variety of things I cannot particularize, but, especially, for the conversion of the world, "when the watchmen would see eye to eye" (which I interpreted to mean when everybody joined his church and obeyed him; you see I was very wicked); and there "would be naught to molest or make afraid in all God's holy mountain" (which I interpreted to mean when no other denomination could retain a foothold anywhere. They could not *then in our town*.

He would then pray for their own individual church, which he called "a vine of the Lord's own right hand planting" (I used to doubt that); that it might "be watered with the dew of divine grace," and that there might "from time to time be added to it of such as shall be saved." (I used to notice he placed a particular emphasis on SHALL.) He would then pray for foreign missions, etc., etc., to the end. During this long prayer the congregation were expected to remain standing.

And how do you suppose they employed their time? You may reply in looking at the minister. But you are very much mistaken. From the highest to the lowest (with rare exceptions), they were gazing around at each other, to see how each was dressed, or for any other purpose that chanced to come into their heads; and wo to the unlucky wight of a stranger if one happened to be present, especially if he chanced to come in during prayer time; for I am sure if he had not known to the contrary; he would certainly believe he had made a mistake, and instead of entering a house of worship had got into a staring school, where all the pupils had arrived at such a state of perfection that they ought immediately to graduate with the highest honors.

After the prayer was ended another hymn was read, and sung; and then the sermon commenced. This was always read from manuscript, and lasted at least one hour and was often longer than that, and was invariably as dry as the sands of Arabia. I never could tell much that was in it. In fact there was but one word that directly interested me, as a general thing, and that was the one which usually closes all sermons: and I watched for it as a sick man watches for the dawn of morning. Especially was this the case after a majority of the leaves of the manuscript had been turned, and I was thenceforth trying to take a mental measurement of the distance to the end. The tedious monotony of this service would have been in a measure relieved if I could have had a little pleasure of my own, apart from it. But the least movement in that direction, even to a whisper, was sure to bring the "Tythingman" to my side,[4] and thus make me a spectacle to the whole congregation.

But as every thing of a mundane nature must ultimately have an end, so these tedious discourses must close at last; and the long looked for word would finally be pronounced, and a sense of relief be apparent in all the congregation—except the sleepers. *They* took that opportunity to make up 'for a bad night's rest,' and sometimes became so engaged in that laudable and necessary employment that they nearly forgot to wake up in time to hear the concluding exercises.

After the sermon closed another hymn was read and sung, the benediction pronounced, and the people dispersed; some to their homes, and others to a convenient place where they could eat their luncheon and wait the intervening hour for the afternoon service.

MATERIALISM AS TAUGHT BY SCIENCE AND REVEALED IN GOD'S WORD.

(Continued.)

In the preceeding articles we brought forward science as a testimony in favor of materialism. Science is an intermediate proof between two great mysteries, viz.: from whence came life and to whom does it return.

Science is impotent to answer these questions; but, thanks to an indulgent God, what man is incompetent to discover, he has seen fit to reveal. But for the Bible nothing would be known of man's origin. Science built upon man's observations and demonstrations, deals exclusively with the past and present. Scripture coming from him who is the "Alpha and Omega" of all things, speaks to us not only of man's primal origin but also of his final end. It tells us of a glorious *future*, to which the present is nothing in comparison, which awaits those who comply with the conditions upon which it may be obtained.

It is to the Bible as our only source of knowledge, then, that we turn to find out *all* about man's hereafter. Let us notice what the Bible has to reveal concerning the "spirit" and "soul." What is meant by the scriptural term "spirit?" *Orthodoxy* replies—"the intelligent, immaterial, immortal part of man." Scripture does not say so. Neither will the derivation of the word show it literally to have any such meaning. "Spirit," from the Latin *spiritus*, in its literal and primary sense means a breath. And often when the original Hebrew or Greek word is translated into the English by this Anglicized Latin word, this meaning attached primarily may be given it.

Is a breath "intelligent, immaterial or immortal? Chemistry says, No! It is unconscious, composed of oxygen and nitrogen, plus a small amount of Carbonic Acid, and is not mortal nor immortal, because it never lived.

Spirit can not be understood in a metaphorical sense, unless that for which it is used has points of similarity with the primary sense of the word itself. To say that spirit meaning literally something unconscious, material and neither mortal nor immortal, means, in a metaphorical sense, something immaterial, intelligent and immortal, would be as great a violation of the laws of Rhetoric as the personation of anger by a smiling countenance would be a violation of the laws of gesticulation.

This does not necessitate our understanding spirit to mean breath in every instance when we meet with it. The thing for which it is used metaphorically need not be composed of oxygen and nitrogen; but it must have the same qualities or attributes. It must be material, unconscious, and independent of life or death.

"Spirit" is used metaphorically in the Bible in almost every instance. Often for influence, as the Holy Spirit, and as an evil spirit. That an influence is meant by the terms Holy Spirit, and an evil spirit, we take as unquestioned, even by immaterialists. Here the likeness to the literal meaning of Spirit is manifest; since influence is an unconscious, and neither mortal nor immortal substance; and as to its materiality we know nothing to the contrary, while probabilities would seem to point it out as material, inasmuch as it is an emanation from a material organization, and it operates upon matter.

Again, we at times find it used for the mind or some of its passions, as desire (Ezk. 1: 12); will (Mat. 26: 41); and for thoughts. Here giving to *mind* the meaning justly belonging to it—"a collective turn for every act and operation of the brain, whether it be sensation, perception or conception," the metaphor is beautifully perfect. Mind, in itself, cannot be conscious any more than a thought is conscious. It can neither literally live nor die any more than thought can. And it is produced by a material organ, the brain; and for all knowledge to the contrary, and as far as suppositions will go to prove, is material: and the fact that it stands at the head of the product of breath especially justifies the metaphor.

Again, we often find spirit used to denote the state of one's feelings, as an "humble spirit," "a proud spirit," etc. The beauty of the use of spirit in this sense may be seen in the fact that when we are dispirited we breathe slowly and the inspirations are shallow; and when we are full of life and energy we breathe deep and quick. Says Shakespeare, that unrivalled reader of human nature, when King Henry V. is urging his men on to deeds of valor—

"Now set the teeth and *stretch the nostril wide.*"

"A broken spirit drieth the bones." (Prov. 17: 22.)

"A wounded spirit who can bear?" (Prov. 18: 14.) The intimate connection between the metaphorical meaning of spirit here and its literal meaning is obvious.

We have noticed a sufficient number of metaphorical uses of spirit to show that in all cases the metaphor is perfect; that is, that whenever we meet the word spirit we must attach a meaning to it *akin* to its literal meaning. Now we come to the place where "*doctors* disagree." What is the spirit that returns to God who gave it? Popular theology claims that it is a certain conscious, immaterial, immortal element, equivalent to the "breath of life," which God gave to man at creation, and takes from him at death. If spirit here means something intelligent, immortal and immaterial, it is a very poor word to use, as it literally means something possessing opposite qualites. But why go to the trouble of censuring the rhetoric or logic of the Bible and its Giver when we can more reasonably avoid this difficulty. That the spirit of man is the breath of life we do not dispute. Perhaps not the breath of respiration, although we find air in connection with the earliest stages of life; but rather, the effect that oxygen has within the body—motion, life. That this returns to the God that gave it, within whom is the fountain of life, materialism does not necessarily deny. That it was this which Christ commended to the hands of his Father for keeping (Lk. 23: 46); that Stephen asked the Lord Jesus to receive (Acts 7: 59); that entered from God into the two prophets and caused them to stand upon their feet (Rev. 11: 11); that the body is declared to be dead without (Jas. 2: 26); that came again at Christ's command into the body of the little maid, and she arose (Lk. 8: 55)—all this materialism can agree with; but denies that is it an intelligent, immortal and immaterial substance. It is rather *the life* which is laid up in the great storehouse of heaven, the life that we have in Jesus Christ, which he will bring with him to animate our dead bodies.

Spirit opposed to flesh is a stumbling stone to immaterialists, in attemping to grope their way out of the midnight darkness of popular theology. Christ says: "Ye must be born of the water and of the spirit. That which is born of the spirit is spirit, and that which is born of the flesh is flesh." This they say indicates two natures in combination, and one a spiritual nature. Then they assert upon the strength of this, that man is possessed at both of these two natures. But stop. Christ says, "Ye *must be* born of the Spirit?" When? Suppose a man to live a life of rebellion against God is *he* then born of the spirit, and possesed of a spiritual nature? Certainly not. What is it to be born of the spirit? By repentance, placing faith in Jesus as the Savior of men, and submitting to the ceremony of baptism. Spirit and flesh here clearly indicate, the former, God's influence upon the heart, and the latter, man's natural evil inclinations. That which is born or produced by God's influence is like it heavenly; that which is born or produced by the natural evil inclinations, is evil.

Let us now consider spirit and breath in connection in order to more clearly show the intimate relation in their meanings. Turning to one of earth's greatest and inspired poets, Job, in that beautiful figure of speech in Hebrew poetry, called paralellism, we find that breath and spirit are almost, and in some instances quite convertible terms. A paralellism consists of two sentences connected generally by the conjunction "*and*," the first of which is the exact equivalent in *sense* of the last. Thus, Job says:

---

[1] The law was very strict on this matter, and there were men who made it their special business to see it faithfully executed. If a stranger was seen driving his horse through town on the Sabbath they would stop him and inquire his business; and unless it was of very great importance, would suffer him to proceed no further on that day even if they had to keep him and his team for nothing, which was often the case. And if he disregarded their mandate and drove on, they would follow him as soon as the sun had set, hunt him up, and if he would not pay *his fine*, prosecute him, if it took a week's time.

[2] This strict observance of the Sabbath, though perhaps unnecessarily rigid, made yet a favorable impression on the youthful mind in the right direction; and I am satisfied both from experience and observation, that it is far better for the community at large to err, if need be, in the direction they did then, than in the now too common one of almost total disregard of the day for religious worship.

[3] I often told the members if I represented their characters to others, or themselves even, in the same light they represented them to God in their prayers, they would consider it unmitigated slander and vile abuse. And they surely would have done so. But that was a part of their FORM of worship, generated by their view of the Sovereignty of God.

[4] These officers were appointed by the town to watch and punish, if need be, unruly rogues at meetings: and they were ever faithful to their trust.

"All the while my *breath* is in me,
And the spirit of God is in my nostrils." (ch. 27: 3.)

If any person doubts that here the first sentence is identical in meaning with the last, let them read the verses in the same chapter preceding and following this quotation. There the two subjects of the two sentences, breath, and the spirit of God, Job must have considered as one and the same thing. Again he says:

"The *spirit* of God hath both made me,
And the breath of the Almighty hath given me life." (ch. 33: 4.)

Here again Spirit of God and breath are used synonymously.

Speaking of God's interest in mankind he says: "If he gather unto himself his *spirit* and his *breath*." (ch. 34: 14.) (*To be Continued.*)

J. D. JONES.

"THIS HOPE"

In John 3: 3, we read: "And every man that hath this hope in him purifieth himself, even as he is pure." What hope does John refer to? He refers to the coming of Jesus, for he says (1 John 3: 2): "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him for we shall see him as he is." All that have *this hope* in them, will, as John says, "purify themselves, even as he is pure." This hope is in harmony with the hope presented all through the Scriptures, for there is but "one hope" in the plan of God. What is hope? Hope is the desire and expectation, having confidence in a future event. The most popular hope entertained among the professed followers of Jesus, is, the hope of going to heaven at death. Such a hope as this is not in harmony with the word of God. Therefore it is spurious. In order to find out whether a hope is genuine or spurious we must examine its foundation. If founded on the word of God, it is genuine, if founded on anything outside of the word, it is spurious. A hope that leads people to expect to go to heaven when they die, is a false one; for it is not in harmony with the promise of the Savior, which is: "If I go away, I will come again, and receive you unto myself, that where I am there ye may be also." (John 14: 3.) According to this promise, a hope entertained, that does not include the return of the Savior as the time (and not at death) when he will receive his people to himself, is unscriptural.

I had rather have a scriptural, a genuine hope, though it be unpopular, than to have a hope that is not genuine, be it ever so pleasing. This hope of the coming of Jesus and its attendant results is in harmony with the hope presented all through the Bible. Let us see: Paul in looking for the glorious appearing of the great God and our Savior Jesus Christ, calls it a "blessed hope;" and he says (Phil. 3: 20, 21): "Our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his most glorious body." David expressed his hope thus: "I shall be satisfied when I *awake* in thy likeness." (Ps. 17: 15.) Job says (ch. 19: 25–27): "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold and not another."

It was at the latter day Job hoped to see God, and not at death. It was when "the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first." When this hope is consummated, we shall be like Christ, having glorified bodies, being "clothed upon that *mortality* might be swallowed up of life" (2 Cor. 5: 4) "for this *corruptible* must put on incorruption, and this *mortal* must put on immortality..... then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? (1 Cor. 15: 53–55.)

This hope is supported by the statement of the Savior in Luke 20: 35, 36: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead..... neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Blessed hope, this! Not that we shall go to him at death; but rather that he is coming to us, that where he is, there we may be also. I feel to say with Paul, *this hope* is a "blessed hope." It is my hope; and I would say with David, "Let me not be ashamed of my hope." (Ps. 119: 116.) With the poet I can sing:

"Oh! what a glorious hope is ours,
While here on earth we stay:
We more than taste the heavenly powers,
And antedate that day."

A word of inquiry. Have you this hope? Is it like an ancher to the soul? Has it entered into that within the vail? Does it hold us? If so, it will land us safely into the haven of eternal rest. The kingdom of God is accessable only to holy ones; therefore let us be holy, for without holiness none shall see God. Hold on to the hope a little longer, and life is ours, to enjoy forever.

GEO. E. MERRILL.

WHAT IS PREACHED TO THE JEWS.

Henry Dana Ward attended the late anniversaries of the British Societies for Jewish Missions. He writes to the *Advent Herald* some of his impressions, as follows.

LETTER FROM LONDON.

I took up my pen to give you not the above personal matters, but some account of the anniversities of the London Jews' Society, and the British Jews' Society; one held last Friday, the other last Monday, May 5 and 8. The former is in the hands of churchmen of the establishment, the latter in other hands. I attended both with a willing mind. The former opened with a breakfast at 8 1-2 o'clock, followed by two very able addresses, and the public exercises at 11 o'clock a. m. At the close of the breakfast addresses the preacher of the sermon for the Society the previous evening was talking with the author of the first address that morning when I came between, and after a word—putting my right hand on the shoulder of the Rev. W. Dalton, and my left on the shoulder of the Rev. James Bardsley, —I said, "I came from America with a message for you and such as you; the Lord help me to deliver it." They took my address, and promised to send me a note of time, which I have received from one and happily answered in a conversation and breakfast of two and a half hours; to the other I have listened since three several times in addresses at the various anniversaries, and should he forget me at the moment it is because of the demands pressing on him. So instead of an account of the Jewish anniversaries you are again put off with personal matters!

The London Society is very strong in wealth, and character, and working. The British Society is more zealous. They are both doing what they can to bring the Jews to Christ, but in ways to make the Jews believe they are a people chosen both of heaven and of men to control the wealth and politics of this world, and to govern the nations upon the earth. This tickles the Jews and leads them to think highly of themselves, which all the children of men are naturally inclined to do, not excepting Israel. And this estimation of that worthy people is alike injurious to them and to the Gentile churches, and unjust toward God's word, which repeatedly declares that "he is no respecter of persons," and that "in Christ Jesus there is no difference between Jews and Greek." The speakers before these great Societies were various and some were not discreet—while exalting the Jews to glory for giving us not only the law and the prophets, but our Lord and his apostles; praising them for their fathers, and for their miracles, and for the incarnation of our Lord, and for the knowledge of his great salvation! What a mistake, to confer the praise of God's mercy and grace upon the instruments of communicating his love to sinful men! At the close of the exercises in the British Society last Monday, I took opportunity to say to Mr. Stern, that were I a stranger among a people of another race and they should publicly exalt my fathers and my nation in honor, and propose so high a position for my race in all generations to come, I should be puffed up. "We have abuse enough," he said "to balance it." Be it so; neither the one nor the other is good. The praise and the reproach are both wrong; and it may be the flattery is more injurious to the Christian Jew than the contempt is to the unbelieving. The conceit of aristocracy is sufficiently natural without stimulants to excite it. I am deeply convinced that the great expectations of a multitude from the conversion and restoration of Israel according to the flesh swell the pride of unbelieving Jews, and endanger the stability of the believing Jews. Their heart is set on the kingdom of this world, and they are taught to build their hopes on their fathers, and their house on the sands of time; all of which perish with the world, and are seen no more forever.....

Whether I shall return home at once or tarry here a little season, depends on the call made for my labors—which seems to be rising here and there. I am satisfied that misconception of the Jewish question leads many Christians to neglect the Old Testament in their study of the Scripture, and that I can do nothing better, the little time left, than to bring out those views which regard the whole Bible as much the word of God's holy mouth as the heavens and the earth are the work of his hands. Both his word and his work, to a superficial eye, discover remarkable blemishes: but the searcher of the Scriptures, like the searcher of this creation, constantly finds increase of testimony to the truth and goodness, the perfection and glory of the Lord God over all, blessed forevermore.

CONVERSATION.

The God of glory who lavished upon his children so great a blessing, that they are elevated thereby to more than royal dignity, demands the service of those to whom his blessings are sent, and at the same time gives them rules by which they are to be guided in the work he has given them to do. To live blameless, should be the desire of every child of God. In James 3: 2 we read: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Our conversation is made up of words, and these are either offensive, or acceptable, to God. Our words are the outbreathing of what is in us; hence the saying: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Mat. 12: 37.)

God has given us power over our own will, and commands us to use that power for him. And although the obligations of his law are upon us and we must needs be subject to him, we are not required to be obedient without profit to ourselves; for the faithful word assures us that, "To him that ordereth his conversation aright will I show the salvation of God." (Ps. 50: 23.) To share the salvation of God is our heart's most ardent desire; and it is to be our privilege if we "order our conversation aright."

But how shall we order our conversation? asks the young disciple. David the king of Israel, once asked: "Wherewithal shall a young man cleanse his way?" and answers: "by taking heed thereto according to thy word" Then we will appeal to the word of God for an answer to your question. In 2 Cor. 1: 12, we learn that our conversation should be in "simplicity," "with Godly sincerity," "by the grace of God." In Christian simplicity there is beauty as well as power. It does not partake of the doubtful, has no "white lies" in it, no opposites—yes, for no, and no for yes; but in sincerity, remembering that the great Teacher said: "Let your yea *be yea;* and your nay *nay.*"

Again in Col. 4: 6, Paul says: "Let your speech be always with grace." Candid, considerate, kind. If indeed, you are disciples of Jesus, and your hearts are filled with his Spirit—as they ought to be—you will realize by the Spirit that is in you, when your conversation is pleasing to the Lord.

To those who are looking for God's Son from heaven inspiration says: "Be holy in all manner of conversation." (1 Pet. 1: 15.) And, also, that we ought to be engaged in "all holy conversation, and godliness." (2 Pet. 3: 11.) By this we understand that we are to engage freely in religious conversation; we are to talk of our hope, talk about Jesus' coming, and the glory of his kingdom, "exhort one another, and so much the more as we see the day approaching."

Our conversation should be chaste. "Neither filthiness," nor "foolish talking," nor "jesting," but rather "giving of thanks."

We may greatly enhance our usefulness by an improved course of conversation. If it is with simplicity, it will be easily understood, and not misapprehended; and we shall not fall into difficulties on account of ambiguous sayings. If our conversation is invariably with sincerity, it will soon be apparent that we are honest, and our words will carry the conviction with them that they are true. Thus our influence will be enlarged, and we shall become fruitful in the cause of God. If our words are holy, words of truth, words fitly spoken to those to whom we are sent, we shall indeed become the light of the world, and the salt of the earth. If our conversation is chaste, there will be no unsavory influence growing out of it, and we shall "be blameless and harmless the sons of God without rebuke in the midst of a crooked and perverse nation, among whom," it is God's will that we should "shine as lights in the world."

We were not redeemed from our "vain conver[illegible]" with a sacrifice of trifling valu[illegible] with the precious blood of Chr[illegible] Jesus has purchased us, with all [illegible] powers, and has a right to control[illegible] to direct us how to control—them all. Let us not rob him of his glory by being wayward, or careless, or unkind; but each see to it, that his conversation be as becometh the people of Christ.

J. R. PRESTON.

SOWING SEED.

Every individual of the human race may be well represented as a farmer sowing seed. Each is sowing seed of some kind, either good or bad; the seed of virtue or of vice, morality or immorality. We are sowing seed which may spring up and ripen into a glorious golden harvest, or seed which may bud with unnumbered woes and finally result in irrecoverable and irretrievable ruin to many of the human family.

We are sowing it in our every day actions and conversation, in the family and social circles. It is being sown in the school-room, in the pulpit, at the bar, and in the legislative halls. And those who are not sowing good seed, are sowing the seed of the evil one.

Stop and think—meditate before you sow. Those who are not for God are against him. We cannot serve God and Mammon; neither can a fountain send forth sweet water and bitter at the same time. If a house be divided against itself that house will fall. The farmer well knows the seed he puts in the ground in the spring-time, of what kind it is, before he sows it.

Young man, did you ever think when taking the first chew of tobacco, or cigar, in your mouth that you were liable to excite and cultivate a taste for the contents of the glass, perhaps a dram at first; which would naturally call for another, and so on until at last you fill a drunkard's grave, and subject yourself to the fearful verdict of a just God, who has said that "no drunkard shall inherit the kingdom of heaven?" Did you ever think when patronizing a saloon you were being fellowshipped into a congregation of people which are engaged in damning the world, instead of trying to save it? Did you ever think what kind of seed you were sowing when engaged in reckless and blasphemous conversation with your associates?

Young lady, do you ever think what kind of seed you are sowing when you are bowing at fashion's shrine, shaking your feet in the ball-room, spending your golden moments in acquiring a few ghostly stories of novels, and thinking how you may primp, paint and belt in order to make the best appearance in society, instead of acquiring useful knowledge, and trying to fill with honor the high position assigned you by our Creator?

We must not forget the great object of our creation. Our trials may be severe and many, but we must overcome them.

Those who are engaged in sowing good seed are quite numerous, but those who are engaged in sowing evil are more numerous. It is reported that we have 146,176 persons engaged in preaching the Gospel and teaching the various branches of science and literature. We have 565,640 liquor dealers, or four times as many as the former classes. The United States have about ten saloons to one church. Our little city, Madison, Indiana, has 75 saloons to about 20 churches. A sad, very sad picture.

Fathers, mothers, young and old, you must bear your part in this work. And "he that soweth to the flesh shall of the flesh reap corruption."

NELLIE JORDAN.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself. Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion 20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed: a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols. The New Dispensation 72 pp. The Reign of Messiah—52 pp. Restitution 36 pp.

Tracts for distribution—by express, 1,800 pp for $1; by mail, 1,350 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1. paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, [illegible] to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c. $1 50 a dozen. Flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made [illegible] with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. [illegible] pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, [illegible] The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of those interesting illustrated pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 231 pp. 75c post-paid. $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable, Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c. post-paid.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By B. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the "Kings of Infidels." By H. L. Hastings. [illegible]

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 35c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 217 pp. Paper covers, 25c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR.

TUESDAY AFTERNOON, AUG. 1, 1871.

THE *Independent* finds a peace-token in the fact that Sharp's Rifle Works have been leased for a Sewing Machine factory. How about the Remingtons? Is not the real reason why the Rifle works are closed, that Sharp's is giving way to improved styles of arms?

THE Emperor of Germany uses no tobacco. We wish we could say as much, truthfully, of every Adventist. It is generally admitted to be a bad habit. Had you not better follow the Emperor's example, brother, and let it alone? How many papers would *your* year's tobacco money pay for? Do you pay as much for the cause of God, as for it?

DR. NEWMAN of Washington has been writing a letter to Iowa, to the effect that all good Methodists ought to help reelect a certain officer who is also a Methodist. Which is Methodism to be—a religious sect? or a political party? Surely there are unmistakable symptoms of "a fall from grace." It is but justice, however, to say that the best Methodist journals strongly denounce this meddling with politics.

'A POCKET edition of heaven and hell' is the somewhat startling announcement in a Swedenborgian paper. It has no reference to the idea favorably received in orthodox circles, that every man contains within himself his own heaven or hell; but refers to a work with that title, by the founder of the so-called New Jerusalem Church.

THE English society for promoting Christian knowledge has published a theological housekeeper's companion. It not only tells how to make cakes and pastry, but also advises vaccination and infant sprinkling. The religious rite, it is urged, should take place at an early moment; for by having your child baptised, says the manual, you make it a child of God and an inheritor of eternal life! Pretty strong ritualism that.

IN a late discourse Andrew Bonar said,—and there is food for thought in the remark:

> "There was a gentleman who could never agree with his friend on the subject of assurance, until, having studied much about the second coming of our Lord, he came one day and said to his friend, 'I have actually found assurance whilst thinking of the Savior's return.'"

—Others, many others, could truthfully bear the same testimony.

THE *Independent* says Prof. (now Pres.) Porter, of Yale, "scouts the idea and would hardly listen to proof that mental action could be one of the forces that are in corelation with heat and motion."

The idea that the earth travels around the sun was once scouted by very eminent men in their day. We believe, however, that the fact has come to be quite generally admitted.

WE are glad that the seeds of truth have been sown in the extreme West. California has heard the sound of the gospel of the kingdom, and at intermediate places across the great plains, papers, books, and tracts are circulated by brethren who have settled in Montana, Colorado, Nevada, California and Oregon, and other States and Territories. They are only a few, but if faithful, who can tell what results may follow? We extend to them a word of cheer, and will do all in our power to aid them.

BR. WHITNEY'S work in West Virginia is likely to be, indeed is well heralded. The item about the new sect called 'soul-sleepers' is traveling through the religious and secular press. The 'new sect' is simply the membership of an Advent Conference, that's all. May their growth exceed the worst fears of their opponents.—By the way don't overlook Br. Whitmore's caustic article, last week on 'soul-sleepers' and 'soul tormentors,' suggested by the above mentioned item. It is decidedly rich.

BARTLETT and some other immaterialists have sent their followers down into Egypt for help against the materialist forces But *Macmillan's Magazine* proposes that they apply to Greece. In other words it advises the general study of Plato to counteract the growth of materialism. It is often roundly asserted that the Bible teaches immaterialism 'on every page.' Why wouldn't that be a better text- [illegible] than Plato, even? It certainly would be [illegible] the assertion were true. The trouble is, it is *not* true. Hence the appeal to Plato and to Egypt.

IT is the long *meeting* rather than long sermon that tires the people, is the sensible suggestion made by Br. Leslie. He proposes that less time be taken in preliminaries, when a lengthy discourse is on the docket. We fear the trouble is, that those who have 'the gift of continuance,' display it in reading, prayer and singing as well as in preaching. There can be no *rule* laid down on this subject. Preachers who have common sense will learn wisdom from experience and observation—and the frequent strong hints in the papers!

BR. BOLTON affirms that Adventists in teaching 'dwell mainly on what man will be *after death.*' He also says that Winebrennarians dwell 'on what man must be in order to a happy future, allowing the future to take care of itself.' To which we reply that this last is a very slipshod way of preaching, with no Scriptural or apostolic precedent; while the former embraces the very essence of the gospel, which is the offer of future, eternal life. 'I have set before you *life and death,*' said Jehovah. The Winebrennarian brethren set before their hearers *happiness* and *misery*, and call that 'letting the future take care of itself.

But if Br. B. means that we dwell on the state of man in death, and ignore the necessity of conversion, and change of heart, we fear he is wilfully pandering to prejudice: he has seen enough of us to know better.

A WRITER in the *Church Advocate* says Adventists are divided among themselves. In the same journal we find in one column an essay of a Winebrennarian brother who attempts to prove that Christ came at the destruction of Jerusalem, and the judgment is going on *now*, and 'souls pass over—into glory or its opposite we suppose—every day;' and in the next column we find a jubilant report of how another brother of the same order, effectually used up a Swedenborgian who had troubled the church with precisely those very notions, which are roundly denounced as 'heresy.' There are also other indications that if the Winebrennarians grow and thrive, they will suffer from 'splits' like all other sects. There is no help for it, and they need not boast over others.

AN English journal says speaking of its 'heathens at home:'

> A lad of fifteen had been brought before the city of London Magistrates on a charge of stealing. The ordinary of Newgate described him as "the most deplorable specimen of ignorance I have met with in my experience. He cannot read or write; does not know what religious persuasion he is of, nor does he even know that there is such a thing as the Christian religion. He is without friends. What must become of him is not difficult to foretell, unless he is placed in some institution."

—The immense mental powers of Webster, Cuvier, and other men of like intellectual caliber, are often cited as proofs of the immortality of the soul." How great mental capacity affects the argument is not over clear: but we simply cite the above case to inquire what bearing *it* has on the controversy. If *great* men are all immortal, and we know it by their gigantic intellect, what about the class of which this youth is a sample: are *these* all immortal?

A LATE writer, who calls sprinkling baptism, relates the following anecdote, concerning two young ladies whom he designed to sprinkle, but was hindered:

> Judge of my dismay when I observed, on the head of each a *chignon* of the modern and enormous pattern now in vogue, covering, with a two-inch thickness of false hair, the top and back of their head from forehead to neck! The consequence was, that when they bowed before the font, there was not a part of their bodies that could be touched with the waters of baptism. It was too late then and there to require them to remove these obstacles to the proper administration of the sacrament, and so I proceeded with the service and baptised, not these two young women, but their *chignons*, for I do not believe that a drop of water touched their persons. I confess to a feeling of indignation which was out of place at so holy a time, but it was of a holy sort, that so important an ordinance should be turned into a mockery by the unsightly customs and fashions of the day.

AN astute correspondent of the *Tribun* writes to that journal from Northampton, Mass., after a visit to the burying ground, among other things, the following sentence;

> A preacher said not long ago, that he had never seen on any tombstone an inscription testifying to the blissfulness of death; but now as I passed along, these words caught my eye:
>
> *"I shall be satisfied when I awake in thy likeness.*

—Could anything be more stupid? A passage written by an inspired pen some thousands of years ago in reference to the resurrection, and copied as an hopeful epitaph by a modern Christian, is interpreted by a still more modern observer to mean "the blissfulness of death:" just exactly the opposite of the true sense—which is the satisfying blissfulness of *coming to life*. Oh! immaterialism! The prophet's wo is upon thee; for thou hast turned the word of God "upside down." (Is. 29: 16.)

EDITOR'S JOURNAL.

KANSAS TOUR.

TUESDAY, July 17. Left Columbus for Oswego, via Fort Scott, in company with Br. Sanford, and put up at the hotel. Wednesday, at an early hour I called upon Eld. Post, the Baptist minister, with whom I had a long conversation on the prophetic word. I found that he had been led to favor the "new departure," from the true principle of interpretation, that a day in symbolic prophecy denotes a year. He thought that the prophecies of Daniel and John were yet, in many things, to be fulfilled. He was looking for the Church of Rome to rise agan in power and persecute the people of God. I gave him my idea of this matter, showing that the sixty-nine weeks (Dan. 9) were fulfilled in years: also the 1260 days of Dan. 7: 15 and Rev. 12: 6-14. And that there was no persecuting Anti-Christ yet to rise. *Prophecy is mostly* fulfilled, and Christ's coming is the next grand event, and will come soon. Br. Post, like some others of the watchmen of our time, is inquiring, but does not see things clearly. My interview was very pleasant, and I hope it may be of some service to him.

I had a conversation last night in the cars, with a Methodist clergyman. His inquiries related to the nature and destiny of man, and the time of the Advent. He was liberal and candid, and did not take serious exceptions to our position.

At 9 a. m., I left Fort Scott for Oswego, and parting with Br. Sanford at Parsons, I arrived at Oswego at noon, and put up with Br. Miller, of the Congregational church. At night I spoke at their chapel on the inheritance of the saints. At the close the pastor, Mr. Armstrong, who had sat rather uneasy under the discourse, put some questions to me on the nature of the soul and destiny of the wicked, in connection with which he quoted the thief on the cross and other passages which he supposed would disprove my view of the subject, and confound me on the spot. I took occasion to answer his questions fairly, and then showed that his passages quoted to prove his theory of the conscious state, and immortality of the soul were quite susceptible of a different meaning. That the thief did *not* go to Paradise with the Savior that day; and that the latter had not gone to heaven even three days after; for he said to Mary—"I have not yet ascended."

At this point, he rejoined, and the subject was discussed between us in a friendly way, yet with much earnestness, till after 11 o'clock—I trust not without profit to some.

The pastors of these times ought to be better posted on the subject of the nature of man, if they would meet us with any success. But they rely mainly on the old Platonic arguments, and a forced construction of certain Scriptures, and suppose their case is made out, when, indeed, they have proved nothing, and perverted all they quote.

A NEW DEPARTURE AT ROME.

It seems that infallibility, of the Roman sort, is not above lying. A recent dispatch from Rome says:

> The Pope, in reply to an address by the Roman Academy, remonstrating against doctrines which are antagonistic to the spirit of modern times, disclaims any intention on the part of the Papacy to lay claim to inherent power to dispossess sovereigns or to assume direction over the worldly affairs of nations. "In ancient times," says His Holiness, "Christian nations revered the Pope, as the arbiter between sovereign and people in cases of disagreement, and great services have been rendered by the Papacy in preventing wars and healing up divisions among the nations of the world."

—It is well known that the Papacy was continually stiring up strife and causing war in Europe—often directly inciting the conflict, as for instance the wars of the sixth century, which finally gave temporal power to the Popes. And as to Pope Pius' disclaimers of "power to dispossess sovereigns, or assume direction over worldly affairs of nations," it is only another proof of the folly the Roman church committed voting its latest dogma: for it conclusively proves that either Pius is, or some of his predecessors were quite fallible. For we read in the Clementii, lib. 2, lit. 1, c. 2—The bishop of Rome has power to absolve from all allegiance, obligation, bond of sacrifice....the provinces, cities and armies of *kings that rebel against him.*" Another declared: "The tribunals of kings are subjected to the power of the priests." (Crawf. p 300.) Innocent III. said: "Our Lord God the Pope; another God upon earth; King of king's and Lord of lords.... The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial and infernal."

It only remains to decide which infallible pope was fallible, in order to settle the pretensions of Rome. Pius insinuates that he asserts only spiritual power, outside of the States of the Church. Innocent declares that all power in heaven, earth and hell is in his hands. History is against Pius. It shows that the Papacy has endeavored to enforce the sentiment of Innocent's utterances. The apology of Pius is a *new departure*, and is fatal to the infallibility dogma.

THE GENERAL CONFERENCE BOOK.

Many of our readers will remember that the General Conference at Rochester appointed a committee to issue a book setting forth, some of the main doctrines of Adventism. Its publication has been delayed for various reasons; but it is now in press, under the superintendence of Br. Sidney Hall of Hartford, Ct., which is a sufficient guarantee that it will be edited, and published in a neat and desirable style.

Every effort is being made to have the work ready for delivery by August 25 or earlier. Further particulars, as to price, etc, will be given hereafter.

OUR PULPIT.

We shall next week open a new department in THE TIMES. to be called 'Our Pulpit.' Under the head we shall publish from time to time sermons, by a number of Advent preachers, who are engaged to supply this pulpit for our readers. We expect their discourses will be suited to these latter days, when every one is in a hurry, and nothing sticks, unless it has a point.

The first sermon of the series will be by Eld. J. H. Whitmore, and will be followed by discourses from O. R. Fassett, L. C. Collins, A. A. Phelps, F. Burr, J. R. Preston, The Editor and others.

THE CAMP MEETINGS.

We call the attention of the friends to the coming camp-meetings in their respective States. The Illinois meeting comes first on the list. Illinois has more Adventists than any other Western State, and, so, we should say, ought to have the largest campmeeting of any. We trust it may be the largest this year, and, also, one of the best. Read Br. McCullock's call, reflect upon it, and as a result, make up your mind to be in Amboy at the beginning of the meeting, prepared to remain until its close.

The Association will not hold any general Campmeeting this year, and none need stay away for fear its business session will interfere with their spiritual interests. Let there be a grand rally, and may Illinois keep a glorious feast of tabernacles to the Lord.

Next in order comes the Iowa meeting at Cascade, the second camp of the young Conference of Iowa. We understand there is a good interest already in this gathering, and friends are making preparations to be there. Do not fail to form and carry out this good resolution. By the help of the Lord, I will be at my post at the camp in Cascade, and do my duty after I get there.

In S. W. Iowa and Missouri a campmeeting will be held at the same time of the meeting in Cascade. Br. L. C. Collins is expected to be present, which will insure a good interest and healthful influence. This is the first Advent campmeeting so far West. Let the friends in that region rally and make it a success.

Finally let all—preachers and people—read the article on campmeetings in the last TIMES, and act accordingly, and the blessings you desire will be assuredly yours.

HO FOR CAMP AMBOY!

Brethren of Illinois: Let there be a general waking up in the interest of our camp-meeting enterprise. We hope to see a tent on the ground from every church in the State. Shall it be realized? What say you? Is not the cause in which we are engaged worth some sacrifice? Are not multitudes perishing all around us for the lack of light and truth? Will not your own growth in grace and strength be increased by your coming to camp?

Come then let us rally all our strength to this annual feast. Come from the extreme north of the state, and from the most southern part. We hope to see Brn. Lawver, Spann and Thomason and all who can come. Come from Chicago east, and from Clayton west, and all along the various lines of the Railway to camp Amboy. Let no trivial excuse prevent you from being there.

Pray over the subject. Ask wisdom from the Lord to direct. Come laden with the weight of responsibility that should rest upon those that bear the last great crowning message of truth to the perishing. Come to work, not for a pastime, or for visiting, or to hear something smart. Come to work for Jesus. Bring your unconverted friends. Labor with and for them. Come trusting in the Lord for success, and the God of all grace, mercy and peace be with you.

Let each and every one come prepared to take care of themselves, as far as possible. There will be no boarding tent as heretofore; but supplies can be had upon the ground at reasonable prices. Let each church look out for their preacher. See that he and his family are cared for. Let there be no lack in this respect.

Respectfully submitted by one of the Committee. WM. MCCULLOCK.

"WAITING FOR YOUR LORD."

The following paragraph I found in an old book. It strikes me it is worthy of preservation:

> "Christians should live waiting for their Lord. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord. Blessed are those servants whom the Lord when he cometh shall find watching." "I say unto all watch." The followers of Christ are described as those who have turned from idols to serve the living God, and to wait for his Son from heaven. Important representation! may you feel it aright. A waiting frame of mind is that the Christian should ever cherish. But, what is it to wait? Let a familiar illustration furnish a reply. The father of a numerous family leaves his children, intending to go and settle in a foreign land. Before he departs, he says, 'My dear children, I am going to leave you for a while, but not for ever. I am going to prepare for you, in a country where we shall be happier than we can be here. As soon as I have made the needful preparations I shall return for you: therefore wait and be ready. The father departs; his children continue in their old abode, but with new feelings. It is hardly like their abode now; for they are expecting to go. They pursue their needful duties, attend as before to necessary concerns, but still their hearts are gone after their father. They are looking for their new abode. They are waiting for the return of their father.
>
> "Such are the feelings and views which you should cherish. Not feelings that will prevent your discharging the duties of life; that will drive you into a desert, or turn you to a hermit; but that will lead you to act and live as not at home, but looking for your

Lord; waiting as those children would wait. Not building on great things here, but with a heart untied from the world, ready to go, be the warning ever so short, and to welcome your Lord ever so soon.

"Blessed are those who indulge this watching, waiting spirit; the king eternal has pronounced them blessed."

Such is the sentiment of true Adventism. We are, like ancient Israel when anticipating their exodus from the land of their long and tedious bondage, to be entirely disentangled from the surfeiting cares of this life, and with staff in hand be in perfect readiness, so that, when it is said, "Behold, the Bridegroom cometh!" we may be able to go out and welcome him joyfully. This is the position of every true Christian. God has not enjoined upon us that we should wait for death, but we are emphatically commanded to "wait for his Son." Hiram Mattison made a sad mistake when he called "death the Prince of Peace." Such an honor is only conferred upon the Son of God!

C. C. Marston.

FROM CALIFORNIA.

I have just returned from a preaching tour of two months. Went first to Vallejo, by invitation of the brethren, and stopped five weeks. Found the people ready to hear the truth and also receive it. Preached the truth, straight and plain. Many hearts were made to leap for joy.

I organized a church of seventeen members, good sound men and women, that love the truth and Chrrist's soon coming. Ordained a deacon to take the oversight of the flock, till they can secure a pastor. An unconverted man in the city gave them the use of a hall, free of rent, for six months. It had formerly been used for a dance-house.

The interest and congregation increased steadily. Baptised one in the likeness of Christ's death and resurrection—a backslider reclaimed, who had been in that state for twenty years. The Spirit worked powerfully with him.

The Presbyterian minister came out against the truth very hard, stating in a public place, that the "Advent doctrine was all bosh." The reason of this was, we run into his immortal-soul theory and exposed some of his heathen dogmas; and, also, took out some of his members. They have sent for Br. Fassett to come on and settle with them, and take charge of the little flock. If he cannot come, we pray the Lord of the vine-yard, to send some good man. Here is a great field and an open door. Others will join soon. They requested me to remain with them; but I felt I must go to other cities and villages and preach the gospel.

From this place I went to Petaluma and found some true saints ready to receive us. Here I preached in a new place, the first Advent sermon ever given there. It cut like a two-edged sword. When through I gave opportunity to speak. A brother, formerly a Methodist minister arose and desired to know how I disposed of the wicked. I told him what God said about it, that the penalty of sin was death, and not suffering in a hell of fire and brimstone, and that without end. I showed them that God was love, and not a tyrant, as I had formerly believed. After this a very intelligent lady arose, and was thankful the truth had been preached; for she never could look upon God as a being of love, if there was such a place as is commonly supposed in which to keep sinners burning forever. We left this place with our hearts uplifted for heaven's blessing to rest upon the truth spoken.

Came on to San Francisco, purposing to stop over Sunday and meet with the little flock that had secured a hall and were worshiping by themselves. But I found things in such a distracted, torn-up state, that there is no chance to do anything at p . The seventh-day keepers come there with their tent some six weeks ago, and have made sad work with the converts. I think there is *scarcely a dozen but what have gone in with them.*

Truly our hearts were sad. But let the old winnowing mill shake: there will be some grains of wheat that will be ripered for the harvest.

Truly we are living in perilous times, and there will nothing stand in these days, but holy faith in God and in the present truth. We are not going into the kingdom of God on "flowery beds of ease, while others *fought* to win the prize, and sailed through bloody seas." The sooner we get all the old leaven purged out the better. We need not deceive ourselves. There is nothing that defileth or maketh a lie shall enter the kingdom. We must have all this glorying taken out of us, and feel like Paul, who said, "God forbid that I should glory save in the cross of Christ." The Lord help us all to get just right, and then keep right.

Yours looking for speedy redemption. D. D. and M. S. Reed.

Santa Clara, Cal. July 12.

A SUNDAY IN NEW YORK. NO. 2.

DR. JOHN HALL.

At four o'clock in the afternoon I took a seat in the Presbyterian church, corner of Fifth avenue and 19th Street —John Hall, D. D. pastor. I had heard much of this celebrated preacher and expected to hear a good gospel sermon. I was not disappointed. Dr. Hall took his text in Heb. 11: 13–16, and gave his audience a glowing description of the life of faith as illustrated by Abraham and other worthies mentioned in this richly instructive chapter. He is not an orator like Beecher or Chapin, but as a gospel preacher I think him superior to either of them. He spoke like a man deeply and thoroughly in earnest. This always has a sort of fascination about it. Earnestness is contagious, without it no speaker can succeed.

Dr. Hall is not a sensational preacher in the popular sense of that term, but his preaching nevertheless always causes a sensation. He is unaffected and unassuming in manner, and disdains all theatrical tricks and stage mannerisms. He has not the affluent language, rich diction and splendid imagery of Beecher, nor the vehement declamation of Chapin. He made no attempt to adorn his discourses with classic allusions or historic quotations. But he did this thing. He fixed all his powers of mind upon the subject before him—and thereby magnified the subject instead of magnifying himself. He seemed to forget himself, and spoke of the life of faith as though he thought it the grandest thing that could chain our attention.

Dr. Hall is a native of the north of Ireland, and when his Scotch-Irish blood is fairly warmed up, he carries with him in the treatment of his subject a power that no mere rhetorician can ever acquire. The man and his subject appear to be welded together at a white heat, and never for a moment seem to be separated. This earnestness, magnetic and forcible, I believe to be the secret of his great success as a preacher. I have one criticism to make which to many may appear frivolous. The Doctor when in the pulpit wears a gown something like those worn by the preachers of the church of England. It is difficult to understand why any sensible man should wish to array himself in such a cumbrous, ungraceful, and positively ugly looking habit. In "John Ploughman's Talk," Mr. Spurgeon rather extravagantly says "except a duck in pattens, no creature looks more stupid than a Dissenting preacher in a gown which is no manner of use to him. I could laugh till I held my sides, when I see our doctors in gowns and bands, puffed out with their silks, and touched up with their little bibs, for they put me so much in mind of our old turkey-cock when his temper is up, and he swells out his biggest. They must be weak fools indeed who want a man to dress like women before they can enjoy his sermon." Fancy how Beecher or Chapin or Gough or Phillips would look arrayed in a *clerical* gown!! This matter of dress may be thought to be very trivial or of no importance, yet I deem whatever affects a man's power over his audience is of importance. Why should ministers wear such gowns more than lawyers or members of Congress? Does any one for instance, suppose that Daniel Webster could have pronounced his magnificent oration in reply to Hayne, had he been arrayed in the toggery of gown and surplice? J. H. Whitmore.

"REMEMBER ME."

This was the request of the penitent thief as he hung upon the cross beside the blessed Savior. And I can say that it is my request and my prayer: "Lord remember me when thou comest into thy kingdom." This is the passage which is obscure to the minds of a great many, let us examine it and see if it is in harmony with the rest of God's word; Let us see if the answer which our Savior gave the thief harmonizes with the general teachings of the Bible.

What was the request? Was it that Christ should remember him when he *went away* to heaven or some other place? No. He says remember me when thou *comest* (not *goest*) into thy kingdom. We first want to know where this kingdom is, and we find in Dan. 7: 27, that the kingdom which is to be possessed or inhabited by the saints, will be set up "*under* (not *in*) the whole heaven." If we turn to Mat. 5: 5, we read that the meek "shall inherit the earth." It follows then that the saints will inherit two kingdoms, or else the thief referred to the kingdom symbolized by the stone, which "became a great mountain and filled the *whole earth.*" (Dan. 2: 35.) Now as this kingdom is to "consume" all others (v. 44), there will be but one which the saints shall inherit; and in this kingdom the penitent thief will be with Christ: for this was promised by our Lord.

But, says one, "Christ promised that he should be with him *that day* in paradise." Right here it should be remembered that Jewish time was reckoned differently from ours—the day commencing not at midnight, as does ours, but at sundown. The night was divided into watches and the day into hours. Turn to the account of the creation. (Gen. 1.) Was the morning and the evening the first day? No, but "the evening and the morning was the first day," and so with each of the six.

Now we find that Christ died about the ninth hour. (Mat. 27: 46–50.) The ninth hour Jewish time would be three o'clock p. m. with us. Therefore Christ died in the afternoon. We now find in Mark 15: 42, that when the even was come Joseph begged the body of Jesus; and Pilate thought strange that he was already dead. Next we find that it was the preparation day, or day before the Sabbath when the soldiers broke the legs of the thieves: but Christ's legs they brake not, for *he was already dead.* Thus we learn that Christ died about three o'clock one day, and that *the next day,* or when the even was come, the thieves were not dead yet. Therefore as Christ and the thief did not both die upon the same day, they could not have been together that day in paradise.

We will now consider Christ's answer or promise to the thief. "Verily." This word occurs many times it the Scriptures and is often translated from the Greek word, amen. Our Savior made use of this word, which means "so be it," or "so let it be." We thus see that the request of the thief was granted. Now if we remember that the punctuation of the Bible is not inspired, and place the comma after the word to-day, instead of before it, and all is plain. Christ says: "So be it. I say unto you to day, thou shalt be with me in paradise." This is a day of great events for now is the Son of God slain a sacrifice for sin. This is the day when the rocks are rent, the vail of the temple rent in twain from the top, to the bottom, and even the sun refuses to shine and look upon the cruel scene. This is the day when every one of my disciples have forsaken me and fled. But now, because thou art penitent, and also hast faith in me, even when all others have forsaken me, therefore I say unto you *to-day,* that thy request shall be granted, and thou shalt be with me in paradise.

Perhaps it will be asked, Where is paradise? In Rev. 2: 7, we read "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." And in the closing chapters of this book we find that the tree of life is to be in the new earth. Hence we conclude that paradise will be located there. Will it be any special favor of God if we are permitted to eat of the tree of life in the paradise of God when this earth has passed away and the new earth is established? It will; for it is "according to his promise" that we look for the *new* heavens and *new* earth; and the wicked have not this promise. As the result of disobedience Adam was shut away from the tree of life. As the result of obedience we shall have right to this tree when Eden is restored; and this will be a part of our reward. When will the reward be given? "And behold I come quickly, and my reward is *with me,* to give to every man [the thief was a man] according as his work shall be." (Rev. 22: 12.) "Lord remember me when thou comest into thy kingdom."

William Branch.

IS THE MAN OF SIN REVEALED?

1. Has he exalted himself above all that is called God so that he as God sitteth in the temple of God showing himself that he is God by assuming qualities, attributes and authority such as alone belong to God? (2 Thes. 2: 4.)

2. Has he asserted that he and the church of which he is head is stronger than the God of his fathers?

3. Has he ceased to regard the God of his fathers and substituted in his stead protecting saints? (Dan. 11: 37, 38.)

4. Has he forbiden matrimony to a large class of his adherents, *viz.,* priests nuns, etc., and commanded his adherents to abstain from meats on all Fridays? (1 Tim. 4: 3.)

5. Has he divided the land for gain, and caused his bishops, priests, etc., to rule over many in the most strong holds? (Dan. 11: 39.)

6. Has he made war with the saints and caused many of those who refused to submit to his infamous dogmas to be put to death? (Dan. 7: 21.)

7. Has his coming been after the working of Satan with authority, signs, lying wonder, and deceiveableness by pretended miracles, wrought by dead men's bones, etc.? (2 Thes. 2: 9.)

8. Has he made war with the Lamb by keeping his word from the common people, endeavoring to exclude it from our schools, etc.? (Rev. 19: 19.)

9. Is the Lord consuming him by the sword of his mouth, which is the word of God? (2 Thes. 8; Eph. 6: 17; Dan. 7: 26.)

10. Have the nations taken away his temporal dominion?

11. Does he continue to curse those who refuse to admit his impious titles, and qualities; such as Infallible, God, God's vicegerent, etc.? (Rev. 13.)

12. Are his adherents enveloped in strong delusions that they all might be condemned, who believe not the truth but have pleasure in unrighteousness? (2 Thes. 2: 11.)

13. Is he antichrist who prays to other mediators than to Christ himself? (1 John 2: 22, 23; Acts 4: 12.)

14. Is it possible for an antichristian to be saved?

H. Newbury.

EDITORIAL GLEANINGS.

Br. R. L. Harrison has baptised four in Pownal, and five in Wood Hollow, Vt.——The Massachusetts tent is at Gloucester, with some revival interest.——The division in the Portland church seems quite healed. 'Blessed are the peace makers.'——Br. Thomas Smith, one of the earliest, and now of the oldest Advent pioneers, still lives at Bangor, Me. But his health is poor, and he requests the prayers of the church in his behalf.——Br. Thomas Howell of San Francisco has been 'turned out' of the Baptist church for holding Advent doctrine and teaching the same. He is an ordained minister. Two other believers were excluded at the same time.——Br. Marston was refused the Wesleyan chapel in a late visit to Harmon, (Ill.) He went to the school-house and found friends. Some were stirred up to declare the Advent money in that Wesleyan house must come out, or the house be open to Advent preaching when not in use by the Wesleyans. We wonder if Adventists will ever get over putting their money in sectarian (we use the word in its strong sense) houses under fair promises, never to be fulfilled.——Br. Robertson, our English agent, 'an old disciple,' says in a recent note: The present aspect of Christendom in these perilous times of the last days, is truly encouraging to every faithful servant of Christ, to wait patiently for the glorious appearing of Jesus; which may we joyfully behold.

The Times.

AT HOME.

There are well defined apprehensions that the cholera is coming again. It has made its appearance in Poland, where it first appeared before its general prevalence in 1829. Says a New York journal: This season and the last have been distinguished by tornados, floods, and other exhibitions of apparently disorganized natural forces, working in singular fashion and to no desirable purpose. It is asserted that the same variations from the usual course of nature have always preceded visitations of the cholera.——Some of the eastern railroad kings threaten to have the whole race of peanut pedlers, prize-package candidates for the penitentiary, and other artists in petty swindling, banished from railway trains. If they will do this, the travelling world will rise up and bless the workers of so great a deliverance.——The way New York people spend Sunday is thus described: Nearly a quarter of million of people are reported by the keepers to have visited Central Park on Sunday. A corresponding crowd roamed all day through the Brooklyn Park. Thousands went over to Staten Island, and the excursion boats were literally overrun. It is not an unreasonable calculation that $50,000 were expended for excursion fares alone from New York and Brooklyn, the larger portion of which went to the horse railways. Considering the villainous whisky, which the neglect and violation of the Excise law allows to be freely sold, the number of disturbances was very slight.

Last Sunday the boiler of the Staten Island ferry boat exploded, in the slip at White Hall, and as we go to press, it is reported that about fifty persons were killed or have died; while 120 are injured, many of whom must die. The details are simply terrible, and excitement in New York and vicinity is intense. It is supposed that 'a patch' in the boiler gave way, as no other cause can be assigned for the explosion.

ABROAD.

England.

A debate in Parliament on cheap labor, a report of which is herewith reprinted, discloses an appalling condition of things among the English poor. We hear of children, of both sexes, employed, half naked, in the brick yards, carrying lumps of wet clay, weighing forty or fifty pounds, on their heads. And these infants—for such some of them seem to be—earn wages on which their unnatural parents live at ease. This abuse was first taken up by that noted philanthropist, Earl Shaftesbury, and, seconded by the press, his zealous labors have brought the question of remedy before the country. It seems time that some effort were made to rescue these unfortunate children from their dreadful condition.

It seems almost incredible, and yet the census reveals it as a fact, that during four years—'66 to '69 inclusive—while Great Britain used cotton goods to the amount of eight dollars only for each soul within its bounds, there were spent seventy dollars for strong drink for every man, woman and child. That over two billions of dollars were thus spent for liquors within that brief period seems incredible; and yet, in this case, the 'figures cannot lie.' What wonder that England and Wales alone have a million of paupers, in addition to the starving thousands of Scotland and Ireland.

There are some facts entering into the problem of the present age, that the prophets of

(*Concluded on page 380.*)

Correspondence

From J K Marse. Yorktown Ill.

I am trying to live so that when Jesus comes I may be prepared to meet him with joy and not with grief. Oh! that God would give us more love for each other, is my daily prayer. The Savior said, "A new commandment I give unto you, that ye love one another." Let us see to it that we keep all of the commandments of God and by them we shall be saved when Jesus comes. Oh! how it rejoices my heart to hear from the dear brethren all over the land, not only those that belong to our church, but all that are looking for Jesus.

I must tell you what a heavenly visit I have had with my brother from Iowa. Although he believes in the immortality of the soul, yet we had a good time reading the Scriptures and reasoning together. There are some things he cannot see as we do; still I love him just as well. Wherever I can see the image of my Master, I find my brother or my sister. Glory be to God, that my eyes were ever opened to the glorious truths of the state of man in death, and the relation we sustain to God in this life and in the life that is to come.

We should be very careful how we offend one of these little ones by harsh words or unkind actions. I have heard our faith preached right out, without dodging in the least, and nobody offended, because it was all in love. If there are any hard words to be said let them be said by somebody else than Adventists.

From F J Morgan, Independence Town Minn.

I love The Times, and to hear from the brethren scattered abroad who write of the blessed hope and of the appearing of the great God and our Savior Jesus Christ. I hope that it will be as gratifying to the brethren to hear from us, in like precious faith, and to know what the good Lord has been doing for us in this part of the world. Br. and Sr. Fassett, still continue to preach for us one Sabbath in each month. Perhaps you would like to know what kind of warriors they are. Well, I will tell you. They are recruiting officers for the army of the Lord, and they understand the movements of the enemy, and they know the danger their their fellow men are in, unless they enlist in the army of the Lord. They tell them what a dreadful thing it is to fall in the ranks of the enemy. This was their mission with us.

In the month of April they were with us three days to see how many there were to enlist in the service of the Lord. The result was, being told that Jesus was the Captain, *twenty* of us enlisted. The first duty of every soldier of the Lord is, to get on the Lord Jesus, by being "buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Seventeen of us were "planted together in the likeness of his death, that we may be also in the likeness of his resurrection," "knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Finally, brethren we intend to live faithfully to the Lord. We want to be found among them that are of the day, and not of the night, that the day of the coming of the Lord may not overtake us as a thief in the night.

From L F Hovey. Coldsprings N Y June 14.

I could not, if I were to try, tell you how exceedingly precious The Times, and the cause it advocates, have become to me. It is now nearly a year since Brn. Fenn and Wendell planted the old tent in Randolph, and we went to it, at first, merely to hear what Adventism was. It seemed as though I *never could* believe I had not an immortal soul; but soon light began to dawn. Then, when I began to see the perfection and beauties of all God's laws, and especially his glorious plan of salvation for the saints, and his (compassionate dealings with the sinner, in comparison), I mean, with orthodoxy, the Bible was a *new* book. And although I had stood with the Methodists about fifteen years, it was like a new conversion. Br. Fenn's baptismal sermon finished the work, and I felt I must go down *into* the water. Thank God for the sweet peace of mind I have enjoyed since I did so.

Oh! is it not blessed and glorious, that in the resurrection state, after sin and its results have passed away, we shall strike glad hands with the loved in other times, and "be somebody and be somewhere."

Can it ever be that I shall be worthy to dwell in Jesus' presence—with him who became subject to death, that all who would believe on him might inherit eternal life? Measured by my merits I could not. But those precious promises are mine, and by the help of him who can save even to the uttermost, I will lay hold of them, and come off more than conquer.

I attended those discussions between Brn. Fenn and Burgess. Not until then was everything clear, but I listened in prayerful and almost breathless attention for orthodox proofs of that position, but was fed with husks instead. But it would be futile for me to attempt, to describe those meetings. They are better imagined than described. But one thing struck me as singular: that when Br. Fenn would arise, with his calm, dignified deportment and with commonsense reasoning so thoroughly demolish all that Br. B. had said, he (Burgess,) *could* go on so unconcerned, and, I had almost said, so impudently. But the facts seemed to be that he had his part of the discussion prepared beforehand; and when he got to the end he had to stop.

I have sent you one of his 'Primers,' entitled, *Light*. I said *his*. I think I ought to say *Erie Conference*; for he spoke of several prominent parties in his connection; and it is thought by many that 'the Primer' was compiled by them in answer to the Advent theory, long before it was delivered here, and then modified to suit the occasion.

From J W Johnson, Shelbyville. Ill.

Our minister preached a series of sermons a short time ago, on the fate of the finally impenitent, in which he said that the French infidel is more consistent than the man who believes in the annihilation of the wicked. I know that you will admit this to be a marvelous argument, and that it required a genius of no mean caliber, to invent one so overwhelming and crushing. The doctor has said it: therefore it must be true.

But, seriously, the declaration does not touch the question of the truth of the doctrine, or at all shake my faith in the Bible, or the doctrine of life and death, as set forth therein. I would like to ask the learned brother, what is the blessing held out in the Bible, for faith in Christ? Is it not *life?* What is the curse held up to unbelief? Is it not *death?* What is the reward which it proposes to "patient continuance in well doing?" Is it not immortality? What is the penalty held before the minds of those who reject Christ? Is it not "everlasting destruction?" Or, once more, is this punishment with which God so terribly threatens the wicked; an eternal state of conscious being in misery? Eternal life in torment? We are no where told in the Bible that the righteous are to enjoy a *happy* eternal life, or that the wicked are to endure a *miserable* eternal life. Life is the opposite of death.

From J L Slick, Sanark, Ill June 19.

I often ask myself the question, why is it that some few of the many professing to be Christians (not possessing much of this world's goods), are perfectly satisfied; thank God, and pray to him daily for their daily bread; enjoy themselves best while reading the Bible and talk about Christ's soon coming; while the other class of Christians make as much profession of their love for the Savior as the former class, while in social meetings, but are continually complaining and fretting about their crops, or business being dull, or whatever they may be interested in. These actions say, we will not trust him who says he careth for us, until we see there is no other resource; and then it will be soon enough to trust a stranger.

I think this will answer the question: The former class love God and keep his commandments, while the latter class neglect the commandments given by our Savior, viz., "Take no thought, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

From H B Sevey.

How precious to the lone pilgrim are those, words—"I will come again!" And sweeter still to know the event is so near. Jesus says: "When ye see these things [namely, signs in the sun, moon, stars, upon earth distress of nations with perplexity, the sea and waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth] come to pass, know [not to be mistaken] ye that the kingdom of God is nigh at hand.

"Dear brethren and sisters, we can look up, and lift up our heads, for redemption is due. Praise the Lord. It will not tarry long. Shall we wait for it? Let us be ready, and not overcharged with the cares of this world, but living for translation; not having a desire even, to look back. Remember Lot's wife!

I fear many that profess to be looking for Jesus when he comes would like a little time to get their vessels filled with oil. Many will cast their idols of silver and gold away, when it is too late. When he ariseth to shake terribly the earth, will it not be much better to be rich towards God, as men count riches? Why cling to this old earth? Why not do good with what the Lord has lent you, and meet with his approbation? How blessed will be the words—Enter into my kingdom! Yes, after we have done all we can, spent property and our lives in his service, we shall still exclaim, "Jesus paid it all, all to him I owe." Bless his name forever!

From Br J S Brandebury, Burlington, Iowa. June 21.

A word on faith. In Acts 14: 27, Paul says, "They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." (Rom. 1: 18.) "That your faith should not stand in the wisdom of men, but in the power of God." (Col. 2: 5.) "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3: 8.) "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2: 8–10.) In Rom. 5: 1–5 he says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. And not only so, but the glory in tribulations, also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

This faith the Holy Spirit works in every believer, or enables us to believe with the heart unto righteousness, to life everlasting. Or as Paul says (Eph. 1: 19) "And what is the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power." May we, my brethren, have our "lives hid with Christ in God: that when Christ who is our life shall appear we may also appear with him in glory."

From J Eaton, Little Falls, N Y June 27.

My heart rejoices in the love of God this evening. I find him a present help in time of trouble. I love him because he first loved me, and gave his life for all who would believe in him. I feel that I have a Savior, one that is mighty to save. He is able, and willing to give us grace to bear all our trials and tribulations in this life. I love the blessed word that he has given us "a lamp to our feet and a light to our path," to guide our steps, and show us the pathway through this long dark night of sorrow of grief and tears. I do rejoice that I am permitted to love him who died to save such an unworthy sinner as I am. I feel that if ever one had reason to praise our Savior it is I. I want to keep close to him. I want to be ready to hail him with joy when he comes with the promised reward. Oh! let us watch; lest coming suddenly he find us sleeping.

From S E Pearl, Shawanee Co Wis.

Some time ago I received at two different times, packages of tracts from the office, and, also, The Times comes regularly. I am very thankful to you for the opportunity which you have given me to do good. Like all other farmers, what I am earning now I will get next fall, when I hope that I may be able to give, or rather let the Lord have back, a little of what belongs to him. I have never had a chance to understand the doctrine which The Times promulgates, perfectly, until I commenced reading it. I had heard enough, however, to be convinced that its foundation is the same which the apostle Paul built upon. I have found all the passages where immortality is referred to, and find that there is nothing in them to teach inherent immortality in man. No, the Book says, that we must seek for it if we would obtain or have it.

From J P Rupel Lakeville, Ind. June 20.

Sometimes we get discouraged, the laborers in God's vineyard are so few, while the fields are already white for the harvest, and the people are starving for the bread of life. As it was in the times of the apostles, it is in our day. Where God would start a little band of believers, rejoicing in the goodness of the gospel, Satan would commence work, too. The contest thickens; the warfare between light and darkness increases; the multitude choose darkness rather than light: and not even every one that says, "Lord, Lord," and makes a great show will be saved. Not every one that is baptised and dons a religious cloak will be saved. Some are wolves working against the good cause, and pulling it down as fast as it is being built up. But they who do God's will, strive still to build up the waste places. It takes striving instead of careless work to get into the kingdom. And some will believe and be saved, in spite of all opposition.

Br. Ferriss has been laboring with our little church on Sumption's Prairie, in the midst of opposition and prejudice. The truth does not suffer in his hands. June 18, Lord's day we had a good time. Br. Ferriss preached a good discourse on baptism, which had quite an effect, and four went forward and were buried with Christ in baptism.

From Jacob Wilbur, Hoosick N Y.

As I have received letters from several friends in the West, of late, inquiring whether I am yet alive. I would reply—I am still alive. We are in the midst of haymaking and harvest now, and I am very busy trying to get enough for my wife, and five young "Adventists" (children) to live on the coming winter, if we should be obliged to stay here so long. But I must say that I never felt more positive that the Lord was soon coming to take home his weary Bride, than now. I am preaching every Sunday, and evenings as the way opens; and doors are thrown open in new places all around us. The Friends have kindly offered me the use of their brick meeting-house to preach in, and as a result some are coming over to the truth. One whole family is rejoicing in the light, and others begin to "see men as trees walking." Pray for us.

From H P Dunham, LaCross Co Wis.

Our family camp-meeting in Adam's Valley closed with encouraging prospects of good results. The place was all that one could wish, and the weather delightful. We had a shower Monday evening, and as it was still raining when preaching closed, some one proposed to have a short conference meeting, which was so full of interest that ere we were aware it was twelve o'clock. The fourth of July was spent in prayer and praise beneath the folds of the tent, and I heard it remarked by many that they never attended a better meeting. I do not know how many there were on the ground at any time; but I am sure the Spirit of the Lord was there. There was no hooting nor quarreling of rowdies, nor angry discussions of religious zealots. The ministers present were Elds. Hough and Thurber. But there were so many preachers that they found some difficulty in getting an opportunity to preach. Eld. Thurber had to omit the sermon one morning, the interest in love feast was so great.

From W E Brown, Fairport, N Y.

We have just closed our meeting here under the "Lord's Tent." The effort has not been as successful in all respects as could be desired, and yet we think we have had a good meeting. At least we feel our duty is discharged, and we are willing to leave the results until the accounts of the great day—feeling assured that the word of God faithfully spoken shall not be in vain nor fail of accomplishing that whereunto it was sent. Thirty-one sermons have been given by Brn. Stevens, Gove, Whitmore, Sergisson, Fenn, Wendell, and Srs. Stoddard and Jennings. They have labored faithfully and many have been enlightened and benefited, but not the multitude.

We have had a good attendance and good attention, and many are searching the scriptures as never before. Some of the ministers have come in freely, others and many of their members have refused entirely to come *inside* the tent.

Three were baptized and others trembled, like Felix of old, being almost persuaded to start in the Christian life. The brethren here are very much encouraged, and are determined to hold up the light till Jesus comes. They have hired a hall and will hold regular meetings. May the Lord bless them abundantly. The Tent is now shipped for Alton, Wayne Co., where we expect to commence a meeting on the 21st inst. Let all interested pray for its success.

[The seed sown will yet spring up. Father Taylor said—"Don't carry the seed-bag and sickle into the field at the same time." Ed.

From O E Merrill, Worcester Mass.

I feel that we as a body need more of the life and power of Christ's Spirit in our midst. When I go to meeting (and I go to all) and see how few there are who attend, compared to what there was in '66, '67 & '68, when some of us were looking for Jesus to come, I ask myself what is the matter? I will not undertake to answer this question; but will submit it, for your consideration. Will you write an article on the above question—"What is the matter?" and answer the following: Why do some write and talk about the Lord's coming being right here, this year, even, and at the same time can spend hundreds of dollars at law with brethren, and also build nice houses? Do they not deny their faith? There are those that are denying these things. What shall I do? I shall follow Jesus and let what light I have shine. I feel that I can't give up my faith if all go back. If there is only one saved when Jesus comes, I will try to be that one.

[Our brother's questions are pointed. Perhaps if we should add more it might dull the points. Let every one examine himself. Ed.

From Caroline Fosdick, Sparland, Ill.

I love to hear from the brethren and sisters in all parts of the land. It reminds me of the day when the Lord shall call them all, whether sleeping, or awake, to meet him in the air. Oh! shall I be one of that joyful number. To be so is the greatest desire of my heart. But how many seem to be asleep at their post with no interest for Christ's cause. I often think, will there be ten righteous found in these parts when the King comes? Shall the Son of man find faith on the earth at his appearing? May God wake up his sleeping children, and help them to engage in work in earnest for their Master.

Conference Minutes

Conference Secretaries will please make their reports as interesting as possible. This can be done by making them condensed and pointed, and by omitting all statements of there forms

IOWA.

CHRISTIAN MISSION CAMP-MEETING.

The campmeeting held at New Hartford, commencing June 22, was one of great interest. The love, peace and harmony with which it was conducted was a remarkable feature of the meeting.

Although many views were entertained respecting the doctrine and teachings of the Bible directly antagonistic to each other, no unchristian or uncharitable feeling was manifested.

The fruits of the spirit, love, joy and peace were predominant and no spirit of controversy or contention was shown, although some five different denominations were represented.

The principle of Christian union and brotherly kindness was evinced by all. Charity, liberty of opinion, and a desire to investigate God's holy word was very noticable, and glorious results must follow as a sequence.

The Christian conference was held in connection with the campmeeting and its sessions were also remarkable for the order and harmony that existed among its members. It was presided over by Eld Thomas, whose age and experience eminently qualified him for that responsible position. In the fulfillment of his duties he elicited the commendation of all.

The discourses of Eld. C. C. Ramsay and his co workers were of such a character as not only to attract and claim the attention of the large audiences that assembled to hear, but were clear, powerful, and logical, convincing the gainsayer, reclaiming the wanderer from God, and converting the sinner. The subjects treated were adapted to the times in which we live,

d were "meat in due season." The
orious theme of the waiting church,
hat blessed hope," was powerfully
esented and the signs and fulfill-
ent of prophecy heralding that glo-
ous event "the coming of Christ"
ere faithfully shown to the people.
ey were actuated by the spirit that
oses had when he addressed the
ngregation of Israel: For truly the
quence of a Moses, the sublime
guage of Isaiah and the convincing
guments of Paul were given to the
oclaimers of "present truth."

The prayer and conference meet-
gs were a foretaste of the praise and
ankagiving that saints shall render
God and his Son, our Savior, in
e kingdom: and as a sister remark-
"if I could believe in going to
aven I should want to go *now.*"
ghty testimonies and thirteen songs
re given in thirty-five minutes
ring the last conference. The
ung pilgrims participated in the
neral happiness of the camp, and
d some interesting and very profita-
e meetings. Several made a start
r the Celestial City.

About a hundred brethren and
ters partook of the emblem of
rist's broken body and spilled blood.
was a solemn and impressive time,
d yet a joyful one; for we look for-
rd to the day when we shall sit
ound our Father's board in the king-
m.

Eighteen family tents and the Iowa
ssion and Chicago tents were put
, and accomodated over one hun-
ed persons with lodging at night.

There was a large crowd on the
ound the first Sabbath, and it was
timated there was one hundred and
rty teams present. The last Sabbath
ere were more, perhaps, 1,500
ople present to hear the gospel.
ey came from all directions to
end this glorious meeting, some
veling eighty miles by their own
nveyance.

Six precious souls put on Christ by
mersion, and the scene, so beauti-
l and expressive of a hope in the
surrection, will not soon be forgot-
n.

Arrangements have been made to
cure the ground for five years to
me; therefore we may expect to
joy again those blessed seasons of
iritual refreshing, hoping to be soon
thered home where we will not
ve to part and shall sing with im-
ortal tongues the soul cheering songs
Zion. E. A. Marsh, Sec'y.

NSTITUTION OF THE A. C. CONF. OF N. Y.

TITLE.

Art. I. This organization shall be
lled the Advent Christian Conference
the State of New York and vicinity.

MEMBERSHIP.

Art. II. *Sec.* 1.—This conference
all be composed of all A. C. preach-
s in good standing and full fellow-
ip, laboring within the bounds of
s conferenc, and the A. C. churches
cluded within the same limits.

Sec. 2.—Any person may hereafter
come a member of this Conference
receiving a two-thirds vote of all
e members present at any regular
eeting.

DELEGATES.

Art. III. This conference shall
cognize any body of believers, who
stain regular meetings, as a church
titled to one delegate, and an addi-
onal delegate for every twenty-five
embers above the first twenty-five or
actional part thereof.

OFFICERS.

Art. IV. The officers of this Con-
rence shall be a President, Vice
resident, Secretary and Treasurer.

BUSINESS BOARD.

Art. V. The above named officers,
gether with the Board of Trustees,
s regulated by statute law, shall con-
titute an executive board to take
harge of all legitimate business be-
nging to this conference not other-
ise disposed of.

ELECTION OF OFFICERS.

Art. VI. *Sec.* 1.—The officers of
his conference shall be elected annu-
lly by ballot,—the executive board
aving power to fill any vacancy that
nay occur.

Sec. 2.—Five members of this executive board shall constitute a quorum.

Sec. 3.—Three members of the Board of Trustees shall constitute a quorum.

MEETINGS.

Art. VII. *Sec.* 1.—The annual meeting shall be held in the month of June.

Sec. 2.—Three quarterly meetings shall be held during the year, as conference may appoint.

ORDER OF BUSINESS.

Art. VIII. 1. Appoint a business committee of three to devise, arrange and present business for the consideration of conference. 2. Reception of members and delegates. 3. Reports of the Boards. 4. Election of officers. 5. Reports of ministers and churches. 6; Report of quarterly conferences. 7. Examination of the standing of members. 8. Report of business committee. 9. Unfinished and new business.

LEGISLATION

Art. IX. This conference shall have no legislative power over the churches, but be only advisory to them.

REPORTS.

Art. X. *Sec.* 1.—All preachers belonging to this conference shall be required to report personally, or by letter, at each annual session.

Sec. 2.—All churches belonging to this conference shall be required to report by delegate, or letter, at each annual meeting.

AMENDMENT.

Art. XI. *Sec.* 1—This constitution may be altered or amended at any regularly called annual meeting, by vote of two-thirds of the members present.

Sec. 2.—A standing committee of three on ordination shall be appointed at each annual meeting.

Sec. 3.—Each member in good standing in this conference shall receive annually a certificate of the same.

THE KINGDOM FUTURE, BUT AT HAND.

"And as they heard these things he added and spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return." Is not the absence of Christ the existing fact? Will that kingdom be established before his return?

John the baptist came, preaching in the wilderness, and saying, repent ye for the kingdom of heaven is at hand. (Mat. 3: 2.) From that time Jesus began to preach, and to say repent for the kingdom of heaven is at hand. (Mat. 4: 17.) The disciples proclaimed the same message, "preaching the glad tidings of the *kingdom.*" This does not refer to the dispensation which Jesus was inaugurating, for the same kingdom had been in existence ever since there was a Church. Turn to the twenty first chapter of Luke, where Christ, in answer to a direct inquiry from the disciples respecting the coming of Christ and of the end of the world, enters into an explanation, so that they might not be disappointed. The coming of his kingdom and the winding up of *this* dispensation are coeval, but the reign of Christ will succeed them.

There is not a hint in the Bible that the millennium will precede the coming of the Lord. It is impossible to terminate these disasters in the destruction of Jerusalem. The predictions have been verified in a greater degree in modern times. "Nation shall rise against nation and ,kingdom against kingdom," etc. Jerusalem is to be trodden down of the Gentiles until the times of the Gentiles be fulfilled. The whole space is filled up with these commotions, the world—not Judea alone—involved in the perplexity, distress of nations, "looking for those things which are coming upon the earth, for the powers of the heavens shall be shaken," "and *then* shall they see the Son of man *coming in a cloud* with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: *for your redemption draweth nigh.*" When ye see these things come to pass know ye that the kingdom of God is nigh at hand. Christ did not come in the destruction of Jerusalem, any more than in the flood; neither has he yet appeared in the clouds.—*H. A. Barclay, in Interior.*

IMAGE. NO. I.

What do you materialists do with the scripture declaration that 'God made man in his own image?' Now 'God is a spirit.' So you see man must have a spirit entity or he could not be 'in the image of God.'"

What do you mean by God being a spirit?

"I mean that he is immaterial, an essence not material substance."

Say "without body or parts."

"Yes that comprehends it."

And man was made in his image?

"Yes, certainly!"

What! How is this? Image means form, shape, or likeness. And man was made in the form, or shape, of that which has no form, or shape; or in other words man was made *an essence* of no material substance. Then when made, he had "no body or parts." Is this it?

"No I mean his spirit was made in the image of God."

Then you mean something owned or possessed by the man and not the man himself. Let us look at the record and see if God 'created,' 'made' or 'formed,' a spirit on the sixth day of creation: and if so, what he 'made' it of will be told us: "And the Lord God formed *man* of the dust of the ground." *What,* make *an essence* out of such substantial material as "dust of the ground?" "And God said let us make man in our image, after our likeness." And he made him of dust, and what was made was in his image or form, or shape.

Now notice. Whatever was in God's image, was 'made,' 'created,' 'formed' (all three words are used) into that image, not from nothing, but from the substance of dust. So if man was a spirit, he was a very material one. But more anon.

O. D. G.

FROM ENGLAND.

I send you one subscriber for The Times. He was converted from a drunkard's den, and his old companions declare that they will yet have him back with them again. But they have not yet succeeded, thank the God of all mercy.

Since I last wrote, sickness has entered my family, and death has even seized upon one of my little ones—a daughter three years and six months old. This has been the cause of much grief to us; but we hope soon to meet her in glory, at the day of reward.

I am glad to see the tobacco reform urged in your paper. If the money for that noxious weed was used for the benefit of society, what good might not follow? If it was used in circulating the doctrine we profess to believe, how much might be effected. Many of my poor neighbors would be glad of The Times weekly. And if by your tobacco-money you should pay for some of these, and *one* soul should be converted by the means, would not your reward be an amply sufficient compensation for your self-denial? It is a small sacrifice. Let one and all make it! Let not the Judge find you with a pipe in your mouth, or a 'cud' in your cheek

Samuel Horsecroft.
Sussex, Eng.

PROPS AND HELPS.

Some trust in horses and some in chariots, but my trust is in the living God. While some lean upon props and helps, I prefer to lean upon the arm which moves the world. Not but that helps are very good in their proper place, but they must not be relied upon. "Cursed is the man which putteth his trust in the arm of flesh."

Since I first fell into the ranks of God's children, how many I have known who outwardly appeared to be true Christians. They ran well for a while, but they feared the frowns and courted the smiles of their brethren and sisters, they strove to be thought well of: they watched man's judgment with a jealous eye; they were self-made men and women; they were only buoyed up by human applause. And as soon as the cold shoulder was turned to them, and they were not treated with the usual familiarity, their religion was gone, and they commenced to find fault with every thing and every body. They displayed nothing but a "sour godliness".

Some said, they were poor backsliders. Were they? I say, nay. They had nothing to backslide from but a self-righteousness. They donned a garment of their own making, and still rejected the garment provided for them by the Savior. They are not plants which my Heavenly Father had planted; therefore they were rooted up. They built their houses upon the sand; and we all know the history of such. May the Lord give his own a spiritual eye to detect the chaff from the wheat.

Fanny Reynolds.

Our Book and Tract Column.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

*DEATH NOT LIFE; or, The Des*truction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

*THE BIBLE TRIUMPHANT; be*ing a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c
The Immortal Soul. Mythology and Theology vs Bible. 10c.
Last-day Tokens No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 35.

*ENGLISHMAN'S HEBREW Con*cordance, with English and Hebrew Index. $12 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

Appointments.

☞ PLEASE WRITE APPOINTMENTS ON A SLIP OF PAPER BY THEMSELVES. ☜

ILLINOIS.

In Br. Young's neighborhood as he may arrange, with Br. Mabey, Sunday, Aug. 6. Subject: "Immortalsoulism." C. C. Marston.

I expect to be in Livingston Co., Ill., from Sep. 17, to 26 preaching at Ancona and other places, through the week and over the Sabbath as Eld. A. Bailey may arrange. C. C. Marston.

The Annual Campmeeting of Northern Illinois Advent Christian Conference as per appointment will be held on the old camp ground one half mile east of Amboy, Lee Co., Ill., commencing August 19, holding over the 27th Preaching brethren coming from abroad will be cared for. It is earnestly desired that each church in the Conference bring one or more tents with the intention of remaining during the entire meeting to labor for the salvation of perishing souls. Lumber for tent frames will be provided on the ground. A cordial invitation is extended to churches in neighboring conferences and to all the saints everywhere to attend.

D. S. Clark, Chairman of Committee.

WISCONSIN

There will be a barn meeting at my farm, seven miles N-E of Prescott Wis., commencing Friday, Aug. 4, and holding over Sunday. Br. and Sr. Fassett, and Br. L. C. Collins are expected to be present. A steam ferry from Hastings to Prescott connects with the Hastings and Dacotah, and the St. Paul and Chicago R. R Any who come by either cars or teams will please report at the store of C. F. Wilson in Prescot, and teams will be provided to take them to the meeting. Those who come with teams may, if they wish, bring their own bedding: and after my house is full, the barn, which is new and clean, will hold a goodly number. If those who will come by boat or cars will write me, I shall know better how to provide for their conveyance to meeting.

Chas. M. Shepard.

Barn meeting Prescott, Wis. Aug. 4, 5, 6.
Lacrosse, Wis. eve. Aug. 8.
West Salem, Wis. Aug 9.
Sparta, Wis. Aug. 10.
Milwaukee, Wis. Aug 11.
Buchanan, Mich. Sunday, Aug. 13.
Lewiston, N. Y. eve. Aug. 17, 18.
Rochester, Sunday, Aug. 20.
Springfield Camp, Mass. Aug 22 to 26.
Worcester, Sunday, Aug. 27.
Further appointments hereafter.
I shall not be able to comply with all the requests made, but will do as well as I can in the limited time I have set for my journey.

O. R. Fassett.

A Basket or Grove meeting will be held at Cassell's Prairie, Wis., Saturday, Aug. 5, at 3 p. m. and continues over Lord's day. Let there be a grand rally from Arena, Sauk, Crystal Lake and other places. Come, with hearts full of love and holy zeal. Several Preachers will be present.

Geo. Thompson.

INDIANA.

The first Q. M. of the Indiana Conference, Southern District, will be held at Holton, Ripley Co. Aug. 24-27. Holton is on the O. & M. R. R. fifteen miles east of Vernon. A special invitation is extended to all Adventists in the District; and a general invitation to brethren and sisters every where. Let there be a full attendance.

C. H. Case, Sec'y.

The first Q. M. for the Northern District of the Advent Christian Conference of [illegible], will meet at four p. m. on Thurs [illegible] first Sunday in August, with the [illegible] at Sand Hill, four miles North of [illegible] on the Michigan Road, in Fulton Co [illegible] vitation is given, and we say com[illegible] Come on the first day, and stay [illegible] Provision will be made for all who may come. Persons coming on the Michigan Road will inquire for Brn. N. Dolith, or S. S. Cole. Those coming on the Railroad will stop off at Sturgeon and inquire for Brn. E. Partridge, or I. E. Andrus.

D. Nave.
I. E. Andrus.

IOWA.

The Iowa Advent-Christian Conference will hold a campmeeting at Cascade, Dubuque Co., commencing Aug. 26, and continuing over two Sundays. The Annual Conference will be held in connection with this gathering. A large attendance of the home ministry is expected. Eld. J. V. Himes will also be present to aid in preaching the word.

Cascade is twenty-six miles S. W. of Dubuque, ten miles from the Railroad. Farley on the Dubuque and Sioux City Railroad is the nearest station. A daily stage runs from Farley to Cascade. Those coming from the South-West can reach Farley by the Dubuque and S. W. Railroad.

The meeting will be held in a grove close by the village, beside the river. The new Iowa tent will be pitched for the occasion.

Hay and straw will be furnished on the ground, and grain at cost. Tent poles and wood furnished. Also, several stoves will be set up for general [illegible]

Inquire for D. A. Dickinson or C. W. Pitcher.

Let us make a grand rally, and hold a glorious feast of tabernacles in the name of the Lord. Come, dear brethren and sisters, and bring your friends to the feast. D. A. Dickinson.

Providence permitting, there will be a meeting of two days at J. M. Molsberry's barn, one mile north of Plymouth station, on the Iowa Division of the M. St. P. & M. R. R. in Worth Co Iowa, commencing Saturday Aug. 5, at 2 p. m., and continuing over Lord's-day. Eld C. C. Ramsay will be present to preach the word. Those coming with teams had best bring grain for their teams; and blankets, so that the men can sleep in the barn. House room will be furnished to lodge the women. A. J. Cottrell.

The Advent Christian Conference of Iowa will be held in connection with the campmeeting at Cascade, Dubuque Co. Aug. 26 and onward.

The Conference will be called Aug 31. Let the ministers and delegates all be present in good season.

Come one and all, of the lovers of Jesus, who love also the work of the cause of God. Bring all you can with you of your converted and unconverted friends. Come praying that Jesus may himself, by his spirit, preside in our meeting.

F. H. Kenny, Pres.

Br. Ryder's grove, six miles north of Charles City, Basket meeting, Aug. 6.

Services will commence at 10½ a. m. An hour's intermission for dinner, and another sermon at 1 p. m. Those who attend these meetings are expected to remain in their wagons, thus furnishing their own seats, and saving extra labor. Peter S. W. Deyo.

MICHIGAN.

The first Q. M., of the Michigan A. C. Conference, Eastern District, will be held at or near Caro, Tuscola Co., beginning Thursday Eve., Aug., 24, and continuing over Sunday.

This is a new field and the church at Caro hope to see a full representation. Let us all go who can. Those who are adjacent to the D. & M. R R., Flint & P. M. R R., or J. L. & S. R R, go to East Saginaw and take the stage to Caro. Fare from Saginaw, $1.50. Inquire at Caro for Alfred Welden. J. M. Snook, Secy.

There will be a grove meeting on Br. Joseph Towsley's farm, one mile North-west of Jamestown, Mich., commencing Aug. 17, to continue over Sunday. Eld. A. E. Babcock will be present to preach the word. An invitation is extended by the Gilead church to the brethren in the surrounding country to attend this meeting. Come, brethren. Soon our efforts in our Master's precious cause will cease, and we shall bask in everlasting rest in the coming kingdom.

Work to day and rest to-morrow;
Soon our Lord will dry our tears:
We shall cease from care and sorrow
When in glory he appears.

J. R. Preston.

The Second Q. M. of the St. Paul District, Minnesota, will be held in connection with a barn meeting on Br. Shepard's farm, a few miles out from Prescott, Wis. A general turnout is desired at this meeting from the surrounding country. It will begin Aug. 4, holding over the following Sunday. E. T. Himes, Sec'y.

The first Q. M. of the Northern District of the Michigan Conference will be held in the grove at Hinton, Mecosta Co, commencing Thursday eve., August 24, 1871 and hold over Sunday. We hope to see a general gathering. Let all the ministers come, and the churches be represented. Come in the Spirit, to do and get good. Provision will be made for the entertainment of all.

John Bowen.

MASSACHUSETTS.

The Woman's Christian Association will hold their annual meeting at Springfield, Mass., Aug. 23. It is desirable that all members of the Association should be present.

E. S. Jennings, President.

The campmeeting of the "Life and Advent Union" will be held on their new ground in Springfield, Mass., commencing August 13, and continuing over the following Sunday.

The fare on the Conn. River R. R. and on the Hartford and New Haven R. R. is reduced one half; and on the Boston and Albany R. R. one-third, from Aug. 10th to Aug. 30th inclusive.

Ample provision will be made for board and lodging and house keeping on the ground. Table board will be eighty cents per day.

T. R. Weaver, Sec'y.

MINNESOTA.

Viola, Sunday Aug. 6, at 10.30 a. m. and 2.30 p. m.
Eyota, as Br. W. Brown may arrange, 7.30 p. m.

I. C. Wellcome.
S. C. Wellcome.

WEST VIRGINIA.

The Second Annual Meeting of the West Virginia and Southern Ohio Advent Christian Conference, will convene near Walton, Roane Co., W. Va., Saturday, Sep. 23, 1871. A week's meeting will be held in connection it. Let us have a general rally of the friends of truth within the bounds of our Conference, and the adjacent States.

Silas P. Whitney.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, AUG. 1, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" its personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead, their literal resurrection; the finite nature of evil, the final destruction of the wicked, personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Business Agent's Department.

We are obliged to the Allegheny (Pa.) *Times* for kind notices, and trust they may help spread the truth.

SELF INFLICTED INJURY.—We should be lost without Webster's new Illustrated Dictionary. There is no work that can at all compare with it and any student who fails to *get a Webster* can have no idea of the loss he *inflicts upon himself*. Here, knowledge in its most condensed form, lies within the reach of all, and we hope the time will soon come when every family will obtain this work. With its numerous pictures and explanations it is like a fairy tale for the children. *Christian Monitor.*

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets flat note (2 pages) 15c.—25 sheets *flat* letter, 30c—40 sheets of flat note and 25 envelopes, 25c. —40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c. —100 sheets flat note, 50c.

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post-paid. Single numbers, 20c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, for *thirty-five cents*. We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms. One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $3.

N. B.—These figures are special, and are *for three months only*. After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

To Correspondents.

T. KINGSLEY. Will continue it if you are able to pay....E. T. HIMES. It was in type, but had been necessarily delayed. It was an interesting letter.... JAMES MARSH. We cannot change the date on your paper unless you give us your P O. Address. Tell us your Post Office and State ...ONE WHO WAS THERE. This writer should remember that we do not publish anonymous communications.....A. BOWERMAN. Have written again for J. M. D. about 'Laws.' It was ordered May 13

Communications.

D O Hink P G Bowman J R Preston C C Marston D D Reed G W Bailey G E Bliss W McCulloch J H Whitmore A J Stone W H Hale.

Fifty Cents Extra.

G E Merrill, 25c.

General Publishing and Tract Fund.

M A Boon 50c; P P Lyman 40c; E Green 50c; L Town 30c. A Bowerman $1.

Books and Tracts by Mail.

G Thomson B F Wise (2) E T Hilmes J W Willett W H Booher P W Hough M L Dickson C C Marston R S Cooper (2) J Wilbur (2) A W Sibley J W Rice L H Kirk (3) W C Hall T Schmidt (3) G W Prime J L Harrington G E Merrill.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

G Storrs F Kingsley P Hobart E A Marsh A Churchill A W Sibley G M Shark M Husted R S Cooper G E Merrill W McCulloch G W Prime T Schmidt E Robertson B Judson G W Bailey J W Johnson J M Jackson J M Frost P Daniels T Mills M R Miles W Kay H A Plank J C Mann M Green L Town W Patton J C Laughlin O b Clark J L Harrington A Bowerman D W Hale K W Johnson S Hall C B Hilliard C Rowley J Allen E Zaremba F A Freeman A J Stone C S Branch A M 4 Graham J T Ongley C Koler 4 Horsecroft P G Bowman A Armour D B Reed C G Marston L C McKinstry H B Severe E Noyce J A Berry H C Howell J M Whitmore D Barkholder J Pepple D O Hink S Johnson W W Oquott H C Corwin J Shaw J Wilbur S B White H H Davis P P Lyman W Johnson J Marsh A O Nelson J Kells R Howle S A Simmons J R Preston W Lindsay K S Level M L Dickson B F Wise W H Booher P W Hough G Thomson J Watkins E T Simes O R Merrill R C McLane W J Cummins G G Godfrey W Sheldon D O Hink (2).

Obituary.

LAWRENCE. Died at Nettle Creek, Ill., June 23, 1871 Sr Margaret Lawrence; aged 23 years, 9 months, and 13 days.

The subject of this notice is a niece of Br. Wm Cummings, of Neponset. She, with her companion, first learned the true faith of the Scriptures by hearing from Br Cummings, and reading the papers and the tracts published by the Adventists. She and her companion embraced the light that shone out from the blessed Bible. They loved it, although they had never heard an Adventist preach until last May, when I was called upon to preach the funeral sermon of one of their little ones. Sr. Lawrence's health at that time was very feeble, and she continued to fail until death relieved her from all her sufferings. Her faith was strong in the Lord and the resurrection of the dead. She said:—"I *know* I shall come up in the first resurrection." Her sorrowing companion mourns, but not without hope. Her special request was that I should preach her funeral sermon, which I did July 9, though she was buried two weeks previous.

WM. McCULLOCH.

BOYEE. Fell asleep in Jesus, July 4, 1871, at Parkersburg, Iowa, Myra R., wife of Edwin O. Boyee, and daughter of A. H. and N F. Eggleston; aged 26 years, 3 months, and 4 days.

She died of consumption, and her sufferings were very great. She bore them with Christian fortitude and patience. She had a strong desire to get well, especially upon the account of her husband and child. But when she saw that she must die, she seemed resigned. She called all of her friends and neighbors to her, shook hands with each, bidding them good-bye, and urging them to meet her in the kingdom of God. To her mother she said, "Take Dulie, and take good care of her." A few minutes after she said, farewell to all, and fell asleep in Jesus. Services by Eld. C. C. Ramsay. Sermon from 1 Cor. 15: 26, in the Congregational house.

E. E. TOWSLEY.

Resolutions of condolence to the memory of the late Reverend Henry Snyder, by his afflicted congregation.

At a regular meeting of the members of the German Christian Church, May 23, 1871, the following resolutions were adopted:

WHEREAS, It has pleased our Heavenly Father to call from our midst our beloved brother, founder and minister of this church, on the 9th day of May, 1871; and,

WHEREAS, Although humbly submitting to the all-wise decree of the Most High, we desire to express our deep felt sorrow for the great loss we have sustained in the death of our friend and brother, therefore,

Resolved, That in the deceased we have been deprived of a most worthy, zealous and efficient worker in our congregation; and who, as one of the original founders, ever remained a most faithful advocate of the interests of his people.

Resolved, That while it was the constant endeavor of our deceased pastor to cultivate the heart, he was always ready to help on the cause of progress whenever and wherever advanced in behalf of the rising generation.

Resolved, That it is hoped the moral and true Christian character may serve as a worthy example to all who will live a life of piety, strict probity, and with a desire to cultivate the finer affections of the heart.

Resolved, That wherever benevolence and Christian charity were needed, he was the first to bestow, and in dying, his last request to his beloved congregation was, that love and harmony should ever dwell in their midst.

Resolved, That we, as a church, express to the family of our beloved counsellor our deep felt sympathy, with the sincere desire that he who protects the widows and the orphans may comfort and console this family in their great affliction.

Resolved, That a copy of these resolutions be presented to the family of the deceased; that they be embodied in the records of our proceedings, and that they be published in the ADVENT CHRISTIAN TIMES and in the *World's Crisis*.

CHARLES KOLER, Sec'y.

KNAPP. Died of consumption in Adams, Wis., July 21, 1871, O. P. Knapp; aged 26 years.

Patient through his long sickness, he passed into the dark land of the enemy, exclaiming "All is well." Some time ago he was led to examine the Scriptures by reading the works of Br. Blain. He joyfully received the truth, thence onward, as life lingered, in sweet submission to the Divine will he received strength to bear all, believing that God has power to raise the dead. The morning before his death he whispered, "I have a bright hope of resurrection to life eternal." Words of comfort were given from 1 Thes. 4: 18. May the Lord sanctify this affliction to the friends and relatives both West and East.

G. G. GODFREY.

Herald of Life please copy.

BROWN. Died at Pine River, Henrietta, Richland Co., Wis., July 19, 1871, Sr. Myra E., wife of Br Amos Brown; aged 37 years.

She was suddenly taken sick on Monday, and after two days severe suffering closed her useful life, leaving her husband and three children and numerous relatives to mourn. For the last few years she has been a faithful Christian, ready to perform the duties of the true child of God. Her mind was ready to receive the truth, and the Bible her constant study. She firmly believed in the sleep of the dead, the literal resurrection of the body, and the speedy coming of our Lord; and her untiring zeal to persuade others to live in readiness for the event, evinced her sincerity. She was faithful and prudent in her household, wearing a cheerful countenance in the every day trials of life. When her husband was called to the army, it was her constant practice every morning to read with her children the word of God; then kneel in prayer around the home altar to commit her husband, her children, her all to her Heavenly Father's care. She has lived to see her husband return safely, and her children publicly profess Christ.

Sr. B was arranging for the Q. M. commencing July 28, with the church at Pine River. On Saturday previous to her death, the family moved to their new dwelling, to arrange to receive the brethren and sisters from abroad. Their home has indeed been the home of the weary pilgrim, and the church has lost one of its most faithful members.

Services by the writer. Text, Rev. 14: 14. "Blessed are the dead which die in the Lord," etc.

BENJ. JUDSON.

(*Continued from page 377.*)

progression and a golden age to come in the state of mortality, studiously overlook, or refuse to allow any position in their calculations. But those who do perceive their value, are uneasy as to what is coming, and are perplexed concerning the world's prospects. And the most perplexing thing of all is, how intelligent Christians, conversant with the condition of mankind, can affirm that it is becoming Christianized, in the true sense of that word. It is, rather, declining from godliness.

Asia.

The Russian expedition against Khiva has been stopped by the threatened proclamation of a holy war through Central Asia against the Muscovite infidels. The force which had been prepared to invade Khiva did not exceed 12,000 men. A far greater number of troops were available, but the waterless country to be crossed rendered it absolutely necessary to restrict the expedition. The course which the Russian Government will now take will probably be to crush the malcontents in Bokhara and among the Kirghiz, before resuming the movement against Khiva.

Persia

The English Consul at Tabriz announces that he has received, and will forward to his Government, most heartrending details of the famine in Persia. A special from Constantinople says the famine in Persia is causing a dreadful havoc. The deaths in the province of Khorassan average 300 daily and so great is the distress that the dead bodies are devoured by the survivors, and men, women, and children are in some cases killed to render the supply of food more abundant. The plague has also appeared among the Persians, and the Turkish Government has been compelled, by the exigency of the case, to draw a sanitary cordon along the border of its dominions.—Another dispatch says: The accounts from Persia are in no way exaggerated. In addition to the famine, cholera, typhus fever, and the plague are making terrible ravages. The reports of canibalism are confirmed. The Governor of Pheraaze has placed a guard at each of the cemeteries to prevent the unfortunate starving people from disinterring dead bodis for food. The attaches of the British Embassy and the telegraph have all fled the country.

Mexico.

There is a gentle cynicism about our dispatches from Mexico, which is not without a charm of its own. The Lerdistas and Porfiristas are uniting against Juarez, for no assignable reason but because the majority is for him. Diplomatic relations are not to be resumed with France, which shows a persistence worthy of the Bourbons. A Roman Catholic entered a Protestant church, the other day, to stab the preacher, but contented himself finally with one of the congregation. We are informed that the country is quiet, and the regular industry of kidnapping flourishes,

Great Earthquake.

A special London dispatch says the earthquake in the Phillipine Islands on May 1, affected, in a terrible manner, the small islands of Camiguian, five miles from Misami's. For some months previously, especially in March, there was a succession of violent shocks, which opened extensive crevices in the earth. Finally, on May 1, the level plains near the village of Catarmin began gradually to subside, till the tops of the houses became level with the surface of the earth. This remarkable phenomenon attracted a large number of people, when suddenly some terrible shocks were felt, and before the thundering reverberation died away, the whole level plain fell in, engulfing 150 persons. The plain became the crater of a volcano, 1 500 feet wide, and from it smoke, ashes and stones, were thrown into the air. A pause till dark succeeded, when there was another explosion, and a rain of fire followed. The woods became ignited. Men and cattle went flying before the flames The spectacle was frightful in the extreme. The volcano continues to eject stones and earth. The inhabitants left the island, which formerly contained a population of 26,000. Camiguian produced one-tenth of the whole Manilla hemp grown.

Does It Mean Peace or War?

While the German staff office is provided with accurate information concerning the strongholds of its warlike neighbors, the Russian Government is just awakening to the necessity of knowing a good deal more than it does about its own. It is going to put its staff officers into the field and compel them to maintain an attack on and defense of St. Petersburg, each with an army of four divisions of infantry and eight or ten regiments of cavalry, together with an artillery train. The topographical sketches made during the campaign are to be submitted to the War Department. In the same connection may be noted the fact that at a scientific exhibition, to be opened this year by the Government at Moscow, detailed charts will be presented of Turkestan, where the progress of Russian arms has recently been marked, and where Germany, it is said, has sent men to "take notes."

France and the Pope.

The remarks of M Thiers on the Roman question on Saturday are temperate, and calculated to allay alike the unreasonable expectations of the Ultramontanes and the apprehensions of the friends of peace. Whatever is done, the President is positive that nothing which might lead to war is possible for France. No steps which might even tend to alienate Italy are to be taken now. This certainly ought to satisfy those who have thought it likely that France would be mad enough to complicate affairs with Italy while the work of reorganization—which especially required peace—should be still going on at home. On the other hand, the Ultramontane organ in Paris demands, that Corsica be offered the Pope as "an inviolable residence." There is not much probability that M Their's government will do any such foolish thing, and still less that the Pope would accept the island, after his repeated assertions that he should never leave Rome.—*Tribune.*

New Appointments.

Preaching brethren will please make this department interesting by sending in their appointments, for new fields especially. In appointments, give place and date of meeting; and make "notices" brief pointed and stirring.

☞ Always write appointments on a slip of paper by themselves.

The North Missouri and Southern Iowa Advent Christian Conference will hold their annual session in connection with a camp-meeting, commencing Aug. 23, and holding over Sabbath, at Chase Grove, in Page Co., Mo, five miles South of Villisca, and eight miles North of Clarinda.

Let all bring tents that can. Straw and food provided free of charge. Let there be a large gathering from all our churches.

D. O. HINK, Sec'y.

Sister S. H. Iowa Aug. 6.

With Br. Blanchard, near Grant P. O., in Br. Grice's neighborhood. Baptism and church organization, Aug. 13.

Sister S. H. Aug. 20.

Camp-meeting and conference in Page Co., Aug. 26.

WILLIAM MORPHY.

Eld. Wm. Sheldon will commence a series of meetings in his large tent at Arena, Iowa Co., Wis., Saturday Sept. 9. We shall expect a large gathering of friends from the surrounding country. Provision will be made for all who may attend. Come all who can, and come with a holy zeal to labor for the perishing. Let us do what we can, for the time is short.

Arena is on the Milwaukee and Prairie duChien R. R., about thirty miles west of Madison.

For the church. GEO. THOMSON.

Beemerville, Ill., Aug., 13.

Milroy, Aug., 20. C, W. SMITH.

The Lord willing, there will be a grove and basket meeting in Wayne Co., O., three miles East of West Salem, and two miles North of Congress, on the farm of Geo. Awkerman, commencing Friday Aug. 18, at 2 p. m., and holding over the following Sunday. A cordial invitation is extended to all. Those coming by cars, will stop at West Salem and inquire for J. P. Eshleman. Any coming from a distance can be supplied with lodging near by.

J. M. JUDSON.

My appointment for Livingston Co., Ill., was made under a misapprehension. I will visit that County the third Sabbath in September and the following week, instead of in August as announced last week.

C. C. MARSTON.

The Annual Meeting of the A. C. Church in Rootville, Crawford Co. Pa., will commence (the Lord willing) Thursday, Aug., 31, and continue over two Sundays on the old ground near Father and Mother Ongley's, 3½ miles West of Lincolnville, on the Union and Titusville R. R. Three trains leave each place daily, and connect with trains at Union, on the Atlantic & G. W. R. R., East or West, and at Titusville, with Oil Creek R. R. Teams will be at Lincolnville to take friends to the ground on Saturdays and at other times if the parties coming will write to me at Lincolnville, Crawford Co., Pa.

Come to the meeting. Come filled with the spirit of God, and with the design to do and get good. Hearts, houses, and barns are open and free. We trust the good Lord will send somebody to assist us in preaching the word.

For the Committee. JOHN T. ONGLEY.

Blooming Valley, Crawford Co. Pa., Thursday eve. Aug. 10, and over the following Sunday.

C. F. SWEET.

Notices, Etc.

Reduced Fare to Amboy.

By the kindness of the officers of the Chicago, Burlington and Quincy, and Illinois Central Railways, I have obtained a reduction of fare on the above roads.

All persons who attend the Camp-meeting and pay full fare to Amboy, will receive *return tickets* at Amboy and Mendota on payment of *one fifth* of the regular fare, by applying to the Secretary on the Campground for the proper certificate. Let there be a general rally from all parts.

F. BURR.

Illinois.

Will the Camp-meeting Committee of the Illinois Conference please advise with me concerning the Long Point meeting. Is is best to have one this year? If so, at what time shall it be held? Let each member of the committee write me at once.

Amboy, Ill. D. S. CLARK, Chairman.

Br. I. C. Wellcome is kindly invited to, if possible, attend the Illinois Camp meeting, commencing Aug. 19, and holding over two Sundays.

By order of the Committee.

"Sadduceeism."

All who wish to aid me in liquidating my indebtedness for publishing the work, "Who are Sadducees," either by purchasing the book, or otherwise, will please address me at Arena, Iowa Co. Wis., GEO. THOMSON.

☞ Also, for sale at the TIMES office.

Advertisements.

PRINTING PRESS FOR SALE.

A second-hand Campbell 'Country Press' is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE, $800 Terms easy. For further information, address THOMAS H. SENIOR, Sun Building, New York city; or

ADVENT TIMES, Buchanan, Mich.

SPINNING WHEELS.

We have received for sale for the benefit of the office of THE TIMES, a small lot of a very fine

SPINNING WHEELS.

This wheel is so constructed that it may be fastened to a bench or table, while the operator

SITS IN A CHAIR,

and can spin all day long without taking a step; besides doing more work than they can with the large old-fashioned band wheel, with its wearisome walk.

Satisfaction Warranted!

Price, by express, $3.50.

Address: ADVENT TIMES, Buchanan, Mich.

"MARSH" HARVESTER.

The Advent Church in DeKalb, Ill., have received from the Hon. C. W. Marsh, of that place, a member of the firm of

MARSH BROTHERS,

Inventors and Manufacturers of the well-known improved Harvester, which bears their name, one of

THEIR CELEBRATED MACHINES,

the proceeds of which are to be applied the debt on the chapel at that place.

The machine is offerred for sale on favorable terms, and any who wish to obtain a really

Superior Harvester,

will do well to correspond at once with J. B. AUSTIN DeKalb, Ill.

Advertisements.

THE ILLUSTRATED DOMESTIC BIBLE.

In this valuable edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,500 pages; clear type; on fine paper; excellently bound.

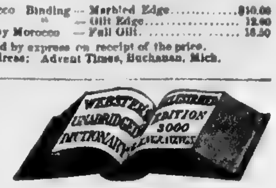
It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding— Marbled Edge..............$10.00
" " — Gilt Edge.......................12.00
Turkey Morocco — Full Gilt. 16.50

Send by express on receipt of the price.

Address: Advent Times, Buchanan, Mich.



WEBSTER'S UNABRIDGED DICTIONARY
ILLUSTRATED EDITION 3000 ENGRAVINGS

GET THE BEST.

Webster's Unabridged Dictionary.

10,000 Words and meanings not in other Dictionaries.

3000 Engravings. 1840 Pages Quarto Price $12.

We give it our *unqualified commendation*, and hope to see a copy of it in every family.—*Presbyterian Standard*

The richest book of information in the world.—*N. Y. Christian Advocate.*

It is far in advance of any other manual which offers itself to the aid of the student of the multifarious wealth of the English tongue.—*Congregationalist.*

This work—Webster's Unabridged, Illustrated—is an American institution of itself. It has no equal, no rival in the world of its class.—*Am. Wesleyan.*

The work is one of the most elaborate, valuable, erudite and complete ever issued from the press of any country.—*Pittsburg Christian Advocate.*

Worthy of the most cordial recognition and the highest praise of all who write, speak, or study the English language.—*Ev. Quarterly Review.*

Young man if you already have a Bible, buy Webster's Unabridged Dictionary next.—*Chr. Sun.*

It has been well pronounced, "a magnificent monument of American scholarship and learning."—*American Messenger.*

We have found that the more care we spent upon it, the more profit and pleasure we got from it.—*Christian Examiner.*

The best book for everybody that the press has produced in the present century, and should be regarded as indispensable to the well regulated home, reading-room, library and place of business.—*Golden Era.*

ALSO

WEBSTER'S NATIONAL PICTORIAL DICTIONARY.

1040 Pages Octavo 600 Engravings, Price $5.

The work is really a gem of a dictionary, just the thing for the million.—*American Educational Monthly.*

Published by G. & C. MERRIAM, Springfield Mass. Sold by all Booksellers.

For Sale at Office of Advent Times.

BUSINESS CHANCE.

A Western man with some capital and considerable energy, can hear a of good business chance by addressing

W. G. RUGGLES,
Box 515 Springfield, Mass.

FIRE EXTINGUISHER.

Over 500 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL, Sec'y,
123 Washington St., Chicago.

For sale at this office.

THE BEST SELF BINDER.

DIRECTIONS.
Draw tightly, and "hit lay," or firmly fasten cords on cleats, while cord passes STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus, Publications are held firmly between strips and a fine, and a firm binding insured

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's Scribner's, etc., 60c. in cloth and paper; 70c. cloth and imitation morocco; 80c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express

FOR SALE.—Near Buchanan, Mich., about a mile from the Advent Chapel, a small farm, containing ten acres of land; a good house with excellent cellar; good well and cistern. Small orchard, and other good fruit. Price, $1750. Address: John Perrott, Buchanan, Mich.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 2. BUCHANAN, AUGUST 8, 1871. WHOLE NO. 382.

Contents.

The Prophetic Times, continued, Sel.; A Talk with the New Press. William; A Sunday in New York, No. 3, J. H. Whitmore........1

My prayer—poetry; A Search for Truth, 'Grey Quill;' Eld Lamb's Lecture on the Soul, C. C. Marston; A Dialogue........10

The Heresy of Hymeneaus, James H. Whitmore; The Bible Class. Book and Tract Column........11

A Scriptural Commentary on the Soul; Brief Editorials; Queries; How Ecclesiastical History is made.....12

Letter from Europe, H. A. King; Will Adam Have a Resurrection, Peyton G. Bowman; Jesus Coming, J. R. P.; Iowa; Good Way, Gleanings; The Times, At Home........13

Waiting—poetry, Editor's Journal; Letters from J. C. Molloy, S. E. Johnson; Brief Extracts.....14

Image No 2, O. D. G., Come to Camp, S. B. Mabey; Original Sin, Sel., Notes of a Discussion; Book and Tract Column; Advertisements........15

Business Agent's Department; Obituary; The News, continued from p. 12. Appointments........16

Advent Christian Times.

BUCHANAN, MICHIGAN

Tuesday Afternoon, Aug. 8, 1871.

THE PROPHETIC TIMES.

THE 1290 AND 1335 YEARS.

[Continued.]

The "time, times and a half," mentioned in Daniel 12: 7, must surely be the same period as we have aleady considered, *in its fullest and most complete* sense; because, from the question to which it is an answer, and from the event which is to mark its close,—"after the accomplishment of the dispersion of the holy people" (*Wintle's version*),—the times of the Gentiles end with it.

But the two periods mentioned in the latter part of the same chapter,—1290 days (v. 11), and 1335 days (v. 12),—may not be a simple prolongation of the former; and this may be hinted by the notable change of the formula, these having a *day* for their unit, instead of a *time*. They are both confessedly obscure; but from the fact that the space by which the longer exceeds the former is exactly that of the difference between the incipient and the complete dates, viz., 75 years, we incline to accept them as intended to unite the two modes of computation. Thus the taking away of the daily sacrifice, and the setting up of the desolating abomination, may both be taken in the *mystical* sense;—the former equivalent to the rendering of the true church invisible (Rev. 12: 6), the latter to the revelation of the Papal apostacy. The 75 years are subdivided into periods of 30 and 45. The former of these, dated from 1792-6, brings us to the Greek insurrection, the first fatal blow to Turkey, and the beginning of the drying of the symbolic Euphrates. The latter promises its completion; and that *imminently*, if this computation is well-grounded.

A TIME NO LONGER.

In an intimate relation to this grand period of three times and a half stands the remarkable promise in Rev. 10: 6, 7, "thatthere should be time no longer." If we do not misread the Oracle, it adds an independent and very important confirmation to the chronological conclusions at which we have just arrived. Our translation, indeed, making it signify that time itself, time in the abstract, should cease, being lost in eternity, is untenable and absurd; being contradicted by the subsequent announcement of a thousand years (20: 4-7) to begin after the seventh trumpet has ceased. Mr. Elliott ("Hor. Apoc.," 5th ed.) renders it, "the time shall no further be prolonged;" and rejects the rendering of Mr. Birks and Mr. Bickersteth—"a time shall not yet be," (*i. e.*, a mystic, symbolic time, chronological period), on the ground that the word is never used in this sense, either in the LXX version of Daniel, or in the Apocalypse; the word used in these cases being always and distinctively *kairos*." Mr. Elliott adds,—"Mr. Birks does not appear to me to have advanced a step towards removing the gravity of this objection.

Mr. Birks' argument we have not met with; but the gravity of the objection seems, to our own judgment, greatly diminished, when we reflect that there are but *two* original occurrences of the expression, besides the one in question. For Dan. 12: 7, and also Rev. 12: 14, are, without controversy, reproductions, and (so to speak) quotations, of the original phrase in Dan. 7: 25. And so the fact will stand thus: The Holy Ghost, for a year in a symbolic sense, has twice (Dan. 4: 13 (16); and 17: 25) used the word *kairos*, and once in (Rev. 10: 6) *chronos*. But the constant use of these two words as strictly synonymous and interchangeable, both in the Scriptures and in profane authors,[1] helps further to remove the objection.

Nor can we overlook the very notable parallelism between the passages Dan. 12: 7, and Rev. 10: 5. In the former a heavenly man stands on the waters of the river, and, holding up his right hand and his left hand to heaven, swears by him that liveth forever, that it shall be for a time, times and a half; and then all these things shall be finished. In the latter a glorious angel stands on the sea and on the earth, and, lifting up his hands to heaven, swears by him that liveth forever and ever, that there shall not be yet a time; but in the days of the seventh angel, whensoever he may have to sound, the mystery of God shall be finished. We can hardly fail to infer the identity of meaning of the terms used for "time" in the two cases; or to conclude that, in the latter utterance, *two times and a half*, out of the three and a half of the former, had already passed away.

Now, that the historical event prefigured in Rev. 10 is the glorious reformation under Luther, has been clearly shown by Mr. Elliott. Then, if these premises be accepted, we have good ground for confidence that, from A. D. 1517, there should *not* be 360 years before the consummation of the mystery of God.

EVENING-MORNING 2300.

We will now examine a prophetic period, perhaps the most difficult of all. In Daniel's vision of the ram and he-goat, the duration of the events foreshown is thus limited: "Unto 2300 days (lit., unto evening-morning 2300): then shall the sanctuary be cleansed (justified)."

We do not here inquire whether Rome (Pagan and Papal), or Mohammedism, be symbolized by this little horn; nor whether the oppressed and scandalized church, or the Gentile-trodden land of Israel, be intended by the sanctuary. The vindication of the one and the cleansing of the other will doubtless synchronize; and it is the *chronology* that is now in question.

In the third year of Belshazzar Daniel (8: 1) saw a vision, of which (v. 15) he sought for the meaning. A divine voice commissions Gabriel (v. 16) to make him understand the vision. Gabriel (vv. 20-26) explains the symbols copiously, with one exception, the symbol of *duration*. This he expressly *shuts up*, merely telling the seer that it shall be for many days, and that it reaches to the time of the end, "the last end of the indignation." But this point, "how long?" had been the main object of holy inquiry among the angelic speakers in the seer's hearing; so that, this being still shut up, Daniel remains "astonished at the vision, no one understanding it." (v. 27.)

It is plain, then that Gabriel had not, as yet, done what he had been commanded to do;—he had not "made the man to understand the vision."

But, in the first year of Darius (9: 1), Daniel being occupied in confession and prayer (v. 21), Gabriel is sent a second time to him, "the same Gabriel whom he had seen in the vision at the beginning" (as he is careful to tell us); who says, "O Daniel, I am *now* come forth to give thee skill and understanding." That is, surely, "I am now come to perform the commission entrusted to me some time ago, in thy hearing" (but which hitherto had remained incomplete, perhaps in order to educe this very spirit of humiliation and confession):—"therefore," he goes on, "understand the matter, and consider *the vision*."

But what *vision?* No vision is mentioned as having been seen by Daniel, since that of the ram and he-goat; and the whole of Gabriel's address shows irrefragably that it is *that vision* which he wishes to recall to the prophet's attention, before he opens his explication.

Well; the prophet opens his ears, doubtless:—we open ours too. Now, at length, he is going "to understand that vision" which so astonished him before. He is going to get a clue to the *duration* of it, surely; because this is the only part left shut up.

The revealing angel then begins a discourse; and his first word shows that its subject is chronology. "Seventy weeks are *cut off*,"[2] etc. We listen to the end;—and what have we learned about "*the vision?*" What do we know about the evening-morning, that we did not know before? Most of us would, I fear be constrained to reply, "nothing!" Has Gabriel then failed a second time? Granted that we have gained some very valuable information about the proximity of Messiah; yet this is not exactly what was announced by him, when he appeared, as what he was going to give. It was *more understanding of the former vision*. And where is it? Was Daniel as much puzzled as we are? We certainly read no more of his mourning and astonishment; no more complaints that no one understood it. Perhaps *he* got some clue which *we* do not catch up. Possibly he reasoned somewhat thus: "Since seventy weeks are to be *cut off*" before Messiah's appearing, *from* what longer period are they to be cut off? What, but the 2300 evening morning? For no other integral period, no period from which 490 years could be cut off, has been mentioned in the previous vision, or at any other time since. If this be so, then, when once Messiah has appeared, and the concomitant circumstances have happened, the people of God will know that 490 years of the 2300 have lapsed; and thus, having the *terminus a quo*, will be able to fore-calculate the *terminus ad quem*, when the sanctuary shall be justified."

The angel says, "seventy weeks are cut off [*lit.* is cut off: as if *en masse*] over the people and over the holy city, to restrain apostacy, and to seal [or to bring to the full] sins".... These expressions appear to look onward to the period when the Jewish people and city should be given up by God, and the wrath should come upon them to the uttermost. And this was not till the beginning of the Roman war, when (A. D. 66) the believing Jews fled from Jerusalem; the son of the free-woman was finally separated from the son of the bondwoman; the salt of the nation was taken away, and the mass hastened to corruption.

How the details of the prediction are to be reconciled with this, it is not our purpose here to show. If we have succeeded in proving the connection of chs. 8, 9, and if the two phrases just quoted from 9: 24 carry on the seventy weeks to A. D. 66, it seems to follow (whatever difficulties we may find on other points) that the angel gives this key to the vision: that, whereas 2300 years shall bring the last end of the indignation and 490 years cut off from it bring A. D. 66, the remaining 1810 years must be dated from this point, which gives the year 1876 as the time when the sanctuary shall be justified.—(*To be concluded.*)

---

[1] See Wintle's "Daniel," p. 206.

[2] *Out of* is the literal meaning of the word rendered *determined* in ch. 9: 24.

A TALK WITH THE NEW PRESS!

The arrival of the new press in our office was an event of no slight interest. It made us all extra work, and very hard work for some days, handling heavy machinery, and making the changes necessary in taking down and boxing the old servant, and arranging a place for the new one. As I only ate twice a day (and at the office at that), while the rest were away to their meals, I found that the *new* press could talk, as well as the old one. Though not so well-informed as that—how could it be? it had not yet had time for any impressions to be made—it seemed very willing to learn, and very well satisfied with its place and prospective work.

Its first utterance was as follows:

PRESS. Where am I?

W. Why, you are in the Press Room of the Western Advent Publishing Association.

P. Then I may call myself an Advent press, may I?

W. Yes, I think so.

P. Well, before we go any further, I'd like to know what that means; and what kind of folks these are that I am to work for and among.

W. I think I can tell you. Advent means coming. It is used oftener than any other way of the second coming of Christ. The Association you belong to believe that the Advent is close by, or at hand; and they have reasons for thinking so, and wish to publish these reasons to the world, and you are here to do this work.

P. I would like to know what Christ is coming for. Is it a matter of any great importance?

W. We think it is. Our future life depends upon it.

P. 'Future life!' I thought men always lived—didn't die. That's what I heard.

W. What! have you heard that error taught, so quick?

P. Why, yes! It was in the papers they had around the building that I was made in—something about 'immortal soul,' that was the real man. I didn't understand it very clearly. I think it was something *immaterial*.

W. Yes, it is taught everywhere—in school-books, dictionaries, papers, tracts, books, preaching, conversation—but for all that, it is not true. You will find the theory thoroughly exploded in the works by Whitmore, Collins, and Sheldon that you will soon be printing. Besides, you will learn a great deal from the weekly paper you are to print, and which, for the sake of the cause, I trust you will print well.

P. I'll try, and I am willing to learn. And if your books and papers teach what is true, I shall be glad that my lot is fallen here rather than in an office that publishes all manner of ungodly trash—novels and nonsense and infidelity of the day. But that kind of publishers have plenty of means to keep their presses running. I hear that some of them run night and day, stopping only for repairs. Can you keep me at work, as steadily as that?

[I confess I was a little ashamed to tell the whole truth just here. So I turned the subject a little.]

W. Oh! we h[illegible]me noble souls among us, alway[illegible] all they can. Within a [illegible] few of them have given a [illegible] ars toward paying for you; and we think other equally noble-hearted ones will make up the balance.

P. Oh! yes, that is good to hear. But who is going to pay for the paper, to print the tracts on; and for wood to feed the boiler; and ink, and type, the services of these young men who have worked so hard, and seem ready to keep doing so, here in the office?

Just here 'the boys' came back from dinner, and our conversation stopped. I leave the close question of our press with the reader. What is your answer?

WILLIAM.

A SUNDAY IN NEW YORK. NO. 3.

DR. J. P. THOMPSON.

In the evening I went to the Broadway Tabernacle to hear Joseph P. Thompson. His church is one of the finest and his congregation one of the most fashionable in New York. A choir, seated back of the pulpit, furnishes the music. On this particular evening the seats were only about one-third filled. As a theologian merely, Dr. Thompson has a reputation second, perhaps, to that of no other man in the city. His text on this occasion was in 1 Cor. 13: 13: "Now remain faith, hope, and charity these three and the greatest of these is charity." He gave a rapid but interesting review of the entire chapter; then separately examined each of the virtues mentioned and its claim upon us, and finally give the reason for the apostle's conclusion that charity was the greatest of all virtues. His pronunciation and articulation were almost faultless, though he never seemed to choose a word for its rhetorical effect. Unlike many fluent speakers, Dr. Thompson is remarkably clear in expression. His sentences are never so involved and complicated as to render his meaning obscure or uncertain. He has a hearty dislike to all circumlocution, or talking round about a thing. His distinctness of statement, method, and clearness in illustration make interesting and instructive whatever subject he undertakes. He abhors "sensational" preaching, and relies upon the merit of what he says for the desired effect. Rant, bombast and affectation are at a serious discount at the Broadway Tabernacle, if I might judge by the single sermon I heard. Dr. Thompson seeks to instruct rather than amuse, to convince than to please. Unlike Dr. Hall, he never once seemed to blend himself with his subject. Unlike Mr. Beecher he seemed impervious to the magnetism of his audience. He had no digressions, no relaxations. From the moment he announced his subject until he took his seat his course was right onward and undeviating. Ever calm and self-possessed, all the powers of his mind appeared to concentrate upon the point under discussion. If he lacked Dr. Hall's tenderness and pathos, and Mr. Beecher's wealth of illustration and felicities of speech, he had what neither possessed in the same degree, the art of keeping his subject clearly before his audience from first to last. If he did not cause his hearers to weep or laugh, he did what was perhaps better, he caused them to think.

J. H. WHITMORE.

THE BANES AND THE ANTIDOTES.—The banes of domestic life are littleness, falsity, vulgarity, harshness, scolding, vociferation, an incessant issuing of superfluous prohibitions and orders, which are regarded as impertinent interferences with the general liberty and repose, and are provocative of wrangling or exploding resentments. The blessed antidotes that sweeten and enrich domestic life are refinements, good tempers, forbearance from all unnecessary commands or dictation, and generous allowances of mutual freedom. Love makes obedience lighter than liberty. Man wears a noble allegiance, not as a collar, but as a garland. The graces are never so lovely as where they thus dwell together; they make a heavenly home.

MY PRAYER.

Give me a song, and I will sing it!
Give me an offering, and I will bring it!
Give me thyself, and I will take thee!
Withdraw thyself, and I forsake thee!
My hand lies fallow: Master till me!
My heart lies empty; Master fill me!
It plays the traitor; Master, win me!
It faints: it dies! Put new life in me!
It goes astray. Good shepherd, lead me!
It sighs for hunger; Come and feed me!
It is so poor! Give riches to me!
It is corrupt. O Lord, renew me!
So ignorant! Oh! wilt thou teach me?
Has wandered far! But thou canst reach me!
Is sore diseased: Physician, heal me!
Exposed to danger: oh, conceal me!
It trembles! In thine arms, oh, fold me!
Begins to sink! O Savior, hold me!
Is sinking fast! Lord, look upon me!
So cold and dark! O! shine upon me!
A poor, lost sinner! Come and find me!
A rebel! May thy love now bind me!
A prodigal! Wilt thou receive me?
A beggar! Oh! wilt thou receive me?
A backslider! Wilt thou restore me?
Unholy! May thy presence awe me!
Unfit to die! O God, prepare me!
So weak! On eagles' wings oh, bear me!
So comfortless! Lord Jesus, cheer me!
So lonely! God of love, acquit me!
Unfit for heaven's pure service! Fit me!
A suppliant! Do not refuse me!
Oh! come and fill the hungry with good things:
For thou hast all I need thou king of kings!
—*Sunday at Home.*

Communications.

A SEARCH FOR TRUTH.

BEING

A RELIGIOUS AUTOBIOGRAPHY.

BY GREY QUILL.

CHAPTER V.

After a long time a prominent member of the church died. I watched with him often during his sickness and saw him breathe his last. I had known him from my earliest recollection, and though, during all that time, he had been a member of the church, I knew his shortcomings were as numerous as were his neighbors, who made no profession. You may well imagine my surprise, then, when I heard the panegyric pronounced over him at his funeral; for I assure you, if I had not positively known better, I should have been led to believe he had never committed a wrong act in his life.

Is was said of him in this discourse (besides many other things) that he had gone to his reward—a home in heaven where Jesus was, ever more there to abide. Happy man! thought I. Election has proved an excellent doctrine in your case; for if it had not been for that, your prospect would hardly have been as good as that of a poor man who died some time ago, who, according to the opinion of those who ought to know, went immediately to hell. The death of this member seemed to stir up the minister to duty, and to my great joy he gave notice that he would preach a revival sermon the next Sabbath. He did so; and I was present and heard every word of it, but can now recollect but one thing, which was this: that in order to go to heaven at death, as Mr. A. had done, we must make ourselves a new heart; or, rather (as he afterwards added), the Lord must make one for us, or we should never get there. This was all useless talk to me, for I had no correct idea of his real meaning.[1] And as I felt the old heart pumping away regularly at the fountain of my natural life I could not see how it could be stone (as he declared), and do its work so well.

However as he had appointed an "inquiry" meeting at his house the coming week, and invited all who desired their soul's salvation to attend, and as I considered myself one of that number, I went, hoping to obtain a solution to the enigma of salvation from the election stand-point. Some half dozen others attended for the same purpose, also; and being invited into his study we waited with interest for the reverend gentleman to dispel the cloud which so completely obscured our spiritual vision. Judge then our disappointment, when, instead of explaining to us how to get rid of our stony hearts and get better ones, he quietly remarked that his object in appointing this meeting was to ascertain how many there were among the unconverted in his congregation who felt an interest in their soul's eternal welfare; and without further remark immediately dismissed us.

Thus ended my first direct effort to get religion, and you will readily perceive it was an utter failure. My next one was not much better, but such as it was you shall have it. The Methodists were at that time quite a different people in many important respects from what they are now; for they were humble, devoted and dressed very plainly. They were in fact estimated, viewed and despised by the Calvinists, in very much the same way that Adventists now are by them, and I have often thought the truthfulness of the old adage, "Abuse a child if you want to make a hard master," has had a literal verification in their case. For no Methodist was allowed under any circumstances to preach in their churches, and, I might truly add, if they could prevent it, out of them either.

This being the case they had never, up to that period, had meetings in our town; and as I had never lived any where else, I had never heard them preach. I had heard of them, however, for they had held campmeetings around the country in various localities, and their fame for making converts was notorious, and not calculated to elevate them much in the esteem of the staid Calvinists; for it was reported that they believed and taught men could get their kind of religion themselves, which convinced them it must be a spurious article. Not so with me however. At least, as the Calvinistic was entirely out of my reach, so far as my experience went, and as the Methodist kind, by report, was so easily attainable, I resolved to try the latter at a venture.

Learning there was to be a campmeeting in an adjoining town I walked the twelve miles that intervened and found myself one bright autumn morning about eleven o'clock in the beautiful grove devoted to the purpose. The novelty of the thing struck my fancy, and the circle of tents, with the preachers' stand in the center certainly presented a beautifully picturesque and inviting appearance.

Soon the bell sounded, the people gathered to the seats in front of the stand, and the services commenced. But the sermon I cannot tell much about, I had so many new things to look at, except that it was a very noisy one, which was so great a contrast to the quiet, monotonous tone to which I was accustomed, that so far as that part of it is concerned, it was vividly impressed on my memory.

After the public meeting closed, the people gathered into and around the various tents, and private services commenced in each. I do not mean private in an absolute sense, for such a bedlam of noise never saluted my ears before. I mean no disrespect by this. I have since learned that some people are so constituted that it is a great relief to them to give vent to their feelings in that way, and the more noise they make the better they feel, and, consequently, the more they enjoy! But to me, who had never seen or heard any thing of the sort, but had ever been accustomed to quietness in worship, their unusual hubbub crowded all serious thoughts (if I had any) entirely out of my head.

Drawing near to a large tent around which a goodly number of spectators were assembled, and learning by inquiry that the intense racket from that particular locality was, according to the belief of that people, engendered by the Spirit in its efforts (by the aid of the lungs of the brethren) to relieve some "seekers" after religion from their load of sin, I listened with wrapt attention, and watched the movements with eager interest. I will not give the details of what I saw and heard in the full hour and a half I remained a spectator of their proceedings, lest it might be supposed I design (which I certainly do not) to ridicule them. Suffice it to say that at the close of the exercises I turned away from the tent, and instead of staying, as I intended to when I came, through the day and over night, I immediately set my face homeward, well satisfied if the salvation of my soul depended on entering into that arrangement in order to get religion, its damnation was certain and sure.

---

[1] These men always selected their texts from the Old Testament, but never explained them; so their preaching was truly an "incomprehensible mystery" to their hearers. If they had given a right explanation it would have been a benefit to those interested. But in the course they saw fit to take, the more they said the less we understood their real meaning.

ELD. LAMB'S LECTURE ON THE SOUL.

On the 11th inst, I attended the Baptist church in this city, and heard according to previous arrangement, the pastor open a monstrous theological field-piece in full range with Adventism, on the distinctiveness of the *soul* from the body. There was considerable rhetoric in the lecture, and *some* good grammar. It was pretty well seasoned with sarcastic allusions to Adventists. Unfair reasoning and unjust interpretations abounded quite plentifully. In short the "lecture" was about what I anticipated it would be—*a rehash of old, defunct and long exploded objections to man's unit nature.*

The premise from which he tried to argue was this: "The Bible takes it for granted that the soul is distinct from the body." In the statement of this proposition he evidently endeavored to befog the minds of his hearers and misrepresent his opponents. Do we not all believe that the soul of a being is distinct from the being itself? Certainly we do. And he knows it, or at least he ought to before he begins to talk about us and misrepresent us. He labors to make the impression that if he can prove the "soul to be distinct from the body," he will by this demolish Adventism and establish "immortal-soul-ism."

But the Adventists of Amboy are not to be captured by such vain sophisms and futile attempts to cover up the main issue. And if Eld. Lamb is a fair man and wishes to treat his subject with candor, he will hereafter abandon vain refuges and take the open field. The question is: "Does man possess by nature a deathless entity commonly called the immortal soul?"

His text was Gen. 2: 7. He very meekly remarked that with regard to the "sleep of the dead," he felt no interest. He regarded it of little consequence, and hence concluded to *let it pass!* A most sensible conclusion, indeed. He regarded Adventist as *sadly in error*, and that error of such a nature that it stands directly in the way of the conversion of sinners! Yet he respected their earnestness and diligence in teaching what they believed to be the truth.

The whole world he said had from time immemorial believed that the soul and body are distinct (his way of saying the soul is immortal), with three slight exceptions, viz: some Greek philosophers, a Jewish sect called Sadducees, and a small party in modern times called Materialists. Surely this shows that the Elder has a vast deal of knowledge on the history of the "immortal soul," that is if we are allowed to treat his erudition on this subject wholly *ironically*.

Even the most degraded heathen have believed it, he says. And because every body for all time has believed it, therefore the Bible must flatly deny it or else its silence will be interpreted as an argument in its favor. Query: Does not the Bible deny it? Please read Job 4: 17, and Paul's discourse on the resurrection in 1 Cor. ch. 15.

The words in the original translated soul were used by the sacred writers in the same sense as they were by profane writers, who believed in the immortality of the soul; hence the sacred writers believed in the immortality of the soul: therefore the Bible teaches that man's soul is distinct from his body, or is immortal. This was one of his powerful arguments. Such syllogistic reasoning as this is about on a par with the following:

A cow is an animal:
But, a hog is an animal, also:
Therefore, a hog is a cow.

He spoke of Abraham's giving up the ghost and being gathered to his people. He claimed this was incontrovertible evidence that Abraham has a soul capable of existing after death of the body, from the fact that it was gathered to his fathers. One of the unqualified assertions that he made was that "Abraham's spirit went off and joined the church of the first-born at the death of his body." I wanted to ask the brother what kind of people Abraham's fathers were. Joshua says they were *idolaters!* According to Br. Lamb's theory such people go *to hell* when they die: so Abraham must have joined his fathers in the dark abode of the dammed.

All men are gathered to their fathers at death in the gloomy chambers of *sheol*, and all shall "sleep" together until the resurrection separates them. This is so abundantly proved in the Scriptures that a school-boy ought to understand it.

Br. Lamb felt very confident that the account of Elijah raising the widow's son shows that man has a soul. He said the soul came into the child. He forgot to think however that if he is right Elijah prayed the child out of heaven; also, that the word translated *soul* is often translated *life.*

I reviewed the lecture Sunday eve., June 18. Had a full house of attentive listeners. The Lord gave us much liberty in dispensing his truth and exposing error. There was deep interest manifested by the audience. Br. Lamb dismissed his meeting and many of his members were present. We expect to continue the review as long as he continues his lectures. May the Lord give success to his *own* truth is my prayer.

C. C. MARSTON.

A DIALOGUE.

BETWEEN TWO METHODISTS AND AN ADVENTIST.

Methodist. You Adventists say that when a man dies, he dies just like a horse or dog: he is dead all over—no soul to save.

Adventist. Yes, we believe when a man dies he is dead: not that he is more alive than he was before. And we believe he has got more soul to save than you do. Man *is* a soul. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a living soul"—not a part of him, but man himself.

Meth. But what do you do with what David said—the soul goes to God, and the body to dust.

Ad. David never said any such thing.

Meth. Yes he did, or else some of the other prophets did.

Ad. No: it is not in the Bible. You cannot find it. Neither can you palm off your home made Bible on Adventist.

Meth. Look here. I want to ask you one question: If the soul dies, and we all go to dust, what will be left to represent you in eternity? Say.

Ad. God bless you, I expect to be there to represent myself. Job said he should see God *for himself*, and not another. How would an immortal soul look representing me? Send *nothing* "beyond the bounds of time and space to represent *something*!

Meth. I say God can't raise a mass of dead clay to life: it would only be a new creation.

Ad. I will tell you something God cannot do: he cannot raise to life again that which never died. But Jesus says "the hour is coming when all they which are in their graves shall hear his voice and come forth." Are immortal souls in the grave? Daniel says that "many that sleep in the dust shall awake."

Meth. Hold on. Sleep does not mean death: only asleep.

Ad. Yes: but look here. "Some to shame and everlasting contempt." Not *all* "asleep in Jesus," I think.

Meth. Well I want to ask you another question. Suppose my brother here lives a good life here, and is honest, and suffers along through this life, and finally dies; and I live an ungodly life, and murder and steal and am killed by a stroke of lightning—when do we get our reward?

Ad. Jesus says: "Behold I come quickly, and my reward is with me to give unto *every man* according as his work shall be." You will never get your reward till he does come.

Meth. There is nothing in heathenism nor infidellity nor any thing else, that equals this wild Adventism. It is ahead of it all. You may go out of Illinois and you can't find an Adventist.

Ad. Amen. That is partly so. There is "*nothing ahead of Adventism.* It is as old as the Bible. It is the eternal truth of God. But you are mistaken about Adventists. They are all over the United States, and the old world, too. And you can't find men to meet their arguments either.

Meth. Oh! we don't believe in arguing. It don't do any good. We don't want to debate with you. Did not Jesus say, the best thing, when he went away in the clouds, that he was going to prepare mansions for us in heaven? Now what is to hinder a good man from going to heaven?

Ad. No sir. Jesus did not say any such thing, "when he was going away in the clouds," nor any where else. In John ch. 14 we read that he said—"In my Father's house are many mansions, if it were not so I would have told you. If I go away I will come again, and receive you unto myself, that where I am there ye may be also."

Meth. Why, we believe he is coming, just as much as you do.

Ad. What is he coming for, if we die and go to him, and get our reward then and there?

Meth. Oh! we don't get our *final* reward at death. We only get *part* of it—just go into a state of happiness; that's all.

Ad. You must have had a late revelation. I don't read of any such reward in the Bible. I read when we get our reward we get it: we don't get a piece at a time; a little when we die, and more when we see Jesus coming. We do not go into a state of happiness at death. Solomon says we "have no more a reward." And our "hatred, our envy, our love, are perished."

Meth. Oh! you believe the soul dies. We don't! I tell you a dead man knows more after he dies than he did before he died, or his immortal soul does.

Ad. Bible. "The soul that sinneth, it shall die." "The dead know not any thing." "There is no knowledge nor device or wisdom in the grave whither thou goest."

Meth. He meant a spiritual death.

Ad. You are better at telling what the Bible means than what it says. I thought the spirit could not die.

Meth. Oh! he meant "dead to sin." But what is meant where it says—Behold! he cometh with ten thousand of his saints, to judge the world, if good folks don't go to heaven at death? He had not raised any from the grave yet. You can't tell. I can tell you who they are. They were Isaac and Jacob, and Abraham, and the old prophets, and that innumerable cloud of witnesses, who have washed their robes and made them white in the blood of the Lamb.

Ad. I am sorry you and the eleventh chapter of Hebrews do not agree.

Meth. I don't remember what is there, now.

Ad. Well, I can soon tell you. "These all died in faith *not, having received the promises.*" That is the difference between you and the Bible. You have them in heaven, or somewhere where God is, you do not know where; but yet you say God is everywhere, and no where in particular.

Meth. Don't you know the Bible says God is an uncreated spirit. We don't believe God has got any body or person.

Ad. No sir. I do not know of any such scripture. It is not in the Bible. But I read—"Those that come to God must believe *that he is*."

Meth. Oh! all you have to prove the personality of God is, that he says he "made man in his own image." And he meant his *moral image*: that was all.

Ad. Jesus, Paul says, was made in the express image of his Father's person. And you say he has no person.

Adjourned. VIRGIL HUNT.

The Pulpit.

THE HERESY OF HYMENÆUS.[1]

BY JAMES H. WHITMORE.

"Their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2: 17-19.)

The race of skeptics still lives. Hymeneus and Philetus have their representatives in the nineteenth century. Their word now as then doth eat like a canker. They still overthrow the faith of some, "nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

I. It is probable that Hymeneus and Philetus belonged to the Gnostics a sect of philosophers that arose in the first century who claimed to be the only true expositors of Christianity. They formed for themselves a system of theology, agreeable to the philosophy of Pythagoras, and Plato, to which, out of deference to Greek culture, they accommodated their interpretations of Scripture. They professed to believe that matter was *external* and the source of all evil, and this belief would not allow them to accept the doctrine of a future resurrection of the body. The Greek philosophers regarded the body as the prison of the soul, and professed to look forward with joy to the time when death should relieve them from the bondage of corruption. They, therefore, hated and ridiculed the notion of a physical resurrection. To render the Gospel acceptable to this powerful and cultured class it was necessary to deny a corporeal resurrection as neither desirable nor possible, and to affirm that the only resurrection promised by Christ, was the resurrection of the soul from ignorance and vice to knowledge and virtue. Thus the advocates of this theory could say "our resurrection is past already," and by this means overthrow the faith of some. The same view is entertained by not a few in our day. It is thought that a large portion of the Friends or Quakers believe only in a spiritual resurrection, while it is certain that the doctrine finds advocates in other denominations such as the Unitarian and Universalist Societies, most of whom utterly deny the resurrection of the body. A discourse delivered by O. B. Frothingham in Lyric Hall, New York, last April, has the following remarkable passage: "Fairly considered, the New Testament does not record the physical resurrection of Jesus as a body, but his spiritual resurrection as a power of life in the soul." To him who accepts the Scriptures as inspired, such words must appear as a hollow mockery of human faith, and as a hardy denial of all testimony, human as well as divine. Like the Greek philosophers and Gnostic Christians of the first century, Mr. Frothingham affirms his belief in the immortality of the soul as the basis of his theological faith. "When often asked," said he "if I believe in the immortality of the soul, I am tempted to reply: '*It is precisely in that I do believe. It is the sum of all my convictions.*' Believing that, it is hardly necessary to say what else I cling to. I believe not so much in the soul's immortality as in the soul's immortalities." This is out-Platoing Plato, and shows the advanced state of the philosophy of the nineteenth century. The Greek believed in the immortality of the soul, and the American says this doctrine "is the sum of all his convictions." The Athenian, professed to believe in the immortality of the soul as a substance, the New York philosopher goes much further than this and professes to believe in the "immortalities" of the soul, four of which he is kind enough to mention in his discourse on "The immortalities of man." In view of the havoc which philosophy has made and is making with the word of God how necessary and appropriate seems the solemn warning of the apostle Paul to the Colossians: "*Beware lest any man spoil you through philosophy!*" The New Yorkers of the nineteenth century are in quite as much danger of being spoiled through philosophy, as were the Colossians of the first century.

II. The advocates of a spiritual resurrection *only*, cite but a few passages of Scripture to sustain their view. Among them are the following: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5: 14) "If ye then be risen with Christ, seek those things which are above." (Col. 3: 1.) We might allow that these passages teach a 'Spiritual resurrection' in the same sense that Eph. 2: 1, teaches a spiritual death; but it would by no means follow that no other resurrection is taught in the Scriptures. I ought to say, perhaps, that our 'orthodox' brethren quote for the same purpose, though with less reason, Ezekiel's vision of dry bones (Ezk. ch. 37), and our Lord's words in John 5: 25.

THE DOCTRINE DISPROVED.

III. The theory that a spiritual resurrection is the only one taught in the Bible is easily shown to be erroneous.

1. From the language of Christ and his apostles.

In the fifth chapter of John's Gospel our Lord is said to have uttered these weighty words: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." This passage alone is sufficient to prove a physical resurrection. The doctrine that we are reviewing only allows of the resurrection of one class—the righteous. But in the passage here cited two classes are plainly mentioned as experiencing a resurrection. Nothing short of an utter disregard of all laws of interpretation can make this text teach any other than a corporeal resurrection.

Again our Lord told the Sadducees, that "they who shall be accounted worthy to obtain that world, *and the resurrection from the dead*, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Lk. 20: 35, 36.) Against the teaching of this celebrated passage the Gnostic heresy cannot stand. Four results attend subjects of the resurrection mentioned in the text. (a) Through it or by means of it they obtain another world. (b) In the world they neither marry nor are given in marriage. (c) "Neither can *they die any more*" (d) "They are equal unto the angels." Let us see if any of these results attend the subjects of a spiritual resurrection. (a) Do they obtain another world by means of it? Or, in other words, do they really and literally live in another world, the moment they are converted? (b) Is it true that they neither marry nor are given in marriage? (c) Is it true that *they can not die any more?* (d) Are they equal unto the angels? The obvious and straightforward answers to be given to these questions will carry with them the assured conviction of a certain defeat to the theory under review.

2. The apostles, not less plainly than their Master, taught the same great doctrine of a physical resurrection. Matthew records the fact that at our Lord's crucifixion, "the graves were opened; *and many bodies of the saints which slept arose, and came out of the graves after his resurrection.*" (Mat. 27: 52, 53.) Surely this was a bodily resurrection—the subjects of it came from the graves. The passage has already been noticed where our Lord says "all that are in the graves shall come forth." Will *they* not come forth *bodily*? Paul taught that the resurrection would take place at the sounding of the last trump; that the natural body would be raised a spiritual body; that when Christ should come the second time he would change the body of our humiliation, that it might be fashioned like unto his glorious body; that those Christians who should be alive at our Lord's second advent should not go before them which slept in Jesus, but that the Lord himself should descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and that *the dead in Christ should rise first.* Long after his conversion or 'spiritual resurrection,' the great apostle expresses a fervent wish that he *might attain unto the resurrection of the dead*, not as though he had already attained. It is certain, therefore, that the apostle Paul looked forward with ardent hopes for the resurrection of the dead, as to the time when he expected to enter upon his everlasting reward.

3. A second line of argument may be brought forward based upon the resurrection of Christ, which throughout the New Testament is made both the proof and the pattern of our own resurrection. Surely no one will say that the sinless Jesus experienced a spiritual resurrection; yet his resurrection is made the model of our own. He was the first fruits; and if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with him. Paul thus recapitulates the gospel that he had preached to the Corinthians: "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures and *that he was buried, and that he rose again the third day according to the Scriptures.*" Any person who can read the chapter in which this passage is found and understand it to teach only a 'spiritual resurrection,' or a conversion from sin to righteousness, must do a wholesale spiritualizing business, and is quite too far gone in mysticism to learn anything through the medium of plain words, or to be influenced by any arguments addressed to the human understanding.

4. The constant allusion to material things, and to the *places* from which the dead are to come, indicates in the clearest manner the fact that a physical resurrection is the one referred to. Such expressions as 'the dust of the earth' 'the graves,' and 'the sea,' cannot refer to a spiritual resurrection, unless, indeed, they represent the evil propensities of human nature—an exegesis that would be extremely dangerous for any expositor to adopt.

5. Finally, the very fact that the figure of a spiritual resurrection is used in Scripture, of itself presupposes a literal resurrection of the body. For all figures used to illustrate spiritual things must have a physical basis.

We conclude therefore, that this theory of a resurrection is without the support of Scripture, and can only be established at the expense of violating every principle of sound interpretation.

THE NEW CHURCH THEORY.

Another, and much more plausible theory, intended, like that of the Gnostics, to render the doctrine of a resurrection acceptable to philosophy, is that the resurrection takes place *at the death of the body*. This doctrine appears to be of modern origin. It was first formally taught by Emmanuel Swedenborg, a Swedish baron, about the middle of the last century. In the American edition of his work entitled "Heaven and Hell," Baron Swedenborg states the doctrine in these words: "By resuscitation is meant the drawing forth of the spirit from the body, and its introduction into the spirit-world, which is commonly called resurrection." He professes to have died, and returned to life, and by this means to have put the theory to the practical test of a personal demonstration. "How resuscitation (or resurrection) is effected, has not only been told me, but also shown by living experience. *The experiment itself was made with me, in order that I might fully know how it was done.*"

Prof. George Bush, of New York, teaches the same doctrine. In his elaborate work on the resurrection he says: "The resurrection body, is that part of our present being to which the *essential life* of man pertains. We may not be able to see it, to handle it, to analyze it, to describe it. But we know that it exists, because we know that we ourselves exist. It constitutes the inner essential vitality of our present bodies, and it lives again in another state, *because it never dies.* It is immortal in its own nature, and it is called a *body*—a spiritual body—because the poverty of the human language, or perhaps the weakness of the human mind, forbids the adoption of any more fitting term to express it. It is, however, a body which has nothing to do with the gross material particles which enter into the composition of our present earthly tenements." (*Anastasis*, p. 70.)

Again he says: "The true doctrine of the resurrection, is the doctrine of the development of a spiritual body at death, from the bodies we now inhabit... "The true resurrection takes place at the death of every individual believer, when he emerges from a material into a spiritual body."

In *Fore Gleams of Immortality* a work written by Edmund H. Sears, and published by the American Unitarian Association, the same theory is stated in these words: "Man's resurrection is the putting forth at death of a new existence, just as the decaying seed puts forth the blade. Its decay is necessary in order to release the life and the beauty that were imprisoned within its foldings.... The spiritual body is included elementally in our present mode of existence, with its perceptive powers all ready for the enlargement. *The soul is not a metaphysical nothing, but a heavenly substance and organism, fold within fold.* The material falls off, and the spiritual stands forth and fronts the objects and breathes the ethers of immortality. The future is wrapped up within us, and waiting to be unrolled. Death will not transfer us; it will only remove a hindrance and a vail. We receive with our present being the germ of all we are to become hereafter."

The advocates of this theory of the resurrection are found not only in the "New Church" the Unitarian and the Universalist churches, but are more or less numerous in all orthodox Protestant denominations. The doctrine itself like most other theological heresies, is built upon the essentially heathen notion that man is composed of two antagonistic substances or entities—a natural body and an immaterial soul. The body is the prison, and the soul a prisoner. Death is that happy event which sets the prisoner free. He rises from the dead body or decaying prison, it to a higher state of existence, and this is called the resurrection *from* the dead.

To many this theory may seem too audacious and absurd ever to become a formidable belief. But the truth is, orthodoxy is too heavily weighted with its own absurdities to successfully resist the innovation. Orthodoxy from its own premises can show no good reason whatever for the resurrection of the body, and in claiming it should be raised, it shoulders all the alleged philosophical difficulties, without receiving any compensation therefor. Thus burdened it can make but feeble headway against its lighter armed but more 'spiritual' opponent.

THE NEW CHURCH THEORY DISPROVED.

1. It contradicts those scriptures that teach that Christ was the first to rise from the dead. The apostle Paul claimed before King Agrippa that it was a saying of Moses and the prophets: "That Christ should suffer, and that *he should be the first that should rise from the dead.* (Acts 26: 23.) Again, to the Corinthians he writes—"But now is Christ risen from the dead, and *become the first fruits of them that slept*.... But every man in his own order: *Christ the first fruits, afterward they that are Christ's at his coming.*" 1 Cor 15: 20-23.) Others had been raised, but not with "the power of an endless life." Christ was the first who arose "to die no more." But according to the New Church theory, Abel and not Christ, was the first who rose from the dead. This theory requires us to believe that many millions had risen from the dead "to die no more," before Christ's first advent. But in Luke 14: 14 our Lord taught "the resurrection of the just" was a future event. Therefore the New Church theory cannot be true.

2. *According to Prof. Bush's theory our Lord's resurrection must have taken place on Thursday afternoon, instead of Sunday morning; he must have risen from the cross of Calvary, and not as currently reported from Joseph's tomb in the garden.* The mere statement of such absurdities carries with it their complete refutation.

3. Jesus said to Martha, "Thy brother shall rise again." But according to Prof. Bush's theory he had already experienced a resurrection at his death four days before. Is it not plain that our Lord spoke of a physical resurrection? The sequel proves that he did, for he called Lazarus from the grave, and thus was Martha's brother raised.

4. *This theory is opposed to Christ's resurrection as the proof and pattern of our own.*

5. *The Swedenborgian theory is opposed to a general and future resurrection of the dead.* Such a resurrection is plainly taught in the following Scriptures: "The hour is coming, *in the which* all that are in the graves shall come forth, etc. (John 5: 28.) "Many of them that sleep in the dust of the earth shall awake." (Dan. 12: 2.) "Thy dead men shall live together with my dead body shall they arise." (Is 26: 19.) "There *shall be* a resurrection of the dead, both of the just and unjust." (Acts 24: 15.) "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and *the dead in Christ shall rise first.*" (1 Thess. 4: 16.) "And the sea gave up the dead which were in it: and death and *the grave* delivered up the dead that were in them." (Rev. 20: 13.)

6. Finally this theory is opposed to the teachings of Moses and the prophets, to the express assertions of Christ and his apostles, and generally to the whole spirit and tenor of Scripture. We can not, therefore, accept it as true.

Let us build our faith upon the word of God rather than upon the metaphysical subtleties of human reason. Pagan philosophy will not eventually triumph, advocate who may.

"Truth though crushed to earth shall rise again,
The eternal years of God are hers.
But error, wounded, writhes in pain,
And dies amid her worshipers."

The words of those who deny a future resurrection of the dead have caused much mischief in the world, and have overthrown the faith of some. "*Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.*" How comforting this assurance ought to be to us all! The foundation of God is sure. Nothing can disturb it. Christ is the foundation of the Christian Church. He is the resurrection and the life. The assurance that he has given his disciples is, "Because I live ye shall live also." He knows who are his. He is the Good Shepherd. He knows his sheep and they know him. "Precious in the sight of the Lord is the death of his saints." Sacred is their dust. Blessed is their memory.

"Those bodies that corrupted fell,
Shall incorrupt arise,
And mortal forms shall spring to life
Immortal in the skies."

Acknowledging this blessed hope, let us live worthy of it. Let us love and reverence the Holy Scriptures, that through faith in Jesus Christ, are able to make us wise unto salvation. Error shall not triumph. Truth shall be victorious.

"Faith sees the bright eternal doors
Unfold to make his children way;
They shall be clothed with endless life
And shine in everlasting day.

The trump shall sound, the dead shall awake,
From the cold tomb the slumberers spring,
Though heaven with joy their myriads rise,
And hail their Savior and their King."

The Bible Class.

Translations and Notes by Gilbert Wakefield B. A.

Mat 16: 26. Or to redeem his life: *i. e.* when once it is lost; for, as Homer says, there is no equivalent of life.—Wakefield, who thus translated the verse: "For what will a man be profited, though he gain the whole world, and lose his life. And what can a man propose as the redemption of his life."

Mat. 20: 18, 19. "The Son of man will be delivered up to the chief priests and scribes, who will sentence him to death, and deliver him up to the Gentiles to mock and to scourge and to crucify: and on the third day he will return to life."

Luke 16: 23. In the grave; and conformably to this, he is spoken of as having a *body*. (v. 24.) It must be remembered that *hades* nowhere means *hell*, *gehenna*, in any author whatsoever [ancient] sacred or profane: and also, our Lord is giving his hearers a parable (Mat. 13: 34), and not a piece of real history. To them who regard the narrative as exhibiting a reality, it must stand as an unanswerable argument for the purgatory of the papists. The universal meaning of *hades* is the state of the dead; because the term sepulcher, or grave, is not strictly applicable to such as have been consumed by fire, etc.

John 6: 63. "It is the truth that giveth life. The body is of no use without it. The declarations which I am speaking to you, are the breath of life." The scrupulous and unlearned may consult, for their satisfaction, Gen. 2: 7; 6: 17; 2 Ki. 17: 17, 21, and the margin of the common version, James 2: 26. And there is not one place in the Scriptures, where the original word [*pneuma*] would not more properly and intelligently be so translated: and I take an opportunity to say this now as my apology for conforming in so many instances to unconquerable prejudice. The energy of the supreme Being could not be more plainly represented than by the term, to which the Scriptures attribute all the powers of living men.

Jno. 14: 1-3. "Let not your heart be troubled. Put your trust in God; put your trust, also, in me. In my Father's house are many mansions. Behold, I tell you; I am going to prepare a place for you; and when I have been to prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also."

Acts 5: 16-20. "The high priest rose up, and all his company (being of the sect of the Sadducees), full of spirit and energy, and laid hands on the apostles, and put them in a common prison. But an angel of the Lord, in the night opened the door of the prison; and when he had brought them out, said: Go, present yourselves in the temple, and declare unto the people all this doctrine of eternal life."

Jas. 1: 21. "Which is able to save your souls." I should prefer,—which is able to save your lives: viz. to secure for you everlasting life; and so in all instances of this. But we cannot bear these things yet.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin. Paradise; Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols, The Next Dispensation—72 pp. The Reign of Messiah—32 pp. Hesitation—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to the subject yet published. It is comprehensive, concise and convincing. We could fill our paper with [illegible] of its great merits. 300 pp. Cloth, $1, paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with [illegible] references, and remarks [illegible] to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen, flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments have been changed, or made [illegible] Sabbath. In two parts. By T. M. Preble. 472 pp. $1.

FUTURITY. Comprising the four following themes: Life and Death Theology, [illegible] The Coming Judgment. By Wm. Sheldon. 300 pp. 25c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important [illegible] Cloth, $1. Leather $1.25

THE PLAN OF REDEMPTION. The Creation and [illegible] By Wellcome and Cund. [illegible] pp. $1.25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and [illegible] present time, and what we should expect [illegible].

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly [illegible] Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 15c.

THE INQUIRER Protestant or Catholic? Which? 10c. $4 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post paid, for $4 00.

TWO HUNDRED STORIES For Children. By [illegible] Illustrated. 234 pp. 75c. post-paid. [illegible] a dozen. One of the best books for children ever published. [illegible]

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 60c; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable Prebendary of Cork, Ireland. Irrefutable argument. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c, post-paid

THE THREE KINGDOMS; or, The Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 15c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 217 pp. Paper covers, [illegible]

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendall, 48 pp. 10c.

---

[1] A discourse given at West Berr. N. Y. Sunday Morning, Feb. 5, 1871.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR.

TUESDAY AFTERNOON, AUG. 8, 1871.

A SCRIPTURAL COMMENTARY ON THE SOUL (HEB. NEPHESH; GREEK, PSUCHE.)

The word soul, from the above terms occurs in the Scriptures 828 times. It means, primarily, breath. 2. Life or the vital principle. 3. The mind—inclusive of its appetites, affections, passions. 4. A creature or being. It never in the Holy Scriptures, means an immaterial entity, or our immortal being; is never called immortal, nor undying, nor by any equivalent expression; nor does the context in any sense demand any similar sense.

As but few persons are able to possess the Hebrew Concordance, we have conceived the idea of republishing its valuable testimony on the use of several words; and if our scheme meets the approbation of our readers, we will carry it out fully.

Soul [Heb. *nephesh*] occurs for the first time in Gen. 1: 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, *soul*, and fowl that may fly above the earth in the open firmament of heaven.

And what creatures these were that had a *soul*, appears from the verse following: And God created great whales, and every living creature, *living soul*, that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

Again we read, v. 24: And God said let the earth bring forth the living creature, *living soul*, after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

We learn from these passages that great whales, cattle and creeping things, and beasts of the earth in short every thing that *breathes*—and all *souls*, *living* souls. And not only so, but they all *possess* a soul. for in v. 30 we read: And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, *soul*, I have given every green herb for meat: and it was so.

The next reference to soul is in Gen, 2: 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man *became a living soul*.

The Hebrew word here rendered soul, includes all beings that have animal life; and hence is applied to animals of the sea and land. The English word soul originally had this extent of meaning.—Am. Bible Union.

"Some have supposed that the account of the creation of the soul, Gen. 2: 7, contains an intimation of its immortality. If there be in this verse such an intimation, it must be found either in the expression, 'the Lord God....breathed into his nostrils,' or in the phrase, 'breath of life,' and 'man became a living soul.' If it be in the former phrase, then the idea is that God infused a portion of HIMSELF, of his own divinity, into the human body at that time But few will admit this idea Most of us think there is more poetry than truth in the line of one of our hymns:

"Our souls are his immortal breath"

"If the proof is sought in the phrases, 'breath of life,' and 'living soul,' these do not prove anything, for both of them are applied, in the first chapters of Genesis, to brutes, and prove the same things concerning them. Thus the words in Gen. 7: 15, and Gen. 1: 30, rendered *life*, are the same with those rendered in Gen. 2: 7, '*a living soul*.'" —Dr. Bagnall, Methodist Quarterly Review for April, 1852.

It seems as if the *most* proper idea resulting from these words is, that Adam became a living person.—Union Bible Dictionary (art. Adam.)

Adam became a living soul—that is a living man. —Columbian Bible.

It denotes the man in his totality as a living soul. J. P. Lange.

A general term to express all creatures endowed with animal life. A. Clarke, on Gen. 1: 24.

The phrase 'a living soul' is put in express contrast with 'a quickening [life-giving] spirit,' in 1 Cor. 15: 45....It manifestly denotes simply a living creature.—C. F. Hudson Debt and Grace. p 166.

It would seem to mean the same when spoken of man that it does when spoken of beasts, an animated being, a creature possessed of life and sensation, and capable of performing all the physical functions by which animals are distinguished, as eating, drinking, walking etc.—Prof. G. Bush.

'Soul' is sometimes used for a human creature, or the whole person....When soul and spirit are spoken of together, spirit probably means the temper.—Malcom's Bible Dictionary.

There are good interpreters and teachers, who confiding in the common translation, *living soul*, have maintained that here is intimated the distinctive pre-eminence of man above the inferior animals, as possessed of an immaterial and immortal spirit. But, however true that doctrine is, and supported by abundant argument from both philosophy and the Scriptures, we should be acting unfaithfully if we were to affirm its being contained in this passage....The meaning of the phrase will be apparent to the English reader, when he knows that our version renders it in Gen. 1: 20—creature that hath life; v. 24—*living creature*; and so in ch. 2: 19; 9: 12, 15, 16; and in ch. 1: 30—wherein is life.—Kitto.

The next occurrence of 'living soul' is in Gen. 2: 19: And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, *living soul*, that was the name thereof.

We have a multitude of *souls* included here, but not one of them of the 'never dying' order. Nor shall we find them in the following passages, Gen. 9: 4, 5, 10, 12, 15, 16, where we find 'soul' applied indiscriminately to man and beast, even every creature of earth. So we read:

But flesh with the life, *soul*, thereof which is the blood thereof, shall ye not eat. And surely your blood of your lives, *soul*, will I require: at the hand of every beast will I require it, and at the hand of man, at the hand of every man's brother will I require the life, *soul*, of man.

And with every living creature, *living soul*, that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

And God said, This is the token of the covenant which I make between me and you, and every living creature, *living soul*, that is with you, for perpetual generations.

And I will remember my covenant, which is between me and you, and every living creature, *living soul*, of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature, *living soul*, of all flesh that is upon the earth.

In these last quoted passages, *nephesh* is used in its second and fourth senses. And we here indulge the remark, that if the inspired writers were immaterialists, they are the only authors of that school that have ever failed in all their uses of the words soul and spirit, to somewhere apply to them the term 'immortal,' or a word, or phrase of like import. The fact that they have never done this, and that every other immaterialist (we know of no exception), who has used the words has done so, furnishes an overwhelming inference, amounting almost, some think quite, to a demonstration, that they did *not* belong to that school of philosophy; that they repudiate immaterialism. This we shall see as we proceed.

We now turn to Gen. 12: 5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the *souls* that they had gotten in Haran; and they went forth to go into the land of Canaan.

These souls, according to a standard commentary were male and female—consequently not immortal. Lange says they are the persons of the households—bondservants and others. Some think it includes the idea of the conversion of the *souls*, also.

Soul occurs again in v. 13: Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Here we have an alternative presented, that more than intimates that the soul spoken of is *mortal* To say 'my soul shall live' if a certain course is pursued, is to assert that if the conditions are not complied with, 'the soul' spoken of will die. In this instance the word soul comes under the fourth head, and indeed might well be designated as a fifth usage, stated thus: Soul is sometimes used by a person or of a person instead of the personal pronouns. This is a common Hebrew idiom. The simple sense of the passage before us is—'Say this....and I shall live.' The person is spoken of.

Gen. 14: 21. And the king of Sodom said unto Abram, give me the persons, *souls*, and take the goods to thyself.

It is understood this king acted the noble part: yet it will be seen that he desired something substantial—these were not *immortal* souls.

Gen. 17: 14. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that *soul* shall be cut off from his people; he hath broken my covenant.

Of this soul Lange says: In the typical sense the cutting off denotes the endless destruction, the total ruin of the man who despises the covenant of God. And he tells more truth than he imagines when he says this 'cutting off' means the death penalty. We have, then, another instance of a mortal soul.

When the angel brought Lot out of Sodom they said (Gen. 19: 17): Escape for thy life, *soul*: look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed. And Lot said unto them, O, not so my Lord! Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life, *soul*: and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither! (is it not a little one?) and my soul shall live.

Here is a soul that is saved from death by fire, and so continues to live. Would we not naturally suppose that the souls left behind *died* in the flames? If not, why not? And if they died, then there are, or were *mortal* souls.

Gen 23: 8. And he [Abram] communed with them, saying, If it be your mind, *soul*, that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar.

This is the first instance of the term in its third sense. It would seem to mean—If you are heartily willing to sell me a burial place among you. He would not intrude. This was all the real estate Abram ever owned—a family burial place! Truly a striking thought in this connection.

Gen. ch. 27. In the story of the deception Rebecca and Jacob practised upon Isaac, the expression 'that my soul may bless thee' occurs twice (vv. 4, 25); and 'Thy soul may bless me, twice, also (vv. 19, 31.) This is the fifth use of the term. We understand simply '*I* may bless thee, and '*thou* mayest bless me.'

Gen. 32: 30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life, *soul* is preserved.

'Soul' is here rendered life. By what rule. Alex. Campbell says, and every scholar will admit that the principle enunciated is perfectly sound— "When words have according to testimony, more meanings than one, whether literal or figurative, the scope, the context, or parallel passages, [we may add and the analogy] must decide the meaning." And he adds, if these fail, there can be no certainty in the interpretation of language. (Chris System, p. 17.) He, also affirms, that common usage must decide the sense of words with but one signification. And it will be universally admitted, that wherever the primary sense of a term makes good sense in the connection in which it occurs, that that very fact is *prima facie* evidence that the author or speaker intended that the primary sense should be taken. With these almost self-evident principles of interpretation, let us continue our examination of the Bible use of the term soul; and no, not once, shall we find the context requiring us to affix to it the idea of deathlessness, this side of the resurrection.

Gen. 34: 3, 8. And his soul clave unto Dinah the daughter of Jacob.....And Hamor communed with them, saying, the soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

Here *soul* refers to the affections, as a portion of the mind. Very literally, it would read, 'My son Shechem, *he* longeth,' etc.

Gen. 35: 18. And it came to pass as her *soul* was in departing, (for she died,) that she called him Ben-oni: but his father called him Benjamin.

The immaterialist claims this passage, declaring that an entity departed in this case. But that is a point to be proved, not assumed. We have no right to attack an unnatural sense when a natural rendering answers the context. We may read it —It came to pass as her *life* was departing (for *she died*.)

The American Editor of Lange, coolly says: "Soul departing. This denotes not the annihilation of the soul, but the change of place and state. It presupposes, of course, its perpetual existence; or, at least, [let us be thankful for this touch of modesty amid such errant dogmatism] its existence after death."

Dr. Clark inquires: 'Is not this a proof that there is an immortal spirit in man, which can exist separate from and independent of the body? Of Rachel's death it is said, In the going away of her soul—her body did not go away, therefore her soul and body must have been distinct.'

We remark that this logic is as lame as the dogmatism of the first quotation is absurd. We have already found that soul as *life* is one thing and the body another: but the soul in such case is not an intelligent entity, but the vital principle—no more intelligent than is electicity or gravity. It operates alike in the idiot, and in a Paul. So granting that soul and body are distinct ideas—which we fully admit—the immaterialist gains nothing.

Further, if for sake of argument we grant that an intelligent entity survives the body, it by no means follows that it is immortal. The word is still out that sinful souls shall die—be destroyed in *Gehenna*. But on this we must not anticipate.

The passage before us affirms unequivocally that *Rachel* '*died*.' As to the word soul, we have found already (and shall find a multitude more) precedents of two usages (the second and fourth) which make good sense and gracefully harmonize with the spirit of the context. We may read—as *she* was departing, or as *her life* was departing. Why then should we lug in an unnatural sense—and as *im-mortal* soul was departing—unwarranted by the analogy of the context, unsustained by precedent, and which introduces a flat contradiction into the passage. For if the soul is the intelligent conscious being and it departed, then, contrary to the statement made, Rachel did not die. For it is a rule that admits of no exception that when we address or speak of persons by name, or by the use of the personal pronouns, we invariably include the *whole* person, as an intelligent individual. The exception to this rule has yet to be pointed out.

And if it be insisted still that Rachel died' means only that soul and body were separated, we insist equally as imperatively and with much more show of reason that the soul was not an entity—the real Rachel, but the word is used in the same sense we have already found it mentioned no less than eight times out of the twenty-six it has occurred—life. If her *life* 'departed, of course Rachel died.'

It is in the hymn book that immaterialism finds its support. Here for instance, are a few lines from 'Rev. Dr. Bethune.'

DYING NOT DEATH.

It is not death to die,
To leave this weary road,
And mid the brotherhood on high
To be at home with God.

It is not death to close
The eye long dimmed with tears,
And wake, in glorious repose,
To spend eternal years.

It is not death to fling
Aside this sinful dust,
And rise on strong exulting wing,
To live among the just.

Jesus, thou Prince of Life!
Thy chosen cannot die.
Like thee, they conquer in the strife,
To reign with thee on high.

This is a very different view of the of the case from that taken by Rachel. She named her son whose life cost her own existence 'Ben-oni—Son of my sorrow—with direct reference to the fact that his birth caused the departure of her soul. If she had known that dying is *not* death, but entrance to a higher, better life, she would very likely have called her son Hillel, or praise. Evidently she would have endorsed Congreve's sentiment, rather than Bethune's. The former says:

"Death, grim death,
Will fold me in his leaden arms, and press
Me close in his cold clayey breast."

And every Scriptural character who mentions death takes just this view of it.

To be continued.

THE union which exists in too many churches is described by a late writer in the words— 'frozen together.' The figure would amuse were it not so sadly appropriate.

REV. H. A. BARCLAY is giving some articles *in the Interior* upon the coming and kingdom of Christ, whose simple, direct statements of plain truths might well make the 'Professor' who lately aired his sophistry upon those topics in the same journal, ashamed of his utterances. Mr. Barclay indulges no less rhetoric, but his logic, thus far, is quite invincible.

'A WORD to the wise,' etc.:

Among the afflictions of editors lies their inability to meet the demand of contributors for the *prompt* insertion of their articles. It is not kept in mind that to reach this end it is often needful to lay over editorials as well as other material. The estimate of those who write for the press so commonly demand that their articles appear "this week," or "next week," as to embarrass rather than help the editor, that is when the injunction is put on *strictly*. The truth is, we editors are just like other men, no better, certainly; and no worse, perhaps. Most of us try to do our duty and serve our readers just about as well as we can—with mistakes and failures, of course.—*Watchman & Reflector*.

SOME foolish enthusiast has published the following request:

"It is asked of all newspapers desiring the spread of truth, and the destruction of error, that they publish this request and prayer to Almighty power, that on the three first Sunday nights in October, 1871 there shall appear in the heavens a distinct light in the shape of a great cross."

—In the parable, Abraham said to Dives, 'If they hear not Moses, neither would they believe though one arose from the dead.' So we say, if this generation will not heed the signs in the religious, moral, political and physical world during its time, a cross of light in the heavens of a Sunday evening would in no wise affect them, save as a new theme for speculation.

QUERIES.

If the seventy weeks are cut off from the 2,300 years to "restrain iniquity," etc. they would bring us to A. D. 66, and the end of the longer period would be in 1873. Is the investment of Jerusalem at that time well authenticated by history?

2. If it be true that Christ was born five years before the Christian era, or the time we call A. D., will it not make that much difference in the time of the close of the prophetic periods. In other words, would not the years have run out in 1868, instead of ending in 1873.

P. W. S.

The date of the siege of Jerusalem is as well established as any ancient date possibly can be. It is proven, by the year of the ruling Emperor, by the table of consuls, and by astronomy.

2. Christ was born in the fifth year before the era styled *Anno Domini*, or the year of our Lord. But this does not affect the reckoning of the periods, as the era itself is an abitrary date. When fixed, it was supposed to have been actually assigned to the year of our Lord's birth. Whether our Lord was actually born A. D. 1 or B. C. 5 can make no difference as to the termination of the 490 years or seventy weeks of Dan. ch. 9. they commence with the going forth of the commandment to restore and build Jerusalem, by Cyrus, which the best chronology places in the year of the world 3,700. The birth of Christ, occured in 4121. The year A. D. 1 was arbitrarily fixed to 4126. The commencement of the siege of Jerusalem occured in the year of the world 4190. Now it is clear that the length of time from the year of the world 3,700 to 4190, is just 490 years, regardless of the time of Christ's birth.

The confusion of thought on this point arises from associating the idea of the actual birth of Christ with the notion of an era, or fixed point of time, established for convenience of reckoning. A. D. or Anno Domini is a name give to the year of the world (according to the chronology quoted) 4126. Whether Christ was born that year or not makes no difference in the measurement of periods of time by that era.

As I never saw a paper of your denomination, I concluded I would find what new arrangements your church is making for the Millennium: as I understand that the Adventists claim that the second coming of Christ is close at hand. Where are any passages of Scripture going to show that the second coming of Christ is a personal coming?

Did not Christ inform his disciples when alluding to his second coming, that that generation should not pass away until all these things should be fulfilled? How do you explain that passage?

It is also said that you have discovered the time when Christ will come. Did not Christ say that the hour and the time no man knoweth, not even the angels in heaven?

Excuse my inquisitiveness. I write only for information: for I will admit that many parts of the Bible seem to carry out your belief. If you could give a satisfactory explanation of Mat. 24: 1-36, the way would seem clearer.

B. U. W.

We think 1 Thes. 4: 16 (And the Lord *himself* shall descend), and Acts 1: 11 (this *same* Jesus shall so come in *like manner* as ye have seen him go), read very much like personal coming. It is a universally admitted rule, never to interpret any intelligent author or speaker, so as to involve him in contradiction or absurdity. Now inasmuch as the generation living when Christ came did not see the sun and moon darkened, did not see the stars fall, and the powers of heaven shaken; did not see the sign of the Son of man in heaven, and all the tribes of earth mourning, did *not* see the Son of man coming with power and great glory; did not see his angels gathering his elect, nor hear the trumpet's sound, we therefore conclude that Jesus did not refer to them. If he did, his predictions failed to come to pass. We have not space for a full exposition of Mat. 24. (You can get Wellcome's, for sale at this office, for 25c only.) It is a prophecy covering the time to his *parousia*—personal presence, in his glory on earth. Like other prophecies, while addressed in the utterance to individuals, it was intended for the church at large—to be written out, preserved, and handed down from generation to generation. The auditors, therefore, are addressed as the representatives of the church: and when he says—"When *ye see* these things, know it is near," he means whoever of his church shall be living when 'these things' should occur; and the generation seeing the sign of the Advent, would also see the advent itself.

Others think the passage a prediction of the almost miraculous preservation of the Jewish people. It may be they are right. The word does not say that no one knoweth the time, on the contrary, Paul says (1 Thes. 5: 4) We are not in darkness that that day should overtake us as a thief. True Jesus said that no man, or angel, knoweth the 'day or the hour;' but he, also, included the Son himself in the same list of ignorant ones. Are we then, really to believe that Jesus will never know the time of his advent until he gets here. Is he to be like the passenger who leaves Detroit in a sleeping car, ignorant of the time it will arrive in Chicago, who only finds out the time when he gets up in the morning and finds himself *there?* We think not. We understand him to say that God had put the times and seasons in his own power; and he alone could reveal the time, whether by his word, Spirit or providence.

No; we have not discovered the time. We are seeking to know all we may about it. Why not? It is in God's letter written to us for our information. Hence it is a legitimate subject for investigation. True some have used it unwisely, and some have made mistakes; but what doctrine of Scripture has *not* been allied to blunders. Can one be named?

We trust our correspondent, who is taking THE TIMES three months, on trial, will find in it evidences that we have correct views of the Word of God.

HOW ECCLESIASTICAL HISTORY IS MADE.

It is very probable that if some of the sects severely maligned in ecclesiastical history had had the privilege of telling their own story, we should form very different of opinions of them than those we now hold. We thought of this, when, on taking up McClintock and Strong's *Cyclopædia*, we found the account of Adventists, which we quote below. These two gentlemen are standard Methodist authors (The first named is now dead); and their work is issued from the great publishing house of the Harpers in New York. People will believe the record a true one, because of the source from which it emanates; and yet it is calculated to give an entirely false impression as to facts in the case. And we have no doubt this was intentional. The authors wished to cast a slur upon us. Else, why did they take an account of us from one of our bitterest and most bigoted opposers, when they could have had all the facts they wished, from, to say the least a more impartial source.

To illustrate the untruthfulness of this record. One would infer from it, at 'Messrs. Himes and Miller' set veral 'dates' for 'the coming of the ord' with great positiveness. Now e fact is, that father Miller never ad but one time—'about 1843,' and as never dogmatic on that point. Ve agreed with him; and have never ged any 'time argument' since, except at for 1868.

As to the charge that Adventists are hiefly of the ignorant," it may be so. As we read it we thought of 1 or. 1: 26—that "not many wise, according to the flesh, are called;" and at even apostles were derided as gnorant and unlearned men," and it thankful we are in so good com- ny. If we are ignorant, we are not t so sunken in the ruts of sectarian- m that we can learn nothing more an is contained in an arbitrary creed. We assert the dearest right the hristian possesses: the right of private dgment in reading the revelation of od's will to man. And if we may st the testimony of our Methodist ends themselves, in other days, when ey had less of the knowledge that uffeth up," and were accounted as hiefly f the ignorant,' they had more spirituality and power with God, an they possess since they have be- me more respectable, and begun to d upon their brethren of more un- pular sects.

We are, also, sorry for our genteel is is a new term, securely applied to class of Christians—quite expressive) illennarian brethren, who are so named of us, and sensitive of being ssed with Adventists that they take ery convenient (and sometimes incon- nient) occasion to repudiate sympathy th, that we should be set down as of em, in so respectable a work. It s not our fault—we are willing to ar our own burdens. Yes, more; are willing to be misrepresented, digned, have our names cast out as il, and all manner of evil falsely ported of us. For we expect Jesus l come again; and he says, "My ward is with me." We with tience wait for it.

rom McClintock and Strong's Cyclopædia. p. 89. pers & Bros 1869.

ADVENTISTS, the name of a recent ct of Millennarians, which owes its gin to Wm. Miller, from whom they frequently called Millerites. bout 1833 Miller began to teach that e second Advent" of the Lord would cur in 1843. He soon found disciples nong whom was Joseph [?] V. mes, a member of the "Disciples of rist" who had a great deal of ergy and proselyting spirit. He mmenced a journal called *The signs the Times*, and later, the *Advent erald*, to dissenimate the doctrine of e sect. Multitudes of people, chiefly the ignorant, became believers; d at the time appointed, it is said, at thousands were out all night, wait- g in anxiety for 'the coming of the rd,' according to the prediction of e leaders of the sect. They were sappointed, of course, but many still ve credit to new predictions, fixing e time at new periods. As these ccessive times arrived, the predictions ll failed, and many of the believers l off. There is still in existence, wever, a sect bearing the name of lventists, who look for the coming the Lord," but who do not fix dates definitely as Messrs. Miller and Himes ed to do. A large camp-meeting of lventists has for many years been nually held at Wilbraham.

As to the doctrine, they differ from e evangelical churches generally, only their peculiar belief in the personal ming of Christ, and his bodily reign th the saints on the earth. They ve no regular creed or form of scipline. It is a common belief nong the Adventists that the wicked ll be annihilated. Their numbers e estimated at 20,000.—(*Am. Chris. ecord, p. 21.*)

LETTER FROM EUROPE.

MUNICH, BAVARIA, GERMANY,
July 12, 1771.

Dear Br. William: Pardon me for y long silence. Since I landed at iverpool my time has been so much ccupied in sight-seeing, that little as left for anything else, aside from usiness.

We had a favorable passage across the Atlantic, and I was on deck so much that my "sunburnt nose" became evidence "*prima facie*," of my love for the bottle. I am willing to admit the conclusion while here in Europe, as *bottles* are used instead of pitchers for my favorite beverage, water. At every reception I am invited to take wine, and when I refuse, they offer beer. I have tasted their "beer" and "wine," but bitter beer and strong wine are as unpalatable to me as was the medicine I took in my youthful days. (Of course I do not take medicine now; health reformers believe that what will make a well man sick, will not make a sick man well.) Thank the Lord. I am in the enjoyment of excellent health. Change of climate, freedom from study, and varied exercise, add, if possible, to my usual vigor.

To me, the most interesting sights, thus far, have been, (1) the variegated landscape. Not mountains and valleys, for we see them in America, but the hundred fields at one view, of yellow rye, ripening barley, heading wheat, oats less advanced, potatoes of darker green, fields of young turnips, where more of the naked soil is seen; peas and beans in bloom. The fields are so small, so narrow, so variegated in color, many of each kind, but seldom two of the same kind together, and as there are no fences here, all appear as one field. I have made diligent search for a landscape painting of these scenes, but without success.

(2) Castles, towers, cathedrals, etc. I have found no difficulty in obtaining photographs, paintings, etc., of the many ancient castles, cathedrals and fortresses, which I have visited. Pictures and trinkets are forced upon the traveler in such numbers, that the most he can do is to make a few selections, and then utterly refuse to give any further attention to entreaties.

THE TOWER OF LONDON.

could not be even *briefly* described in a single article. It is a fortress and an armory, as well as a depository of ancient relics, many of them identified with the romantic but melancholy history of the tower. I saw the block upon which the necks of many nobles rested, and the terrible ax which severed their heads from their bodies. The tower is situated on the banks of the Thames, and is surrounded by a broad deep ditch, over which there is a drawbridge. The island formed by the ditch contains several acres, in the center of which is the tower itself, surrounded by a motly pile of buildings, from huts to palaces. The tower consists of three or four distinct structures, and is not so remarkable in its appearance as its contents or history. All readers of English history are familiar with the fate of poor Anne Boleyn, the Earl of Essex, Lady Jane Gray, and a host of kings and nobles who were imprisoned here.

The collection of objects of interest in the British Museum is almost endless in variety and numbers. My visit was hasty; I shall try to visit it again on my return, and will then describe the most interesting objects. At the

INDUSTRIAL EXHIBITION

I saw a magnificent display of fine paintings. The productions of each nation are grouped by themselves. That of Belgium occupies an entire hall. Here I saw the famous type-setting machine, and a few other objects of interest, but the affair (like many similar ones in America, of late years), is gotten up to make money. It is to last ten years; only a few classes of objects to be exhibited each year. Napoleon III. visited the exhibition while I was there. I saw only a rush of people when he was first identified, but he had disappeared before I learned the cause of the commotion. My disappointment was somewhat relieved, however, by a sight of his son the Prince Imperial, and Queen Victoria, at the Grand Review of troops at Bushby Park.

I had a pleasant visit with Dr Leask the editor of the *Rainbow*, and had the satisfaction of hearing him preach. Although connected with the Independent, or Congregational society, he is free to preach against eternal torment. The membership of his church having been sifted when he came cut on the "Life and Death" question. American Adventists should help sustain the *Rainbow*. There is an advantage in making converts in the ministry of the Congregational church, over many others. Cautious, persevering and faithful ministers who carry their membership with them, also retain the church buildings, which are so necessary to permanent success. I went to

DR. CUMMING'S CHURCH

and heard him twice. It was sad to hear the doctor repeat the stale argument on the original word for eternal, in Mat. 26: 46, without a remark on the meaning of the original word for punishment. But in pleasing contrast, he spoke of the coming of Christ as an event that must occur; and he did not add "sooner or later," as many do, for he does not believe in the "later."

MR. SPURGEON

had just recovered from a severe spell of sickness, and was fortunately able to resume pulpit duties in time for me to hear him before I left London. Like Dr. Cumming, he has no organ or instrumental music, but the people worship God in hymns and spiritual songs, making melody in their hearts singing with the spirit and the understanding also. I could not even follow the chanting in St. Pauls', though I had an open Bible before me and started in with my finger on the place when they commenced.

There is as great a contrast between the two buildings as in the worship. St. Paul's stands in the very heart of London, in the midst of the busiest portion of the city. Exteriorly the building presents an appearance much like the capital at Washington. The greater portion of the interior is one vast space extending into four wings and up to the very dome. On the walls and in the niches and corners are statuary and monuments of kings, nobles, military and naval personages. Each of the narrow parts of this cruciform place of worship, is seated with chairs.

The exterior of Spurgeon's Tabernacle is adorned only by massive columns in front, the interior is a commodious hall encircled by two large inclined galleries, the lower projecting at one end a little, forming an open place for the speakers stand. Here every eye in the vast assembly can rest upon *him*, not his head and shoulders only, for there is only a railing in front. His preaching is of the popular style, and I should have little hopes of finding an opening large enough for the most *invincible arguments* to gain an entrance through the wall of popularity and influences by which he is surrounded.
H. A. KING.

WILL ADAM HAVE A RESURRECTION?

Everything relating to the origin, nature and destiny of man, must be of vital importance and interest to every intelligent mind.

Adam is the only man who ever died the penalty death. It is true our Savior died the same kind of death, but then he died as a substitue for others, and not for any sin of his own. Did not Adam stand on the same ground before his Maker that the fallen angels did? Each sinned, and consequently fell upon his own responsibility; then is not this the reason why God has made no arrangement for their redemption? There was no Savior promised to Adam before his fall. He was placed in the garden of Eden on trial fo immortality, and had he and his seed lived out their probation, multiplying, and subduing the earth, and extending their dominion over it, thus by degrees spreading Paradise over the world according to the pattern which God gave them; in the course of time, after the earth had been sufficiently populated, and God's purposes in man's probation ended, would not the whole race have been changed in a moment—in the twinkling of an eye, from mortality to immortality? Thus would not all have learned good and evil, not by sinning, but by obeying God's holy law? But Adam sinned, and was driven from his home, and from the tree of life, "lest he should put forth his hand and eat also of it, and live forever," thus becoming an immortal sinner,—a being which God has determined should never exist in the universe. Now the question arises could Adam have received pardon at the hands of his Maker, and yet have died? Was not death the penalty of his sin, and does not pardon not only take away the guilt, but also the consequence of sin? Now if Adam died without forgiveness (and where is evidence to contrary?) did he not die outside the atonement? If so will he ever have a resurrection?

It may be asked if these views are correct, why was not Adam cut off as soon as he transgressed the law of God? The answer to this may be, that he was spared so that his seed might be placed upon a new probation, in order that the mystery of godliness should be made known to the intelligent universe through the redemptive administration of our Lord Jesus Christ; and that the being, the attributes, the perfection, and the jurisprudence of the Almighty Father of love might be known, and understood by his intelligent creatures. No other plan could have accomplished this end.
PEYTON G. BOWMAN.

Lydia, S. C.

The question of Adam's relations has been quite thoroughly discussed, in some of its departments, of late in our columns. But the question propounded above has been only referred to. We have often thought of the case of Adam, and wondered *why* it was that in reckoning up the long list of worthies, no inspired writer ever goes back of Abel. We are left to conjecture whether he heartily repented and taught his children righteousness, or whether the tremendous corruption of the antediluvian age, was fostered by his example. Our conclusion in the matter is, that he is probably among the *all men* for whom Christ died; and that during his long life he had the same opportunity for repentance and faith, that his posterity have enjoyed. Yet, we confess that the opinion that Adam is forever dead has quite strong inferential arguments for its support.
ED.

JESUS COMING.

There is no thought more sacred to the Christian,—specially those like the Thessalonians, whom Paul commended —than that of Jesus coming. Around it gathers a halo of glory which no cloud is allowed to conceal from their view. Connected with it are all the brightest anticipations of the church of Christ. Beyond it, faith sees the eternal weight of glory kept in store for faithful souls. With that coming, comes life from the dead for all our sleeping loved ones, and the everlasting kingdom of God into which we, with them shall be ushered amid the harpings of angelic attendants, and the shouts of joy that rise from the redeemed host as they enter the celestial chambers to celebrate the long anticipated feast with the King of kings and Lord of lords. That day is near! Glory to God. The day that ends all the strife and confusion of earth is near. It is at the door. Now is the time to watch and be sober. Let your mind be fixed on Jesus whose coming closes earthly probation. Those who are ready will enter the wedding-chamber and the door will be shut. The cry "Outside!" "Too late!" "Lost!" will burst from the despairing lips of those whose lamps were not supplied with oil. Oh! Christian, be wakeful! keep your eye on the light in the light-house. Rocks are on every hand. The harbor is in sight, and soon—if faithful—we shall reach the evergreen shore.

Wrapt in glowing visions of the eternal future, our hearts leap for joy, and we only wait for Jesus to come and lift the veil that hides from us the untold glories of Paradise restored. O Savior! Tarry not! Hasten the blessed coronation day. Come Lord Jesus.
J. R. P.

IOWA.

Dear Brn. and Srs. in Iowa: the time of the gathering of the saints, and of a feast of fat things in the Lord is just at hand, to be enjoyed at Cascade. See notice. Come with warm hearts, filled with love, zeal, faith and the Holy Spirit. Let us one and all rally to the work before us. The Lord is soon, very soon coming. Sinners are rapidly pressing to destruction, and shall we sit down and fold our arms in lazy lock, and say not a word, and do not a thing for their rescue? God forbid!

The blessed Master says; "Go work in my vineyard" he also says "Occupy till I come." Shall we do it? If we do, we shall soon hear him say, "Come ye blessed of my Father; inherit the kingdom." Or shall we dishonor him with our idleness, and he have to say to us, "Ye are cursed with a curse; depart from me." How great is the responsibility resting upon us. The Lord help us to realize it, I pray; and then act accordingly.

H. H. JANES. Sec'y of Conf.

THE GOOD WAY.

The next number of this tract journal will be issued in October. It has proved an excellent form for the distribution of printed matter, and will become more popular as it is better known. Some of the July number remain. Ten copies for ten cents.

EDITORIAL GLEANINGS.

Br. O. D. Gibson baptised four believing souls at Bear Creek, Ill., the second Sunday in July.——Br. S. W. Thurber writes that he will attend the Amboy, Ill. Camp-meeting. ——Br. Dunslow reports a church of twenty-two members in Putnam Co. Mo.

The Times.

AT HOME.

Terrible Accident.

The boiler of the Ferry boat Westfield exploded July 30, while leaving the landing in New York city. About 100 were killed and 127 injured; some of the latter so badly that it is thought impossible for them to recover.

The boiler was low presure, and carried, at the time, or five minutes before the explosion twenty-seven pounds of steam, at which point the steam safety guage had been set and locked. According to the fireman's statements there was plenty of water in the boiler, and no indication wharever that there was anything wrong. The first premonition of the explosion was a hissing noise at the back end of the boiler, which lasted for a moment, when the boiler exploded with terrific power, tearing out the whole end of the boat, on which most of the passengers were quartered. Throwing, tearing and mangling them in a most horrible manner. The explosion was caused by what is called "unequal expansion." That is, the steam, being much hotter than the water below it, expands the shell of the boiler in proportion. In starting up, the moving of the boat causes the water to oscillate in the boiler and touch that portion which had been previously heated by the steam to a much higher temperature, causing it to contract. These unequal expansions and contractions continue until the boiler is so weakened that a complete fracture takes place.

It is said the fracture of the exploded boiler could be distinctly traced for two or three feet. How long it had been in that condition is not known. One thing is known however, and that is that the boiler was very old, and should have been condemned by the proper authorities long ago, and until these are more rigid in the discharge of their duties there will be no end to such unhappy accidents.

(Continued on p. 16.)

WAITING.

I'm weary, oh! I'm weary
Of sorrow, sin and strife;
My heart is pressed and aching,
With the ills of mortal life.

The joys of earth are fleeting,
And earthly hopes are crushed;
The brightest buds of promise
Lie withered in the dust.

I've seen beloved ones dying,
And living friends grow cold;
And homesick I am sighing
For the Shepherd and the fold.

I've scanned the sky above me,
For signs of his return;
I've looked the world all over,
To learn when he will come.

I've heard creation groaning
For redemption's glorious morn;
And with it I am waiting,
And looking for the dawn.

Thank God I've seen the omens
Of my absent Lord's return;
I see the stars arising
That usher in the morn.

The mountain tops are gilded;
Ye hills break forth and sing,
For soon the earth with glory filled
Will welcome back her King.

What though the breakers round us
May war and dash and foam,
I see just yonder o'er the tide,
My own eternal home.

I see the crystal river,
And tree of life so fair,
The city's pearly portals,
Soon, soon we shall be there.

—*Sel. by A. Maria Cunningham.*

Correspondence

EDITOR'S JOURNAL.

TUESDAY, July 25. Left Topeka in the p. m. with Brn. Corey and Linville, and rode fifteen miles west over the prairie, to Middle Creek, which is their place of residence. The land is diversified, with rolling prairie, creeks, and bluffs, with occasional groves along the creeks. We are two miles from the Kaw, or really the Kansas River. As usual in the vicinity of rivers the country is uneven. But the land is very rich, and the bottoms yield from seventy-five to a hundred bushels of corn to the acre, and other grains in proportion.

We passed through the *Indian Reserve*, a tract of land thirty miles square, given to the Pottawattamies. There are about 1,200 of this tribe left. They are fast melting away, under the influence of whisky, and effeminate habits. Their land is fast going into the hands of the white people, and they will soon be "as though they had not been." Poor Indian! All attempts to civilize, and elevate him have failed. The blame is laid at the door of both the whites and of the Indians. There is blame no doubt on both sides; but we as a civilized and professedly Christian nation will have to meet heavy responsibilities ere long, as the "judge of all the earth will do right."

We arrived at the pleasant homes of Brn. Corey and Linville about dark. They live near neighbors, and are very pleasantly situated. The location is well wooded, and resembles some parts of New England. There is no prairie within some miles. The land is rich, and they are making themselves valuable homes, are contented and happy, and what is better still they "let their light shine." They sustain a Sabbath-school and meeting, and now desire the organization of an Advent church.

I had not seen Br. Corey for about twenty years. We met last in Worcester Mass. He has attended the Methodist church mostly since he came West; but has been always known as a believer in the Advent faith. And now, with his family, including a faithful and gifted companion, will be with the new Advent church. It is pleasant to meet those old believers in re-union in the faith and work of Christ.

WEDNESDAY, July 26. We had a meeting on the Blacksmith Creek, at the house of Br. Thomas White. Just before the time of meeting a terrific thunder storm came up, which kept some away. But I had freedom in opening the Scriptures to the people, on the "blessed hope." The storm was so severe that many were unable to get home. Before retiring to our beds—and some had to take the floor—we had a good time singing many of our beautiful songs which were new to most present.

Br. White is a Congregationalist, but is in sympathy with many things we teach. He is interested to hear fully on the Advent. He has a Sabbath school in his neighborhood, and works for Christ. He pointed out the residence of Prof. Bateman (late of our public schools in Michigan), who is a neighbor and frequents their meetings. Why he, with such rare abilities for doing good in public stations, should thus isolate himself, I do not know. But here he is, in his little cottage where he has retirement and rest from the perplexities of public life.

We returned to Middle Creek this a. m. and prepared for the night service at Dover, some seven miles away. On the way we called upon a number of families, and had interesting conversations. One man told us of the preaching they had on practical and doctrinal matters. The practical was good. It was leveled against the evil habits of society, which are growing worse and worse. And yet these same preachers teach that the world is growing better, and is yet to be converted, before the judgment day! What "blindness has happened to Israel?" I had a good hearing at the large stone school-house, on the inheritance of the saints, and I did not speak in vain. We returned home at midnight, a part of the way in the rain.

My health is good; yet I feel the effect of this continual exposure and toil. But the rest comes soon.

FRIDAY, July 27. Spoke at Br. Linville's, on unfulfilled prophecy, to show that nearly all the great events to take place before the Advent, have been fulfilled, and that we may now wait and watch for the coming of the "Son of man" in his kingdom. There is a deep interest to hear on this question on the part of some, but with others, there is not only no interest, but a feeling of repugnance to the topic. This will always be so, to the end. We must speak to those "who have an ear to hear," and so gather some out of the multitude for eternal life. How true it is that broad is the way that leadeth to destruction, and many there be that go thereat, while narrow is the way that leadeth to life, and few there be who find it. The few are widely scattered even in Kansas and on the frontier; and the calls for the gospel of the kingdom are such that I could be occupied all the time and then not supply them all. Indeed if I should attempt to supply them, I should not be able to return East any more. I must do what I can and then return home for duties elsewhere.

Here is a specimen of the calls for help; from a town in Missouri.

Eld. J. V. Himes, Dear Sir: I have read THE TIMES about six months. I like it. It seems like a lamp to light up the dark corners of the Bible, that have been darkened by modern preaching. There are some here who can see some light through the clouds of prejudice. We want to understand the teachings of the gospel. If it overthrows our former belief that may have been founded on error—let us have the truth, and we will risk the consequences.

We have a sad condition of things here, in a moral sense. Whisky, profanity and vulgarity—predominate. We have too much india rubber preaching—stretched to suit every body; and one thing after another is tolerated until a man may be a member of a church and follow his own inclinations, whether good or bad. We need some good sound doctrine. Can we have it?

On the subject of helping our young ministers I have received among others, the following communication from one of them:

I am greatly pleased with your remarks in your *Journal*, on our young men. I think you have struck a very important "key note." Young men who are called to preach ought to avail themselves of every advantage in their reach to help them in the great work. I do not pass a day without feeling keenly the need of more education. True I have a fair English education, and a good start in Latin. But I need the Greek and Hebrew and history. And I have been seriously considering the subject since reading your remarks.

This is well. If God opens the way for you to have help in this direction, follow the light. Otherwise dig away in the "chimney corner." There are many self-made men, that are not behind the graduates of the best schools.

SATURDAY, July 28. For the last month I have been laboring in new fields, on the frontier and elsewhere, planting the standard of the cross. I have satisfaction in knowing that I do not labor in vain in the Lord. But this pioneer work is all *outgo*, as we get little or nothing to pay expenses. But somebody must bear the burden; and as long as I have means to go I shall do so. But when I fail I can retire and rest. There are some excellent brethren who have embraced the truth, who in one form or another, are giving their support to those who do not believe in or receive, but oppose the truth. It seems to me that such brethren, should consider the wants of the cause they profess to love, and look to it that their material aid is wisely given, and at least in part, to help those who are proclaiming the truth in missionary fields.

A friend has just written us something of his experience on this point, he says:

We feel now that we not paying our money for that which is not "bread." Heretofore in paying $——per year for the sake of Christ, so much darkness has been thrown around the gospel, that the light has been in a great measure hid, and but a little fruit is the result. You are doing a noble work. The world feels the light.

This dear brother acting on his own convictions, is doing a noble thing to help in spreading the truth. The Lord increase the number of such. This p. m. I went with Brn. Corey and Linville, to the grove on Mission Creek, to prepare for the meeting to-morrow. It is on the land of Mr. Moon, a large stock raiser. There are but few settlements in the vicinity, Mr. M possessing a large tract of the land for his stock. The people come from three to ten, and even more miles to the meetings. The "dog-days," make it rather uncertain about clear weather. Showers come up quickly, and we have no tent, or place of shelter for miles; hence many stay away when the weather signs are unfavorable. Still we hope for a good day on the morrow, as a large number are interested to hear the Advent message.

Our camp prepared we took up our journey to the White school-house on Blacksmith Creek, where I preached at night. Among my audience were some of the best educated and most intelligent people from the East. I spoke on the time of reward, on which some were inquiring. The labors of the week then closed by a ride over the prairie, of seven miles; and at midnight I found rest for the weary body and brain.

SABBATH, July 29. Hot, sultry "dog-day." And things look quite discouraging for a grove meeting. But some of us will go and risk it. I hear a voice crying "teams ready." And so we are off. Many for the first time heard preaching upon the vision of the kingdom. (Dan. 2: 31–34.) The subject being new to them was of absorbing interest. "*Now*," said one, "I see how you know that the kingdom of God is *at hand*." I gave liberty for any to speak at the close, when a full half hour was spent in asking and answering questions, the whole assembly giving the closest attention to my replies, to "Where is heaven?" "Did not the thief go to Paradise the day he died?" etc. Assent as given to most of my replies, and the truth was received to-day into many hearts.

I had some talk with Eld. Miller, a straight-out "Ironside" Baptist, he wanted to hear me on the "immortal soul," and on the "souls under the altar," and on life and death, and I don't know what else. His mind did not seem to be clear on anything except baptism. He said I ought to see Br. Graves reply to our review of his twelve syllogism. I told him I had not seen it, but would look after it soon. Glad to hear he had at length noticed our review. [Have not since been able to learn that he has made any reply. We have never seen it, and cannot find it.]

In the p. m. I spoke on the signs of Christ's near coming; one of which was the fall of the temporal power of the Papacy. I read the following and last testimony of Pius IX. to show that his dominion is gone, and the next thing to come is Christ and his kingdom:

On the 28th ult., at Rome, the Pope held a consistory, at which he preconised several bishops and announced the nominations he had recently made, after which he announced his decision in these words: "We are, my very dear brothers, in the hands of divine providence. We have nothing to expect from human aid, for man has abandoned us. Why dissemble? It is better I should tell you that kings and governments, forgetting their promises, leave us to our fate. They have addressed us, sent us the warmest congratulations on the day of our jubilee, but they are far from taking any steps in support of their messages. We can hope for no help from any quarter. King Victor Emanuel will be here in a few days, and will be attended by the ministers of the catholic states. We have done all that was in our power, but our efforts have failed. All is lost. You will tell me to hope—therefore I have still hope in France; but France can do nothing; she is going through a frightful crisis, which may be succeeded by others yet more dreadful I repeat that all is lost and only a miracle can save us. Pray, then, to the Almighty, and seek his interposition from ruin."

At night had a meeting at Br. John F. Linville's, Middle Creek. I spoke on church organization, the officers, their duties and the ordinances. We gathered nine souls, seven of whom were present. Br. A. G. Corey was ordained elder, and J. F. Linville deacon, and Sr. M. E. Linville appointed deaconess, after which we had our first communion season. It was one of great interest to those hitherto isolated ones. Thus closed our meetings with this dear people.

From J O Molloy, Adair Co Mo.

We have nothing great to report, though the truth is being received with many. If I had time to devote, I could place the ADVENT TIMES in one hundred families. But I am confined at home by the sickness of my wife and son. The latter has now been sick for nine years. My prayer is that the kingdom of God may come, and his will be done in the earth, as it is in heaven. My heart is often made glad by the Editor's *Journal*, and letters from brethren and sisters of the same faith.

We desire to open communication with the ministering brethren in Missouri, that we may organize into a conference. Without a commencement there can be nothing done or accomplished. Let us hear from you all.

We have preaching once a month, by Br. William Snow.

From S F Johnson Allston Mass.

You yourself know the chilling doubt and disbelief, which almost universally obtain, and where not these, a cheerless indifference, which to me is infinitely sadder. The insensibility to all questions relating to the creature's duty to his Creator, which I occasionally meet with is shocking. It fills me with an instinctive horror. The world's asleep, and 'tis a heavy, leaden sleep, from which they are with difficulty awakened, even although you shout the intelligence of the impending danger in their very ears. "Let us alone. A little more sleep, a little more slumber, a little more folding of the hands, to rest." There will be an awaking, however; for "every eye shall see him," and those who wallow in the mire of wilfull ignorance will [illegible] dly "wail because of him." God [illegible] t that we who are not in ignorance [illegible] y find means to set up to the w[illegible] vouchsafed us, and prove that wisd[illegible] to be "sound" and "to salvation." "The wise shall understand," [illegible] man clothed in linen, which [illegible] the waters of the river, an[illegible] understanding which shall [illegible] wise, let us earnestly p[illegible] be accounted worthy t[illegible] all these things which sh[illegible] pass, and to stand before the [illegible] an."

BRIEF EXTRACTS.

Br. Wm. [illegible]rphy, Atlantic, Iowa: I had *almost* a discussion with a Mr. Lyle, Methodist minister of Grove City. He preached at Troublesome Creek, on the "Soul." I got permission to reply, and had the opportunity of testifying to the truth to him and the presiding elder, and some other prominent Methodists. God gave me liberty of speech. I gave Mr. Lyle one of Whitmore's *Immortality* to-day. I hope it will be blessed to him. He is a capable man, but on the wrong side——Br. John R. Turner, Frederick, Mo. July 4: How can people deny so plain a truth. It does look to me that it is so plain that a way-faring man, though a fool, need not err therein. But the people are educated to believe the falsehood told in the Garden of Eden. Plenty of old grey-headed men here never heard the immortality of the soul doubted. Oh! that there was some one here that could do as Paul was commanded to do, when the Lord said, "I now send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." (Acts 26: 18.)——Mary Patterson, Utica, Minn: It is now nine years since I first embraced this precious faith. God has been pleased to give me manifestations of his kind love, in answer to my prayers, in converting my dear husband and son, and some of my neighbors; who were brought to see the light through our beloved Sr. Rowell's labors. We are living in a grand and awful time. The Lord is sifting the hearts of men against that great day. I pray all who profess to love Jesus' appearing may be found ready in that day. Every one of us may find a hiding place in the clefts of that Rock, which no weapon, storm, or fire can reach.————Br. B. Judson: I give my paper a wide circulation among my Methodist friends, as I travel and preach. There would be no trouble in obtaining subscribers, if there was money in circulation here in the woods; but the scarcity of funds makes it difficult to do any thing in this direction. I find quite an interest awakened in my field of labor this summer, having adopted the plan of preaching thirty minutes, then having a lively prayer and conference meeting. I can see no good reason why revivals of religion should be confined to the winter season. May the Lord help us to be faithful to the end of the race.——————Br. C. B. Hudson, Park City, Kas. We have an interesting Sabbath-school, in which I have a Bible class to whom I tell all the truth, as I understand it. And, as yet, there have been no D. D.'s along to prejudice their minds. The tracts you gave us have mostly been distributed, some of them as we journeyed, and some of them here. And they were gladly received. We like our new home, but are trying to live for the kingdom. We often think of the precious seasons enjoyed at Buchanan; and long for the King in his beauty and gather his scattered people home. May the blessing of the Lord attend all who labor in his cause.——Br. C. Pike, St. Charles, Ill: Some times when I talk with people on the coming judgment, and see how they put it far off, it makes me almost think if Jesus should come they would reject him altogether. But, nevertheless, he *will* come, and fulfill his promises. Yes, that great and last promise, in which he said, "Whosoever liveth and believeth in me shall never die." I would like to be one to claim that promise, and get into the kingdom, and never taste death. Many use this passage to prove the immortality of man, but our Savior never preached that doctrine. There will be a few that will be waiting and watching for Jesus to come, who will never taste death. May we be of the number——————Br. A. A. Votaw, Amboy, Ind: I have distributed some copies of THE TIMES amongst those I thought might read and examine for themselves, because I feel it my duty (whenever the way opens) to let the people know ıe close proximity in which we stand › the coming of our blessed Redeemer, ıd the establishing of the glorious ıngdom that will never pass away. Oh! lorious theme to dwell upon! To ıink that Jesus has the keys of death, ıd the grave, and that in his own ppointed time he will burst asunder ıe bands of the grave, and let the ıptives come forth, exclaiming "O eath, where is thy sting! O grave, here is thy victory!" What a grand ısplay of the power of the Almighty od will be exhibited when the "living ıall be changed, the dead raised in- ›rruptible," and the kingdom of God tablished forever more. How I ng to be one of the number that will ıngregate around the throne of God d sing praises to his most excellent ıme.

IMAGE NO. 2.

Now that this image in which man as made, was a *physical* image I ıve somewhat to offer. For instance us examine Gen. 9: 5, 6. "At the ıd of every *man's* brother will I quire the life of *man*. Who sheddeth *ın's blood*, by man shall *his blood* be ed." This must be the *physical* ın, for surely, spirits that are simple ›ence, can have no blood. But this *ın* who sheds his fellow's blood, is to ve his blood shed, "for," says God, the *image* of God, made he *man*." is *man* then (1) is one that is '*made*;') is made of 'dust;' (3) when made found to have '*blood*;' (4) is in the rm' 'image' or 'shape' of God.

Let me ask (1) Are spirits (who are d to be uncompounded) *made?* (2) e they made of *dust?* (3) Have y *blood?* (4) Have they *form*, or *ıpe?* Whatever has form, or shape, st be material, and have parts; and ıatever has parts, is compounded, l can be divided.

Let us now look at another passage ich is in the words of an eminent ıentator, found in his first letter to Corinthians, ch. 11: 8. He is ructing them how to conduct their yer-meeting, that a woman should e her head covered but adds,— r a man indeed ought not to have head covered, for as much as he is *image*, and glory of God." No who is unbiased can doubt for a nent that this is spoken of the sical form and structure of the . Therefore it is *this*, that *is the* , and *this* that is in God's image, hape.

Let us look at another testimony. ist "was made *flesh* and dwelt ng us," of whom it is said, "Who he image of the invisible God." ist certainly had the form or image ıan; so if he had that of God also, is man and God in the same form, image. Query. Is it not the tual image of God that Christ was First let me ask, has a spirit a *onal form*, or image? or has it a ? Paul says of God, that Christ he express image of *his person*." od is a *person*, and persons have a as well as other "parts." The l said to John "His servants shall him, and they shall *see his* [God's] —Said Jesus: "Blessed are the in heart for they shall *see God*." od who is now invisible to mortals, has been ever since they became al, is to become visible when men ne immortal, which they will n of God as a gift through ence to Jesus Christ.

O. D. G.

COME TO CAMP.

thren and sisters of other States have attended the camp-meeting aboy, need not suppose that they leprived of the privilege of at- ng this year, because it is not a ral Western camp-meeting. You e as welcome as ever in the past. to all within the State, we say come mp. Let there be a general rally. with hearts of love for God and use and to labor for souls. Time ting fast. Soon the morning of ption will come. Now is the to labor, and to get ready. Lay by the cares of life that press upon you, for a week and you will be blessed.

Brethren in the ministry, do not have appointments away, but come, to do the people good, and receive encouragement from them, and from the Lord, to labor on. Bring tents, those who can, and prepare to live not to feast, but rather to fast and pray.

Come any way, so that you come, and come early.

S. B. MARRY.

ORIGINAL SIN.

The *Independent* says of a late work by Dr. Shedd, the eminent 'orthodox' theologian:

The sentimental theology of the period is doing its best to obliterate conscience; and sermons like these should serve as a wholesome tonic for the debilitated moral sense. But, if this be the purpose of the preacher, he must take care not to present any truth that does not commend itself to men's consciences. To drag into his sermons speculations that confound the moral judgment and outrage all our feelings of justice is to defeat the very object he has in view. This is precisely what Dr. Shedd has done. The exigencies of his theology require him to present a view of human responsibility that no mortal with an unperverted conscience ever can or will except. A note upon page 272 illustrates the point to which we refer:

"The Augustinian doctrine that the entire human species was created on the sixth day, existed as a nature (not as individuals) in the first human pair, acted in and fell with them in the first transgression, and as thus fallen and vitiated by an act of self-will has been procreated or individualized, permits the theologian to say that all men are equally concerned in the origin of sin and to charge the guilt of its origin upon all alike."

The sermon to which this note is appended is entitled "The sinfulness of original sin," and is a strenuous attempt to show that every man is guilty because he lacks the original righteousness in which (not he but) the first man was created. To make this out the author has recourse to the art of logical jumbling, of which he is not a master and which he manages in this case very poorly. Take this passage for a sample; "What man has omitted to do, what man is destitute of—this is a species of sin which he does not sufficiently consider and which is weighing him down to perdition." Here two things which are radically different are put in apposition, and are referred to by the same relative. "What man has omitted to do" he may well be blamed for, if he could have done it; but "what man is destitute of," if it be something that he never had, and could by no possibility have obtained, will never weigh him down to perdition. Yet Dr. Shedd, perhaps unconsciously, seeks to gain the consent of the understanding for the last statement by joining it with the first. It is a species of argumentation which does no logician much credit.

The fundamental proposition of this discourse, that "the faculties of intelligence and will, as *unfallen*, and not as fallen, determine the amount of holiness and of service that may be demanded, upon principles of strict justice, of every individual," Dr. Shedd attempts to illustrate. He refers to the Parable of the Talents, and says that "at the settlement each and every one of the parties was righteously summoned to account for all that had originally been entrusted to him.... If any one of the servants had been found to have 'lacked' a part or the whole of the original treasure, because he had culpably lost it, think you that the fact that it was now gone from his possession and was past recovery would have been accepted as a valid excuse from the original obligations imposed upon him?" What manner of logic is this? The very question at issue is whether the servant has culpably lost his talent. If he had it, and has lost it, let him suffer; but, if he never had it, what sort of justice is that which holds him responsible for its equivalent? The master requires the servant to account for what was given to him, not for what his grandfather might have had and lost. Dr. Shedd might as well abandon all hope of finding illustrations of his doctrine in the relations of men. Men never deal with each other upon the principles which he ascribes to God. Human courts of law never punish men for not paying taxes on property that was squandered by their ancestors; and it would be a slander upon the average heathen to accuse him of doing what Dr. Shedd charges upon the Judge of all the Earth.

Dr. Shedd insists that we must repent of our lack of original righteousness. It is possible that some persons may bring themselves to [illegible] but the strain upon their ethical jud[illegible] ments must be very hard. All of [illegible] will recognize with sorrow the [illegible] that our natures are depraved; [illegible] we are born into this world with [illegible] eased bodies and unbalanced [illegible] that we inherit from those who have gone before us certain physical and moral disabilities. All of us will admit that we are to blame for cherishing these evil tendencies in our own natures, and for yielding to their solicitations; but for the fact that we were born with them we are not to blame. We are to blame for nothing that happened before we were born. We are ready to repent of every evil act of our own; but of that in which we had neither part nor lot we have not repented and cannot repent. And, to apply a famous saying of John Stuart Mill, which Dr. Shedd quotes, if for the lack of this repentance God will send us to hell, to hell we will go.

NOTES OF A DISCUSSION.

FIFTH SESSION. FENN'S FIRST SPEECH.

My opponent says, God "inflicted the penalty of moral death upon Adam Let us carefully examine the assertion. Man was created or formed of the dust of the ground. (Gen. 2: 7.) By the breath of life he is made to live; not the breath of life to live in him. It is not the breath of life that lives, but the breath lets the man live. Take that away and he dies, not the breath. Life is a result, a state, a condition. Life is not an entity, a creature nor a thing. It is a state of animate existence. Life is not an abstract principle.

The breath of life is not life, but that which enables the creature to which it is given to develop life. Life is the result of organized matter placed in the proper state to become animate, or active. Death is the reverse of this. Life is the state in which the organism is rendered vital and active. Death is the state in which the organism is dispossessed of vitality from some obstruction in the wheels of our being. He who formed the wonderful machinery of nature, has so adjusted it that it must be kept running to keep living. Stop it, and it dies. Render motionless the heart, and soon the whole machine is dormant. Stop the lungs, and forbid respiration, and the whole being is soon still in death.

The constant inhalation and expulsion of air to and from the lungs, is indispensable to the life. The breath gives the life, but is not of itself the life.

This is the condition we find man in when God said, "in the day thou eatest thereof thou shalt surely die." We can only judge of the meaning of this language, by watching carefully the course pursued by man, and the result of this course. The acts performed in the execution of the penalty, and the result, are a better interpretation of the language "thou shalt surely die," than all the metaphysics under heaven can furnish.

Man is left to follow his own inclinations, after receiving his charge to let the tree of knowledge, of good and evil alone. The result is that he disobeys God and eats. Faithful to his word, God comes into Eden, and reckons with the man. In pronouncing the sentence embraced in the decree—"Thou shalt surely die," he gives us unmistakable knowledge of the result of dying: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return....And the Lord God said: Behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat, and live forever, therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. So he drove out the man, and he placed at the east of Eden Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life (Gen. 3: 19–24.)

When we get the charge of the judge in this case we understand what awaits the criminal. We learn he is to be placed back where he came from. The expression "in the day," is explained to represent the lifetime of Adam, and cannot be made to mean a day of twenty-four hours. The pro[illegible] returning back to dust began [illegible] forfeited the right to live [illegible] when that process was [illegible] he was dead. "And all the days that Adam lived was nine hundred and thirty years and he died." (Gen. 5: 5.)

Why cannot men accept this reasonable record, and forsake the idea of man being dead, literally, and alive at the same time. If this death was moral death, universal salvation is the lot of man: "For as in Adam all die even so in Christ shall all be made alive." (1 Cor. 15: 22.) Whatever life is lost to the race, by the Adamic transgression, is restored to the race, by the righteousness of Jesus Christ. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5: 18.)

Br. Burgess says all this is moral death. Let us see how he will get away from universal salvation. If physical death is not taught in the passages I have cited, then there is no such thing intimated in the Bible. Moral death is no part of the penalty of God's law. Man has the full control of moral life and death, himself, and the state of moral life, and death, is entered by the voluntary act of the creature, and is not enforced by the Creator.

Mr. Burgess' 1st speech.

The gentleman has given us a very eloquent declamation on the garden of Eden; but what has that to do with this question? He tries to make out the death inflicted was literal. He refers you to Rom. ch. 5, and charges me with aiding Universalism. Well I prefer universal salvation, to his view of the particular point under dispute. Paul in Rom. ch. 5 shows plainly that moral death comes through transgression, and moral life comes through obedience.

I showed you last night that *pneuma* was applied to God [illegible] well as beasts. Now if spirit is not [illegible] rationality, God is a brute. If, as [illegible] ponent argues, life and consciousne[illegible] the result of organized matter, pla[illegible] under the condition of animation, [illegible] God himself is but a creature, for he has life and consciousness. I despise dust in application to mind.

When Adam violated the law he did not die a natural death, as the gentleman's doctrine requires. If "dying thou shalt die," means physical death, Adam must have died that very day. But he did not. "Penalty can't be enforced till after transgression," says Fenn: "hence returning to dust was the penalty." Returning to dust has reference to the body; but "the spirit returns to God who gave it," according to the wise man, and all the gentleman's rhetoric, and adroit turns cannot cover up that precious truth If the gentleman's theory is true, there is no nucleus upon which man's continued existence depends; hence there must be a new creation at the resurrection, which is absurd.

Fenn says he "prefers to sleep in death rather than go into the darkness of *hades*." Nonentity would be very fine and pleasant. What kind of a victory would that be over death? I have now swept away Fenn's opening argument, and now I begin a positive argument. [Reads from pamphlet. Says the infant can't have immortality, if none has it but those who seek for it.]

Our Book and Tract Column.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is it? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.
The above five works, by Eld. M. Grant—in one vol. 40c, post-paid. The first four in one vol.—large type—[illegible], paid. "Spiritualism Unveiled," bound with [illegible] Bible View of the Personality of God," 25c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer, or, a history of the doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, [illegible] who have lived during the last two thousand years. By D. T. Taylor Cloth, [illegible]

Advertisements.

THE ILLUSTRATED DOMESTIC BIBLE.

In this valuable edition of the Holy Scriptures the following features are so blended and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1200 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding	— Marbled Edge	$10.00
" "	— Gilt Edge	12.00
Turkey Morocco	— Full Gilt	16.50

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

BABCOCK FIRE EXTINGUISHER.

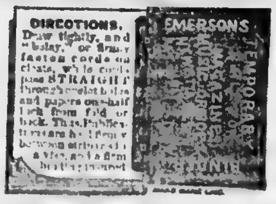
Over 300 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL Sec'y,
138 Washington St., Chicago.

For sale at this office.

THE BEST SELF BINDER.


DIRECTIONS.
Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus Publications are held firmly between strings in a vise, and a firm binding is made
EMERSONS
TEMPORARY

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's Scribner's, etc., 60c. in cloth and paper; 70c. cloth and imitation morocco; 80c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express

PRINTING PRESS FOR SALE.

A second-hand Campbell 'Country Press' is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE $800 Terms easy. For further information, address THOMAS H. SENIOR, Sun Building, New York city; or

ADVENT TIMES, Buchanan, Mich.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs M. D. Wellcome. 10c. post-paid. For distribution, 15 copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth. 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

*LAST DAY TOKENS. An edi*tion of those interesting (illustrated) pamphlets, by Eld. J. B. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 50c.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, AUG. 8, 1871.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand," his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead, their literal resurrection, the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. R. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

Business Agent's Department.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, postpaid, 10c.—25 sheets flat note (2 pages) 15c.—25 sheets flat letter, 25c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

The Quarterly.

Having a few odd numbers of the last volume of THE QUARTERLY, we will send as follows: For July and October, 1870, and January, 1871, the three for 50c. post-paid. Single numbers, 20c. This is a good chance for those who wish specimens for themselves or their friends.

Volume 2, unbound $1. Bound, $1.50.

How to do Good.

We will send THE TIMES, post-paid, on trial, for three months to any address in the United States or Canada, for *thirty-five cents*. We make this offer to enable every one to introduce Scriptural views of the second advent and related doctrine to their friends and neighbors. If received weekly and candidly read in any family for three months, THE TIMES cannot fail to make an impression in favor of the truth it teaches. A goodly number have already been converted by its influence. To those who wish to procure or send to their friends the paper, on this plan for trial, we offer the following terms: One copy three months, 35c. Three copies (may be to different addresses), $1. Eight copies, $2.

N. B.—These figures are special, and are for *three months only*. After that time the usual terms must be paid, which are as reasonable as could be desired. The low terms for three months are afforded solely on the ground of getting the doctrine we teach before those we could not otherwise reach.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

I R Miller I C Welcome S Nye C Newcomb J L Chadwick S M Ebs W H Schermerhorn S Getty W K Calling J W Taylor L Stevens W Kile D Wright J M Bryant C S Sherman H A King E C Andrus W Johnson O R Fassett W Sheldon E H Barrington W W Henry O C Denslow T C Baker A W Sibley E C Himes J G Massey I Adrian B Paxton C Harrington P W Hough L A Hulbert E Royce S K Gibson J Barnes J Lowrey W McCulloch P S W Deyo W J Russell G Thomson A N Hitchcock H Munger F Burr W N Rankin C Fosdick H Zaremba J Wallace G B Strong D G Kent M Greene C F Swett A Beardsley D Davis H Graham N W Walt H Landon A B Wells R B Williams W Dreland A F Dugger D Parr A S Tidwell H Gurney W Murphy W H Hula F House M Vinhard S W Thurber A E Babcock I R Miller H W Konkle (2) R Sturdevant W C Hall S B Mabey C C Marston P S W Deyo O D Gibson C Watkins J Sloan O R Fassett A Hamblin J Curtis G Dorsell M L Cotton O R Hula.

Books and Tracts by Mail

M Nowlin J B Hatson S E Severson C Richard H Landon J G Massey E Dresslaw C H Swett M F Wright V Hunt L Weaver M L Cotton A Beardsley C C Marston E Lambkin I R Miller S Nye W Johnson O C Denslow D Wright (2) J Sloan T C Baker R Link W S Schermerhorn.

General Publishing and Tract Fund.

H Gurney 75c; H Zaremba $3; S Getty 1.50; I R Miller 25c; E Royce $10.

Obituary.

HOUSE. In New Buffalo, Sauk Co. Wis., July 22, 1871, Rozanna, wife of Frederick House; aged about 67 years.

My wife, with myself, embraced the doctrine of the personal and speedy coming of Christ, in 1843, and we let our light shine for a season, but, like others, we afterward grew cold. But when the doctrine of life only through Christ was preached, she was one of the first to embrace it, and since that time she has tried to live for God in every place, ever ready to an answer of the reason of her hope.

She conversed freely concerning her death, and was ready for the event, willing to go at any time; but she did not expect to sleep a great while. She fully believed that Jesus would soon come. We have laid her away in the cold grave, to await his summons, which will call her from the land of the enemy. By the assisting grace of God, I am determined to meet her in the sweet bye and bye, on the beautiful shores of the land of rest. Pray for me.

Services by Br. G. W. Barnes. Text, Job 14: 10.

F. H.

BLISS. In Nashville, Mich., July 24, 1871, Francella, daughter of Joseph H. Bliss, of Charlotte, Mich., and Sarah Bliss, deceased; aged 14 years.

Francella was visiting at Nashville, Mich. After dinner on Monday, Mrs. Roe not being well, Francella told her to lie down, and she would do up the work. She then went to the stove, put in some fuel, and taking the kerosene can, commenced pouring in oil. Immediately the can burst, and threw the burning oil all over her person, and before aid arrived, her clothes, except shoes, were completely burned off. She survived about three hours. Said she did not know what made her use the kerosene—she had never done it before.

Her father and mother were sent for directly, but could not reach Nashville before she was placed in her coffin. The corpse was brought to Charlotte for burial. Words of comfort on Sunday, the 30th, from 1 Cor. 15: 14, by the writer. JAMES FENNER.

(*Concluded from p. 13.*)

ABROAD.

England.

The *Rock* says of the horrors we mentioned last week: One of the noblest of the many noble works of the ever active Earl of Shaftesbury, was his manly and exhaustive denunciation in the House of Lords, on Tuesday, of the horrors attendant in the employment of females in brickfields. Our contemporary, the *Graphic*, in some of its masterly sketches, recently pictured, with an eloquence needing no words, the mischief that was being wrought. What country are we in? Why do we talk of missions to heathens? These are questions that force themselves upon us after reading the horrifying narrative of the noble Earl. Little girls of the age of three years and a-half "working" in a brick-field! A child of eight years carrying forty three pounds of clay on its head an average distance of fifteen miles a day—and working seventy-hours a week! A child of ten required to move three tons and a-half of clay daily to a distance of forty yards—thus traversing fourteen miles in the task! Is it at all surprising that the worst forms of moral degradation are the accompaniments of the practice? Some of the worst features of this slavery the Bishop of London tells us is carried on within his diocese. Whatever Parliamentary measure is shelved, some enactment for remedying this disgraceful state of affairs should be passed this session. Better that Ballot Bill, Army Bill, and every other measure should wait, than that the remedy for this crying evil should be longer deferred.

From another source we learn that Mr. Elihu Burritt, speaking of a little girl about thirteen years of age, said: "She first took up a mass of the cold clay, weighing about twenty-five pounds, upon her head, and while balancing it there, she squatted to the heap without bending her body, and took up a mass of equal weight with both hands against her stomach, and with the two burdens walked about a rod and deposited them on the molding bench. No wonder, we thought, that the color in her cheeks was an unhealthy flush. With a mass of cold clay held against her stomach, and bending under another on her head for ten or twelve hours in a day, it seemed a marvel that there could be any red blood in her veins at all. How such a child could ever grow an inch in any direction after being put to this occupation was another mystery. Certainly not an inch could be added to her stature in all the working days of her life. She could only grow at nights and on Sundays." Now this was not exaggerated by a hairsbreadth. Indeed, from his own personal observation he could state that it was under the mark in regard to the abominations which were practiced. The moral results were such as might be expected. Let them again hear Mr. Smith: "Of course, the natural results ensue. Ignorance and immorality prevail to a fearful extent among the workmen and children so employed. How could it be otherwise? All goodness and purity seems to become stamped out of these people, and were I to relate what could be related, the whole country would become sickened and horrified."

The master brickmason bore the same testimony in equally strong language. These were his words: "But there are often phases of evil connected with work in brickyards and clay yards generally which I must not overlook, especially the demoralizing effects ever accruing from the mixed employment of the sexes. A flippancy and familiarity of manners with boys and men grow daily on the young girls. Then the want of respect and delicacy toward females exhibits itself in every act, word, and look, for the lads grow so precocious, and the girls so coarse in their language and manners from close companionship at work, that in most cases the modesty of female life gradually becomes a byword instead of a reality, and they sing unblushingly before all while at work the lewdest and most disgusting songs, till oftentimes stopped short by the entrance of the master or foreman. The overtime work is still more objectionable, because boys and girls, men and women are less under the watchful eye of the master, nor looked upon by the eye of day. All these things—the criminality, levity, coarse phrases, sinful oaths, lewd gestures, and conduct of the adults and youths, exercise a terrible influence for evil on the young children." The whole might be summed up in the words of Mr. Inspector Baker, who had so judiciously and calmly carried the present Act into operation, and who, after visiting these grounds, deeply regretted their exclusion from the provisions of the Act: "I consider the employment of children in brickyards absolutely cruel, and that the degradation of the female character in them is most complete. I have known parents in receipt of two, three, and four pounds a week send their children out to work at clay works, for a few shillings per week, hung in rags, while the parents themselves rioted at home in luxuries and drink."

Italy.

NEW YORK, Aug. 1.—A dispatch dated Rome, July 31, says: "There is great excitement here over the vote in the French Assembly on the position of the Pope. The journals regard war with France as probable and accuse the Ministry of betraying the country. The *Gazette* says the Government should not have gone to Rome, but having gone, must stay though dark clouds should envelop the horizon."

The Sick Man.

The Ex-Emperor Napoleon continues to live in England, in spite of the prognostications of eminent physicians and surgeons for the last year or eighteen months of his reign that he must soon die; and what is still more singular, since Sedan, the eminent physicians and surgeons seem to have left him alone; we hear nothing more of his ill-health; and, indeed, Mr. Jenkins reports that "his Majesty" looks well.

Naturally, the joker of small jokes will reply that Napoleon is well because the doctors leave him alone; but it may also be true that his health has improved because he has lived since he began the war against Germany in a much simpler style than for years before. That he was able to bear the excitement of the campaign up to Sedan certainly proved that he had more stamina than the world gave him credit for. Long-continued excesses were believed to have worn out his constitution, and to have left him too weak to endure either great hardships or extraordinary excitements and disappointments. But even Sedan, whose awful, and to him disgraceful, end might have killed a more vigorous man, did not appear seriously to affect his health. He seemed cheerful and well at Wilhelmshoehe, and ate, and drank, and saw company, and drove out, and even, as his queer, cold-blooded way is, wrote a little pamphlet, in which he attempted to fix the blame for his misfortunes on fate and his enemies.

And now he threatens to live on—we suspect because he is a cast-iron person; whose craving for notoriety has received extraordinary gratification, even in his misfortunes, and who solaces himself, perhaps, with the reflection that his old age is well provided for, and that after all, the Leicester street adventurer of other days, who was poor and friendless, and proscribed at forty, has driven with a triumphant hand to a very high eminence since then.

Napoleon is now sixty-three. It is no great age for a man who has lived a good, or even a careful and clean life. Not a few men have conquered fortune after sixty. But to him whose life has been neither clean nor good, probably there remains little in the future but to nourish the little spark of life that remains by judicious discipline, and to conquer as he may the evil passions which have so long been his masters.—*N. Y. Times.*

The Impending Papal Election.

The collapse of the temporal power has sorely damped the spirits of the Infallibilists, and has greatly raised the courage of those who, with varying degrees of frankness and vigor, were opposed to the last Papal move. Cardinals and Monsignori, whose opposition was of a mitigated character, while the strong current of Ultramontane passion ran in full tide, and whose opposition was mitigated by the supposed necessity of sinking minor differences in the interests of the temporal power, take now another view of the question with the Italian Government definitely established in Rome. These Cardinals and Monsignori having no longer any reason to be silent, are speaking out. The temporal power is gone. What if the spiritual authority in Bavaria and Austria, in the Rhine Provinces, in many a French diocese, should share the same fate? The Liberal party in the Vatican are desirous of warding off this mischief. They are at present doing everything in their power to make Pius IX., if not absolutely retrace his steps—that would be too great, too public, too signal a humiliation—at least slacken speed, and no longer hurry downward on the steep and dangerous path which he has been lately treading. Should their efforts prove altogether unsuccessful they will openly side with Dollinger and Father Hyacinthe. These are no vague and idle dreams—they are the plain, straightforward assurances of great Catholic churchmen, by whom such a course is regarded as the sole means capable, if not of saving St. Peter's bark, at least of constructing such a raft or life-boat as may enable them to reach the shore in safety. Nor must it be forgotten that these men have their own personal jealousies and vanity and ambition, of which the hopes and aims are menaced by the attitude of the Pope, and by the new administrative instruments at his disposal for giving effect to his schemes, his desires, or it may be his mere caprice. It is well known that he proposes by a special bull, possessing the sanction of his newly assumed personal infallibility, to overrule and override the ancient usages of the Sacred College. By the exercise of this new authority he will nominate his successor. Cardinal Patrizi is designated as such, and the Cardinal will be authorized to assume at once the Papal tiara without the regular summoning and legal formalities of a conclave. Cardinal Patrizi is also associated by the Pope in the cares of the present, as preparatory to those of his own future Government. It may perhaps interest the author of "Sartor Resartus" to be informed that among the most pressing anxieties of the future Pontiff at the present moment is the idea of so completely remodeling the dress of the clergy, both secular and regular, that it shall no longer associate the persons of the wearers with the memories of medieval times, but place them, in outward garb at least, on a footing not greatly different from the rest of their fellow-citizens.—*Rome (July 14) Cor. of the London News.*

Items.

The cholera is again raging in the eastern part of Europe, and as usual, is making its way westward as fast as it can overcome the resistance it meets in passing quarantine.

The figures show that in England during the four years ending with 1869, the home consumption of cotton goods diminished from £17,980,686 to £8,501,789 this last amount being the total value of goods retained for home consumption in that year. In the same four years £450, 308,301 was expended for wines, spirits and malt liquors. Thus it seems that while English people spend about eight dollars for cotton goods for each man woman and child of the United Kingdom in four years, they also spend about seventy dollars for drink.

The British *Charge d' Affaire* at Teheran telegraphs to the Foreign Office that the famine in Persia is over, but provisions are selling at exorbitant prices.

The British iron-clad frigate warrior, and an American frigate, are ashore near Leghorn. A number of small vessels, and two Italian war steamers, are engaged in rendering assistance to the disabled men-of-war, and it is hoped they will all be got off without serious injury.

Appointments.

ILLINOIS.

Afton, Ill., August 12, 11 a. m.
Genoa, August 20, 11 a. m.
E. H. BURLINGTON.

Bonusville, Ill., Aug., 13.
Milroy, Aug., 20. C. W. SMITH.

My appointment for Livingston Co., Ill., was made under a misapprehension. I will visit that County the third Sabbath in September and the following week, instead of in August as announced last week. C. C. MARSTON.

I expect to be in Livingston Co., Ill., from Sep. 17, to 26 preaching at Ancona and other places, through the week and over the Sabbath as Eld. A. Bailey may arrange. C. C. MARSTON.

The Annual Campmeeting of Northern Illinois Advent Christian Conference as per appointment will be held on the old camp ground one half mile east of Amboy, Lee Co., Ill., commencing August 19, holding over the 27th. Preaching brethren coming from abroad will be cared for. It is earnestly desired that each church in the Conference bring one or more tents with the intention of remaining during the entire meeting to labor for the salvation of perishing souls. Lumber for tent frames will be provided on the ground. A cordial invitation is extended to churches in neighboring conferences and to all the saints everywhere to attend.

D. S. CLARK, Chairman of Committee.

By the kindness of the officers of the Chicago, Burlington and Quincy, and Illinois Central Railways, I have obtained a reduction of fare on the above roads.

All persons who attend the Camp-meeting and pay full fare to Amboy, will receive return tickets at Amboy and Mendota on payment of one fifth of the regular fare, by applying to the Secretary on the Camp-ground for the proper certificate. Let there be a general rally from all parts. F. BURR.

MINNESOTA.

Minneapolis, Minn., Sunday, August 20.

I expect to remain two or three weeks in that vicinity. Those that wish a call from me while in that section of the country can address me at Minneapolis until September 22.

WM. J. BURRELL.

WISCONSIN.

The Lord willing, I will preach in Minneapolis, Sunday, August 13. I. C. WELLCOME.

The Southern Wisconsin Camp-meeting is to be held at Monticello, beginning Sept. 28, and holding over two Sundays, as Br. Barber and others may arrange. Particulars hereafter.

G. G. GODFREY,
WM. SHELDON.

Eld. Wm. Sheldon will commence a series of meetings in his large tent at Arena, Iowa Co., Wis., Saturday Sept. 9, and hold over two Sundays, if the Lord will. We shall expect a large gathering of friends from the surrounding country. Provision will be made for all who may attend. Come all who can, and come with a holy zeal to labor for the perishing. Let us do what we can, for the time is short.

Arena is on the Milwaukee and Prairie du Chien R. R., about thirty miles west of Madison.

For the church. GEO. THOMSON.

Sparta, Wis. Aug. 10.
Milwaukee, Wis. Aug. 11.
Buchanan, Mich. Sunday, Aug. 13.
Lewiston, N. Y. Aug. 16, 17.
Lockport, N. Y. Aug. 18.
Rochester, Sunday, Aug. 20.
Springfield Camp, Mass. Aug 22 to 28.
Worcester, Sunday, Aug. 27.
Providence and Bristol, R. I. Aug. 28-31.
Westboro, Mass. Sept. 3.
Portland, Me. Sept. 10.
Sandy Hill, N. Y. Sept. 17.
Further appointments hereafter.

Letters sent me during my absence should either be directed to Minneapolis, Minn., or precede my appointments on the route. O. R. FASSETT.

The first Q. M. of the Eastern District of Wisconsin will be held at Merimack, Sauk Co., commencing Friday eve. Sept. 22, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us. GEO. THOMSON.

The Q. M. of the Winona District will be held at Cheatham's Grove, Utica, commencing Friday eve. Sept. 1, and holding over the Sabbath. It is expected that 'Bethel' tent will be pitched, and the meeting continued as long as it may be thought profitable. We hope brethren and sisters far and near will come, to work for the salvation of souls. Time is short—the judgment at hand. Let us consecrate ourselves anew to know and do the will of God.

Those who can conveniently will do well to bring some bedding and provisions; those who cannot will be freely provided for on the ground.

S. C. WELLCOME, Sec'y.

A Basket or Grove meeting will be held at Cassell's Prairie, Wis., Saturday, Aug. 5, at 3 p. m. and continue over Lord's day. Let there be a grand rally from Arena, Sauk, Crystal Lake and other places. Come, with hearts full of love and holy zeal. Several Preachers will be present.

GEO. THOMSON.

INDIANA.

The first Q. M. of the Indiana Conference, Southern District, will be held at Holton, Ripley Co. Aug. 24-27. Holton is on the O. & M. R. R. fifteen miles east of Vernon. A special invitation is extended to all Adventists in the District; and a general invitation to brethren and sisters everywhere. Let there be a full attendance.

C. H. CASS, Sec'y.

A protracted meeting on the premises of Br. Osee Davis, two miles west of Colfax Crossing, in Montgomery Co., commencing Friday eve, Sept. 1. A cordial invitation is extended to all.

Will Brn. Rook and Pruett make an effort to be present. E. C. ANDRUS.

IOWA.

Iowa Mission Tent will be pitched, if the Lord wills, as follows:

Tama City, Tama Co. Iowa, August 17, and over Lord's day

Belle Plain, Benton Co., August 22, and over Lord's day

On the Little Cedar, ten miles north-east of Charles City (near Br. Rows), Floyd Co., August 31, and over Lord's day.

Br. C. C. Ramsey will preach at these last two meetings. PETER S. W. DEYO.

The North Missouri and Southern Iowa Advent Christian Conference will hold their annual session in connection with a camp-meeting, commencing August 24, and holding over Sabbath, at Taco Grove, in Page Co., Iowa, five miles south of Villisca, and eight miles north of Clarinda. Let all bring tents that can. Straw and feed provided free of charge. Let there be large gatherings from all our churches.

D. O. HINE, Sec'y.

Basket meeting, Boylan's Grove, Butler Co. August 18. PETER S. W. DEYO.

With Br. Blanchard, near Grant P. O., in Br. Grice's neighborhood. Baptism and church organization, Aug. 19.

Sister S. H. Aug. 20.

Camp-meeting and conference in Page Co., Aug. 26. WILLIAM MURPHY.

The Iowa Advent-Christian Conference will hold a campmeeting at Cascade, Dubuque Co., commencing Aug. 25, and continuing over two Sundays. The Annual Conference will be held in connection with this gathering. A large attendance of the home ministry is expected. Eld. J. V. Himes will also be present to aid in preaching the word.

Cascade is twenty-six miles S. W. of Dubuque, ten miles from the Railroad. Farley on the Dubuque and Sioux City Railroad is the nearest station. A daily stage runs from Farley to Cascade. Those coming from the South-West can reach Farley by the Dubuque and S. W. Railroad.

The meeting will be held in a grove close by the village, beside the river. The new Iowa tent will be pitched for the occasion.

Hay and straw will be furnished on the ground, and grain at cost. Tent poles and wood furnished. Also, several stoves will be set up for general use.

Inquire for D. A. Dickinson or C. W. Pitcher.

Let us make a grand rally, and hold a glorious feast of tabernacles in the name of the Lord. Come, dear brethren and sisters, and bring your friends to the feast. D. A. DICKINSON.

Providence permitting, there will be a meeting of two days at J. M. Moulsberry's barn, one mile north of Plymouth station, on the Iowa Division of the M St. P. & M. R. R. in Worth Co Iowa, commencing Saturday Aug. 5, at 2 p. m., and continuing over Lord's-day. Eld C. C. Ramsey will be present to preach the word. Those coming with teams had best bring grain for their teams; and blankets, so that the men can sleep in the barn. House room will be furnished to lodge the women. A. J. COTTRELL.

The Advent Christian Conference of Iowa will be held in connection with the campmeeting at Cascade, Dubuque Co. Aug. 26 and onward.

The Conference will be called Aug 31. Let the ministers and delegates all be present in good season.

Come one and all, of the lovers of Jesus, who love also the work of the cause of God. Bring all you can with you of your converted and unconverted friends. Come praying that Jesus may himself, by his spirit, preside in our meeting.

F. H. KENNY, Pres.

OHIO.

The Lord willing, there will be a grove and basket meeting in Wayne Co., O., three miles East of West Salem, and two miles North of Congress, on the farm of Geo. Awkerman, commencing Friday Aug. 18, at 2 p. m., and holding over the following Sunday. A cordial invitation is extended to all. Those coming by cars, will stop at West Salem and inquire for J. P. Kohlerman. Any coming from a distance can be supplied with lodging near by. J. M. JUDSON.

PENNSYLVANIA.

The Annual Meeting of the A. C. Church in Rootville, Crawford Co. Pa., will commence (the Lord willing) Thursday, Aug., 31, and continue over two Sundays on the old ground near Father and Mother Ongley's, 2½ miles West of Lincolnvile, on the Union and Titusville R. R. Three trains leave each place daily, and connect with trains at Union, on the Atlantic & G. W. R. R., East or West, and at Titusville, with Oil Creek R. R. Teams will be at Lincolnville to take friends to the ground on Saturdays and at other times if the parties coming will write to me at Lincolnville, Crawford Co., Pa.

Come to the meeting. Come filled with the spirit of God, and with the design to do and get good. Hearts, houses, and barns are open and free. We trust the good Lord will send somebody to assist us in preaching the word.

For the Committee. JOHN T. ONGLEY.

Blooming Valley, Crawford Co. Pa., Thursday eve. Aug. 10, and over the following Sunday.

C. F. SWEET.

MICHIGAN.

The first Q. M., of the Michigan A. C. Conference, Eastern District, will be held at or near Caro, Tuscola Co., beginning Thursday Eve., Aug., 24, and continuing over Sunday.

This is a new field and the church at Caro hope to see a full representation. Let us all go who can. Those who are adjacent to the D. & M. R. R., Flint & P. M. R R., or J. L. & S. R R., go to East Saginaw and take the stage to Caro. Fare from Saginaw, $1.50. Inquire at Caro for Alfred Weldon. J. M. SNOOK, Sec'y.

There will be a grove meeting on Br. Joseph Towsley's farm, one mile North-west of Jamestown, Mich., commencing Aug. 17, to continue over Sunday. Eld. A. E. Babcock will be present to preach the word. An invitation is extended by the Gilead church to the brethren in the surrounding country to attend this meeting. Come, brethren. Soon our efforts in our Master's precious cause will cease, and we shall bask in everlasting rest in the coming kingdom.

The first Q. M. of the Northern District of the Michigan Conference will be held in the grove at Hinton, Mecosta Co., commencing Thursday eve., August 24, 1871 and hold over Sunday. We hope to see a general gathering. Let all the ministers come, and the churches be represented. Come in the Spirit, to do and get good. Provision will be made for the entertainment of all.

JOHN BOWER.

MASSACHUSETTS.

The Springfield National Camp-meeting will be held in Cooper's Grove, near Springfield, Mass., about 1½ miles from the Railway depot, commencing Saturday, Aug. 19, and continuing over two Sundays. Ample accommodations at reasonable rates, will be provided for all who come. The New England Railroads make the usual reduction of fare.

The Woman's Christian Association will hold their annual meeting at Springfield, Mass., Aug. 23. It is desirable that all members of the Association should be present.

E. S. JENNINGS, President.

The campmeeting of the "Life and Advent Union" will be held on their new ground in Springfield, Mass., commencing August 15, and continuing over the following Sunday.

The fare on the Conn. River R. R. and on the Hartford and New Haven R. R. is reduced one half; and on the Boston and Albany R. R. one-third, from Aug. 10th to Aug. 28th inclusive.

Ample provision will be made for board and lodging and house keeping on the ground. Table board will be eighty cents per day.

T. R. WEAVER, Sec'y.

WEST VIRGINIA.

The Second Annual Meeting of the West Virginia and Southern Ohio Advent Christian Conference, will convene near Walton, Roane Co., W. Va. Saturday, Sep. 24, 1871. A week's meeting will be held in connection. Let us have a general rally of the friends of truth within the bounds of our Conference, and the adjacent States.

SILAS P. WHITNEY.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 3. BUCHANAN, AUGUST 15, 1871. WHOLE NO. 383.

Contents.

The Prophetic Times; Signs of the Times; Wisconsin Q. M. 17
Thy Kingdom Come—poetry. A Search for Truth, "Grey Quill;" Materialism as Taught by Science and Revealed in God's Word, J. D. Jones 18
The Next Great War; Eternity Before Us; On Certainty in Religion, Rev. Edward White....19
Editor's Appointments. Editorial: Commentary on the Soul, Brief Editorials, An Apology, An Old Heresy Revived 20
Editorial; A Good Word; Queries; Once More; Gleanings, News, Obituaries 21
Eternity—poetry. Editor's Journal; Notes of a Discussion 22
Identity, Chas. E. Barnes; All Shall be Changed, D. O. Hink, The Salt Illustration. Advertisements. 23
Business Agent's Department; Book Notices; Notices. Advertisements; Appointments 24

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, AUG. 15, 1871.

The Prophetic Times.

THE SABBATH-REST.

[Concluded.]

There remains to be considered one period more; that august Week of mundane history, already alluded to, of which each unit stretches over a thousand years. This grand era differs, indeed, from all those with which we have been occupied, in that it has no direct word of God on which to rest; and therefore it cannot strictly be called a prophetic period. But it is sanctioned by the belief of a very venerable antiquity, both Jewish and Christian; the former dating from before the birth of Christ; the latter including the earliest fathers, as Barnabus, Irenæus, Cyprian, Lactantius, Ambrose, etc. And, indirectly, it seems to have even inspired sanction; "for the apostle Paul's use of the word *sabbatismos*, to designate the saints' expected glorious rest with Christ (Heb. 4: 9), may be not unreasonably considered as almost an apostolic recognition of the early and well-known Jewish opinion, that Messiah's kingdom of blessedness would occupy the seventh millennium of the world, agreeably with the type of the seventh day's sabbatism of rest after the six days of creation; especially seeing that it was Hebrew Christians whom he was then addressing, and that by them the word thus chosen could not but be almost necessarily associated, alike from its etymology and its use with some chronological septenary."[1]

The belief may thus be expressed: —The six days, during which the world was created, typically represent each a thousand years, during which its work-day life should last; and the seventh day, of God's rest, the seventh millennium, when Christ and his risen Saints shall reign over it.

Let us now examine this grand period, in order to ascertain whither it will land us in the range of time, the course of human history? Has it passed by, and disappointed the venerable expectation, by making no sign? Or is its termination still future? If the latter, how near, or how remote? And how does its close agree with that of the other periods which have just come under our examination? An inquiry this, surely of deep interest.

Happily, we approach it under far more auspicious conditions than our fathers could. For, as was just observed, our present times are now linked with those of the kings of Judah with a most reliable precision; and, for the rest of the grand Calendar we need not go beyond the letter of the inspired Word.

The first year of Hezekiah is fixed (by the eclipse which caused the recession of the shadow in his fourteenth year) to B. C. 702. From this date to the first year of Saul are 375 years. The judicature of Samuel is an unknown period, which we will call *x*. The apostle Paul (Acts 13: 20), gives 450 years as reaching from the division of the land to Samuel. And that this was 2559 years from the creation, may be easily computed from the Pentateuch; simply noting that—(1.) the Exodus was 430 years (Gal. 3: 17) after the call of Abram (Gen. 13: 15); and (2.) That Abram was born (cf. Gen. 11: 32, and 12: 4, with Acts 7: 4) when Terah was 130 years old.

	YEARS.
From Adam to the division of the land,	2559
Thence to Samuel	450
Samuel's judicature	x
From Saul to Hezekiah	375
" Hezekiah to Christ	702
To the present year,	1871
	5957+x

Thus there have elapsed, since the creation, 5957 years *and the unknown period* occupied by Samuel between the death of Eli and the election of Saul. This interval we have no means of precisely determining; but the Scripture seems to settle it very nearly. Samuel was "a child" when Eli was "very old" (1 Sam. 2: 18 22); he was still "a child" when Eli's "eyes began to wax dim that he could not see" (3: 1, 2, 8); and that this word "child" must be understood literally, appears from the statement that after this he "grew." (3: 19.) Samuel, then, could scarcely have passed his vigorous manhood at the death of Eli: yet at the election of Saul (12: 2), he was "old and gray-headed;" and, some time before this, he had deputed his office to his sons, on account (8. 1) of his own incapacity from old age.

Nearer than this we cannot go; but how notably this computation agrees in its results with those of the prophetic periods already evolved, may be left to the observation of our intelligent readers.

Now let us glance back for a moment, and review our results. Here are seven distinct periods, varying in range from 6000 to 360 years; some of them independent, others having complex relations with each other, the failure of one of which[2] would be quite fatal to it and to its fellows; every one of them having its starting-point and its termination (*so far as* this can be at present traced) marked by some momentous epoch, and momentous, too, in the most direct and manifest relation to the several events marked out for the periods; all of them periods of divine ordination, and their events not such as man might arbitrarily select from the ample page of history, but determined and severely limited beforehand by the Spirit of God. Yet their terminations, as with one concurrent harmonious voice, point to an era embraced by half a dozen years at most, either way, from the moment in which this page was written.

We must, however, avoid estimating this evidence more highly than it really deserves. The data, the premises, are divine, and therefore infallible: the conclusions are merely human inferences, and therefore liable to *error*. If the present epoch *should* (which may God avert!) pass by without the personal appearing of the Lord Jesus, or any grand crisis of prophetic accomplishment, we will *not* for a moment say that the truth of God has failed; but only that, through our ignorance, we had misread his premonitions. In every department of human knowledge (mathematical science excepted) our nearest approach to absolute *certainty* is but a balancing of probabilities. God's word is, indeed, Truth, without any admixture of *error*; but, in man's reception and application of this Truth, a thousand sources of possible error are at once opened.

Let us exemplify this. We cannot be *absolutely certain* that in the term "seven times," announced to Nebuchadnezzar, a typical meaning was couched. If there was, we are not *absolutely certain* that a "time" signifies 360 years. If it does, we are not *absolutely certain* that the divine commencement and termination are two-fold; nor that the former was at the events indicated in 2 Kings 15: 29, and Isa. 7: 8. Yet, how high a probability attaches to all these assumptions we have endeavored to show; and our readers must weigh it for themselves.

Again:—in marking the incipient rise of the Papacy by the favoring edict of the great lawgiver Justinian, it must not be overlooked that, in A. D. 378, an edict of Gratian and Valentinian II. had conferred on the Bishop of Rome the right of finally determining appeals throughout the whole Western Empire. And, in 445, an edict of Theodosius II. and Valentinian III. had assigned the primacy to the See of Peter, and had forbidden anything to be attempted against the authority of that See. "For then, at length, the peace of the churches shall everywhere be preserved, if the universe acknowledge its Ruler.' This language approaches the force of that employed by Justinian, "Head of all the Churches;" yet it does not reach its blasphemous hight, nor will these dates point to any events of importance, if 1260 years be computed from them either forward or backward. *To Katechon*, moreover, had not yet been removed.

Once more:—if we examine the coincidences enumerated, *as it with a microscope*, we might say, since the events of 1870 (as the consummation of Papal blasphemy, the blotting out of the Temporal Power, and the crushing of the Eldest Son of the Church) exceed in apparent magnitude the events of 1868; so the events of 538, of 610, and of 1795, ought respectively to have exceeded those of 533, of 608, and of 1793, in like proportion; but, that they did, does not clearly appear from history, according to our power of estimating their importance. Yet the weight of the concurrence of these *groups of years* among themselves, and with those assigned to the beginning of the Seven Times, immensely preponderates over this slight discrepancy, which, too, may be only apparent.

There is such a thing as the credulity of scepticism; and he who obstinately refuses to accept as true any conclusion in which ingenuity can succeed in picking a hole, must remain all his life in painful doubt upon subjects of the gravest importance.

Before he quite dismisses the subject, the writer would fain present a loving *caveat* to his readers. God forbid that this article should be no more than an intellectual exercise, an attempt to solve a curious chronological problem, an arena for the display of mere mental acumen. The occupation of the *mind* about the Word of God, while the *conscience* is dormant, is a dangerous thing. Has not this subject a voice to the conscience, to the heart?

The coming of our Lord Jesus Christ, and our gathering together unto him, is the great hope of the Church, ever vividly presented to her by the Holy Ghost and by Jesus himself. It is the very close connection of this most blessed consummation with the termini of the prophetic epochs herein discussed, that gives to them their absorbing interest. On it are intently bent the longing eyes of "all them that love his appearing." Whatever adds an iota of probability to the ever-expectant hope of beholding Jesus *quickly*, is precious. "My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning" (Ps. 130: 6.) To see him as he is, *to see himself*, is our hope. He said to his sorrowing, orphaned disciples, "I will come again, and receive you *unto myself*, that *where I am*, there ye may be also." (Jno. 14: 3.) Glorious beyond our poor imagining as may be the lustre and magnificence of the Holy City which is to be our residence,—"*the Lamb* is the light thereof" (Rev. 21: 23.) We earnestly desire, by these investigations, to quicken the heart-hopes of his own; of those who know his love; who can say, in rapturous thanksgiving, "he loved *me*, and gave himself for *me*;" to elicit the cry for his personal presence as their chief joy. What will it be to be *with him!* What will it be to be *for ever with the Lord!* The least dim indication, the feeblest additional evidence, that he is near, ought to send a joyful thrill through our hearts. It ought; but, alas! it does not. The day we speak of is "the day of his espousals, the day of the gladness of his heart" (Song 3: 11; Rev. 19: 7), and he has abundantly shown how his own loving heart is set upon it. O that our cold hearts were so warmed with respondent love, that from the whole Church one strong irresistible cry should ascend, "Come Lord Jesus!"

The New Testament, to one who reads with an opened eye and an obedient heart, abounds with instructions how we should regard the approaching Advent. Love towards it (2 Tim. 4: 8); ardent hope (Lk. 21: 28; Rom. 8: 23; Col. 3: 4; 1 Thes. 4: 13–17; Rev. 22: 12); earnest expectation (Phil. 3: 20; Titus 2: 13; Heb. 10: 28; 2 Peter 3: 12, "hasting unto" it); godly fear, and jealousy of being disapproved (2 Cor. 5: 10); patient endurance of trial (Heb. 10: 36, 37; James 5: 7); separation from the world, and looseness to entanglements (Lk. 21: 34); all holy conversation and godliness (2 Peter 3: 11); purity modelled on Jesus's purity (1 Jno. 3: 3); finally, not a sentimental indifferentism which folds its hands and idly waits, but loving, active, self-denying service for the Church and the world while there is time (Matt. 24: 45; Mk. 13: 34; Lk. 12: 35–48);—such are the conditions of mind and heart which the signs of the coming of Jesus should awaken and maintain.

O that writer and reader, "seeing that we look for such things, may be diligent that we may be found of him in peace, without spot and blameless!"—*P. H. G., in London Quar. Journal of Prophecy.*

Two Signs of The Times.

1. Is it not evident to the most casual observer, that these are times of *excessive worldliness?* Gain and gaiety are the two grand idols of the age. Together they enthral the hearts, absorb the energies, and command the homage of the multitude. Everywhere men are in haste to be rich, and utterly unscrupulous as to the means used to secure the boon. Health is imperilled, physical and mental powers are overtaxed, conscience stifled, character and reputation sacrificed, and most of all to be deplored, the eternal welfare of the soul neglected, in order to gratify a towering ambition, or an insatiable avarice. This spirit is seen in the unseemly scramble for office, in the shameless abuse of power, in the eager pursuit of pleasure, in the prevalence of reckless speculation and grasping selfishness, and in extravagant expenditures of money on costly furniture, needless luxuries and superfluous dress—in the latter instance not only despising Christian simplicity, but in many cases outraging all propriety and good taste, and displaying complete disregard to health and comfort, so that homage may be rendered at the shrine of fashion. This evil saps the very foundations of society, and awakens suspicion and distrust. It often sunders the dearest and tenderest ties, while it perverts and degrades the the noblest gifts. It is especially fraught with peril to man's spiritual welfare. Its very essence is forgetfulness of God, and of eternity. Of it comes science without faith, politics without principle, business without conscience, literature without holiness, pleasure without purity, in short, man without God. It invades even the sanctity of the Christian church, to tarnish its purity and impair its strength. It produces among professing Christians a regard for talent, rather than piety; for costly church edifices, wealthy congregations, and showy forms, rather than the simplicity of Christ, the spirituality of the believer, and the rescue of sinners from eternal perdition. T[illegible] Christian mind such a spect[illegible] painful. To note its c[illegible] effects, and apply its r[illegible]e aim of all who desir[illegible]ue prosperity of our country, [illegible] the eternal well-being of souls.

2. Are not these, also, time of *wide-spread immortality?* This may be inferred from what we have already observed. For where there is excess in worldliness, there will invariably be laxity in morals. If, instead of immutable truth, high-toned principle, and a regard for the general weal, society is governed by time-serving expediency, self-interest and sensual gratification, then it must become essentially corrupt; evil of every grade must flourish and prevail. Is it not even so in our midst? We appeal to the state of things around us for proof. What do we see? Wickedness in high places and in low places, in legislative halls and in judicial courts, in stately mansions and in wretched hovels, in educated and refined society, among the ignorant and debased. What do we see? Suicide treading in the steps of murder; drunkenness, profanity and Sabbath desecration jostling each other; the innocent and unwary decoyed from the paths of virtue and honor to a course of infamy and shame; life and property constantly imperilled; and crime following crime in quick and alarming succession. What do we see? Speculation tampering with dishonesty, and bribery catering to theft; the public purse rifled for private or party ends, or for sectarian purposes; the press, designed to be the fount of knowledge, the exponent of truth and the guardian of virtue, too often used to gratify a vitiated taste, or disseminate a vile and godless literature. In view of such scenes the true patriot will mourn, and the Christian will take shelter in the pavilion of Divine sympathy and care. How to grapple with these evils, and if possible eradicate them, is a great and grave question, well deserving the attention of every Christian thinker and philanthropist.—*Henry Angell.*

Wisconsin.

QUARTERLY MEETING.

This meeting commenced on Friday evening July 28, and from the begining was characterized by spirituality and earnestness for the salvation of perishing ones. Two started in the good way Saturday eve, spoke in Love feast Sunday morn, and after preaching in the forenoon, one more started in the path of the Christian, after the two o'clock service four were baptised.

One thing is worthy of note. At the close of the afternoon service notice was given that if any wanted to be baptised it could be attended to at six o'clock *before* the evening service. But one of the converts spoke and said, "Why not now?" the *now* was responded to, and four were buried with the dear Redeemer, and came up to lead a new life, while songs of praise and shouts of joy gladdened the hearts of the children of God.

The Lord's supper in the evening was a precious season. We had our social meeting around the table. It was good to be there. The closing scene was excellent, while we sung the farewell (p. 420, Harp), and gave each other the Christian hand of love, all hearts seemed moved with love indeed. Death has taken four of their number since the tent meeting last year, yet they do not mourn as those that have no hope. P. W. Hough.

---

[1] Elliott's Hor. Apoc. iv. 260 (3d edition).

[2] For example. Suppose the inception of the Seven Times had fallen at the beginning of the 5th century or at the end of the 7th, what could we have found to mark the commencement of the time, times, and a half? Or, suppose the complete rise of the Papacy had been manifestly 50 or 100 *years* after its incipient rise (*i. e.*, suppose Phocas' grant and the concomitant events had been about A. D. 580 or 630), whereas the mature breaking of Israel had been 75 years after the incipient, the parallelism would have utterly failed. So with the other coincidences.

Thy Kingdom Come.

"Thy kingdom come,"
I heard a seer cry: "The wilderness,
The solitary place,
Shall yet be glad for him, and he shall bless
(Thy kingdom come) with his revealed face
The forests: they shall drop their precious gum,
And shed for him their balm; and he shall yield
The grandeur of his speech to charm the field.

Then all the soothed winds shall drop to listen
(Thy kingdom come;)
Comforted waters waxen calm shall glisten
With bashful tremblement beneath his smile;
And Echo ever the while
Shall take, and in her awful joy repeat,
The laughter of his lips—(Thy kingdom come;)
And hills that sit apart shall be no longer dumb;
No, they shall shout and shout,
Raining their lovely loyalty along the dewy plain,
And valleys round about.

And all the well contented land, made sweet
With flowers she opened at his feet,
Shall answer; shout and make the welkin ring,
And tell it to the stars, shout, shout, and sing;
Her cup being full to the brim,
Her poverty made rich with him.

Her yearning satisfied to the utmost sum—
Lift up thy voice, O earth, prepare thy song,
It shall not yet be long;
Lift up, O earth, for he shall come again,
Thy Lord, and he shall reign, and he SHALL reign
Thy kingdom come."

—*Jean Ingelow.*

Communications.

A SEARCH FOR TRUTH.

BEING

A Religious Autobiography.

BY GREY QUILL.

CHAPTER VI.

Some time after this an event occurred which thoroughly awoke me from my stupor, and in its ultimate effect prompted me to seek a knowledge of the truth as it is in Christ Jesus. It was the death of a young man—a dear friend of mine whose probationary season closed at the early age of twenty-two years. We had been intimate for years, followed the same avocation, attended the same church, and had been instructed in the same theological school. He was strictly moral, was generous and kind. But, alas! though he had for years lived with one of the deacons of the church and had strictly attended all the meetings, he had not been able to learn what he must do to be saved, but had invariably been taught (as all were), that he could do nothing. During his long sickness I cared for him, so far as his temporal wants were concerned, like a brother; and he had other friends equally kind.

But concerning his spiritual condition what could I do? What could I say? What could you have said, dear reader, if you had been in my place? If ministers called of God to watch for souls; if members of the church—followers of Jesus who ought to know about these things, could do nothing, what could I, a poor sinner do? And I confess I never so keenly felt I was a sinner as I did then. But that did not help the matter at all, for I was bound with the same fetters he was. I could not help myself—much less him. So I did not try. I never as I recollect spoke to him of the future, nor did any other person, to my knowledge, either priest or layman. So he died and we buried him.

The minister was cautious in his remarks at the funeral, but I was satisfied he believed he had gone to hell. I did not believe it, however; I could not, I would not believe it. The thought that he who had never injured any one in his life, but had acted on the principle of love and good will to all men—that he was being tormented in hell; while others who had died who were in life dishonest, selfish and mean, had gone to heaven, was a dose my mental stomach positively rebelled against, and in its severe retchings disburdened itself of all the foul matter it had from time to time received. In other words I repudiated the whole arrangement.

Like a vessel without a compass, chart, rudder, or sail, ready to be wafted whither the changing winds may list, so I, having cut loose from all religious moorings, save *one* little thread, was afloat on the treacherous sea of uncertainty and doubt, and ready to be wafted in whatever direction the winds and gales of circumstance, or the waves of fate might carry me.

And I had not long to wait, for so true is it that when a person gets into the quick-sands of unbelief, the devil is ever ready to stretch forth a hand to help you out; but, mark it! if you lay hold of him, instead of lifting you up, he will surely sink you deeper, and if possible send you to the bottom.

There were then two men in our vicinity who styled themselves "Freethinkers"—men apparently with negative minds; for while it was extremely difficult to ascertain what they did believe, they were ever ready to inform you what they did not allow. They had often voluntarily given me their opinion that the Christian religion was a humbug, and the Bible of no more use than a last year's almanac. I had thus far paid little attention to their insinuations; but now the time had arrived when I was not only ready to listen to what they had to say, but read their books, also. I was readily supplied with a goodly assortment, consisting of the writings of "Tom" Paine, Voltaire, Volney, etc., not omiting the *Boston Investigator*. I went into an investigation of their contents with energy and determination, and the poison took readily: and I honestly believe if they had not given me so enormous a dose at once, but had diluted it with truth, and administered it in smaller quantities, my faith in the Bible would have been effectually upset.

But they over did the thing entirely. Their merciless ridicule of every thing pertaining to the Christian religion, not even sparing its Author, without giving a satisfactory reason for their course; and their utter disregard, and manifest dislike of every thing sacred, at first astonished and alarmed, and finally disgusted me. For I had to that hour, notwithstanding all my mental struggles, in my heart of hearts (so to speak), believed, faintly I know, in the same Deity I revered in childhood's happy hour. It was all the religion I had—I may truly say my only hope; and to have that taken from me by dividing up the Creator of all things with universal nature, and thus practically reducing him, as an individuality to nothing—my soul rebelled against it. I could bear to hear the Bible ridiculed, for I practically knew nothing about it; could bear much, but not *that*. I flung their books aside immediately with the firm conviction, that however bad my religious condition might be, I should not be morally or spiritually elevated by adopting their theories; but on the contrary their influence would tend to the opposite, and sink me in the lowest depths of infidelity.

There were a few citizens of our town, good, moral, upright men, who seldom went to meeting on Sunday or any other time even, except to attend funerals; yet, in cases of sickness or distress, none were more willing and ready to help than they. In a chance conversation with one of them at a certain time, the subject of future life became our theme; and he inquired of me if I had ever read the Bible with reference to that subject. I replied I had not, but had been instructed to believe it taught the endless torment of a large majority of the race. He then quietly remarked, that was a great mistake; and, on the contrary, it affirmed the opposite. "Our Maker" said he, "is a God of love, whose tender mercy and kind watchfulness and care, are over all his works." He then took his Bible and showed me it taught Jesus was "the Savior of all men"—that he "would have all men to be saved," etc., and went on to inform me the plain teachings of the Scriptures were that *all* would finally be saved, whatever their characters might be here; though, he admitted, all *ought* to do right.

He saw I was interested, and offered to lend me some ably written works throwing light on this subject, and calculated to aid me in coming to a right conclusion. I received them thankfully and promised to read them.

Materialism as taught by Science and revealed in God's Word.

[Continued.]

If "*spirit*" means in the Bible something intelligent, immaterial and immortal, then the beasts of the field, the the birds of the air, and the inhabitants of the sea are endued with an intelligent immaterial and immortal entity: for, says the Psalmist, speaking of these—"Thou takest away their *breath;* they die and return unto the dust. Thou sendest forth thy *spirit they are* created." (Ps. 104: 29, 30.) Of man he says: "His "*breath*" goeth forth; he returneth to his earth [not to heaven] *in that very day his thoughts perish* if his mind still lived? Could this be said of a person possessed of our intelligent, immortal, immaterial entity?

Turning now to the creation of man we find the account as given by Moses to be—"The Lord God formed man of the dust of the ground, and *breathed* into his nostrils the *breath* of life; and man *became* a living soul." (Gen. 2: 7.) We are, of course, to suppose Adam to be a full grown man. The whole human machinery is in order, awaiting vitalization.

Suppose a man in this condition, every thing ready for the impartation of life. That life might be imparted, one thing is necessary, *viz.*: that the lungs be inflated, and respiration effected. The result of this would be motion, or life, within the body. Thus a synopsis of man's creation would be —Man is formed; God introduces air into his lungs; and the result is that man *becomes* a living soul through the medium of respiration.

Let us consider the idea of immaterialists, *viz.*: that at creation God gave to man two natures—a spiritual nature, the soul; and a carnal nature, the body—and the conclusion drawn from this, that the soul is a personal entity capable of conscious existence after the death of the body. "The Lord God formed man out of the dust of the ground." Then before God breathed into man's nostrils the breath of life, he was wholly material, even on their hypothesis.

After this, *man* the same material being spoken of before, *became a living soul*. *Now* they claim that man becomes possessed of two natures—the spiritual, immaterial, immortal, conscious nature, and the carnal, animal, mortal and unconscious nature. How is this? Certainly if the *breath of life*, as they claim, is the *soul*, this is is breathed into *man*, merely adding to him another nature. If this is the soul, and is to be conscious after death it *must have been conscious before* it was imparted to the body. If we are to remember the scenes of this life in the spirit world, as they say, on the same line of reasoning our souls ought to be mindful of their previous lives in the spirit world before they were united to our bodies. In short we ought to remember back in the past to to a point earlier than the existence of our bodies.

This is the reasoning of immaterialist reversed. "It is a poor rule that will not work," and prove, "both ways." If immaterialists deny the soul to have have had a previous conscioius existence, still claiming for it personal entireness and consciousness during life and after death, then they must yield to the conclusion that matter, the *man from the dust*, into whom this soul was breathed, effected this change upon its nature. This conclusion will clash severely with their notion of the separateness and distinctiveness of soul and body. These are their only two alternatives: either is fatal to their theory.

In the new Testament we find that Christ *breathed* upon his disciples when imparting to them the Holy Spirit. (Jno 20: 22.) These references are introduced to show how intimate is the relation between spirit and its literal meaning breath, as the terms occur in the Bible. It is not necessary however, to consider the breath of man his spirit; for serious objections might be raised to such an understanding. But that *spirit* means the result of breath in the body, life, we can see no objection to, and many reasons why it *should* mean so.

That the cause is often used synonymously with the effect, in the Bible, does not in the least affect this idea. Then, according to Bible teaching, the *spirit* of man is not what orthodoxy says it is; but is, rather, unconscious, neither mortal nor immortal; and being the direct product of matter and found only in matter, we claim that the probabilities are in favor of its materiality.

Let us pass on now to the consideration of the word *soul*. The most frequent meaning of the term soul is *person*. Next to this is *life*. Sometimes it is used to denote the mind, but not often enough to warrant immaterialism in claiming that the *mind* is the soul.

As to the soul being immortal and immaterial, in *no* instance does the Bible assert nor imply it; but the contrary is *strongly* asserted. "Hungry and thirsty their soul fainted in them" (Ps. 78: 50.) How could this be, if the soul of man is immaterial and perfectly independent of the call of the body for *matter?*

The Lord will not suffer the soul of the righteous to famish." (Prov. 10: 3.) Comforting consolation to a being possessed of an immaterial entity that has nothing to do with the necessities of this tabernacle of flesh."

All her people sigh; they seek bread: they have given their pleasant things for meat to *relieve* the soul." (Jer. 1: 11.) What foolish people. Had they only had "the perfectly consistent (?) theory" of immaterialism, they would not have given away "pleasant things" to no purpose.

But "the soul *is immortal*." Let us see. "The eye of the Lord is upon them that fear him, to deliver *their soul* from DEATH, and to keep them alive in famine." (Ps. 33: 19.) This, although true in David's day, is perhaps not (?) so now, since the Lord has frequently been told by immaterialists that man was immortal, and could not die. Hence this divine surveilance is unnecessary. The All-wise having been enlightened (?) and having progressed with the age (?) sees the needlessness of watching those who are immortal, and, more than that, have preceded himself in making the discovery! Hence this is not true *to-day*, although truth itself in David's day.

God will redeem my soul from the power of the grave." (Ps. 49: 15.) Why, David: your popularity would be jeopardy were you to make such statements as these at the present day. "He spared not their *soul* from *death*, but gave [what? the same thing logically] *their life* over to the pestilence." (Ps. 78: 50.) Here according to immaterialism God spares not an *immortal* soul from death. What injustice to kill that that can "*never die.*" "Hear and your soul shall *live.*" (Is. 55: 3.) How forcible this appears when we consider that the soul is immortal! "What man is he that liveth and shall not see death? Shall he deliver his *soul* from the hands of the grave?" (Ps. 89: 48.) If there are any rules in logic, the answers to these questions would be to the first, "*None!*" to the second, "No!" But though man *himself* cannot break the bonds of the tombs by the medium of his natural immortality, yet through immortality, granted by a precious Savior, upon the simple conditions of repentance, faith, and baptism, bestowed when Christ comes: then man can be delivered from the hand of the grave.

"He that converteth a sinner from the error of his ways shall save a *soul* from *death*." (Jas. 5: 20.) Thus Scripture plainly and undeniably asserts that the soul of man is mortal and material. Leaving the immaterialist nothing to base his belief upon but his own imagination.

We will not stop to enter into an argument as to whether death means *death* or *life*, for any one who builds up his theory upon the flimsy argument that *death* means *life*, could not be reasoned out of that absurdity.

If the Bible teaches that the soul is immortal, it, in all probability, says something about it, although this would not be necessary in an orthodox way of reasoning. Immortal, the great word of orthodoxy, can be found in the Bible just once. But once is sufficient to show who has immortality: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." (1 Tim. 1: 17.) Does this prove man immortal?

"Immortality" is used five times. Whom does the Bible declare to have immortality? "That thou keep this commandment without spot unrebukable until the appearing of our Lord Jesus Christ: which in his times he shall show who is the blessed and only Potentate, the King of kings and and Lord of lords; who only hath immortality, dwelling in the light, which no man can approach unto." (1 Tim. 6: 15, 16.) Is this proof of man's immortality, and, also, that at death, or at any other time, we can go to God? Who is said to be without immortality? "To them who by patient continuance in well doing *seek* for glory and honor and *immortality*, [he will render] eternal life." (Rom. 2: 7.) How can a reasonable person seek for that already in his possession? "This mortal must put on immortality." (1 Cor. 15: 53.) "When this mortal shall have put on immortality." (1 Cor. 15: 54.) How can an immortal person put on immortality? If Paul had been an immaterialist, he would have written—"This immortal nature must shuffle off its tenement of clay." He would have spoken of putting off instead of putting on.

Through whom do we hope for immortality? Through our own nature, or some other medium? "Through our Savior Jesus Christ who hath brought life and immortality to light through the gospel." (2 Tim. 1: 10.) This is the Bible answer.

Everything the Bible has to say about immortality has been quoted above. Does this, we ask in candor, does this teach man's natural immortality or mortality?

Shall we look now to everlasting life. "And many of them that sleep in the dust [not in the spirit world] shall awake; some to everlasting life, and some to shame and everlasting contempt." (Dan. 12: 2.) Every one of Christ's true followers *shall*, not *do* inherit everlasting life," as shown in Mat. 19: 29. "In the world to come everlasting life." (Lk. 18: 30.) "And this is the will of him that sent me. That any one which seeth the Son and believeth on him may have everlasting life." When, the remainder of the verse tells, by connection: "And I will raise him up at the last day." (Jno. 6: 40.)

The Scriptures, then, give us no promise of everlasting life until the last day has dawned. In no place does the Bible say that man had an immortal soul, and we have turned its leaves in vain in search for it. But what promise have we of life beyond the grave? Dark and gloomy indeed would the grave be, were it not lit up by the bright and glorious hope of an emancipation from its prison walls, through virtue of the efficacy of Christ's atonement. But did we think that Christ had come the second time, no hope of future life could be ours; for Christ would be an impostor. Let us glance at the promises held out to those who shall merit resurrection and the gift of life eternal.

The Bible promises life. What kind of life? We have no reason to expect any thing different from the present life, with pain, sorrow and mortality removed. Christ says in his reply to the Sadducees upon a question involving man's hereafter. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal with the angels." (Lk. 20: 35, 36.)

Now what are angels, material or immaterial beings? In all Bible descriptions they have been like men; with this exception, that all things in opposition to immortality were removed. Wings, please notice, were given them by man's imagination. They are said to speak, in many passages, implying that they had the material organs of speech. They have hands. (2 Sam. 24: 16.) They have been seen (c. 1. Jno. 20: 12), and can this be said of an immaterial substance? They have faces. (Acts 6: 15.) They eat, as in the instance of the two that visited Lot at Sodom. They have food in heaven, as well as upon earth. (Ps. 78: 25.) "Man did eat angels' food." They are so much in the form and likeness of men, that they are called men in Gen. 19: 5, 10, 12, 16; and Paul says many have entertained angels unawares. (Heb. 13: 2.)

Or, shall we look to the great antitype, the 'first fruits' of the resurrection (1 Cor. 15: 20); to him "who shall change our vile body that it may be fashioned like unto his glorious body. (Phil. 3: 21.) The New Testament plainly and unequivocally teaches that our after-life will be like Christ's after his resurrection. We shall possess the same kind of a body that he ascended to heaven with. Was this a material or an immaterial body? He called for food, and ate it, after his resurrection. (Lk. 24: 43.) He was not a spirit [in the hobgoblin sense that the word is generally used now.] "Behold my hands and my feet, that it is I myself," not another person, as immaterialists say the resurrected body is. "Handle me and see, for a spirit hath not flesh and bones as ye see me have." (Lk. 24: 39.) And was not the incredulous Thomas satisfied that it was "Christ himself?" (John 20: 29.) How did Christ ascend? With a natural body. (Acts 1: 9.) And he went to heaven. (Acts 1: 11.)

Does not the Bible, then, give a pretty broad basis for belief in "material" life beyond the present one?

J. D. Jones.

The Next Great War.

Are war clouds again gathering in the East? The note of warning is sounded in the Edinburgh *Review*. "A struggle is impending between Russia and Austria; it is inevitable sooner or later; it cannot be averted." So alarming a prediction, will certainly divert attention from France and Germany, to the movements of those two Eastern Powers. Both have been actively engaged in the reorganization of their armies; and though Russia has had the advantage of time, the declarations made by the Austrian War Minister this week as to the colossal army which, under the new military system, he could place in the field, was not without significance and purpose. Austria, however, clearly meditates no aggression, not ever upon her late assailants, Germany and Italy, still less on Russia. Whence then the danger? "Russia makes no secret of her desire to encroach on her neighbor and expand her influence abroad by force of arms, to make use of a propaganda for this purpose founded on a theory of race, to array the Sclave against the Maygar and the Austrian." Russia, according to the same authority, has resolved upon a campaign wholly different from that which culminated in the Crimean disaster. The opening of the Black Sea to her fleet is a feint, or at most a strategetic operation, to divert attention from the grand fortified quadrilateral in Poland, whence, on the completion of the Russian scheme of military reorganization, Russian Generals are "to advance on Central Europe without risk to the internal peace of the country," thus bringing into practical realization the assertion that "the Eastern question can alone be solved at Vienna in a Russian sense." Are Russia's intentions here belied? Too many facts combine in support of those conclusions to remove all distrust. The Porte, for the moment, is in favor at St. Petersburg, because Turkey is not to be first assailed, and a Turco-Austrian alliance—alliances being the great dread of the Czar—might interpose an impassable barrier to the Russian advance. Germany is soothed by the presence of the Czar at Ems. England is ignored. Yet Russian Generals are unostentatiously maneuvering their 650,000 men on the western border, while Russian statesmen are exerting their utmost to avert a combination of powers against their designs, and to extinguish in the Western States, the embers of an Eastern policy which was doomed by the crowning humiliation of the Black Sea conference.

"Eternity Before Us."

In *Messiah's Throne and Millennial Glory*, by Josiah Litch, I read on the first page, of the first chapter:

"We exist! and eternity is before us! How shall we spend it? What shall be my destination when I pass from the present state of being?

"Shall I my everlasting days
With fiends or angels spend?"

One leaf farther on, Eld. Litch says: "Secondly: When man had incurred the penalty of the law, which was death, to consummate it (the penalty) it became necessary to drive him forth out of the garden, lest he put forth his hand, and take also of the tree of life, and live forever.... Sin had rendered him mortal, but having incurred death, or mortality themselves, they could only give us what they possessed. Hence, it is written, By one man sin entered the world, and death by sin, so death passed upon all men."

This good book of Eld. Litch's ought not to have been marred by those shallow lines of poetry. Shocking! "With fiends" forever dwell!—*B. Matthias, in Herald of Life.*

Our Pulpit.

On Certainty in Religion.

This address was recently delivered to the students of Hackney college by the Rev. Edward White, of England whom they had invited to meet them, and furnished for publication by the preacher.

One very interesting department of our work in the ministry is that which is described by Luke, in the preface of his gospel, as making the disciples "know the certainty of the things in which they have been instructed." This is an aspect of it, too, which derives a special interest from the psychological condition of the populations among which we are called to labor—populations honeycombed by the spirit of doubt and uncertainty. The north of Europe is the theater of an immense reaction against the errors of the South. In the South for long ages the false pretense to Infallibility in the central seat of power was acquiesced in by nations who gave up body and soul to an authority whose audacity was only equalled by its dishonesty; nations who thus sought a refuge from doubt in the factitious certainty offered by the church and the Popedom. But when it was discovered that this authority was destitute of solid foundation in the word of God, there set in a spirit of reactionary skepticism which has grown with the ages until now at length he seems by many to be thought the wisest in England, France, and Germany, whose doubts go deepest, and whose faith takes the lightest hold on the verities of Revelation. Formerly men anathematize doubt; now they bless it with both hands earnestly, and frequently lay the right hand, like Jacob on Ephraim, upon the head which contains the fewest convictions, and proclaims the most systematic rebellion in the future against the royal authority of Judah. The temper of the South and of the North of Europe alike are foreign to the spirit of that gospel of which we are students and ministers; and I submit that one of our greatest difficulties is to deal with the disbelieving, undecided temper of the people whom we serve; let us add, with our own—for we, too, are the offspring of the same influences. The discovery of the vanity of the old confidences, the diversity of thought and persuasion now prevailing, the cautious, sifting spirit induced by modern habits of experimental study—all tend in one direction, to discourage firm belief in truth revealed on Divine authority, appropriating faith in it, vigorous assertion of it. It is thought to redound to no man's credit if he seems to be very sure of what he affirms to be religion; the almost involuntary commentary is, even if unspoken, "If he knew more, he would affirm less." It is easy to trace the results of this temper throughout the whole era of our religious life. There is a merciless ban upon anything that can anyway be called dogmatism, founded on Scripture study, that is the confident assertion of doctrines even by the best informed men. A man who has reached fixed persuasions, specially of the older sort, has to apologize for them, or to bring them forth with palliating explanations. As for the more ignorant, half of them regard the notion of its being possible to reach doctrinal certainty, and that on the surest grounds, as a mere weakness of enthusiasts, or a professional fancy for sectarians. The long array of distinguished names belonging to all parties in Christendom is looked on as decisive evidence that it is vain to arrogate the knowledge of truth to any party. "Who shall decide when doctors disagree?" Hence, too, much of the indifference of our time, which plumes itself upon a special breadth and liberality, being all the while oftentimes nothing better than ignorance and sloth, affecting the airs of learning and piety. Worst of all the same spirit penetrates to the spiritual life. If it is not thought wise to be too sure of facts, or too sure of doctrines in religion, it cannot be wise to be too sure of a personal interest in the blessings of salvation. Anything like "assurance," or absolute trust in the application of God's mercy to the individual Christian, is too often judged to be presumption of a dangerous complexion, deserving ridicule and exposure. The proper attitude of Christians is thought to be that of sinners sure of nothing as quite true, sure of nothing in the personal enjoyment of the grace of God; only humbly hoping for the best hereafter.

Well, this, which is the attitude of the highest culture of our age, is at least thoroughly unlike the religion of the New Testament.

There we have set before us what is regarded as a most solid and immovable basis of fact, and this is accompanied by explanations of those facts, which at least the writers evidently thought if the reader understood Greek could not be seriously misapprehended. They press these facts upon us as certainly true, and their explanations or doctrines as absolutely and divinely inspired; and building on these they *exhort* us to an assurance of faith, a certainty of hope, a strong consolation, which strangles skepticism, and builds upon the Rock of Ages. Christianity comes before us not as a set of floating rumors which may wear themselves out in course of succeeding time, not as a series of guesses and tentative theories on things divine, which may be dispelled or set aside by future speculation, but as truth—truth unchanging in its historical bases, unimprovable in its revelations, infallible in its proofs—truth so plain in its outlines, and so luminous in its evidence that opposition, contradiction, denial, are treated as the certain marks of hostility to God. A man who denies the doctrine of salvation by Christ, and teaches that it is by the "works of the law," is smitten with the thunderbolt of the greater anathema; and the man who denies the physical reality of the resurrection or resolves it into a mere moral change which has "passed already" is "delivered over to Satan that he may learn not to blaspheme."

These things are delivered to us in a terminology which may be said to exhaust the language of certainty. There are no books in the world in which words expressing absolute assurance of truth are so freely employed as those of the New Testament. I have only to remind you of the perpetually recurring epignosis, in the apostolic epistles, describing that "thorough knowledge" which is the crown of the spiritual man—of that "riches of full assurance of understanding" which Paul attributes to the faith of the first believers—of the asphaleia, or certainty on which that faith rested—of that parrhesia, confidence, boldness, assurance which describes the posture towards God of a soul so believing in these revealed certainties of grace and truth. Everywhere the New Testament breathes the calm and solemn tone of certainty proper to a revelation from him which is the "faithful and true Witness," the "Amen."

Well, our work is to teach this revelation of certainties in an age of doubts—of doubters whose very faculty of believing is weakened by the skeptical habit, which is a reaction against a false "infallibility." It is the most difficult of all enterprises. But, though the teachers of the gospel are necessarily under the influence which sway all other educated men, there is no reason to shrink from it, if we will go about our work in the spirit of Christ, and govern ourselves only by the conditions of the revelation. There are two or three maxims which appear to be of sovereign value in this warfare. Such as (I.)—first, that we thoroughly vindicate for ourselves, in God's strength, a psychological position, distinct, for example, from the local and transitory onesidedness of both the North and the South of Europe. On the one hand, we must not allow ourselves to go forth as the organs or agents of a historical church, just to repeat its decrees, or to press upon men its fallacious assurances based on "strong delusion." But neither must we profess any sympathy with the reactionary spirit of general uncertainty around us here. The popular skepticism which infects all ranks, from the highest to the lowest, is as truly a spiritual disease as the Popish credulity. We have truth to teach—truth in fact and in dogma—and both given to us by God, with sufficient evidence. It is a sin and a shame for us to approach mankind pretending that we have only guesses to offer for their salvation. No man who shrinks from this position has any call to the ministry of Christ. He may make a very good lecturer on doubtful topics, but a teacher of revealed truth he cannot be. The whole spiritual *effect* of the ministry of Christ depends on having some definite truth to tell. Characters not built up on definite beliefs are devoid of a backbone, destitute of strength both for suffering and action. The ecclesiastical sea is full of such molluscs, such floating jelly fish, such helpless invertebrates.

II. Next we must be prepared to assert these fixed beliefs against numbers of accomplished men who are undermining or denying them. Compromise with the opposite to truth is fatal. Fighting, therefore, is inevitable; it may be, sometimes, with old friends: the most painful kind of fighting. The notion is far too common that it is possible to live on good terms with almost anybody in religion; and still more, that any deviation from the rule of smiling, and shaking hands, and carousing with, the enemies of the truth is of the nature of bigotry and bad feeling. This, again, is wholly unlike the conduct of Christ and his apostles. They were soldiers of God; they recognized his proper foes in the opponents of truth, whom they attacked with determination, come what might in consequence to themselves. Fighting for truth, the good fight of faith, is the noblest warfare in the world. It brings no titles, stars, orders or pensions—no fame or glory here; it brings generally nothing but disgrace and ill-repute among the million. But it will bring more than man's praise hereafter, for truth is truth, and may be known; and truth alone can bring men to God or God to men.

III. Next we must limit our hope of certainties by the canon of Scripture, and by our knowledge of apostolic Greek. Protestants have their Mishna and Talmud in addition to the Bible, as well as Jews and Roman Catholics, and one of the chief hindrances to the establishment of certainty in men's minds is the power of tradition and custom which leads us to contend for God's truth and man's additions to it, and inferences from it, and scholastic statements of it, all at once. Most rabbinical traditions, including those in New Testament Lexicons, stand upon one leg only, and are easily overthrown. And since these fall easily, the popular opinion springs up that what is taught along with them is of similarly doubtful quality. If we will be contented with the Christian religion as taught in the New Testament, and will adhere to that only, there will not be nearly so much difficulty as is supposed, either in attaining or communicating a solid certainty.

IV. We must remember that certainty, properly speaking, is a subjective thing, produced in the mind by objective truth, and therefore exists in different degrees in different minds, according to their knowledge and capacity. Hence we must limit our expectations of success in producing certainty to those who possess the spiritual faculty necessary for discerning the truth and the evidence which we bring. It is far too common to speak as if the truth of Christianity could be demonstrated to men of all intellectual conditions, as if men could be argued into Paradise. "The animal man discerneth not the things of the Spirit of God." Mere intellect, conversant only with physical nature, or with itself, is destitute of the spiritual perception to which alone God can reveal spiritual certainties. God is Love. Love alone can comprehend God. God is Light. Light, purity, truth in character alone can comprehend it. Love is the eye upon the summit of the soul, looking up towards the Infinite. It is vain to expect to persuade brutish or brazen men of any intellectual rank of the spiritual refinements of the Gospel. But to the spiritual a revelation of God is possible. "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." "To you it is given," but "to the externs in parables." There is no common measure between the thought of the spiritual and of the animal man in religious concerns. The seeing man does not subject his judgments of form and color to the blind. So the spiritual man is judged of no other man. He has "the mind of Christ."

V. This brings us to the main point. How and by what means does God convey doctrinal and spiritual certainty to the souls whom his Spirit has touched? I answer not by a direct subjective communication of truth, not by the voice of the church, not by individual cogitation or discovery, but by a spiritual indwelling in souls, which can then see what the apostles have written—"Then opened he their understanding." Nearly one third of the writings of Paul are taken up with direct and indirect assertions of his divine commission to teach with authority the true explanations of the facts of our Lord's life, death and resurrection, and to legislate for his churches. Here is no silence as to a direct inspiration, as in the historical books; no simple statement, as in Luke, that he had learned by inquiry of others; no declaration that he had done his best by reflection to build up a theory on the facts of the gospel; but he claims, in words whose strength cannot be exceeded, to teach the doctrine of justification, sanctification, redemption; the "truth" concerning Christ's person as God and man, concerning his work as Redeemer from death by his own death and resurrection; the truth concerning resurrection and immortality; the truth respecting the eternal destruction of the wicked, by inspiration of God. There is no vacillation, no variation in his language during the whole of his apostleship. He declares that God speaks in him and through him, that all other pretended explanations of the facts of Christ's life and death and resurrection are worthless, and of no account. He declares that he speaks and writes the veritable revelations of the eternal—revelations to which every human being is summoned to submit on peril of anathema. It is useless to palter with this fact. No man no prophet in the Bible ever made more overpowering and awful claims than Paul to be the "teacher of the nations in faith and truth." This is the claim with which the nineteenth century must be compelled to make a settlement, on which every teacher of Christianity ought to make up his mind as true or false. If it is false the rest of Christianity may safely be neglected. It cannot possibly stand if Paul's writings are not of authority. But, if true, then many ideas in high favor, or partially tolerated around us, are false, and not only false, but full of peril to the souls of men. I am persuaded that the real battle of doctrinal Christianity will circulate around the claims of [illegible] that the attempt of many to dismiss these claims without thoroughly considering them to a conclusion will be of no avail. The enemy is directing his attention to them as the chief support of the gospel. If the doctrines which Paul teaches, as founded on the facts of the gospel, are got rid of, the facts of Christianity will not long be of much account in the world. There is nothing in the mere facts of Christ's life or death fitted to govern the thought of the world apart from the doctrinal truth respecting them set forth by his apostles, and prominently by Paul. When we misinterpret them the fault must be in our own ignorance, our preconceptions, or our sinful perversions.

I am reminded in this place of a very humble and holy man, whose devotion to this study was the characteristic of his life—I refer to the *Rev. George Collinson*. One scarcely ever listened to a man who more powerfully enabled you to understand the meaning of being "built upon the foundation of the apostles, Jesus Christ himself being the chief corner stone." He was not one of those ingenious professional jugglers with Greek, who seem to be always commenting on Scripture for the purpose of explaining it away, but he allowed the words employed to produce their natural impression upon his mind, and so it was that he was "taught of God." Moreover, he lovingly and quietly preached these things as if they were the certainties he felt them to be. There was no haze around the cross; Jesus Christ was "evidently set forth," and the men who warred against these truths simply ranked with Hymenæus and Philetus, who "concerning the truth have erred." This, of course, was dogmatism; but let us not fear being denounced as dogmatists of that order, nor shrink from a similar firmness of affirmation. It is certainly consistent with love; for it springs from it. Wisdom after all consists in the acknowledgement of the truth, and Christ's Apostles have not written their main gospel in unintelligible terms. Men of a corrupt mind, lettered blasphemers may say it is not there; but the old gospel *is* there, clear as the sun in the heavens, that God hath made him who knew no sin to be sin for us, and it is the only "power unto salvation." The chief evidence of Christianity *is* Christianity,—not its miracles, not its prophecies, but its revelation of wonderous love from God to sinners. The Bible is one blaze of light for the anointed eye. It is not, however, the animal or natural mind which discerns this certainty of blessedness for obedient souls. The Grammar of Assent here must be taught by God's own Spirit through the spiritual faculty. "He that loveth is born of God, and knoweth God"—knows for certain God himself, not merely propositions concerning him. "If any man shall wish to do his will he shall know of the doctrine." The purpose of practical obedience and self-sacrifice is the eye to which he reveals himself clearly. All others—notably men who think in the atmosphere of profanity—grope like the blind at noonday. Intellectual certainty in religion depends chiefly on the spiritual condition of the soul. "The secret of the Lord is with them that fear him." God's priests alone have access to the holiest. Such persons pass from opinion into knowledge, from distant vision into communion. Their eye, like a prism, becomes a medium for the passage of a divine beam—which unfolds its glories within the soul. Their portion is "full assurance of faith," "access with confidence," "boldness to enter," a persuasion which conquers evil "principalities and powers, and life and death" itself—a "knowledge" of him who "holds the keys of hades and of death," a "certainty" which is as unaffected by the changing currents of opinion around as the solid continent is unshaken by the winds and waves of the sea.

We can spread around us this spirit of full assurance, and of the joy unspeakable which attends it, only by possessing some of it ourselves. If we are sure of nothing, we cannot teach others to believe, and if the churches are feeble in conviction, and feeble in hope and joy, their work will be feeble, formal, and factitious. Lord! to whom shall we go for this certainty, in an age when the very earth seems reeling under our feet—when the old faiths are passing away, and men's hearts are failing them for fear of a future, in which humanity, grown strong, shall become a terror to itself, and God provoked by ages of blasphemy will seem to have vanished from the world? To thee, the living word! To thee first of all in that direct communion of the Holy Spirit which is granted to earnest prayer; to thee, next, in that written testimony of thy holy apostles which perpetuates for all ages the revelations of Pentecost.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR.

TUESDAY AFTERNOON, AUG. 15, 1871.

EDITOR'S NOTICES.

Camp-meeting, Amboy, Ill., Aug. 19-24.

Camp-meeting, Cascade, Iowa, Aug. 26 to Sep. 3.

Jonesboro, Ill., Sep. 9 and 10, as Br. Childs may arrange.

Freedmen's Conference, Morgan's Point on the Mississippi River, Ark., Sep. 13-17.

After this meeting I visit Memphis, and then go to Batesville, Ark., and the White River region, to labor for a time with Br. S. Rosebraugh.

A wide door is open in the White River region among the white people. They are poor and have small means; yet the poor must have the gospel. This people lost all by the war, and have not yet recovered. But are making the best of the situation. And best of all, they want the truth on the "blessed hope." The door was opened here providentially by Dr. Fletcher, and the word of the Lord has to some extent had a free course. They have been pleading for help for two years. I shall now visit them.

After this I shall visit the churches in Michigan, as I have promised Br. Wright and others. J. V. H.

A SCRIPTURAL COMMENTARY ON THE SOUL

[Continued.]

Gen. 36 : 6 : 'And Esau took his wives, and his sons, and his daughters, and all the persons (souls) of his house....and went into the country from the face of his brother Jacob.'

These are substantial souls—quite material. LIVING souls, also.

Gen. 37 : 21 'And Reuben heard it, and he delivered him [Joseph] out of their hands; and said, Let us not kill him.' (the soul.)

Reuben's proposition was, literally—Let us 'not smite him, the SOUL.' Our immaterialist friends do not love to dwell here as they do upon the birth of Ben-oni. Souls that can be smitten, KILLED, are an offense to them. They sometimes ask us, if 'MORTAL SOULS are mentioned in the Scriptures?' Judging from our examination thus far, we should say they were

Gen. 42 : 21 'And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.'

Soul is here used in the third sense, we might construe it in the fourth, and read—'we saw his anguish.'

In Gen. 44 : 30, Judah pleads thus with Joseph: 'Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life (soul) is bound up in the lad's life (soul); it shall come to pass, when he seeth that the lad is not with us, that HE WILL DIE, and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave (sheol).'

The aged father's love for his darling is such, that his life (soul) depends on his son's life (soul) and fortunes. For his brothers to go home and relate that Benjamin was a slave in Egypt, would kill the gray haired sire.

We have read the story of living souls that were created or 'made.' We now find a record of souls 'born,' in Gen. 46 : 15-26. Note well the terms used: 'These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the SOULS of his sons and his daughters were thirty and three....The sons of Zilpah, whom Laban gave to Leah his daughter: she bare unto Jacob even sixteen SOULS. The sons of Rachel, which were born to Jacob; all the SOULS were fourteen. And she bare these unto Jacob: all the SOULS were seven. All the SOULS that came with Jacob into Egypt, which CAME OUT OF HIS LOINS, besides Jacob's son's wives,' all the SOULS were three score and six. And the sons of Joseph which were borne him in Egypt, were two SOULS: all the SOULS of the house of Jacob, which came into Egypt, were three score and ten.

Here we clearly prove that souls are persons, and that they are born, not created. In other words, "Traduction" (they 'came out of Jacob's loins.') is the true theory of the origin of souls; and Creationism—the notion that God makes an immaterial man for every human body born (or before it is born), is exploded.

In Gen. 49 : 6, their father says of Simeon and Levi:

'O, my soul, come not thou into their secret;
Unto their assembly, mine honor, be not thou united.'

This is a parallelism, and soul may be understood directly of the mind, or we may read, 'Let ME not come,' etc.

Ex. 1 : 5 'And all the SOULS that came out of the loins of Jacob were seventy SOULS.'

This passage confirms our remarks above, on Traduction.

Ex. 4 : 19 'And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life (soul)'—i. e., they sought to kill him.

Moses seems never to have been enamored with the Egyptian theology. His life was dear to him, and he esteemed it, as did the Lord also, a punishment, that he must die instead of passing over into Canaan with the host of Israel. See Deut. 3 : 26, 27, where Moses affirms 'The Lord was wroth with me for your sakes.' And though he begged to go over and see 'the good land,' he was denied. The Psalmist says of the event, that 'it WENT ILL with Moses for their sakes.' How different is such language from that of the theology which declares that death is 'a call from labor to reward,' and affirms of the deceased:

We see thee still!
Thou art not in the grave confined;
Death cannot claim th' immortal mind;
Let earth close o'er its sacred trust,
But goodness dies not in the dust.
Thou to a fairer land art gone;
There let us hope, our journey done,
To see thee still.

But the inspired record says that Moses DIED, and the Lord buried HIM, in the land of Moab. His reward is yet in the future. See Heb. 11 : 26, 39, 40.

Ex. 12 : 4, 'Take it according to the number of the souls: every man according to his eating shall make your count for the lamb.'

This is in the directions concerning the Paschal lamb. 'Souls' and 'every man,' are used interchangeably.

In v. 15, we read of a mortal soul again: 'For whosoever eateth leavened bread, from the first day until the seventh day, that SOUL shall be cut off from Israel.' V. 16 introduces a soul that eats—quite material: 'No manner of work shall be done in them, save that which every man (soul) must eat.' And v. 19 again declares that 'Whosoever eateth that which is leavened, even THAT SOUL shall be CUT OFF from the congregation of Israel.'

Ex. 15 : 9 'The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust (soul) shall be satisfied upon them.' That is, the desire of my mind shall be satisfied.

Ex. 16 : 16 'This is the thing which the LORD hath commanded [concerning the manna]: Gather an omer for every man according to the number of your persons (souls.)

Ex. 21 : 23 'And if any mischief follow, then thou shalt give life for life'—(soul for soul.) V. 30, 'He shall give for the ransom of his life (soul) whatsoever is laid upon him.'

Ex. 23 : 9 'Also thou shalt not oppress a stranger: for ye know the heart (soul) of a stranger, seeing ye were strangers in the land of Egypt;' i. e., ye know by experience the feelings of a stranger—his mind.

Ex. 30 : 12, 'Then shall they give every man a ransom for his soul (i. e., his life, or himself,) unto the LORD, when thou numberest them.

Vv. 15, 16, give directions concerning the half shekel tribute, or 'atonement money,' and twice repeats 'to make an atonement for your souls,' i. e., for yourselves, that ye may live.

Ex. 31 : 14 'Ye shall keep the Sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that SOUL shall be cut off from among his people.' Here, again, is a soul that may be put to death.

Lev. 2 : 1. When any (soul) will offer a meat-offering.' Literally—and a soul, when he will offer. Ch. 4 : 2. 'If a soul shall sin through ignorance;' v. 27. 'If any one (any soul) of the common people sin; v. 17: 'If a soul commit a trespass; v. 2. 'If a soul touch any unclean thing.' [What becomes of the theological notion, that souls cannot come in contact with matter.] v. 4. 'Or if a soul swear;' v. 15. ch. 5 : 1. 'And if a soul sin;' 'And if a soul sin.' Ch. 6 : 2. 'If a soul sin.' Ch. 7 : 18. 'The soul that eateth;' v. 20. 'The soul that eateth the flesh of the sacrifice....that soul shall be cut off;' v. 21. 'The soul that shall touch any unclean thing,' etc., 'that soul shall be cut off from his people;' v. 25. 'The soul that eateth it shall be cut off;' v. 27. 'Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.'

Lev. 11 : 10. 'Any living thing (living soul) that is in the waters.' [Some souls dwell in the waters, then.] v. 43. 'Ye shall not make yourselves (your souls) abominable [by eating unclean reptiles.] v. 44. 'Neither shall ye defile yourselves (your souls) with creeping things.' v. 46. 'This is the law of every living creature (soul) that moveth in the waters, and of every creature, (soul,) that creepeth on the earth.'

Lev. 16 : 29, 31. 'Ye shall afflict your souls,' i. e. yourselves, in the manner prescribed, by self-denial, etc.

Lev. 17 : 10-15. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that SOUL that eateth blood, and will cut him off from among his people. For the life (soul) of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your SOULS: for it is the blood that maketh an atonement for the SOUL. Therefore I said unto the children of Israel. No SOUL of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life (soul) of all flesh, the blood of it is for the life (soul) thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life (soul) of all flesh is the blood thereof: whosoever eateth it shall be cut off. And every soul that eateth that which died of itself, etc.

We give this remarkable passage in full. We have NEPHESH here used in its second and fourth senses. And it is expressly declared that the soul or life of all living souls or creatures is in the blood. It is clear, then, that the vital principle is not an immaterial entity. In the case of Rachel, already considered, can we for one moment suppose that a rational entity, previously resident in her blood, took its flight from her body at death? But all is reasonable when we look upon the soul as the principle of life, the animating force. What it is, we know not: but we know that it is not what some say it is, and we know that it is the same in all living creatures or souls.

We have read above that 'the life of all flesh—beast and fowl as well as man—is in the blood.' By this we know what the wise man meant when he said, 'As the one dieth, so dieth the other.' (Eccl. 3 : 19.) But as we write, a religious tract lies before us, published by a great Christian society, in which we find this language:

"Reader: You are an immortal being....you can never cease to exist. You MUST live forever. It is of no avail that you are so debased that you may wish to be at death like the beasts that perish. YOU CAN NOT! You have a certain time appointed you to live here, and THEN....have it decided whether you are to spend eternity in....heaven.... or with the worm that dieth not, and in the fire that never shall be quenched."

Thus 'the Amer[illegible]an Reform Tract and Book Society' asserts th[illegible] CAN NOT perish like the beasts. 'Never[illegible], man being in honor, abideth not: he is like the beasts that perish.' (Ps. 49 : 12.)

Reader, which will you believe: God's inspired word, or those who flatly contradict it?

LOST—by the sleepers at church last Sunday—*the Sermon*. How much good it might have done you will never be known, at least in this life. "Awake! thou that sleepest!"

THE Pope hates all newspapers. The *Rock* suggests that it is because most of them are so willing to tell the plain truth about him, and his fallen estate.

A WRITER publishes a sermon on the death of "a poor old man," in which he says he 'imagines' said poor man to be 'in heaven.' Never was a word more appropriately used. The idea that men dying go to heaven is pure *imagination*. *Revelation* says they await the resurrection.

THE *Religio*-etc., Spiritist organ, says the *deceiving* mediums can't help themselves. The spirits make them practice fraud to *create an excitement* and draw attention to the subject. Moral: Spiritists should not aid in exposing the lying mediums, because it only proves that the spirits themselves are liars—which is just what we have always believed.

WE look upon it as very dirty work when a Pædo-Baptist panders to prejudice by associating Baptists as a people with the fanaticism of Munger and others called Anabaptists. Schmucker, for instance, does this; and it is contemptible. But what is it when Baptists do precisely the same thing with Adventism? Any better? Not a whit. Let Christians have done with such tactics—fit only for the low morals of politics.

AN English publisher inquires, "What calling is there more profitable to souls than that of a hard-working publisher of good books?" The New York *Mail* aptly replies, "Nothing, we might say, save that of the hard-working editor of a good journal." He often addresses an audience of a hundred thousand—larger than any vocal preacher could possibly reach.

THERE are 'Go-works,' and 'Co-workers.' The former are of two kinds; those who *say* to others, 'Go!' and do nothing themselves; and those who work zealously but not wisely, and pull down what 'co workers' have built up. The latter are invaluable. There is no end to their usefulness. What one plants, another waters. The cause flourishes where they spend their time and strength.

But we must not forget honorable mention of a class who, in one sense, may be called both 'Go-works,' and 'Co-workers.' They cannot preach, but say to the preacher, 'Go!' and furnish him the means to do so. They cannot print a paper, or write for it; but they send it, pre-paid, to any of whom they believe it will do them good. They cannot write tracts, but they help pay for the paper on which to print them, and to send them freely wherever they are needed—which is everywhere. Reader, which class are you in?

'HAST thou faith?' It is said of the late eminent preacher, T. H. Skinner:

His habit of looking at the *hopeful* side of every event was wonderful, in a person who had such deep convictions of the evil of sin. This hopefulness, I think, was not so much the reflection of a sanguine temperament as a Christian grace, arising from implicit trust in God. Doubt or despondency seemed to annoy him, as if they impeached the goodness of God.

—This should be a more common experience. God designed the religion he has revealed to be of use to those who received it. Of what use is a nominal faith, without lifting power to keep our heads above the surges of affliction? It is the Christian's privilege to ride *upon* the waves, enjoy peace in the midst of trial, and hope when everything seems unsettling. Cultivate '*implicit* trust in God,' one and all.

SECULAR journals in discoursing of religious matters often make themselves appear ridiculous; but they also frequently tell us wholesome truths. The New York *Tribune*, talking of the preachers the world needs, says, truly:

In short, the world—all the world—needs the word of God. There are days in every man's life when, carrying the hod, or in bank or office, he longs in his secret soul for some strong, new birth to make straight the things that perplex him—some new basis of power and comfort. The man who can speak this word to him must, in some measure at least, have lived his life and learned his language.

—To be most useful, we must be acquainted with men, and enter into their feelings, know their hearts, as well as know chapter and verse where we may find the basis of doctrine. Many a man has found the word of God a scourge to drive him away, rather than leading strings to guide into salvation, simply because of the manner of its presentation. We need much wisdom in the work of winning souls.

AN APOLOGY.

We are sometimes asked why we say so much upon life and death, upon materialism, upon future punishment.

We have tried to say less; but the subject is pressed upon us. It is a *live issue*. Men every where are inquiring, and what is told to some to-day has to be told over again to others to-morrow; and while some have heard and became convinced and settled in their minds, others are hungering for, and devouring everything they can lay hold of upon the subject. Correspondents urge us to continue to strike, and strike harder against the popular errors opposed to us—and we must speak.

Our mission relates to these great advent truths—we mean the advent and truths connected with it; what the advent is, what it is for, what is to be accomplished in connection with it; besides the signs relating to its approach, and the evidences that it is near. If these are to be kept subordinate to something else, then let us sink them, and unite with already existing churches, and have one less denomination of Christians. But on the other hand, if these things be neglected truths of God's word, then let us cry aloud, and spare not, but *agitate*, AGITATE, AGITATE, perseveringly press them upon the attention of the world, and God will care for the consequences, and maintain our cause.

On the other hand, if we dodge responsibility; make entangling alliances—treaties of peace that engage us to hold our tongues where we should speak; if we begin to "water the gospel," instead of watering with it; in short, if we turn aside from our work to pander to more popular elements and doctrines; then God will raise up another people to take our place, for his truth must and will be told in these last days. Yes, and it *shall* be told. We feel it. Adventists are not to prove unfaithful to their mission; but seeking a fresh baptism of the Holy Spirit, and making a new consecration to the service of God, they will "move forward" in the work assigned them, to final victory. Let there be no weakness or flagging. The Lord is at hand!

"AN OLD HERESY REVIVED."

We saw this heading in the New York *Observer*, and wondered what it could be—something fresh certainly. What is it? Let the *Observer* speak:

"C. L. Ives, of New Haven, Conn., has introduced to American readers an essay, by Henry Constable, Prebendary of Cork, the object of which is to prove that the souls of the wicked are not immortal: that after death they will be judged, sentenced to the realm of hell, where they will suffer due reward for their deeds, and then they will be annihilated."

The *Observer* appears to be willingly ignorant of the fact that about 22,000 copies of journals teaching this same 'heresy,' are published weekly in this country. And, also, that nearly a thousand copies of Mr. Constable's work have been already put in circulation by us, besides reprints of numerous other able articles from his pen upon the same topic. And these are but a drop in the bucket compared with the mass of tracts and books upon the same subject, circulated during thirty years past, resulting in a multiplication of converts to the theory: and now *one* publication out of the mass is republished, and the *Observer* thinks 'an old heresy' is 'reviving.'

But we thank Mr. Ives. We have hoped that Constable's masterly work might be published by some house that could get it before a class of readers we cannot readily reach. And our desire is gratified. But says the *Observer*:

"This heresy is nearly as old as time itself:"

True enough—only in those days it was not called 'heresy.'

"It has always had teachers, and probably more teachers than believers."

It was first taught by him who said, "Thou shalt surely die." The *Observer's* nescience alone, can shield it from the charge of blasphemy. The opposite doctrine was taught by him who said, "Ye shall *not* surely die!" That he taught without believing is generally admitted. The Scriptures, at least, brand him a liar.

"The *necessary* immortality of the soul is acknowledged by sound philosophy outside of the Bible:"

Is it, though? Really. We were so far from being aware of the fact, that we must doubt, until something like *proof* is offered to back up the declaration.

"And in the Bible the doctrine [the necessary immortality of the soul] is so clearly taught that one stands amazed when a New England sane man comes out with a serious argument to prove that good men will live forever, and bad men will not."

Dr. Olshausen, the learned German expositor, is esteemed "sane," and is an immaterialist; but he candidly declares that the doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible. Was Whately crazy, and Luther? Are P[illegible] Rothe and Dr. True insane. [illegible]t we forbear. The reckless as[illegible]ion of the *Observer* is of a piece [illegible] its characteristic dogmatism. It has yet to learn that saying a thing does not make it true.

"The mind of Mr. Ives and of his essayist, Dr. Constable, is staggered with the idea of everlasting punishment: eternal evil."

This passage shows that the *Observer* has not read Mr. Constable. He is a decided believer in *eternal* punishment—but not in eternal evil. He shows that the former does not necessarily involve the latter.

"But there is no greater difficulty in admitting that as a certainty in the future, than that evil is a certain present existence."

If this sentence was written candidly, after due consideration, we must say we do not envy the man who wrote it either his head or his heart. He should bethink himself of his condition.

"Yet good men, and perhaps great men, have been bothered to reconcile everlasting evil with Infinite power and love, forgetting that any evil at all in a world governed by Infinite power and love is a problem just as hard to be solved as the other.

"Bothered!" What a word to use in *this* connection. "Bothered!" That writer manifestly believes not only in election, but in the election of all *he* loves.

"Bothered!" Has a son, a father, a daughter, a friend of *his*, died, passed to hell, to dwell with fiends forever? If so, he might be "bothered" to some extent, if his heart has not been seared over with scholastic, dogmatic theology.

"Bothered!" What a word to express the anguish that noble souls and intellects have endured in contemplation of this subject. Albert Barnes, Foster, Butler, Charles and Edward Beecher, Pascal, Ellicott were "bothered." Such trifling with so momentous a theme should

"Should stir a fever in the blood of age."

"A child is born, and suffers pain intensely for a year, and then dies; yet there is a God, infinite in power and love. When Mr. Ives will tell us why the child was made and let to suffer so, we will tell him why Judas shall suffer forever."

What relation has the illustration to the topic in hand? Let the *Observer*

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR.

TUESDAY AFTERNOON, AUG. 15, 1871.

EDITOR'S NOTICES.

Camp-meeting, Amboy, Ill., Aug. 19-24.

Camp-meeting, Cascade, Iowa, Aug. 26 to Sep. 3.

Jonesboro, Ill., Sep. 9 and 10, as Br. Childs may arrange.

Freedmen's Conference, Morgan's Point on the Mississippi River, Ark., Sep. 13-17.

After this meeting I visit Memphis, and then go to Batesville, Ark., and the White River region, to labor for a time with Br. S. Rosebraugh.

A wide door is open in the White River region among the white people. They are poor and have small means; yet the poor must have the gospel. This people lost all by the war, and have not yet recovered. But are making the best of the situation. And best of all, they want the truth on the "blessed hope." The door was opened here providentially by Dr. Fletcher, and the word of the Lord has to some extent had a free course. They have been pleading for help for two years. I shall now visit them.

After this I shall visit the churches in Michigan, as I have promised Br. Wright and others. J. V. H.

A SCRIPTURAL COMMENTARY ON THE SOUL

[Continued.]

Gen. 36 : 6 : 'And Esau took his wives, and his sons, and his daughters, and all the persons (souls) of his house....and went into the country from the face of his brother Jacob.'

These are substantial souls—quite material. LIVING souls, also.

Gen. 37 : 21 'And Reuben heard it, and he delivered him [Joseph] out of their hands; and said, Let us not kill him.' (the soul.)

Reuben's proposition was, literally—Let us 'not smite him, the SOUL.' Our immaterialist friends do not love to dwell here as they do upon the birth of Ben-oni. Souls that can be smitten, KILLED, are an offense to them. They sometimes ask us, if 'MORTAL SOULS are mentioned in the Scriptures?' Judging from our examination thus far, we should say they were

Gen. 42 : 21 'And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.'

Soul is here used in the third sense, we might construe it in the fourth, and read—'we saw his anguish.'

In Gen. 44 : 30, Judah pleads thus with Joseph: 'Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life (soul) is bound up in the lad's life (soul); it shall come to pass, when he seeth that the lad is not with us, that HE will DIE: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave (sheol).'

The aged father's love for his darling is such, that his life (soul) depends on his son's life (soul) and fortunes. For his brothers to go home and relate that Benjamin was a slave in Egypt, would kill the gray haired sire.

We have read the story of living souls that were created or 'made.' We now find a record of souls 'born,' in Gen. 46 : 15-26. Note well the terms used: 'These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the SOULS of his sons and his daughters were thirty and three....The sons of Zilpah, whom Laban gave to Leah his daughter: she bare unto Jacob even sixteen SOULS. The sons of Rachel, which were born to Jacob; all the SOULS were fourteen. And she bare these unto Jacob: all the SOULS were seven. All the SOULS that came with Jacob into Egypt, which CAME OUT OF HIS LOINS, besides Jacob's son's wives,' all the SOULS were three score and six. And the sons of Joseph which were borne him in Egypt, were two SOULS: all the SOULS of the house of Jacob, which came into Egypt, were three score and ten.

Here we clearly prove that souls are persons, and that they are born, not created. In other words, "Traduction" (they 'came out of Jacob's loins.') is the true theory of the origin of souls; and Creationism—the notion that God makes an immaterial man for every human body born (or before it is born), is exploded.

In Gen. 49 : 6, their father says of Simeon and Levi:

'O, my soul, come not thou into their secret;
Unto their assembly, mine honor, be not thou united.'

This is a parallelism, and soul may be understood directly of the mind, or we may read, 'Let ME not come,' etc.

Ex. 1 : 5 'And all the SOULS that came out of the loins of Jacob were seventy SOULS.'

This passage confirms our remarks above, on Traduction.

Ex. 4 : 19 'And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life (soul)'—i. e., they sought to kill him.

Moses seems never to have been enamored with the Egyptian theology. His life was dear to him, and he esteemed it, as did the Lord also, a punishment, that he must die instead of passing over into Canaan with the host of Israel. See Deut. 3 : 23, 27, where Moses affirms 'The Lord was wroth with me for your sakes.' And though he begged to go over and see 'the good land,' he was denied. The Psalmist says of the event, that 'it WENT ILL with Moses for their sakes.' How different is such language from that of the theology which declares that death is 'a call from labor to reward,' and affirms of the deceased:

We see thee still!
Thou art not in the grave confined;
Death cannot claim th' immortal mind;
Let earth close o'er its sacred trust,
But goodness dies not in the dust;
Thou to a fairer land art gone;
There let us hope, our journey done,
To see thee still.

But the inspired record says that Moses DIED, and the Lord buried HIM, in the land of Moab. His reward is yet in the future. See Heb. 11 : 26, 39, 40.

Ex. 12 : 4, 'Take it according to the number of the souls: every man according to his eating shall make your count for the lamb.'

This is in the directions concerning the Paschal lamb. 'Souls' and 'every man,' are used interchangeably.

In v. 15, we read of a mortal soul again: 'For whosoever eateth leavened bread, from the first day until the seventh day, that SOUL shall be cut off from Israel.' V. 16 introduces a soul that eats—quite material: 'No manner of work shall be done in them, save that which every man (soul) must eat.' And v. 19 again declares that 'Whosoever eateth that which is leavened, even THAT SOUL shall be CUT OFF from the congregation of Israel.'

Ex. 15 : 9 'The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust (soul) shall be satisfied upon them.' That is, the desire of my mind shall be satisfied.

Ex. 6 : 16 'This is the thing which the LORD hath commanded [concerning the manna]: Gather an omer for every man according to the number of your persons (souls.)

Ex. 21 : 23 'And if any mischief follow, then thou shalt give life for life'—(soul for soul.) V. 30, 'He shall give for the ransom of his life (soul) whatsoever is laid upon him.'

Ex. 23 : 9 'Also thou shalt not oppress a stranger: for ye know the heart (soul) of a stranger, seeing ye were strangers in the land of Egypt;' i. e., ye know by experience the feelings of a stranger—his mind.

Ex. 30 : 12, 'Then shall they give every man a ransom for his soul, (i. e., his life, or himself,) unto the LORD, when thou numberest them.

Vr. 15, 16, give directions concerning the half shekel tribute, or 'atonement money,' and twice repeats 'to make an atonement for your souls,' i. e., for yourselves, that ye may live.

Ex. 31 : 14 'Ye shall keep the Sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that SOUL shall be cut off from among his people.' Here, again, is a soul that may be put to death.

Lev. 2 : 1. When any (soul) will offer a meat-offering.' Literally—and a soul, when he will offer.' Ch. 4 : 2. 'If a soul shall sin through ignorance;' v. 27. 'If any one (any soul) of the common people sin; v. 17: 'If a soul commit a trespass; v. 2. 'If a soul touch any unclean thing.' [What becomes of the theological notion, that souls cannot come in contact with matter.] v. 4. 'Or if a soul swear;' v. 15. ch. 5 : 1. 'And if a soul sin;' 'And if a soul sin.' Ch. 6 : 2. 'If a soul sin.' Ch. 7 : 18. 'The soul that eateth;' v. 20. 'The soul that eateth the flesh of the sacrifice....that soul shall be cut off;' v. 21. 'The soul that shall touch any unclean thing,' etc., 'that soul shall be cut off from his people;' v. 25. 'The soul that eateth it shall be cut off;' v. 27. 'Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.'

Lev. 11 : 10. 'Any living thing (living soul) that is in the waters.' [Some souls dwell in the waters, then] v. 43. 'Ye shall not make yourselves (your souls) abominable [by eating unclean reptiles.] v. 44. 'Neither shall ye defile yourselves (your souls) with creeping things.' v. 46. 'This is the law of every living creature (soul) that moveth in the waters, and of every creature, (soul,) that creepeth on the earth.'

Lev. 16 : 29, 31. 'Ye shall afflict your souls,' i. e. yourselves, in the manner prescribed, by self-denial, etc.

Lev. 17 : 10-15. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that SOUL that eateth blood, and will cut him off from among his people. For the life (soul) of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your SOULS: for it is the blood that maketh an atonement for the SOUL. Therefore I said unto the children of Israel. No SOUL of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life (soul) of all flesh, the blood of it is for the life (soul) thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life (soul) of all flesh is the blood thereof: whosoever eateth it shall be cut off. And every soul that eateth that which died of itself, etc.

We give this remarkable passage in full. We have NEPHESH here used in its second and fourth senses. And it is expressly declared that the soul or life of all living souls or creatures is in the blood. It is clear, then, that the vital principle is not an immaterial entity. In the case of Rachel, already considered, can we for one moment suppose that a rational entity, previously resident in her blood, took its flight from her body at death? But all is reasonable when we look upon the soul as the principle of life, the animating force. What it is, we know not: but we know that it is not what some say it is, and we know that it is the same in all living creatures or souls.

We have read above that 'the life of all flesh—beast and fowl as well as man—is in the blood.' By this we know what the wise man meant when he said, 'As the one dieth, so dieth the other.' (Eccl. 3 : 19.) But as we write, a religious tract lies before us, published by a great Christian society, in which we find this language:

"Reader: You are an immortal being....you can never cease to exist. You MUST live forever. It is of no avail that you are so debased that you may wish to be at death like the beasts that perish. YOU CAN NOT! You have a certain time appointed you to live here, and THEN....have it decided whether you are to spend eternity in.... heaven... or with the worm that dieth not, and in the fire that never shall be quenched."

Thus 'the American Reform Tract and Book Society' asserts th[illegible] CAN NOT perish like the beasts. 'Never. [illegible], man being in honor, abideth not: he is like the beasts that perish.' (Ps. 49 : 12.)

Reader, which will you believe: God's inspired word, or those who flatly contradict it?

LOST—by the sleepers at church last Sunday—*the Sermon*. How much good it might have done you will never be known, at least in this life. "Awake! thou that sleepest!"

THE Pope hates all newspapers. The *Rock* suggests that it is because most of them are so willing to tell the plain truth about him, and his fallen estate.

A WRITER publishes a sermon on the death of "a poor old man," in which he says he 'imagines' said poor man to be 'in heaven.' Never was a word more appropriately used. The idea that men dying go to heaven is pure *imagination*. *Revelation* says they await the resurrection.

THE *Religio*-etc., Spiritist organ, says the *deceiving* mediums can't help themselves. The spirits make them practice fraud to *create an excitement* and draw attention to the subject. Moral: Spiritists should not aid in exposing the lying mediums, because it only proves that the spirits themselves are liars—which is just what we have always believed.

WE look upon it as very dirty work when a Pædo-Baptist panders to prejudice by associating Baptists as a people with the fanaticism of Munger and others called Anabaptists. Schmucker, for instance, does this; and it is contemptible. But what is it when Baptists do precisely the same thing with Adventism? Any better? Not a whit. Let Christians have done with such tactics—fit only for the low morals of politics.

AN English publisher inquires, "What calling is there more profitable to souls than that of a hard-working publisher of good books?" The New York *Mail* aptly replies, "Nothing, we might say, save that of the hard-working editor of a good journal." He often addresses an audience of a hundred thousand—larger than any vocal preacher could possibly reach.

THERE are 'Go-works,' and 'Co-workers.' The former are of two kinds; those who *say* to others, 'Go!' and do nothing themselves; and those who work zealously but not wisely, and pull down what 'co workers' have built up. The latter are invaluable. There is no end to their usefulness. What one plants, another waters. The cause flourishes where they spend their time and strength.

But we must not forget honorable mention of a class who, in one sense, may be called both 'Go-works,' and 'Co-workers.' They cannot preach, but say to the preacher, 'Go!' and furnish him the means to do so. They cannot print a paper, or write for it; but they send it, pre-paid, to any of whom they believe it will do them good. They cannot write tracts, but they help pay for the paper on which to print them, and to send them freely wherever they are needed—which is everywhere. Reader, which class are you in?

'HAST thou faith?' It is said of the late eminent preacher, T. H. Skinner:

His habit of looking at the *hopeful* side of every event was wonderful, in a person who had such deep convictions of the evil of sin. This hopefulness, I think, was not so much the reflection of a sanguine temperament as a Christian grace, arising from implicit trust in God. Doubt or despondency seemed to annoy him, as if they impeached the goodness of God.

—This should be a more common experience. God designed the religion he has revealed to be of *use* to those who received it. Of what use is a nominal faith, without lifting power to keep our heads above the surges of affliction? It is the Christian's privilege to ride *upon* the waves, enjoy peace in the midst of trial, and hope when everything seems unsettling. Cultivate '*implicit* trust in God,' one and all.

SECULAR journals in discoursing of religious matters often make themselves appear ridiculous; but they also frequently tell us wholesome truths. The New York *Tribune*, talking of the preachers the world needs, says, truly:

In short, the world—all the world—needs the word of God. There are days in every man's life when, carrying the hod, or in bank or office, he longs in his secret soul for some strong, new birth to make straight the things that perplex him—some new basis of power and comfort. The man who can speak this word to him must, in some measure at least, have lived his life and learned his language.

—To be most useful, we must be acquainted with men, and enter into their feelings, know their hearts, as well as know chapter and verse where we may find the basis of doctrine. Many a man has found the word of God a scourge to drive him away, rather than leading strings to guide into salvation, simply because of the manner of its presentation. We need much wisdom in the work of winning souls.

AN APOLOGY.

We are sometimes asked why we say so much upon life and death, upon materialism, upon future punishment.

We have tried to say less; but the subject is pressed upon us. It is a *live issue*. Men every where are inquiring, and what is told to some to-day has to be told over again to others to-morrow; and while some have heard and became convinced and settled in their minds, others are hungering for, and devouring everything they can lay hold of upon the subject. Correspondents urge us to continue to strike, and strike harder against the popular errors opposed to us—and we must speak.

Our mission relates to these great advent truths—we mean the advent and truths connected with it; what the advent is, what it is for, what is to be accomplished in connection with it; besides the signs relating to its approach, and the evidences that it is near. If these are to be kept subordinate to something else, then let us sink them, and unite with already existing churches, and have one less denomination of Christians. But on the other hand, if these things be neglected truths of God's word, then let us cry aloud, and spare not, but *agitate*, AGITATE, AGITATE, perseveringly press them upon the attention of the world, and God will care for the consequences, and maintain our cause.

On the other hand, if we dodge responsibility; make entangling alliances—treaties of peace that engage us to hold our tongues where we should speak; if we begin to "water the gospel," instead of watering with it; in short, if we turn aside from our work to pander to more popular elements and doctrines; then God will raise up another people to take our place, for his truth must and will be told in these last days. Yes, and it *shall* be told. We feel it. Adventists are not to prove unfaithful to their mission; but seeking a fresh baptism of the Holy Spirit, and making a new consecration to the service of God, they will "move forward" in the work assigned them, to final victory. Let there be no weakness or flagging. The Lord is at hand!

"AN OLD HERESY REVIVED."

We saw this heading in the New York *Observer*, and wondered what it could be—something fresh certainly. What is it? Let the *Observer* speak:

"C. L. Ives, of New Haven, Conn., has introduced to American readers an essay, by Henry Constable, Prebendary of Cork, the object of which is to prove that the souls of the wicked are not immortal: that after death they will be judged, sentenced to the realm of hell, where they will suffer due reward for their deeds, and then they will be annihilated."

The *Observer* appears to be willingly ignorant of the fact that about 22,000 copies of journals teaching this same 'heresy,' are published weekly in this country. And, also, that nearly a thousand copies of Mr. Constable's work have been already put in circulation by us, besides reprints of numerous other able articles from his pen upon the same topic. And these are but a drop in the bucket compared with the mass of tracts and books upon the same subject, circulated during thirty years past, resulting in a multiplication of converts to the theory: and now *one* publication out of the mass is republished, and the *Observer* thinks 'an old heresy' is 'reviving.'

But we thank Mr. Ives. We have hoped that Constable's masterly work might be published by some house that could get it before a class of readers we cannot readily reach. And our desire is gratified. But says the *Observer*:

"This heresy is nearly as old as time itself:"

True enough—only in those days it was not called 'heresy.'

"It has always had teachers, and probably more teachers than believers."

It was first taught by him who said, "Thou shalt surely die." The *Observer's* nescience alone, can shield it from the charge of blasphemy. The opposite doctrine was taught by him who said, "Ye shall *not* surely die!" That he taught without believing is generally admitted. The Scriptures, at least, brand him a liar.

"The *necessary* immortality of the soul is acknowledged by sound philosophy outside of the Bible:"

Is it, though? Really. We were so far from being aware of the fact, that we must doubt, until something like *proof* is offered to back up the declaration.

"And in the Bible the doctrine [the necessary immortality of the soul] is so clearly taught that one stands amazed when a New England sane man comes out with a serious argument to prove that good men will live forever, and bad men will not."

Dr. Olshausen, the learned German expositor, is esteemed "sane," and is an immaterialist; but he candidly declares that the doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible. Was Whately crazy, and Luther? Are P[illegible] Rothe and Dr. True insane. [illegible] we forbear. The reckless as[illegible]ion of the *Observer* is of a piece [illegible] its characteristic dogmatism. It has yet to learn that saying a thing does not make it true.

"The mind of Mr. Ives and of his essayist, Dr. Constable, is staggered with the idea of everlasting punishment: eternal evil."

This passage shows that the *Observer* has not read Mr. Constable. He is a decided believer in *eternal* punishment—but not in eternal evil. He shows that the former does not necessarily involve the latter.

"But there is no greater difficulty in admitting that as a certainty in the future, than that evil is a certain present existence."

If this sentence was written candidly, after due consideration, we must say we do not envy the man who wrote it either his head or his heart. He should bethink himself of his condition.

"Yet good men, and perhaps great men, have been bothered to reconcile everlasting evil with Infinite power and love, forgetting that any evil at all in a world governed by Infinite power and love is a problem just as hard to be solved as the other.

"Bothered!" What a word to use in *this* connection. "Bothered!" That writer manifestly believes not only in election, but in the election of all *he* loves.

"Bothered!" Has a son, a father, a daughter, a friend of *his*, died, passed to hell, to dwell with fiends forever? If so, he might be "bothered" to some extent, if his heart has not been seared over with scholastic, dogmatic theology.

"Bothered!" What a word to express the anguish that noble souls and intellects have endured in contemplation of this subject. Albert Barnes, Foster, Butler, Charles and Edward Beecher, Pascal, Ellicott were "bothered." Such trifling with so momentous a theme should

"Should stir a fever in the blood of age."

"A child is born, and suffers pain intensely for a year, and then dies; yet there is a God, infinite in power and love. When Mr. Ives will tell us why the child was made and let to suffer so, we will tell him why Judas shall suffer forever."

What relation has the illustration to the topic in hand? Let the *Observer* imagine a child born and suffering endless pain and *never dying*, and then we shall have an illustration to the point. That sin is allowed to exist at all may be exceedingly mysterious; but any comparison instituted between finite evil and suffering without end in the same individuals is a paralogy: there is and can be no points of analogy in the case.

We would answer the above remark, however, thus: The creation of free agents, involves the *liability* of disobedience or sin on their part; and sin involves suffering. Therefore the creation of man involved a *liability*, but not the necessity, of all the evil we see in the world. But this evil is temporary; and life itself is esteemed by all a blessing, and only the severest, indeed only hopeless suffering makes us willing to be deprived of it. We can easily imagine a system of compensations for temporal suffering; but for eternal misery—who can conceive an offset? Perhaps this writer can complacently consider the fact (his theory being true) that he is to enjoy eternal happiness at the expense of misery of the same duration to multitudes of his fellow men! Edwards thought that glimpses of the eternal conscious damnation of the lost might add to the enjoyments of the redeemed; and some have been hardy enough to asseverate the assertion in this day, But, thank God, they are few. And should Edwards' successors, either as publishers or preachers teach his sentiments, 'annihilationists' would find their numbers indefinitely augmented. We should see a theological revolution that would 'bother' even the imperturbable *Observer*.

"We do not say that we are sorry Mr. Ives has introduced this essay, nor that Mr. Chatfield has published it. These old heresies have their cycles in which they run, and perhaps this doctrine of annihilating the wicked after a while, is to come up as a sedative to the nervous unrest of weak minds."

We presume on the first point, the *Observer* does not say all it thinks. It is doubtless heartily sorry. It will have occasion to be more so. If time lasts, immaterialists will find that something more than slurs about insane and weak minds will become necessary to stay the tide of this reform in theology. Mrs. Partington did not keep the Atlantic tide back with her mop. The apostles were not put down either by being let alone, or by persecution. The truth gained ground and prospered in either case.

"But the foundations are sure. Reason and revelation unite in teaching the soul's immortality, and we have no more apprehension of the truth being overturned by a pamphlet than we have that the walls of old Yale will fall when the publisher sneezes."

Is he whistling to keep his courage up? Would he have his readers suppose that this pamphlet is the only thing that has been published on the subject since the last 'cycle' of this 'heresy' ran out? It would seem so.

And "the foundations!" What a position! The soul's immortality the foundation of the Christian's hope! Paul shewed a better one:—"Other foundation can no man lay"—than what? innate immortality? Away with the thought. The foundation is CHRIST. In him is light, and the light is the life of men. And whosoever believeth on him shall not perish, but have eternal life.

A KIND WORD FOR US.

We were greatly disappointed that Br. and Sr. Well[illegible] should have called upon us in our absence from home; but we are glad to learn that their impressions concerning Buchanan and the interests located here, were favorable. He thus speaks in the *Crisis*:

The 23d we spent on the Michigan Central R. R., which is the best road and best managed of any R. R. we have yet seen. At four p. m. we arrived at Buchanan and spent the night with the family of Br. J. V. Himes, who received us with a hearty welcome, and cared for us with much kindness. Brn. J. V. and Wm. L. were absent, attending their State camp-meeting at Jackson, as were Br. and Sr. Mansfield. We were much disappointed in not seeing them all. We called at the A. C. TIMES office; Br. Elijah Mansfield, who kindly showed me about the business and working departments of the W. A. C. P. Association, from which tens of thousands of papers, books and tracts are wending their way to all parts of the great West, as also the East, bearing the glad tidings of the gospel of the kingdom of God, and the soon return of our blessed Lord, together with many other of the most neglected and important truths in the Bible. This office is a marvel, when we consider the incipent stage of the Advent cause in the West, the various elements of dissolution associating with it in former times, and the scantiness of facilities to prosecute such a work as the founders of this office propose. It is a model of energy, economy, and business tact. We attended a prayer-meeting at the house of Br. Mansfield, and enjoyed a precious interview with the brethren and sisters present, although much fatigued, having rode over one thousand miles in forty-six hours. Our rest was sweet that night..... The great truths which inspire us as a people are taking deep hold of the minds of many in the West. The laborers are earnest, and we should think, faithful. But they need many more laborers. The people of the East have no adequate idea of the vastness of the country, the rapid growth of towns, the numerous cities, and incoming tide of population in this most fertile and beautiful country, not in this State only, but in all this western country.

QUERIES.

W. G. On Mat. 8: 11, 12, we remark, "The children of the kingdom" spoken of, are the Jews, *as* Jews; called the children of the kingdom, not because they are so absolutely; for then all would be saved irrespective of faith or character; but because, as Paul says, to them "pertaineth the adoption, the glory, the covenants," etc. (Rom. 9: 4.) But their unbelief cannot make the word of God of none effect. When the kingdom came nigh to them (the offer of it), and they rejected the proffer quite unanimously, then it was taken from them, and offered to whosoever would come into it, or a "people bringing forth the fruits thereof" All true believers among the Jews will sit down in the kingdom of God; and with them a vast multitude, out of all nations under heaven.

"Cast into outer darkness" means the same as "gathered out of the kingdom," in Mat. 13: 41. The figure is drawn from the idea of the contrast between a brilliantly lighted feast-chamber, and the darkness of night outside.

"Wailing and gnashing of teeth" is what we might expect from the incorrigibly rebellious, when they shall at last see and realize what they have lost: for they will have time to appreciate their loss before they are consumed into smoke," or become "as though they had not been."

* * * The sin against the Holy Spirit, mentioned in Mat. 12: 31, 32, is blasphemy against the Holy Spirit, or attributing its work to the devil. Read the context, and you will see the point, clearly. The Jews said Jesus cast out demons by the power of Beelzebub. He claimed it was by the power of the Spirit of God, and then denounced their sin. "Neither in this world nor the world to come," does not imply that some sins will be forgiven in the world to come; but[illegible] intensive form of expression[illegible] to clinch the idea of no forgiveness.

V. H. No. Jude 7 does not teach that the Sodomites have received the final punishment. If it were so, then infants were involved in it. The utter temporal destruction of Sodom and Gomorrah in the providence of God is a sample of the work of "an eternal fire"—*i. e.* a fire that is unquenchable till its work is done, and so illustrates future punishment which will overtake all the wicked, blotting them from existence eternally.

Due notice will be given of the discussion.

W. D. S. On Is. 65: 20 read Br. Collins' article p. 1, TIMES for July 18.

On women's preaching, read Paul, 1 Cor. 11: 5. See Acts 21: 9; Joel 2: 28; Acts 2: 17. While as a rule God's preachers have been men, there have always been exceptions to this rule. So we have Deborah judging Israel, and Huldah fulfilling the work of a prophet. Paul's prohibition in 1 Cor. 14: 34, 35, probably relates to speaking in tongues. Whatever it means, it certainly is not intended to close woman's mouth, or seal her lips in the Christian church; for in ch. 11 of the same epistle the apostle gives directions as to the dress of the woman who does speak or pray in public. He also refers (Phil 4: 2) to "those women who labored with him" (not doing his washing and cooking his meals, but) "in the gospel:" *i. e.*, as teachers and preachers. The apostle would not contradict himself: hence we conclude the prohibition in 1 Cor. ch. 14 either has the sense we have suggested, or else was of merely local application—understood by the Corinthians, and applicable in their case.

C. H. WELTNER. We have lost your P. O. Address; but would refer you to Br. Collins' latest work, called *Hades and Sheol*, published at this office, as a reply to your question. Others interested in the study of this parable (Lk. 16: 19–31) will do well to read it, also.

C. P. R. "He that believeth on the Son hath everlasting life." (John 3: 36.) In 1 John 5: 11, we read the record of God, by his inspired witness, that he "hath *given* to us eternal life, and this life is in his Son. He that hath the Son, hath [this eternal] life." Jesus also says (John 6: 40): "Every one that seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." And Paul makes the sense clear in Col. 3: 4—"When Christ *who is our life* shall appear, then shall ye appear with him in glory." Thus we see that the believer has eternal life now by faith. It is a treasure laid up in the bank of heaven, to come into his actual possession at the judgment.

Mat. 16: 28 was fulfilled in the Transfiguration, which was a miniature representation of the coming and kingdom of Christ. See Mat. 17: 1–9; 2 Pet. 1: 16–21.

Mat. 24: 14. This prophecy has been fulfilled the past eighteen centuries. It does not require that every individual soul shall hear the gospel, but that it shall be universally proclaimed. The Bible or portions of it have been given to almost or quite every people of earth in their own tongue. At least, the remnants who have not had it are now diligently sought out, and means taken to provide for them.

Mat. 18: 10. "Their angels," evidently refers to guardian angels, so called from Heb. 1: 14.

Once More.

Brethren: Let me once more urge upon you the importance of attending our annual Camp-meeting, at Amboy Aug. 19. Shall the interest in this State wane away? Or shall new life be infused into this body of Adventists? If we desire standing and influence in the great cause in which we are engaged, we must rally, and rally at once. We must work, and work now! there must be no flagging in this matter. Jesus is coming, and coming soon.

The Association is now disconnected from our campmeeting, and unless we make a grand rally, it will have the appearance of a waning interest. Come one and all.

Preachers will be cared for; there will be no boarding tent, as heretofore, but supplies of all that is needful for boarding purposes will be furnished on the ground at reasonable rates, by Br. Wm. T. Baker. Horse-keeping will be furnished at reasonable prices.

Come supplied with blankets, and enough to keep yourselves dry in case of rain. Sisters, wear your thick shoes, strong dresses, etc. Brethren, bring your lanterns, if you wish a light in your dwelling. Bring tin dishes to cook in, if you can. In short, make it a camp and not a parlor meeting.

Railroad fare is reduced on the C. B. & Q., also the Illinois Central. See notice. WILLIAM MCCULLOCK.

EDITORIAL GLEANINGS.

Br. H. A. King, of the *Banner*, was to leave Liverpool July 26, and has probably arrived in New York by this time.——Bitter opposition at Port Sanilac, Mich. has been overruled for good, and Brn. Wright, Mackle and Hicks have found favor for themselves and for the truth in the eyes of the people. A church is organized, and the cause is onward.——Br. Barnes baptised three souls at Salem, Mass. on Sunday week. A large crowd were in attendance.——Recently a young man desired baptism in the prayer-meeting at Union Mills, Ind., and Br. D. Mathewson has baptised him, with another candidate. The cause there was never more hopeful.——Br. Call who has been introducing the gospel of the kingdom in Florence, O., says the fruit of labor spent is beginning to appear. Faithful labor must sooner or later meet returns.——Br. Preble baptised four at Worcester, Mass., on Sunday week. The interest in that city is good, as it usually is.——Br. John Hook baptised four in Boston, July 23, and three others recently. "The Branch Chapel" in that city is doing much good.

The Times.

ABROAD.

Rome.

The Catholic paper, the *Universe*, in commenting upon the debate on Rome in the French Assembly, says it is useless to disguise the fact that the cause of the temporal power is lost in that body. "All our hopes have been disappointed," it adds: "in the only nation upon which the Papacy could count, the last support fails it. Humanly speaking, all is over. Fine speeches matter little; an equivocal vote means nothing. The important result—that which nearly all the papers have pointed out, that which will definitely encourage the spoilators of Rome—is the manifest disposition of the French Government and the Assembly, either from impotence or unwillingness, to do nothing for the Pope."

The Pope has addressed the following letter to Cardinal Patrizzi, Bishop of Rome:

"When God, in his impenetrable designs, permitted that the capital of Christianity should be wrongfully occupied, the usurpers proclaimed that Rome was necessary to the integrity of Italy and the perfection of all her parties—as if there were not in Italy, to this day, two small provinces which continue under their former government, and which, I hope, will ever remain so. But the purpose of the great workmen of the revolution was not only to usurp a city like Rome. Their purpose was, and is still, to destroy the center of Catholicism, and even Catholicism itself. In order to accomplish the ruin of an indestructible edifice, all the ungodly, all the sectarians of the world have lent their aid by sending each their contingent to this metropolis. All these little battalions have united into one body, and their intention is to insult and break the image of the Holy Virgin Mary and of the saints, Their aim is to vilify and hunt down the ministers of the sanctuary, to desecrate the churches, to multiply the houses of prostitution, to assail the ears of the ungodly by their sacrilegious clamors, and to infuse into the hearts and minds—chiefly so among the young—the venom of impiety, by the reading of certain journals known to be impudent, lying, hypocritical, and irreligious. This infernal phalanx has put it into his head to extirpate in Rome what it calls 'religious fanaticism,' as was said by an Italian philosopher of unpleasant memory, who died a sudden death a few years ago. After having taken root in Rome, it designs to transform the center of Christianity into a city of infidels, or, rather, to make Rome the mistress of a religion of tolerance. Such these desire to make her, who have not the thought of any other but the present existence before their eyes, and who imagine that God allows all things to pass without occupying himself with our acts."

The Pope has, it is said, just signed an order to the members of the Sacred College dispensing with the usual formalities in the elections and to reduce to a few hours' time the choice of a new Pontiff. Formerly there existed an indefinite number of ways for electing the Popes, but since the Cardinals have had a monopoly of the elections to the exclusion of the people—that is to the twelfth century—the Pontiff has been chosen by them in secret session and by individual and secret voting. Pius IX., using the prerogative of infallibility, seems to be trying to break away from many of the ancient traditions, and introduce new ideas into the Pa[illegible] Constitution.

Every Catholic power in Europe has been solicited in turn to interfere on behalf of the dispossessed Pontiff, and each has emphatically refused. The last resource was France, and that, too, has given way. But the Ultramontanes will not cease to rave for all that. Like their master they will continue to shout *non possumus* till they open the eyes of European statesmen to the fact, in the words of a French paper, "since the triumph of Ultramontanism and infallibility, an agreement with the church has become for the State a burden without any compensation, and the moment has come to procure a separation between them, which shall deliver the church from a control which it rejects, and the State from an identity of interests which it cannot recognize."

Turkey.

The semi-official *Turquie* of Constantinople, before its suspension by the Turkish Government as announced by Cable three days ago, published a remarkable article on the foreign policy of the Porte. In the new situation of European affairs, it said the Ottoman Empire must enter upon a decisive course for its own protection against both home and foreign enemies. Turkey has witnessed with indignation the manner in which the Western Powers interfered with her affairs, and she is now persuaded that the power of both England and France is on the decline, and that they could render no assistance to her should her existence again be threatened as it was at the Crimean war. Turkey has accordingly made friends with her traditional enemy, Russia, though she has done this far more because she fears a conflict in which she would be without effective allies than because she trusts in the friendly intentions of the Russian Government. Whatever, therefore, the future may have in store for them the Turks must consider how to strengthen their footing in Europe, as if they were to hold it forever. Turkey would thereby have a pledge in her hand, which, should a catastrophe occur, she could offer as an equivalent for a powerful and firmly established Islamite empire.

M. Pouyer-Quertier is said to be the hardest worked man in France at the present time. Prince Bismark insists upon his signature being affixed to every bill of exchange. The signatures already given by the Minister, if placed in a line, would reach fifty miles.

McMahon reports the total casualties to the Versailles forces during the second siege of Paris at 75, 143.

Obituary.

STRETCH. At Pokagon, Cass Co. Mich., July 21, Br. Henry Stretch; aged 46 years and 6 months.

The deceased was a man beloved and respected by all who knew him. His death is deeply deplored by all his neighbors. He died as the Christian dieth Having called his family around his bedside, he gave them such advice as only a Christian father and husband can give. His funeral sermon was preached by Eld. Joel Burnhart to a very large audience, from Heb. 9; 27, 28, [illegible] B.

WINTER. Fell asleep in Jesus, in [illegible], Iowa, July 13, 1871, DeLora E. daughter [illegible] and Sr. Daniel and M. K. Winter; aged 3 [illegible] months, and 11 days.

Lora was one of the most affectionate children that I have ever seen, and was almost idolized by her parents, brothers, and sisters, and was known only to be loved by all. We endeavored to administer comfort and consolation to the bereaved ones from 1 Thes. 4: 13,-17.

Dear Lora now is gone, cut down, alas! by Death's
Relentless hand, and we are left to mourn.
But mourning we have *hope*, that "in her end she
Shall to her own borders come." Our hearts are
Made afresh to bleed, as we look back upon the past
And view our loss. We can, in fancy see our little
Rosebud now, standing upon the upper step clapping
Her little hands as Pa comes home, and crying, "Harry
Harry Pa, be quick, I cannot wait, so bad I want
A kiss!" and then, her poor blind brother, how
Sweetly she embraced him. Kissing off his tears, as
Through his life of gloom and darkness, childlike
sorrows caused the tears to flow. And so to all,
Pure love, a never failing spring, welled up in the
young heart.
Those little feet, that brought her to the loved
Ones fond embrace, will carry her no more.
That prattling voice, like music falling on our
Ears is still and hushed until the resurrection
Morn. Those eyes, that watched so eagerly for "Pa's"
Return, are closed: and oh! the anguished throbbing
Of our hearts, as we consigned her to the tomb.
For many weary days, and sleepless nights we
Watched beside her couch. In vain we strove:
Nothing but the loved victim would suffice.
O God! we bow submissive to the stern decree.
We *know* it is not in thy *pleasure* that
We suffer thus. Ah! no! "AN ENEMY" this hath done.
Ere long, according to thy word, the monster shall
Be seized, and to the judgment brought, tried,
Condemned, and stricken from the universe of
God. Amen! so be it.
Then shall the curse take wings and fly away;
And sin the first great cause of all our sufferings,
Shall be known no more. And its *effects*—pain,
Sickness, sorrow, death, will *cease to be*.
Oh a glory be to thy great name! our parents
Children, brothers, sisters, *all* shall from the gates
Of *Hades* come, to life and immortality, who have to
Jesus humbly bowed the knee.
Our wanderings then will cease, our pilgrimage be
ended The weary toilworn saint will then eternal
Rest enjoy. This earth purged from all taint of
sin, will then the habitation of God's chosen ones
be come.
Hail glorious morn! All hail thou
Crucified, and everblessed Lord!
Oh! why delay so long thy coming! Why so
Slowly moves thy chariot wheels? The blood
Of martyrs cries, "*How long, oh! Lord!*" And "all
Creation groans" to see the come.

GEO. W. HURD.

BYAM. Br. B. Keeler Byam, of Rochester, N. Y., was drowned in Irondequoit Bay, July 3, 1871; aged 23 years and 8 months.

No eye that ever rested on our dear Br. Byam, to know him, can trace these lines undimmed with tears. Amiable in disposition, brilliant in intellect, cultivated in literary attainments, refined and beautified with marked Christian graces, he was one of the most winning and lovely young men in the city of Rochester. Being a member of the Social Literary Society of the city of Rochester, he accompanied that society to spend a few hours in recreation and social intercourse; and while in the middle of the bay, where the water was fifty feet deep, in a small boat, with a young lady of very rare Christian graces (a very fit associate for one of his habits,) accompanied also by a younger girl of fourteen years, one of the ladies in changing position fell into the water; and as near as could be discovered by witnesses on shore, in the effort to rescue the one in peril, the boat was capsized, and all went down to a watery grave together, from whence the last body was rescued at eleven o'clock in the evening.

The sad news reached the city (a distance of six miles), when many hearts were rent with grief. The parents of our dear brother were saved from utter despair only by the "blessed hope" they with their dear son cherished and prized so highly.

Br. Byam was brought into the "blessed hope" during the tent-meetings held here by Brn. Pratt and Grant in 1867. He went south soon after and labored with Br. Leslie till compelled to leave that field on account of poor health. His faithfulness in rendering material aid to the cause is commendable. Self-sacrificing in spirit, he gave a full tenth of all he received to the Lord.

The Corn Hill M. E. church was freely granted for the funeral services, and filled with solemn and sympathizing friends. The services were conducted by the writer, assisted by Br. J. H. Whitmore.

WM. A. FENN.

BLAKE. At Jamestown, Ind., Clara Bell, youngest daughter of Wm. H. and Olive M. Blake; aged 2 years 10 months, and 8 days.

Clara suffered intensely for a long while with great patience, till—on the 31st of July—her pains ended in that sleep that knows no dreams. Words of comfort by the writer from Is. 61: 1, 3.

Little Lizzie, Clara's sister, said (as she looked at the corpse) "O ma! will she live again?" We tried to assure her, that Clara would live again when Jesus comes. Praise the Lord for such a hope!

Jesus is coming blessed thought,
Our little ones will then arise
Into His kingdom they'll be brought,
For they are heirs of Paradise.

J. R. PRESTON.

Marriages.

GUYER—LUFFINGTON. By Elder R. P. Hoge, Aug. 23, 1871, Wm. Guyer and Jane Luffington, both of Steuben, Marshall Co., Ill.

Eternity.

Days come and go
In joy or wo;
Days go and come
In endless sum.
Only the eternal day
Shall come but never go;
Only the eternal tide
Shall never ebb but flow.
O long eternity,
My soul goes forth to thee!

Suns set and rise
In these dull skies;
Suns rise and set,
Till men forget
The day is at the door,
When they shall rise no more.
O everlasting Sun,
Whose race is never run,
Be thou the endless light!
Then I shall fear no night!

—*Banner.*

Correspondence

EDITOR'S JOURNAL.

KANSAS.

FRIDAY, July 21. Came to Iola, Kas. and put up with Br. Willett, one of the new settlers here. He with others having embraced the gospel of the kingdom, is desirous of having it proclaimed here, and also have the ordinances administered. I arrived on Friday. I find by looking about to-day, that this is a desirable place for settlers. And the few Advent families here will like to have a few more settle among them. They can get any information of Br. J. Wesley Willet, Iola, Allen Co. Kansas.

SATURDAY, July 22. To-day we prospected up and down Rock Creek, to find a place for baptism. We found one, and a good one with rock bottom. Our baptism will be the first in this place, so far as we know, since Noah's flood, or before.

At night I spoke on the subject of baptism, and three proposed to be immersed.

SABBATH, July 23. We had a fine gathering from the prairie. At the close we went to the creek where I immersed two heads of families. A third intended to go forward, but temporary illness prevented. Quite a crowd went with us to the water and appeared interested and much affected. The people have few advantages, and some do not even appreciate them. They will hardly drink the water of life, even when it flows at their feet. But others do so, and rejoice in the great salvation.

At night I spoke on the passover and Lord's Supper, and then organized an Advent Christian Church, which gathered at the Lord's table. It was a precious time to these isolated, waiting ones. May they maintain their profession, and be ready when Jesus comes for final deliverance.

[The above portion of the *Journal*, was left out of its regular place in consequence of detention in the mail.]

MONDAY, July 31. Br. Linville took me over the prairie some fifteen miles, to the city of Topeka, where we took the parting hand. God bless him. He is a true and faithful brother, and an honor to the cause. I arrived at Kansas City in the evening, and put up with Geo. Buel, Esq. of the Baptist church. His amiable and estimable wife, Juliette, had fallen asleep in Christ since my last visit. It threw a gloom over me, as in my last visit she was intensely interested in Biblical questions, both prophetic and doctrinal, as connected with the second advent of Christ, the resurrection and restitution. We spent several hours at her request in the examination of the above topics, of which she had some information from THE TIMES. The coming of Jesus, and resurrection were the chief themes of her inquiry, and her heart was in the subject.

She was a self-made woman, of culture and talent, and withal, a devout Christian. I was informed that she often in her sickness referred to our conversation, and would have persued it further, but feared she would trespass upon my time. She much appreciated the light received. She felt that she would die, and constantly sought light and help from the Bible. And relying upon Christ she met death in peace, in the hope of the resurrection, and an endless life in the kingdom of God, at the appearing of Christ. How important that we be faithful in our interviews with friends, and in parting leaving nothing undone that might help them to meet the Savior in peace.

TUESDAY, Aug. 1. This is the anniversary of the Emancipation of 800,000 slaves in the Brittish West Indies; since which 4,000,000 have been emancipated in our own land. It would be well if they could also be saved from sin. Freedom of body is a rich boon; but redemption from the power of sin is a greater.

At 10 a. m., I took the St. Joseph and Denver City R. R., for Seneca, Nemaha Co. This is a new road, and is to connect with the Pacific Road some two hundred miles from St. Joseph, at Ft. Kearney. It runs through the best watered counties in the State, with good soil and climate. It is quite as good a country as any I have seen in Kansas, or the West. The Railroad is managed by J. E. Barnard, Superintendent and Chief Engineer, with economy and liberality, and every facility is given to travelers and settlers. Any wishing information of the country will receive it by addressing Root & Wilkinson, Seneca, Kas.

I enjoy the hospitality of Br. and Sr. W. E. Wilkinson, and have a warm reception. They have no people of like faith here, and so attend the Congregational church. They have an excellent pastor, who believes in the personal coming of Christ, and that we are in the last days: and does not look for the world's conversion.

WEDNESDAY Aug. 2. Had a rich repast among the best periodicals received at the Courier Office. I will note a few things. The New York *Tribune* says:

It is remarkable what a fast hold the notion of the destruction of the world by a special act of God takes upon distempered minds. At Saco, Me., immediately after the earthquake, a poor bewildered man went about the streets crying: "Awake ye, awake; for the judgment of the Lord is upon you. Prepare ye for the everlasting fires!" This kind of lunacy is highly unreasonable, and will be satisfied with nothing less than a general combustion of material, the saints sent up to enjoy themselves and the sinners *sent down to be eternally roasted, toasted, grilled, broiled and fried.* This general idea of the destruction of the world at some future time is doubtless based on certain Scriptural passages.

Yes, this idea is based on the Bible, and it is true, even though literary men and skeptics disbelieve. But we beg to dissent from the doctrine of *sending men down to be roasted eternally.* The Bible says they shall be "burned up, root and branch," destroyed utterly. And the day of the Lord will soon come. I next noticed the proposal for another *Peace Jubilee* at Boston. The projector says:

Within the past year the black cloud of war has burst over Europe, deluging with blood one of the fairest countries of the Continent; but God be praised, *Peace* has conquered at last, and once more unfolds her white banner over the Christian world. The moral consciousness of mankind is so shocked with the terrible havoc of war, as now waged with all the improved machinery of death, that the tendency of the time is for peace—*permanent, enduring peace*—among the nations of the earth. Will not all say God-speed to any movement that would help to inaugurate such a happy era? With this end in view it is proposed to hold in the City of Boston, in the month of June 1872, a World's Peace Jubilee, an international Musical Festival, a union of all Nations in Harmony, when twenty thousand voices shall swell the grand chorus, and sing as never before the hymn of the angels—"Peace on earth, good-will to men."

Yet the nations are all preparing for war, and will settle nothing by right, but by *might.* And the late exhibition of human passions and depravity in France and Prussia, shows that the highest state of civilization, may in the ninteenth century exhibit the *lowest features of barbarism.* There will never be peace on earth, till the Prince of Peace shall reign. The next item, shows how a people who have suffered the frightful calamities of war within the last few months, are again plunging into dissipation and sin. The *Tribune* says of *Paris:*

But already that wonderful city begins to recover from its swoon. The outward life of the town, which strangers see and admire, has commenced its ordinary course again. The *Closerie des Lilas* was to have opened a month ago, but most of its young ladies were in jail on account of a flavor of petroleum about their fair hands, and the authorities have thought it best to place the student world on a limited probation. The other gardens are open and blazing with lights. The race-course at Chantilly is preparing, and the gandins of the Jockey Club are getting up their *beting-bokes.* The Champs-Elysees have become again the rendevous of the equipages of the the world. Worth has come back from his exile in the London fogs, and has resumed among the beauties of the world the absolute despotism which survives all caprices of constitutions, the guarantee of his power being the impossibility of filling his orders. And to the end that the newly awakening life may not lack adequate means of expression, *La Vie Parisienne* is revived—that paper which for several years has been the perfect exponent, as its friends call it, of "all the charming and deadly vices, all the elegant immoralities of this half-century of cocottes and cocodettes. What voluptous and piquant pictures it presents! what contempt of vulgar prudery! what light and well bred irony! what haughty and amusing persiflage!" A writer in a leading journal, speaking with enthusiasm of this renaissance of jollity, says that "M. Meilhac has truly defined our character in the song of Barbe-Bleue, '*Soyons gais! je suis gai!*' I hope that Paris may remain the Paris of all time, spirituel, amiable, easy, enjoying all intellectual pleasures, and not averse to discreet and refined indulgences."

The next item relates to the vices of living, or, rather, of intemperance at the expense of starving for the necessary things of life:

In the midst of the misery and want of the English people, who spend but about eight dollars for cotton goods for each, man, woman, and child of the United Kingdom, in four years, there is spent seventy dollars for drink. Is it surprising that there is a woful want in a country where the quantity of beer, wine, and strong spirits consumed, year by year, is constantly increasing while the amount of wearing material consumed steadily diminish? To-day England and Wales alone support more than a million paupers, saying nothing of the wretched thousands in Ireland and Scotland. And this great army of miserably poor is drawn from the toiling mass of the workshop of the world.

If things are to go on in this way, what may we not look for in the depravity and sufferings of the race. My prayer is, "Come Lord Jesus, and come quickly." Let sin and suffering cease.

Notes of a Discussion.

FIFTH SESSION—FENN'S SECOND SPEECH.

The astonishing admission of my opponent in his last speech, that Paul was talking about moral death in Rom. ch. 5: and the assertion, in substance, that he prefered Universalism to Adventism, demands a thorough overhauling. Br. Burgess' logic is simply this: that God killed man morally, and then sent him out of Eden, so he would die physically, because he found him morally dead. If that is not Calvinism worse confounded, I fail to comprehend the meaning of words. Then to get out of his Calvinistic dilemma, he brings them all back to moral and physical life through Jesus Christ. Oh! that my opponent may see this absurdity, and turn from the error of his position.

Br. B. has labored to make you see that my position brings God on a level with the brute. I will make even these little boys see the absurity of such a conclusion. [Calls the attention of the boys.] Br. Burgess says that because I say that the Spirit of God gives life to man and beast, therefore God is a brute. In other words, because the spirit of man is not a rational entity, but man, though having a spirit, really dies, that God is a creature, because he has a spirit also.

This logic compares well with much of that used to sustain that which is *only* imaginary.

Eph. 3: 16, has been referred to. The inner man is Jesus Christ, formed within, the hope of glory; and has nothing to do with spirit entities. He has referred also to the reservation of wicked angels. (2 Pet. 2: 4–9.) I should like to know what fallen angels have to do with the question of disembodied human spirits? The analogy does not hold, for he cannot prove that these angels ever died, and are now reserved as disembodied spirits.

But he says to be reserved is to be kept in being. I grant it. But there is nothing in the passage that intimates that spirits disembodied were the things reserved. But if to be reserved means a conscious being, then the world, the physical globe is a conscious being; for that is also reserved unto the day of judgment. (2 Pet. ch. 3.) My opponent says the Greek term *teereo*, rendered reserved, occurs over seventy times in the New Testament, and invariably implies something in being to be kept or reserved. I grant the claim, and refer to an example (John 14: 15): "If ye love me *keep* (*teereo*) my commandments." Here is something to be *kept*—the commandments of Christ. Are *they* rational entities, because they are *kept?* This is enough to show you the absurdity of the gentleman's position; and this is just about a fair specimen of his reasoning on all his long catalogue of proof texts. Refrain from such logic and come to the simplicity of the Scriptures, and believe that when God says "dust thou art, and unto dust shalt thou return," he means the whole man, *absolutely!*

That you may see the difference in the character of the proof furnished to sustain the two positions, I cite you to the following passages: Job 10: 20–22; 14: 10–15; 17: 14–16; 19: 23–27; Ps. 6: 5; 13: 3; 37: 2, 9, 10, 20, 29, 34, 36, 38; Is. 38: 1–5. It is strange that Hezekiah should be so happy because God kept him out of glory fifteen years! The reason he rejoices in the addition of fifteen years to his life, is found in Is. 38: 18, 19: "The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day."

Burgess' second speech.

That these passages Fenn has refered to do not teach annihilation, is admitted by one of the strongest Adventist preachers in America: C. F. Hudson. Moral death is the divine displeasure, the disapproval of God. I have never used the term spiritual with reference to moral death. Fenn thinks that the strength of his position is his oratory. He has applied to the boys. I guess the boys think as much of me as they do of Br. Fenn. [Tries to get the boys to see his argument but fails. The audience begin to laugh: and he says, "this reference to the boys is all moonshine, any way." Roars of laughter.]

Job ch. 14, proves nothing for Fenn. The waters drying only imply a change in locality, and proves that man when he dies only changes places. He leaves this world. [Mr. Burgess now appeared somewhat disconcerted, and run into exhortation, till time was called.]

FENN'S THIRD SPEECH.

My opponent has mentioned the name of C. F. Hudson. He never was a materialist, strictly speaking, but his view of Scripture language, may be found in these words: "We prefer to say, however, that while the Scriptures contain all the metaphors and other tropes, which are found in other books, we regard the *ordinary* sense of words as, *prima facie,* their true sense, in the Scriptures as elsewhere. That is, the obvious sense, which first strikes the mind and is most likely to shape the thought, claims the first attention, as lying in the direction of truth, and it is to be overruled only by special considerations." (*Christ our Life,* p. 56.)

Mr. Hudson would not argue then that *destroy* meant to *preserve,* after the manner of my opponent's reasoning. Br. Burgess has not improved his moral death argument by saying it is the displeasure of God. What difference does it make how it is brought about, while he claims God inflicts it? His position is substantially this: God puts man in Eden, and amuses himself with him by killing him morally; and then turns him out of the Garden and lets him die physically. This conclusion is the only legitimate result of his reasoning on that point. He inquires how Job could hear the voice of God and answer in a state of nonentity. We will let Christ enlighten him. "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth." (John 5: 28) If Br. B. will tell us how those in their *graves* can hear the voice of Christ, he will know how Job can hear the voice of God in the same condition.

We have been told during the debate that Christ in his disembodied state during the three days of his death, went and preached to the spirits in prison. Br. B. has at the same time claimed that Christ went to Paradise. Now either Christ did not do the preaching while he was dead, or else he went to hell instead of Paradise: for these spirits were wicked, or else they would not be in prison; and in need of preaching. He can take just which horn of this dilemma he pleases.

We claim, as Peter asserts, that Christ was in *hades,* where there is "no work, nor device, nor wisdom, nor knowledge," as we have proved. And I now give you following Scripture references on this point: Ps. 104: 29, 30; Ps. 115: 17; Prov. 11: 31; Eccl. 9: 5–10; Ps. 146: 4; Is. 26: 19–21.

Br. B. says death is never predicated of soul or spirit. Is. 53: 12, teaches that 'soul' is poured out unto death.

Mr. Burgess in his closing speech said the passages quoted by Fenn in his last speech, all refer to the *body,* and have nothing to do with the spirit, which will live on, and on, as long as God endures. With a recapitulation of former passages, and an exhortation, he closed.

FENN'S CLOSING SPEECH.

Ten minutes is allowed to me to sum up my arguments.

1. I have established beyond controversy the fact that thought and consciousness are destroyed by injury of the brain in many cases. This proves that when the brain is dissolved in death these functions cannot be active.

2. My opponent has *admitted* the brain to be the organ of thought; and the only logical conclusion from such a position is that when the brain, the organ of thought, ceases to act, thought can no longer endure.

3. Ps. 146: 4 furnishes us with Divine authority for the assertion, that when the dust returns to the earth, in that very day thought perishes.

4. The wise man has plainly told us the dead know not any thing.

5. Paul has told us that there is no advantage derived in periling ones life, and all things, for Christ, "if the dead rise not." The language of the apostle is meaningless, if Br. Burgess' position is true.

You have doubtless observed that my faith is based directly upon positive declarations of Scriptures, while my brother has invariably had to *infer* that the author meant something entirely different from what he said. You well know that the question calls for proof in favor of the spirit of man being a real, rational being between death and the resurrection. I need not tell you that not an item of proof has been furnished to sustain that claim. I therefore claim to have sustained the affirmative of this question. The disposition we make of this question does not change the purposes of God. Our prejudices may bar the *truth* from our hearts; but the truth will be unchanged thereby and we alone will be the sufferers I hope to meet my opponent in the fair fields of Paradise restored where we shall see eye to eye.

Identity.

Identity is that faculty or power whereby we distinguish a person or thing from all other persons or things. Identity is common to all things; *personal* identity is limited in its extent. A stone has identity whereby we can distinguish it from all other stones. The knife that was used the assassin in taking the life of his victim, is brought into court and identified. The horse that broke loose from his owner's stable is found, and identified, and returned to his owner. These objects possess identity, but not *personal* identity. Personal identity will lead its possessor to distinguish himself from all things else. A man in possession of his intellectual powers knows that he is a man. He knows he is not a horse, nor a dog, nor a bird. He knows he is not his neighbor across the way. He knows that he is *himself* and that he is distinct from all other men. This is personal identity. It is a question asked often, in what does indentity consist? And by many it is confidently asserted that it is a propensity of man's immortal spirit taking for granted the very thing to be probed, *viz.*: that man *has* an immortal spirit. This assumption is supported (?) by an argument something like the following: As it can be demonstrated that John Smith's physical organism undergoes an entire change in a few years (some say in two, others in seven, and still others in twenty years) and yet in old age he is aware of the fact that he is still John Smith, while there is not a particle of matter in his frame that entered into its composition when he was a youth, as every particle has been renewed, and yet he retains his personal identity, knowing that he is the same person with the John Smith who took part in certain transactions years ago, it follows that personal identity is not a property of matter, and must therefore be peculiar to the unchanging inner man, the soul.

I think the foregoing is a fair statement of their argument. But it is mere assumption to say that because man possesses personal identity, it follows that it is a property of an immortal soul. If the mere fact that the John Smith of to-day recalls certain actions in which John Smith engaged ten years ago, and notwithstanding the complete renovation of his physical system, he knows that he is the person; if this connecting link establishes his claim of possessing an immortal entity, distinct from his body, it will also as conclusively prove the *beast* to be in possession of it.

If the matter of which man is composed undergoes a change (which is not disputed), of course the same change is experienced by all other animate creatures. As the food of which man partakes is continually supplying the constant waste of nature, so, too, does the food of the dog or horse supply the continual waste which he experiences. Hence we can safely conclude that if man undergoes a complete change, say in ten years, the same period of time will bring about a *similar* change in his dog or horse.

Let us suppose then, that at thirty years of age, John Smith owns a young mastiff. He calls him Carlo, and the dog soon answers to his name. At forty years of age, as regards the *body* of Smith, he is entirely changed, and yet he can identify himself as being the same person who ten years ago named his dog Carlo; hence it is said the real Smith, must be the inner man, the immaterial part, as not a particle of the matter which constitutes his being to-day, entered into his composition ten years ago.

If this reasoning be correct, let us pursue it further, let us follow it to what most certainly is its legitimate conclusion. If a complete renewal of the body, with the identity of the individual preserved, be proof that identity is lodged in an immortal soul, then of course, to be consistent, in whatever creature we find these features, we must conclude that there we find proof that there is an indwelling immaterial entity, to which the identity belongs.

But if we take this reasoning to be conclusive in establishing the point in one instance, and then in another where the premises are precisely the same, deny its conclusiveness, surely we are acting inconsistently.

In the supposed case, above, Smith had undergone a complete physical change and yet retained his identity. During this ten years the dog also has been subject to the same physical laws, and *he* has undergone a change just as complete as his master's, without losing his identity; does it therefore follow that the real Carlo, is an inner dog, an immaterial part?

Taking the immaterialist's premises, let us reason. As the matter of which the dog's body is is now composed is entirely different from that which formed it ten years ago, if his memory extends back to that period, it follows that his memory must be a property of something other than the matter of which he is now composed, because that, not entering into his composition then, can of course have no recollection of events in which it took no part.

It will probably not be disputed that the dog's memory can retain ideas for that length of time. Many instances can be furnished, showing that after a separation of many years from his master, the dog has shown unmistakable signs of recognition, welcoming him with joy and delight.

Admitting this to be so (and who can dispute it?) this fact is seen: the dog Carlo of to-day, remembers his master, who has been absent ten years, thus showing that however much he may have changed, *he is the same individual dog of ten years ago;* and taking the immaterialist's premises, as there is no identity as to matter, the *real* Carlo must be an unchanging, immaterial entity.

Now by what principle of logic this reasoning is considered as being conclusive in the one instance, and not in the other, is beyond my comprehension. If it proves one to possess an entity distinct from and independent of the body, it just as clearly proves it in the other: but if it is not sufficient to prove it in the latter instance, then it is *not sufficient* to prove it in the former. So that those who make use of the argument from "identity," to prove their point, must include the dog in their list of immortals, and consider him as possessing an immaterial entity, or else they must, to be consistent, cease to make use of it any longer, and seek some other evidence, which, I opine, they will never find.

Let it not be sneeringly said that this is proving man to be no higher than his dog; 'tis not so. Man is the greatest and most wonderful of *all* earthly beings, but this superiority is not to be sought for in an inner immaterial entity; his superiority consists in his having a more perfectly developed brain and general organization, than the animals beneath him. Where this is possessed we see marked intelligence; but where it is lacking, we see inferiority; in some cases, much inferior to the brute.

Man and beast alike, depend upon the mercy of God for the continuance of life; and when the end of all temporal things finally comes, it will be found that wicked men, like natural brute beasts," "shall utterly perish in their own corruption." (2 Pet. 2: 12.)

Chas. E. Barnes.

All Shall be Changed.

True, the apostle says, "all shall be changed;" but he also employs other words in connection with that sentence which it might be well for us to especially notice. How do we read? Let us see, "Behold I show you a mystery"—who is he talking to? Let Paul answer. "Now this I say brethren." Then God's children are the you whom he is addressing, and *about* whom he is speaking. Read on. "We [the parties addressed] shall not all sleep, but, we shall all be changed." What, *all* be changed, the sleeping ones, as well as the living ones? Certainly, that is just the way Paul declares it.

But does not the apostle mean those who are alive when Jesus comes? I think not. Let us read on: "In a moment, in the twinkling of an eye, [not a slow gradual process] at the last trump; for [a reason given why this change occurs then] the trumpet shall sound, and the dead [we who fall asleep] shall be raised [come to life] incorruptible." Surely, then the dead are changed; "and we [who have not fallen asleep] shall be changed."

And what may be the nature of their change, Paul? You have declared that "The dead shall be raised incorruptible." Read on: "For this corruption [the dead] must put on [be changed to] incorruption; and this mortal [that is yet liable to corruption] must put on immortality" [must get beyond the liability of corruption or death.] Here then is the nature of that change that awaits those who shall not sleep. It is a change from mortality to immortality, without being subjected to the condition of corruption.

So it is true "we shall all be changed." Hence Paul prefaced this blessed announcement with the words—"Now this I say brethren, that flesh and blood [the mortals who are alive when Jesus comes] cannot inherit the kingdom of God, neither doth corruption [the dead who have entered that condition] inherit incorruption." Therefore, of necessity, there must be a change. Query. How then can Jesus in his kingdom reign over mortal beings?

But again, I wish to call attention to the manifest distinction between mortal and corruption or corruptible, that the apostle makes in this chapter. In v. 53 it is stated: "For this corruptible must put on incorruption," and in the next verse; "So when this corruptible shall have put on incorruption." To what does the apostle refer by the expression, "this corruptible. (see v. 52.) "And the dead shall be raised incorruptible." Hence Paul's explanation is, that the dead are "this corruptible, that must put on incorruption." And in vv. 53, 54, after stating the change to come upon the dead, he further says—"And [in addition, something more is to occur], this mortal shall put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." "This mortal?" Yes. Certainly Paul keeps up the distinction between those who sleep and those who are alive when Jesus comes; for he had just declared that "we shall not *all* sleep;" and the term "this mortal" has reference to the exempted ones, the "flesh and blood" of God's saints, even "we who are alive and remain" till Jesus comes. "Then shall be brought to pass the saying written, Death is swallowed up in victory." then shall the triumphant shout be raised, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God who [destroys death? Oh! no, that is not the way it reads, but] who giveth us the victory through our Lord Jesus Christ;" placing us who are yet mortal [liable to die] beyond death's power, and thus they shall never die. And he will rescue from the dark domain those who have fallen victims to death's cruel reign, by a glorious resurrection to "die no more;" "for upon such the second death hath no power."

I would therefore submit the following for candid thought and inquiry: (1) the "change" of which the apostle speaks, has reference exclusively to God's children. Therefore the wicked have no part nor lot in the matter. (2) All God's children shall experience this change, whether living or dead. (3) The particular nature of the change is according to the condition in which each is found, asleep, or in death being one, and awake, or alive the other condition. (4) The terms corruption and incorruption relate (a) to the condition of those who are "the dead in Christ," and (b) their glorious emancipation therefrom.

(5) The terms "mortal and immortal relate (a) to the condition of those who are alive, and yet liable to death; and (b) to their glorious translation to a condition where they "shall never die." Lastly, this "blessed change" shall occur when he who is "the resurrection and the life," shall appear the second time, even "coming in the clouds of heaven with power and great glory."

D. O. Hinn.

The Salt Illustration.

From 1843 to 1866 we resided in one of the Southern States. From 1862 onward to the end of the war, the city of H. was held by the Federals as a military post, and the citizens of the city and the country could purchase articles of merchandise within the lines, only as permitted by the proper officers. A bill of the desired articles had to be approved by these officers before it could be presented to a merchant. From the boy of seventeen to the man of fifty the males were *absent;* hence the bills were frequently made out by persons but little accustomed to the use of the pen, and, as might have been expected, much of the orthography Webster could not have indorsed. This misspelling gave rise to many a hearty laugh. Being at the house of a merchant, he said to his wife and ourself, "that we could not at fifty guesses spell the word *salt* as it was spelled on a bill which he had just filled—*as common and easy a word as salt!*" The merchant's wife was an accomplished scholar, and had spent many years in teaching. Having heard *so much* about the "bad spelling," we felt somewhat prepared for the undertaking, and began in about the following *interesting style:* "sault—sawlt—sawllt—saughlt—saughllt—solt—sort—sorlt—sorllt—calt—cawlt—cealt—ceawlt—soylt—soyalt," etc., etc. But all our efforts were ineffectual, and we were forced to an "unconditional surrender!" "Then," said the merchant, "I will tell you. It was spelled *s-a-l-t;* is not this the correct way?"

Now everybody can see that we *did not try to spell salt correctly.* Before we began, the gigantic idea in our minds was, that the spelling of this word was intolerably bad, the very worst that the merchant had ever seen; and we governed ourselves accordingly. Indeed we carefully avoided the correct spelling, for we believed the correct spelling *in this particular case* would be wrong, therefore it is not marvelous that we missed it. But this incident taught us a valuable lesson; and that is, not to make difficulties where none exist. This little occurrence has has been of great benefit to us in the investigation of the prophecies. We had always been told that the prophecies (*figuratively speaking*) were spelled very badly! That they said one thing, but always meant another! That no one could understand them! That when Christ said, "they shall see the Son of man coming in the clouds of heaven with power and great glory," the language appeared to mean his literal second coming; but that being *prophetic*, it meant a something else—very hard to tell exactly what! That perhaps Christ meant his *providential or judicial* coming to destroy the wicked Jews in 70, A. D.; or his *gracious* coming in the conversion of sinners; or his *sudden* coming at the death of persons! In short we had been taught by the pulpit and the press, that if we could not tell certainly what Christ *did mean* in this quotation from Mat. 24: 30, we could tell certainly what he *did not mean—he did not mean his second, literal, personal, visible coming!* What had been taught to us concerning the prophecies had also been taught to the public generally. For this was, and yet is, the testimony of the commentators; and they, to a considerable extent, mold the minds of the people, especially in regard to the prophecies. By our commentators, and also by some prophetic expositors, many of the plainest and most easily understood prophecies are so alarmingly *wrested* that they are made to express little or nothing of their intended meaning. For example, here are the "seventy weeks" of Dan. 9: 24, plain and easy; but hear the late S. D. Baldwin, author of "Armageddon," concerning them. He says in his introduction, p. 14, "Our labors have been of the severest and most painful and patient character, in making the discovery of the principles of interpreting the seventy weeks; to ascertain them, we have made not less than fifty thousand numerical experiments." While we honor the author for his untiring industry, we are fully satisfied that he might have spelled "salt" at the first numerical experiment far more correctly than he has done by his "fifty thousand!" If, as students of the prophetic Scriptures, we would understand them, we should not *strive to miss* the plain, literal spelling of "salt" every time.—*Key.*

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The [illegible] Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—84 pp. The Everlasting Dominion—80 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—32 pp. Restitution—26 pp.

Tracts for distribution—by express, 1,500 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 369 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 25c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. *Comprising the four* following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 160 pp. 20c.

EMPHATIC DIAGLOTT; *containing* the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO *version* of the New Testament, by Murdock. $2 50, post-paid

THE NEW TESTAMENT. *American* Bible Union translation. 32mo. 20c; 12mo. 75.

THE JUBILEE HARP: *A choice* collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 80 a dozen. Gilt, $1 16. Full gilt, $1 25.

BOOK MARK. *A convenient little* instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. *Contains* the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

TWO HUNDRED STORIES *For* Children. By T. M. Preble. Nineteenth thousand. Illustrated. 384 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. *By* "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 60c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment, By Henry Constable, Prebendary of Cork, Ireland. Irrefutable arguments. [illegible]

FEW SAVED; *or, The Awful Condition* of the World. 15c.

ADVENT KEEPSAKE; *or, a Bible* text for each day of the year. 46c, post-paid.

WHAT IS MAN? *5c; by mail, 7c.*
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is It? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c. post-paid.
The above five works, by Eld. M. Grant—in one vol. 50c. post-paid. The first four in one vol.—large type—35c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 25c.

THE VOICE OF THE CHURCH; on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth $1.

SIGNS OF THE TIMES; *or, A* Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 40c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; *or, The Destruction* of the wicked established, and Endless Misery disproved. By Jacob Blain. 15c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 15c. post-paid. For distribution, 11 copies for $1.

THE BIBLE TRIUMPHANT; *being* a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 15c. post-paid.

REASONS FOR MY HOPE; *or,* Tokens of a Speedy Redemption. By Hastings. [illegible]

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, AUG. 15, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS } Two Dollars a year. One Dollar for six months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" a personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D R Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY, F. Burr, O. R. Fassett, and A. B. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty five 25 envelopes, post paid, 10c.—25 sheets (of note 2 pages) 15c.—25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 20c.—40 sheets flat letter and 25 envelopes 25c.—100 sheets of flat letter 75c. 100 sheets flat note, 50c.

The Rich Man and Lazarus.

We confess our surprise at the growing popularity of this new exposition of the parable of Dives and the beggar. The first edition was exhausted ere we were aware. A new edition is now ready. 46 pp 15c. by mail, pre paid. By the quantity, a discount of 25 per cent will be allowed. To those who wish a large number gratis for distribution, we will make very liberal terms.

Sheldon's Latest Volume.

Sheldon's new book, The Life Beyond Death, is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Camp meetings. It is one of the author's happiest efforts.

Pp 164. Price, 25c. Sent by mail, pre paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form: and trust it will be as largely circulated as it deserves to be. Do not be without it to read and to lend.

Minnesota

We received a postal order from the Minnesota camp-meeting for subscribers, but a letter sent with it containing their names has been lost in the mail. The list has been forwarded to us again, but lacks one name. Will the person who paid a dollar on their paper and find the date has not been changed, please forward us their address, that we may credit the money.

To Correspondents

C. T. RUSSELL. Sent *Quarterly* Vol. 2, No. 1. I have none of the other, save in bound volumes ....E. MERRILL. Your paper is usually mailed Wednesday morning. We know it is delivered safely on board the cars at this station. There our responsibility ceases. Probably Government officials are sometimes careless, and sometimes overworked. ...B. F. WISE. Yours has truly been the path of trial. David used times of affliction in learning to do God's will more perfectly, and you seem to have the same mind. Fire purifies the gold, consumes the dross. May you be fitted for the kingdom. ...S. BALDWIN. To quote Paul's words, that he was not sent to baptize, but to preach the gospel, to prove that baptism is not essential, is mere quibbling. Immersion is either a command, or it is not. If it is not, then why did Paul baptize at all? He did baptize some, and when he says he is glad he did not baptize others, he adds as a reason, not that baptism was "non-essential," but that it would have given opportunity for his enemies to have said that he baptized in his own name. It is the same kind of reasoning that takes baptism out of the Bible, that puts immaterialism in—*i. e.*, denying words their natural sense....W. JOHNSTON. We have sent regularly to Mt. Pleasant, as ordered. We will now send to Baldensburg. ...A. W. SIBLEY. Send it on....H. JAMESON. Will give by and by ....G. DYSON. Have written about B. S.... C. C. MARSTON. Thank you. ....N. RONQUIST. See appointments in another column....J. D. JONES. Thank you. Good enough. ....J. L. JONES. It will be all right. 'Good Way' sent.

Communications.

G C Fosdick W A Fenn J W Taylor G Thomson S K Gibson F W Hough I Adrian A N Hitchcock J H Preston M A Tibbetts W McCullock H Jameson J D Jones M E Orr D O Hink F Burr A Bailey N Field A W Sibley

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

G C Philbrook E H Durand S P Hindley M Benson J S Morrow D Burkholder J K Savage L C Tipple A Lee E Cheney W H Boucher G W DeLong N Ronquist T H Wood J Beck S G McIntyre T F Sergeant J L Inslow W McManning J Fosdick W Sheldon W Murphy S A Pettie G Sowerwine S Boss M A Tibbetts G W Hurd C & Barnes (2) E Geer J Prim W McCullock S H Massey G D Gibson N Macon D A Dickinson R S Foster C C Marston G W Green D S Clark A Cairns H Miller A M Cornwell G E Merrill J H Lamp ere G Jameson F Reynolds T T Halstead T Howard W C Hall J McKinley I Brown R Christopher R F Hoge J Hart R Austin H Robinson J Anderson D W Hale I G Davis S P Hornet A Martin W Loyd D W Lamson D T Small J Bedent W M Northrup W H Smart J Barnhart G Wright W Wyllys J L Hanna A O Felton M Wilson D D Reed S Rosebraugh M C Ford S J Brumfall A DeLong A Perry H T Miller R S Cooper M M Miles M E Orr F Burr J M Snook.

Books and Tracts by Mail.

G W Hurd J Fosdick W McManning T H Woodruff G Sowerwine E H Duran I G W Prim J Rupley J L Inslow J Harper A Hoagland J R Turner (2) R S William s W H Hale T Schmidt J W Lee A Simpson C Palmer J H S Mowrey G W Kimball L F Collins N C Miller J A Blewett W Stubbs A Churchill C Pike G H Sweet J G Massey J Card G E Lloyd M S Geer S Hall S M Fleming W Welty J W Willett G E Merrill J E Pratt (2) S J Martin N Ronquist S Abbey L A Van Meter L Town J Eells J W Morrow S Wease (2) W Murphy (2) D D Reed M A Tibbets D Mathewson D O Hink (2) Persons W Nicole R Austin D W Hale J Raymond N B Bastion V Hunt A Martin H Austin W M Northrop J G Davis R Christopher J B Lawyer J Perrin S J Brimhall J McKinley H T Miller.

Express—D Q Kent.

General Publishing and Tract Fund.

L C Tipple 50c; Sr Benson $1; J Mitchell $3; M A Tibbetts $1.

Among the many improvements of the day we remark a notable one in the article of *Railway Guides*. Rand, McNally & Co., of Chicago, have issued the best *Guide* (we mean what we say) we have yet seen. Instead of filling spare pages with stories, jokes and execrable attempts at humor, we have instead indexes and condensed descriptions of all the Railway towns in the country. Don't fail, when you get a Railway Guide to ask for Rand & McNally's. It is published monthly at $2 a year. 20c. single. Sent by mail.

Address the publishers at Chicago, Ill.

Book Notices, Etc.

Littell's Living Age. This able weekly magazine continues to hold the leading place in America as an eclectic. The best things from foreign magazines find their way to its pages; and we know of no better way to keep posted concerning present day thought and literature than to be conversant with its pages. 20c. per number, $8 a year.

Resources of Kansas With a map. Pp. 287. Price, $1. G. C. Hutchinson, Topeka, Kan.

This volume will prove of no little value to any who may think of making a home in any portion of Kansas. It tells just what the immigrant wishes to know, and was evidently prepared by a practical mind. It is also endorsed by the Governor of the State. Can be obtained as above.

Scribner's for August contains an account of Vassar College (for women), by H. H. McFarland, an interesting sketch of that noble institution; Life in the Caucasus, by J. T. Headley, containing information about a country and people of whom but little is known; Some of the French Leaders; A Visit to Yo Semite; An American Art Museum; The Editor's departments, and many other articles make up a number that places *Scribner* first among the literary magazines with which we are acquainted. $3 a year. Scribner & Co, 654 Broadway New York city.

The North British Review for July offers the following attractive table of contents: 1. The Roman Empire; 2. Theocritus; 3. Hugh Miller; 4. Hereditary Legislators; 5. Non conformity and the Progress of Society; 6 Jowett's Translation of Plato; 7. Miall's Motion on Disestablishment; 8. Contemporary Literature.

This last chapter is an exceedingly valuable one to the student. Its sketches of current publications are graphic as well as concise, and give us an idea of what the books are and their value. This Quarterly possesses a high order of merit, and well fills the place of the *North British* on the publisher's list.

L. Scott Publishing Co., 140 Fulton St., New York city. $4 a year.

The State of the Dead: By Rev. Anson West. J. B. Lippincott & Co., Philadelphia, Pa. Pp. 256. Price, $1.00.

Mr West is a strong writer, and ably presents the most straitest orthodox views of his subject. He has no patience with the advocates of purgatory from Rome, or the supporters of the "intermediate state," with its Paradise and Tartarus, with lesser joys and miseries than heaven and hell are to afford. He scouts the sensibility of the Fathers who brought this view out of pagan philosophy, and the weakness of those who in this day follow them. Heaven or hell at death, for all mankind, is his frankly stated doctrine.

He has no sympathy for destructionists, either, though perhaps as kindly disposed toward them as the other classes mentioned.

The work contains thirteen chapters, the four upon purgatory possessing most value. It will repay perusal, whatever may be the ideas of the reader.

Chapter 1 treats of Man's present and primitive state; ch. 2 of the body; 3. the soul; 4. ancient superstitions; 5, 6, 7, 8, purgatory; 9, 10, 11, 12, the intermediate state; 13. the resurrection.

We expect to refer to this work hereafter, and perhaps review some of its expositions. Meanwhile it may be procured, as noted above.

The Bibliotheca Sacra for July is at hand; but we have vainly sought time to read it all. The following is the table of contents: 1. Ways to Rome, by Rev. Francis Wharton, D.D., LL.D.; 2. The Position and Methods of the American Scholar by Rev. E. H. Byington; 3. The Date of the Passion of our Lord; 4. On the Teachings of Christ in regard to his then Future Coming, and the Phraseology of the Apostles on this Subject, by Rev. Professor Henry Cowles; 5. Characteristics Distinctive of Christ's Kingdom as Created by Redemption from the World, or the Kingdom of Satan, by Rev. Samuel Harris, D.D.; 6. The Three Fundamental Methods of Preaching—the Writing of Sermons, by Prof. Edward A. Park; 7. Notices of Recent Publications.

The *Bibliotheca* is, of course, stoutly orthodox; and it is, also, ably so. It holds no second rank among the Quarterlies. And we may be sure that what it says is the best that can be said in defence of the system of theology it represents. W. F. Draper, Andover, Mass. $4 a year.

Notices, Etc.

Reply.

We would be very glad to comply with the request of the Committee to attend the Illinois Camp-meeting, if we could, but our arrangements are such that we think we shall not be able to do so.

I. C. WELLCOME.

AFTER Aug. 20 my P. O. Address will be Manchester, Iowa. As soon as I get settled I shall be ready to attend to calls from churches or individuals. Address as above. (2843) F. H. KENNY.

Debate.

At Harrisonville, Martin Co. Ind., commencing at 10 a. m., Sep. 5, between Eld. W. B. F. Treat, of Ind., and Eld. G. W. Green, of Memphis, Ind., on the following propositions:

I. When man dies, his spirit remains in a conscious state until the resurrection.

Treat affirms.

II. The kingdom predicted in Dan. 2: 44, and proclaimed by Christ and his apostles, will be established at the second advent of Christ.

Green affirms.

Last February Br. Green gave four discourses in the place, and this, it seems, stirred up strong opposition, which led to arrangements for the proposed discussion.

The Christian Record calls Eld. Treat "a representative man," and we feel certain that the truth will not suffer in the hands of Eld. Green. ED. TIMES.

Being at liberty again, I will now respond to calls to preach and labor in the gospel field, as the door may open. (2843) E. H. BURINGTON.

Whitmore—Cheap Edition.

We are pushing this along as fast as possible. It will be better printed than the last, for our new press is doing good work. We are anticipating fresh and liberal orders. $1 for four copies, by mail. Five copies, by express, $1. Thirty copies for $5. $16 a hundred. We once heard of a demand for "cheap preaching." We think *this* is cheap enough. Every one can afford to have Whitmore, and Collins, and Sheldon preaching, and that, too, in places the authors themselves cannot possibly visit. Buy and distribute, or lend their works.

Advertisements.

THE ILLUSTRATED DOMESTIC BIBLE.

In this valuable edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,500 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding	— Marbled Edge	$10.00
" "	— Gilt Edge	12.00
Turkey Morocco	— Full Gilt	16.50

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

BABCOCK FIRE EXTINGUISHER.

Over 800 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL Sec'y,
122 Washington St., Chicago.

For sale at this office.

THE BEST SELF BINDER.

DIRECTIONS.
Draw tightly, and "bind," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and pamphlet, firmly fixed from fold or back. Thus Publications are held firmly between stripes in a vise, and a firm binding insured.

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 70c. cloth and imitation morocco; 80c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express

PRINTING PRESS FOR SALE.

A second-hand Campbell 'Country Press' is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE $600 Terms easy. For further information, address THOMAS H. SENIOR, Sun Building, New York city; or

ADVENT TIMES, Buchanan, Mich.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

Appointments.

MICHIGAN.

The first Q. M., of the Michigan A. C. Conference, Eastern District, will be held at or near Caro, Tuscola Co., beginning Thursday Eve., Aug., 24, and continuing over Sunday.

This is a new field and the church at Caro hope to see a full representation. Let us all go who can. Those who are adjacent to the D. & M. R. R., Flint & P. M. R. R., or J. L. & S. R. R., go to East Saginaw and take the stage to Caro. Fare from Saginaw, $1.50. Inquire at Caro for Alfred Weldon. J. M. SNOOK, Sec'y.

There will be a grove meeting on Br. Joseph Towsley's farm, one mile North-west of Jamestown, Mich., commencing Aug. 17, to continue over Sunday. Eld. A. E. Babcock will be present to preach the word. An invitation is extended by the Gilead church to the brethren in the surrounding country to attend this meeting. Come, brethren. Soon our efforts in our Master's precious cause will cease, and we shall bask in everlasting rest in the coming kingdom.

The first Q. M. of the Northern District of the Michigan Conference will be held in the grove at Hinton, Mecosta Co., commencing Thursday eve., August 24, 1871 and hold over Sunday. We hope to see a general gathering. Let all the ministers come, and the churches be represented. Come in the Spirit, to do and get good. Provision will be made for the entertainment of all.

JOHN BOWER.

INDIANA.

The first Q. M. of the Indiana Conference, Southern District, will be held at Holton, Ripley Co. Aug. 24-27. Holton is on the O. & M. R. R. fifteen miles east of Vernon. A special invitation is extended to all Adventists in the District; and a general invitation to brethren and sisters every where. Let there be a full attendance.

C. H. CASS, Sec'y.

A protracted meeting on the premises of Br. Ozee Davis, two miles west of Colfax Crossing, in Montgomery Co., commencing Friday eve, Sept. 1. A cordial invitation is extended to all.

Will Brn. Bonk and Pruett make an effort to be present. E. C. ANDRUS.

ILLINOIS.

Bishop Hill, commencing Friday, Sep. 8, and holding over Sunday. Communion last day of meeting. Friends in all the region are invited. Eld. Wm. L. Himes will be present to preach the word. Communion on Sunday.

For the brethren,

P. WEXEL,
N. RONQUIST.

Garden City, Vernon, Shelbyville, or Mankato, Sundays, Aug. 20 and 27, as Eld. M. Wellcome and others may arrange.

We purpose to attend the Q. M. to be held in Utica, Sep. 1. I. C. WELLCOME.

Viola, Stone S. H. at 10½ a. m. Aug. 20.
Eyota, Hough S. H. at 3½ p. m.
Utica Station S. H. 10½ a. m. Aug. 27.
Vowel S. H. 1½ p. m.
St. Charles, 7½ p. m. S. C. WELLCOME.

Genoa, August 20, 11 a. m.

E. H. BURINGTON.

Milroy, Aug., 20. C. W. SMITH.

I expect to be in Livingston Co., Ill., from Sep. 27, to 30 preaching at Ancona and other places, through the week and over the Sabbath as Eld. A. Bailey may arrange. C. C. MARSTON.

The Annual Campmeeting of Northern Illinois Advent Christian Conference as per appointment will be held on the old camp ground one half mile east of Amboy, Lee Co., Ill., commencing August 19, holding over the 27th. Preaching brethren coming from abroad will be cared for. It is earnestly desired that each church in the Conference bring one or more tents with the intention of remaining during the entire meeting to labor for the salvation of perishing souls. Lumber for tent frames will be provided on the ground. A cordial invitation is extended to churches in neighboring conferences and to all the saints everywhere to attend.

D. S. CLARK, Chairman of Committee.

By the kindness of the officers of the Chicago, Burlington and Quincy, and Illinois Central Railways, I have obtained a reduction of fare on the above roads.

All persons who attend the Camp meeting and pay full fare to Amboy, will receive *return tickets* at Amboy and Mendota on payment of *one fifth* of the regular fare, by applying to the Secretary on the Campground for the proper certificate. Let there be a general rally from all parts. F. BURR.

WISCONSIN

The Southern Wisconsin Camp meeting is to be held at Monticello, beginning Sept. 28, and holding over two Sundays, as Br. Barber and others may arrange. Particulars hereafter.

G. G. GODFREY,
WM. SHELDON.

Eld. Wm. Sheldon will commence a series of meetings in his large tent at Arena, Iowa Co., Wis., Saturday Sept. 9, and hold over two Sundays, if the Lord will. We shall expect a large gathering of friends from the surrounding country. Provision will be made for all who may attend. Come all who can, and come with a holy zeal to labor for the perishing. Let us do what we can, for the time is short.

Arena is on the Milwaukee and Prairie du Chien R. R., about thirty miles west of Madison.

For the church. GEO. THOMSON.

The first Q. M. of the Eastern District of Wisconsin will be held at Merimack, Sauk Co., commencing Friday eve. Sept. 21, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us. GEO. THOMSON.

The Q. M. of the Winona District will be held at Cheatham's Grove, Utica, commencing Friday eve. Sept. 1, and holding over the Sabbath. It is expected that 'Bethel' tent will be pitched, and the meeting continued as long as it may be thought profitable. We hope brethren and sisters far and near will come, to work for the salvation of souls. Time is short—the judgment at hand. Let us consecrate ourselves anew to know and do the will of God.

Those who can conveniently will do well to bring some bedding and provisions; those who cannot will be freely provided for on the ground.

S. C. WELLCOME, Sec'y.

MINNESOTA.

Minneapolis, Minn., Sunday, August 20.

I expect to remain two or three weeks in that vicinity. Those that wish a call from me while in that section of the country can address me at Minneapolis until September 23.

WM. J. BURSELL.

IOWA.

The Iowa. Advent-Christian Conference will hold a campmeeting at Cascade, Dubuque Co., commencing Aug. 26, and continuing over two Sundays. The Annual Conference will be held in connection with this gathering. A large attendance of the home ministry is expected. Eld. J. V. Himes will also be present to aid in preaching the word.

Cascade is twenty-six miles S. W. of Dubuque, ten miles from the Railroad. Farley on the Dubuque and Sioux City Railroad is the nearest station. A daily stage runs from Farley to Cascade. Those coming from the South-West can reach Farley by the Dubuque and S. W. Railroad.

The meeting will be held in a grove close by the village, beside the river. The new Iowa tent will be pitched for the occasion.

Hay and straw will be furnished on the ground, and grain at cost. Tent poles and wood furnished. Also, several stoves will be set up for general use.

☞ Teams will be at Farley every day, from Monday, Aug. 27, till Saturday following, to convey those attending Campmeeting to Cascade.

There will be no boarding tent; but board can be had at hotel or boarding houses, at 25c. a meal.

Any ministers from abroad will be heartily welcomed, and we will endeavor to do all we can for them.

Inquire for D. A. Dickinson or C. W. Pitcher.

Let us make a grand rally, and hold a glorious feast of tabernacles in the name of the Lord. Come, dear brethren and sisters, and bring your friends to the feast. D. A. DICKINSON.

Iowa Mission Tent will be pitched, if the Lord wills, as follows:

Tama City, Tama Co. Iowa, August 17, and over Lord's day

Belle Plain, Benton Co., August 23, and over Lord's day

On the Little Cedar, ten miles north-east of Charles City (near Br. Rows), Floyd Co., August 31, and over Lord's day.

Br. C. C. Ramsay will preach at these last two meetings. PETER S. W. DEYO.

The North Missouri and Southern Iowa Advent Christian Conference will hold their annual session in connection with a camp-meeting, commencing August 25 and holding over Sabbath, at Chase Grove, in Page Co., Iowa, five miles south of Villisca, and eight miles north of Clarinda.

Let all bring tents that can. Straw and feed provided free of charge. Let there be large gathering from all our churches.

D. O. HINK, Sec'y.

Basket meeting, Boylan's Grove, Butler Co. August 13. PETER S. W. DEYO.

With Br. Blanchard, near Grant P. O., in Br. Grice's neighborhood. Baptism and church organization, Aug. 13.

Slater S. H. Aug. 20.

Camp-meeting and conference in Page Co., Aug. 26. WILLIAM MURPHY.

The Advent Christian Conference of Iowa will be held in connection with the campmeeting at Cascade, Dubuque Co. Aug. 26 and onward.

The Conference will be called Aug 31. Let the ministers and delegates all be present in good season.

Come one and all, of the lovers of Jesus, who love also the work of the cause of God. Bring all you can with you of your converted and unconverted friends. Come praying that Jesus may himself, by his spirit, preside in our meeting.

F. H. KENNY, Pres.

OHIO.

The Lord willing, there will be a grove and basket meeting in Wayne Co., O., three miles East of West Salem, and two miles North of Congress, on the farm of Geo. Awkerman, commencing Friday Aug. 18, at 2 p. m., and holding over the following Sunday. A cordial invitation is extended to all. Those coming by cars, will stop at West Salem and inquire for J. P. Eshleman. Any coming from a distance can be supplied with lodging near by. J. M. JUDSON.

NEW YORK.

East Shelby, Sunday, Aug. 20.

WM. L. HIMES.

The Lord willing, the next quarterly session of the N. Y. A. C. Conf. will be held with the church at South Butler, commencing Thursday eve, Aug. 31, and holding over the following Sunday. A general invitation is extended to all. It is hoped every church will send delegates, and quarterly collection for Conf. Fund.

Teams will be in waiting at Savannah, four miles distant, on the direct road between Rochester and Syracuse. Take the 2:55 p. m. train from Rochester. No other train in the p. m. stops. From Syracuse take the express about 2 o'clock, for Clyde, one station beyond Savannah; then take the other train back. Please remember the directions, and, as far as possible, come Thursday. Br W. J. Hobbs will give the opening address. Homes will be provided for all.

D. COGSWELL, Pres.,
WM. E. BROWN, Sec'y.

PENNSYLVANIA.

The Annual Meeting of the A. C. Church in Rootville, Crawford Co. Pa., will commence (the Lord willing) Thursday, Aug., 31, and continue over two Sundays on the old ground near Father and Mother Ougley's, 2½ miles West of Lincolnville, on the Union and Titusville R. R. Three trains leave each place daily, and connect with trains at Union, on the Atlantic & G. W. R. R., East or West, and at Titusville, with Oil Creek R. R. Teams will be at Lincolnville to take friends to the ground on Saturdays and at other times if the parties coming will write to me at Lincolnville, Crawford Co., Pa.

Come to the meeting. Come filled with the spirit of God, and with the design to do and get good. Hearts, houses, and barns are open and free. We trust the good Lord will send somebody to assist us in preaching the word.

For the Committee. JOHN T. OUGLEY.

WEST VIRGINIA.

The Second Annual Meeting of the West Virginia and Southern Ohio Advent Christian Conference, will convene near Walton, Roane Co., W. Va., Saturday, Sep. 23, 1871. A week's meeting will be held in connection with it. Let us have a general rally of the friends of truth within the bounds of our Conference, and the adjacent States.

SILAS P. WHITNEY.

MASSACHUSETTS.

The Springfield National Camp-meeting will be held in Chapin's Grove, near Springfield, Mass., about 1½ miles from the Railway depot, commencing Saturday, Aug. 19, and continuing over two Sundays. Ample accommodations at reasonable rates, will be provided for all who come. The New England Railroads make the usual reduction of fares.

The Woman's Christian Association will hold their annual meeting at Springfield, Mass., Aug. 22. It is desirable that all members of the Association should be present.

E. S. JENNINGS, President.

MISCELLANEOUS.

Sparta, Wis. Aug. 10.
Milwaukee, Wis. Aug 11.
Buchanan, Mich. Sunday, Aug. 13.
Lewiston, N. Y. Aug 16, 17.
Lockport, N. Y. Aug. 18.
Rochester, Sunday, Aug. 20.
Springfield Camp, Mass. Aug 20 to 26.
Worcester, Sunday, Aug. 27.
Providence and Bristol, R. I. Aug. 28-31.
Westboro, Mass. Sept 3.
Portland, Me. Sept. 10.
Sandy Hill, N. Y. Sept. 17.
Further appointments hereafter.

Letters sent me during my absence should either be directed to Minneapolis, Minn., or precede my appointments on the route. O. R. FASSETT.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.---NO. 4. BUCHANAN, AUGUST 22, 1871. WHOLE NO. 384.

Contents.

Faithfulness, M. E. Orr; Our Tour West, I. C. Wellcome; The Soul, A. N. Hitchcock; A Substitute for Work; Scripture Reading; The Prophets of Skepticism, Stick to the Point..........25

Be not Weary in Well Doing—poetry; A Search for Truth, "Grey Quill;" Materialism as Taught by Science and Revealed in God's Word..........26

Thanksgiving, J. R. Preston; Tenting, Wm. F. Brown, Advertise, E. T. Himes; Overburdened; Christ's Purchase, Frank Burr..........27

Editor's Notices; Commentary on the Soul; Brief Editorials, A "Weed" Argument; The Critic Caught..........28

More than One Way, The Work of Distribution, Missouri and Iowa; Queries; Neck Twisting in Church, Gleanings; News, Items of Interest....29

Sweet Bye and Bye—poetry; Editor's Journal; Letters from E. K. Gibson, A. E. Babcock, A. M. B. Graham, Wm. H. Hale..........30

Letters from Amos Bailey and M. E. Orr; Minnesota Sketches, E. T. Himes, How will Jesus Come? C. C. Marston; Conference Minutes; Advertisements..........31

Business Agent's Department, Book Notices, Marriages, Obituaries, Notices; Advertisements; Appointments..........32

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, AUG. 22, 1871.

Faithfulness.

To be successful in any vocation in life, it requires not only activity and vigilance, but also faithfulness, in the discharge of the various duties pertaining to that vocation. In like manner must the true child of God be diligent and faithful in the service of the Master, if he would reap the reward of eternal life in the kingdom of God.

The Savior not only enjoined this duty upon his disciples, but he also gave them most effective examples, in his own life and sufferings, of faithfulness and obedience to the divine requirements. Are we, dear reader, imitating his example by lives of holiness and strict conformity to his will? Never, in the history of the past, was there more need of Christians heeding the command, "Watch and pray, lest ye enter into temptation," than at the present time. Every thing that the arch-enemy can invent to lure God's people away from his truth and service is being done. The cares, and pride of life, the deceitfulness of riches, worldly pleasures and emoluments, false doctrines and theories; all like the tidal waves, come sweeping down upon us, threatening to overwhelm us in ruin and perdition. Is it any wonder, then, that the apostle, in looking down the stream of time, to the perils of these last days, should exhort his brethren to put on the *whole armor of God*, that they might be able to stand against the wiles of the devil? "For," said he, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Wherefore, take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand."

Indeed, if we would be good and faithful soldiers of the cross, there is no such thing as laying down our armor. Future life and blessedness is only promised to those that continue faithful to the end. "Be thou faithful unto death, and I will give thee a crown of life, is the declaration of the inspired writer, with the promise, "to him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

M. E. ORR.

Our Tour West.

Since my last statement of labors we have visited New Ulm, Bradon Co. Minn. a German city, on the Minnesota River. In 1862 its inhabitants were killed and driven out by the Indians, and the city burned. But it has been rebuilt, and is rapidly growing at the present time. It is destined to become Americanized, although its inhabitants—some 2,000—are Germans, Prussians and Swedes. My brother, Dr. J. W. B. Wellcome, resides here, and is gaining an extensive practice. We visited with him several very fine families of intelligent Germans (and also some Americans), some of whom are devoted Christians, and others infidels.

Visited the "Turner's Hall," a costly brick temple used by the German infidel society called Turner's. Visited with the German Methodist minister, Eld. F. Ireland, and found him a very good man, attended his meeting Sunday, and although we could not understand his speech, we were sure he is an able and spirited speaker. He preaches German, but can talk good English, and is interested in the theme of our Lord's soon coming, and the restitution of the earth. He invited us to hold an English service in his house in the eve., Mrs. W. preached to those who could understand English. We spoke to them of "the blessed hope," and scattered some tracts among them.

We met with the remnants of several families which were killed by the Indians, and passed over a road where thirty-five were shot while fleeing from their pursuers, in 1862. Called at a house and conversed with the parents who had seven of their family shot near the house. These were trying times to the early settlers, such evils are removed now, and the people are prospering greatly.

We next went a tour of 175 miles by team, in company with Br. S. C. Wellcome, to his place of labor; called at Medo, and preached one evening, July 26, put up with Br. A. Weston. Found a few faithful believers, and an open door for the word. Passed through Ulma City, calling on Br. Moon and family, who seem to be faithful in the work of the Lord.

At Wasioga we called on Br. E. S. Barrett and family, who were very glad to see us, being much interested in the faith, and having no society with which to associate. Coming to Rochester we intended to spend the night with Br. Geo. Emery, formerly of Kennebeck, Me., but he and his family were absent from home; so we put up at the inn.

July 28, came through Eyota, and dined with Br. Brown, formerly of Canada, and well acquainted with our Eastern men. We passed on to St. Charles and put up with Br. Leonard, formerly of Canada, Sr. L. (as also Br. and Sr. Brown), was a devoted believer in the East. Her husband and daughters have recently been converted. Opposition being strong, and she being determined the Advent faith should be preached, she opened and seated a large room in their house for meetings, where Eld. S. C. Wellcome preaches statedly.

July 29, visited several families of believers and put up with Br. D. Cheatham, where we found a pilgrim home, indeed.

Sunday, July 30. Held a grove meeting on the Methodist camp-ground, in Utica. The gathering was large, and very attentive, while we attempted to preach to them the kingdom of God, and the signs of its soon coming. Brn. P. Ramer and S. C. Wellcome were with me. It was a good day in the Lord. Went to St. Charles and preached in the evening, in Br. Leonard's house, on 2 Pet. ch. 3. Six ministers were present to hear. May the Lord bless it to their good, as well as to others.

Spent the following week in visiting. Attended two social meetings, at one of which a young man voluntarily arose and declared his determination to seek the Lord, and become a Christian.

Aug. 5, went to Viola. Visited several families, and put up with Br. Oakes, who with his family are devoted to the faith. There are several families of holiness here who wait for the Lord.

Sunday, Aug. 6. By some error I had appointments in two towns, eight miles apart, for the p. m., so I preached twice to attentive congregations in Viola, while my brother, S. C., filled my appointment in Elliota, at 3 p. m., and I went there and preached at eight p. m., on the scientific scoffers of the last days, the dissolution and restoration of the heavens and earth, and the duty to hold fast to the faith.

At the close of the meeting a true Minnesota thunder, hail, and rain storm set in, and we remained in the school house until 11 o'clock, when it subsided so that we and the delegation from Viola could go home with Br. Brown, where we found good lodgings for the remainder of the night. Br. and Sr. B. are greatly attached to the Lord and his children, and keep a pilgrim tavern. May the Lord guide and keep these and all his dear ones unto his heavenly kingdom, and soon gather us to the eternal rest at his coming.

I. C. WELLCOME.

The Soul.

The question of the nature and duration of the soul has been so frequently and elaborately discussed, that one would think it were about time that it be fully settled and understood. But this is far from being the case. Indeed, the contest has hardly reached its climax. And even among those who profess to have the truth, there is much inconsistency and confusion of ideas.

It is not my purpose to give a labored exposition of the subject for general consideration, but to present a few thoughts for the practical benefit, it may be, of a certain class. We find it necessary, however, to inquire, What is the soul? We answer, The term "soul" undoubtedly has for its ordinary meaning *person*. The Sacred Scriptures contain many instances of this use of the word. But when we speak of the soul *of* a person or thing, we generally mean something very different. In this case the *primus usus* of the word is evidently life. Thus, the soul of animals usually means the principle of life contained in the blood. The soul of vegetation is the principle of life contained in the sap which answers the purpose of blood in animals.

It is evident, then, that the term "soul" when used in this sense, never means a personal entity. It cannot be said either to live or die, except, perhaps, in a fanciful or poetic sense; as,—"Softly now the light is dying on the distant, native shore." It is the *body* that lives, not the life. It is the body that dies by being deprived of the principle of life. Life is simply an effect, which is distributed throughout the system in the process of circulation. When the organic mechanism becomes worn out, and nature refuses to perpetuate the bodily identity by supplying the waste of the system, then the causes of life cease operating, and life like the light of a candle, goes out in the oblivion of death. Then it cannot be found. It goes nowhere, nor can it be seen or handled.

It is sometimes said that the soul goes into the grave with the body. This is a wrong statement of facts. The soul does *not* go into the grave *with* the body, for the very excellent reason that it does not exist after its causes cease operating. It is absurd then, to talk of its occupying space, and coming in contact with matter.

It is often said, "I believe the soul of man to be mortal." This, too, is incorrect, because the soul, in this sense being a property, cannot possess properties. The principle of life is the same in quality everywhere. Its duration is entirely dependent upon the nature and properties of the corporeal thing itself.

The fact is incontrovertible both in the ~~light of reason and~~ Scripture, that all there is of man is that which we recognize through our senses. Life, thought, pain, desire, love, etc., are all properties of man as an organized substance, but they form no part of him. When a man becomes disorganized, these properties cease to exist; because they remain properties only while he is an organized being.

ALVIRUS N. HITCHCOCK.

[We think it proper to say 'the soul is mortal,' just as we say 'mortal life,' or 'immortal life.' ED.]

A Substitute For Work.

"Talk." A pleasant substitute for work. It has been well tried and seems to be considered satisfactory and a success. In olden times the silent workers were the most successful, but with not a few now it is talk, talk; this is their business, and in this way only are they mechanics, lawyers, scholars, farmers, etc., and by this easy process do they purchase, sell and pay their debts. Young "Do-Nothing" is smart enough in this way, and for years has clerked and farmed with his talk, and this year, I suppose, will in the same way cultivate fifty or one hundred acres. Some of us fear that as usual, the crop will, be on his tongue and not in the field—still he can talk on and make his usual crops. Uncle Josiah liked it so well, that he tried it until he died at sixty very poor; his sons, however, were silent workers, grew rich and became useful men.

Two suggestions have been made with regard to this class; one that the Secretary of the Interior put a heavy tax on all the talkers; and the other, that they should be settled in a body somewhere West on the Pacific Railroad—and then let them talk.

Scripture Reading.

The daily, regular, and solemn reading of God's holy word by a parent before his children is one of the most powerful means to direct them to Christian life. It is a constant dropping, and it wears its mark into the living rock. A family thus trained cannot be ignorant of the word. Properly read, the whole Scriptures come repeatedly before their minds. The most heedless child must receive and retain some portion of the sacred word. The most forgetful will treasure up some passages of holy writ. The contrast between families thus instructed, and those where the word of God is never heard, is very striking; and he who neglects his duty does his children a wrong, and robs them of a blessing, the importance of which he can hardly estimate.

The word of God thus hidden in the heart of a child from infancy, enters into the very texture of the mind. Involuntarily its sacred teachings are recollected in after life; and though in years of manhood the child may wander wide and far, yet the recollections of the hour of prayer, the open Bible, the sacred word, read with reverent voice, the bended knee, and the earnest supplication that arose at morn and eventide, will often be a holy charm, to keep him from the paths of sin and folly, and lead him in the way of life and truth. And when, in the Providence of God, the child is permitted to take his place at the head of a new family, the memories of home and the home altar will go far toward making his house also a house of prayer, his home a place of peace and blessing.

The Prophets of Skepticism.

The *Christian Intelligencer* states that the prophets of skepticism were most ably handled by Rev. Dr. John Hall, in a recent lecture to the Young Men's Christian Association. He took up the philosophy of skepticism, in itself, in its pursuits, and in its ultimate results, from the earliest Christian age to the present, and clearly demonstrated its contradiction of human consciousness. He cited three or four of the leading prophets of skepticism, who have set themselves up as teachers of morals and religion, and judged them by their own standards. Voltaire, Lord Bolingbroke, John J. Rosseau and Thos. Paine were therefore selected. The social crimes of the former were too hideous to mention. Dr. Johnson rightly characterized Bolingbroke as a scoundrel, because he had loaded his blunderbuss with such blasphemous literature, and a coward, because he was afraid to fire it off himself, but gave a Scotchman a half-crown to pull the trigger when he was dead. He feared to publish his infidel works while he lived. Rosseau's moral character was even worse than Voltaire's, and though Paine did good service to the cause of republican liberty in this country, he died a miserable sot. If, according to Pope's couplet, (which the Doctor quoted,) a man's creed can't be wrong whose life is right, what, he asked, does a bad life argue? A stirring appeal was made to a large number of young men present to love their Bible, to read it carefully, and to foster Christian Associations based upon Christian principles.

Stick to the Point.

If you ever succeed as a speaker, you must learn to have some prominent point before the minds of your hearers, and then stick closely to it, and make every argument hit the point. Scattering arguments never convince any one. Preachers of the present truth need to learn this as much as any one thing. The following words are worthy of careful thought:—

"It was the conviction of my friend that what is most desired in a lawyer is a certain cool judgment, which holds on to the main point in a given case, and allows no side issues to warp the mind from an anchored position. I have heard him say, 'In the end, the lawyer who, having hit the nail on the head, keeps driving it until it is countersunk in the conviction of both judge and jury, is the leader who succeeds best at the bar of justice. I always select for my students such young men as have this quality, and I almost invariably find it lodged in minds that are inclined to stick to the point.'"

Get the point clear in your own mind, then hit it on every side.—*Sel.*

"Be Not Weary in Well Doing."

What though your efforts fail to meet
  With due approval or regard,
From those for whom you kindly strive?
  You shall not fail of your reward.
For God looks down from heaven above,
And smiles upon each act of love.

What though detraction's baneful tongue
  Your purest motive misconstrue?
Yet weary not; with patient step,
  The path of duty still pursue;
For God, the Judge of all the earth,
Knows whence each action has its birth.

And though the cold, averted eye
  You meet where once you met a smile,
Look upward, there's a Friend on high,
  Who will console your heart the while.
His heavenly smile will cure the smart,
Though every earthly friend depart.

Oh, then, commit your all to him,
  And let your chief endeavor be
His approbation to secure,
  Though earthly friends and comforts flee,
Then, though you reap but sorrow here,
There is a glorious harvest near.

—*Christian Intelligencer.*

Communications.

A SEARCH FOR TRUTH.

BEING

A Religious Autobiography.

BY GREY QUILL.

CHAPTER VII.

I was intensely interested as you may well believe in his statements of what the Scriptures taught; for I had at last found a doctrine congenial with my first impression concerning the character of my Maker: and I was astonished that I had never thought of investigating the Bible before; but I never had. True I had read it often, had in fact committed the gospels to memory and recited them to my teacher[1] years ago. But of the doctrines therein contained I knew nothing. But first, however, I thought it advisable to carefully read the books I had borrowed. I found them written in an interesting and attractive style, and I was much pleased with the spirit manifested with the authors, and the conclusions so ingeniously drawn.

I learned for the first time[2] there was no burning hell in existence, nor ever had been, except in the visionary theories of speculative theology; and the picture they drew for the final salvation of the race, based on the goodness of God, attracted my fancy and entranced my mind. After reading them twice through carefully, I returned them with many thanks, and told the lender a great weight had been lifted from my mind by their perusal, if the Bible fully sustained the position of the writers. On that point I could give no opinion, as I had not yet given it an investigation. But I promised that I would do so and inform him of the result. He admitted he had not fully investigated the Scriptures, but thought I would find the doctrine of universal salvation abundantly sustained.

I now commenced for the first time in my life to study the Bible for myself to learn what it taught. Strange, you may say that I did not do that before. True it may appear so. But if you really think I was singular in that respect, I will agree to point you to large numbers of professors of religion, to say nothing of non-professors, in your own town, or vicinity, all of them older than I was, who have not *yet* read or studied it for that purpose. The truth is, the Bible is the most abused-book in existence, and is seldom read even by those who profess to believe in it, to learn what it really teaches, but is perused rather as a part of a form of worship, both public and private, or to call arguments to sustain some human creed, or theory.

I had heard the Holy Book read and preached from for many years; but what did I *know* about it? Absolutely nothing, so far as positive doctrine was concerned. But now, I was bound *to know for myself.* A good resolution, you will say. So I think. And I sincerely hope, you, my dear reader (if you have not already done so), will in that respect, follow my example.

I commenced my self-imposed task by carefully reading through the New Testament (the Old I did not examine), and marked some passages which I thought were decidedly against the Universalist belief. I then concluded, as the passages quoted to sustain it were mainly from Paul's writings, I would again read his fourteen epistles, and carefully note *all* he had to say about the future condition of all mankind. I performed this labor patiently, and with a sincere desire to learn the truth; and was forced to admit (rather reluctantly perhaps) he did not teach that all, irrespective of character, would be saved. True he taught that Jesus was the Savior of all men, but he also taught he was the *especial* Savior of those that believe; which seemed to more than intimate there were two salvations, for which I could see no necessity whatever, if the first one saved every person into a state of unending bliss.

Again, he positively declared, in substance, that some would not be saved, but in the end would be destroyed; and though I could not learn that he meant by that term an endless state of torment, yet I was sure from the context he could not, did not mean an endless condition of happiness.

Again, he clearly taught that the saints were "joint heirs" with Christ to an inheritance—not in heaven either, but on a renewed earth.

I might have got along with this well enough, if he had not further declared no less than four times, that there was a certain class, *viz.* the unrighteous, who *would not* inherit it. And, for the life of me, I could find no intimation of any place left for them in heaven, earth, or sea, and was obliged to believe he intended to teach just what he said, that they would be destroyed.

The other New Testament writers I found fully sustained Paul in these statements, and I was obliged to tell my Universalist neighbor that I was convinced the Bible did not sustain his opinion.

But what was to be done now. If I had not become a Universalist by studying the Bible for myself, I had learned certain important facts I was not before aware of, and which were far from being in harmony with the instruction I had formerly received; and I came to the conclusion that the Bible, so far as I had studied, instead of sustaining their theories, thoroughly upset them. For I had been taught that the soul was the real man and could not die; and if this was so man could not die: but Paul taught that man not only could, but in some cases surely would die forever, by being destroyed; and Jesus himself, also, taught that God had power to destroy both soul and body: and if he had the power, who dared say he would not use it, especially when inspired men more than intimated he would?

These thoughts stimulated me anew to investigation, and I was more than ever determined to know what the Bible taught on these matters, both in the Old and New Testament. But though I formed (or rather renewed) at this time a good resolution, which I ultimately put into effect, yet it was several years before I did so. This delay was owing to a variety of circumstances. One prominent cause of delay was, I left my native town and entered into another avocation, among strangers; and my mind in the mean time became to a great extent engrossed with other things. But my former resolution did not wholly fade from my memory. Occasionally I suggested to professors of religion my impressions concerning the nature of man, but always found such ideas were considered by them, without an exception, to be rank infidelity.

In the mean time I had made a profession of religion, and joined a Baptist church.[3] I selected this communion in preference to any I then knew of, because I had for many years believed that baptism *in* meant something more than sprinkling *on* water; though I confess I did not at that time understand the full import of the ordinance. I think it quite probable, also, that my choice was governed to a certain extent by my disgust of baby-sprinkling, with which I had during all my life been familiar; for I knew full well that this church would no more sprinkle a baby than they would allow a person to commune who was not of them. And I veribly believe they would have closed their doors on St. Paul, if he had not explained to to their satisfaction what he meant by saying he baptised households, and, also, have shown a good certificate of membership with a sister church.—(*Concluded next week.*)

---

[1] We were required in our village school in the summer, to commit a portion of Scripture to memory at home every day, and recite it to the teacher as soon as we entered school at 9 o'clock in the morning. I used often to commit a whole chapter to memory before breakfast, so as to be able to repeat every word of it at the appointed time.

[2] I acknowledge my indebtedness to the Universalist writers, among whom Adin Ballou and Sylvanus Cobb Sr. held a prominent place, for my first knowledge of the true meaning of the Hebrew and Greek words translated in our version, hell, grave, etc.

[3] I had heard much during my life about a change of heart as a distinct work of God, independent of the individual. I had heard many others relate their so called "experience," and speak of a special point of time when a wonderful change came over them—when from hating God they began to love him; when from loving sin they began to hate it, etc. And as this was a vital point with my Baptist friends, on which the weight of the evidence of my new birth rested, they examined me pretty closely on it. But I could find no such point in my life, for I honestly believed I had always in heart loved the *true* God. And I knew I had felt for many years that I was a sinner; yet, during all that time I would not, could not say I had *loved* sin. Nor could I tell of any point of time in my life when I did, in the sense demanded. So my "experience" was rather meager, for I could only say that by obedience to the commands of my Savior, and a full determination in the future to obey him in all things, I experienced the sweet assurance that I was his child—a love I had not realized since the days of my childhood. I considered it rather doubtful whether I should pass the ordeal in their private conference on my case; but I did, on the ground, as I afterwards learned, that my change of heart took place in early life.

Materialism as taught by Science and Revealed in God's Word.

[Concluded.]

How do immaterialists claim the Scriptures as supporting their theory? Simply upon perverted and spiritualized renderings of its truths. For instance they say death does not mean death; for that would be at war with our creed. Therefore it must mean *life.* And *life* does not mean *life*, but it means sometimes *happiness*, and at other times *sorrow. Black* don't mean *black*, but *white.* White don't mean white, but sometimes red, at other times green. What logic for "rational intelligences" to use.

Thank God, the Bible is not the rebus immaterialists would make it, in which certain characters and words stand for certain things, and the meaning of the whole is to be guessed out. God deals in plain and unmistakable language; and when he promises *life*, he means *life;* when he threatens *death*, he means *death.* God means just what he says when he declares man to be a mortal and material being, dependent upon his mercy for life, either in this world or the next. I choose to believe an infallible God, as the best authority on this subject, rather than the philosophy of erring man. "Let God be true, and every man a liar." (Rom. 3: 4.)

We have shown that science and scripture unite, the one in demonstrating, and the other in revealing the great truths of materialism. What science demonstrates and scripture verifies cannot fail to be pleasing to the reason.

Let us now glance at the relations existing between materialism and infidelity, since the two terms are so often spoken of together. Their relation is not so intimate as theologians who term materialism modern infidelity, would have us suppose. The relation is similar to that existing between black and white. Black is a color, and in common discourse white is a color, and in this respect they are analogous. So materialism is a belief, and infidelity, in common usage, is a belief, and in this respect *they* are similar. But when you approach the *kind*, the difference is as great in one instance as the other.

What is Christianity? Webster defines it—"The system of doctrines and precepts taught by Christ, and recorded by the evangelists and apostles." Do not materialists base their belief upon the doctrines and precepts of Christ?

What is a Christian? Webster says—"One who believes in the truths of the Christian religion, and studies to follow the example, and obeys the precepts of Christ." What is the Christian religion? Is it the creed of the Baptists, or Methodists, or of any other church? It is to be *hoped* so. but *feared* that it is not, at least, to the fullest extent. It is the truths taught in the *creed* of all Christians, *the Bible!* It is *God's* word, not *man's* opinion. It is God's *truth*, not the imaginations of the heathen.

Does not the materialist deduce from revelation his strongest proofs of his system? Certainly he does; and those who cry out "*Infidelity, infidelity!*" would do well to remember this. Then if the materialist does believe in the religion of Christ, he is a Christian, all the empty charges of infidelity made by immaterialists notwithstanding.

Next, what is an infidel? "One who disbelieves the inspiration of the scriptures and the divine origin of Christianity." Do materialists disbelieve this? Do they not base many of their arguments upon the inspiration of Job, David, and Paul? They have introduced as argument in proof of materialism passages from these just named writers, to meet which immaterialists have been driven to the ridiculous extremity of denying that either Job or David were inspired! *Who*, then, is the infidel, according to Webster? The one who quotes scripture, having faith in its inspiration, or he who rather than yield his error, denies his Master flatly as ever did Peter, by saying that Job and David were not inspired?

That materialism as a theory has been advocated by infidels, is not denied. But the same may be said of many of the grandest truths ever made known to man. But this fact does not invalidate the *truth* of materialism in the least degree. For instance the geological account of creation was met with bitter persecution on the part of Christians, because they thought it to conflict with the Mosaic account. But although this theory has been at times almost the exclusive property of infidels, it is now being generally recognized by Christians as a confirmation rather than a contradiction of the Mosaic account. Strange to say, no one charges a Christian with infidelity for believing this; although the grounds for such a charge are identical with what is considered by immaterialists a sufficient reason for branding infidelity upon materialism.

Infidelity and (what is called) orthodoxy, are the two extremes of a grand truth. The golden mean lies between the two great errors. Men always fly to either extreme before they settle upon the intermediate ground of truth.

Take from orthodoxy its weakest point—the "*im*" from immaterialism—and it becomes orthodoxy proper. Let Christians admit and adopt the *truths* that infidelity proclaims, and infidelity can but fall for want of a basis. So much for the relation of materialism and infidelity.

Let us now in conclusion notice how materialism compares with immaterialism in recommending itself to our reason for belief. Materialism comes to us with science and scripture as references concerning its truth. Immaterialism comes without science or scripture, when either are fairly interpreted. To what source is the doctrine of immaterialism traceable? Any one would naturally suppose to an opposite source to that which gives rise to materialism. And truly enough, opening the sacred pages of the Bible, there we find an account of the origin of each, and the originators are expressly named. First, we find God charging Adam not to eat of the forbidden fruit: "For in the day that thou eatest thereof, thou shalt surely *die.*" (Gen. 2: 17.) Then Eve, having related this to the serpent, who is understood by all to have been Satan, *he says:* "*Ye shall not surely die.*" (Gen. 3: 4.)

After Adam's disobedience we find God saying to him—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art and unto dust shalt thou return." (Gen. 3: 19.) Again: "So he drove out the man; and he placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3: 24.)

Will the immaterialist please tell us how *man* evaded this provision of God?

Here we have the earliest account of the origination of materialism and immaterialism: one is taught by God, the author of all good; the other by Satan, the author of all evil.

Turning to history, we read—"The Egyptians were the first who asserted the doctrine that the soul is immortal." (Herodotus, p. 144.)

Justin Martyr, born fifty-six years after the cross, and martyred at the age of seventy-four, says: "If therefore you fall in with certain ones who are called Christians, who confess not this TRUTH, but dare to blaspheme the God of Abraham and Isaac and Jacob in that they say that there is no resurrection of the dead, but that immediately when they die their souls are received up into heaven, avoid them and esteem them not Christians."

Says Eusebius, in speaking of certain Christians in the third century: "These asserted that so long as the present state of the world exists, the soul perished and died with the body: but that it would be raised again with the body at the time of the resurrection." (p. 153.)

Says Martin Luther, in his Defense (Prop. 27): "I permit the pope to make articles of faith for himself and his faithful, such as that he is emperor of the world, king of heaven and God upon earth, THAT THE SOUL IS IMMORTAL, with all these monstrous opinions found in the Roman dunghill of decretals." Again he says: "All souls lie and sleep till dooms-day."

Duke George writing to Duke John, Oct. 15, 1521, says: "Some deny the immortality of the soul. All this comes of Luther's teachings." In a work published in London in 1772, entitled "An Historical View" (p. 348), it is recorded that Luther "taught that souls lay in a profound sleep, in which opinion he followed many fathers of the ancient church." It adds: "The doctrine was held by the first reformers." Also: "Luther died in the faith."

Wm. Tyndale, translator of the Bible into the English language, for which he was martyred, says: "If the souls be in heaven, tell me why they be not in as good case as the angels be." Again: "And ye in putting them in heaven, hell, and purgatory, destroy the arguments with which Christ and Pau' [illegible] surrection."

S[illegible] t. in advocating the unco[illegible] the dead: "It is evident that the saints and believers of old, the patriarchs, prophets and apostles, without exception, held this doctrine."

Says Bp. Tillotson: "The immortality of the soul is supposed, or taken for granted, rather than expresly revealed in the Bible."

Says Robert Hall: "I believe that man is material; that is, there is nothing more of him than what appears, and that when he dies he has no knowledge until the resurrection."

Says Abp. Whately, speaking of the natural immortality of souls: "No such doctrine is revealed to us in the word of God."

Thus we see immaterialism first proclaimed by Satan himself; next asserted by a pagan nation; thirdly introduced into the Roman Catholic church; and finally recognized as valid by Protestantism! What a pedigree it has! Has Christianity come to that pass in which she must accept a doctrine instituted by Satan in preference to that instituted by God? Must we go to the traditions of Rome, the senseless [illegible]ology of the heathen, and thence to the guardian of error for *truth?* Or, rather, shall we appeal directly to God, as he has revealed himself in the Bible?

We have shown the basis of materialism. Compare it for a moment with all that can justly be claimed for immaterialism. Truly the latter theory is like the house built upon the sand, and like it, it must fall when exposed to the forces of truth. Science, scripture, and reason deny it their countenance. Instead of this foundation, firm as the rock, it is based upon empty statements and bold assertions. "My word for it!" is the argument of an immaterialist. "Let us turn to science, scripture, or reason," says the materialist. Which shall we be believe? Who can but decide in favor of materialism. At least, casting away prejudice, study science and scripture, and you will assuredly come out of the study prepared to make even broader statements in favor of materialism than any made in these articles.

Thanksgiving.

Most professors of religion are deficient in this department of divine service. Even those who would follow the apostle's injunction—"Pray without ceasing," forget that he was *as explicit* with regard to "rejoicing" and "giving thanks." Now where is the consistency, if I enforce with great vehemence the command: "Glorify God in your body, and spirit, which are his," and do not so much as once tell wherein God is glorified? Jesus said, "herein is my Father glorified that ye bear much fruit." Now I would not intimate, that giving of thanks, and rejoicing is all the fruit that Christians bear; but I would give place to the words of God. "Therefore let us offer the sacrifice of praise to God continually, that is, the *fruit of our lips*, giving thanks to his name;" for I read from the fiftieth Psalm—"Whoso offereth praise glorifieth me."

This portion of Christian work is not without its power and influence. The person who connects with a consistent Christian life, the habit of praising God continually, leaves the impression upon all around, that he is the happiest man in the world, and that it is religion that makes him so. All are made to feel that God is the author of his salvation, and that which gives such complete happiness is, and must be a thing of great value. Thus God is glorified in the thankofferings of his saints.

It is a noted fact, and the observation of it has fallen to most Christians, that, when the child of God is heard praising him, unbelievers are heard to say, "If I knew I should be as happy as he is, I would seek the Lord." When our influence is such, and we know that we are leading others to Christ, our own joy increases, and we feel like praising God more and more. Thus while we help on the work of God, and water others, our own souls are watered with the fresh, evergushing waters that flow from the spring of God's eternal love.

It is not only a privilege to give thanks to the name of the Lord, but it is also the duty of every Christian. If the disciples of old could ask Jesus to teach them to pray, we may ask God to teach us, not only how to pray, but how to praise him, too. The Bible should be our source of light at all times. If we are taught of God, we shall receive his word. Paul says that "The things that were written aforetime were written for our learning." (Rom 15: 4.) Then, from things that are written we may learn to praise God. I would earnestly advise that all Christians become familiar with the instances of thanksgiving recorded in the Bible; for those expressions of praise are evidently acceptable to our heavenly Father.

The song of Moses and the children of Israel after they passed the Red Sea, is a useful lesson for us to study. Mark some of the expressions (Ex. 15); "The Lord is my strength and my song, and *he is become my salvation.*" "In the greatness of thine excellence thou hast overthrown them that rose up against thee." "Who is like unto thee O Lord among the gods? glorious in holiness, fearful in praises, doing wonders?" "Sing unto the Lord for he hath triumphed gloriously." These are songs of salvation that. come from glad hearts, and are becoming in the lips of every lover of Jesus Christ. Oh! if we would meditate upon the wonders of redeeming love, we should be filled with such a fullness, that we would feel as though our earthen vessels would break, unless we let this rich treasure flow out in praise to God.

When David was preparing to build the house of God, the Lord gave him prosperity in the work, and he very devoutly thanked the Lord for his goodness, and said, "Blessed be thou, Lord God of Israel, our Father, forever and ever." Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. Thine is the kingdom O Lord, and thou art exalted as head over all....Now therefore, our God, we thank thee, and praise thy glorious name." We are not to infer from this instance of thanksgiving, that the minister is to do all the praising God for us; for in this connection (1 Chron. 29) we read, that "all the congregation blessed the Lord God of their fathers." But hear David again, and remember that his words are inspired words, and are given to you and me: "I will bless the Lord at all times: his praise shall continually be in my mouth." (Ps. 24: 1.) What a beautiful example of devotion. "*I* will bless the Lord." "I will praise him with my whole heart."

But some man will say, Why should I praise him? Because life, and health, and food, and raiment, the earth and its treasures of gold and silver, the fields with their flocks and herds, and growing grain, the trees with precious fruit, the light of day and the darkness of night are his gifts to you: nor are the blessings of God confined to temporal things. In his infinite love for men, when they were lost, he sent his Son to save them. They were lost to themselves. The terminus of their existence was before them. In this sad state despair must have been their portion, had not God's promise elevated them to a position where hope could be enjoyed. But here the *great salvation* was introduced. This salvation takes men from the lowest depths of degradation to set them among princes. From the thraldom of sin and death, to peace and paradise. It finds them wallowing in debauchery and drunkenness; it leaves them equal to the angels in the kingdom of God. I inquire, then, Is not the Author of this salvation worthy of thanksgiving and praise? Oh! yes! "to him that washed us in his own blood and hath made us unto our God kings and priests," we soon shall sing. Then let us tune our harps now. Let us here begin the songs of joy that we shall never finish in Paradise.

Thank God for his Son, and for the LIFE promised through him. "This is the record, that God hath given us eternal life, AND THIS LIFE IS IN HIS SON." Then let us come to Christ in whom is life, and let us thank God for all things; for those who by their sayings of kindness or their chiding, their reproof or exhortations their writing or influence have been the means of bringing us to the fountian of life—our Savior. Let us desire his coming "who is our life." Come blessed Jesus! In the beauty of thy glory come! In the brightness of thy kingdom appear! Come thou who art glorious in holiness, fearful in praises, doing wonders. Bring the glad day when with immortal tongues thanksgiving shall be paid thee in the everlasting home of all thy saints!

J. R. PRESTON.

Tenting.

Since my last letter informing you of our meeting at Fairport, "The Lord's tent" has been pitched for three weeks, nearly, at Sodus Point, N. Y. We have had excellent order here throughout, and large congregations, especially on Sundays. Brn Miles and Stevens have done the preaching, and the truth has seemed to have a powerful effect upon the people. On the second Sunday seven were baptised in the beautiful bay—all men and women of middle, or past that age, some of grey hairs. Some had not attended meetings before for several years, and one man had not for nearly thirty except funerals, and now they thank God and the old tent for salvation.

Yesterday three more young persons—all heads of families—were "buried with Christ in baptism."—'Twas a beautiful sight. Last night being our last meeting here was one of special interest. Several more arose to confess Christ for the first time, and we tarry to-day for baptism again, when it is expected that six or seven more will in this way "put on Christ." We closed up last night with a very solemn and affecting communion season.

The whole country here for miles around is deeply stirred by the old fashioned gospel, that Christ and "our beloved brother Paul" preached so firmly and positively eighteen hundred years ago. We think our effort has not been in vain, but are much encouraged to press the battle. Let all the friends of Christ pray for the tents that they may continue to carry the gospel message to dying men, and spread the glorious doctrine of Jesus' soon coming, that thousands more may prepare, as a result, to meet the Lord in peace. Yours, in the "highway and hedges." WM. E. BROWN.

[We do not know what better appeal than this could be made for our New York brethren to sustain their missionaries. Don't let them be hindered.] ED.

Advertise.

Advertise what? Why the meeting that is to be held at your schoolhouse next week. See to it that the appointment is well understood all through the community; and don't trust this work to some uninterested party who will not give the notice right. Get some of those printed notices from the TIMES office; fill them out; post one upon the school house, another on the tree by the road side; and still another on the fence at the corner. Be sure that the house is provided with suitable lamps, and, if it is cold weather, have the fire built early enough to make the house warm before meeting time. And then, when meeting begins, see to the ventilation of the room, attend to the stove, and so do the work of a sexton.

You will find that such a course will add much to the interest of the meeting. It often occurs that a meeting is a comparative failure just because the notice is not half given out, and no preparations are made to receive the congregation until they are beginning to assemble. E. T. HIMES.

Overburdened.

Overburdened is the language of many weary hearts in this world of ours, which may be read in the lines of care upon the countenance, the furrowed brows of the aged, often in the dwarfed energies of the youth. Poverty overburdens its helpless victims in the very necessities of their existence, until even that often becomes a drug to them. Wealth loads down its possessors with cares and anxieties, until their hoarded treasure scarce pays the fearful cost. The churchyard receives many a victim of overburdened life.

Here the father, in manhood's strength, has suddenly been brought, leaving family, church and state the objects of others care. Here the careworn mother has found rest, and her tasks are performed by other hands. Here the clergyman has forgotten the many calls upon his time and strength; the physician the numerous demands of exacting patients; the lawyer his clamerous clients, and members of every trade and profession here pay the forfeit of overtasked energies and swell the list of proofs, that man's powers are boundless, that though he may improve by cultivation, and extend his usefulness by using care in the exertion of his faculties, there is a limit beyond which he may not safely pass

—*Freeman.*

Our Pulpit.

Christ's Purchase.[1]

BY ELD. FRANK BURR.

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (Eph. 1: 14.)

In this Scripture reference is made to an inheritance, which is also called a purchased possession. The inheritance is said to be *ours.* We receive it as sons and daughters of God, being made joint heirs with Christ, in whom we are to receive it. Hence the eleventh verse declares, "in whom we have obtained an inheritance."

From the text we also gather the thought that the children of God have the Holy Spirit given them as an earnest, or evidence, of the inheritance, until the time shall come when it is to be redeemed. The time of redemption is yet future, so that from this we conclude none have yet received it. This agrees with the eleventh chapter of Hebrews, in the close of which we read of the worthies of olden time, who "received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Thus, all God's people of past and present time are to be perfected at once, when the inheritance is redeemed. A few inquiries will be profitable in this connection.

1. *What is the inheritance that Christ has purchased?* Ans. This earth or world, and its inhabitants. In Mat. ch. 13 Jesus speaks of a field that contained a treasure, and of the purchase of the field to obtain the treasure, evidently referring to his own work in purchasing the world as the field, (see Mat. 13: 38,) to obtain the kingdom of heaven which was a hidden or lost treasure. Adam possessed this treasure, but lost it through unbelief and disobedience, and since then violence, and sin, and death reign, instead of peace, and life. It is declared in 1 John 5: 19, that the "whole world lieth in the wicked one."

Christ purchased man with the world. The apostle says, "ye are bought with a price." (1 Cor. 6: 20; 7: 23.) This was done by Christ's death, but it is written that he "died for all," (2 Cor. 5: 14,) and that he "died for the ungodly;" (Rom. 5: 6,) therefore we conclude all mankind are the subjects of the purchase alike, but as all will not accept the proffered redemption, therefore it will not avail for all. It will avail only for those who will accept it, and "obey him."

2. *How can an inheritance be said to be purchased?* Ans. Christ is the "heir of all things," and an heir does not receive an inheritance by purchase. The answer is, that in this case the inheritance is *under an incumbrance*, and Jesus paid the price of *redemption*, not of possession. As the Son of God, he is the appointed heir, but to have the inheritance pure the incumbrance must be removed, and the price of its redemption must be paid.

3. *What price was paid?* Ans. Christ himself, to suffer and die. "The bread that I will give is my flesh, which I will give for the life of the world." (John 6: 51.) "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3: 13.)

It may be asked, if Christ gave himself in the purchase, how is it that he is now free? Has the price been taken back? No. All that the incumbrance claimed has been paid, and is given into the hands of the mortgagee, so to speak. Christ threw himself into the breach to make the payment, and then, as the Son of God, received the gift of eternal life, because he was a well beloved son, and "God raised him from the dead." The demand was for the Adamic life and nature. This would pay the debt if given by one who had not already forfeited it by sin. This demand Jesus met, and paid. An effort was made by the adversary to induce Jesus to commit sin, so as to be unable to redeem the world, but it was unavailing. All the debt was fully paid by Jesus, but God's power was not impaired, and through it Jesus became the first born from the dead.

4. *To whom was the price paid?* Ans. To the law of sin and death. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 2.) "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. 8: 21.) "For in that he died, he died unto sin once: but in that he liveth he liveth unto God." (Rom. 6: 10.) "For he hath made him to be sin for us, who knew no sin." (2 Cor. 5: 21.)

Under the Mosaic law there were different kinds of offerings, such as peace offerings, thank offerings, heave offerings, sin offerings, etc. Each offering typified its own special object. In respect to the question under consideration, the sin offering typified Christ, who was made a sin offering to redeem the world. The price was not paid to God, but to the power of sin and death. The world is carnal, "sold under sin." (Rom. 7: 14.) This is a consequence of the transgression in Eden; but through the redemption purchased by Christ, the power of Satan is broken, and when the judgment sits it will be decreed that he must be crushed. But as he made every effort to thwart Christ in the payment of the price, so he will not leave without a struggle. The battle of the great day of God Almighty, and the final overthrow of Satan will close the strife.

5. *When will the redemption take place?* Ans. When Christ comes to rule, and to subjugate his foes, and to remove the curse from off all the earth, "Unto them that look for him shall he appear the second time without sin (or sin offering) unto salvation." (Heb. 9: 28. cf. Rom. ch. 8; Rev. ch. 21.) Then the chaff will be separated from the wheat. Then will be the purification, the restitution, the glory. Who of us are ready for this? Come sinner to Christ, and accept pardon, and be in him a child of God, and a joint heir with Christ to this purchased possession.

"O for a thousand tongues to sing
The great Redeemer's praise;
The glories of my God and King,
The triumph of his grace."

---

[1] Abstract of sermon as preached in Chicago, June 4th 1871.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, AUG. 22, 1871.

EDITOR'S NOTICES.

Camp-meeting, Cascade, Iowa, Aug. 26 to Sep. 3.

Jonesboro, Ill., Sep. 9 and 10, as Br. Childs may arrange

Freedmen's Conference, Morgan's Point on the Mississippi River, Ark., Sep. 13-17.

After this meeting I visit Memphis, and then go to Batesville, Ark., and the White River region, to labor for a time with Br. S. Rosebraugh.

A wide door is open in the White River region among the white people. They are poor and have small means; yet the poor must have the gospel. This people lost all by the war, and have not yet recovered. But are making the best of the situation. And best of all, they want the truth on the "blessed hope." The door was opened here providentially by Dr. Fletcher, and the word of the Lord has to some extent had a free course. They have been pleading for help for two years. I shall now visit them.

After this I shall visit the churches in Michigan, as I have promised Br. Wright and others. J. V. H.

A SCRIPTURAL COMMENTARY ON THE SOUL

[Continued.]

LEV. 18:29. 'For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.'

Ch. 19:8. 'Because he hath profaned....that soul shall be cut off.' v. 28, 'Ye shall not make any cuttings in your flesh for the dead'—lit. FOR THE SOUL. The sense seems to be on account of souls that have died; for the prohibition is against the extravagant expressions of grief in which many of the heathen indulged at funerals, even to the extent of tearing the flesh, or cutting it with knives. Says Prof. Geo. Bush: 'For the dead. LE NEPHESH. This is the sense of the Heb. term in repeated instances....They were not to maim or lacerate their persons in any manner in their mourning ceremonies, as with the vain idea of pacifying or propitiating the infernal spirits in behalf of the dead, a notion very prevalent among the heathen.'

Ch. 20:6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.' This is a text for these times. No wonder spiritists hate the Bible.

V. 25. 'Ye shall not make your souls (i. e. yourselves) abominable by beast or by fowl....which I have separated from you as unclean.'

Ch. 21:1. 'There shall none be defiled for the dead (literally soul) among his people.' v. 11. 'Neither shall he (the high priest) go in to any dead body (lit. SOULS OF THE DEAD) to defile himself, i. e. by contact with the corpse. Once more we have dead, and hence mortal souls.

Ch. 22:3. 'That (same) soul shall be cut off.' v. 4. 'And whoso toucheth anything that is unclean by the dead (lit. soul)....the soul that hath touched shall be unclean.'

Here a LIVING SOUL touches a DEAD SOUL, or a corpse.

V. 11. 'But if the priest buy any SOUL with his money, he shall EAT OF IT.' This is a soul that may be eaten, i. e. some clean animal.

Ch. 23:27, 32. 'Ye shall afflict your souls (yourselves).' v. 29. 'Whatsoever soul shall not be afflicted in that day shall be cut off.' v. 30. 'Whatsoever soul doeth any work, the same soul will I destroy.' Destroy what? Manifestly, the person's life.

Ch. 24:17, 18. 'He that killeth any man (lit. smiteth the soul of a man) shall surely be put to death. He that killeth a beast (smiteth the soul of a beast) shall make it good: beast for beast.' [lit. soul for soul.]

This is an interesting passage in connection with Mat. 10:28, and shows that the Savior there referred to the future and not to the present life, as he does in v. 39, same chapter, and in Mat. 16:24, 25. For here the soul is smitten, and the man or beast slain; and soul for soul—i. e. life for life is required in expiation.

Let this point be clearly understood. Jesus says: 'They cannot kill or destroy the SOUL.' But inspiration declares souls are killed and destroyed by other souls, in some sense of the word. Hence it follows that Jesus used the word in another sense than what it occurs above. In Mat. 10:39, and 16:24, 25, no one can dispute that he used the term with direct reference to the future, immortal life. This establishes a usage of the word on his part, that when applied to Mat. 10:28 is in perfect harmony with the obvious purport of the passage. Comp. Lk. 12:4.

'The soul is immortal and CANNOT DIE.'—Spelling Book.

'The soul that sinneth IT SHALL DIE.'—Ezekiel.

Ch. 26:11. 'My soul shall not abhor you;' i. e. I will not. v. 15. 'But if your soul (i. e. you) abhor my judgments.' v. 16. 'And cause sorrow of earth' (soul); i. e. deep affliction of mind. v. 30. 'My soul (I) shall abhor you.' v. 43. 'Their soul (they) abhorred my statutes.' ch. 27:2. 'The persons (souls) shall be for the Lord.'

Num. 5:2. 'Put out of the camp whosoever is defiled by the dead' (lit. soul). v. 6. 'When man or woman....shall do a trespass....and that person (soul) be guilty.'

Ch. 6:6. 'He shall come at no dead body' (lit. no dead soul); v. 11. 'He sinned by the dead' (lit. soul), i. e. he touched a corpse. So the following: Ch. 9:6. And there were certain men who were defiled by the dead body (dead soul) of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day....v. 7. And those men said unto him, We are defiled by the dead body (dead soul) of a man....If any man of you or of your posterity shall be unclean by reason of a dead body (dead soul), or be in a journey afar off, yet he shall keep the passover unto the Lord. v. 13. But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people.

Ch. 11:6. The lusting Israelites here complain, 'Our soul is dried away.' Not the immaterial, but the material souls, i. e. they complain that their bodies were wasting, their strength failing, for want of flesh as food.

Ch. 15:27. 'If any soul sin through ignorance.' v. 28. 'Make an atonement for the soul.' (i. e. the person's life.) v. 30. 'The soul that doeth presumptuously....that soul shall be cut off.' v. 31 'That soul shall be UTTERLY CUT OFF.'

'Whatever has been created, can certainly be annihilated by the power which created it. The continuance of the soul must therefore depend absolutely on the will of God.'—T. Dwight, D. D.

Ch. 16:38. 'The censers of these sinners [Dathan and Abiram's company] against their own souls.' i. e. themselves, their own lives; for their sin was 'unto death,' and they went 'down quickly to sheol,' being 'swallowed up by the earth.'

Ch. 19:11. 'He that toucheth the dead body of any man' (lit. soul). v. 13. 'Whosoever toucheth the dead body of any (lit. toucheth the dead, the soul of), that soul shall be cut off.' v. 18. 'Sprinkle....all the persons (souls) that were there.' v. 20. 'That soul shall be cut off.' v. 22. 'The soul that toucheth it shall be unclean till even.'

'Christianity treats man not as immortal, but as a candidate for immortality.'—Rev. Dr. Parker.

'Let man's union to God be lasting, and his immortality will be lasting.'—Henry Warleigh.

Ch. 21:4. 'The soul of the people was much discouraged, because of the way.' i. e. they lost heart, as we should say, or became wearied in body and mind. v. 5. 'Our soul loatheth this light bread.' i. e. it palled the appetite.

Ch. 23:10. 'Let me (MY SOUL) die the death of the righteous.' My soul, here, is rightly rendered ME. But we could just as fairly insist that Balaam here declared his soul or life should die, as can the immaterialist, that the soul of Benjamin's mother was a distinct conscious entity. The reading here is more in our favor, than it possibly can be in theirs in the other case. And that Balaam looked upon natural death as the close of his life, or soul, is evident from the expression—let my LAST END be like his. If the life of the righteous does not terminate, it has no end. In ch. 24:17, we learn that Balaam had some notion of the resurrection. 'I shall see him, but not now; I shall behold him, but not nigh.' Hence his wish to die the death of the righteous, was because of his desire to rise again to immortal life.

Ch. 29:7. 'Ye shall afflict your souls.' i. e. yourselves.

In ch. 30 the word soul is found seven times—his soul, her soul, their souls, etc., and in each case stands for the person. The following example from v. 10 will suffice to illustrate all the remaining instances of its use: 'If she vowed a vow in her husband's house, or bound her soul (i. e. herself) with an oath.'

Ch. 31:19. 'Whosoever hath killed any person (soul).' Mark the accumulating testimony that souls may be KILLED. v. 28. 'One soul of [or in] five hundred, BOTH OF THE PERSONS, and of the BEEVES, and of the ASSES, and of the SHEEP.' Sheep, asses, and beeves, are all called souls in Scripture, greatly to the scandal of certain modern theories, whose advocates find it difficult to apply the SAME WORD to an ass, and to that immaterial, immortal, rational ENTITY in man, that possesses intellect and distinguishes him from the beast. We leave them to solve the problem.

V. 35. (Lit.) 'And the soul of man....were thirty and two thousand souls.' v. 40. 'And the persons (souls) were sixteen thousand.' 'The Lord's tribute was thirty-two persons (souls), not disembodied, however, but material persons, who were given to Eleazer. v. 46. 'Sixteen thousand persons (souls).' v. 50. 'To make an atonement for our souls,' i. e. ourselves.

Ch. 35:11. 'The slayer that killeth any person (soul) unawares.' v. 15. 'Every one that killeth any person (soul) unawares.' v. 30. 'Whoso killeth any person (soul)....'One witness shall not testify against any person (soul) to cause him to die.' v. 31. 'Ye shall take no satisfaction for the life (soul) of a murderer.'

Deut. 4:9. 'Keep thy soul diligently.'

Dr. Clark says on this passage, 'Whatever becomes of the body take care of the soul'!! But Moses means just what Peter enforces elsewhere—'Wherefore gird up the loins of your mind.' Take care upon what things you suffer your mind to rest, lest you forget the commands of God. So v. 15. 'Therefore give heed unto yourselves' (your souls); and v. 29. 'Seek him....with all the soul'—all the powers of the mind. Is it not becoming very clear that the Scriptures afford no place for the application of theological definition of 'soul'? It is like the fifth wheel to a coach, or the dust of the image in Nebuchadnezzar's dream—'No place is found for it.'

Ch. 6:5. 'And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.'

If the SOUL here is a separate entity, so is HEART, and also MIGHT. When Paul says, 'Your whole soul, body and spirit be sanctified,' a little effort suffices to make men believe he refers to three separable entities: and why? Because education has accustomed them to attach such ideas to the terms he employs that such a sense SEEMS to be natural. But there is nothing IN THE WORDS THEMSELVES, when their original meaning and Bible usage is considered, to even suggest such a thought, but much to the contrary. And if SOUL is a separate entity here, so are MIGHT and HEART entities of the same order.

Ch. 10:12. 'serve the Lord....with all thy soul.' v. 22. 'Three score and ten persons' (souls.)

Ch. 11:13. 'With all your soul.' v. 17. 'Lay up these words....in your soul.' i. e. memory, mind, or heart.

Ch. 12:15, 18, 21. 'Whatsoever thy soul (or thou) lusted after.' v. 20. 'Thy SOUL longed to eat flesh.' Surely it was not an immaterial soul that longed for a flesh diet. v. 23. 'Only be sure that thou eat not the blood: for the blood is the life (soul); and thou mayest not eat the life (soul) with the flesh.'

'The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible.'—Dr. Olshausen.

'In fact no such doctrine is revealed to us.'—Abp. Whately.

Ch. 13:3. 'Love God with all your soul.' v. 6 'If thy friend which is as thine own soul.' i. e. one you love as you love your life.

Ch. 14:26. 'Whatsoever thy soul (thou) lusteth after....Thy soul (thou) desireth.' i. e. what the appetite craves.

Ch. 18:6. 'A Levite....with all the desire of his mind (soul).'

Ch. 19:6. 'Lest the avenger of blood overtake him, and slay him (the soul).' v. 11. 'Smite him mortally' (in the soul). v. 21. 'Life shall go for life.' Lit. Soul shall go for soul.

Ch. 21:14. 'Thou shalt let her go, WHITHER SHE WILL.' Lit. according to the soul.

Ch. 22:26. 'As when a man riseth against his neighbor, and slayeth him.' Lit. smiteth him, the soul.

Ch. 23. 'Thou mayest eat thy fill, at thine own pleasure,' i. e. the desire of thine appetite, or, lit. soul.

Ch. 24:6. 'No man shall take the nether or the upper millstone to pledge: for he taketh a man's life (soul) to pledge.' v. 7. 'If a man be found stealing any (lit. a soul) of his brethren.' v. 15. 'He setteth his heart (soul) upon it.'

Ch. 26:16. 'Do them, with all thine heart and with all thy soul.'

Ch. 27:25. 'Cursed be he that taketh reward to slay an innocent person (soul).'

Ch. 28:65. 'Sorrow of mind' (soul.)

Ch. 30:2, 6, 10. 'With all thy soul.'

We have now traced NEPHESH through the five books of Moses, and are certainly prepared to affirm that thus far, at least, the learned Perowne, himself an immaterialist, is right when he says—'The immortality of the soul is neither argued nor affirmed in the Old Testament.' We have found souls mortal, material, dying, dead, animal, human, in birds, fish and reptile, but never one in all those that answers to the modern definition of the term. According to Lee and Drew, for instance, it is a simple immaterial substance (?), uncompounded, indivisible, indissoluble, without interior or exterior surface, is not without extension, does not weigh anything, and cannot come in contact with matter. S. S. Fitch says: 'That inscrutable and awful being, the human soul....Its food is knowledge, no man can explain, no man can comprehend it. It is an emanation from the Most High.' And he says, 'It is IMPRISONED in the dark chambers of the skull.'

And Dr. Nathaniel Emmons said (Works, vol. 2, p. 337): 'God cannot give extension, solidity and gravity to the soul, nor perception, thought and volition to the body.'

Reader, what say you to this? Does not the natural sense we have given to the scriptures quoted commend itself to your minds. On the contrary, are not these assertions of immaterialists as absurd as they are reckless?

'OUR Pulpit' will be 'supplied' next week by Eld. L. C. Collins. Text Lk. 6:46.

A KANSAS Baptist brother told us we ought to see Br. Graves reply to our review of his 'Twelve Syllogisms.' We think so too. We ought to see it. We wish we could. If published, we have no knowledge of it. If our brother will send a copy, we will pay him the retail price. We do not believe any reply has been published.

THE Unitarians in New Hampshire condemn church raffles, lotteries and similar gambling as immoral as well as unlawful. The wonder is, how any religious person or body could look at the question for a moment in any other light. Will things ever get so bad that churches will have to pronounce stealing and lying 'immoral and unlawful?'

THE New York *Sunday Herald* is giving place to articles upon inherent immortality, which, from their tone and flavor, are certainly the fruit of the pens of Adventists, or those closely connected with them. Those who receive the truth through this channel, may be reminded of the story of the old man who received food from some young scamps, who heard him praying for it. He insisted that 'the Lord sent it'—whatever the agency employed might have been. The story is a familiar one, and those who know it can make the application.

THE latest report of Mr. Muller's Orphan Home, states that in connection with this institution, thirty-three Sabbath-schools, nine adult schools, and ten day schools have been established. During the past year 200 children have been admitted, bringing the total number up to 2088. To assist in the work 120 missionaries are engaged. Mr. Muller is now supplying twopenny Testaments at a penny each, at which rate they may be had on application to him, in large or small quantities.

A LAND lottery association in South Carolina wants the use of our subscription list for the distribution of its circulars; and proposes to pay us in lottery tickets. It gives a list of very respectable gentlemen as 'references,' who are probably ignorant of this use of their names; and if they are, no amount of respectable endorsers can make a virtue out of the vice of gambling. From prize-packages on the cars, and ring-cakes in church fairs, to enterprises to dispose of Opera Houses, or $100,000 in gold, they are all illegal, vicious and demoralizing, and should be let thoroughly alone.

"IT costs more than it comes to." Does it? A word to you brother. Would you ever have received the Bible as the word of God with the dogma of eternal misery, as you supposed, attached to it? No, you answer. But do you not know that there are thousands like yourself all over the land—not irreligious, but only rejecting the Scriptures because of the dogmas they *suppose* them to contain, which are abhorent to their very nature, and which are not there. You have received the light, and enjoy peace. Will it not pay to send the light to others, to show them the way to the same blessing you enjoy? We think so. Have you done your whole duty in this matter?

THE Baptists had an Institute at Quincy, in this State, not long since. A correspondent of an eastern journal says that one D. D. (Thomas of Chicago) gave 'an eloquent, though safe and guarded discussion of the Millennium.' We understand that he preached the same to his church, and that when he got through his audience were delighted(?) at the thought that he so be-muddled the subject that they couldn't tell what he did believe about it. What is the use of words that contain no definite meaning?—Another D. D. "discussed most ably and profitably that dark, difficult subject, "The conscious existence of the wicked *dead* in eternal torments." 'Dark and difficult' indeed. We should think so. Untruth is always difficult to manage, and that is just what ails the dogma so honestly discussed in the above title. *It is not true.* As if God would make beings out of harmony with himself, and hence unfit for continued existence, to *live forever!* 'Dark and difficult' is orthodoxy's own epitaph upon what Prof. Barlow styles its 'favorite dogma.'

WE are invited to lend our influence, or at least give publicity, to the claims of a woman to the next term of the Presidency. We would not object to seeing a *good* woman in the executive chair at Washington, but we lack confidence in the parties engaged in this movement. And we are heartily sorry that Theodore Tilton has consented to associate his name with those of the notorious female brokers, Woodhull and Claflin, in a movement too evidently based on a vulgar desire for notoriety at any cost, rather than upon a principle or set of principles. We believe woman's rights in many departments of life have been ignored; but the movement on behalf of the sex is now like to be whelmed in a slough of moral filth exceedingly unpleasant to contemplate. We regard this development of loose principles, and the favor with which they are received by many, as a notable sign of the times; a token of the last days, and of the ripening of the world for judgment.

WE thought of saying something on the point, but reading the following in the *Examiner*, we concluded to let it speak for us:

The *Tribune* thinks it "remarkable, what a fast hold the destruction of the world by special act of God takes upon distempered minds." As for instance: "At Saco, Me., immediately after the earthquake, a poor, bewildered man went about the streets crying, 'Awake ye, awake; for the judgment of the Lord is upon you. Prepare ye for the everlasting fires.' "This kind of lunacy," the editor remarks, "is highly unreasonable," though it is admitted that "this general idea of the destruction of the world at some future time is doubtless based on certain Scriptural passages." Lunacy *is* unreasonable, no doubt, of whatever kind. But is the "remarkable" belief in the certainty of the destruction of the world at some future time a proof of lunacy? If belief in the truth of the Bible is a lunatic trait, sanity is an equivocal blessing.

—But the same Bible that declares that the earth is to be destroyed, also tells us of new heavens and earth arising from the ashes of the old. But we who believe this, are looked down upon by such as the *Examiner*, with as much pity as the *Tribune* bestows upon the subjects of 'the lunacy' it scoffs. The moral is, one may believe the world is to be destroyed, ages hence, and be sane in 'evangelical' estimation, at least; but to believe that it is to be *renewed*, soon, affords foundation for suspicions of lunacy.

A 'WEED' ARGUMENT.

'A. W. H.' (we will spare him the publication of his name) found a minister (we spare him, too) at work hoeing weeds out of his garden. Minister "remarked that he did not think the weeds lost anything in the fall of man." Thereupon 'A. W. H.' moralized thus: "If they did not lose anything by the fall, I suppose they will not gain anything by the resurrection of Christ. All that was not affected by the fall will not be affected by the restoration. If this idea be correct, what becomes of the Second Advent notion of the final restoration of all things in nature? Will, or not, all finally be restored to their primitive state?"

—The opponents of Adventism must be hard pushed when they can write or publish such silly objections as this. Let us look at it. A minister *imagines* that weeds lost nothing in 'the fall.' *If* that be true, the doctrine of "the restitution of all things" is exploded. Very well: but suppose it is *not* true—what then? The restoration of nature includes the extinction of evil things as well as the restitution of the good. Of the new earth it is true that

> "Naught unclean or hateful
> Shall ever enter there."

THE CRITIC CAUGHT.

We presume the following letter was intended, not only for publication, but to deal a death blow at the interpretation of Lk. 23:29, advocated in these columns:

Editor ADVENT CHRISTIAN TIMES, Dear Sir: If your correspondent who has an article in TIMES of Aug. 1, headed, "Remember me!"—will read John 19:31, 32, 38, he may *possibly* conclude, that it was after the "*two others*" legs were broken that Joseph besought Pilate for the body of Jesus. His construction of "to-day"—is truly very amusing, as is his definition of 'verily.' I suppose the poor culprit would not have known, if he had not been told, but what it was yesterday, to-morrow, or next day. "The punctuation of the Bible" is not the only *one*, that *is not* inspired. Common sense does not appear to be inspired, always; neither is it always consistent. The intelligent "thief on the cross," knew he must wait till the resurrection to be with our Lord in paradise; but had to be told, that it was 'to-day" *that* our Lord told him? Wonder why the hour and minute were not mentioned. Our Savior does not appear to have been so definite, always, as to assure the people it was "to-day" he was addressing them. W. BUNGA.

Maple Plain, Minn.

—Those who twit others of a lack of common sense, should make a careful display of their own. Any reader of the article referred to will see at a glance that whether Joseph went to Pilate before or after the legs of the thieves were broken has nothing to do with the argument; neither does the writer affirm any thing as to the order of time in this connection.

As to the meaning of "verily," or *amen*, if W. Bunga, will consult any Greek Lexicon he will find it his duty to say those three hard words to utter "I WAS WRONG;" for W. Branch was right. The attempted display of wit over the application of "to-day" to the time of speaking—as if the thief did not know that *that* day was not the day before or the day after, is ill-considered and pointless. When an orator addressing his audience says—"Fellow citizens, I address you this day" etc. (as often occurs), he is not presumed to be insulting the intelligence of his audience.

We, also, commend the study of the following passages to our correspondent: Gen. 40: 7—"Wherefore look ye so sadly *to day?*" Was the captain of the guard afraid they might think he was speaking to them to-morrow? Ex. 2:18—"How is it that ye are come so soon *to-day.*" Did Jethro imagine that they had returned so soon that they might have become confused and thought *that* day was the day before? Deut. 15:15—"Therefore I command thee this thing *to-day,*" said the Lord to Israel. Deut. 30:16. "I command thee *this day to* serve the Lord!" Did Moses really mean that he ordered them to serve the

Lord *that* day, and afterwards they could do as they pleased, or does "this day" refer to the time he was speaking? Deut. 4: 4—"Ye are alive, every one of you, *this day*." Probably (?) they knew they were alive the day before, but needed some assurance that they were alive while Moses was talking to them. See Deut. 7: 11; 8: 19; 11: 8, 32; 29: 10; 30: 16; Ruth 4: 9; Acts 26: 20; 22: 3, etc.

Finally, we remark to our correspondent, to-day, that it is well to investigate a subject before writing upon it.

MORE THAN ONE WAY.

We would not be unkind, nor unduly severe; but as we read the effusions of immaterialist pens from week to week, we cannot help being reminded of a friend of ours, who, if he has occasion to use the same word three times in one letter will spell it in three different ways. His standard excuse is, that "a man does not know much, who cannot spell a word in *more than one way*.

Here are a few lines, recently inspired in an immaterialist by a visit to Westminster.

The world recedes. "The one great thought is eternity." The soul,

> ——"distrammelled of dim earth,
> Doth know herself immortal."

Around us lie, in the fraternity of common dust, those who even in death rule the human race by the eloquence of genius, the force of logic, the splendor of martial prowess. Where are they now? What has become of the poet's vivid love of beauty? of the philosopher's ascent of science? of the prelate's ambition, the monk's devotion? From the pious Edward to the last beloved Albert Edward, all who have truly loved the Lord Jesus and form part of his "mystical body" have passed on into the communion of saints, of which the hope has for as many ages been repeated in these venerable walls. Is there no influence lescending from the hight where they now rejoice over every pain endured, every principle vindicated, every sacrifice made?

—The answer to the question, 'Where are they now?' is spelled in wo ways. They "lie around us in the ommon fraternity of dust;" but they ave also "passed on into the commuion of saints....the hight where they ow rejoice," etc.

If we should ask a fellow traveler of mutua friend—"Where is he?" and he reply should be—"He is in Boston, a splendid mansion in Chicago," he reply could not be more intensely bsurd than the continually recurring thodox declaration that the dead well in the dust and in heaven at the me time.

THE WORK OF DISTRIBUTION.

A brother in New England, Prof. J. Huber, one of the most zealous act and book distributors, makes ese remarks in a recent private letr:

I have distributed all but three of e fifty copies of Br. Whitmore's cellent work on *Immortality*, most clergymen of different denominations; d I hope some of them, at least, will open to conviction—and able to [illegible] willing to embrace and proim the truth.

I have supplied all the clergymen the city, the University and the eological or Divinity school, not ly with Br. Whitmore's work, but o with various pamphlets and tracts the great subjects of life and death, d the second advent of our Lord and fe-giver, so as to leave them with- excuse, or at least not to have it ur through my neglect, if any of them uld fail to see the glorious light ning upon those blessed truths.

I wish to get *other fifty* copies of *mortality*, and will send you the ney therefore, by the time you will ve the second edition ready.

The reception I meet with in my deavors to spread the truth is *ried* as you may suppose, even as it s in our blessed Savior's time, and s been ever since, and especially so these last days, when the people's nds are turned unto fables, and men ve itching ears, and an unwillingness come to the light, lest their deeds of conformity to the world in its fashions, principles and maxims should be reproved. Yet I hope, by the blessing of God, some of the precious seed scattered in his name will fall and sink into good ground, and spring up and bring forth fruit to his glory.

May we, therefore, not be weary in well doing, but be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor shall not be in vain in the Lord, and that in due time we shall reap, if not an abundant harvest, yet a most glorious reward, if we faint not.

—Truly it is no time to grow weary or faint in our minds, or slack our hands in our work. To do more should be the determination of every soul convinced of the truth—the fulness of the doctrine we proclaim. And we feel encouraged by the sympathy and example of such workers as Br. Huber, May the number be multiplied.

MISSOURI AND IOWA.

Friends in all the region of S. W. Iowa and N. W. Missouri should remember that there is to be a campmeeting in that section for their especial benefit; that it is the first of the kind so far West, and that a general rally will make it a grand success. Do not fail then to go and be there early, and remain until the close of the meeting.

ELD. L. C. COLLINS,

will be present to aid in preaching the word; and those who remain away will miss a rich feast, and fail of that confirmation in the faith they may receive by attending.

QUERIES.

C. C. R. "The spirits of just men made perfect" (Heb. 12: 23), should undoubtedly be referred to the resurrection. In ch. 2, Paul says of all the worthies preceeding his time, that, "they without us should *not* be made perfect." (v. 40.) He then (ch. 12) cites Jesus as an author and finisher of our faith; exhorts to patience and endurance, in view of the reception at last, of "the kingdom which cannot be moved; which he elsewhere tells us is to be given at the appearing of Jesus. For here we have no continuing city, but we seek one to come." Not that we go to heaven to it, but it is to come. "The tabernacle of God shall be with men." (Rev. 21.)

What difference does it make to Christians when Christ comes? We need not bother ourselves to know, for he says, he comes as a thief in the night

If we go to Christ at death, it makes no particular difference when he comes. But as that is not the case, and our only opportunity of seeing Christ for ourselves is by virtue of his return to earth, *if we love him*, we cannot help watching, and longing for his coming. and this is just what he tells us to do. When he says he comes as a thief in the night, he adds, *Watch*, therefore! Peter says we should *haste unto* the day of God. Job says: "My reins are consumed with earnest desire for that day. (See Margin, ch. 19: 27.)

What good does the preaching of the second coming of Christ do? Christ taught his disciples to preach repentance and not his second coming. And [illegible] his example, and preach Christ, and [illegible] theological questions.

A brother says that these assertions have been urged upon him, and asks what he should say in reply. We answer, it is impossible to preach repentance, intelligently, without teaching theology. If we teach repentance men will ask, "what for?" And the Bible answer is—"Because he hath appointed a day in the which he will judge the world." So we have the judgment, which synchronizes with the advent, introduced at once. Neither is it true that Christ by precept or example taught 'repentance' only, and avoided 'theological discussions.' He refers to his coming again and again and again, as do all the New Testament writers. One verse in thirty refers to the Advent, judgment, resurrection or restitution. We get an idea of Paul's preaching on this topic from 1 Thes. 1: 9, 10, where he says a whole church are waiting for Jesus to come from heaven. Would they have been thus waiting if Paul had not preached 'the second coming of Christ?' Surely not. And it is equally sure that it is safe to follow Paul's example, and not only preach the coming of Jesus, but make the entire gospel hinge upon it, and the resurrection, as he does in 1 Cor. ch. 15.

1. We sometimes hear it said that "we will not have the blood-life in the kingdom of heaven." Upon what Scripture is this opinion founded
2. Will the just and unjust be resurrected mortal or immortal?
3. Will the judgment be past or future when the saints are caught up to meet the Lord in the air?

W. W. S.

Life is life: the only distinction made is in the length of its continuance. Now the seat of life is in the blood, which is corruptible. Hence "flesh and blood" are used as a metonymy for mortality, or mortal corruptible man. When we have immortality in a spiritual body, our life will have another seat than blood.

2. Paul says (1 Cor. 15: 52) that the saints ("we") "shall be raised incorruptible." This agrees with Gal. 6: 7, 8. "Whatsoever a man soweth, that shall he reap. He that soweth to his flesh, shall of the flesh reap corruption; he that soweth to the Spirit, shall of the Spirit reap life everlasting." Hence we conclude the righteous will be raised immortal, and the wicked mortal.

3. The judgment so far as decision goes, will be in the past; the execution of the decision will be in process.

Neck Twisting in Church.

There are practices tolerated in *religious* congregations which Christians who are jealous for the honor of their Master's house should utterly condemn. Decorum is the handmaid of devotional feeling, and for this reason the house of God should never be disturbed by the slightest approach of irreverence.

"It is a part of my religion," said a pious old lady, when asked why she went early to church; "it is a part of my religion not to interrupt the religion of others." And we believe if many a country congregation made it a part of their religion not to twist their necks almost out of joint to witness the entrance of every person who passed up the aisle during service, it would be better both for their necks and their religion.

A gross abuse of religious decorum sometimes needs harsh medicine as a remedy. We give that adopted by Henry Clay Dean, who was at one time Chaplain of Congress. The anecdote is from the *Pacific Methodist*.

"Being worried one afternoon by this turning practice in his congregation, Mr. Dean stopped in his sermon and said:"

"Now, you listen to me, and I'll tell you who the people are as each one of them comes in."

He went on with his discourse, until a gentleman entered, when he bawled out like an usher, 'Deacon A—— who keeps the shop over the way,' and then went on with his sermon. Presently another man passed up the aisle, and his name, residence, and occupation were given; so he continued for some time. At length some one entered the door who was unknown to Mr. Dean, when he cried out, "A little old man with drab coat and an old white hat; don't know him—look for yourselves.' That congregation was cured.

EDITORIAL GLEANINGS.

Br. Sheldon has calls from Tennessee, Alabama, Virginia, Georgia and Missouri, besides the urgent call from South Carolina; and, we may add, a later call from California. A Baptist minister in Alabama has received the Advent truths, and wants books and tracts to aid him in increasing the converts already made to the faith.——We hear that Rev. J. Anderson of South Haven, Mich., is giving his church a series of lectures on the soul, taking the ground held by Adventists. ——Those who wish to attend the Utica, Minn, Q. M. should observe the addition to the appointment this week, concerning reduction of Railway fare

The Times.

ABROAD.

--- Brazil is moving for the emancipation of her slaves.

--- Japan has experienced a terrible typhoon, in which 400 souls are said to have perished.

--- The accounts of the famine in Persia are confirmed, spite of the denials of Persian officials. At Khorassan alone, 18,000 souls have been swept off.

--- The infamous Coolie trade has been pronounced illegal by authorities in China. Let England and the United States now act in harmony, and this modern slave trade can be put down.

--- The final settlement of the Alabama question is to be by a mutual conference of referees at Geneva. Charles Francis Adams will represent the United States, and Earl Russell, England.

--- A meeting comprising forty delegates from various parts of Germany, Austria, and Switzerland met at Heidelburg Aug. 6, to arrange for a new German church. They are Romanists, and are divided in opinion as to acknowledging even the primacy of the Pope. They meet again in Munich, in September.

--- It is not a great while since sermons were advertised for sale, in England. The increase in the number of such advertisements, testifies to the growth of business. One man offers *four hundred* for twenty-five dollars. The average price is from twenty-five to forty cents.

--- Every day has a fresh rumor about the Pope. He is going somewhere, from Rome, or he is not going from Rome. The latter statement is undoubtedly the truth. We have no idea that he will leave the ancient seat of his anti-christian system. Let rumors to the contrary pass for what they are worth.

--- An outburst of the volcano Ruwang was accompanied by a convulsion of the sea, and a wave forty yards in height swept all human beings, cattle, and horses from the small island of Tagalonda, in the Malay Archipelago, about fifty miles northeast of the Island of Celebes. The number of persons who perished is stated at 416.

--- M. Lesseps says the Suez Canal is all right, except in one thing: it does not get business enough to pay expenses. But more and more vessels pass through it every year, and it may yet pay. Some enthusiasts thought it was a harbinger of the revival of the importance of Palestine and the return of the Jews. How absurd!

--- Britain's gratulations over her escape from such ebullitions of Irish feeling as recently disgraced New York, were too early. Dublin was the scene of a disgraceful riot, provoked by the government during the late visit of the Prince of Wales; and since then Londonderry has been the scene of Orange and Catholic fights. Now things are quiet again—as a volcano is quiet.

--- A letter from Iceland last summer speaks of unusual heat there—68 to 70°. Some of the larger glaciers were quite melted away. It is also reported that at Spitzbergen the climate has been so modified that the Swedish Government proposed to establish a colony there; but Russia objected. The change at the latter place is attributed to an alteration in the course of the Gulf Stream, which may affect Iceland, also.

--- Prince Bismark has declared war on the Papacy, and is carrying on the campaign with all his accustomed vigor, and even more than his customary tact. It is of exceedingly little use, as far as the influence of the Papacy is concerned, to fight it with material weapons. To wound her effectually it is necessary to wound her spiritually, and it is this, unless we misread his decrees, that Prince Bismark with his characteristic boldness is attempting to do.

--- The London *Times* Eastern Correspondence reveals the fact that with all Russia's pretended friendship for the Turks, the old policy of exciting hostility against the Mohammedan is persistently maintained. This is done by means of the leading Russian journals, which relate all manner of calumnies, and perhaps exaggerated facts concerning the treatment of Christians within the Sultan's dominions. The Czar means to have his people ready to follow him to the Golden Horn when he is ready to march.

--- If the *World's* correspondence can be depended upon, Dr. Dollinger is very far from being a Luther—he resembles rather Erasmus, possessing much more learning than backbone. He insists that he intends to cause no division in the Romanist ranks, and has no sympathy with schismatics. We do not see how he can help causing division unless he ceases to tell the truth. The Pope can't renounce his claim to infallibility: nor can Dollinger answer his own arguments against that claim. How then can an irrepressible conflict be avoided?

--- It is now certain that after the reverses to the French arms at Woerth and Sedan, Russia proposed to interfere in the contest, and effect peace without the loss of territory to France. But the revolution at Paris, the overthrow of the empire and establishment of the republic caused the Czar to change his mind, and allow events to take their course. This explains Thiers' mysterious mission to St. Petersburg. And it is said if he had arrived in that city a little earlier, even then intervention would have been effected. His delays were fatal.

--- One would think that the terrible storm of war of the last year would have cleared the European sky of its clouds; and we should now be enjoying the 'calm after the storm.' But instead of this we have a lowering threatening sky, with looming portents of future tempests. Russia is pushing improvements in her military system with the utmost vigor. Depots are being established, and army corps trained in laying temporary railroads for military purposes. Russia means to carry out the traditional policy of the empire. Some political prophets see a coalition of France and Russia on the one hand and Germany and Austria on the other.

--- There can be no doubt that the cholera is on its march Westward. It has been for some time shut up in Poland; but now is approaching railway and steamship centers, whence its march may be only too rapid. It has appeared at St. Petersburg, Berlin, and Vienna. We may escape this fall, but another year is apparently destined to behold its ravages in our midst. Temperance in all things, and cleanliness are the best preventatives.

—Since the above was written, we hear of the appearance of the cholera at Paris and at London. It may travel Westward even faster than the worst fears of any.

--- It is very propable that we may yet hear more of the fierce revolutionary elements banded in what is called the Commune. The *Nation* thus describes their principles: "Their real creed, which was temporarily kept in the background to avoid creating too great a panic in the city, and on which the Communal Government in Paris was to be based, in case they had triumphed, included the total denial of the existence of God and of a future life, the prevention of any religious observances, and the treatment of priests and ministers; the abolition of marriage, and the substitution of temporary connections, based on the inclination of either of the parties; the rearing and education of children by the Commune as in a vast foundling hospital; the outlawry of all persons not living by the labor of their hands, or in other words, the creation of an aristocracy of *ouvriers*; the expulsion of the literary or educated class from all places of trust or dignity; the substitution of 'natural justice,' in the courts of law for all artificial systems of jurisprudence; the appropriation of all property to public use, and the provision of labor for all persons able to labor, and support for those who were not able, out of the public purse."

--- England can by no means escape the universal latter-day agitations and revolutions. The late action of the House of Lords in rejecting the reform measures of the lower House, led Gladstone to advise the Queen to make an exhibit of the royal perogative, such as has not been known for years. The Lords resented this as 'unconstitutional,' besides being an insult to that body. But this has only renewed agitation of the question—"Of what use is the House of Lords?" And that body is freely advised by both influential men and journals to keep very quiet, or it may rouse a feeling that will culminate in a revolution and remove it entirely from the British Government. Come what may; all acknowledge that Gladstone's bold stroke marks a new era in English history. Palmerston predicted that Gladstone would 'ruin' England; and there are not a few who imagine the shrewd old man will prove a true prophet. Others see in the present aspect of affairs a sign of the approach in that country of the anticipated golden age of equal rights enjoyed by all—a political dream destined to be as delusive as its sister delusion—the temporal millennium—has proved to be in the church.

--- Under the heading "A New Volcano," the *Hallische Zeitung* publishes a letter from Gustav Wallis, under date of Manilla, the 24th of May, from which the following is an extract: "What has been looked forward to for a long time with anxious forebodings, the outburst of a volcano, has at last occurred, in a sad and unexpected manner. The island of Camiguin was the scene of this frightful event. For some months back the inhabitants of this island, as well as those of Bojot and Cebu, had been alarmed by repeated shocks of earthquake, and with an increasing anxiety they awaited a catastrophe which would put an end to the general alarm. Camiguin had been gradually deserted by most of of its inhabitants, although the fugitives found their position in the neighboring islands little less perilous, every district having been more or less affected by the heaving of the ground. At last, on the 1st of May, about 7 o'clock in the evening, a rumbling like thunder was heard from a mountain near the village of Catarmin, interrupted by a few violent shocks which rent the air with reverberations, and which steadily increased in strength until at last the ground burst asunder, and an opening was left 1,5000 feet long. Smoke and ashes, earth and stones were thrown up and covered up the surface of the ground far and near. Then succeeded a long pause, but only to be followed by a still greater throe of nature. About 7 o'clock, as darkness was approaching, the explosion came, followed by a shower of fire. Sad to say, about 200 persons, who tempted by curiosity, had thoughtlessly collected around the crater, were buried under the matter which fell. At the time of sending off this letter fifty dead bodies had been extricated. The woods over a large area caught fire, and the flames, spreading rapidly and with much smoke, drove men and cattle before them.

ITEMS OF INTEREST.

... Dr. Brown Sequard says that after various experiments on different animals, he believes the right side of the brain more important to organic life than the left. Although at birth the two sides of the brain are exactly alike, by the greater activities of one side it becomes quite different from the other.

From the astronomers, by Prof. Struve of Pultowa, we hear that Saturn has lost one of his celebrated rings. Not long since it closed upon the body of the planet, forming a belt, which was diffused over its surface, so that there is now no trace whatever of the ring left. Is this to be the fate also of the other rings? or will they ultimately gather into satellites, as has more commonly been supposed?

--- Some laborers engaged in digging a ditch on a farm near Plattsville, in Clarke County, Ohio, have unearthed a portion of the skeleton of a mammoth of gigantic and unparalleled proportions. Among the bones were two tusks, eleven feet and eight inches in length. They bore the appearance of having been broken off, and with the discovered fragment must have measured twelve feet in length. Their diameter at the base was seven inches. Several teeth of the monster were also found, measuring nine inches in length, and as thick as a man's arm.

--- A few minutes before and after the earthquake on the 17th of March last, powerfull positive electrical currents were rushing towards England through the two Anglo-American telegraph cables, which are [were] broken near Trinity Bay. Mr. C. F. Varley, who informed us of the fact, broaches the novel speculation that some earthquakes may be due to subterranean lightning. He imagines that as the hot center of the earth is approached, a layer of hot dried rock may be found which is an insulator, while the red hot mass lower down is a conductor. If this conjecture be true—and there is plausibility in it—then the world is an enormous Leyden jar, which only requires charging to a moderate degree to be equal to the production of terrific explosive discharges.—*Nature*.

Sweet Bye and Bye.

ADDITIONAL VERSES.

V. 2. We shall rest on that beautiful shore;
In the joys of the saved we shall share
All our pilgrimage toil will be o'er,
And the conqueror's crown we shall wear

V 5 We shall meet, we shall sing, we shall reign,
In the land where the saved never die;
We shall rest free from sorrow and pain,
Safe at home in the sweet Bye and Bye.

—*Sel. by E. H. Durand.*

Correspondence

EDITOR'S JOURNAL.

SENECA, KANSAS.

Thursday, Aug. 3. Held a conversation of some hours on the state of the dead, with W. E. Stewart, pastor of the Congregationalist church. He introduced the subject, and wished my reasons in support of my doctrine. I found him to be a candid and fair man. So I took the English Testament, and he the Greek with Robinson's Greek Lexicon, while I led off in the discussion, by giving the principal proof texts for our faith.

1. I showed him, in general that both the Old and New Testaments in a large number of passages teach the sleep of the dead, and the destruction of the wicked. The question was, what do sleep and destruction mean? *Sheol* (Gr. *Hades*) is the *only place* of the dead, between death and the resurrection. And *sheol* is not spoken of as a place of punishment in either of the sixty-four times it is used in the Old Testament; but is declared to be a place of silence and unconsciousness. "There is no work, nor device, nor knowledge, nor wisdom in (*sheol*) whither thou goest." And the "dead know not anything." (Eccl. 9: 5-10.)

Hades, in the New Testament is not a place of consciousness. In the ten times it is used it does not mean a place of consciousness, but of sleep, or repose. In the parable of the "Rich man," however, it is said, "In *hades* he lifted up his eyes." But this view of *hades* was of heathen origin, a myth used by the Savior, not to give sanction to heathen mythology, but to reprove Jews.

I showed next that *tartarus* (2 Pet. 2: 4) had reference to the fallen *angels*, and not to men; and, finally, that *gehenna*, was the only place of punishment for the wicked: and *the* punishment of *gehenna* is according to our Savior the *annihilation*, or destruction of soul and body. (Mat. 10: 28.)

After a discussion and critical examination of the main texts on these questions, Br. Stewart cordially owned that we had a fair show of argument. Our theological students are blinded by Platonic philosophy. They read the Scriptures on the nature of man, and his final destiny, through Plato's old spectacles. When these are taken off, they read aright.

At the close of our discussion Mr. S. invited me to occupy his chapel, at my convenience.

Friday, Aug. 4. Assisted Eld. Stewart at a funeral. A mother had died suddenly. How little we know of what is before us. While many strangers sympathized, I could but feel deeply for the sad husband, sitting alone in the mourner's seat, having no relative in town. He was pointed to the resurrection for consolation. In visiting, I find some who sympathize in the truth.

Saturday, Aug. 5. Had a conversation to-day with a minister on the *vision* on the Mount of Transfiguration. He contended that Moses and Elias were there in person, and this was the first time he had ever heard it disputed! I stated the case as follows: What did the Savior promise to show to the disciples? Ans. 1. "There be some standing here that shall not taste of death, till they see the Son of man coming in his kingdom." (Mat. 16: 28.) 2. This kingdom would be set up at his second coming. "He shall judge the quick and dead at his appearing and kingdom." 3. The kingdom he was to show them, was not the *literal* kingdom, but a *picture* or *vision* of what should come in the end of the world. Christ was changed in his *appearance*. His face shone like the sun; his raiment was white as the light. Moses and Elias appeared to them, talking with Christ. A bright cloud overshadowed them. A voice from heaven said, "This is my beloved Son."

The disciples had now seen the Son of man coming in his kingdom, in the *vision*. And the appearance was so overpowering that they "fell on their faces and were sore afraid." (Mat. 17: 6.) Jesus touched them, and said, "Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only." And Jesus now appeared as usual. The brightness of his countenance had changed back. His garments like the light, had also assumed their natural appearance. And he with his disciples went down from the mountain. What they had seen, greatly impressed them, and would naturally become a topic of conversation; but while descending, Jesus charged them, saying, "Tell the vision to no man, until the Son of man be risen again from the dead." (Mat. 17: 9.)

It being a *vision*, it was not necessary for Moses or Elias to be there in person.

He said he had always thought that Moses and Elias were *really* there, and even now could not give it up. I replied that the theology of the times sustained his view, but the word of God did not.

In looking over the two volumes of Henry Cowles D. D. on Ezekiel and the minor prophets, I found several things that are worth a passing notice.

First, the Miller excitement in 1840-3, roused him up to write his work. So Mr. Miller did this much, at least, to wake up a sleeping watchman. Secondly, he says that the followers of Mr. Miller *assumed* that the Lord, in answer to their prayers, taught them by the inspiration of his Spirit how to interpret prophecy infallibly! With their views of this divine teaching they supposed they could dispense with the natural means of ascertaining the sense of a written prophecy, being lifted at once *above* the labor of thought and study upon the laws of language and the principles of interpretation."

This statement I have no need to correct for those who have read the writings of Father Miller, Fitch and others. But for those who have not read our early Advent writings, I will here say that the statement is utterly, and I fear willfully false. How Mr. Cowles could make such a statement we cannot divine. Father Miller was always opposed to the idea of modern inspirations, and the infallibility of any class of prophetic interpreters. And neither he nor his associates claimed any such things as are asserted of them.

After giving a further ridiculous account of the Adventists, and their faith and hope, Mr. C., gives his views of the prophecies of Daniel. Among his wonderful expositions we find these; that the *iron* section of the image of ch. 2, and the terrible beast of ch. 7, symbolize Greece. And that Antiochus Epiphanes, of the little Syrian kingdom, was the little horn of the prophecy—a bundle of absurdities seldom paralleled. Then, to finish up Mr. Miller he declares the year day theory to be "a castle in the air." But he admits the seventy weeks of Dan. 9: 24 to be weeks of years. He says: "Strike down the day-for-a-year link, and the whole system of Millerism vanishes into the air." Exactly. And strike down the Scriptures, and Christianity vanishes the same way. The difficulty is, to put them down. And we may ask in this case, what is to become of the sixty-nine weeks, that give us the time of the birth of Jesus. (Dan. 9: 25.) In "striking down" the year day theory, does he not strike that down too. He ought not to be so anxious to kill "Millerism," as to destroy one of the bases of Christianity.

Mr. Cowles became greatly incensed against the Adventists in 1842, in a discussion with the gifted Chas. Fitch, at Oberlin; and the bitterness then imbibed runs through all his writings on the subject of prophecy since that time. Such opposers cannot shake our confidence in our hope.

Sabbath, Aug. 6. I spoke in the Congregationalist house. Had a good audience, of the intelligent and leading men of the place. I gave an exposition of the prophecies of the first and second advents of our Lord. Some received the word and gave me words of cheer at the close. At night I spoke on the signs of the times, relating to the coming of Christ, and cleared my skirts from responsibility by plain testimony.

At the close the pastor gave notice that he would speak next Sabbath on the immortality of the soul, and conscious existence of the spirit, in death, and on the annihilation of the wicked. I had not referred to these subjects in my sermons, but it seems they will discuss it anyhow, and light will increase. My visit with Br. Wilkinson and family in this city has been a very pleasant one. I have taken a little rest, and am ready for the work before me.

SENECA.

"Beautiful city of the plain," was laid out in 1857, by R. U. Torrey and Samuel Lappin. It is situated on the St. Joseph & Denver City R. R., on the west side of the Nemaha river, on a gentle acclivity toward the west. It occupies a tract of land three-fourths of a mile square, containing 360 acres, making the streets, which are laid out at right angles, three-fourths of a mile long, some of which are built upon the entire length, and look very pretty. It has a population of nearly 1200 active, energetic, progessive people, from all parts of the East. The state of society is good, as is evidenced by the churches and schools. The Congregational, Universalist, and Catholic churches are completed, while the Methodist is just commencing to be built. The public school building, very centrally located, is built of stone, at a cost of $16,000. Four free schools, including a German department, are maintained here ten months of the year. The government of Seneca is that of a city of the third class, and the order kept is a credit alike to the officers and citizens. The *Courier*, edited by Root & Wilkinson, is an excellent weekly journal, one of the best in the State.

KANSAS.

My third visit to Kansas is now closed. I have surveyed the field, and found out what can be done, in case ministers can be obtained to do the work. It is missionary ground. Some churches have been organized, and isolated brethren have been visited, and helped. The field is a glorious one, for doing good; and the whole country is like a garden for homes for the landless and the poor. In saying this, I do not mean that it is a Paradise. It has like all other countries its disadvantages, and people here have their trials like those in the rest of the world. Sin is here, and all the evils of the fall. But if sin and death and the curse were not here, it would be something like Paradise.

Monday, Aug. 7. Set my face toward the East, *via* St. Joseph, Mo. Just as I was leaving, invitations and new openings for meetings were urged upon me, where they want light. I could spend the next six months in this portion of the State, and have continually increasing work. A wide door is open.

While waiting for the cars I had a very interesting conversation with R. M. Bartlett, the Universalist pastor in Seneca. He is from the East, and a very intelligent, and good man. But he like most of the Universalists is practically a *spiritist*. They have no faith in the literal resurrection of the dead, and their view resembles Swedenborgianism to some extent. This testifies a wonderful revolution. The Fathers of American Universalism taught the literal resurrection of the dead. Now nearly all their reputed followers deny this, and call their decline from a great truth, progress.

From S K Gibson, Corydon, Iowa, Aug. 1

I feel to thank the Lord for his wonderful goodness to me, every day, while I contemplate the glorious plan of mercy, and behold the bright shining light of his word. Well does it become a light to our pathway, when we are prompted by love, and take hold of the precious doctrine of Christ, and believe that he is our great Life giver. It is blessed to know that Christ is our life, and through him we shall be *ourselves* in the kingdom of God.

This strange subterfuge—a conglomeration of Christianity with Platonism, becomes more and more ridiculous to me. How is it that men of good sense can swallow the pill of immaterialism with all its incomprehensibility, is a mystery I can hardly solve. And why they should claim belief in their dogma a necessity to men's salvation, I cannot see. A mortal man cannot be saved, an immortal one can! I wonder! Is it not God through Jesus Christ able to bestow immortality? or must man have it in and of himself Then Christ is not our Life giver. He did not bring life and immortality to light through the gospel; and we need not seek for it, as we have it independent of Christ.

The gospel plan of salvation adds magnificence and glory to the crown of our Savior; showing that he could and did reach down to mortal men and become a sufficient Savior and Redeemer. There is beauty in this, and it displays a love and power worthy of the Son of God. I can comprehend something of this plan, the other I cannot. Hence if I am ever saved, it will be upon this one. I am mortal and need a Savior. There is one provided that meets my case. I accept, and am saved.

In the southern part of Iowa Br. Baldwin and myself are contending for the gospel as best we can; and by the goodness of God the truth is taking hold of the hearts of some of the people. The ministry are doing what they can to shut out the light, and they will hinder many, and, it may be, shut them out of the kingdom; and they the professed friends of Jesus! The hymn book is quoted to prove man immortal, for the Bible does not teach it. Poor men! May the good Lord open their eyes. Oh! that men would leave tradition and accept of Christ and his word for salvation.

From A E Babcock, Jonesville, Mich.

Our meeting at Rockbridge Ohio, was a time of refreshing, and God was with us to bless. The brethren have put up a neat little chapel, all finished, and at the time appointed we dedicated it to the service of God, free for all God's children. Many people were present, and truly it was a time of deep interest. We have now got the ears of the people, and any judicious man, without hobbies can do them good and they will be kindly received. I baptised five while there, and eight were added to the church; and before our meeting closed, they voted to have me come back again, about the middle of November, to tarry with them for a time, of which due notice will be given in The Times.

The truth has taken deep root in many hearts, and, I trust, ere long will cause them to break forth in songs and praise, to the Father and Son. Amen.

From A M B Graham, Flint, Mich.

I am glad that the Lord has favored me with health, thus far, which enables me, by his grace to perform the duties devolving upon me. There is not much interest in the cause here. I have visited several families of like faith that reside in the country. Some years ago a church was organized at Grand Blanc, about eight miles south of Flint, but there is nothing left of it now. I tried to get a chapel to preach in at Grand Blanc, but it was refused. The doors of the Baptist church at Whigville were opened a week ago last Sunday. I shall speak there every two weeks, as long as the door is open. I have also preached at the Bently S. H. about four miles east of Flint. I am in hopes of organizing a church there. The interest is good. Praise the Lord!

Last Thursday evening I had the pleasure of meeting with the Lapeer Church. I found many dear brothers and sisters there, some of whom I met for the first time at the Jackson camp-meeting. Among them was Eld. Burtenshaw of Ortonville, who requested me to speak to them, which I did from Col. 3: 2. On Saturday Br. Mackie began a series of meetings, assisted by Br. Burtenshaw, in a grove some seven miles from Lapeer. May the Lord bless them in their labors.

I think the cause will advance after a little. Next winter I should like to have a series of meetings held in this city. Being young in years and in experience as well, I do not like to begin such a meeting alone in a place like this, and am in hopes that some of the more efficient laborers will tender their services for a short season The waves of opposition roll here, as in other places; but I will, by the help of the Lord, "*Stand the storm, it won't be long, we'll anchor by and by.*" Pray for us.

From Br. Wm. H. Hulls, Rockbridge. Ohio:

Since I wrote last we have had refreshing times from the Lord. Br. Babcock commenced a meeting July 13, which ended the 23. He labored in earnest. We believe him to be a gentleman as well as a Christian. We know him by his fruits. Sheaves have been gathered. Christ has been magnified, and God has been honored. The walls of tradition have been shaken; the devil's lie has been rejected. Faith in everlasting misery is giving way, and prejudice is tumbling down. Sinners are coming to Christ that they might have life.

Blessed be the God of heaven and his Son, Jesus Christ; for through them and by their power the glorious work goes on. Much has been done for us in the cause of Christ, within the last three years When I review the past, my heart has been made to melt with the love of God.

We have been cast out, as evil-doers, from the U. B. Church, for our faith in the unconscious state of the dead and the destruction of the wicked. I remember the day well when we had our trial. The house was full. The preacher present made fun of our faith; read to the audience from Ellen White and her visions, telling the people that was *our* faith. We denied the charge, but he said he knew better than we did. He laughed at us because we believed the coming of Christ to be near. He told us to send off to our preachers and find out when Christ was coming. My brother arose and told him, with tears in his eyes, that he had the power to blot our names out of the church book, but thanked God he had not the power to blot them out of the Lamb's book of life. The preacher said he doubted whether they had ever been written in the book of life.

Before he took the vote he told the members he wanted them to show themselves; and be brethren. So when the vote was taken, the majority was against us, and our names were cancelled. While I pen these lines I feel like asking God to remember it not against them; for it may be that they knew not what they were doing.

Here we were; had no home, after we had lent a cheerful hand in building their chapel. Yes we were *cast out*, as was done to others in old times. But we were not without that friend who sticketh closer than a brother; no, not without hope, and the word of God. We read the word and called on God to bless us as we assembled at private houses. They mocked us, laughed at us, and said, the devil had meetings at such a place. But who can withstand the great I AM?

Last Sabbath five more were baptised and eight added to the church. On our church book we can read thirty-two names. Out of the number one faithful brother lies sleeping in the dust—Br. Martin Agner. He lived faithful, and died a Christian. Four others have moved away. We have a new house of worship, free for all to worship God—United Brethren not excepted. It is paid for except about $200.

I am encouraged, for I know God is with us. We have been called heathens, soul-sleepers. Sadducees, Millerites, infidels and other bad names: not by the world, but by professors; and especially by teachers who occupy the pulpit. May God have mercy upon those servants. They say the world is in its infancy; they cry peace and safety; they say "My Lord delayeth his coming!" and, "Where is the promise of his coming?" O Shepherds what are you doing on the walls of Zion? Your sheep are going astray. You keep on them heavy burdens. You are getting fat by feeding on the flock. You should feed the sheep. They are starving for food. Dear Brethren, let us pray for those dear sheep who are wandering from the fold of Christ: for our great Shepherd, the head of the Church, will soon come to gather the own to one fold, and take them from his wilderness and give them their own land.

From Amos Bailey Ancona Ill Aug 9

It has been some time since I have reported myself, but I am with you all, heart and hand, in every good word and work, and am determined to be in harmony with my constituents as long as they act in harmony with the truth; and shall try with all the powers that God has given me to prove true to my friends, true to the church of which I am a member, and, above any other consideration, true to my heavenly Father, who has done so much for me. I have worked hard this summer with my own hands, like Paul, and feel to rejoice that I have not eaten the "bread of idleness." God has given me very good health; so that I have worked in harvesting and haying; and in the meantime have been able to attend the prayer-meeting, and preach from one to three sermons every Sabbath; and have not been weary in body or mind but a very few times this season. I feel like praising God all the while for giving health, and also good, kind friends, such as I find in different parts of Livingston Co. May God recompense them.

From M E Orr, Reading, Mich.

Last Lord's day, it was our happy privilege to listen to an address by the Rev. Mr. H. who has spent some twenty years laboring as a missionary in India—His discourse was both amusing and instructive, giving a brief account of the dress, manners, and customs of the people of that country; exhibiting numerous specimens, of their implements of husbandry, idols of worship, ornaments, etc. with a detailed account of the trials and hardships, as well as some of the joys, incident to missionary life; closing his remarks with a touching appeal for aid and sympathy in carrying the gospel to those poor benighted heathen. I was not a little amused, while hearing him speak of a fellow-laborer, who, he said, was sent direct to heaved in '68.' by that terrible scourge the cholera, and who was now roaming the bright realms of glory.

QUERY: *If cholera sends Christians direct to heaven, should it not be called a blessing, instead of "a terrible scourge?*

Oh! when will our orthodox brethren learn to be consistent, and take the plain Bible teaching upon the condition of man in death. Job says: "Man dieth and wasteth away; yea man giveth up the ghost, and where is he? as the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep." No where in the whole word of God, is there an intimation that Christians go to heaven at death; but, on the contrary, our Lord and Master tells us plainly, "that no man hath ascended up to heaven, but he who come down from heaven, even the Son of man which is in heaven." Which shall we believe: the record which God has given us, or the traditions and fables of men?

Minnesota Sketches.

We are now in the midst of the wheat harvest, and while journeying through the broad fields of grain, among the busy reapers, I am often led to think of the Savior's parable, where he uses these figures to illustrate the great truths that belong to this age of the world. It is a solemn thought that the reapers will soon be here, the reapers of mankind. Time has nearly ripened earth's harvest, and the sharp sickle will now speedily be thrust in (Rev. 14: 14), as the Lord of the harvest shall give the word of command to his angels, "gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." The great winepress of God's wrath will soon be the receptacle of the vine of the earth and its clusters of grapes. The wicked may boast of their luxury, progress and glory, but suddenly destruction will overtake them.

If we would escape the awful fate of those who reject God and his word, we must be faithful to our trust and let the light which we enjoy shine out clearly, making cheerful sacrifices of time and money.

In the different denominations, which have already stamped us as an infidel and heretical people, are found many Adventists, some of whom openly advocate their views, while others hold them privately. Now a judicious advocacy of the truth on all proper occasions will result in good, though it has often caused many good Christians to be cut off from the churches; but it seems to me no one can consistently close their mouths and compromise the truth by silence for fear of becoming unpopular, or of being turned out of the church. Some have at times acted unwisely in this matter, by speaking in a wrong spirit, or defending their position in an impatient manner; or sometimes resorting to ridicule, the favorite argument of our opponents. No one can be justified in such courses, but all will be justified in standing by the truth and defending it, even though it be at the loss of all things, and this applies equally to the ministry and laity.

I recently met a Methodist class-leader on the cars—J. H. of Wis.—and while the train stopped at Owatonna, we entered into a conversation concerning the cause of religion in Minnesota. On learning I was an Adventist he remarked that he also was a believer in the destruction of the wicked. The elders and brethren had tried at times to convince him that it was an infidel doctrine, but his reply had always been, 'I find it in the Bible.'

I handed him a copy of Br. Collins' new tract, stating that the author had formerly been a Methodist preacher. 'Yes,' said he, "I saw a letter concerning him and the death of his daughter in the *Northwestern*, from the pen of Eld. Brooks of St. Paul, I gave him the facts in this matter, as already published in THE TIMES, and he agreed with me that it was a most unkind and unchristian act on the part of Eld. B., to make the death of a beloved child the occasion for unjust rebuke concerning the doctrine which Br. Collins had conscientiously adopted, and for which the conference had already disfellowshiped him. He wants to see his *Address*, a copy of which I promised to send him.

On a trip up the Mississippi, while sitting in the pilot house of the steamboat I overheard a conversation, the substance of which I noted down. Two old gentlemen, one from New Hampshire and the other from Illinois, were talking concerning a Baptist preacher who had become a Spiritist. The first, whom I learned was a man seventy-five years of age, expressed great surprise that the minister should have taken such a stand, and associated himself with those who deny God, the Bible and our Savior. "Why," said he, "how different things are now to what they were when I was a young man! Then everybody went to meeting, and it was very seldom any one could be found that doubted the truth of the Bible. Now the rankest kinds of infidelity prevail everywhere."

I thought to myself, *that* man is a witness to the signs of the times. His statement is true.

Just then the other remarked: "We have a class down our way called "no-soulists, or Second Adventists.' They preach there will be no future punishment for sin." "Yes," said the first, "I have heard of them, and have a little book put out by a minister from Minnesota, on the punishment of the wicked. They believe they will all be destroyed after the judgment."

I afterwards asked him to let me see the book he referred to, and found he had left it at Manchester, his former home; but upon inquiry I found it to be the *Address*. "I consider," said he, "that it is rather a dangerous doctrine." But after reasoning awhile upon the subject, and pointing him to some Scriptural proofs of its truth, he replied, "Well, it may be true, I could really wish it were so; for that view seems to harmonize with the character of God as a being of mercy and love."

One day on the Sioux City Railroad I met with Br. C., of Pennsylvania; and although he is an Adventist he still retains his membership among the Winebrenarians. He said his mind had been settled on the life and death question ever since the discussion years ago between Elds. Storrs and Litch. From that time he had never doubted the mortality of man, his unconsciousness in death, and the destruction of the ungodly at the second advent. He also stated that Br. Marston, who has been recently turned out of their body, is only a little in advance of many others in the membership, and some among the ministry; one of whom responded to an interrogation concerning the intermediate State—"I can see a mountain we call death, and in the distance I see another which we call the resurrection; between them is a dark valley.".

While the good work goes on let us rejoice in view of speedy redemption and wait, and watch, and pray.

EDWIN T. HIMES.

How Will Jesus Come?

This question is one of great importance, and should be decided only by an appeal to the Scriptures of truth. There are many theories in the world respecting the manner of Christ's coming. All of them cannot be correct. Some think it a purely spiritual event. Many teach that he has come already Others claim that he is constantly coming—that *death* is the second Advent. But these are only the speculations of men. We will turn from them to the Bible, and seek there an answer to our question, "How will Jesus come?"

I. JESUS WILL COME HIMSELF, PERSONALLY!

1 Thes. 1: 9, 10: Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the the wrath to come

John 14: 2, 3: In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto myself; that where I am there ye may be also.

Acts 1: 9-11: And when he had spoken these things, while they beheld, he was taken up,.....And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said....this same Jesus, which is taken up from you into heaven, *shall so come* IN LIKE MANNER as ye have seen him go into heaven.

Heb. 9: 28: Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [a sin offering] unto salvation.

Rev. 22: 12: Behold I come quickly; and my reward is with me, to give to every man according as his work shall be.

1 Thes. 4: 16: For the LORD HIMSELF shall descend *from heaven* with a shout, with the voice of the archangel, and with the trump of God.

II. JESUS WILL COME IN HIS GLORY ACCOMPANIED BY THE ANGELIC HOST OF THE UPPER SANCTUARY.

Mat. 16: 27: For the Son of man shall come in the glory of his father, with his angels.

Mark 13: 26: And then shall they see the Son of man coming in the clouds with great power and glory.

2 Thes. 1: 7: When the Lord Jesus shall be revealed from heaven with his mighty angels.

Mat. 25: 31: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

Lk. 9: 26: Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

The second coming of the Lord Jesus Christ will be a glorious event. It will not only be glorious to look upon, but it will also bring glorious results to his waiting Bride. Jesus came once as the meek babe of Bethlehem, he comes again clad not with swaddling clothes, but with the royal garments of his glory. It will be glorious to receive his approving smile in that hour.

III. JESUS WILL BE VISIBLY MANIFESTED—ALL WILL SEE HIM.

Rev. 1: 7: Behold he cometh with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen.

Mat. 24: 30: And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

1 John 3: 2: We know that when he shall appear we shall be like him; for we shall see him as he is.

Lk. 21: 27: And then shall they see the Son of man coming in a cloud with power and great glory.

The coming of Jesus will be personal. He has promised to come himself, and he will fulfil it. Those who think he comes at death are therefore mistaken—the Lord's name is not Death. He will come in great glory, and be manifested in the presence of an astonished world—all eyes shall see him! Dear reader would you see him in peace, then give him your heart in an everlasting covenant, and love and serve him with all your ransomed being, "and when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away." (1 Pet. 5: 4.)

C. C. MARSTON.

Conference Minutes

Minnesota.

SAINT PAUL DISTRICT Q. M.

The second meeting for this district was held in the Br. Shepard's barn, in the town of Clifton, Wis., six miles east from Prescott. Elders present: L. C. Collians, O. R. Fassett, and E. T. Himes. The congregations on Friday and Saturday were composed of the friends in the immediate vicinity, with those who came over the river from Minnesota. It was cheering to listen to the reports and testimonies that were given in, and especially to those that came from brethren who had become satisfied that much of the prevailing theology of the day was purely traditional; and now were seeking light from God's word on the great questions concerning the future state. Said one brother, into whose pathway the light was beginning to shine, "this much I know, that whereas I was once blind, I now see"

The cause is rising in this region and a number who were heretofore opposed or indifferent to the glorious truths which we are proclaiming are now earnestly reading books and tracts, and searching the Scriptures daily to see if these things are as we represent them.

Sunday dawned upon us, a bright day, bringing a large congregation to the barn, which was made to resound with music and melody from heart and tongue. Three preaching services were held, with the celebration of the Lord's supper, after which a church of thirteen members was organized, which united with the Conference. Another precious season is placed on the record of the past. We journey onward, thanking God and taking courage.

E. T. HIMES, Sec'y.

Indiana.

NORTHERN DISTRICT, Q. M.

The first Q. M. of the Northren District convened at Sand Hill, Fulton Co. Aug. 3. '71. The meeting was called to order by Brn. J. E. Andrus and D. Nafe, who were designated for the purpose by the State Conference. E. C. Andrus and W. L. Himes were appointed a Business Committee. They reported the following order of business: Reception of members; election of officers; report of ministers and churches.

Eld. D. Mathewson presented his own name, and the church at Union Mills, Laporte Co. (45 members) for membership, and both were unanimously received.

Brn. Nafe and Himes being appointed a nominating committee, recommended D. Mathewson as Chairman of Quarterly Conference the ensuing year, and E. C. Andrus as Secretary. Their report was adopted by acclamation. Eld. Mathewson in taking the chair gave a brief but very effective address, dwelling especially upon the necessity of order, co-operation and union in order to the prosperity of this, or, indeed, of any cause.

The Secretary then read the Constitution of the Conference, and minutes of previous meetings. After which we listened to reports from ministers and delegates, which were of an interesting character.

On invitation of the Chairman, it was voted to hold the next Q. M. at Union Mills, Laporte Co. The time to be announced hereafter.

The resolution of thanks for the hospitality of the friends at Sand Hill passed unanimously.

Meetings were held three times daily; at first in the School house; but on Saturday and Sunday in a grove, seated for the purpose. The preaching was by Elds. Chaplin, E. C. Andrus, Mansfield, Mathewson and W. L. Himes, who found an intelligent, listening and receptive audience. The social meetings were, also, very interesting. One man, who chanced to be visiting in the neighborhood, and attended the meetings throughout, declared they were the best he had known of in years. The impression made on the community was decidedly favorable, and we may hope for the best results.

E. C. ANDRUS, Sec'y.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN *SERIES.* Sermon on Hell; The Penalty of Sin, Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—46 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,300 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid in inquiry into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. [illegible]. 100 pp. 20c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 18c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 25. Full gilt, $1 50.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

TWO HUNDRED STORIES For Children. By T M. Preble. Nineteenth thousand. Illustrated. 234 pp. 75c, post-paid; $8 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 60c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c, post-paid.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, AUG. 22, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his [illegible] reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of [illegible] their literal resurrection; the finite nature [illegible] the final destruction of the wicked; personal [illegible] and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. R. Knapp, Auditor; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

P. O. Address.

N. A. Hitchcock, West Exeter, instead of Dayton. (402

Advertise "The Times."

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices.

Twenty five 25 envelopes, post paid, 10c. 25 sheets [illegible] 15c. 25 sheets flat letter, 3[illegible]. 40 sheets [illegible] note and 25 envelopes, 25c. 50 sheets [illegible] 25 envelopes, 35c. 100 sheets of flat letter, [illegible] sheets flat note, 50c.

The Rich Man and Lazarus.

We confess our surprise at the growing popularity of this new exposition of the parable of Dives and the beggar. The first edition was exhausted ere we were aware. A new edition is now ready. 48 pp. 10c. by mail post paid. By the quantity, a discount of 25 per cent will be allowed. To those who wish a large number, simply for distribution, we will make very liberal terms.

Sheldon's Latest Volume

Sheldon's new book The Life Beyond Death is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Campmeetings. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, post paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it to read, and to lend.

Whitmore—Cheap Edition.

We [illegible] the same as the [illegible] on [illegible] paper than the last, for [illegible] work. We are anticipating fresh and liberal orders. $1 for four copies, by mail. Five copies [illegible] $1. Thirty copies for $5. $[illegible] a hundred. We [illegible] a demand for [illegible] think this is cheap enough. Every one can [illegible] Whitmore at 3 cents, and Sheldon [illegible] and that, too in places the authors themselves cannot possibly visit. Buy and distribute, or [illegible] their works.

STRUCK BY LIGHTNING.—During the severe thunderstorm last Saturday morning, a charge of electricity entered and severed the wires in the telegraph office at the N. Ladling on & Co.'s store, and set fire to the window casings. They were enveloped in flames in an instant, and the employes in the store vainly attempted to extinguish the flames with water. At this critical juncture, Caleb came to the rescue with a Babcock Fire Extinguisher, and soon put an effectual quietus on the [illegible] element. But for this timely aid, the store and contents would probably have been destroyed. All who were present felt the electric shock more or less sensibly, but, fortunately, no one was injured. —*Marinette (Wis.) Eagle, July 13, 1871.*

To Correspondents.

D. O. HINK. Will send *Good Way* as you request, as soon as out.

Communications.

E T Himes L C Collins D O Hink I C Wellcome Truthful E N Bliss

General Publishing and Tract Fund.

O Cushing 50c; O Stannard 75c; J Anderson $1; J F Huber $1; A M Hodgdon 30c; M K Prescott $5.

Books and Tracts by Mail.

A Farrow C R Stouffer P Hitchcock (3) V L Morgan D Lindall J Bellows P F Lyman W Ragland D O Hink (3) W Sheldon G W Greene W I Mann J F Huber W A Fay G C Meigs W H Mosley A H P Wilson A C Manning L C Collins (4) S O Shepard L Barnhart L A Shears J P Wood M L Jones J R Mitchell C C Marston Express—G T Adams W L Conkling

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

T S Cook M D Peavy W J Munson W Ragland S B Mabey J E Miller A S Johnson H P Hathaway H Hightmire T P Chase A H P Wilson S C Wellcome I C Ames J R Mitchell A B Drain R S Johnson S O Sharrar I Wm McCulloch A C Manning Wm C Cram D Conklin O S Whitney C Stephenson T S Thomasson P W Hough C H Case L A Shears E Hunton C Holderness D O Hink P Hitchcock N Warner E T Himes L C Collins I C Wellcome C C Marston H Jordan I M Byler A Brown W S Gobble M L Jones J V Smiley G H Willis J Loucks J W Kirk C R Stouffer W Johnston C Decatur J A Hitty N Field J R Preston J O Howell S K Gibson A A Wilber D Cogswell A W Sibley A Bailey (3) W McCulloch J W Johnson N Field H Foulds S E Wolverton P newyer P Hitchcock W I Mann M K Prescott M L Colton

M Vibbard W A H[illegible] A M Hodgman P W Hersch Marder, Luce & Co. F S Morgan A F Brown J F Wood T M King S C Wellcome F M Palmer V K David J R Preston L Barnhart R K Beach J H Wyles C L Jones D Burkholder (3) F H Kenny N A Hitchcock J F Huber E H Durand D T Halstead A Farrow C C Jewsbury M J P Thing D O Hink M Kunce G C Meigs C R Stouffer J Anderson O Stannard C H Case O Tree J Pertle O Cushing E A Andrews H Heisinger F Alling J Watkins C A Rush J Wendell A F Fahnestock O Wood

Book Notices, Etc.

The Young Pilgrim is improving in Br. Leslie's hands. May it prosper as it deserves to.

The Western Recorder, one of our oldest exchanges, comes to us enlarged, beautified, and in the quarto form—its size being now what we hope to have for THE TIMES by and by.

We are sorry to have to mention a blemish—an article on the future punishment worthy of the New England theology in the times of Edwards. It maintains that finite creatures are to suffer conscious, infinite punishment. The doctrine would be terrible if true. Thank God, 'tis not true.

The *Recorder* is published at Louisville, Ky. $3 a year. It is a leading Baptist paper of the South.

Hearth and Home. We published the advertisement of this journal last winter, because we believed it was in the hands of men who would not suffer its pages to be polluted by anything unfit for reading in the family circle. One of the finest illustrated papers of the country has been publishing a novel that might well put a French novelist to the blush. *Hearth and Home* is of a different order of papers. It is adapted to the home, especially the homes of farmers. The engravings in each number are said to cost from $500 to $600.

Edward Eggleston, late of the *Independent*, now has charge of *H. and H.*, which is a strong point in its favor, even if nothing more were said.

Orange Judd & Co., 245 Broadway, New York city. $3 a year; with the American Agriculturist, $4.

Marriages.

PATCHEN—CANNON. In Genoa, Ill., Aug. 12, 1871, by Eld. M. McCullock, Mr. John Patchen and Miss Eliza Cannon, all of Kane Co.

Obituary.

SIDWELL. Died, in Girard, Crawford Co., Kas., Aug. 4, 1871, Annie M., daughter of A. M. and Mary E. Sidwell, aged 1 year, 2 months, and 5 days.

Br. and Sr. Sidwell have recently been enabled to understand the true nature of man, as mortal instead of immortal, and to rejoice and trust alone in Christ, and the resurrection from the dead for eternal life. And while lovely little Annie sleeps, may they with other friends, "go on unto perfection"—"waiting for" and loving his appearing, and thus be prepared to join their lost, loved ones in the coming kingdom.

Words of comfort spoken by the writer.

H. J. MUNSON.

WRIGHT. Died, at Jamestown, Ind., March 12, 1871, Hattie Dana, youngest daughter of Fayette and M. Frances Wright, aged 3 years, 8 months, and 3 days.

These parents wait for the resurrection morning to restore the [illegible] to their embrace again. Words of comfort by the writer from Jer. 31: 15, 16. Soon the land of the enemy, death, will be compelled to give up its captives. Praise the Lord!

J. R. PRESTON.

LONG. Fell asleep in Jesus, July 15, 1871, at her residence in Harrison co., Ind., Isabella Long, a worthy and estimable member of the Advent Christian Church at Jeffersonville.

She was baptized upon a profession of faith in Christ, Dec. 6, 1868, and from that time to her death she was faithful and true to her profession, she was beloved by all who knew her. Her husband and relatives do not sorrow for her without hope. No, blessed be God! I have no reason to doubt that she will be in the first resurrection. The Lord hasten the glorious day, when the redeemed shall come to Zion with songs and everlasting joy.

N. FIELD.

MORGAN. Fell on sleep, in Holton, Ind., Aug. 4, at the residence of his son-in-law, Joseph Dudley, John Morgan; in his 72d year.

Father Morgan, years since, heard and heeded the "glad tidings" which made him long and look for Jesus and the kingdom. When we organized our little church here, Father Morgan was one of the twelve constituting this Advent body. He lived near to Jesus, and died well. Just before his death he called the writer to his side, to tell how firm his hope and trust stood the test of a dying hour. His assurance was full and complete.

Words of hope and comfort by the writer, from Ps. 17: 15.

C. H. CASE.

Holton, Ind.

Notices, Etc.

AFTER Aug. 20 my P. O. Address will be Manchester, Iowa. As soon as I get settled I shall be ready to attend to calls from churches or individuals. Address as above. (n8:3) F. H. KENNY.

Being at liberty again, I will now respond to calls to preach and labor in the gospel field, as the door may open. (n8 3) E. H. BURLINGTON.

Our Book and Tract Column.

SIGNS OF THE TIMES; or, A [illegible] of Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1. paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis By Mrs. H. V. Reed. 40c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 5c.

LAST DAY TOKENS. An edition of those interesting illustrated pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.

The Slaying of the Witnesses. 10c.

A treatise on Revelation 13. In two parts. 15c.

The Kingdom of God, and Signs of the Times. 20c

The Immortal Soul. Mythology and Theology vs Bible. 10c.

Last day Tokens. No. 2. 20c.

(Tokens Nos. 1 and 3 are out of print at present.)

It [illegible] 10c.

The Seven Messages of the Apocalypse. 15c; postage, 2c.

Evangels of the Coming One. 8c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 34.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $22 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott A standard work. Price, $7 50, by express.

THE THREE KINGDOMS; or the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM by N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of infidels. By H. L. Hastings. 10c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy, by Wm. Sheldon. 217 pp. Paper covers, 35c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

WHAT IS MAN? 5c; by mail, 7c.

THE SOUL; What is it? 5c; by mail, 7c.

THE SPIRIT; What is it? 5c, by mail, 7c.

RICH MAN AND LAZARUS. 5c. By mail, 7c.

SPIRITUALISM UNVEILED, and shown to be the work of demons; an exposition of its origin [illegible] and policies. 10c, post paid.

The above five works, by Eld. M. Grant, in one volume, post paid. The first four in one vol. [illegible] 25c, post paid. "Spiritualism Unveiled" is not [illegible] Bible View of the Personality of God. 15c.

THE VOICE OF THE CHURCH. on the Coming and Kingdom of the Redeemer, or a history of the doctrine of the Reign of Christ on Earth, containing seven hundred [illegible] of [illegible] than three hundred of the most noted Rabbies, Fathers, Preachers, [illegible], Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor Cloth $1.

Advertisements.

THE ILLUSTRATED DOMESTIC BIBLE.

In this valuable edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred superior Wood Engravings.
2. Thousands of Marginal References.
3. Two fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,300 pages; clear type, on fine paper; excellently bound.

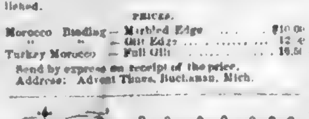
It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding	—	Marbled Edge	$10 00
" "	—	Gilt Edge	12 00
Turkey Morocco	—	Full Gilt	16.50

Send by express on receipt of the price.

Address: Advent Times, Buchanan, Mich.



FIRE EXTINGUISHER.

Over 800 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses and all bui[illegible] where life and property are in danger from fire. Send for "Its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL, Sec'y,
121 Washington St., Chicago.

For sale at this office.

THE BEST SELF BINDER.

DIRECTIONS.
D[illegible] tightly, and "[illegible]," or firmly fasten cords on [illegible], while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus, Publications are held firmly between strips as in a Vise, and a firm Binding insured.
EMERSONS
TEMPORARY
BINDER

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 70c. cloth and imitation morocco; 80c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western [illegible] $1.50, $2.00 and $1.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express

PRINTING PRESS FOR SALE.

A second hand Campbell "Country Press" is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press [illegible] same manufacture. Price $900. Terms [illegible] or information, address Thomas [illegible] Building, New York city; or

ADVENT TIMES, Buchanan, Mich.

Appointments.

MICHIGAN.

The first Q. M., of the Michigan A. C. Conference, Eastern District, will be held at or near Caro, Tuscola Co., beginning Thursday Eve., Aug., 24, and continuing over Sunday.

This is a new field and the church at Caro hope to see a full representation. Let us all go who can. Those who are adjacent to the D. & M. R. R., Flint & P. M. R R., or J. L. & S. R R, go to East Saginaw and take the stage to Caro. Fare from Saginaw, $1.50. Inquire at Caro for Alfred Weldon. J. M. SHOOK, Sec'y.

The first Q. M. of the Northern District of the Michigan Conference will be held in the grove at Hinton, Mecosta Co., commencing Thursday eve., August 24, 1871 and hold over Sunday. We hope to see a general gathering. Let all the ministers come, and the churches be represented. Come in the Spirit, to do and get good. Provision will be made for the entertainment of all.

JOHN BOWER.

INDIANA.

The first Q. M. of the Indiana Conference, Southern District, will be held at Holton, Ripley Co. Aug. 24-27. Holton is on the O. & M. R. R. fifteen miles east of Vernon. A special invitation is extended to all Adventists in the District; and a general invitation to brethren and sisters everywhere. Let there be a full attendance.

C. H. CASE, Sec'y.

A protracted meeting on the premises of Br. Ozee Davis, two miles west of Colfax Crossing, in Montgomery Co., commencing Friday eve, Sept. 1. A cordial invitation is extended to all.

Will Brn. Rouk and Pruett make an effort to be present. E. C. ANDRUS.

ILLINOIS.

Bishop Hill, commencing Friday, Sep. 8, and holding over Sunday. Communion last day of meeting. Friends in all the region are invited. Eld. Wm. L. Himes will be present to preach the word. Communion on Sunday.

For the brethren,
P. WEXEL,
N. RONQUIST.

Utica Station S. H. 10½ a. m. Aug. 27.
Vowel S. H. 1½ p. m.
St. Charles, 7½ p. m. S. C. WELLCOME.

I expect to be in Livingston Co., Ill., from Sep. 27, to 26 preaching at Ancona and other places, through the week and over the Sabbath as Eld. A. Bailey may arrange. C. C. MARSTON.

The Annual Campmeeting of Northern Illinois Advent Christian Conference as per appointment will be held on the old camp ground one half mile east of Amboy, Lee Co., Ill., commencing August 19, holding over the 27th. Preaching brethren coming from abroad will be cared for. It is earnestly desired that each church in the Conference bring one or more tents with the intention of remaining during the entire meeting to labor for the salvation of perishing souls. Lumber for tent frames will be provided on the ground. A cordial invitation is extended to churches in neighboring conferences and to all the saints everywhere to attend.

D. S. CLARK, Chairman of Committee.

By the kindness of the officers of the Chicago, Burlington and Quincy, and Illinois Central Railways, I have obtained a reduction of fare on the above roads.

All persons who attend the Camp meeting and pay full fare to Amboy, will receive *return tickets* at Amboy and Mendota on payment of *one fifth* of the regular fare, by applying to the Secretary on the Campground for the proper certificate. Let there be a general rally from all parts. F. BURR.

WISCONSIN

Fairfield, eve. Aug. 19, and 10½ a. m. and 2 p. m. Aug. 20.

Lyman S. H. eve. Aug. 26, and 10½ and 2 Aug. 27.

Prairie du Sac, Eve. Aug. 27.

Cassell's Prairie, Eve. Sept. 2, and over Sunday.

Drake S. H. Black Earth, 2 p. m., Oct. 1.

Butterfield S. H. near Fairfield, 2½ p. m., Oct. 8. Previous and succeeding evenings at Fairfield.

M. D. PRATT.

Family Camp-meeting No. 3, will be located four miles south of Oseo, and eighteen miles south of Augusta, which will be the nearest railway station. It will commence Sep. 7, and continue over Lord's day. All are invited to come the first day; and all Christians who attend are expected to come prepared to work for the Master. Hay and tent fixtures free. The poor will be cared for. Let all who are able come prepared to this end.

Brn Turner, Keach, and Silk are expected to assist in the services. P. W. HOUGH.

The Southern Wisconsin Camp meeting is to be held at Monticello, beginning Sept. 23, and holding over two Sundays, as Br. Barber and others may arrange. Particulars hereafter.

WM. SHELDON, G. G. GODFREY,

Eld. Wm. Sheldon will commence a series of meetings in his large tent at Arena, Iowa Co., Wis., Saturday Sept. 9, and hold over two Sundays, if the Lord will. We shall expect a large gathering of friends from the surrounding country. Provision will be made for all who may attend. Come all who can, and come with a holy zeal to labor for the perishing. Let us do what we can, for the time is short.

Arena is on the Milwaukee and Prairie du Chien R. R., about thirty miles west of Madison.

For the church. GEO. THOMSON.

The first Q. M. of the Eastern District of Wisconsin will be held at Merimack, Sauk Co., commencing Friday eve. Sept. 22, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us. GEO. THOMSON.

MINNESOTA.

The Q. M. of the Winona District will be held at Cheatham's Grove, Utica, commencing Friday eve. Sept. 1, and holding over the Sabbath. It is expected that 'Bethel' tent will be pitched, and the meeting continued as long as it may be thought profitable. We hope brethren and sisters far and near will come, to work for the salvation of souls. Time is short—the judgment at hand. Let us consecrate ourselves anew to know and do the will of God.

Those who can conveniently will do well to bring some bedding and provisions; those who cannot will be freely provided for on the ground.

S. C. WELLCOME, Sec'y.

I have arranged for excursion tickets to be sold from Owatonna, Rochester, Eyota, St. Charles, Lewiston and Widona to those attending this meeting. Tickets will be sold on Friday, Sep. 1, only, therefore those who cannot come till Saturday must purchase their tickets the day before. Tickets will be good to return Monday, Sep. 4.

E. T. HIMES.

Garden City, Vernon, Shelbyville, or Mankato, Sundays, Aug. 20 and 27, as Eld. M. Wellcome and others may arrange.

We purpose to attend the Q. M. to be held in Utica Sep. 1. I. C. WELLCOME.

IOWA.

The meeting at Belle Plaine, Benton Co. is postponed on account of conflicting with the Campmeeting. P. S. W. DEYO.

The Iowa Advent-Christian Conference will hold a campmeeting at Cascade, Dubuque Co., commencing Aug. 26, and continuing over two Sundays. The Annual Conference will be held in connection with this gathering. A large attendance of the home ministry is expected. Eld. J. V. Himes will also be present to aid in preaching the word.

Cascade is twenty-six miles S. W. of Dubuque, ten miles from the Railroad. Farley on the Dubuque and Sioux City Railroad is the nearest station. A daily stage runs from Farley to Cascade Those coming from the South-West can reach Farley by the Dubuque and S. W. Railroad.

The meeting will be held in a grove close by the village, beside the river. The new Iowa tent will be pitched for the occasion.

Hay and straw will be furnished on the ground, and grain at cost. Tent poles and wood furnished. Also, several stoves will be set up for general use.

☞ Teams will be at Farley every day, from Monday, Aug. 27, till Saturday following, to convey those attending Campmeeting to Cascade.

There will be no boarding tent; but board can be had at hotel or boarding houses, at 25c. a meal.

Any ministers from abroad will be heartily welcomed, and we will endeavor to do all we can for them.

Inquire for D. A. Dickinson or C. W. Pitcher.

Let us make a grand rally, and hold a glorious feast of tabernacles in the name of the Lord. Come, dear brethren and sisters, and bring your friends to the feast. D. A. DICKINSON.

Iowa Mission Tent will be pitched, if the Lord wills, as follows:

On the Little Cedar, ten miles north-east of Charles City (near Br. Rows), Floyd Co., August 31, and over Lord's day.

Br. C. C. Ramsay will preach at these last two meetings. PETER S. W. DEYO.

The North Missouri and Southern Iowa Advent Christian Conference will hold their annual session in connection with a camp-meeting, commencing August 25, and holding over sabbath, at Chase Grove, in Page Co., Iowa, five miles south of Villisca, and eight miles north of Clarinda.

Let all bring tents that can. Straw and feed provided free of charge. Let there be large gathering from all our churches.

D. O. HINK, Sec'y,

Basket meeting, Boylan's Grove, Butler Co August 18. PETER S. W. DEYO.

With I[illegible] Blanchard, near Grant P. O., in Br. Grice's neighborhood. Baptism and church organizati[illegible] ng. 13.

The Advent [illegible] tian Conference of Iowa will be held in con[illegible] on with the campmeeting at Cascade, Dubu[illegible] Co. Aug. 26 and onward.

The Conference [illegible] ll be called Aug. 31. Let the ministers and delegates all be present in good season.

Come one and all, of the lovers of Jesus, who love also the work of the cause of God. Bring all you can with you of your converted and unconverted friends. Come praying that Jesus may himself, by his spirit, preside in our meeting.

F. H. KENNY, Pres.

MISSOURI.

There will be basket and grove meetings in Nodaway Co. Mo.

Quitman, Br. Porter's grove, Sep. 2, and 3.

Wright S. H. grove 5 miles East of Maryville, Sep. 9 and 10.

Br. Wm. Swinford's grove, on Long Branch, 3 miles East of Howard's Mills, Sep. 16, and 17. Services at each place to commence at 10½ o'clock a. m. D. O. HINK.

NEW YORK.

The Lord willing, the next quarterly session of the N. Y. A. C. Conf. will be held with the church at South Butler, commencing Thursday eve, Aug. 31, and holding over the following Sunday. A general invitation is extended to all. It is hoped every church will send delegates, and quarterly collection for Conf. Fund.

Teams will be in waiting at Savannah, four miles distant, on the direct road between Rochester and Syracuse. Take the 2:55 p. m. train from Rochester. No other train in the p. m. stops. From Syracuse take the express about 2 o'clock, for Clyde, one station beyond Savannah; then take the other train back. Please remember the directions, and, as far as possible, come Thursday. Br. W. J. Hobbs will give the opening address. Homes will be provided for all.

D. COGSWELL, Pres.,
WM. E. BROWN, Sec'y.

PENNSYLVANIA.

The Annual Meeting of the A. C. Church in Rootville, Crawford Co. Pa., will commence (the Lord willing) Thursday, Aug., 31, and continue over two Sundays on the old ground near Father and Mother Ongley's, 3½ miles West of Lincolnville, on the Union and Titusville R. R. Three trains leave each place daily, and connect with trains at Union, on the Atlantic & G. W. R. R., East or West, and at Titusville, with Oil Creek R. R. Teams will be at Lincolnville to take friends to the ground on Saturdays and at other times if the parties coming will write to me at Lincolnville, Crawford Co., Pa.

Come to the meeting. Come filled with the spirit of God, and with the design to do and get good. Hearts, houses, and barns are open and free. We trust the good Lord will send somebody to assist us in preaching the word.

For the Committee. JOHN T. ONGLEY.

WEST VIRGINIA.

The Second Annual Meeting of the West Virginia and Southern Ohio Advent Christian Conference, will convene near Walton, Roane Co., W. Va., Saturday, Sep. 23, 1871. A week's meeting will be held in connection it. Let us have a general rally of the friends of truth within the bounds of our Conference, and the adjacent States.

SILAS P. WHITNEY.

MISCELLANEOUS.

Worcester, Sunday, Aug. 27.
Providence and Bristol, R. I. Aug. 28-31.
Westboro, Mass. Sept 3.
Portland, Me. Sept. 10.
Sandy Hill, N. Y. Sept. 17.
Further appointments hereafter.

Letters sent me during my absence should either be directed to Minneapolis, Minn., or precede my appointments on the route. O. R. FASSETT.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increa[illegible]."

VOL. IX.—NO. 5. BUCHANAN, AUGUST 29, 1871. WHOLE NO. 385.

Contents.

The Book of the Last Days, Sel.; Modern Progress; A Little Preacher. 33

Lines—poetry; A Search for Truth, 'Grey Quill;' The Sleep of Death, J. W. Taylor; Immortalism, C. C. Marston. 34

Editor's Notices; Something Practical; Philosophy and Revelation, J. D. Jones; Communion, J. R. Preston; The Christian Pulpit, sel. 35

Faithful's Home, Truthful; News, At Home. 36

Christ the Corner Stone—poetry; Editor's Journal; An Address, N. Field; Good News of the Kingdom, A. J. Stone. 37

The New Birth, G. E. Merrill; "My Times are in thy Hand," Mary A. Tibbets; The Best of Days, Mary A. Tibbets; Why is It? Geo. Thomson. Advertisements. 38

Beauty for Ashes, J. R. Preston; The Book of Mormon; Practical Religion, Eld. L. G. Collins. 39

Business Agent's Department; Marriages; News Abroad; Notices; Appointments; Advertisements. 40

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, Aug. 22, 1871.

The Book of the Last Days.

The things that must shortly come to pass.—He had said, "This generation shall not pass away till all these things *be*." The word is the same, signifying, not to be *fulfilled*, but to *be* or *begin to be*. (John 13: 2 not "supper being *ended*," but "supper being brought in.") So here it is the things that must shortly (or quickly) be; the things that are just about to be; that the Lord shows to His servants. And what He has shown to us it becomes us to study. These things are the unveiling of Christ, and of earth's future, in connection with Him, both in grace and glory, both in love and wrath. These are some of the things which the angels desire to look into, and in carrying out which they are specially "ministering spirits;" and it does not become us, whom they chiefly concern, to slight them. Seeing that God has revealed them, we may conclude that they are neither too high nor too low for us, but worthy of most earnest thought. The tendency of the present age is to set aside prophecy as specially belonging to the supernatural, and therefore the incredible and impossible. Let us stand aloof from this incredulity, and welcome the prophetic word as all the more precious because supernatural and specially divine.

For the time is at hand.—Coming judgments, coming glories, a coming Judge, and a coming kingdom,—these are some of the things held up before our eyes. In regard to all these we are bidden to "watch." When and how they are to burst upon our world, and to awaken the slumbering Church, we know *not*. The time has always been concealed. It is uncertain. It may be soon. "Of that day and hour knoweth no man." "Awake, thou that sleepest," for the time is at hand. The trumpet is always ready to sound; the last storm is always just on the point of breaking. Christ is always "coming." The end of all things is at hand. Whether we are able to reconcile these words with the delay of so many centuries, it matters not. The words are meant to be words of warning, on account of the suddenness of the final crisis. In looking forward from the human view-point, and measuring the times and seasons by a human standard, the above expression may seem "hard to be understood;" looking back upon it hereafter from the eternal view-point, we shall see how it was always near.

He annexes a special blessedness to the study of this book.—Few believe this; fewer act upon it. The Apocalypse is to many like the Sibyl's books or the Iliad of Homer. The so-called philosophy of the age is undermining the prophetic word, reducing it to a mere collection of figures, or a symbolic representation of principles or abstract truths. Prophecy, as the direct prediction by God of what is to come to pass on earth, is set aside, and the prophetic books are studied merely in reference to their poetry or their lofty ideas. Blessedness in studying them is seldom thought of, even by many Christians. Yet the word of God here stands true. Prophecy is a sure word, and it is as blessed as it is sure. Wo to him who slights it! Blessed are all they who meditate on it, seek to know it, take it for guidance and counsel in the evil day!

John to the seven Churches which are in Asia.—He addresses the seven Asian Churches There were many others,—Colosse, Tralles, Magnesia,—but seven are chosen as representative Churches, selected by Christ to picture forth all Churches in all ages; selected because of certain characteristics and conditions which were found in them, that in speaking to these seven co-existing peculiarities he might speak to all Churches in all ages, so that each Church, in every age, might find, in some one of these seven, a picture of itself, and, in the words of warning or of cheer, something exactly suited for admonition to itself. To speak symbolically, no one of these Churches has passed away. Ephesus has always existed and still exists in some of the many Churches throughout the world. So of Smyrna, and Pergamos, and the rest. They are not representatives of *successive* stages or conditions, spiritual or ecclesiastical; they are not prophetical or consecutive, as if Ephesus pictured the primitive Church, Smyrna that of the third and fourth century, down to Laodicea, the representative of the Church of the last days. They picture seven states in which the Church will always be found, and in regard to which each one should put the question, Is it I? Lord, is it I? Why they are selected from Asia Minor, is hard to say. Certainly it is Gentile ground; and it is to the Churches of the Gentiles that the book is written. Israel had been cast off and had gone out of sight. Jerusalem had fallen; and the apostles, rejected by the Jew, had turned to the Gentile. But why these representative Gentile Churches should have been selected from Asia, and not from Greece or other Gentile regions, we cannot say, further than that John preached at Ephesus and superintended the neighboring Churches. Seven is the number of completeness,—manifold completeness; fulness in variety. The portrait is one, of the one Church of God on earth; but of this one portrait there are seven different views, each of them bringing out something special, while preserving the common outline and features; all of them bringing together the complete enumeration or record both of the evil and the good belonging to the universal Church below, in the day of her imperfection and continual declension.

The Lord shall come! (ver. 7) This is the burden of this last book of Scripture. It was the burden of the Old Testament; for Enoch's prophecy runs through all its books,—"Behold, the Lord cometh with ten thousand of his saints." It is the burden of the New Testament; for both the Master and His apostle give out the same solemn utterance,—"Behold, He cometh;" and the Church in the early ages took up the subject as of profoundest and most pressing interest, "looking for that blessed hope."

It was no minor hope to the primitive saints. It cheered them at parting with their Lord, and it comforted them at parting with one another. It upheld them in evil days; it nerved them for warfare; it gave them patience under persecution; it animated them in their work; it kept alive their zeal; it enabled them to look calmly round upon an evil world, and to face its mustering storms; it showed them resurrection and glory, fixing their eye upon scenes beyond the deathbed and the tomb; it ever reminded them of the day of meeting, when Jesus will gather all his own together, and they that have slept in Him shall awake to glory, honor and immortality.

The aspect in which the advent is here presented to us bears more upon the world than upon the Church. When Paul writes to the Thessalonians, he brings before us the advent as it bears upon the Church and the resurrection-hope. (Thes. 4.) "The Lord himself shall descend from heaven," is the word of consolation and gladness. But here it is as a warning to the world, and to the apostate church, that John proclaims the coming one. He comes as avenger, and Judge, and King! He comes with the iron rod, to break the nations in pieces. He comes arrayed in righteous majesty, to take vengeance upon them that know not God. He comes to shake terribly the earth. And who shall abide the day of his appearing?

The world scoffs at the message, and believes in no advent save the advent of gold and silver, of commerce and science, of luxury and pleasure. The church has lost sight of it, and says, "My Lord delayeth his coming;" or perhaps, "I sit as a queen, and am no widow, and shall see no sorrow." Multitudes of professing Christians cannot bear to hear it preached or spoken of, as if it were an evil doctrine fraught with gloom, and paralysing all effort.

Yet, though the world may mock and the church forget, the Lord shall come! He has tarried long. Eighteen centuries have gone by since he said, "Behold, I come quickly!" He must be nigh, even at the doors.

V. 7. *Behold, he cometh with clouds.*—How often has that word "behold" been used in Scripture to call the attention of a careless church or world to something great—generally something visible—connected with Messiah and his glory! It is the finger of the Holy Ghost pointing to the open heavens, and his voice saying, "See, he cometh!" For that event absorbs all others in earth's future. It is the center of the prophetic word. It is the church's hope. It is the world's dread. Long deferred, it comes at last. The morning star rises on a night of storm and gloom. Jesus comes; "the same Jesus" who left us on Olivet returns as he went. He cometh with clouds! The reference is here first to Matthew (26: 64), and then to Daniel (8: 13), for both are here; also to 1 Thes. 4: 17. Sometimes it is "clouds" (Rev. 1: 7); sometimes "the clouds" (Mat. 18: 26); sometimes "the cloud" (Lk. 9: 34); sometimes "a cloud" (Acts 1: 9); sometimes "a bright cloud" (Rev. 14: 14). All these passages point us not merely to the natural clouds of the sky, but to the pillar-cloud—the cloud of the glory which dwelt *over* and *in* Israel's tabernacle and temple. "With" and "in" such clouds of glory, as his raiment, his chariot, his pavillion, he is to come.

And every eye shall see him.—This takes in the whole human race then upon the earth; whether simultaneously, all in one moment, is of no consequence. Every eye shall see him, as every man sees the sun each day. The whole human race beholds the sun, though not all exactly at the same moment. The glory may be universally visible at the same time; but to some parts of the world *first* he himself shall appear. Every eye shall see him! Then let us prepare by looking to him now. The seeing now will cure and bless us; the seeing him hereafter will be wo to those who have not looked to him now as the crucified Jesus.

And all kindreds of the earth shall wail because of him.—All the inanimate creation *rejoices* (seas, woods, hills, and floods, Ps. 96); man *mourns*. For he comes to deliver creation from the bondage of the corruption, but to take vengeance upon his enemies. The joy of creation and the wailing of man are strictly contrasts. They "wail," or beat their breasts, because—

(1.) *He comes.*—Rather would they have him remain away forever, and they left undisturbed in their lusts, and sins, and enjoyment of the creature. His *presence* extorts the weeping.

(2.) *He comes to judge.*—There shall be no mistake as to that. The trumpet has told them that. He summons to judgment. He will right all the wrong.

(3.) *He comes with the iron rod.*—For his enemies is the rod of iron. The great day of breaking shall overwhelm them; and who shall be able to stand?.... The nations rejecting Christ shall perish. Christendom shall sink like Babylon in the mighty waters. Destruction from the Lord shall consume them utterly. *This* is the world's day of rejoicing; *that* shall be the day of its weeping. Rejecter of the cross, repent and turn! Refuser of the love of God and of the grace of Christ, reconsider your ways, ere the Judge descends! This is the acceptable year of the Lord. Avail yourself of the free pardon, and the open door, and the paternal welcome, ere it be too late.

Even so, amen (see 2 Cor. 1: 17). The first of these words is Greek, *yes;* the second Hebrew, *so be it:* both together forming the fullest expression that could be of the certainty and truth of what is stated, and the deep longing of hearts for the fulfillment of the prediction. "The prayers of David the son of Jesse are ended" (Ps. 72: 20). "My reins are consumed within me" (Job 19: 27); that is, "My longings are exhausted here." "These be the last words of David" (2 Sam. 23: 1); this is the summing up of all David's words—their alpha and omega. Here are all John's innermost desires summed up and spoken out. What earnestness, what vehemence, what longing, are expressed in this double Amen! It is the amen of faith, and hope, and joy. It is the amen of a weary heart-broken exile. It is the amen of a saint left on earth long behind his fellow-saints, and sighing for the promised rest when the great Rest-giver comes. It is the *church's* amen; her vehement desire for the day of meeting. It is the sigh of the bride for the Bridegroom, and for the dawning of the marriage-day.

The world is not ready for that advent; how shall it meet the Judge? It has neglected the "accepted time;" and how shall it stand before the neglected one? What excuse shall it give for slighting love, despising the blood, and turning its back upon the cross? How terribly, to an unready world, will the last trumpet sound! Poor world! Thy day of grace is drawing to a close. Thy pleasures are nearly done. Thy laughter will soon be quenched. Thy vanities will soon disappear. Thy dreams will ere long be disturbed by the terrible awaking—when the "shout" and the "voice of the archangel," and the trump of God shall sound. Be wise in time! Awake, thou that sleepest!

Is the church ready for this glorious day? Has she put on her apparel? Has she trimmed and lighted her lamp? Has she filled her vessel with oil? Is she sitting loose from the world? Is she remembering her coming Lord, and seeking to be faithful to him in his absence? He has intrusted to her his cause, his truth, his honor. Is she alive to her responsibility, and acting accordingly? Is she realizing his nearness and his glory? Is she daily influenced by his sure word of promise, "Behold, I come quickly, and my reward is with me?" Is she laboring and suffering for him? Or is she self-indulgent, worldly, indolent, as if the Lord were not coming, and as if he were bringing no reward with him?

Look forwards! Look upwards! Stand apart from a present evil world. Remember that in the last days perilous times shall come. It remains for us that we let our light shine and keep our garments undefiled. Labor on, O man of faith! labor on; the toil and the battle will soon be done, and thou shalt rest from thy labors, and thy works shall follow thee.

Beware of the leaven of the last days—the leaven of the Pharisees and the Sadducees—the leaven of mingled infidelity and superstition—the leaven of atheism and pantheism. "Liberality" is the watchword; but is it the liberality of the Bible or of God? Is it the liberality of him who says in reference to false teaching, "*Which thing I hate?*" (2: 15.)

Beware of letting go the truth of God; of either denying, or disgracing, or depreciating it. "Hold fast that which thou hast." The Master is absent; and responsibility in the Master's absence is double responsibility. He trusts to us to maintain his truth and to honor his name, till he return. Let his churches be faithful to their trust, honoring him as prophet, priest, and king. He may be returning soon. If, on his return, he finds us unfaithful to himself and to his truth, what shall be our recompense? Behold, he cometh! Like a trumpet-voice, let that cry go through the churches; let it echo through earth. His long absence will soon be ended. Let us be ready: let us watch and be sober.—*Quarterly Journal of Prophecy.*

Modern Progress.

The *Liberal Christian*, in speaking of the boasted spirit of progress and the claim that the present age is one of culture and refinement, takes occasion to show the other side of the picture. It says:

"The refined tastes, the nicer moral feeling, the delicate sense of justice, the feeling of honor, the finer sentiments of gentlemen and good Christians, are scarce, confined to a class as yet, and it is preposterous, with the evidences which the newspaper, the theaters, the literature of the people, afford us, to be talking as if our people were saints, or aspiring and cultivated, or well educated, or in favor of scrupulous honesty, or very indignant with public thieves and robbers. They support—the majority of them—the Ring. Seven or eight hundred of them are not ashamed to march under Mr. James Fisk as their Colonel! Millions of Americans think Gen. Butler a great man, if not a good one, and it would not be suprising if he were made Governor of the most educated and elevated State in the Union. Well, with these facts before our eyes, are we still to go on boasting about the age, and praising the spirit of it and trying to find any other reason for mobs and public corruption, and municipal robbery, and bad books, and wretched (despite their being able) newspapers and unprincipled politicians, except the only real reason, which is the low average of virtue, intelligence and taste among the governing class, which happens to be the whole male population? In other countries a select class of voters really determines all public policies, and settles the choice of elective public officers. We have, wisely, no doubt, changed all that, but we are no better, on the average, than the Ring we carry in our nose, and the literature we buy, and the newspapers we patronise, and the representatives we elect to office, and it is high time this were seen and acknowledged by boasters and blind leaders of the blind. We have never been among the worshippers of existing circumstances, or existing opinions or public tendencies, and as often find the spirit of the age a spirit to be exorcised as one to be boasted of and obeyed. When the river runs mud and garbage, we shall not accept its motion as any substitute for its impurity. If the only things flowing be the sewers we shall go afoot even against their direction, rather than float with their tide."

A little preacher.—"I am going to preach the gospel, and tell the world of the coming of Jesus," said Willie.

"He'll come before you know enough," said his brother.

"Then I'll be good, and show them what God likes us to be," said Willie humbly.

Yes, indeed, we can all do that. It is the best preaching in the world.

Lines.

"In honor preferring one another." (Rom. 12: 10.)

Could we in little things control
The selfish promptings of the soul,
The ways of life would seem less wrong,
And oft'ner hearts would joy in song.

It is the lack of courtesy
That maketh life pass drearily,
'T is that, unthinking, we neglect
To mete to others due respect.

It is that thinking some deride
All noble acts of human pride,
And strive ungraciously to spurn
All thoughts of kindness in return.

It is that rushing through this world
Obstructing objects forth are hurled,
Without regarding any sense
Of moral right or recompense.

It is that poor men frequently
Have envy in their poverty,
And magnify a seeming slight
To monstrous tyranny of might.

It is that rich men oft look down
With condescension worse than frown,
Upon a man to labor born,
Answering confidence with scorn.

It is that pious devotee
In the spirit of the Pharisee,
Complacently disdains to find
Outside the church a noble mind.

It is that men famed worldly-wise
See in the church hypocrisies,
Observing not the hidden way
Of Christians who in secret pray.

And all that people will not heed,
Believing the Apostles' Creed,
That each in honor should prefer
Another one, what may occur.

—*Zion's Herald.*

Communications.

A SEARCH FOR TRUTH.

BEING

A Religious Autobiography.

BY GREY QUILL.

CHAPTER VIII.

[Concluded.]

Perhaps what I am about to say may appear somewhat egotistical, yet a regard for the truth requires me to record the fact, that I was considered by our pastor and the prominent membership of the church as a fit subject for advancement into ministerial labor. This thought was not new to me, for from early youth I had felt, though I never mentioned it, that at some time my heavenly Father designed to have me labor in his vineyard in that capacity; and now as a favorable opportunity seemed to present itself, I did not feel at liberty to refuse. At the suggestion, therefore, of kind friends I procured the necessary books, and commenced studying the rudiments of the Greek language, with the intention of entering, at an early day, Newton Theological Seminary. At that time though I had been a member of the church but a few weeks, I had charge of the adult class in the Sabbath-school, from which the teachers were drawn, and was generally selected to open, and often to lead the exercises in our minor meetings.[1]

And here I must pause for a moment, for I am at a loss for language to express myself. I do not now—never did—and probably never shall know, at least till the vail is lifted which divides the outer from the inner tabernacle, the seen from the unseen, and the secret and mysterious workings of Divine providence are made manifest—what the cause was of the paralyzing gloom that then settled over my spirit and nearly exhausted me. I tried to throw it off, but could not. It sat like an incubus upon me, and closed every avenue of thought, so much so that I was sometimes puzzled to remember my own name. Of course I resigned my position in the Sabbath school immediately, and dismissed my studies; for it was impossible to acquire knowledge unaided by memory. My friends were astonished (as well they might be) at my strange and unaccountable conduct. but there was no help for it; for I could not overcome my repugnance to telling them the cause of my actions.

This "spell" or whatever else it may be called did not last long (perhaps three weeks'); but when I (so to speak) came to myself, my desire to become a Baptist minister was among the things that were past. One important reason, doubtless, for this change arose from the fact that my previous resolution to investigate the Bible for myself had forced itself upon my renewed memory with irresistible power; and I well knew if my former impressions of what it taught about the soul and God's kingdom were correct, I could not conscientiously propagate *their* faith; for the innate immortality of man and a sky kingdom where the righteous immediately go at death, were vital tenets in their belief. Leaving behind, then, all thoughts (if I ever had any) of becoming a popular preacher, I resolved to devote all my spare time in fulfilling my long deferred resolution to learn what God said in his word about his creature man and his ultimate destiny.

This was no small task in comparison with what it would be now, for nothing, independent of sectarian bias, so far as I knew, had been written on that subject. My progress was therefore necessarily slow. But there was an excellent library in the city where I then resided, and among its numerous volumes I found no less than four translations of the Old, and six of the New Testament, besides many other works of value, including helps to a correct understanding of Greek and Hebrew terms. So in process of time aided by these in my investigations, I learned many important truths, which made the Bible a new book to me, indeed. My task however did not consist in any difficulty in understanding what the Scriptures taught on these subjects, except so far as certain words had become obsolete, or changed their meaning, but in tracing the connection and bearing, and proving the unity of its teachings from Genesis to Revelations; for I had no previous theories or opinions to bolster up, and was ready to accept and believe whatever I found plainly recorded.

With my mind thus untrammeled and free from bias, I commenced my investigation with the Mosaic account of the creation of man, and I am sure the record was lucid enough to satisfy me, as it ought to every one else, that he was primarily formed "of the dust of the ground;" and the conclusion was irresistible from the plain record that he was a material being, and consequently, we, his descendants were the same. This one well attested fact, of itself, knocked the base of the old theological system I had been instructed in, to atoms, and left the venerable superstructure resting (truth compels me to say it,) on the back of "the serpent." For it was evident that as a natural man he *could* die, and it was further recorded his Maker told him he should; and I could find no other one in those days who doubted, or dared dispute it, except the individual (or whatever else you may be pleased to call him) above mentioned.

Having seen how easily *one* plain declaration in the word destroyed the foundation of the old fabric, I next searched for the adhesive gum which kept its tottering remains from falling to pieces and being blown to the four winds of heaven: in other words I tried my best to find where, as the old catechism expressed it, man fell "from a state of holiness and happiness to a state of sin and misery," thus losing the image of his Maker, and sweeping the whole race down with him. But the record of the awful catastrophe was wanting in every translation to which I had access. True it was easy to find the account of his creation in the image of his Maker, but turning to Dan. 2: 31, I found the word *image* in that place was translated from the same Hebrew term as in Gen. 1: 26; and as Nebuchadnezzar evidently did not see a character, but a "form," so in the case of Adam's creation, the word, I concluded, meant the same, and as I could only find of the man that he was in a state of innocence, I came to the conclusion that the popular doctrine of the fall of Adam and our consequent total depravity, were destitute of a Scriptural foundation. So the sticking gum went by the board and left the old building ready to tumble about the ears of its supporters. God freely "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" thus throwing the responsibility for what one may, or may not be in a future state directly on the shoulders of each intelligent individual alike, and holding them amenable to him—not for what they were by nature, but for what they might become by grace. That Jesus was the Nobleman who had gone into a far country, and would return, and call his servants to an account. (See parable, Lk. 19.)

I learned, also, that he is the great Life-Giver, and those who do not obey him, but follow carnality, and worldly desires, and thus keep their talent "laid up in a napkin," will never obtain it. That he is "the resurrection and the life;" and his voice will by and by awake the sleeping dead and bring them to judgment. *Then* will he reward every man according to his work, while in this present probationary life.

These were the underlying facts concerning man and his future destiny that I found plainly recorded by the pen of Inspiration. The doctrine of the personal return of the Son of God from heaven, to unlock the gates of *hades*, awaken its sleeping inmates, and judge the world in righteousness, I found to be, not only the burden of apostolic teaching, but the belief of the church, also, for the first two centuries.[2] And thus it would have been today if the primitive faith had not been corrupted by the introduction into it of heathen dogmas, to the displacement of plain Bible teaching. And the result of this dire act has been that the great body of the professed followers of Jesus, instead of being "like unto men who wait for their Lord, when he will return from the wedding," are, with few exceptions, neither watching, waiting or even xepecting his return at all; and they thus verify the words of the poet—

"The very bride her portion and calling hath forgot,
And seeks for ease and glory, where thou, her Lord art not."

Meanwhile the great, the solemn day draws on apace, when the white throne will appear and the books will be opened in which are written, by the pen of the recording angel, the eternal destiny of all the posterity of Adam. And as I stand upon my watch, "upon the tower," and peer through the murky gloom at the premonitory tokens which herald its approach, methinks I hear, rolling high above the din, turmoil, and strife of nearly two decades of centuries, like the sound of many waters, the voice of my departed Lord, from Patmos, lonely isle, saying—"Behold I come quickly and my reward is with me to give every man according as his work shall be." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in his throne."

---

[1] I mention these facts with no desire for ostentation, as my heavenly Father well knows, but simply that the reader may understand the position I was in when this singular circumstance transpired. And I will here remark I have never revealed this matter before to any living being.

[2] Said Polycrates, Bishop of Ephesus, who flourished A. D. 196: "In Asia, great lights have fallen asleep which shall rise again in the day of our Lord's appearing, in which he will come with glory from heaven, and will raise up all the saints. Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two aged virgin daughters. His other daughter, also, who having lived under the influence of the Holy Spirit, now likewise rests in Ephesus. Moreover, John, who rested upon the bosom of our Lord; who also was a priest, and bore the sacerdotal plate, both a martyr and a teacher; he also is buried in Ephesus. Also Polycarp of Smyrna, both bishop and martyr. Thraseas, also, bishop and martyr of Eumenia, who is buried in Smyrna. Why should I mention Sagaris, bishop and martyr who rests at Laodicea? Moreover the blessed Paperius, and Melito the eunuch, whose walk and conversation were altogether under the influence of the Holy Spirit, who now rests at Sardis, awaiting the episcopate from heaven, when he shall rise from the dead." (Eusebius, b 5. c. 2.)

The following is from Irenæus, Bishop of Lyons, and a disciple of Polycarp. He was martyred A. D. 202. He says:—"Life is not of ourselves, nor of our own nature, but a gift of God's favor. And, therefore, he who preserves the grant of life, and renders thanks to him who bestows it, shall receive length of days for ever and ever. But he who rejects it, and proves unthankful to his Maker for creating him, and will not know him who bestows it, deprives himself of the gift of duration to all eternity."

The Sleep of Death.

Things that we do not understand, are often made plain by illustrations. "Death" is frequently illustrated in the word of God by natural sleep; and, although we might otherwise be comparatively ignorant with regard to the realities of death, it is made perfectly plain by the illustration.

Perhaps, however, the phenomena we so often call "natural sleep," would be more properly called *voluntary* sleep: it being simply an inaction of the voluntary nerves, while the sleep of death, which is but a cessation or inaction of both the voluntary and involuntary nerves, is just as much a *natural* sleep as the other—both resulting from natural causes. But without stopping to trifle with technicalities, we will proceed to learn the facts in the case; for as Paul did not wish his brethren to "be ignorant concerning them that are asleep," neither do we. And if we know the condition of an individual in "sleep," we know their condition in *death;* otherwise, the illustration is more than worthless: for it not only misrepresents the facts, but is calculated to mislead the credulous mind.

With regard to the philosophy of sleep, we are informed by physiologists that there are three stages to voluntary sleep. In the first, we may recognize a person passing through the room, or faintly respond to our name if it is called, yet are so nearly unconscious of surrounding circumstances that we would be unable to form any definite idea of what was going on. In the second stage of sleep, which is an inaction of a part of the organs of the brain, while the rest are in a wakeful condition, imperfect impressions are made and imperfect ideas are formed, which we call "dreams." It requires a full operation of *all the faculties of the brain* to produce a *rational thought,* and hence dreams, which, as we have already remarked, are but ideas formed by a part of these, while the rest are in a state of unconsciousness, are generally of an irrational character.

The third stage of sleep, which is an inaction of all the developments of the brain, including the animal, moral and intellectual faculties, is therefore a state of *total unconsciousness.* This is the only stage that is properly called "sleep." In the first, we are drowsing, or approaching toward sleep, but not sleeping; in the second, we are dreaming, or approaching still farther toward sleep, but still we are not sleeping. In the third, when all the convolutions of the brain become inactive, then we are properly *asleep.* And, now, the question arises: Do we know more when all the organs of the brain cease to act, and we are *totally unconscious* in sleep, than we do when awake? If so, perhaps the dead know more than the living. But if sleep actually reduces us to a state of unconsciousness, as we know it does; inasmuch as death is metaphorically represented by it, it is positive proof that death also reduces us to the same condition.

In harmony with these facts, we have, therefore, the testimony of inspiration: "The living know that they shall die, but *the dead* KNOW NOT ANYTHING."—(Eccl. 9: 5.) "His breath goeth forth; he returneth to his earth: *in that very day* his *thoughts perish.*"—(Ps. 146: 4.) A man cannot *think* after his thoughts have perished; and if he does not think, he has not much knowledge.

Again, if sleep actually reduces us to a state of unconsciousness, suppose that an individual falls asleep, and in that condition *dies.* Inasmuch as he is in a state of unconsciousness while asleep, and is also represented as being asleep while dead, consciousness cannot return until he awakes from the dead. Hence, Job says: "Till the heavens be no more, they *shall not awake,* nor be raised out of their sleep."—(Ch. 14: 12.)

If a man should die while in the most profound sleep, modern theology, in opposition to the word of God, would have death wake him up in a higher sphere, where his capacities for knowledge would be greatly enlarged; and instead of silently sleeping in the grave, waiting for God's Son from heaven, would have him basking in the sunlight of his presence, and already raising his voice in higher notes of praise than ever before. The Psalmist, however, declares, "*the dead praise not the Lord.*"—(Ps. 115: 17.)

J. W. TAYLOR.

Immortal-soul-ism.

There are very many *isms* in the world, at the present time, and among them we find *immortal-soul-ism.* So formidable is the magnitude, and widespread the influence of *this* "ism," that it becomes the imperative duty of all seekers after Bible truth, to give it a careful, sober and rigid investigation. Few *isms* have met with such absolute success in obtaining universal approbation and confidence from the intelligences of earth, as has *immortal-soul-ism.* True, there have *always* been *some* in all ages who were not disposed to give credence to the truth of this *ism;* and, indeed, there *have* been periods in the world's history when it had *scarcely any* votaries. But since the reins of Christendom fell into the hands of superstitious Romanism and philosophizing Paganism, there has been no lack of believers in the dogma of man's natural immortality.

Among the schools of ancient philosophy (when, undoubtedly, "immortal-soul-ism" was first invented) there existed a great variety of opinions concerning the nature of the *immortal soul* as the following extract fully demonstrates:

The Stoics taught the soul to be a *hot fiery blast.* Other sects of heathen philosophers, a *hot complexion.* Others, the harmony of the four elements. Democritus contended that the soul was made up of round atoms, incorporated by air and fire. Some believed that the soul was aerial. Some, that it was earthy. Xenophon held that it was both watery and earthy. According to some of the eminent men among the Greeks, the soul of the universe was a vapor, or exhalation from the noist elements; so the souls from ani- uals were vapors from their own odies. Of those among them who onsidered the soul incorporeal, some sserted that it was a substance and im- nortal; whilst others believed it was either. Thales taught that it was al- ays in motion, and itself the origin of at motion. Pythagoras contended at it was a self-moving monad, or umber. Plato, that it was a substance onceivable only by the understanding, d moving according to harmony and umber. Aristotle, that it was the first ntinual motion of a body natural, ving in it those instrumental parts herein was possibility of life, &c., *infinitum.*

Almost every prominent leader in ient philosophy had a different the- r relative to the soul. A brief ex- mination of the following quotations l clearly show that *modern theology* quite in harmony with *heathen phil- phy* on this subject.

A recent writer describes the soul as immaterial, uncompounded inward- ." Another says: "The soul is a ple essence, *invisible,* without inter- or exterior surface, *intangible,* un- pounded, cannot come in contact matter, *incomprehensible,* incorpo- , cannot be extended or distended, soluble, indestructible, and conse- ntly immortal." Mr. Byers, a mod- wiseacre in the science of immortal-soul-ism, says: "The indestructibility of the soul or spirit of man is AFFIRMED throughout the Old Testament Scriptures, as well as in the New." He says further, "The soul is capable of enjoying celestial glories and communications without the body." *Who told him so?* Another says: "Man is endowed with an immortal spirit, which shall exist as long as God endures, either blooming in the paradise of God, or eternally withering in the regions of despair." A. Clark says: "The soul of man is immaterial and immortal, and can subsist independently of the body."

I might add many more testimonies to the same effect, but enough has been given to show that if the soul is really what these divines and philosophers represent it as being, it must certainly be a wonderful thing! Think of an "*immaterial* SUBSTANCE;" an "*intangible* ENTITY;" an *uncompounded, indivisible* and *incomprehensible* BEING, and then you will know something of the appearance of an "*immortal soul.*"

Having found such a perfect agreement in the teachings of heathen philosophers and doctors of divinity on the "immateriality, intangibility and uncompoundedness" of the human soul, I wish now to cite a few instances where this *wonderful* being, the soul, is spoken of in the word of God, with the special purpose of ascertaining whether it has the above qualities, on the authority of inspiration, or not.

Lev. 5: 17: If *a soul sin*, and *commit* any of these things which are forbidden to be done by the commandments of the Lord; though *he* [the *soul*] wist it not, yet is *he* [the *soul*] guilty, and shall bear *his* iniquity. (See Num. 4: 2; 5: 15.)

Num. 31: 28: Levy a tribute unto the Lord....*one soul* of five hundred, both of the PERSONS and of the BEEVES and of the ASSES and of the SHEEP. See, also, vv. 30, 47. These texts furnish a good key to the meaning of soul in Biblical literature.

Ps. 33: 19: To deliver their SOUL FROM DEATH and to keep THEM alive in famine.

Ps. 78: 50: He spared not their *soul from death*, but gave their *life* over to the pestilence.

Prov. 27: 7: The FULL SOUL loatheth [marg. *treadeth under foot*] an honeycomb, but to the HUNGRY SOUL [*do* immortal souls get *hungry?*] every bitter thing is sweet.

(Is. 32: 6; 55: 2; Lam. 1: 11; Is. 55: 3; 58: 10, 11, &c.)

Ez. 18: 4: The *soul that sinneth*, IT SHALL DIE. The *death* of an *immateriality* would indeed be a sad affair.

Matt. 10: 28: Fear him which is able to *destroy* both *soul* and body in gehenna.

Acts 2: 41: Three thousand souls were added to the church.—What use could a church make of three thousand *intangible, immaterialities?* How could such "*incomprehensible*" *nothings* be added to a church? Echo answers, *How?* (Acts 3: 23; Rom. 13: 1; Jos 5: 20; Rev. 16: 3; 1 Sam. 24: 11; Ps. 30: 3; 35: 7; Gen. 46: 26, 27; Ex. 1: 5; Gen. 12: 5; Acts 7: 14; 27: 37: 1 Peter 3: 20; Rev. 6: 9; 20: 4; Lev. 22: 3; 23: 30; Num. 15; 31; Job 33: 18, 22, 28, 30; Is. 53: 10, 12; Acts 2: 31, &c.) Hundreds of other instances might be given; yet not once does such a phrase as "immortal soul" or "never dying soul" or anything that is an equivalent to such an expression occur in the whole Bible. I ask if this is not a significant fact? It is no hard task to find such phrases in the writings of philosophers and theologians, both before and since the composition and promulgation of the Gospel; but to find them in the Bible is an impossibility, for the simple reason that they are not there.

With these *facts* before us, who can doubt for a moment the source of immortal-soul-ism? It is an *ism* found only in the unreliable speculation of heathen mythology and modern theology. This may appear to some to be a severe criticism, but facts are stubborn things and must be dealt with candidly, even if some of own friends *do* get hurt. *The truth* is our motto.

C. C. MARSTON.

Beauty For Ashes.

How wonderful! And yet it is God's promise. Through the anointed One we have the promise of beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

Here our loved ones die and we carry them to the grave to mingle with common dust. We breath this prayer—"Let peace be with their ashes!" as we leave them to moulder back to earth. But listen! A voice from the lips of the Son of God is heard. "I am the resurrection and the life!" And inspiration continues—"*Thy dead men shall live;* together with my dead body shall they arise." God does not leave us to comfort ourselves with ashes, instead of those we love; but lifts us up in hope, with the thought that these ashes will again be organized, and the sleepers restored to life, and shine in splendor, incorruptible.

With shining form, in beauteous homes,
  Our loved ones will appear;
And be forever with the Lord,
  Beyond the reach of fear.

The beauty of immortality will then be seen instead of smouldering ashes. This glorious resurrection hope! How sweet it is to feel that WE KNOW there will be a resurrection of the dead. Like Job—"I know that my Redeemer liveth....and in my flesh I shall see God." "Blessed are the pure in heart they shall see God." Praise God forever!

When Jesus comes, we will have "beauty for [instead of] ashes." No mourning, but the "oil of joy." We shall not have heaviness, but the garment of praise will be ours to wear forever.

J. R. PRESTON.

The Book of Mormon.

A few months since, we had an inquiry from one of our subscribers, as to the Book of Mormon. A recently published work, the History of Washington county, Pennsylvania, by Alfred Creigh, L. L. D., contains the following which will prove interesting as furnishing names and dates.

MORMONISM.

The true Mecca of that huge imposture, Mormonism, is the village of Amity, Washington County, Pennsylvania. To this place, in 1816, came Rev. Solomon Spaulding, a graduate of Dartmouth College, a man who had taken deep interest in antiquarian researches concerning the aborigines of this country. For his own entertainment, he wrote a romance, suggested by his studies and investigations. This was often read to his neighbors at Amity. At length it was placed, as we recently stated, in the hands of the late Rev. Robert Patterson, with a view of publication, but was declined. However Mr Patterson retained it in his possession a year or two. In the meantime, the entire manuscript was copied by Sidney Rigdon, then a journeyman in Mr Patterson's printing establishment. Rigdon hearing of the digging operations of Joe Smith for gold, by the aid of necromancy, resolved that he would turn this manuscript to some valuable account. After an interview between these two men, Mr. Spaulding's romance was slightly revised, and the Golden Bible, or Book of Mormon, was produced. Little did Mr. Spaulding suppose that he would be the unwilling means of originating the most stupendous imposture that has been perpetrated for centuries.

Our Pulpit.

Practical Religion.

BY ELD. L. C. COLLINS, MONTICELLO, MINN.

And why call ye me, Lord, Lord, and do not the things which I say." (Luke 6: 46.)

Mankind are prone to extremes. And more especially is this tendency manifest in religious matters. The mind seizes upon some one point, and, losing sight of all others, makes *that* the great whole of religion. The result is, the gospel is marred in the beauty of its proportions, and the Christian character dismantled of much of its true excellence. Here, too, is the native soil of sectarianism, where it thrusts deep its roots and extends wide its branches. For when the views of men become thus distorted, they must of necessity regard all who do not think and feel with themselves, as lacking in the great essentials of christianity.

This evil is extensive; and an evil it is, however important those points in themselves considered may be. To have the mind wholly engrossed in the ordinances, or to make one point of doctrine the test of Christian faith; to dwindle the whole gospel down to mere frames and feelings of mind, or, on the other hand, to regard it as nothing but an empty theory; to be crying up faith to the exclusion of works, or disconnecting works from saving faith, are errors alike injurious to the individual, and dishonouring to God.

The perfection of Christian character can never be attained, so long as these extremes are unguarded. Christianity should be taken as a great whole. Each part claims a due proportion of regard in all its bearings. Every Bible truth should find a ready place in the believer's heart; every Christian grace should be ardently sought; and every work of faith and love diligently performed.

Sad, indeed, is this error, especially, when the great practical duties of religion, "judgment, mercy and faith" are neglected, and the dualindivi swallowed up in paying tithes of mint, anise and cummin, and with marked devotion calling Christ, "Lord, Lord," and doing not the things which he says.

The text leads us to practical godliness. A subject which cannot be urged with too much vehemence, so long as we shun the error adverted to, and place it in its proper connection with experimental religion and doctrinal truth. These are the foundation, and practical religion the superstructure. And he who fails here, is like the "foolish man" who "began to build and was not able to finish." We notice then,

I. *That a correct sense of practical religion is essential to persevering piety.*

That there is a deplorable lack here, must be felt, and felt with pain, by every child of God. Of the more interesting revivals, it may soon be said, "were there not ten cleansed, but where are the nine?" What multitudes are now living in sin, who once were the hopeful subjects of renewing grace. Of all cases, how deeply affecting are such God himself hath declared, "the latter end is worse with them than the beginning." They are miserable, indeed, themselves, and a reproach greater than all others to the cause of God. And one primary cause which operates in producing this result, is the want of having the mind, at the beginning, fully impressed with the absolute necessity of outward, in order to the maintenance of inward, holiness. Says Christ, "if any man will come after me, let him deny himself, and take up his cross daily and follow me, or he cannot be my disciple." The import of this scripture should be pondered well, the "cost counted," and the whole ground calmly surveyed, by him who would be prepared to meet the trials and conflicts, and persevere in a warfare inseparably connected with sacrifices and sufferings. By failing here, many will fall of the kingdom of heaven. Those who enter the way, dreaming only of pleasure, anticipating naught but fragrant flowers on which to tread, and be fanned with zephyrs soft as Eden—are they prepared to trample upon thorns, to meet the chilling blasts and storms that beat and howl around this dark world of sin and death? Nay, verily; and such will inevitably fall.

The way to the kingdom of heaven is by the way of the cross. There is no other way. A man cannot serve God, and yet be living like the world. He must "let his light shine;" and shine it must—if at all—through the medium of outward holiness. Let the mind then be impressed with this; let the individual, when he gives himself to God, be made to feel the extent of his covenant obligations; let this truth be fixed deep in the soul, and he will stand in the day of trial like the beaten anvil to the stroke. But if the heart is not sufficiently broken up for this gospel seed to take root there, "no sooner shall the sun be up, or temptations and persecutions arise, then because of the word he is offended," and all his goodness "withers away."

How marked was the Savior's care to prepare the minds of his disciples to meet without disappointment, the sufferings that inevitably awaited them. He held out no worldly allurements to dazzle and deceive them; he spread no bright covering over the dark future, to hide its scenes of persecution and blood. But plainly did He speak of the bitter trials that awaited them. "That they should be delivered up to be afflicted, and should be killed, and be hated of all men for his name's sake." When one said unto him, "Lord, I will follow thee whithersoever thou goest," instead of commending a zeal which originated only in the excitement of the moment, Jesus answered him, "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." As much as to say to him, "Have you counted the cost, and are you prepared for this? Can you, for my sake, wander homeless and friendless, 'be hated of men, and made the filth of the world, and the off-scouring of all things?'"

The Savior closes his ever memorable sermon upon the mount with this most beautiful illustration of practical religion: "He that heareth my sayings *and doeth them.* I will show you to whom he is like. He is like a man which built a house, and digged deep, and laid the foundation on a rock. And the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded on a rock." Such is the man that doeth the commands of Christ. And such, too, is the importance, and such the security of practical godliness. Let us settle it then in our hearts that there is no other way but to live our religion, to obey God. He who thinks and acts otherwise, is the "foolish man, who builds his house upon the sand."

II. *Practical Religion opposes itself to the sins of the age.*

Religion is the great antagonist of sin. Not only as a system, but as manifested in the hearts and lives of its subjects. Their great work is to oppose sin. This opposition they must wage both by precept and example. They must do it. (1.) By example. Our world is in a sad condition, but to be ever finding fault will make things no better, nor to be always disclaiming against sin, while we ourselves are the servants of corruption. The starting point is to get ourselves right. Example is the most effectual preaching. It whets on truth the keenest edge. Without this, it is powerless in the hands of him who uses it. The industry of his neighbor is the severest rebuke to the sluggard; and the godly man's life is the greatest disturber of the sinner's conscience.

And who can reprove sin, who is not conscious of the uprightness of his life? "Thou who preachest that a man should not steal, dost thou steal?" Base, indeed, must be the man whose mouth is not dumb at his neighbor's sin, when he himself does the same things. And if he speak out, it must recoil upon himself, and who will be made the better? It is only he who lives his religion, whose daily life shows that he is what he professes to be, that can exert any salutary influence upon the minds of others. It is here we discover how absolutly essential is practical godliness in opposing sin, and how pure should the lives of all be who would honor Christ. "First, cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

He, who thus opposes sin in his life will do it. (2) By precept. A man will hate sin just in the same proportion as he loves God. When he loves God with all his heart, even so will he hate sin. And feeling thus, he cannot suffer sin upon his neighbor. He must lift his warning voice against it, whether in high places or low, in public or private, regardless of love or hate, how muchsoever or whomsoever it may offend. He who has offended no one in rebuking sin, must certainly have pleased the devil, and done little service for God. Less than this can never result from practical godliness. Religion itself is a practical thing, an affair both of the heart and the life, and in its very nature arrays itself in unyielding hostility to sin. We proceed to show,

III. *That practical religion is the true source of a peaceful mind.*

Such is the philosophy of religion, that it is inseparably connected with happiness. In adversity, it brings the mind sweetly to submit to the storm, and rejoice in the assurance of greater good. In prosperity, infinitely superior is the happiness from the gratitude felt, than from the blessings received. The anxious thought of to-morrow is allayed by a calm trust in God, and the discontent of to day silenced in the thought that our lot was cast by him who rules the storm, and numbers the very hairs of our head; and who has said, "all things work together for good to them who love God." And with a conscience pure as angels have, at peace with God, at peace with man, who could but be happy? But to suppose this joy the portion of him who but calls Christ, "Lord! Lord!" and does not the things which he says, is contrary alike to all Christian experience and the teachings of the Bible. To enjoy religion, a man must live religion. There can be no true peace, but in obeying God. Obedience is better than sacrifice and to hearken, than the fat of rams. "Great peace have all they who keep God's laws." To mourn the absence of heavenly joy, is but to confess our neglect of duty. "For hadst thou have hearkened" unto the word of the Lord, "then had thy peace been as a river, and thy righteousness as the waves of the sea." Dingo right and feeling right are inseparably connected. The purest joy flows to the heart in the faithful discharge of every Christian duty. "If ye know these things happy are ye if ye do them." "For whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." But he who dreams he is serving God, when the great end in view is his own happiness, proves himself quite too selfish to do the one, or to enjoy the other.

The peculiar feature of gospel love is benevolence. He who has it thinks only of making others happy; and is surprised to find that while watering others, he has watered himself, and that of a truth "It is more blessed to give than to receive."

Another point we wish to consider is,

IV. *That practical religion alone does honor to the Christian system in exemplifying its true nature and design.*

We judge of religion as of men—by its fruits. And it is but fair to test any system by its legitimate results. But we should learn to discriminate between what are the natural effects of a system, and those which are altogether casual or foreign. From the lack of this, religion has often been reproached, not for what resulted from it, but from the want of it. And the infliction of the greatest dishonor has often been from the inconsistent lives of those who professed it. How important, then, that the believer's life should reflect the virtues of the gospel. If its excellence is not seen here, in vain shall we look for it anywhere, unless it be as a mere system, good indeed, in itself, but dead and powerless.

The Savior entrusted the gospel in the hands of his disciples with the most solemn charge to do it honor. "Ye," saith he, "are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven. 'Herein is my father glorified that ye bear much fruit; so shall ye be my disciples.'" We must show in our lives that religion has made us better. Better husbands and better wives, better parents and better children, better friends and better neighbors. "The law of kindness" must be on our lips, and every act of life speak the purity of our hearts.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." He who feels for God's suffering poor, and divides with them his portion; that wipes away the widow's tears, and shelters the homeless orphan, and like an angel of mercy is ever at the sick bed side, does more to honor the religion of Jesus Christ than do all the long, formal prayers, saying, "Lord! Lord!" that have been offered since the fall.

How sublime, how God like are the precepts of the gospel. "Love your enemies. Bless them that curse you, do good to them that hate you, and pray for them that dispitefully use you and persecute you. And what ye would that men should do to you, do ye even so to them likewise." Now, only as these precepts reflect their purity in the believer's life, is Christ honored. And to call him "Lord! Lord!" and neglect them is but to dishonor him. We pass to notice,

V. *That practical religion is the ground on which the final destinies of all men will be adjusted at the last day.*

The Scriptural argument is too clear to be mistaken. "Not every one that saith unto me Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." While a man is in duty bound to seek the truth and believe it, and is responsible for all the light he might have, and for what he may believe; yet his final judgment turns not on the light he had, but upon his improvement of it; not on his belief, but upon his practice. "Faith without works is dead" Living faith brings forth good works, and the fruit becomes the final test. How fitly is this truth taught in Mat. 25 The final decision of, "Come, ye blessed, inherit the kingdom," or "Depart, ye cursed," is made directly on the ground, "*Inasmuch as ye did it,*" or "*did it not*" In the resurrection, "they that have done good," will come forth to a "resurrection of life, and they that have done evil, to a resurrection of condemnation"

When the Revelator saw the dead, small and great, stand before God, and the books were opened, "they were judged every man according to their works." "And behold, I come quickly and my reward is with me, to give every man according as his work shall be."

What an influence, then, should this, the most solemn of all truth, exert upon the hearts and lives of men. Can we fail to see how vastly important is practical religion, and how deeply it concerns us? Would we maintain inward piety, and enjoy the favor of God; would we do good, and honor Christ and his gospel; would we oppose sin, and stand acquitted in the judgment, it must be ours. *No* vain plea of "Lord! Lord!" will answer there. The true character of every man will appear in the light of that day, the secrets of all hearts will be revealed, and "every one receive the things done in his body according to that he hath done, whether it be good or bad." "What a man soweth, that shall be also reap." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, AUG. 29, 1871.

EDITOR'S NOTICES.

Camp-meeting, Cascade, Iowa, Aug. 26 to Sep. 3

Jonesboro, Ill., Sep 9 and 10, as Br. Childs may arrange.

Freedmen's Conference, Morgan's Point on the Mississippi River, Ark., Sep. 12–17.

After this meeting I visit Memphis, and then go to Batesville, Ark., and the White River region, to labor for a time with Br. S. Rosebraugh.

A wide door is open in the White River region among the white people. They are poor and have small means; yet the poor must have the gospel. This people lost all by the war, and have not yet recovered. But are making the best of the situation. And best of all, they want the truth on the "blessed hope." The door was opened here providentially by Dr. Fletcher, and the word of the Lord has to some extent had a free course. They have been pleading for help for two years. I shall now visit them.

After this I shall visit the churches in Michigan, as I have promised Br. Wright and others. J. V. H.

"SOMETHING Practical." Our readers will find just this in *Our Pulpit*, this week, in a sermon by Br. L. C. Collins. It is as clear, lucid and convincing as the doctrinal essays we have published from his pen; and will command the unflagging attention of every reader.

Philosophy and Revelation.

The great problem before the Christian world for solution is this, *viz.*: "How can we harmonize the apparent clashing of popular philosophical conclusions, with the Bible." That they *must* and *can* be harmonized is evident, as no Christian can for a moment think of disbelieving in the least particular, that which is taught by God, and on the other hand no enlightened person wishes at this day to contradict philosophical truths. Nor can he conceive that God's word will ever be found contradicting truth. Two solutions are claimed for this problem, But only one can be right, as the results are directly opposed to each other. Immaterialists stand out as the advocates of one method of solving the problem.

Materialists step forward in favor of the other solution.

Let us notice for a moment their solutions and demonstrations, in comparison that we may determine which party is the best Mathematician. Let us give our immaterialistic friend who is almost as hasty in his desire to hurl his thunderbolt at materialism as he is in his conclusions the first hearing. "I can solve this problem to suit the world, so that even a Spiritist who denies the *existence* of God, shall be satisfied and even be pleased with it. The Bible is a blind book. God did not intend that man should understand what he *meant* by what he *said*. But man must understand a passage differently from what the common definition of the words contained in it would lead him to do. The Bible must be made to harmonize with human philosophy at all events, philosophy I take as truth; its conclusions are infallibly correct. Then to make the Bible true, its doctrines must accord with the teachings of philosophy. Philosophy teaches that the soul of man is immortal and immaterial. To prove this I need only refer to the innumerable hosts of mental philosophers, both ancient and modern. Now *I* harmonize the teachings of philosophy in this respect with the direct contradictions of this theory found in the Bible by giving to these contradictory passages no meaning, or such a meaning as will make them support any theory. This is the only solution to be given. The Bible must succumb to science; *for the latter*, speaking to our senses, makes deeper impressions than the former, appealing to our faith, which is not quite up to the "*mustard seed pattern*."

Now for the materialist's solution: "I take into consideration in the solution of this problem the respective sources from which philosophy and revelation flow. The one comes from man's conclusions based upon observations more or less extended; the other emanates from the author of of all things, Infallible God. The former *may* be true; the latter *cannot be otherwise*. I propose to modify philosophical conclusions, in order to harmonize them with Scripture, rather than do what I am forbidden to do—tamper with God's message to man. Scripture is the adamantine pattern to which we must shape all our theories, doctrines and beliefs. We cannot alter the meaning of straightforward passages in the Bible, and at the same time preserve the meaning that God intended to convey, any more than we can take up a philosophical work and twist the author's meaning into the direct opposite of what he says, and still claim that we have the idea he intended to express. And, moreover, as soon as we take the passage out of its literal signification, that moment we throw down God's opinion to pick up man's opinion.

If we read the Bible as it is, but one meaning can be had, that is, God's. If we alter it and make *death* mean *misery*, and *life happiness*, then, as no limitation can be given to the metaphorical use of words, we shall have an innumerable host of opinions as to what the passage means; all of them *men's opinions*, instead of the one opinion which God gives when we read believing *what* we read. We see no possible way of bending the Scriptures to suit our philosophy. They are firm and unyielding, being designed as a *basis* of belief instead of a constituent part, or a prop to a tottering theory.

Let us look at philosophy then, and see if we cannot effect the harmony by modifying its conclusions that men are immortal by the possession of an immaterial nature which cannot die. Ah! We find that philosophers, instead of *groving* this to be so, *have imagined* it, and have dreamed that their imagination and fancy were sufficient proof to base their conclusion upon. But facts innumerable array themselves against this conclusions, making it very easy for a person to so far modify this error of philosophers as to change it entirely, and make *true philosophy* teach that man is material and mortal, by nature; and if nothing but man's natural immortality was ours, no hope of life beyond death could be reasonably entertained.

But thanks be to God, *true* philosophy finds its complement in Scripture, which tells us of a life beyond, hidden in Christ, and of the only possible way to obtain it.

Here are the two solutions of Christianity's great problem. The popular solution being a remodeling of the Bible to make it agree with supposed truths: the unpopular solution making the Bible infallible truth, and bending men's theories to agree with its plain teachings.

Which solution should be advocated by those who believe that "*all* Scripture is given by inspiration of God, and is profitable for doctrine, *for reproof, for correction, for instruction in righteousness?*" J. D. JONES.

Communion.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread we break, is it not the communion of the body of Christ? we being many are one bread, and one body, for we are all partakers of that one bread."—1 Cor. 10: 16, 17. "But behold, the hand of him that betrayeth me is with me on the table." (Lk. 22: 21.)

The question "to whom belongs the privilege to sit at the Lord's table," finds place in many Christian minds; and to answer this question is the object of the writer.

§ 1. *The Communion is an Institution of the Church.*

That the above statement is correct when correctly presented we do not deny. But to admit that it is the individual property of this, that, or any other church, as known in this age, we cannot. It is the *Lord's* institution, and *his* church are permitted, and required to use it. The first thought then, is, what is the church? and, of whom is it composed? The The church is a congregation of believers in Christ, drawn together by common sympathy, acknowledging Christ as their Master. "A company of believers in Christ." It is composed of any, or all of those in Christ Jesus, called to be saints, whether Jew or Gentile, bond or free, without regard to family names, particular places of residence, kindred, or people. There may be a church in Boston, in Philadelphia, Cincinnatti, Louisville, and in Chicago. In each of these places, then, we have believers in Christ. Now if a few of the brethren from each of these places shall assemble at one point, does their change of locality change their relation to Christ? Are they not as really believers in Christ when at Chicago, as when at Boston? All will answer: If they are really the disciples of Jesus, they are. But suppose they do not at all bear the same name! The community is made up of families; Smith, Jones, and Benson; James, George, and Mahlon. In their work, interest, and sympathy, when together, *they are one*, apart, they each have their home matters to look after; but even then, they are,—to say the least,—good neighbors.

A close communionist asks me: "May all these families eat together?" In other words: "Are they at liberty to extend their communion beyond their disciples?"

ANSWER. Brother, do you claim the right to invite your neighbor's children to eat with yours? "Yes sir." Do you claim the right to whip them, even though they deserve it, ever so much? "No sir." By this illustration it is seen that we are not consistent when we take the position that we may not eat with the members of other churches, simply because we have no right to deal with them for misdemeanor.

All the children of God are such by virtue of their faith in Christ Jesus, and not by virtue of any church record. (Gal. 3: 26.) The *real church* of Christ, then, is composed of all the true, in Christ; all that Jesus owns as his. Now as we cannot tell at first sight, whether Jesus owns the man who offers himself as a communicant with us, must we reject him? No! "Let a man *examine himself*, and so LET HIM EAT." (1 Cor. 11: 28.)

"The cup of blessing which *we* bless." Who are "WE?" I answer: Not WE Adventists! WE Baptists; WE Methodists! Though these names are perfectly proper, and serve as a matter of convenience, by which we are able to hold the title to our respective congregational property. We are not to worship our name, but we are to worship God. We are not to be bound up in our own name, but in Christ. There is but ONE Christ, one God, one Savior of men. Jesus speaks to all believers in Christ, when he says: "One is your Master, even Christ, and ALL YE are brethren."—(Mat. 23: 8.)

The "*we*," then, in the text, embraces "all in every place who call upon the name of Jesus Christ our Lord, BOTH THEIRS AND OURS."

The cup of blessing is the communion of the *blood of Christ*. All who ever reach that blissful Eden's golden strand—will be permitted to stand on those fair plains because they washed their robes and made them white in the blood of the Lamb. All go in through the same "door." They are *one host*, saved through the blood of Christ.

"The bread which we break, is it not the communion of the *body of Christ?*" "There is one body and one Spirit, even as ye are called in one hope of your calling." (Eph. 4: 4.) "For by one Spirit are we all baptised into *one body*, whether *we* be bond or free." "For the BODY is not one member but many." (1 Cor. 12: 13, 14.) "Now YE are the *body of Christ*, and members in particular." (1 Cor. 12: 27.) "And we being many are *one bread* and *one body*.

The scriptural communion, then, is the association together, of any, or all the members of the body of Christ (believers in Christ) to commemorate their Lord. "Do this in remembrance of me," was the command of Jesus to them all. So while all join in this service, it is to show that they remember their common Lord.

But, are we not liable to be imposed upon by improper, and unworthy persons? WE imposed upon! Who are *we?* What is our wonderful dignity? "The disciple is not above his Master, nor the servant greater than his Lord." Jesus said, "Behold the hand of him that betrayeth me is with me on the table." What! Judas? Yes, Judas was there; but that fact does not change the inspired declaration, "he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." Here we are told of one who eateth and drinketh damnation. But to whom? To all that sit at the table? No, but "*to himself*."

The idea of individual responsibility must not be lost sight of. To his own master he standeth or falleth, was a saying of the great Teacher. We, if we are filled with the yearning bowels of Jesus Christ, will embrace in the arms of our love and fellowship all who acknowledge the name of our Lord Jesus Christ; and will believe it better to shake hands with Satan, *unwillingly*, than to crucify Jesus in the person of one of his little ones. The nearer we come to the real standard of Christian perfection, the less we shall feel disposed to judge others; and the larger our charity will be for all who, though in weakness, are trying to do the will of our Father in Heaven. We shall, as we become more like Jesus, be possessed of that meek and lowly mind that was in him. If now we are really his, his word will have place in us; and, if his word dwell in us, the portion of it to which the attention of the reader has been called in this article will be sufficient to lead him to conclude that there is no restriction in the house of God, but that all the members of heaven's great family are free in Christ Jesus, and equal in the enjoyment of all the rights and privileges of the children of the Most High.

The throne of grace, the baptism, the gifts of the Spirit, the table of the Lord, the word of God in written form, and the active voice from the servants of Jesus, were all given by the great Head of the church, to be shared in common by all that would accept of salvation through a crucified Lord, whose suffering love we commemorate in the sacrament of the Lord's supper. J. R. PRESTON.

The Christian Pulpit.

How great is its power! how immeasurable its influence! how supreme its importance! The mightiest issues are there joined and decided. There are fought the greatest battles; there are won the most splendid victories;—battles which are not recorded in human history, victories which are not emblazoned in earthly story; but which are recorded by angel pens, and sung among the anthems of heaven. Christ and Satan, time and eternity, life and death, heaven and hell, there do battle for the mastery. There is found the great defence of truth and righteousness; there the great means of human salvation; there the great instrument of divine regeneration. There the Christian is armed for the fray; there he is clad with the whole armor of God. The embattled hosts of sin and hell gather themselves around him, until his spirit shrinks within him at the unequal conflict, and the sword begins to drop from his nerveless grasp; but here, week by week, he gathers strength and confidence; here, over his head, the banner of the cross is displayed, whose ample folds always betoken coming victory. Pressed down to earth by the cares and anxieties of every-day life, here he finds the chariot of fire on which he mounts to things eternal and divine, the means ordained of God,

"His softened soul with radiant hope to move,
To light, to life, to promised joys above."

Here, too, are proclaimed the tidings of salvation, by which the perishing are saved, for it hath "pleased God by the foolishness of preaching to save them that believe." Here is kindled

THE FIRE OF ETERNAL LIFE

this is the channel through which doth flow the perennial stream of Divine love. Christian preachers are frail, perishable, "earthen vessels;" but they are filled with the precious water of life so sweet to thirsty, dying men. Feeble they are as sinning mortals must be; but they wield the mighty battering ram of the gospel, so effectual in hurling down the walls of human pride and human sin. From their lips come the trumpet tones of the law, and the silvery voice of pardon; and the dying hear that voice, and live again.

"There stands the messenger of truth:—there stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace."

He is the embassador of heaven, praying men in Christ's stead to be reconciled unto God.

Here, too, is seen the great instrument of human preservation and reformation. Every moral reform, every advance of freedom and true progress finds, or should find, its staunchest ally in the Christian pulpit; every effort of sin and wrong should here meet the most determined opposition. This is the battery whereon heaven doth mount its strongest artillery, and whence are flung the deadliest missiles at the bastions of evil with which Satan has filled the world. Hence is scattered the seed of truth eternal and divine; here is the light designed by God to illumine

THE WORLD'S DARKNESS;

here is the instrument whereby the salt of the earth preserves its savor, and the world itself is guarded from every spreading corruption. The waves of the vast ocean of human error and sin, driven as by a whirlwind by human pride, seem to hurl themselves against the church of God with irresistible force: but against the Christian pulpit they beat as against a rock imperishable and unmmovable, its base resting upon the eternal Rock of Ages; and hence they are hurled back, white with useless rage, into the abyss of darkness whence they sprang. Such is the mission, such the power of the pulpit.

Nevertheless, it has been dreamed by many that its days are numbered, that shortly it will be entirely superseded by the power of the press, which by and by will do all the work in the cause of God, morality, and truth; our newspapers, we suppose, forming all the heavy artillery, while all our monthly magazines advance in light skirmishing order to join in the fray. Our pulpits are to be allowed to crumble into decay, one specimen probably being excepted, which will be allowed to stand in the British Museum among the ruins of Nineveh, with a Bible upon the top of it, mementoes of the folly and ignorant superstition of bygone days. We confess we do not share in any such expectations. That the press will exercise considerable influence in bringing about those changes which are necessary and inevitable in our pulpit ministrations we fully believe; but it will never supplant them. Its work is renovation, not supercession. The power of the pulpit will continue as long as the church and world continue.

This for many reasons. For example;—there is a power in the human voice which the press cannot possibly enlist in its aid; a music in the human tongue, however harsh and dissonant, which can never be made to quiver upon the printed page, and which in itself would suffice to secure the perpetuity of the pulpit, in common with every other form of oral instruction. Moreover, the writer can never excite the warm personal interest felt in the Christian minister: he is

AN UNKOWN IDEAL

whom we have to imagine for ourselves; the preacher is generally united with us in the bonds of private friendship or personal esteem; he is not an abstraction, but a flesh and blood reality, thereby exercising immeasurably greater influence and power. Again, spiritual consolation and instruction are necessary concomitants of Christian worship; the same faith and the same experience which continually prompt the Christian man to join in public praise and prayer will lead him to seek encouragement and direction from those qualified to bestow it; the spirit of the worshiper and the heart of the disciple are closely allied. And yet further, the Christian ministry is of Divine ordination, and that which is of Divine institution, will assuredly outlast the decaying influence of all time. Human institutions will totter and fall, human ordinances be forever swept away by the restless tidal wave of change; but that which is of God shall endure. Through the few remaining years of our present dispensation the voice of the preacher will assuredly continue to sound.

Assuming then the perpetuity of the pulpit, it may be interesting and instructive to attempt to forecast its future. Great and radical changes are doubtless to be expected, and, indeed are indispensable. Like all things touched by human fingers, the pulpit partakes of human frailty; like all things earthly, it stands greatly in need of renovation. Already much has been done to this end, that which remains to be accomplished is but a continuation of the work already begun; in the light of the past and the present, therefore, let us look upon the future.

First of all, then, we trust we shall not be deemed presumptuous if we hazard the opinion that we may anticipate for the Christian pulpit a large increase of intellectual power. Stars of the first magnitude have in all ages shone within the ranks of the Christian ministry, and are found here in great profusion still; but of many it must be candidly admitted that they are by no means stars. Too often the ministry has been recruited from sources the most unsuitable, intellectual and even moral fitness being utterly disregarded. Men have thrust themselves upon this sacred office for the sole purpose of gaining a livelihood which their utter incapacity has prevented their obtaining by other means, and for this end have inflicted themselves through many weary years upon their MUCH ENDURING CONGREGATION, an incumbrance to the church, a dishonor to the ministry. The appointment to the office again has too often been in the hands of men who have prostituted it to the same unworthy end; they have used the right for the benefit of some younger son who was too great a coward to be a soldier, too dull to be a lawyer, too respectable to be a tradesman, too idle to be a worker; and so they have made him a clergyman, as the only office congenial with his limited talents and capacities. The lines in which Cowper satirizes preachers such as these are very familiar. In words in which indignation and contempt struggle for the mastery, he describes them as

> "*The things* that mount the rostrum with a skip.
> And then skip down again; pronounce a text;
> Cry—hem! and reading what they never wrote,
> Just fifteen minutes, huddle up their work.
> And with a well-bred whisper close the scene."

The genus was very familiar when the words were penned; it is by no means yet extinct. Among all denominations of Christians, intellectual power in the pulpit is below the proper standard. How often are we compelled to listen to productions which are but a collection of the stalest platitudes, the wearisome reiteration in stereotyped phraseology of well known truths—or errors, feebleness of expression only exceeded by feebleness of thought, without life or earnestness, from which the only derivable lesson is patience, and in which the only acceptable word is "finally." Still, the present excels the past; in a great measure, we believe, the future will excel the present. Ere—long the power of appointing Christian teachers will cease to be AN HEREDITARY RIGHT, or an appanage of political power, and will be given to its only rightful possessors—Christian people; the process of agglomeration so discernable among the nations will so reach the churches, and numerous Little Bethels and Small Zions will be blended into more Scriptural assemblies, which will thus be enabled to exercise that care and discrimination in the selection of spiritual instructors which, in their present feebleness is utterly impossible; the constant ministry of one man to one people,—a ministry which must try the powers of an intellectual giant—will be succeeded by a wiser and more Scriptural plan; the churches will demand and secure men of power, "apt to teach," able to interest and profit their hearers, well instructed themselves in the kingdom of heaven, understanding and practicing that wise axiom of the Great Teacher, "bringing forth out of their treasury things both new and old." This we believe will prove indispensible to the stability and success of the pulpit of the future.

Again, we anticipate an increased regard to the moral character of the ministry. When men of the world appoint to this sacred office, it is not surprising that they sometimes choose those like minded with themselves; that the church has groaned beneath the burden of worldly pastors, that the most solemn themes have been mouthed by unholy lips. Even the world will ere long shrink from the contamination of such hypocrisy; the church will irresistibly demand that the Christian preacher shall at least be a Christian man.

Further, we look for a continued manifestation of increasing earnestness and zeal. Once, before Wesley and Whitfield had stirred up the stagnant mass of English religionism, to be earnest was to be vulgar; only sermons of the mildest and most soothing kind were deemed acceptable. Hogarth satirized a too common delinquency when he pictured a slumbering village congregation, addressed by a half slumbering curate from the words, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Now, happily, earnestness is rather the rule than the exception: by and by, we trust, dealing not in empty declamation, but in thoughtful, earnest, loving words; these alone are fitted to wield the power of the pulpit.

THE SPIRIT OF SACERDOTALISM, which has worked so much harm in the church will, we fain hope, continue to decay until it dies. Like most of our ecclesiastical evils, it has come to us from the corruptions of popery. Priestly assumption is the essence of the system, the pillar supporting the whole fabric. It puts the creature in the place of the Creator, talks of our Lord God the Pope, invests a sinning mortal with the Divine attribute of infallibility, crushes out all that is noble and manly and heaven-aspiring beneath the iron hoof of priestcraft, bids men cower like children before the priest, place all reason and right in his keeping, and march in steady phalanx to the polling booth, prepared with equal readiness to vote for a priest, a tomahawk, or a gatepost, as the word shall be given. Such is popery;—the folds of its huge mantle have but too generally been flung around our Protestant churches. We have disowned the authority of the pope of Rome, only to see other popes occupy his place, framers of "Articles" and "Confessions" writers of "Institutes" and "Sermons," in whose decrees we are all bound to acquiesce. If Christian men are content to move in the old grooves of thought, well; if not, a storm shakes the land. Let a man venture to express the mildest doubt of the wisdom of certain human rulers enjoined by such august authority, and if pecuniary deprivation fail to enlighten him, excommunication must follow;—this being the only form of persecution now allowed. We may have dethroned Pope Pius; but Pope Wesley and numerous others reign in his stead, careful to exclude all adherents of "new views" which are not sanctioned by their authority. Nay, we have not only popes, but priests; ministers of Christ who, indeed, aim to be lords over God's heritage, who are "dressed in a little brief authority," and emboldened thereby, PLAY "FANTASTIC TRICKS," not only before high heaven, but also in the sight of men; mightily concerned for the maintenance of their power; but caring little for the peace or well-being of the church. And may we venture to hint that the light in which Christian ministers are regarded by all denominations savors *too* much of the same papal spirit, investing them with the attributes of a superior and impossible sanctity, and clothing them with reverential titles which are but rags stolen from the harlot of Babylon. The use of the then usual title of respectful deference borne by religious teachers was expressly forbidden by our Lord to his disciples;—have not his words a meaning for us? "Be not ye called Rabbi; for one is your Master, even Christ, and *all* ye are brethren." (Mat. 23: 8.) Possibly the ministry and the church of the future may gradually arrive at the same conclusion; in any case, we feel assured the rebellion of the people against the priests begun by the Reformation will be carried to its legitimate issue; the spirit of the age and the wisdom of the church will unite to sound the death knell of sacerdotal assumption and priestly power.

Associated with this anticipation is the one we now present;—the pulpit of the future will manifest a better acquiescence with the claims of the Bible as the sole rule of faith and practice. The Reformation of the past did much to ESTABLISH THE BIBLE in its rightful position as the one center and source of religious truth; the Reformation of the future will do still more. The treasure hidden in the field has been discovered; but we have still to learn its priceless value. The Bible is not yet the one sovereign Lord of the Christian conscience. Human tradition, human philosophy, human authority, still exercise great influence in the determination of questions of Christian truth. "Plato, thou reasonest well," is the superabundant evidence presented in behalf of supposed fundamentals of our faith. Doctrines forged upon the anvil of priestcraft,—hideous libels upon a benevolent Deity—are still promulgated as indubitable verities, while the protest of Holy Writ, loud and vehement as it is, is drowned in a chorus of learned 'interpretations," which deprive words of all meaning, and reduce the revelation of God to a mass of incongruous absurdities, capable of any construction which may please the caprice of the reader. The coming of Christ is the destruction of Jerusalem, or the approach of death, or the downfall of the Roman empire, or the decay of Turkey, or the preaching of the gospel, or the gradual wasting of the Papacy. Destruction means continued existence; eternal life signifies happiness; to be "burnt up" like chaff, "consumed," "be no more," "perish," are all consistent with never ending being; "the soul that sinneth it shall die," is to be understood as a declaration that "the soul that sinneth will live forever." Not walking in craftiness, nor handling the word of God deceitfully" is the apostolic injunction thus consistently obeyed. But the voice of God will yet prove mightier than the voice of man; the Bible, which has outlived the malice of its foes, will even survive the folly of its friends; reason will yet prove too strong for philosophy. As men of the world more persistently than ever fling off the authority of the Scriptures, men of God will more resolutely than ever recognise ITS SOVERIGN CLAIMS, and refuse to be bound by theories and doctrines of men. To quote the idea of Dean Alford, men will not be satisfied to drink of the water conveyed through the pipes of human tradition; we shall then desire each one to go to the sacred spring up in the everlasting hills of God's own truth. The consequent change will doubtless be great. Many pet theological expressions will entirely disappear; divers doctrines will be banished from our pulpits; our hymn books will undergo considerable revision; the chains of error will be shattered; the word of God will stand in the front of our array; and at last, in fact, as well as theory, will it be recognized that "the Bible, and that the Bible alone, is the religion of Protestants."

And the pulpit of the future will, we trust, display this chief excellence that more prominently and clearly than ever will Christ be its theme and glory. Only thus can it rise to its true importance and grandeur. Very beautifully and accurately does Bunyan describe the Christian minister as one with "eyes lifted up to heaven, the best of books in his hand, the law of truth written upon his lips, the world behind his back, standing as if pleading with men, and a crown of gold hanging over his head;" but one thing more is necessary to the perfection of the portraiture, "with the glory of Christ surrounding him, and the name of Christ surging from his tongue."

CHRIST MUST BE THE TEXT of every sermon, the subject of every discourse, the great end of all our preaching. We may use wefts of various colors, doctrinal, experimental, illustrative, practical; but the one warp running through the whole must be Christ. Those neatly arranged and gentlemanly essays, miscalled sermons, which are sometimes inflicted upon us, remarkable chiefly for their faultless grammar, and the entire absence of Christ, are unworthy of the dignity of the pulpit. From him alone can it derive glory and grandeur. Christ the center figure of the gospel, Christ the hope of the church, Christ the Redeemer of man, Christ the coming Judge, Christ the King on Zion, Christ the song of heaven, Christ our life and everlasting joy;—these must be the themes of our pulpit ministrations. In the midst of the jargon of contradictory creeds must we preach Christ; in the presence of those who are so resolute in the pursuit of gorgeous shadowy ceremonial must we preach Christ; in the face of the uprising tide of atheistic infidelity must we preach Christ; for the removal of all error must we preach Christ the truth; for the dispersion of all darkness must we manifest Christ the light; in the midst of the world's sin proclaim Christ our righteousness; unto the world in its ruin preaching Christ as its redemption; even until the Christ we preach shall come [illegible] to erect his throne, establish hi[illegible]dom, and fill the earth with the songs of salvation.—*William W. Skemp, in Rainbow.*

Faithful 's Home.

"Has Br. Faithful got home?"

"No but I have been looking for my husband this two days past—perhaps he is detained by an especial interest in the meeting. He is absent most all the time, and I feel very lonely some days. My little girl asked me the other night 'When will the meetings be done, and Papa stay at home?' I felt to say in my heart that there are very few who know the sacrifices connected with the life of the wife of an Advent preacher. You who have your husbands to daily aid you in the many cares and burdens that would otherwise fall on your shoulders, can never learn by theory the trials through which such women pass. It is true that blessings are connected with sacrifice for God as we look forward to the recompense of reward; but day by day there is the vacant chair, and a father's voice is missed at the family altar. When the lamps are lit at evening the family circle is still broken, and often dreary watches of the night are spent with the sick ones.

"They must trust in God."

"Yes but would it not be a relief to have a loving husband to share responsibilities in such an hour: and when the long cold storms of winter shut in on us, or the tempest rages with fearful lightning and thunder which makes the very earth to tremble, though they may feel all confidence in God's protecting power; yet, as we are social beings, how good at such times to hear the consoling voice of a husband and father, and experience the sunshine and good cheer that his counsel and presence brings to the household."

But while I was musing Br. Faithful came in, weary with a journey of toil and care; and said—"How good it seems to get home once more. Here I find rest that I experience nowhere else." But it seemed to me that it was a rest from one kind of work to engage in another; for numerous little duties had accumulated in his absence, which must now be attended to. Wood pile and flour barrel must be replenished, with other things necessary for the comfort of the family; while that parcel of letters on the desk indicates that his stay at home will be short. A., B., C. and others have written for help: they want meetings in their neighborhood; "Please answer soon," they say. Some put in a postage stamp to pay the postage, but the most seem to have forgotten that stamps cost a minister as much as they do other people. I wonder if they *do* think they are *free*, like the gospel. A minister who receives on an average one letter a day to be answered has a postage bill of over ten dollars a year to pay.

But let us look into this home once more. It is evening the children are in bed. The wash-tub has been out to-day, and as Br. F. leaves in the morning, his good wife is getting his clothes in readiness, that there may be no delay to-morrow—which will soon be here.

Onward they go hurrying through life. The joys of home are sacrificed that he may carry joy and gladness to many a household, making glad many hearts with the gospel. I have drawn but imperfectly the outlines of this picture. I wish I could portray the reality as it looked to me. Let us who have the comforts of home while we daily gather at our well spread boards and kneel with our little ones around the family altar, remember those who labor among us in the Lord, and esteem them very highly in love for their work's sake.

Surely we can but delight to stay up their hands, and to feel that we are sacrificing with them, while we bear some humble part in administering to their wants from our temporal things, and share the reproval which falls on all who identify themselves with these last-day heralds. TRUTHFUL.

Amidst the deluge of heterogeneous kinds of literature whitch flood society, it is all important to be wise and discriminating in the choice of books or reading matter. Books are companions. Many a person who would avoid a corrupt and corrupting associate seems to think there is no danger to be apprehended from the printed page. Sin, failing to accomplish its ruinous ends when it assumes the human form, easily succeeds in effecting its purposes by insinuating its poison into the soul through the power of the press. Confucius said: "In what part of the world soever thou art forced to spend thy life, correspond with the wisest, associate with the best." If there be a substantial element of wisdom in this counsel, it more fitly pertains to the world of literature than to the world of life. The idle vicious stories that fill many of our popular papers and magazines; the endless number of works of fiction that are writen by third-rate authors, who at best, have but transient reputation, and who only aim to excite a prurient imagination and create a feverish and unhealthy action of the mind, but never enrich and ennoble the reader; the coarse attacks, the vulgar appeals, and the prejudiced views and discussions of our political journals, by which we are so blinded to the truth and turned from the right way—what a mission of evil have these things in our community! How they do minister—do they not?—to our own depraved tastes, and our bitter hatreds, and our discontent of mind! It is something that we need to learn, that there is a kind of reading of which no possible extent will be able to enlarge very much our mental development or intellectual attainment, as there is a kind which surely will, if continuously indulged in, result in our moral undoing.

The Times.

AT HOME.

.... From March, 1870, to June, 1871, out of a population of 180,000 in Buenos Ayres, 20,000 perished from the fever.

.... A probable large increase in the distillation of ardent spirits is announced for the coming season. That means an increase in crime, poverty, suffering and human wo.

.... If the tobacco used in this country, during the year ending June 30, 1871, had been equally divided, it would have been two pounds and a quarter to each individual, besides thirty-five cigars apiece.

.... It is said that Napoleon and the infamous Christine, of Spain, are negotiating for homes—magnificent estates—in this country. Let us hope they will keep away. We do not wish their society.

.... One of the basest things we know of is the base ball fever of this country. Over 20,000 people recently attended a Chicago exhibition of this latest form of gambling. Papers, otherwise quite respectable, devote whole columns to the reports of contests here and there. What folly!

.... A correspondent of the *Reflector*, writing from Brooklyn, estimates that 37,000 people in that city go to church every Sunday, and 75,000 go to the 1635 grog shops every day in the week! Truly, a sad picture. Is there no power in the gospel to reach these 75,000 and lead them to a better life The Brooklyn churches raise thousands of dollars a year to send the gospel to convert the heathen. They believe they can be converted. Can the Brooklyn heathen be converted by the same means? Or the *Boston* heathen?

.... We are in an era of casualties. Disaster follows disaster with frightful rapidity. The New York riot, with its fifty deaths, was followed by the Westerfield explosion, with twice as many. The Railway accident in Maine—the more terrible because inexcusable—is supplemented by a fire damp explosion at Pittston, Pa., with seventeen deaths. Besides these, a host of minor accidents are recorded, which with the details of crime, make one almost wish that the telegraph would cease to work, and relieve us from its every day's report of wrong, outrage, suffering and death, at home and abroad.

.... In making the soundings of the Atlantic Telegraph between Newfoundland and Ireland, a small tube with a valve was fitted to the end of the line, so as to bring up a little of the sediment from the bottom of the sea, and when this was dried it was found to be a dust so fine that on rubbing it between the fingers it would disappear in the cracks of the skin. On placing this dust under a microscope each particle was seen to be a shell—the home of a sentient being! When these shells are highly magnified, little holes are discovered in them through which delicate filaments protruded, that were the animals' organs of locomotion. As these filaments branch out like the roots of a tree, the animal is called a rhizopod, from two Greek words which signify root-footed. As the rhizopod is the simplest form of animal life, it is probably the oldest. The shells are found in all of the geologic periods, and as we go down in the strata, or backward in the ages, they regularly increase in size and numbers.

.... In its late issue, for Aug. 8, the Boston *Herald* says: There has been a larger number of cases entered on the docket of this court and disposed of for the week ending to-day, than for any other week since the court was established. This is indeed remarkable, and to people who may be interested in compiling and analyzing the statistics of vice and crime in this city, it opens up a broad and instructive field for study and remark. With all our boasted agencies of reform, churches, sabbath schools, Christian associations, and charitable and philanthropic institutions for the reclamation and salvation of the fallen and the unfortunate, the ladder of crime and vice in the city of Boston is larger and more

(*Concluded on 39th page.*)

Christ the Corner-Stone.

God has laid a Corner-stone,
And on it, by faith, I rest;
Saved by Christ, through grace alone,
In my Father's love I'm blest!

Nothing to the Stone I bring,
But from it my all receive;
Trusting in its strength, I sing
Of the grace which bids me live!

Bearing all my sin and guilt,
This tried Stone shall never move,
And the blood which Jesus spilt,
Shall my claim to mercy prove.

On this Stone I rest secure,
Though a flood breaks at its feet,
My foundation standeth sure,
Though the winds in fury beat.

Precious Stone! I rest on thee,
Though by men thou art despised,
Wonderful thou art to me,
Of all gifts most dearly prized!

Coming to the living Stone,
Casting off my fear and pride,
Nothing have I of my own,
In my Savior's wounds I hide!

—*Sel. by M. E. Orr.*

Correspondence

EDITOR'S JOURNAL.

TUESDAY, Aug. 8. On my way to Chicago, I had a long conversation with a respected citizen of St. Joseph, Mo., on the nature and destiny of man. It was the first clear light he had ever seen on the question. The conversation commenced in this way. I was reading Mr. Constable's work on future punishment. While sitting behind me, his eye caught the following words: "Rise of the theory of eternal life in hell." When I laid the book down, he said. "Pardon, me sir; my eye caught a few words in the book you have just laid down, which deeply interest me. Will you allow me to look at the work." Of course it afforded me great pleasure to do so. After reading a while, he said, "Is this work for sale at the Book stores?" I told him I thought not, but that I imported them, and could send him one. "Please do so," said he; "for I want to get more light on the subject. It has been a distressing thought to me, that any of God's creatures should suffer forever in flames of fire."

I now opened the Bible, and we read, and compared the Scriptures on the themes of the future of the righteous and the wicked, till we arrived in Chicago, when we parted—he a much happier man for the light he had received from the Bible. The direction of the Savior is a good one: "*As ye go preach.*"

On arrival I went to the Green St. prayer meeting, which was good. What a contrast between the privileges of the church here, and those of the people with whom I have been laboring, on the Western frontier. After enjoying the hospitalities of Eld. Burr for the night, I came home by the early train, and found all well, with plenty of work for me; which during the twenty-four hours of my stay, I finished up, and on Thursday, Aug. 10, left for

BROCKPORT, N. Y.

On the way I called at Detroit, and upon Sr. Alley and Br Lindsay, among the isolated and waiting ones, to give them a word of cheer. Being almost prostrated with illness, I rested and recruited under their care, till night, or the time for my train.

Br. Wm. Lindsay, is from Scotland, and is a living concordance of the religious state of society and their various opinions, as existing in Edinboro, and vicinity fifteen and twenty years ago. He was personally acquainted with Dr. Wardlaw, one of the chief of the doctors and fathers of the denomination of the English Independents. His narrative of him and others was of the liveliest interest to me. I shall never forget [illegible] time when at the World's Alliance in Free Mason's Hall, London, in 1846, when I was bitterly assailed by my own countrymen, in the Alliance, for seconding and supporting the motion of John Howard Hinton, of London, how kindly and heartily he gave me the hand of fellowship, and exhorted me to stand firm to the principle. He was the friend of the oppressed and the slave, and boldly maintained his position to the end of life. But he died before the jubilee of the American bondmen, for whom he prayed, and plead, arrived. A blessed man! We shall see him when Jesus comes.

Br. Lindsay got hold of the truth before he came to America, and here became more enlightened, and saw the whole Advent view clearly: and he lets his light shine. At present he is with the Disciple church here; but mourns that he gets nothing to feed the faith he holds; and he longs for gospel preaching. I trust that he and others will yet have the truth in Detroit. But there is no opening just now.

While taking bodily repose my mind was active, and I seized two new works just issued from the Advent press, by the Western Association.

HADES AND SHEOL, AND THE RICH MAN AND LAZARUS, BY ELD. L. C. COLLINS; this came first in order. I had read the first edition, which was called for and taken up before we could supply the orders. It is the new, and *second* edition that I have just read. I must say that it is a solid and reliable addition to our Advent literature. In the main it cannot be gainsayed. It will be a seasonable help to all who wish to have a right view of the *intermediate state.* It will be seen by the notice in another part of this paper, that there is now afull supply.

The second book is a new work, by Br. Wm. Sheldon.

THE LIFE BEYOND DEATH, IN THE HOME OF THE HOLY. This subject is treated in his usual clear, terse style, and, withal, and best of all, is treated not from the standpoint of Platonic, or human philosophy, but the plain word of God. He shows clearly if there is a future life, it comes through the resurrection of the dead. And this is beyond all question the truth. And this resurrection is not the *elimination* of something from the dead, as Swedenborg, Spiritists, progressive Universalists, and Unitarians, and latterly many Orthodox teachers hold, but it is the *resurrection of the dead*, who come out of the sea, and the earth, which "give them up" at the "sound of the last trump."

This last work of Br. S. will be read with as much, or more, interest as any of his former productions. Let it be widely scattered and read.

FRIDAY, Aug. 12. Was welcomed to Brockport, N. Y., by Brn. Davis and Brownell, of the Advent church here. The church in this city has had many trials in time past, but has outlived them all. A few faithful ones have stood as pillars and the weaker ones have been helped to hold on, and stand fast in the faith. The Lord opened the way for them to obtain a convenient chapel, built by the Baptists, but not used by them any longer. It is every way suited to their wants: and so the Lord provides.

SABBATH, Aug. 13. Spoke this a. m., on baptism for the resurrection of the dead, showing that it was a symbol of the resurrection. "*Buried* with him in baptism, that like as Christ was raised up by the glory of the Father, even so, we should walk in newness of life." It is not sprinkling, or pouring; it is a *burial.* An immersion of the body in water, as a symbolic burial with Christ in his death, and rising again, all of which is symbolic of the real resurrection at the last day, the ground and hope for the future life. This was the apostolic idea. This was apostolic Christianity; [illegible] *now:* but how few see, [illegible] and believe it. Yet it is *the truth.*

I have immersed six persons to-day, who were sprinkled thirty years ago, who with their families, have since been groping in darkness and doubt, dissatisfied, hesitating, waiting for some light, or help to get out of the mist and confusion of papal error, by which sprinkling, which means *nothing,* was substituted for God's plan, of immersion for the resurrection of the dead, to the endless life.

Br. F. F. Brownell and family were among the happy ones, thus after a long suspense, to put on Christ. We had a glorious day. We used the beautiful flowing river for the immersion. The people lined the bank, on both sides, and during the service there were many who wept, while others rejoiced. Six happy souls put on Christ, understandingly.

I spoke at night on the signs of the speedy coming of Jesus, and at the close we ate the Lord's Supper. It has been a day of much blessedness for the Brockport church. Praise God for his goodness!

An Address.

To the Advent Christian Brethren in the state of Indiana.

Beloved Brethren: At the second annual Conferance representing the southern section of the state held at Jeffersonville in May last, a resolution was adopted, enlarging the boundaries of the Conference so as to include the whole State. The attendance was so large and encouraging, that all felt that we could safely arrange for the meeting of all the brethren in the state next year, somewhere near its geographical center. For this purpose, it was thought best to make an effort to lease or buy a small tract of ground, about four or six acres, convenient of access, and fit it up as a permanent place of meeting, where all can feel at home and pitch their tents, and be independent of the owners of land on which we have heretofore been dependent for a place to worship, and hold conferences. On this plat of ground a large shed could be erected to be used as a shelter from both sun and rain. Around it visitors could pitch their tents, and board themselves, or take their meals at a common boarding tent. This plan for the future, if carried out would greatly strengthen our State organization. We would all feel that we had a joint interest in the property, and each one would contribute more cheerfully to improve and and beautify the consecrated spot.

Brn. Cass E. C. Andrews, and myself, were appointed a committee to negotiate for the purchase of such a place. And here I would say, that if this should meet the eye of any brother near the center of the state, and he should know of a desirable piece of ground that can be had upon reasonable terms we would thank him if he would give the desired information to one or all of the committee. To consummate this arrangement we would want several hundred dollars, which we would expect to raise by voluntary contribution. I believe the money can be had, and would be subscribed by the brethren in the State. Aid could also be obtained from friends who enjoy the benefit of our ministry. Now let us all determine to have such a place, and we can get it and pay for it.

I would remind you of the fact that Br. E. C. Andrews, was appointed State Evangelist, with instructions to solicit contributions wherever he labors, to sustain him in the field. Having just emerged from an unorganized and chaotic state, we are of course in our infancy, and consequently without means to do any thing in the way of missionary work. But believing that God will bless our good intentions, and put it in the hearts of our dear brethren, poor though they may be, to assist our state evangelist, and get their neighbors to contribute, we appointed Br. Andrews and committed him to the chances of support.

Now, brethren do your best and God will prosper you in your business, fill your barns and storehouses with an abundance of the good things of the world, and your hearts with peace and joy. Remember that Br. Andrews has a family to support, and his temporal possessions and means are very limited. They must not be allowed to suffer want, while he is in the Lord's vineyard. Do not wait for him to ask for assistance, but see to it yourselves that contributions are taken up at all his meetings. Give liberally, not grudgingly. He will report all his receipts at the next annual Conference. God loves a cheerful giver.

I would add that not only Br. Andrews, but all our young preachers laboring in a limited district, should also be encouraged, not only by words of cheer, but by more substantial aid. We need laborers in the harvest, and we cannot have them if we neglect our duty to them. Men cannot devote their time, talents, and all they have to a starving occupation. No man can, or ought to go a warfare upon his own charges. It is an oracle of Scripture and reason, that the the laborer is worthy of his hire. Therefore, let me exhort you to open your hands wide unto our preachers, and thereby induce them to study to be useful and efficient workmen for the Lord.

Finally, brethren be ye all of one mind, stand together. Maintain our organization, without which we cannot prosper. We have seen the ruinous consequences of dissensions and divisions,—of making opinions, and hobbies tests of fellowship, terms of union and communion. The best and the holiest cause in the world can be ruined and disgraced by the pride and ambition the human heart. One factionist, vainly puffed up with his fleshly mind can pull down faster than ten men can build up. Shun all such men as you would a leper, or a pestilence. We want union upon common ground,—Bible facts and Bible commands and promises,—not on impracticable and distracting theories. As a body of people we are engaged in the proclamation of one of the most sublime and soul stirring truths of revelation, —the personal coming of the Lord Jesus Christ to set up an everlasting Kingdom on earth and save and glorify his waiting people. All who love his appearing and kingdom and are daily and hourly looking for it, *ought to be one people* regardless of differences of opinion.

In the providence of God, we have been raised up to harbinger the day of the Lord, and to wake up the world to that event. Let the cry still go forth, then from all Adventists, "Behold he cometh with clouds, and every eye shall see him! He cometh to judge the earth with his truth, and reward every man according to his works. N. FIELD.
President of the Indiana State Conference:

Good News of The Kingdom.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

These words were spoken by our Savior, and addressed to the disciples, as he sat upon the Mount of Olives. They were spoken with special reference to the end of the world; for we find that the disciples came to Jesus, privately saying, "Tell us, when shall these things be? And what shall be the sign of thy coming [second coming], and of the end of the world?" In answer to these questions the Savior goes on to tell them that certain things should transpire, or take place prior to his second advent, or end of the world. And after enumerating these things he used the above quoted language. "And this gospel." The disciples not really understanding the force of the language seem to say in their minds, What gospel? [illegible] the Savior says, "This gospel [illegible] kingdom." Well what about it? Why the good news and the glad tidings of the kingdom are to be preached in all the world.

Now, Savior, we want to know what the good news and glad tidings of the kingdom is to be preached in all the world *for.* Well my chosen and faithful servants, you to whom it is given to know the mysteries of the kingdom of God, I will tell you. It is "for a witness unto all nations," that I am going to come again to set up my everlasting kingdom. Well what is to be done after the gospel of the kingdom shall have been preached in all the world for a witness, unto all nations? We wish to know all about it. Why the end is to come. What end? Why the end of the world.

That being the case what are we to do under the circumstances. Are we to preach that men go to heaven and hell at death, and that we possess innate immortality? Not by any means; for that would be preaching another gospel, and they that preach any other gospel shall be *Anathema,* when I shall come the second time, without sin unto salvation.

But some will not endure sound doctrine, but after their own lusts will they heap to themselves teachers having itching ears, and they will turn their ears away from the truth, and they shall be turned unto fables. That does not make any difference: preach the word. Be instant in season and out of season, rebuke, exhort, and reprove with all long suffering and doctrine. And lo! I am with you always, by my Spirit, even unto the end of the world.

What a blessed thought that Jesus, the divine Son of God, is with his people always, even unto the end.

"The kingdom." We would like to know what you would have us understand by the kingdom. Don't you know that the prophet Daniel, that man full of the Spirit of the holy God, has told us in his prophetical writings that in the days of these kings (not in the days of this king, or of that king, but "in the days of *these kings,*) shall the God of heaven set up a kingdom that shall not be destroyed, neither shall it be given to other people: but it shall break in pieces an and consume all other kingdoms [earthly kingdoms], and it shall stand forever?"

Yes, certainly. Is that the kingdom you have reference to, that we should preach about?

Of course it is. Do you not know that there came John the Baptist. or John the immerser [not John the sprinkler, nor John the pourer; for who ever heard of such a thing as pouring and sprinkling men and women into the river Jordan in the wilderness]; and saying, Repent ye, for the kingdom of heaven is at hand?

Yes we have known of it.

Have you forgotten that while I was with you I went about all Gallilee, teaching in your synagogues and preaching the gospel of the kingdom.

We remember those things: hence when we pray, we pray, "Thy kingdom come," even as thou hast taught us.

Now, my faithful ones, being the Son of the Most High, I adjure and commission you by the power in me vested from him that sent me, that you go forth into all the world, and as you go, preach the kingdom of heaven at hand. Tell them that certain kingdoms have arisen which have borne rule over all the earth, commencing with the Babylonian kingdom, with Nebuchadnezzar at its head, which bore rule over all the earth for one hundred and thirty-nine years. Tell them that the second in the scale of universal empires was the Medo-Persian kingdom, which commenced its reign before me five hundred and thirty-eight years, which overcame the Babylonian, so that it was nomore. This kingdom bore universal sway for two hundred and seventy years. Tell them that the third universal kingdom was the Grecian, which began its reign before me three hundred and thirty-one years, and continued to rule the nations of the earth for one hundred and seventy years. Tell them that the fourth and last kingdom which is to bear universal rule is the Roman or iron kingdom, which commenced its reign before me one hundred and sixty-one years, and which it shall become divided, according to the language of prophecy of Daniel.

Tell them that God through the prophet Ezekiel predicted the overthrow of the throne of Israel, by saying, "He would overturn, overturn, overturn it, until he come whose right it is, and I will give it him." It was overturned from the Babylonian to the Medo-Persians; from the Medo-Persians to the Grecians; from the

Grecians to the Romans. It is now being trodden down by the Gentiles, and will be until he come whose right it is, and God shall give it to him.

A. J. STONE.

The New Birth.

Some of our brethren advocate that the new birth is not in this life; but at the resurrection. I believe in a birth at the epoch when "a nation shall be born at once," and we become the children of God in a physical sense, "being the children of the resurrection." I also believe in a moral or spiritual birth, which will constitute us the "children of God by faith." It seems strange to me that a doctrine so essential of itself, should need any argument. But so it is. I claim this new birth for every child of God, because I think the Scriptures teach it. Let us see. In 1 John 4: 7, we read: "And every one that loveth is born of God." Also 2: 29. "Ye know that every one that doeth righteousness is born of him." Again, 5: 4: "For whosoever is born of God overcometh the world." We have the assurance in the above quoted texts, that every one that loveth, and is doing righteousness, and overcoming the world is born of God. Let us believe what the word says.

Once more. John in his 1 Epistle 3: 2, says: "Beloved *now* [present tense] are we the *sons* of God, and it doth not yet appear what we *shall* [future tense] be; but we know that when he shall appear we shall be like him for we shall see him as he is." If we are now the "*sons* of God" as John says, that we have had a birth of some kind. The resurrection has not taken place; consequently we have had no resurrection birth. Therefore I conclude that we must have a spiritual or moral birth, which I call the new birth. Peter in his 1 Epistle 1: 22, 23, addresses the elect thus: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being *born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." And then the exhortation: "As *new born babes* desire the sincere milk of the word." (ch. 2: 2.)

John says (1 John 1: 12, 13): But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name, which *were born* not of blood, nor of the will of the flesh, nor of the will of man, but of God." James says (ch. 1: 18): "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Paul to Titus says: "According to his mercy he saved us by the washing of regeneration and renewing of the Holy Spirit."

Have we experienced this "washing of regeneration,' or new birth? If so, happy are we. But, can we know any thing about it? I think we can. What says John? "Marvel not my brethren, if the world hate you.... We *know* that we have passed from death unto life [How?] because we love the brethren." (1 John 3: 13, 14.) Again (ch. 4: 7): "Beloved, let us love one another; for love is of God, and every one that loveth is *born* of God and knoweth God." Once again 5: 1, 2, 3. "Whosoever believeth that Jesus is the Christ, is *born* of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grevious."

Now the question arises, Do we love the brethren? (Not only those that believe as we do; but all that love the Lord Jesus, and his appearing.) Do we keep his commandments? If so, rest assured that we have "passed from death unto life," and have become "unto our God kings and priests," and can now offer our spiritual sacrifices, and by and by "we shall reign on the earth" in its purified state.

We may not be able to tell just how we received the new birth. It is as the Savior told Nicodemus. "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, or whither it goeth. So is every one that is *born* of the spirit." (John 3: 8.) We know (those of us who have experienced this change) "that whereas we were once blind [spiritually] we now see, and the things we once loved we now hate."

I would warn all to seek and to obtain regeneration in this life. It will be too late, if we wait until the resurrection. We have the promise, that if we seek we shall find, knock and it shall be opened unto us. Let none delay. Make haste. Time is short. What we do, must be done quickly. If we have this spiritual birth, we shall have the physical birth which will be a change from mortality to immortality at the appearing of the great God and our Savior Jesus Christ.

G. E. MERRILL.

[It may be proper to say, that the word rendered 'born' in John's first epistle would be more justly translated by *begotten*. So many render it.] ED.

"My Times are in Thy Hand."

Assurances of timely succor and protection are not more sweet and comforting to the weary and lonely traveler, as he wends his doubtful way through the dangers of a foreign and hostile shore, than are the promises of the precious Bible to the way-worn Christian as he makes his perilous journey through the wilderness of this world to the mansions which the Savior has gone to prepare, and which he will bring with him when he comes "to make the place of his feet glorious," "and to be admired of all them that believe." And though while in this state of preparation the saint finds himself in an enemy's land, surrounded by innumerable foes, who are ever ready to impede his progress, and effect, if possible, his final overthrow, yet in all the mysterious dealings of his heavenly guide, which in his weakness he is not able to comprehend, coming as they frequently do in floods of deep waters and storms of adversity, he is cheerful as he moves onward amid the fearful struggle, if only able to look up, and with implicit confidence, repeat, "my times are in thy hand!"

Oh! what words of peace are these; bringing with them a blessed state of repose and assurance to the soul. And though a fiery ordeal of sorrow and persecution may sweep over the pilgrim, it is only that more beautiful traits of the Christian character may be developed, that deeply hidden qualities and sublimer virtues may be discovered. The brightest examples of constancy and integrity that ever adorned our world, have shed their luster through sorrows and afflictions, more than in prosperity. A beautiful writer has remarked: "Was it not so with John in his exile? His character was more fully displayed, than when the popular preacher at Ephesus. Was it not equally so with Bunyan? No one would have heard of him had he not been shut up in Bedford jail. And thus there are thousands who are brought out by the trials of life. You have seen the seed cast into the bosom of the earth; you have also seen it bring forth a plentiful harvest. The rain, the wind, the dark night, all have some part to act in producing that grain in abundance from a single kernel. The uninterrupted sunshine would not have done it; the heat of summer, undiminished and constant would not have done it. But night came with its dews, the wind with its breath, and the rain its moisture, and they all combined to produce the harvest."

So out of trials have come at times, the finest specimens of true Christian character, and the rarest instances of pure devotion to God. The moral storms that dash over the world now and then, have much to do with training men and women for usefulness here and a rich reward hereafter. Who then would shrink or falter from treading in the pathway, trodden by the illustrious good and great, of all ages. All had the same reliable promises to lean on in their darkest hour, their hardest discipline of pain and sorrow, the sternest teaching of experience, the struggle against the consequences of their own errors, and the chastisements inflicted by the faults of others; yet their times, the disposing of their lives for time and eternity, were in the hands of the great Omnipotent without whose knowledge, not a sparrow falls to the ground.

Then shall not our trembling hearts be encouraged, our weak faith strengthened, and our souls comforted, as we realize that all things work together for good, and that our times are in the hands of him who careth for us, and "will withhold no good thing from them who walk uprightly."

MARY A. TIBBETS.

Volga, Ind.

The Best of Days.

"For a day in thy courts is better than a thousand."

Earthly palaces may boast their princes emblazoned in all the array of jeweled splendor, while carnal mirth and festive glee intoxicate the brain with fancied pleasure. Crowned monarchs may sway a scepter, and rule the destiny of kingdoms, while cringing subjects with fear and trembling, bring their obsequious homage, bowing at their sovereign's feet; and the tyrant feel while he is enjoying the obedience of enslaved millions, that he is happy and wholly exempt from the corroding cares which rend other bosoms whose birth-place has been given them beyond the limits of despotic power. But such happiness is only fancied, and will pass away with the using, leaving a sting behind in anticipation of the righteous retribution, that will fall upon the wicked, whether ruler or subject.

There was once a king who ruled an earthly kingdom, with wealth and riches at his command. All that his most capacious wish could desire was within his grasp; the trumpet of fame heralded his deeds, and his name in all the earth was more honorable than that of any who had preceded him. The power and grandeur of his kingdom had never been equaled, and yet in all his princely glory he never forgot that he himself was the subject of a heavenly and coming king, to whom he owed and gave joyful allegiance. Fidelity to his heavenly Master, constituted the great business of his life. He seemed to forget that he was a ruler, in his desire that the God of heaven should rule, and his kingdom be over all. His subjects were all taught the knowledge of the Most High by his divine precepts and example. Even the little children were made the objects of his care. Hear him breaking forth in the midst of their infantile ranks: "Come ye children, hearken unto me, I will teach you the fear of the Lord." And again in the fullness of his soul, he called upon all within his reach to join in the praise of the Lord. This is his invitation: "Oh! magnify the Lord with me, and let us exalt his name together."

But the services of the sanctuary seemed to form his highest enjoyment. There his eyes were opened to behold the destiny of the wicked. He says: "Then understood I their end." "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Not so with the righteous." "They shall inherit the land and dwell therein forever."

How greatly he enjoyed the service of God's house. "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." And is it not still thus with all true followers of Jesus? Do they not love the service of the sanctuary more than the tents of wickedness or the pleasures of the world? Surely they do; and frequently when together, enjoying a spiritual feast, and through faith beholding the glory soon to be revealed, their cry is, with the revelator, "Even so come Lord Jesus." Then, while it is our privilege to enjoy the blessings of the sanctuary in our journey to the Celestial city, "let our lights be burning, and we like unto men who wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, we may open unto him immediately." "Blessed are the servants whom the Lord when he cometh shall find watching." MARY A. TIBBETS.

Volga, Ind.

Why is It?

I was pained in reading the letter from Br. Reed in reference to the One day believers in San Francisco. It is the old tale, distractions and divisions. Can such be called the work of God? Almost every week we read letters from the brethren in different parts of the country, of similar import, concerning effort, if not result. In view of this fact we are led to propound the inquiry at the head of this article, Why is it, that when they can, the above named people follow in the wake of our preachers, when they have succeeded in raising up an interest in new fields? And why is it they take advantage of the absence of our preachers, in their efforts to place the "Yoke of bondage" on the necks of believers? And why is it they so seldom succeed in making converts in new fields.

These questions are important, and evolve well known facts. The history of their work in Arena is, no doubt, the repetition of many similar instances. This was an entirely new field. At the close of a three weeks protracted meeting I organzied a church of about twenty-five Advent believers, some of whom had previously been infidels, and not one of the number were connected with any other church, to my knowledge. I was then living fifty miles away, and had to go home leaving an appointment to return in three weeks. In my absence, the above named people came along with their "yokes." One of their "biggest guns," was fired into the ranks of the little ones, and the result was, the minds of some were unsettled; two or three had got their necks into the "Yoke." But, thank God, they did not stay there long. On my return, I exposed the whole thing. The "captives" emerged again into full liberty, and happier souls you never saw.

The policy is just here. Converts just come into the faith, having learned many new things, are anxious to learn the whole truth, and are easily imposed upon by counterfeits. Why do they not succeed in proselyting from a church which has been organized a year or more? The reason is obvious. The converts become settled in the the truth.

At the same time that I was holding the meeting in Arena, they were holding a discussion and meetings in another village, four miles distant; and so far as I can learn, failed to secure one convert. I do not deny that these people may be Christians, even with the "yoke" on. But I think that they should pursue a more honorable course in introducing and pressing their theories. GEO. THOMSON.

Arena, Wis.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN [illegible] Sermon on Hell, The Penalty of [illegible] Paradise, Heaven and Hell Before Judgment; The Second Advent. The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself. Why am I an Adventist—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Burning—20 pp. Outline Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—24 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,500 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid in inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c. $1 50 a dozen; flexible cloth covers, 20c. single, $2 25 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 160 pp. 30c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $1 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Gund. 480 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 30c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the scriptures. 20c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 32c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 40c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 20c.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20. 6c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 25.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $20 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, AUG. 29, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead, their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; P. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

P. O. Address.

N. A. Hitchcock. Wis. Exeter, instead of Dayton. (412)

Advertise "The Times."

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, post-paid, 10c.—25 sheets flat note (2 pages) 15c.—25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

The Rich Man and Lazarus.

We confess our surprise at the growing popularity of this new exposition of the parable of Dives and the beggar. The first edition was exhausted ere we were aware. A new edition is now ready. 48 pp. 10c. by mail, pre paid. By the quantity, a discount of 25 per cent. will be allowed. To those who wish a large number, strictly for distribution, we will make very liberal terms.

Sheldon's Last Volume.

Sheldon's new book, The Life Beyond Death, is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Camp-meetings. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre-paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

Whitmore—Cheap Edition.

We are pushing this along as fast as possible. It will be better printed than the last, for our new press is doing good work. We are now adjusting fresh and liberal orders. $1 for four copies, by mail. Five copies, by express, $1. Thirty copies for $5. $16 a hundred. We once heard of a demand for "cheap preaching." We think this is cheap enough. Every one can afford to have Whitmore, and Collier, and Sheldon preaching, and that, too, in places the authors themselves cannot possibly visit. Buy and distribute, or lend their works.

Falmouth Hotel—Portland.

FALMOUTH HOTEL, Portland, Me. }
June 28, 1871. }

F. W. Farwell, Sec'y, 128 Washington st., Chicago:

Your Extinguishers were very effectual at a fire in this house this morning, which was well under way before discovered, having undoubtedly been burning between two and three hours. The room in which the fire caught is on the fourth story, and when I reached it, all the casing and door was on fire, the partition between the adjoining room was burned, the floor and timbers were more than half burned off, and the fire had spread some distance from where it started.

If it had not been for the Extinguishers, it would have been a very disastrous fire, and the loss by water, through damage to the walls and furniture, would have been very great, whereas now it will cost less than one thousand dollars to put everything in as good condition as before the fire.

Respectfully yours,

P. E. WHEELER.

To Correspondents

I. RECORD. Your order for "Constable," etc., is on book, and will be filled as soon as we receive the work....C. S. WHITNEY. [illegible] ....J. D. GERHART. Where does D. Webster take his paper?. L. TOWN. Your order for cheap edition of Whitmore will be filled as soon as the new edition is out ....D. H. LARSON. We are out of that work, will send when we receive a supply....J. G. SMITH. We are out of Minstrels.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

O R Fassett W H Lawrence H N Thompson (2) J M Beach A Hersam W J Elvin D McCl[illegible] C Wellcome Mrs E Watkins J O Holland J B [illegible] H W Sargent A P [illegible] J P Bagel J D [illegible] N A Barlow [illegible] Bentley L E Longridge J W Johnson W L Himes G [illegible] M L Hutchinson W H Stuber A Wither W A [illegible] J Douglass J G Ryan N Ronquist V Hunt C [illegible] Mrs [illegible] Gardner Mrs M Ford J Anderson N [illegible] A King A McCutcheon G F Brown A A Phelps [illegible] Preston D Mathew L Record H A Marsh J V [illegible] [illegible] W Sweet J M Judson F Brenwick J A Rowdy S Williams C Lowe H F Hoge G G Godfrey A Brown A Brown J Card J W Cowles W Russell E N Bliss J V Himes F M Dudley.

Books and Tracts by Mail.

D B Rogers N A Barlow J V Himes N J Safe C S Whitney C H Sweet A McCutcheon L Record A M Bidwell G F Brown L C Laughlin H W Norville W H Perkins T H Thompson L Town W McDowell C R Stouffer.

Express.—W Sheldon O Wright jr W G Gray J Rivers.

General Publishing and Trust Fund.

J F [illegible] C Town 50c; F Cummings $1; E Crane [illegible] Theeler $5; A Brown 4.50; E A Lake $2; C [illegible]

Press—Br Gilman $3 00.

Marriages.

WILLIAMS—STARBOARD. Married, by Eld. E. Boyce, at his residence in Altona, Ill., Aug. 24, 1871, Mr. Thomas J. Williams, of Lathrop, Mo., and Miss Mary O. Starboard, of Galva, Ill.

(Continued from page 38)

crowded to-day than ever before. Ring that note through your sanctuaries, vestries and halls of learning, before there is any more boasting in the land. Let our ministers when they get back from the seaside and the mountains with good, strong lungs and rested brains, put out a little arithmetic, showing that though there are many good people in Boston yet there are none too many, and that the wrong doers are getting the best of the race. As figured up by the Clerk of this court to-day, 533 men, women and children have been on trial in this court for the past six days for various offences against our laws. Of this large number, 422 came into the dock through the doors of the prison house, and 111, mostly liquor dealers, were brought direct to the bar of justice. This is nearly 100 per day, and of itself is enough to surprise, if not startle, every correct thinking person in the city. At all events, they should think of these things, and ask what can be done to stay the waves of wickedness, and reduce the volume of vice and crime in educated and christian Boston.

---- The Evangelical Alliance has been snubbed—very decorously, but still plainly snubbed by the Russian Government. It presented a petition that the Czar would grant to enforce toleration of religious sentiment by law throughout all the Russias. Gortschakoff very kindly said, that the reception of the petition would be establishing a very embarrassing precedent for the Autocrat, and hence he firmly though politely, gave the petitioners "leave to withdraw." We are sorry for this result, as it will injure the prestige of the Alliance, throughout the world.

—Perhaps it is just as well, after all. The Alliance itself is anything but 'tolerant.' It admits to its fellowship only the 'strictly evangelical.' No one who doubts the natural immortality of man, or eternal conscious misery of the wicked, is admitted within its orthodox limits. And when it was decided to hold one of its quadrennial sessions in America, a scheme was at once devised to still keep it sectarian. It was arranged that in *this* country no denomination should be received *as such* but that subordinate organizations to the Alliance should be found by local 'evangelical' churches who desired to be represented in the great orthodox council. Thus the Alliance is safe from affiliation with the smaller or more unpopular sects of our country.

ABROAD.

THE APPROACH OF CHOLERA.

If we may credit the accounts we receive from every quarter, a terrible and subtle enemy is approaching our shores by an accustomed and well-marked track. For some time past cholera has been ravaging Persia, where famine has contributed to nourish the pestilence. It has crept on slowly through the steppes of Southern Russia, until it has grasped Poland, and has made its appearance in a virulent form in the Eastern Provinces of Prussia. We are well acquainted with the history of all recorded epidemics of Asiatic cholera. They have never taken us unawares. They have always given warning of their death dealing approach, and have allowed us ample time, if we choose, to set our houses in order before their coming. In tropical Asia, among a teeming population, to whom sanitary precautions are unknown, cholera has a permanent home. A correspondent, recently returned from India, called attention a day or two ago in our columns to the state of things by which the disease is propagated in the East. In India there is no system of drainage, no purified water supply, except in the great cities. The germs of disease are never destroyed or removed, they are transferred by water or wind from one household to another, and allowed to fester freely in the close and darkened habitations of the natives. When an unhealthy season causes a particularly virulent outbreak of cholera in India, the epidemic rapidly crosses the Himalayas, spreads among the nomad tribes of Central Asia, whose primitive habits do not tend to check the pestilence; makes its way steadily along the shores of the Caspian into Southern Russia, is matured among the miserable peasant population of that region, and finally penetrates by way of Poland and Pomerania, into the heart of Western and civilized Europe.

This fatal drama has been repeated several times within the memory of the present generation. Four times we have seen the approach of cholera, by regular gradations, from the East; we have watched it coming upon us, and, until we were actually wrestling with the epidemic, we took no measures to avert the threatened devastation. Yet we know what a horrible scourge it is. The outbreak of 1849 carried off 53,000 lives; the milder epidemic of 1854, 20,000; the latest visitation, in 1866, was disastrously felt in all the pauperized quarters of the metropolis. Against such a danger as this it has been our practice to take no general precaution, although medical science, almost powerless to cope with the disease when it has once appeared, has demonstrated that its ravages can be absolutely averted, or, at all events, restricted within the narrowest limits, by most simple preventive measures. Cholera is an enemy which, once permitted to enter the citadel of life, can be *dislodged by no effort of the physician;* when the disease has stricken down even the youngest and most vigorous, there is only a faint hope left that the latent energies of nature may be powerful enough to resist the fatal state of collapse, and to initiate a healthy reaction. It is surely better not to challenge a contest so unequal as this. If cholera is a preventable disease, those who maintain the conditions which foster and propagate it are almost as culpable as those who resist the prevention of small-pox by a general system of vaccination. We have suffered enough lately by the neglect of sanitary precautions before an epidemic has taken a permanent hold on the country. It can hardly be questioned that cholera is to be ranked among preventable diseases. We know thoroughly the means of its propagation, and the most fatal of these is completely under public control. Before the principles of sanitary science were well understood, it was a matter of marvel that epidemics of cholera, in their progress from the East, followed the course of the great rivers. This observation, once a difficulty, has now been recognized as an additional proof of the theory, supported by many other observed results, that the germs of cholera are mainly propagated by polluted water. The *excreta* from patients suffering from the epidemic are allowed to mingle with the common drainage, and thence find their way to some river, which further on its course furnishes the water supply to populous towns, and thus distributes the seeds of the disease. In other cases "cholera dust," the dried *excreta* from infected persons, is carried by the wind into some well, pond, or river. Cholera germs thus distributed are an organic poison, and the destruction they create can as surely be prevented by proper methods of isolation and disinfection as the life of any person can be secured by the exclusion of an ordinary poison. In the East, as we have said, the absence of personal cleanliness among the population and of public sanitary measures allows the poison to circulate freely, and to spread ruin over half a continent. In England we have made some slight attempts to control diseases by enforcing sanitary precautions. We have it in our power especially to check the spread of the cholera poison by a vigilant inspection of the drainage system and the water supply. But how little will what we have done hitherto avail us against the dangerous foe whose invasion we now see impending if once the scourge sets foot on our shores.

A case of Asiatic cholera has appeared in London and creates an extra ordinary sensation among the people. A dispatch from Paris says cholera has also appeared in that city.

The news from Persia is still contradictory. The *Levant Herald* declares that the famine and pestilence are worse than ever; that there have been 27,000 victims at Ispahan alone; that the crops have been destroyed, and that one-third of the population had been annihilated. The details are said to be heart-sickening.

—The ravages of the cholera are steadily increasing at Konigsberg. The disease has also appeared at Dantzig, but no cases have as yet appeared in Stettin, and the South of Prussia is still free from the disease.

The Italian Government has taken the most stringent precautionary measures against the cholera.

The Mayor of Montreal has ordered the strongest measures regarding the cleansing of the city in view of the possible approach of cholera. Lime and other disinfectants are supplied gratuitously to the inhabitants.

The Pope's new encyclical has been published at Rome. It thanks the Bishops and Catholics of the entire world for their attachment made on the occasion of the Pontifical Jubilee, when, from all parts of the globe, and defying every danger and threatened outrage, they repaired to the Eternal City to offer their congratulations.

Notices, Etc.

AFTER Aug. 30 my P. O. Address will be Manchester, Iowa. As soon as I get settled I shall be ready to attend to calls from churches or individuals. Address as above. (a33) F. H. KENNY.

Being at liberty again, I will now respond to calls to preach and labor in the gospel field, as the door may open. (a33) E. H. BURRINGTON.

Appointments.

MICHIGAN.

QUARTERLY MEETING.

The first Quarterly Meeting for the Southern district of Michigan A. C. Conference, will be held at Moscow, to commence Sept. 21, and continue over Sunday. A full attendance is desired. Those coming by R. R. will leave the train at Stony Point, only a short distance from the place of meeting. Enquire for Day Conkling, or Wm. Buell. The churches sending delegates will give them the following form of certificate,—

To the members of the Michigan A. C. Conference—Greeting.

The following named brethren have been duly chosen to represent our society at your next meeting..................................

Dated and signed by the clerk of the society.

J. R. PRESTON, Sec.

The first Q. M. of the Wisconsin Conference, Southern district, will be held at Cross Plains, Iowa Co. commencing Thursday eve Sept. 14, and continuing over Sunday. We would like to see the entire district at this meeting. We shall need its influence to help prepare us for the winter campaign. G. G. GODFREY.

I will commence a series of meetings at the Cornell S. H. Grant township, Waxford Co. Mich, Aug. 26, and continue as long as there is an interest. Will Br. John Bower come and help me, or write me if he cannot come? Write me at Waxford, Waxford Co. L. N. BLISS.

INDIANA.

A protracted meeting on the premises of Br. Omar Davis, two miles west of Collax Crossing, in Montgomery Co., commencing Friday eve, Sept. 1. A cordial invitation is extended to all.

Will Brn. Rank and Pruett make an effort to be present. E. C. ANDRUS.

ILLINOIS.

TENT MEETING.

I shall hold a tent meeting at St. Charles Ill., to commence Sept. 6, and continue as long as duty may require for ten days or more. Brethren in the vicinity are invited to come to and help us.

D. R. CLARK.

Bishop Hill, commencing Friday, Sep. 8, and holding over Sunday. Communion last day of meeting. Friends in all the region are invited. Eld. Wm. L. Himes will be present to preach the word. Communion on Sunday.

For the brethren, P. WEXEL, N. RONQUIST.

I expect to be in Livingston Co., Ill., from Sep. 27, to 29 preaching at Ancona and other places, through the week and over the Sabbath as Eld. A. Bailey may arrange. C. C. MARSTON.

WISCONSIN

Cassell's Prairie, Eve Sept. 2, and over Sunday.
Drake S. H. Black Earth, 2 p. m., Oct. 1.
Butterfield S. H. near Fairfield, 2½ p. m., Oct. 8. Previous and succeeding evenings at Fairfield.

M. D. PRATT.

Family Camp-meeting No. 2, will be located four miles south of Osseo, and eighteen miles south of Augusta, which will be the nearest railway station. It will commence Sep. 7, and continue over Lord's day. All are invited to come the first day; and all Christians who attend are expected to come prepared to work for the Master.

Hay and tent fixtures free. The poor will be cared for. Let all who are able come prepared to this end.

Brn Turner, Keach, and Silk are expected to assist in the services. P. W. HOUGH.

The Southern Wisconsin Camp-meeting is to be held at Monticello, beginning Sept. 28, and holding over two Sundays, as Br. Barber and others may arrange. Particulars hereafter.

WM. SHELDON, G. G. GODFREY,

Eld. Wm. Sheldon will commence a series of meetings in his large tent at Arena, Iowa Co., Wis., Saturday Sept. 9, and hold over two Sundays, if the Lord will. We shall expect a large gathering of friends from the surrounding country. Provision will be made for all who may attend. Come all who can, and come with a holy zeal to labor for the perishing. Let us do what we can, for the time is short.

Arena is on the Milwaukee and Prairie du Chien R. R., about thirty miles west of Madison.

For the church. GEO. THOMSON.

The first Q. M. of the Eastern District of Wisconsin will be held at Merimack, Sauk Co., commencing Friday eve. Sept. 22, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us. GEO. THOMSON.

MINNESOTA.

The Q. M. of the Winona District will be held at Cheatham's Grove, Utica, commencing Friday eve. Sept. 1, and holding over the Sabbath. It is expected that 'Bethel' tent will be pitched, and the meeting continued as long as it may be thought profitable. We hope brethren and sisters far and near will come, to work for the salvation of souls. Time is short—the judgment at hand. Let us consecrate ourselves anew to know and do the will of God.

Those who can conveniently will do well to bring some bedding and provisions; those who cannot will be freely provided for on the ground.

S. C. WELLCOME, Sec'y.

I have arranged for excursion tickets to be sold from Owatonna, Rochester, Eyota, St. Charles, Lewiston and Widona to those attending this meeting. Tickets will be sold on Friday, Sep. 1, only, therefore those who cannot come till Saturday must purchase their tickets the day before. Tickets will be good to return Monday, Sep. 4.

E. T. HIMES.

IOWA.

The meeting at Belle Plaine, Benton Co. is postponed on account of conflicting with the Campmeeting. P. & W. DEYO.

The Iowa Advent-Christian Conference will hold a campmeeting at Cascade, Dubuque Co., commencing Aug. 26, and continuing over two Sundays. The Annual Conference will be held in connection with this gathering. A large attendance of the home ministry is expected. Eld. J. V. Himes will also be present to aid in preaching the word.

Cascade is twenty-six miles S. W. of Dubuque, ten miles from the Railroad. Farley on the Dubuque and Sioux City Railroad is the nearest station. A daily stage runs from Farley to Cascade. Those coming from the South-West can reach Farley by the Dubuque and S. W. Railroad.

The meeting will be held in a grove close by the village, beside the river. The new Iowa tent will be pitched for the occasion.

Hay and straw will be furnished on the ground, and grain at cost. Tent poles and wood furnished. Also, several stoves will be set up for general use.

☞ Teams will be at Farley every day, from Monday, Aug. 27, till Saturday following, to convey those attending Campmeeting to Cascade.

There will be no boarding tent; but board can be had at hotel or boarding houses, at 25c. a meal.

Any ministers from abroad will be heartily welcomed, and we will endeavor to do all we can for them.

Inquire for D. A. Dickinson or C. W. Pitcher.

Let us make a grand rally, and hold a glorious feast of tabernacles in the name of the Lord. Come, dear brethren and sisters, and bring your friends to the feast. D. A. DICKINSON.

Iowa Mission Tent will be pitched, if the Lord wills, as follows:

On the Little Cedar, ten miles north-east of Charles City (near Br. Rowe), Floyd Co., August 31, and over Lord's day.

Br. C. C. Ramsey will preach at these last two meetings. PETER S. W. DEYO.

The Advent Christian Conference of Iowa will be held in connection with the campmeeting at Cascade, Dubuque Co. Aug. 26 and onward.

The Conference will be called Aug. 31. Let the ministers and delegates all be present in good season.

Come one and all, of the lovers of Jesus, who love also the work of the cause of God. Bring all you can with you of your converted and unconverted friends. Come praying that Jesus may himself, by his spirit, preside in our meeting.

F. H. KENNY, Pres.

MISSOURI.

There will be basket and grove meetings in Nodaway Co. Mo.

Quitman, Br. Porter's grove Sep. 2, and 3.

Wright S. H. grove 5 miles East of Maryville, Sep. 9 and 10.

Br. Wm. Swinford's grove, on Long Branch, 3 miles East of Howard's Mills, Sep. 16 and 17. Services at each place to commence at 10½ o'clock a. m. D. O. HINE.

OHIO.

BASKET MEETING.

The Lord willing, there will be a grove and basket meeting [illegible] of Bucyrus, Crawford Co. O. on the farm of Br. M. Bacon, commencing Thursday evening, Sept. 14, at 7½ o'clock p. m., and hold over the following Lord's day. Br Bacon has a good and commodious meeting-house in the grove, that can be used if necessary. A cordial invitation is extended to all. Come to do good, and to get good, and help to sow the seed of love and truth. Amen.

J. W. JUDSON.

NEW YORK.

TENT MEETING!

The New York State Tent will next be pitched in LeRoy, Genesee Co. N. Y. The campaign will open on Saturday night, Sept. 2 and continue as long as the Lord may direct. The good results attending our Hornellsville meeting encourage the hope that victory may crown the next battle fought for Jesus. I expect to be assisted by A. [illegible] and others. We desire the presence and prayers of all who can possibly render any assistance. We strike for Bible Christianity.

A. A. PHELPS.

The Lord willing, the next quarterly session of the N. Y. A. C. Conf. will be held with the church at South Butler, commencing Thursday eve, Aug. 31, and holding over the following Sunday. A general invitation is extended to all. It is hoped every church will send delegates, and quarterly collection for Conf. Fund.

Teams will be in waiting at Savannah, four miles distant, on the direct road between Rochester and Syracuse. Take the 2:25 p. m. train from Rochester. No other train in the p. m. stops. From Syracuse take the express about 2 o'clock, for Clyde, one station beyond Savannah; then take the other train back. Please remember the directions, and, as far as possible, come Thursday. Br W. J. Hobbs will give the opening address. Homes will be provided for all.

D. COGSWELL, Pres.,
WM. E. BROWN, Sec'y.

PENNSYLVANIA.

The Annual Meeting of the A. C. Church in Rootville, Crawford Co. Pa., will commence (the Lord willing) Thursday, Aug., 31, and continue over two Sundays on the old ground near Father and Mother Ongley's, 1½ miles West of Lincolnville, on the Union and Titusville R. R. Three trains leave each place daily, and connect with trains at Union, on the Atlantic & G. W. R. R., East or West, and at Titusville, with Oil Creek R. R. Teams will be at Lincolnville to take friends to the ground on Saturdays and at other times if the parties coming will write to me at Lincolnville, Crawford Co., Pa.

Come to the meeting. Come filled with the spirit of God, and with the design to do and get good. Hearts, houses, and barns are open and free. We trust the good Lord will send somebody to assist us in preaching the word.

For the Committee. JOHN T. ONGLEY.

WEST VIRGINIA.

The Second Annual Meeting of the West Virginia and Southern Ohio Advent Christian Conference, will convene near Walton, Roane Co., W. Va., Saturday, Sep. 23, 1871. A week's meeting will be held in connection with it. Let us have a general rally of the friends of truth within the bounds of our Conference, and the adjacent States.

SILAS P. WHITNEY.

MISCELLANEOUS.

Westboro, Mass. Sept. 3.
Portland, Me. Sept. 10.
Sandy Hill, N. Y. Sept. 17.
Rochester, N. Y. Sept. 23.
Lockport, N. Y. Sept. 24.
Nevada, O. Oct. 1.
Chicago, Oct. 3.
Minneapolis, Minn., Oct. 8.

Letters sent me during my absence should be directed to Minneapolis, Minn., on previous appointments on the route. O. R. FASSETT.

Advertisements.

NOTICE OF ATTACHMENT.

STATE OF MICHIGAN, The Circuit Court for the County of Berrien.

John W. Wilkinson vs William H. Earle & C. W. Emerson, Copartners under the name and style of Earl & Emerson. In attachment. Notice is hereby given that on the Seventh day of July, A. D. 1871, a writ of attachment was duly issued out of the Circuit Court for the County of Berrien at the suit of John W. Wilkinson, the above named plaintiff against the lands, tenements, goods, and chattels, moneys and effects of William H. Earle and C. W. Emerson copartners under the name and style of Earle and Emerson, the defendants above named for the sum of seventeen hundred dollars, which said writ was returnable on the first day of August A. D. 1871 and it appears by the return of said writ that property has been attached thereto and that neither of the defendants can be found.

F. MUZZY, Attorney for Plaintiff.

Dated this 28th day of August A. D. 1871.

THE ILLUSTRATED DOMESTIC BIBLE.

In this valuable edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,000 pages; clear type; on fine paper; excellently bound.

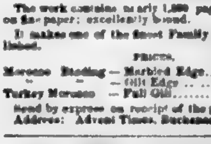
It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding	— Marbled Edge	$10.00
" "	— Gilt Edge	12.00
Turkey Morocco	— Full Gilt	15.00

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

THE BEST SELF BINDER.


DIRECTIONS.
Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus Publications are held firmly between strips as in a Vise, and a firm binding insured
EMERSON'S
MAGAZINES
MUSIC
NEWSPAPERS
OFFICE &
BINDER

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular life binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., &c. in cloth and paper; 75c. [illegible] Size of ADVENT TIMES, [illegible] Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express.

Advent Christian Times

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 6. BUCHANAN, SEPTEMBER 5, 1871. WHOLE NO. 386.

LIBRARY COPY
AURORA COLLEGE

Contents.

The Kingdom of Heaven.......41

The Time is at Hand—poetry; Hope, J. R. Preston; "Be Strong," C. W. Sargent, Business, G. M. Betton "The Death that Never Dies," W. . Behold the Bridegroom Cometh, S. R. B.; The True Union and the False, Sel.......42

Hints to Young Converts; an Angel in Disguise; A Sermon on the Bible—with three texts, E. T. Himes.......43

Brief Editorials, Prophetic Chart; Tour East.......44

The British Association and Christianity; Prospects of Disarmament, Gleanings; The Times.......45

The Advent Message—an acrostic—S. C. Wellcome; Editor's Journal Letters from T. E. Sturgeon and A. P. Dagger.......46

Letters from Virgil Hunt, M. J. McDonald, L. S. Conner, James Mann, Wm. A. Hodgman, Julia Shaw, A Subscriber, and Wm. B. Schermerhorn; Scriptural Baptism, Tent Meeting at Port Sanilac, George Wright, Jr. Advertisements.......47

Business Agent's Department; Book Notices; Obituaries. The Times continued. Notices; Appointments; Advertisements.......48

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, Sept. 5, 1871.

Kingdom Of Heaven.

"Thy kingdom come."

Much has been said and written upon this subject and its cognates—"Kingdom of God, and Kingdom of Christ—which terms doubtless refer to the same idea, presenting various aspects, and viewed from various standpoints. This is clear from the fact that, 1. Each is to be located on earth; 2. Each is to be established at the judgment; 3. Each is to endure forever.

The Scriptures indicate that they shall occupy the same territory, take their date from the same epoch, and are eternal, in their nature; hence the identity of those kingdoms, or ideas, cannot be evaded, being covered by the *axiom:* "things equal to the same thing, are equal to each other," which though specially applied in mathematics, applies, with equal force, as in this case, as to the location. "Given to the saints *under* the whole heaven" (Dan.); hence, it is to be established upon the earth. Its duration is indicated by the promise that it shall be "their everlasting heritage." It is called "the Kingdom of Christ," because he is to be their immortal king; called "the Kingdom of God," because it will be set up for his glory. It is called "the Kingdom of Heaven," because of its nature, when and where God's will "will be done on earth as in heaven." Also its heavenly and moral characteristics will be entire righteousness, peace and joy in the Holy Ghost."

2. The phrase Kingdom of God and its cognate terms, doubtless refer, directly or indirectly, to the future or coming kingdom; but who will claim that these terms invariably refer to a perfectly organized condition?

There are, and must be, three essential elements, at least, to constitute a kingdom: first, a king; second, subjects, and third, territory.

Now we hold that in Scripture, reference is made to one of these elements in certain relations, and that the future kingdom is referred to through the medium of one of these relations, or elements, taken separately, or in combination with some one of the other elements of the kingdom, or of all. As for example: one element of the kingdom is referred to as the entire kingdom. "Thou, O King art this head of gold," said Daniel; "after thee shall arise another kingdom." Thus one element, the head or ruler is referred to as "the kingdom."

Again God says: "at what instant I speak concerning a *kingdom*, to destroy it." He evidently refers to the people or subjects, not to the territory. And we read of God's gift, of "all the *kingdoms* of Canaan to Israel." In this, reference is made to the territory only as the "kingdom."

The context, in every case, will define the sense of the words used; and if we will artlessly take heed to the rules of interpretation, there will be no confusion as to the use of the term "kingdom of God," and its cognate expressions; but the mystical rules of interpretation, a vapid spiritualizing system, has introduced much corruption and false doctrine in regard to plain, common sense views of Scripture.

Commentators and theologians have generally warped very much the sense of Scripture in regard to the status of the subjects of the kingdom of heaven. They will not admit that there will be a material kingdom. They affirm that the kingdom will be entirely spiritual, and hence teach that the wicked world, the kingdom of Satan, will be gradually merged into a kingdom of "righteousness and peace," and will exist strictly and only of spirit forms, void of "flesh and bones." If theologians insist that the kingdom will consist of these abstract qualities, apart from their personalities, then, let such take the logical consequences of such reasoning, and they will have a kingdom of abstract qualities, only, recognized by spirit essences, which is contrary to Scripture teaching. If they choose the other horn, and say, of course we mean those qualities united to proper personalities, which constitute the true subjects of the "kingdom," they yield the argument, for material things can and do possess those qualities necessary to constitute the kingdom.

Again, the little horn is described as making war with the saints and prevailing against them "until judgment was given to the saints of the Most High; and the time came, that the saints possessed the kingdom." But a mystic theology would place the "time of the saints, possessing the kingdom, at the introduction of the Gospel." This cannot be, for the event of giving the kingdom to the saints is everywhere represented as being at the judgment, when the saints receive their state of immortality and incorruptibility. "Flesh and blood (human weakness, frailty and sin—a Hebraism) cannot inherit the kingdom of God." (1 Cor. 15: 50.) By a figure of rhetoric-metonymy, "flesh and blood" is put for "mortal man." Paul says, "immediately I conferred not with flesh and blood." [Mortal man.] (Gal. 1: 16.) "He wrestled not with *flesh and blood*" [mortal man.] (Eph. 6: 12.) Our Savior said to Peter, "*flesh and blood* [mortal man], hath not revealed it unto you, but my Father which is in heaven." (Mat. 16: 17.) And this same figure is used in Heb. 2:14 to signify a mortal nature—an organization subject to death.

"My kingdom is not of *this world*," said Christ to Pilate—"*not from hence.*" How is it that some people say that "Christ's kingdom is of this world," when the King has declared that his kingdom is "not of this world?" Some of the elements of the coming KINGDOM are found in this deranged world of evil elements This is the territory which is to be given to the saints, and a few of the subjects are being gathered from "all nations, kindreds and tongues;" and Peter says, "he hath visited the Gentiles, to take out from among them a people for his name." (Acts.) But the territory of the kingdom is yet in the hands of rebels and usurpers, who refuse to accept the King's proffered mercy, and he has gone "into a far country, to receive a kingdom," and sends words of amnesty to his enemies—thus: "Be wise now, ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way [not be converted], when his wrath is kindled but a little." All their possessions are promised to the Son, the future king, by the Father. "Ask of me and I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession." He tarries now for a while in "a far country," but when he cometh to receive his kingdom, his regal inheritance, "he shall break them with a rod of iron, and dash them in pieces like a potter's vessel." In perfect harmony with the above, we cite the prophet's vision of the future installment of Christ in his kingdom. (See Dan. 2: 44.) "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.) Words cannot be stronger to express eternal duration, and Daniel asserts that it shall be upon this earth. "And the kingdom and the greatness of the kingdom, *under the whole heaven*, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (v. 27.) If the kingdom is to be *under the whole heaven*, it cannot be *in it.* Micah, in the fourth chapter and eighth verse, says: "and thou, O tower of the flock, the stronohgld of the daughter of Zion, unto thee shall it come, even the *first dominion;* the kingdom shall come to the daughter of Jerusalem." In this quotation, we have Jesus as the "tower of his flock," the rock of refuge and defense. "Daughter of Jerusalem" includes those only whose names are written in "the book of life;" for in "the New Earth" *only* the righteous shall dwell. (2 Pet. 3: 13.) The first dominion is that given to Adam as ruler of the earth. (Gen. 1: 26.) The second Adam has purchased the kingdom, and will, in due time, take possession of it. Meanwhile his subjects—those who are alive and remain—are comforted with the earnest of the inheritance in him, waiting with patience his return to take full possession of his kingdom. (Eph. 1: 13, 14; Rom. 8: [illegible]-23)

This is the proper view of "the kingdom"—the coming kingdom—that which we are commanded to pray for—"thy kingdom come," in the which saints shall have their inheritance, not in a state of mortality, "flesh and blood," as mortal men, which Christ says "cannot inherit the kingdom" of life; but the blessed Spirit shall come and quicken our mortal bodies" *at his coming and kingdom.*" So now "we with patience wait," "through faith," in "the coming" rward which awaiteth us at the establishing of his kingdom's glory.

This view of the kingdom we like; but that of the old immaterial theology of the Whitbyan school, is overturned by Christ's exposition of the wheat and tares—thus: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world [age or dispensation]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13. 37–43.)

This explanation needs no comment. There are some salient points, however, which we propose to notice—those in relation to "the kingdom," now under discussion. The point is settled when the kingdom shall be established—at the end of the world.

In this parable, which ranks this age, or dispensation, as "the world," the sower of the tares is Satan, but the sower of the good seed forbids the tares to be rooted out and destroyed until the end of the age or world (*aionas.*) Mark this! The tares are left to grow with the wheat! Where, then, is the chance for the world's conversion, according to the pre-millennial theory? The theory of this world's conversion is, by the explanation of this parable, excluded; for there is no period previous to the harvest (the judgment), when the field (the world), does not contain tares, growing with the wheat—the righteous and the wicked living together. Nor is there any time declared before the coming of the sower, be that coming when it may, that he will convert the tares into wheat. But, there is abundant testimony that he will destroy, utterly destroy them; that "he will gather out of his kingdom all things that offend, and them which do iniquity," and that he will burn them in a furnace of unquenchable fire—when "the elements shall melt with fervent heat" (Peter), when the wicked "shall be destroyed, and all the nations that forget God." When? "At the harvest," the end of the age—dispensation (*aionas*). When? "At the judgment of the great day;" when the wheat shall be separated from the tares; when Christ shall sit upon the throne of his kingdom—the throne of David. "Then thall the righteous shine forth as the sun in the kingdom of their Father." Then shall be the inauguration of the "kingdom of God," and of Christ. And Christ shall sit upon the throne of his kingdom, and the saints, who are now but heirs of the kingdom, shall come into full possession of the promise of their heirship, with their elder brother—"the Son of God"—"the Son of man." And "the day cometh that shall burn as an oven," and the wicked, and all they that do iniquity, shall be burned up, and there shall not be left of them "either root nor branch." (Malachi.) This is the kingdom, the consummation of which Christ taught his disciples to pray for—"thy kingdom come." No other kingdom will then exist, for "Christ came to destroy the works (or kingdom) of the devil." Satan, his works and kingdom, will then be cast into the lake of fire and brimstone, "which is the second death."

The gospel age cannot be the age of the kingdom of God, for the gospel is simply "good news," "glad tidings," of the approaching kingdom, and the *news or tidings* of the thing cannot, by any torture of language, be made to mean the thing itself.

A warped theology assumes that a state of grace in the heart, while man is in the state of "flesh and blood," is the true state of Christ's kingdom; that the gospel dispensation is the "kingdom of Christ," "of God," of "heaven;" that a spiritual reign of Christ on this earth, with all its leprosy of sin and corrupt flesh, is "*the kingdom;*" that a heavenly world above is the location of the saints; that as soon as death supervenes, the celestial gates do fly open to admit *the heir* to immediate possession and participation of kingly glory, ignoring the great day of accounts and the resurrection, and the loud emphasis of Christ's words, "My kingdom is not of this world"—"*not from hence*"—not from this, onward—but from the judgment.

The poor saints are only "*heirs* of the kingdom," "rich in faith"—that faith which *looketh for a kingdom* wherein "dwelleth righteousness."

We have said that the phrase "kingdom of God," and its cognate terms, where reference is made to them generally in the Scripture, is not alluded to as the perfected and organized state; but some phase or element of the future kingdom; as "the kingdom of God has come nigh you," or come unto you. Reference in such cases is plainly made to an heirship in it, or to the offers of the kingdom, by its being preached.

So, also, "the kingdom of God is not in word, but in power." (1 Cor. 4: 20.) This phraseology is explained in the context, as Paul says of his work: "My preaching (of the gospel of the kingdom) was not with enticing words of man's wisdom, but in demonstration of the spirit and in power." (1 Cor. 2: 4.) It was a demonstration of the power of the future coming kingdom, when he, and all that "shall love his appearing," shall receive their crowns of glory.

Some one may say: "But did not Paul say, And hath translated us into the kingdom of his dear Son?" We answer, Yes; and the prophet once said, "Unto us a child is born;" but we know that hundreds of years elapsed before the promise (in the present tense) was accomplished in the future. This is frequently the style of expression in prophecy—using the present tense, while the facts are considered prospectively; and this is a very common figure in Scripture, called *Prolepsis.* In Col. 3: 24 verse he tells his disciples, "they shall receive the reward of the inheritance," of which they had been made "meet to become," partakers not already in it; and in the fifth chapter, 4th verse: "When Christ, who is our life, shall appear (in his glory), then shall we also appear with him in glory," which is the same thing —"the kingdom." "Then shine forth in the kingdom." (Mat. 13: 44.)

But we read of some taking the kingdom of heaven with violence—"the violent take it by force." If we will look at the connection, we shall see clearly that reference is here had to the murder of John the Baptist, Christ and his disciples.

But how could John and Christ preach "the kingdom at hand," when clearly eighteen hundred years and more have elapsed, and still the kingdom is not yet come? Daniel prophesied that it should come, near three thousand years ago: "it shall break all other kingdoms and fill the whole earth." The Lord Jesus gave certain signs when it should be near, and when it should be "*nigh even at the door.*" The Sabbath is at hand on Friday—at Saturday evening it is nigh. It was *relatively* "at hand" in those days, as it was "nigh at hand."

There was a dream expounded by Daniel, the prophet, of a great image, composed of parts referring to kingdoms that should arise and fall, and a great stone that represented a fifth kingdom. All the parts of the image, or the kingdoms it represented—four in number—have now passed into history, except the feet and toes "of iron and miry clay," which in another vision, are represented by the "ten-horned beast," or certain governments of Europe, and the "little horn," which came up in the midst of the "ten horns;" and this little horn "wore out the saints," but is now upon the eve of passing away. And we think the time of "the kingdom is nigh," truly "even at the door"—that the "stone, cut out of the mountain without hands, is on the eve of falling upon the kingdoms of earth" (feet and toes of the image), and that itself (the stone) will become a kingdom "that shall fill the whole earth."

Again: "There be some standing here that shall not taste death until they shall see the kingdom of God." (Lk. 9: 27.) Three evangelists record this fact. Mark says, "until they see the kingdom of God come with power;" Matthew says, "until they see the Son of of man coming in his kingdom." We remark here that this variation of expression advances unimpeachable evidence that what we have assumed in this thesis, that the kingdom of God and all its cognates are identical is correct.

Now, we have abundant testimony that this "kingdom" does not come in its perfect state until after the resurrection. Shall the common exegesis of this passage lay across all others, on this point, and declare that the kingdom of God, of Christ and of heaven, has already come? Let us rather suppose that, for purposes of wisdom, Christ did prepare a miniature kingdom, for the view of three of his favorite disciples in the mount of transfiguration. Let us examine this vision of the kingdom in miniature. There was the "King in his beauty;" there were the saints in glory (represented by Elias), who "shall be alive and remain" at the judgment; and there was Moses who represented those who died and are "asleep in Jesus." Peter descants with great confidence

(Continued on p. 41.)

Advent Christian Times

LIBRARY COPY
AURORA COLLEGE

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 6. BUCHANAN, SEPTEMBER 5, 1871. WHOLE NO. 386.

Contents.

The Kingdom of Heaven.......41
The Time is at Hand—poetry; Hope, J. R. Preston; "Be Strong," C. W. Sargent, Business, G. M. Button; "The Death that Never Dies," W. ; Behold the Bridegroom Cometh, S. R. B.; The True Union and the False, Sel.......42
Hints to Young Converts; an Angel in Disguise; A Sermon on the Bible—with three texts, E. T. Himes.......43
Brief Editorials, Prophetic Chart; Tour East.......44
The British Association and Christianity; Prospects of Disarmament, Gleanings; The Times.......45
The Advent Message—an acrostic—S. C. Wellcome; Editor's Journal; Letters from T. E. Sturgeon and A. F. Dugger.......46
Letters from Virgil Hunt, M. J. McDonald, L. S. Conner, James Mann, Wm. A. Hodgman, Julia Shaw, A Subscriber, and Wm. B. Schermerhorn; Scriptural Baptism, Tent Meeting at Fort Sanilac, George Wright, Jr. Advertisements.......47
Business Agent's Department, Book Notices; Obituaries; The Times continued; Notices, Appointments, Advertisements.......48

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, Sept. 5, 1871.

Kingdom Of Heaven.

"Thy kingdom come."

Much has been said and written upon this subject and its cognates—"Kingdom of God, and Kingdom of Christ—which terms doubtless refer to the same idea, presenting various aspects, and viewed from various standpoints. This is clear from the fact that, 1. Each is to be located on earth; 2. Each is to be established at the judgment; 3. Each is to endure forever.

The Scriptures indicate that they shall occupy the same territory, take their date from the same epoch, and are eternal, in their nature; hence the identity of those kingdoms, or ideas, cannot be evaded, being covered by the *axiom:* "things equal to the same thing, are equal to each other," which though specially applied in mathematics, applies, with equal force, as in this case, as to the location. "Given to the saints *under* the whole heaven" (Dan.); hence, it is to be established upon the earth. Its duration is indicated by the promise that it shall be "their everlasting heritage." It is called "the Kingdom of Christ," because he is to be their immortal king; called "the Kingdom of God," because it will be set up for his glory. It is called "the Kingdom of Heaven," because of its nature, when and where God's will "will be done on earth as in heaven." Also its heavenly and moral characteristics will be entire righteousness, peace and joy in the Holy Ghost."

2. The phrase Kingdom of God and its cognate terms, doubtless refer, directly or indirectly, to the future or coming kingdom; but who will claim that these terms invariably refer to a perfectly organized condition?

There are, and must be, three essential elements, at least, to constitute a kingdom: first, a king; second, subjects, and third, territory.

Now we hold that in Scripture, reference is made to one of these elements in certain relations, and that the future kingdom is referred to through the medium of one of these relations, or elements, taken separately, or in combination with some one of the other elements of the kingdom, or of all. As for example: one element of the kingdom is referred to as the entire kingdom. "Thou, O King art this head of gold," said Daniel; "after thee shall arise another kingdom." Thus one element, the head or ruler is referred to as "the kingdom."

Again God says: "at what instant I speak concerning a *kingdom*, to destroy it." He evidently refers to the people or subjects, not to the territory. And we read of God's gift, of "all the *kingdoms* of Canaan to Israel." In this, reference is made to the territory only as the "kingdom."

The context, in every case, will define the sense of the words used; and if we will artlessly take heed to the rules of interpretation, there will be no confusion as to the use of the term "kingdom of God," and its cognate expressions; but the mystical rules of interpretation, a vapid spiritualizing system, has introduced much corruption and false doctrine in regard to plain, common sense views of Scripture.

Commentators and theologians have generally warped very much the sense of Scripture in regard to the status of the subjects of the kingdom of heaven. They will not admit that there will be a material kingdom. They affirm that the kingdom will be entirely spiritual, and hence teach that the wicked world, the kingdom of Satan, will be gradually merged into a kingdom of "righteousness and peace," and will exist strictly and only of spirit forms, void of "flesh and bones." If theologians insist that the kingdom will consist of these abstract qualities, apart from their personalities, then, let such take the logical consequences of such reasoning, and they will have a kingdom of abstract qualities, only, recognized by spirit essences, which is contrary to Scripture teaching. If they choose the other horn, and say, of course we mean those qualities united to proper personalities, which constitute the true subjects of the "kingdom," they yield the argument, for material things can and do possess those qualities necessary to constitute the kingdom.

Again, the little horn is described as making war with the saints and prevailing against them "until judgment was given to the saints of the Most High; and the time came, that the saints possessed the kingdom." But a mystic theology would place the "time of the saints, possessing the kingdom, at the introduction of the Gospel." This cannot be, for the event of giving the kingdom to the saints is everywhere represented as being at the judgment, when the saints receive their state of immortality and incorruptibility. "Flesh and blood (human weakness, frailty and sin—a Hebraism) cannot inherit the kingdom of God." (1 Cor. 15: 50.) By a figure of rhetoric-metonymy, "flesh and blood" is put for "mortal man." Paul says, "immediately I conferred not with flesh and blood." [Mortal man.] (Gal. 1: 16.) "He wrestled not with *flesh and blood*" [mortal man.] (Eph. 6: 12.) Our Savior said to Peter, "*flesh and blood* [mortal man], hath not revealed it unto you, but my Father which is in heaven." (Mat. 16: 17.) And this same figure is used in Heb. 2:14 to signify a mortal nature—an organization subject to death.

"My kingdom is not of *this world*," said Christ to Pilate—"*not from hence.*" How is it that some people say that "Christ's kingdom is of this world," when the King has declared that his kingdom is "not of this world?" Some of the elements of the coming KINGDOM are found in this deranged world of evil elements This is the territory which is to be given to the saints, and a few of the subjects are being gathered from "all nations, kindreds and tongues;" and Peter says, "he hath visited the Gentiles, to take out from among them a people for his name." (Acts.) But the territory of the kingdom is yet in the hands of rebels and usurpers, who refuse to accept the King's proffered mercy, and he has gone "into a far country, to receive a kingdom," and sends words of amnesty to his enemies—thus: "Be wise now, ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way [not be converted], when his wrath is kindled but a little." All their possessions are promised to the Son, the future king, by the Father. "Ask of me and I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession." He tarries now for a while in "a far country," but when he cometh to receive his kingdom, his regal inheritance, "he shall break them with a rod of iron, and dash them in pieces like a potter's vessel." In perfect harmony with the above, we cite the prophet's vision of the future installment of Christ in his kingdom. (See Dan. 2: 44.) "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.) Words cannot be stronger to express eternal duration, and Daniel asserts that it shall be upon this earth. "And the kingdom and the greatness of the kingdom, *under the whole heaven*, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (v. 27.) If the kingdom is to be *under the whole heaven*, it cannot be *in it.* Micah, in the fourth chapter and eighth verse, says: "and thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the *first dominion;* the kingdom shall come to the daughter of Jerusalem." In this quotation, we have Jesus as the "tower of his flock," the rock of refuge and defense. "Daughter of Jerusalem" includes those only whose names are written in "the book of life;" for in "the New Earth" *only* the righteous shall dwell. (2 Pet. 3: 13.) The first dominion is that given to Adam as ruler of the earth. (Gen. 1: 26.) The second Adam has purchased the kingdom, and will, in due time, take possession of it. Meanwhile his subjects—those who are alive and remain—are comforted with the earnest of the inheritance in him, waiting with patience his return to take full possession of his kingdom. (Eph. 1: 13, 14; Rom. 8: [illegible]-23.)

This is the proper view of "the kingdom"—the coming kingdom—that which we are commanded to pray for—"thy kingdom come," in the which saints shall have their inheritance, not in a state of mortality, "flesh and blood," as mortal men, which Christ says "cannot inherit the kingdom" of life; but the blessed Spirit shall come and quicken our mortal bodies" at *his coming and kingdom.*" So now "we with patience wait," "through faith," in "the coming" reward which awaiteth us at the establishing of his kingdom's glory.

This view of the kingdom we like; but that of the old immaterial theology of the Whitbyan school, is overturned by Christ's exposition of the wheat and tares—thus: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world [age or dispensation]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13. 37-43.)

This explanation needs no comment. There are some salient points, however, which we propose to notice—those in relation to "the kingdom," now under discussion. The point is settled when the kingdom shall be established—at the end of the world.

In this parable, which ranks this age, or dispensation, as "the world," the sower of the tares is Satan, but the sower of the good seed forbids the tares to be rooted out and destroyed until the end of the age or world (*aionas.*) Mark this! The tares are left to grow with the wheat! Where, then, is the chance for the world's conversion, according to the pre-millennial theory? The theory of this world's conversion is, by the explanation of this parable, excluded; for there is no period previous to the harvest (the judgment), when the field (the world), does not contain tares, growing with the wheat—the righteous and the wicked living together. Nor is there any time declared before the coming of the sower, be that coming when it may, that he will convert the tares into wheat. But, there is abundant testimony that he will destroy, utterly destroy them; that "he will gather out of his kingdom all things that offend, and them which do iniquity," and that he will burn them in a furnace of unquenchable fire—when "the elements shall melt with fervent heat" (Peter), when the wicked "shall be destroyed," and all the nations that forget God." When? "At the harvest," the end of the age—dispensation (*aionas*). When? "At the judgment of the great day;" when the wheat shall be separated from the tares; when Christ shall sit upon the throne of his kingdom—the throne of David. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then shall be the inauguration of the "kingdom of God," and of Christ. And Christ shall sit upon the throne of his kingdom, and the saints, who are now but heirs of the kingdom, shall come into full possession of the promise of their heirship, with their elder brother—"the Son of God"—"the Son of man." And "the day cometh that shall burn as an oven," and the wicked, and all they that do iniquity, shall be burned up, and there shall not be left of them "either root nor branch." (Malachi.) This is the kingdom, the consummation of which Christ taught his disciples to pray for—"thy kingdom come." No other kingdom will then exist, for "Christ came to destroy the works (or kingdom) of the devil." Satan, his works and kingdom, will then be cast into the lake of fire and brimstone, "which is the second death."

The gospel age cannot be the age of the kingdom of God, for the gospel is simply "good news," "glad tidings," of the approaching kingdom, and the *news or tidings* of the thing cannot, by any torture of language, be made to mean the thing itself.

A warped theology assumes that a state of grace in the heart, while man is in the state of "flesh and blood," is the true state of Christ's kingdom; that the gospel dispensation is the "kingdom of Christ," "of God," of "heaven;" that a spiritual reign of Christ on this earth, with all its leprosy of sin and corrupt flesh, is "*the kingdom;*" that a heavenly world above is the location of the saints; that as soon as death supervenes, the celestial gates do fly open to admit *the heir* to immediate possession and participation of kingly glory, ignoring the great day of accounts and the resurrection, and the loud emphasis of Christ's words, "My kingdom is not of this world"—"*not from hence*"—not from this, onward—but from the judgment.

The poor saints are only "*heirs* of the kingdom," "rich in faith"—that faith which *looketh for a kingdom* wherein "dwelleth righteousness."

We have said that the phrase "kingdom of God," and its cognate terms, where reference is made to them generally in the Scripture, is not alluded to as the perfected and organized state; but some phase or element of the future kingdom; as "the kingdom of God has come nigh you," or come unto you. Reference in such cases is plainly made to an heirship in it, or to the offers of the kingdom, by its being preached.

So, also, "the kingdom of God is not in word, but in power." (1 Cor. 4: 20.) This phraseology is explained in the context, as Paul says of his work: "My preaching (of the gospel of the kingdom) was not with enticing words of man's wisdom, but in demonstration of the spirit and in power." (1 Cor. 2: 4.) It was a demonstration of the power of the future coming kingdom, when he, and all that "shall love his appearing," shall receive their crowns of glory.

Some one may say: "But did not Paul say, And hath translated us into the kingdom of his dear Son?" We answer, Yes; and the prophet once said, "Unto us a child is born;" but we know that hundreds of years elapsed before the promise (in the present tense) was accomplished in the future. This is frequently the style of expression in prophecy—using the present tense, while the facts are considered prospectively; and this is a very common figure in Scripture, called *Prolepsis.* In Col. 3: 24 verse he tells his disciples, "they shall receive the reward of the inheritance," of which they had been made "meet to become," partakers not already in it; and in the fifth chapter, 4th verse: "When Christ, who is our life, shall appear (in his glory), then shall we also appear with him in glory," which is the same thing—"the kingdom." "Then shine forth in the kingdom." (Mat. 13: 44.)

But we read of some taking the kingdom of heaven with violence—"the violent take it by force." If we will look at the connection, we shall see clearly that reference is here had to the murder of John the Baptist, Christ and his disciples.

But how could John and Christ preach "the kingdom at hand," when clearly eighteen hundred years and more have elapsed, and still the kingdom is not yet come? Daniel prophesied that it should come, near three thousand years ago: "it shall break all other kingdoms and fill the whole earth." The Lord Jesus gave certain signs when it should be near, and when it should be "*nigh even at the door.*" The Sabbath is at hand on Friday—at Saturday evening it is nigh. It was *relatively* "at hand" in those days, as it was "nigh at hand."

There was a dream expounded by Daniel, the prophet, of a great image, composed of parts referring to kingdoms that should arise and fall, and a great stone that represented a fifth kingdom. All the parts of the image, or the kingdoms it represented—four in number—have now passed into history, except the feet and toes "of iron and miry clay," which in another vision, are represented by the "ten-horned beast," or certain governments of Europe, and the "little horn," which came up in the midst of the "ten horns;" and this little horn "wore out the saints," but is now upon the eve of passing away. And we think the time of "the kingdom is nigh," truly "even at the door"—that the "stone, cut out of the mountain without hands, is on the eve of falling upon the kingdoms of earth" (feet and toes of the image), and that itself (the stone) will become a kingdom "that shall fill the whole earth."

Again: "There be some standing here that shall not taste death until they shall see the kingdom of God." (Lk. 9: 27.) Three evangelists record this fact. Mark says, "until they see the kingdom of God come with power;" Matthew says, "until they see the Son of of man coming in his kingdom." We remark here that this variation of expression advances unimpeachable evidence that what we have assumed in this thesis, that the kingdom of God and all its cognates are identical is correct.

Now, we have abundant testimony that this "kingdom" does not come in its perfect state until after the resurrection. Shall the common exegesis of this passage lay across all others, on this point, and declare that the kingdom of God, of Christ and of heaven, has already come? Let us rather suppose that, for purposes of wisdom, Christ did prepare a miniature kingdom, for the view of three of his favorite disciples in the mount of transfiguration. Let us examine this vision of the kingdom in miniature. There was the "King in his beauty;" there were the saints in glory (represented by Elias), who "shall be alive and remain" at the judgment; and there was Moses who represented those who died and are "asleep in Jesus." Peter descants with great confidence

(*Continued on p. 41.*)

The Time is at Hand.

Rev. 22: 10

Christian awake from your slothful reposing,
Lift your voice loudly wherever you stand.
Can you not see that the Lord is disclosing,
The prophet's glad language "the time is at hand."

Do not you hope to be one of that number,
Who will inherit the long promised land?
O then arouse from your sloth and your slumber,
Work while you may, for "the time is at hand."

Many will tell you that he is delaying,
For wickedness spreadeth all over the land;
Even God's children are fearfully straying,
Faithfully work, for "the time is at hand."

As in the old time when good Noah wondered,
While sinners would not obey his command
So it is now, and dear friends must be sundered.
The trumpet will sound and "the time is at hand."

Remember the promise the Savior has given,
Never relying on earth's brittle strand,
Soon he is coming with glory from heaven,
O never forget that "the time is at hand."

They who overcome all temptations to evil,
Will witness this vision so fearfully grand;
The Lord will destroy all works of the devil,
For he is your God, and "the time is at hand."

He that is righteous must be righteous ever,
If he expects to be changed with that band;
Or should death o'erwhelm him beneath its dark river,
It will not be long for "the time is at hand."

John saw the New city from heaven descending,
Prepared as a bride is; O may we all stand
Within its loved walls, with our voices all blending
And shouting hosanna, "the time is at hand."

Nothing that troubleth, or pains, or defileth,
Shall enter that city so gloriously grand,
Christians awake! speak to him that revileth
And warn him of danger, "the time is at hand."

The glory of God will enlighten the city,
Those who obey are upheld by his hand,
Those who are wicked he then will not pity,
You must tell them all so, for "the time is at hand."

All tears will be wiped from the eyes that are weeping;
Death never can enter that city so grand;
Those in the dark grave so peacefully sleeping,
They soon will awaken, "the time is at hand."

Wanderer return to the God you are grieving,
Oh quickly return to his waiting band;
Sinner repent; it is time for believing,
The Savior still calls, but "the time is at hand."

If you delay it may be unto sorrow
Be not like the builder who built on the sand:
If he should come ere you see the to-morrow,
He comes to destroy, and "the time is at hand."

—*Frank M. Dudley, Holton, Ind.*

Communications.

Hope.

The Christian's hope lays hold of the most desirable riches the universe of God contains. Part of the things hoped for are coming day by day. As an heir of eternal life he realizes that he is saved by hope. But he finds that he cannot live upon the hope of future good alone and so he seeks for present blessing. He desires that God shall hear his prayer, and he expects he will. Nor does he desire that God will hear him only, but that he will give him the desired blessing. He expects God to do as he says he will, and he hopes for the blessing for which he asks. He has read from the book of God "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." He looks then in hope for blessings day by day, and as days pass by, he records the faithfulness of that God who bade him hope; until, in the spirit and power of his Redeemer he defies the storms of earth, and the wrath of demons to prevent his entrance to the future glory, for which—upon the same promise—he hopes. The place of his present occupation and from which his hope begins to rise, is a realization of his own mortality and utter helplessness. He considers these, until he feels that he is justly compared to "a worm crushed before the moth" and cries with David "surely every man at his best state is altogether vanity." While in this condition of mind, he is reached by Heaven's glorious message to man, that "Christ hath abolished death and brought life and immortality to light through the gospel;" and that Jesus the son of God, came into the world to seek and save that which was lost,—That means me! he cries, and hope begins to lift him up. But he sees that the earth is cursed for his sake, and that man dies, and he enquires: Who can show us any good! Here Heaven's messenger cries in his ears: "Blessed are the meek, for they shall inherit the earth." But he answers, Man dies! The same messenger cries again: "I am the resurrection and the life, he that believeth in me though he were DEAD YET SHALL HE LIVE." But the earth is cursed! The heavenly guide speaks of earth renewed, and says: "There shall be no more curse." At this point, while his heart is so filled with joyful astonishment that he feels as though he could not contain the swelling emotions that rise, he says: What! no curse! no death, no tears! nought of human wo? The guide answers: "The former things are passed away." No wonder the apostle calls this a "blessed hope." With Jesus' coming, comes the consummation of this hope. But before we enter that home, we must be clean. "None but holy ones can enter to that pure celestial sphere." The pure in heart shall see God. The fountain of cleansing is open now, let us wash and be clean. Come to the marriage, with wedding garments on,—robes washed in the blood of the Lamb.

Reader: does your faith and hope embrace this work of cleansing? As the days follow each other, dropping from time's revolving wheel, are you realizing the fullness of the blessing of the gospel of Christ—perfect love? If so, you understand the secret of victory: and, while you wait for Jesus to come, it is your happy privilege to rejoice in hope of the glory of God. Then be faithful, gird up the loins of your mind and be sober and HOPE TO THE END for the grace that is to be brought unto you at the coming of our Lord Jesus Christ. Meet the foe with holy boldness! Be an an overcomer, and, according to the promise of God, the crown of life will be yours.

J. R. PRESTON.

"Be Strong."

One of the evils of our day that need be noticed is like that which prevailed in the days of Jeremiah, as recorded in that prophecy: "But they are not valiant for the truth." (ch. 9: 3).

The world abounds in professors, but of the "feeble knee" kind. In order to strengthen them we must induce them to add "courage" to their faith, or "fortitude" as some translate it. Present strength can be doubled by making use of the strengthening elements of the dispensational truths which distinguish us from the world. The more we proclaim the fact that Jesus is about to appear in his glory, so much the more real strength we have; and if we allow some fancy to divert our minds away from it, then we place ourselves in a position which weakens us. I know it is unpleasant at times to "sound the trumpet of alarm," but it must be done after the following directions: "Be strong, fear not: behold your God will come with vengeance, even God with a recompense: he will come and save you." (Is. 35: 4.)

We are told to say this to them who are of a fearful heart, who are weak. Were we to make use of a remedy to strengthen some weakness of faith, it must be the one prescribed by the great physician, for we often hear of preachers "hurting" the weak ones. Then the day in which we live is made one of weakness in consequence of the foolish divisions we find everywhere. What will heal? What will strengthen? What will make us valiant men for the truth? Say, "Behold your God will come"—prove it by the signs of the times; prove it by the running out of the great prophetic lines; prove it by facts which have proved it before to you, and made you strong; any other remedy will not answer the purpose. If you desire to build up a church which shall be found sound in the faith and able to stand in the great day of wrath, do the work on the basis laid down in the testimony of Isaiah and thus confirmed by our Savior: "When ye see these things begin to come to pass, look up, and lift up your heads." Certainly weak knees could not hold up the head in its natural position; but strong ones can. "Look up," implies freedom from the depression of spirits which weakens our influence. "Lift up your heads," implies gladness which true strength enables us to express. So to my dear friends who read this journal, let me say, "Be strong" in the faith of Jesus' soon coming: the Lord needs valiant-hearted men who are not afraid to go with their pitcher and lamp, and cry the alarm that arouses the sleepers from the lethargy in which unbelief has bound them.

Would you be holy? What can make us any more holy than a firm faith in the message, "Behold the bridegroom cometh, go ye out to meet him." How can we meet him unless we understand the nature of that meeting? When Isaiah and Daniel and John saw the Lord in vision did they not fall to the ground? Was it not because of the discovery of their sinful nature in comparison with Christ's? But they were touched by the angel, and told to "fear not." Christ has told us the same. Oh! how blessed it sounds: "fear not little flock." His blood-cleansed flock can look up, and be strong, and "FEAR NOT."

C. W. SARGENT.

Business.

In the daily avocations of life, there must be a large amount of activity, of stir and energy, if we expect to succeed. In our temporal affairs, we as a people are noted for our hurry and bustle. And, whatever in our line of labor has to be really performed, we begin it with all our might and power, and carry it clear through with a determined rush.

Engage a man to labor for us, and if he has not got a large amount of life about him, nine chances to one he is speedily dismissed. And this continued endeavor to crowd two or three days work into one, and thereby make money, is called business.

Now this is considered all right, and perhaps it is. But in the Master's cause, how would it work? Do we take hold of the work with true heavenly zeal, or even with common zeal?

It seems by the actions of many, at the present day, that as soon as we engage in the Christian's work, we must in this branch of business at least, take a slower pace. We must let our duties and our time, be governed by our other interests. Why is this? Are we exhorted to be slothful? To be calm and slow? Nay verily, for Paul in making a comparison between the Grecian race and ours says, "So run that ye may obtain." How is this Br.? Why just live temperate, and run as if there was but one crown to be given; *run with all your might*, make a full and complete business in this better race.

Again, Paul exhorts us *not* to be slothful in business, but to be *fervent* in spirit. When? When serving the Lord. And we read, the apostles labored day and night; also, Jesus says, "I must be about my Father's business." (Lk. 2: 49.) And surely, if Paul had been as dilatory as many professors are to-day, he never would have fought so good a fight nor so nobly finished his course. And instead of keeping the faith, he would have lost it, and missed the blessed crown at last.

And we are looking for the same prize that the apostles ever had in view, and professing to love the appearing of Jesus, and knowing that the time is very short. What I ask, are we doing? Are we awake? Are we pulling at the oar with all our ransomed powers? Are we doing everything that we can to make sure of the life beyond? O drowsy one, awake! O slothful one, arouse! Gird on the armor anew, spring into the work, for we are on the very threshold of eternity, and you are not prepared. You will never hear the "well done" said to you, unless you do better than you are doing now.

May God enable us by his divine grace, to push with zeal the business on our hands, until the trumpet's mighty sound calls from our labors, and we enter forever the heavenly rest.

G. M. BUTTON.

Brodhead, Wis.

"The Death that Never Dies."

I recently heard a good, earnest, pointed Scriptural sermon preached from Col. 1: 21, 22. A hymn, from the pen of Charles Wesley, was given out to be sung. In the first stanza we could all heartily unite:

"Almighty God, eternal Lord,
Thy gracious power make known;
Apply the virtue of thy word,
And melt the heart of stone."

Then came the second stanza:

"Speak with the voice that wakes the dead,
And bid the sleeper rise;
O, let his guilty conscience dread"—

Very good so far; but what next?

"The death that *never dies*."

I was led to inquire: What kind of "death" can that be? I think I have somewhere read a line like this:

"And death itself, *shall die*."

In accordance with Rev. 20: 14, it would seem this latter declaration must be true; for we read: "And death and the underworld," or *hades*, "were cast into the lake of fire. This is *the second death*, the lake of fire. And if any one was *not* found written in the book of *life*, he was cast into the lake of fire." Not only the impenitent, then, but even death itself must, along with them, expire, under the sentence from the "great white throne" of judgment. And then will the righteous "inherit all things," of the "all things new," in the "new heaven and new earth:" for we read, "I heard a loud voice out of the throne, saying: Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God-with-them [Immanuel] himself will be their God. And he will wipe away every tear from their eyes; and *death shall be no more*, nor shall mourning, no crying, nor pain be any more; because the former things have *passed away*." (Rev. 21: 1–7.)

How beautiful and inspiring is such a prospect as this! But that other;—what is it? "The death that—never—dies."

I look around me, and see the little insect flitting in the bright sunbeams, and enjoying a brief existence for a few days or hours, and then—it dies. I see the larger animals ushered into being, come to maturity, fill their appointed places and period, and then—die. Man, too, comes into existence, passes through infancy, childhood, youth, manhood, old age; and then his life departs, and his body goes to corruption, and no more shows a sign of perception or feeling. He, also, experiences the common fate;—he dies. And if there were to be no resurrection from the dead, then his hope of life and happiness beyond the grave must likewise die.

"But thanks be to God, who gives *us* the victory through our Lord Jesus Christ." Praised be his name, "the dead will be raised incorruptible." "For this corruptible must put on incorruption, and this mortal must put on immortality, then will be brought to pass the saying, that is written: Death is *swallowed up* in victory." (1 Cor. 12: 52–57.)

What then becomes of that imaginary thing, "the death that never dies?" Better curb the imagination, sacrifice a little in the measure of the poetry, and, in harmony with the first line, and with the teachings of both reason and Scripture, plead with the God of truth:

"Speak, with the voice that wakes the dead,
And bid the sleeper rise;
O, let his guilty conscience dread"
THAT DEATH FROM WHICH NONE RISE!

W.

Behold the Bridegroom Cometh.

"Behold the Bridegroom cometh, go ye out to meet him. Are we all ready to meet the Bridgroom? Have we got our work *all* done? Do we realize the value of these last moments? Millions are going to certain destruction, and there are but a few of us to give the alarm and the time is *so short*. Oh! how we ought to work, how we ought to improve every opportunity to warn our fellows of their danger. "Let us not sleep as do others, but let us watch and be sober," it is life or death with us. How do persons run who run for their lives, are they careless and unconcerned, loitering by the way? No! they run with alacrity, just as fast as their strength will allow. Then how earnest ought we to be! The Christian race is not merely a race for a few short years of this life of pain and sorrow, but it is a race for *eternal life*, a life of perfect bliss in the presence of our blessed Savior. May God help us to realize how precious the passing moments are.

If we can't preach we can pray, and if we have got ten cents, that we do not absolutely need, it belongs to the Lord that bought us, and we had better see to it that we do not pilfer the Lord's money to squander on our own lusts.

S. R. B.

The True Union and the False.

There is an old story, upon which some seem to lay more stress than on the parables of Jesus, which tells of a philosophic father teaching his sons the strength of union, by showing them how easy it is to break a bundle of sticks, taking them one by one, and how difficult taking them all together. Had the venerable gentleman bound up fire with his sticks, he might have shown also the dangerous unwisdom of union where the elements are not homogeneous. Had he exhibited a Roman prisoner chained to a dead carcass, he might have shown the still further lesson of the disability and pestilential horribleness of some unions.

The Bible also tells of a union-furor which prevailed among men in a very early period of the world's history, when "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." We do not read, however, that the result was particularly advantageous. Giants, indeed, were produced by the coalition, but judgment came upon its heels, and all the "mighty men" and "men of renown" were drowned from the face of the earth.

The mingling of that which is of God with that which is of man, is a special form of evil to which people are quite too prone; and it is a very effective engine in Satan's hands for marring the truth and destroying souls. It may often wear the appearance of something very desirable and promising. It may look like success, triumph, and; augmented efficiency but, in reality, it is surrender, compromise, and defeat. Satan's first effort to frustrate the purpose of God was to *kill* the holy seed; when that failed, he tried peaceful synthesis and unseemly unions, in which he was much more successful. From this it would appear, that *union*, if not the proper sort, is worse than murder.

It is one of the vices of our day and our country, that men are ready to compromise and sacrifice, almost anything, just for the convenience, grandeur, and supposed strength of union. It matters not how truth suffers, and the Church's testimony is obscured, only that people are united, and dwell in peace, and appear in grand combinations, in which the worst are on the same level with the best, ignoring all distinctions. And, it sometimes happens, that the most antagonist o the more readily unite to put out of the way troublesome truth. Herod and Pilate make friends when the Christ is to be crucified.

We have no hesitation in saying, that much of the *unionism* of our day is thoroughly anti-Christian. That which the true man of God is bound to maintain above all things is, *The Truth—The Truth at all costs.* If there can be union in the maintenance of the pure and undamaged Truth, so much the better, and such union should be sought and promoted; but union, on any other conditions, is immoral, and not of God. The miserable expediency which views union as the chief end, and seeks union first, union last, and union all the time—union in the truth if convenient, otherwise, union on half truth, or union on no distinct truth at all, only so there is *union*,—is simply the old story over, by which the devil involved the ancient world in the dreadful condemnation of God.

Inspiration says, "the wisdom which is from above is first pure, then peaceable." The implication is, that the wisdom which puts "peaceable" first, and teaches us to purchase peace and union at the expense of pureness in faith and testimony, is not "from above," but from beneath. Oh, what union is so beautiful—so pleasant—so heavenly! Yes, so were "the daughters of men," but that did not satisfy God, nor keep off the ugly judgment that followed. Peace is a good thing, but it dare not be bought at the expense of God's truth, or at the sacrifice of fidelity in the preaching and confession of that truth. Otherwise, peace is not peace, but a lie, and a devouring sword.—*Sel.*

Hints To Young Converts.

1. Consecrate yourself to Christ *completely.* Time, talents, opportunities, powers of body and mind, are all to be given to Him.

2. The grand daily question of life is to be, "Lord what wilt Thou have me to do?"

3. Never pick and choose among the Commandments of God.

4. To learn duty, read the precepts of the Bible in the light of an *earnest* piety.

5. Never let mere want of feeling hinder you from following out a plain path of duty. If duty calls, follow, and let *feeling* alone.

6. Never be afraid or ashamed to say "No."

7. Hold up your light bravely, though it be but a rushlight.

8. Let nothing hinder daily reading of the Bible; with prayer.

9. Do not fear to examine too closely your own heart and motives.

10. Speak to the impenitent of Christ and his salvation.

11. See to it that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman.

12. Strive to show forth the "beauty of holiness," by sympathy, by courtesy, by a delicate appreciation of others' feeling, by a constant forgetfulness of self.

13. Do not set yourself up as a standard.

14. Let nothing keep you from the Savior.

15. Never resolve in your own strength.

The withering effects upon the mind and heart of very much of the light, trashy literature of the day, are pointedly set forth in this paragraph from the *Liberal Christian:*

Our Young Folks.

An Angel in Disguise.

Idleness, vice, and intemperance had done their miserable work, and the dead mother lay cold and stark amid her wretched children. She had fallen in upon the threshold of her own door in a drunken fit, and died in the presence of her frightened little ones.

Death touches the springs of our common humanity. This woman had been despised, scoffed at, and angrily denounced by every man woman and child in the village; but now, as the fact of her death was passed from lip to lip in subdued tones, pity took the place of anger, and sorrow of denunciation. Neighbors went hastily to the old tumble-down hut, in which she had secured little more than a place of shelter from summer heat and winter cold;—some with grave-clothes for a decent interment of the body, and some with food for the half-starving children, three in number. Of these, John, the eldest, a boy of twelve, was a stout lad, able to earn his living with any farmer. Kate, between ten and eleven, was a bright active girl, out of whom something clever might be made, if in good hands; but poor little Maggie, the youngest was hopelessly diseased. Two years before, a fall from a window had injured her spine, and she had not been able to leave her bed since, except when lifted in the arms of her mother.

"What is to be done with the children?" That was the chief question now. The dead mother would go underground, and be forever beyond all concern of the villagers. But the poor children must not be left to starve. After considering the matter, and talking it over with his wife, farmer Jones said that he would take John and do well by him, now that his mother was out of the way; and Mrs. Ellis, who had been looking out for an apprentice girl, concluded that it would be charitable in her to make choice of Kate, even though she was too young to be of any use for several years.

But no one, said "I'll take Maggie." Pitying glances were cast on her wan and wasted form, and thoughts were troubled, on her account. Mothers brought cast-off garments, and, removing her soiled and ragged clothes, dressed her in neat attire. The sad eyes and patient face of the little one touched many hearts, and even knocked at them for entrance. But none opened to take her in. Who wanted a bed-ridden child?

"Take her to the poor house," said a rough man to whom the question, "What's to be done with Maggie?" was asked. "Nobody's going to be bothered with her."

"The poor house is a sad place for a sick and helpless child," answered one.

"For your child or mine," said the other, "but for this brat it will prove a blessed change. She will be kept clean, have healthy food, and be doctored, which is more than can be said of her past condition."

There was reason in that, but still it didn't satisfy. The day following the day of death, was made the day of burial. A few neighbors were at the miserable hovel, but none followed the dead cart as it bore the unhonored remains to the pauper grave. Farmer Jones, after the funeral was over placed John in his wagon and drove away, satisfied that he had done his part. Mrs. Ellis spoke to Kate with a hurried air—"Bid your your sister good bye," and then drew the children apart ere scarcely their lips had touched in a sobbing farewell. Hastily others went out, some glancing at Maggie, and some refraining from a look, until all had gone. She was alone. Just over the threshold, Joe Thompson, the wheelwright, paused and said to the blacksmith's wife, who was hastening off with the rest:

"It's a cruel thing to leave her so."

"Then take her to the poor house; she'll have to go there," answered the blacksmith's wife, springing away and leaving Joe behind.

For a little while the man stood with a puzzled air; then he turned back and went into the hovel again. Maggie, with a painful effort, had raised herself to an upright position, and was sitting on the bed, straining her eyes upon the door out of which all had just departed. A vague terror had come into her thin, white face.

"Oh, Mr. Thompson," she cried, "don't leave me alone!"

Though rough in exterior, Joe Thompson, the wheelwright, had a heart, and it was very tender in some places. He liked children, and was pleased to have them come to his shop, where many a wagon was made or mended for the village boys without a draft on their hoarded pennies.

"No, dear," he answered, in a kind voice, going to the bed and stooping down over the child, "you shan't be left alone." Then he wrapped her with the gentleness almost of a woman, in the clean bedclothes which some neighbor had brought; and, lifting her in his strong arms, bore her out into the air, and across the field that lay between the hovel and his home.

Now Joe Thompson's wife, who happened to be childless, was not a woman of the sweetest temper, nor much given to self-denial for others' good, and Joe had well grounded doubts touching the manner of greeting he should receive on his arrival. Mrs. Thompson saw him approaching from the window, and with ruffling feathers met him a few paces from the door, as he opened the garden gate and came in. He bore a precious burden, and he felt it to be so. As his arms held the sick child to his breast, a sphere of tenderness went out from her, and penetrated his feelings. A bond had already wonded itself around them both, and love was springing into life.

"What have you here?" sharply questioned Mrs. Thompson.

Joe felt the child start and shrink against him. He did not reply except by a look that was pleading and cautionary, that said, "Wait a moment for explanations, and be gentle;" and, passing in, carried Maggie to the small chamber on the first floor, and laid her on a bed. Then stepping back, he shut the door and stood face to face with his wife in the passage-way outside.

"You haven't brought home that sick brat!" Anger and astonishment were the tones of Mrs. Joe Thompson; her face was in a flame.

"I think women's hearts are sometimes very hard," said Joe. Usually Joe Thompson got out of his wife's way, or kept rightly silent and non-combative when she fired up on any subject; it was with some surprise, therefore, that she now encountered a firmly set countenance and a resolute pair of eyes.

"Women's hearts are not half so hard as men's," replied Mrs. Thompson.

Joe saw, by a quick intuition, that his resolute bearing had impressed his wife, and he answered quickly, and with real indignation: "Be that as it may, every women at the funeral turned her eyes steadily from the sick child's face, and when the cart went off with her dead mother, hurried away and left her alone in that old hut."

"Where are John and Kate?" now asked Mrs. Thompson.

"Farmer Jones put John into his wagon and drove off. Katie went home with Mrs. Ellis, but nobody wanted the sick one. 'Send *her* to the poor house,' was the cry."

"Why didn't you let her go to the poor house then? What did you bring her here for!"

"She can't walk to the poor house," said Joe, "somebody's arms must carry her, and mine are strong enough for that task."

"Then why don't you keep on? Why did you stop here?" demanded the wife.

"Because I am not apt to go on fools' errands. The guardians must first be seen, and a permit obtained," replied Joe Thompson.

"When will you see the guardians, and get the permit?" was asked, with irrepressible impatience.

"To-morrow."

"Why put it off until to-morrow? Go at once for the permit, and get the whole thing off your hands to-night."

"Jane," said the wheelwright, with an impressiveness of tone that greatly subdued his wife, "I read in the Bible sometimes, and find so much said about little children—how the Savior rebuked the disciples who would not receive them; and how he said that whosoever gave them even a cup of cold water should not go unrewarded. Now it is a small thing for us to keep this poor, motherless little one for a single night; to be kind to her for a single night; to make her comfortable for a single night."

The voice of the strong, rough man shook, and he turned his head away, so that the moisture in his eyes might not be seen. Mrs. Thompson did not answer, but a soft feeling crept into her heart.

"Look at her *kindly,* Jane; speak to her kindly," said Joe. "Think of her dead mother, and the loneliness, the pain, the sorrow that must be on all her coming life." The softness of his heart gave unwonted eloquence to his lips.

Mrs. Thompson did not reply, but presently turned towards the little chamber where her husband had deposited Maggie; and, pushing open the door went quietly in. Joe did not follow; he saw that her state had changed, and felt that it would be best to leave her alone with the child. So he went to the shop, which stood near the house, and worked until dusky evening released him from labor. A light shining through the little chamber window, was the first object that attracted Joe's attention on turning toward the house. It was a good omen. The path led him by this window, and when opposite he could not help pausing to look in. It was now dark enough outside to screen him from observation. Maggie lay a little raised on a pillow, with the lamp shining full in her face. Mrs. Thompson was by the bed talking to the child; but her back was toward the window, so that her countenance was not seen.

From Maggie's face, therefore, Joe must read the character of their intercourse. He saw that her eyes were intently fixed upon his wife; that now and then a few words came, as if in answers, from her lips; that her expression was sad and tender; but he saw nothing of bitterness or pain. A deep drawn breath was followed by one of relief as a weight lifted itself from his heart.

On entering, Joe did not go immediately to the little chamber. His heavy tread about the kitchen brought his wife somewhat hurriedly from the room where she had been with Maggie. Joe thought it best not to refer to the child, nor to manifest any concern in regard to her.

"How soon will supper be ready?" he asked.

"Right soon," answered Mrs. Thompson, beginning to bustle about. Her voice was gentle.

After washing from his hands the dust and soil of work, Joe left the kitchen and went to the little bedroom. A pair of large bright eyes looked up at him tenderly, gratefully, pleadingly. How his heart swelled in his bosom! Joe sat down, and now for the first time examining the thin face carefully under the lamplight, saw that it was an attractive face, and full of a childish sweetness which suffering had not been able to obliterate.

"Your name is Maggie?" he said as he sat down and took her soft little hand in his.

"Yes, sir." Her voice struck a chord that quivered in a low strain of music.

"Have you been sick long?"

"Yes, sir." What sweet patience was in her tone.

"Has the doctor been to see you, Maggie?"

"He used to come, sir."

"But he hasn't come lately?"

"No, sir."

"Have you any pain, Maggie?"

"Sometimes I have pain, sir, but I have none *now.*"

"When had you pain?"

"This morning my side ached very much, and my back hurt when you carried me in your arms."

"It hurts you to be lifted or moved about, does it?"

"Yes, sir."

"Your side doesn't ache now, does it, Maggie?"

"No, sir, it doesn't hurt now."

"Did it ache a great deal, Maggie?"

"Yes, sir; but it hasn't ached *any* since I've been in this soft bed."

"The soft bed feels good?"

"O, yes, sir—so good!" What a satisfaction, mingled with gratitude, was in the poor sick child's face!

"Supper is ready," said Mrs. Thompson, looking into the room a little while afterwards.

Jo glanced from his wife to that of Maggie; she understood him and answered:

"She can wait until we are done; then I will bring her something to eat." There was an effort at indifference on the part of Mrs. Thompson; but her husband had seen her through the window, and understood that the coldness was assumed. Joe waited, after sitting down to the table, for his wife to introduce the subject uppermost in both of their thoughts, but she kept silent on that theme for many minutes, and he maintained a like reserve. At last she said abruptly:

"What are you going to do with that child?"

"I thought you understood me that she was to go to the poor house," replied Joe, as if surprised at her question.

Mrs. Thompson looked rather strangely at her husband for some moments, and then dropped her eyes. The subject was not again referred to during the meal. At its close Mrs. Thompson toasted a slice of bread and softened it with milk and butter; adding to this a cup of tea, she took them in to Maggie, and held the small waiter on which she had placed them, while the hungry child ate with every sign of pleasure.

"Is it good?" asked Mrs Thompson, seeing with what a keen relish the food was taken.

The child paused with the cup in her hand, and answered with a look of gratitude that awoke to new life old human feelings which had been slumbering in Mrs. Thompson's heart for years.

"We'll keep her a day or two longer; she is so weak and helpless," said Mrs. Joe Thompson, in answer to her husband's remark, at breakfast time on the next morning, that he must step down and see the guardians of the poor about Maggie.

"She'll be so much in your way," said Joe.

"I shan't mind that for a day or two. Poor thing!"

Joe did not see the guardians of the poor on that day, nor on the next day, following! In fact, he *never* saw them at all on Maggie's account, for in less than a week Mrs. Joe. Thompson would as soon have thought of taking up her abode herself in the poor house, as sending Maggie there!

What light and blessing did that sick child bring to the home of Joe Thompson, the poor wheelwright! It had been dark, and cold, and miserable there for a long time, just because his wife had nothing to love and care for out of herself, and so became sour, irritable, ill-tempered, and self-afflicting in the desolation of her woman's nature. Now the sweetness of that sick child looking ever to her in love, patience, and gratitude, was as honey to her soul, and she carried her in her heart as well as in her arms, a precious burden. As for Joe Thompson, there was not a man in all the neighborhood who drank daily of a more precious wine of life than he. An angel had come into his house disguised as a sick, helpless, and miserable child, and filled all its dreary chambers with the sunshine of love.—*British Workman.*

Our Pulpit.

A Sermon On the Bible,—With Three Texts.

BY EDWIN T. HIMES.

1. Thy word is truth (Jno. 17: 17.)

That which is infallible is exempt from error, and this is the claim we make for the word of God. The translation of that word is a fallible work, and consequently not exempt from error. While skeptical critics may point to imperfections as invalidating the truth of the sacred page it should be understood that their argument rests on the false premise, that Christians recognize the translation of the Bible to be infallible. All may learn to the contrary by reading the title which instructs us thus, "translated out of the original tongues and with the former translations diligently compared and revised." What, says the infidel, revise the word of God? No! it is an absurdity to talk of such a thing, but it is perfectly consistent to correct mistakes that may have been made in translating it.

Although the several versions of the Bible give a different rendering to several passages, yet the fact cannot be denied that they present a general harmony on fundamental truth, whether it be historic, prophetic or experimental.

2. "But as God is true, our word towards you was not yea and nay." (2 Cor. 1: 18.)

Truth is harmonious, while error is discordant, thus the Bible student is enabled to discern the errors of translators, whether they be in the rendering of the text or in its punctuation; and though they are comparatively few, and do not effect the vital harmony of the Bible, yet they are seized upon by skeptics as sufficient to condemn it, and also justify them in their unbelief.

Matt 19: 28, was formerly punctuated to read thus, "ye which have followed me in the regeneration," but the comma has been changed in later editions of the Bible and placed after "me," thus materially altering the sense of the text, and making harmony where discord previously existed. The disciples could not follow Christ in *regeneration* for he was sinless, and so could not be regenerated, but they could *follow him,* and for so doing had a promise made to them to be fulfilled in the regenesis, when Jesus will come again and occupy his throne of glory. With the former punctuation the text taught "yea and nay" but with the latter it teaches "yea, yea."

Again, in Heb. 10: 12, the comma was once placed after sins, thus, "But this man after he had offered one sacrifice for sins, forever sat down on the right hand of God." Such a punctuation made Paul contradict himself, for in the last verse of the previous chapter he had just declared that Christ would come again, the second time; but the difficulty is removed when the comma is placed after *forever;* thus showing that the sacrifice was forever, and that Christ had sat down with his Father temporarily until his enemies should be made his footstool.

The supposed or pretended contradictions in the Bible have been set forth from time to time and effectually answered by abler pens than mine, I simply cite the above to show how easily harmony may be found where there was an apparent discord.

3. "Thy word is settled in heaven." (Ps 119: 89.)

Neither the works nor the word of God can be changed by man. As we behold the sunlight by day, and the moon and starry heavens by night, the fact that the heathen worship them as gods does not change their true nature, we behold in them the work of the Creator. So, also, as the light of the Bible comes shining on our pathway, though some may regard it as "cunningly devised fables," our own experience in the truth of its promises, and the fulfillment of its "sure word of prophecy" forces us to the belief that it is of divine origin. It is true that its rays of light have sometimes been obscured by clouds of tradition and superstition, but these, like the morning vapor that becloud the sun, are dispersed and vanish away as we search the word seeking the light of God.

A history of the Bible would not of itself establish its truthfulness any more than the history of a coin would prove the genuineness of the metal that composed it. Truth, like pure gold, carries its own identity, and we do not believe the Bible because great men have said it is true, or because our fathers, or the church has so declared. In reading its sacred page we find the same solid evidence of its truth that others have obtained before us, and a personal experience in it will make us not only earnest, but also intelligent believers in God, and his word.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, Sept. 5, 1871.

EDITOR'S NOTICES.

Jonesboro, Ill., Sep. 9 and 10, as Br. Childs may arrange.

Freedmen's Conference, Morgan's Point on the Mississippi River, Ark., Sep. 15–17.

After this meeting I visit Memphis, and then go to Batesville, Ark., and the White River region, to labor for a time with Br. S. Rosebraugh

A wide door is open in the White River region among the white people. They are poor and have small means; yet the poor must have the gospel. This people lost all by the war, and have not yet recovered. But are making the best of the situation. And best of all, they want the truth on the "blessed hope." The door was opened here providentially by Dr. Fletcher, and the word of the Lord has to some extent b[illegible] course. They have been pleading [illegible] for two years. I shall now visit th[illegible]

After this I shall visit the [illegible]es in Michigan, as I have promised Br. Wright and others. J. V. H.

THE article on *the Kingdom of Heaven*, which we give elsewhere, will be read with interest, spite of its length, as coming from the leading Baptist paper of the Southern States. It is the substance of an article which first appeared in the *Advent Quarterly*.

A WORD TO FARMERS.—"When thou cuttest down thine harvest in the field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the works of thine hands." (Deut. 24:19.)

—In other words, remember the poor.

IT is probable that the publication of Dr. Leonard Tafel's interlinear and literal translation of the entire Scriptures, will be commenced before the close of this year. It will give the original, and a literal word for word English translation. All Bible students will welcome the appearance of this work.

IF our opponents will persist in calling us Sadducees, for the sake of exerting the influence of a bad name against, may we not, at least, insist that they spell the name right. The *Morning Star* used to show its contempt by spelling Adventist with a small 'a.' The *Christian Record* calls our views 'Sadduseeism.' Possibly he refers not to the ancient sect, but to his sad feelings at seeing the growth of our cause.

IT is said that a Congregationalist Society in New Bedford distributes weekly *two hundred copies* of religious papers. That, we will warrant, is a live society. We know of only one Advent church engaged in a similar work. The church at Chicago takes 6 copies of the TIMES weekly, for free distribution. A live paper is a very effective agency for disseminating ideas. Every church ought to see to it that all willing readers are supplied.

IN a debate on the nature of man, not long since, Mr. Treat says his reporter admitted that 'the body returns to dust, and is *then* unconscious.' Indeed! Was it then conscious while alive? Does consciousness inhere in a material body? He said Eccl. 9:5—'The dead know not anything'—referred to the body. So then, we should read Solomon thus—'*Live bodies* know that they shall die: *dead bodies* know not anything.' If this is a specimen of Eld. Treat's power as a reasoner, we think Br. Green will have no difficulty in his debate with him.

THE following locals appeared in the *Courier* the week following our late visit to Seneca, Kas:

> 'The subject of discourse at the Universalist church next Sabbath evening will be: What did Jesus Christ come into the world to do?'
>
> 'The second advent of Christ in its relations to the immortality of the soul, its consciousness after death, and to the dogma of the final annihilation of the wicked, will be the subject of the discourses in the Congregational church Seneca, next Sunday, morning and evening. All are invited.

—We said nothing in public on the life and death question; but are glad that our presence has resulted in the agitation of the question in that community. Agitation is what we want, for it leads to inquiry, and *that* leads to *light!*

'THE Coming Race' is the title of an English work just republished in this country. It purports to be a sketch of the manners and customs of a people living *inside* the globe. Really, it appears to be a presentation of the author's ideas of what the race existent upon earth's surface ought to be. In his sketch of their manner of disposing of the dead, he relates that the funeral hymn is called a 'Birth-Song;' and the survivors do not feel sad, but rejoice over the good fortune of those whom death removes to a better clime. Immaterialists will please take notice of this hint, so clearly designed as a bit of satire upon their inconsistency in mourning for those whom death has removed into the presence of God.

THE *Advance* thus states a very plain truth:

> The advocates of easy divorce can scarcely be considered ingenuous. They tell us harrowing stories, and too true, of "delicate women chained to brutes," of "legalized prostitution," etc. And then, *assuming* that there is no other relief, they clamor for a door that shall not only offer both sinned and sinned-against release from each other, but open them to new alliances. They studiously ignore the fact that the laws of many States do, and that the laws of all States might, provide for separation without divorce, in certain cases. This offers a sufficient relief. More than this finds no sanction in God's word nor in the good of society. It is poor surgery that insists on amputation at the neck, when it might get along with taking off the fore-arm or a finger.

THE *Golden Age* says of certain late experiments in England:

> Mr. Home, the celebrated medium, has been honored with an examination by a party of scientists in London, and we learn from the 'Popular Science Review' that the sitting satisfied the most skeptical of 'the importance of further investigation.' Mr. Crookes, editor of the 'Review,' and Mr. Serjeant Cox both testify to having witnessed the most extraordinary phenomena at the sitting, and were convinced that the wonders were performed by some power or powers apart from the volition of Mr. Home. Some of the tests were so carefully scrutinized and severe that they put the matter of jugglery out of all question. But whether the phenomena in question were caused by 'psychic force' is a question for further experiments to determine. If there is such a a force, proceeding directly from the nervous system of specially constituted persons, and exerted independently of the muscular system, its discovery will have a scientific value of the greatest moment; but it must be a remarkable force indeed that possesses so many of the attributes of intelligence as the phenomena of Spiritualism present.

OVER a year ago, Methodist journals were exulting over the introduction of immaterialism among Adventists, by means of a pseudo-Adventist, who, after untiring exertions upon the part of Dr. Clark and Prof. Lummus, became a pseudo-immaterialist. The last mention of him by a Methodist journal, was to the effect that he was attending our camp-meetings, and making proselytes—in Southern phrase—by the 'heap.' But we have yet to learn of one genuine pervert from our ranks.

On the other hand that people turned Br. Collins out of their communion, and refused him the fellowship we readily extended. As a result, his *Address* has led many souls among us; and his later work on the Rich Man and Lazarus bids fair to add to the number. A second edition was called for in a few weeks, and is now ready. We are hoping the 'heresy-hunters,' like Dr Brooks, will send us more men of the same stamp.

PROPHETIC CHART.

The frequent calls for a map of the symbolic prophecies, for the use of lecturers, have led us to plan one more Prophetic Chart, which, if published, will be the finest thing of the kind ever offered to the church.

As a publication of this character involves a large outlay, and can, in any event, but little more than repay its cost, we propose to issue it upon the basis of a subscription, and shall not commence work upon it until a sufficient number of subscribers are obtained to secure the Association from any loss.

All our experience in publishing charts, in the past, will be brought into play, to make this the perfect and complete chart. It will contain illustrations of Dan. ch. 2 (the image); 7 (the four beasts); 8 and 9 (the ram and he-goat and the 2300 days and prophetic weeks); Christ's great prophecy in Mat. 24; Rev. chs. 5–7 (the seals); chs. 8–11 (the trumpets, and two witnesses); ch. 12 (the woman, the child and dragon); ch. 13 (the leopard and two-horned beasts); ch. 16 (the vials); ch. 17 (the scarlet beast); etc., etc.

The prophetic periods will be illustrated, but not in a manner to confine them to any special dates. But they will be so arranged that any lecturer can adapt them to his own views of their rise and temination.

In short we purpose to make it invaluable to every preacher upon prophecy; a help to church and ministry that no Advent chapel can afford to do without; and that will be a preacher in every household where it is hung up.

We wish for one hundred subscribers, to ensure its financial success; but will commence work upon it as soon as FIFTY RESPONSIBLE NAMES are secured.

TERMS.—$10 for a single chart; one half to be paid when work on the chart commences, and the remainder upon delivery.

We trust this liberal proposition will meet a prompt and equally liberal response. Let ministers bring the subject before the churches, and take collections, or pledges to secure its speedy issue. Let brethren who are able subscribe in behalf of preachers who are not able to buy one. Let us obey the prophetic injunction, to "write the vision, and make it plain upon tables," after a fashion that shall command the attention and respect of all to whom the chart may be displayed. Let us hear from all interested, at once.

ADDRESS, ADVENT TIMES, Buchanan, Mich.

Tour East.

O. R. FASSETT.

Starting from home, Minneapolis Minn. Aug. 4, to attend my first appointment on the way, I reached Prescott, Wis. the same evening, and was conveyed by Br. Hamblin to his residence, a distance of seven miles, where I tarried one night enjoying the kind hospitalities of his family. The next day we attended a barn meeting on the farm and near the residence of Br. Shephard, in the town of Clifton. Meeting continued from Friday evening Aug. 4, over the Lord's day. I found Eld. E. T. Himes on the spot, as a Quarterly Meeting had been appointed by him in connection with this barn meeting. The location of this meeting was between Prescott and River Falls. For two years we have held a meeting once a month in this region, in Glass and Pearce valleys, with good success. Mrs. Fassett latterly has supplied several times, and preached also in Trimbelle, a distance of eight miles beyond. The congregations have become large and gather from all the region around for several miles. This barn meeting was appointed by the request of Br. Shephard, who has just completed a large barn, and wished to have a meeting in it as soon as it was finished so as to accomodate the people. The meeting on the Lord's day was a most interesting one. There were three services held. Eld. L. C. Collins preached a most excellent sermon in the morning, to a large and attentive congregation. I followed in the afternoon, and Br. Himes in the evening. He will no doubt give a sketch of this meeting. Br. Shephard has spared no pains nor expense to get the Advent truth before this people, in the form of books, tracts, and sustaining liberally the living preachers. He is begining to witness the fruit of his long and patient labors of love. He bore the burden of this meeting, as he had other meetings, with a hospitable and benevolent spirit, aided by his ever faithful wife and children. May the Lord reward them here and hereafter, but especially at the resurrection of the just, for their many kindnesses.

My next appointment, though not in the published list, was on Monday Aug. 7, at Winona, where now Eld. E. T. Himes is located as pastor. A heavy shower an hour before meeting hindered many from being present. Yet we had a good number to preach to, and after meeting sat at the communion and celebrated our Savior's death, in view of his return. This was a blessed meeting. Eld. Himes was necessarily absent, but sister Rowell was present, together with a part of her family, though living at a distance of six miles in the country. Sister Rowell is doing a noble work for God in this region. Eld. Himes has yet hardly got settled into the harness here, but has paved the way for a regular siege and battle with the enemy, and will be of great help to the church in this beautiful city. His family are pleasantly situated in the midst of kind and generous friends. The Lord prosper the cause and church at Winona.

LaCrosse. Owing to the stage delaying, the time of my appointment was not answered by my presence so punctually as should have been, and the small congregation which had convened dispersed before I arrived. I, however, talked to a little company at the house of Br. Reese, a candle whom the Lord has set in this city to help light it. Br. Brown of Brownsville was present and gave us good cheer. LaCrosse must yet have the gospel of the kingdom preached there by some faithful servant.

In West Salem, ten miles west of LaCrosse we held meeting on Tuesday evening. Had a good hearing, and the truth preached must tell on those who heard it for God assisted us. Br. and sister Wood, who have showed us so much kindness, repeated their charity. The Lord bless the few noble ones in Salem, all of whom we would be glad to mention in this sketch, but must not. Had Br. Wellcome known that when he tarried at New Salem he was in the midst of some of the best of earth's sons and daughters, and within a stone's throw of those who would have Welcomed him indeed, he would not have put up at the Inn. Why did he not inquire for——Christians? No, but "Christian Adventists," or "Adventists," and he would have been pointed directly to their houses. Our brethren are known by the latter name every where. For they are a "sect every where spoken against."

Sparta. Yes, Sparta! Oh how good times have we had there in the name of the Lord. Found the brethren and sisters there as usual. And Br. Thurber as their pastor. God bless him and his companion. Our meeting Thursday evening was a good one. The prospects of this church are brightning, provided they keep ministerial help, and *do* all that is required of them. Oh, how I love these Christian friends!

Milwaukee, Friday evening. Preached to a few believers, and two or three unbelievers. Alas! for this great city. What shall be done for it? Something should be done to awaken that wicked city to its coming doom. Who will be, or is the Jonah? Br. Christenson is about to remove to Kennebunkport, Me. He will be missed by the little band of praying ones. Lord send help to Milwaukee.

Chicago. Arriving at the depot, who should I meet but Br. F. Burr, who inquired of me 'is this Eld. Fassett?' We met after several years of separation and hardly knew each other. He took me home to his own hired house and hospitably cared for me. I had no appointment for the evening, and also had to leave for Buchanan.

Buchanan. Seated in the cars at Chicago Br. W. Himes appeared to my surprise, and happily so. We had a good social season on the way. Arriving at B., Br. Mansfield was at the depot with horse and carriage to convey me to my appartments for the night, at Eld. Himes' residence. We were glad to meet each other as co-laborers in the best of causes. The Sabbath services were conducted by Eld. Mansfield, William Himes, and myself. Br. and Sr. Mansfield inviting me to preach during the day, I tried to preach for Jesus twice. The congregations were good, and very attentive to the word. The labor bestowed by Eld. Mansfield and his faithful helpmate on the cause here is seen in the character of the congregations, and in the interest in the Sabbath school. Their church is a light in the great west. The Lord bless the faithful pastors. They need rest from their long and arduous labors. They intend an absence of a few weeks. Br. Himes was not at home. I hoped to see him. I was kindly cared for by sister Himes and the family as I ever have been. On Monday morning Aug. 14, before setting out on the remainder of my journey I took an inspection of the Advent Office. All is like clock-work here. The new press works well. It will be a faithful servant. I hope the means will be forthcoming to pay up the remaining indebtedness upon it. No person can do a more worthy deed for the cause than to do this. This office is doing much for our cause in the great west. And I am now, as I have been for some time of the opinion that it should be moved to Chicago. The paper issued from that city would have a hundred fold more influence and a far wider circulation. And the same may be said of all its publications.

ROCHESTER, N. Y. The cause in this city I found in a prosperous state. Much more so than I had expected, having learned that it had suffered reverses which had considerably weakened it. I had a good day with the church, and a large congregation to hear the word. There is a flourishing Sabbath-school connected with this society and earnest workers for God in it. I was much pleased with my visit in this beautiful city in my native county and State. I put up with Br. M. McCullock and family who kindly ministered to my necessities, while the church aided me on my way. This congregation of believers need a faithful pastor. I hope God will send them one who will build them up in the faith of the gospel.

SPRINGFIELD CAMPMEETING. I arrived at this national anniversary Advent meeting in due time. Met a hearty welcome from old friends with whom in former years I labored in this Eastern field. It was a joy to meet the ministering brethren who had battled for the truth against the errors of the age, and borne the burden and heat of the day unflinchingly in defence of the gospel. Familiar faces greeted me from the former fields of my individual labors in the earlier history of our blessed cause. From Providence, R. I., Boston, Westboro, Hartford, Ct., I found old and tried friends. In the Hartford tent we had a season of weeping over those who had fallen in death, while we thought of sacred ties severed for a season by the last enemy; but we sorrow in hope, blessed be the Lord! and rejoiced together in the bright prospect of "the better resurrection."

The spirit of this meeting was good. It seemed better than any I ever attended at this annual gathering. The preaching was excellent, subjects being well chosen, and faithfully delivered, and in the power of the Holy Spirit. Sinners were under deep conviction, others were converted to God, and the saints wept, shouted and rejoiced. The missionary spirit has greatly increased since the calls from Europe, the South, and California have become so urgent. And the contributions to sustain missions were hearty and liberal. The object of my attending this meeting was to ascertain if any one would enter the mission field of California. Urgent solicitations have been pressed again and again upon me to enter that field from Christian friends in that distant State. I excuse myself feeling that I could not leave my present field of labor. And I had hoped that I might be excused. But coming here, the brethren say that I must go.

Well, I have consented so to do, and labor there for a season; and Mrs. Fassett and myself intend to start about the first of November, next, for that new field. May the great head of the church direct, and go with us, if we depart for that coast. We have labored on the Atlantic coast, in the New England, Middle States, and Canadas, and now the Lord counts us worthy to carry "the Gospel of the Kingdom" to the ends of our beloved land. Amen.

But "who is sufficient for these things." Brethren let your prayers accompany us, that we may win souls to Christ and gather sheaves for the garner of the Lord. O. R. FASSETT.

The British Association and Christianity.

The "British Association for the advancement of science" has closed its sitting at Edinburgh. These meetings have been interesting and will be memorable. Amidst papers of interest on many subjects, a better spirit than usual has prevailed in regard to religion. There is every reason why true science and true religion should act in concert. True knowledge of all kinds must ever exist in the most perfect harmony and agreement. The blessed God who made the Bible is the same God who spread out the sublime and wonderous fields of science, and "his invisible things, even his eternal power and Godhead are clearly seen, being understood by the things which he hath made." Nevertheless, there has been a strong disposition in certain quarters, and perhaps especially in connexion with some of the meetings of this very Association, to separate those things which God has thus united; and which can only be seen in their true glory when seen in union. In particular, a most strenuous effort has been made to get rid of the existence of God by the theory of spontaneous generation, and of the continued action and providence of God by theories of evolution and development. Men have seldom gone so far indeed as to attempt to prove the impossibility of the divine existence. It was justly remarked long ago that before such a daring attempt could be made, men would require themselves to possess divine attributes. If they do not know all things, the thing which they do not know may be that there is a God. If they have not penetrated into all space and lived throughout all time, what they have left undiscovered may be the glorious existence and providence of Jehovah. Atheists have, therefore, taken generally a lower ground, and merely attempted to prove from science that all the phenomena of nature can be sufficiently accounted for without supposing the existence of an intelligent first cause. This attempt has been made by two processes to which we have already referred, and sometimes, latterly, with considerable boldness.

It is a happy thing to discover, however, from the results of the recent meeting, that the tide has now fairly turned against the infidel philosophers. In some of the sections no doubt a less satisfactory spirit prevailed on the part of a few, but it cannot fail to be gratifying that much sounder views prevailed upon the whole, and that the leading man of the association, Sir William Thomson, the chairman, and a man who occupies the first rank in science, repudiated in his opening address the central principle of the speculative Atheists as quite untenable on scientific grounds. Let our readers carefully read and consider the following passage in which Sir William Thomson deals with and settles the question of spontaneous generation.

"A very ancient speculation," said he, "still clung to by many naturalists (so much so that I have a choice of modern terms to quote in expressing it), supposes that under meteorological conditions very different from the present, dead matter may have run together or crystallized or fermented into 'germs of life,' or 'organic cells,' or 'protoplasm.' But science brings a vast mass of inductive evidence against this hypothesis of spontaneous generation, as you have heard from my predecessor in the presidential chair. Careful enough scrutiny has, in every case up to the present day, discovered life as antecedent to life. Dead matter cannot become living without coming under the influence of matter previously alive. This seems to me as sure a teaching of science as the law of gravitation. I utterly repudiate, as opposed to all philosophical uniformitarianism, the assumption of 'different meteorological conditions'—that is to say, somewhat different vicissitudes of temperature, pressure, moisture, gaseous atmosphere—to produce or to permit that to take place by force or motion of dead matter alone, which is a direct contravention of what seems to us biological law. I am prepared for the answer, 'our code of biological law is an expression of our ignorance as well as of our knowledge.' And I say yes: search for spontaneous generation out of inorganic materials; let any one not satisfied with the purely negative testimony of which we have now so much against it, throw himself into the inquiry. Such investigations as those of Pasteur, Pouchet, and Bastian, are among the most interesting and momentous in the whole range of natural history, and their results, whether positive or negative, must richly reward the most careful and laborious experimenting. I confess to being deeply impressed by the evidence put before us by professor Huxley, and I am ready to adopt, as article of scientific faith, true through all space and through all time, that life proceeds from life, and from nothing but life."

And the same speaker further remarked:—

"I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. But overpoweringly strong proofs of intelligent and benevolent design lie all around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend on one ever acting Creator and Ruler."

This is surely definite speaking, and it is alike important and satisfactory as coming from such a high authority. But, at the same time, what does this important admission amount to? If it be a great truth "through all space and through all time that life proceeds from life, and from nothing but life," it follows inevitably that there must necessarily exist a great first cause from whose original and underived life all other life has sprung. This is the irresistible conclusion, as indeed Sir William Thomson himself frankly admits. All the dreams of the speculative Atheists are thus cut up by the roots by the demonstrations of their own sifting experiments. But are we to rest here? If there is a great first cause working everywhere around us, what need is there for the ingenious and extravagant speculations of Sir William Thomson himself, claimed also since by Mr. Peter Bayne, about the life of this world having come from seeds wafted from the *debris* of other shattered planets—a theory for which there is not a particle of evidence or foundation. It is quite unnecessary even to say that this may have been. Besides, who planted life in other planets? If God exists and acts, does not this sufficiently account for all? To hint that it is derogatory to the glory of God that he should continually be brought upon the stage in connexion with every small event is really a derogation from his true greatness, and an attempt to exclude him from the practical government of his own world. The peculiarity of God is that his infinite mind can at once comprehend all, and superintend all the vast arrangement of the universe without effort or confusion, not only the planets in their orbits, "worlds on worlds afar," but at the same time the sparrow that falleth to the ground, the very hairs of our heads, and the grass and lilies of the field. This is a far more sublime idea than that at which Sir Alexander Grant stood amazed. But this is not all. Having ascertained the existence of God, the philosopher may well inquire in regard to other phenomena upon which all mere natural science can throw no light—the mystery of sin and suffering, the action of conscience pointing towards a future judgment—the grand question connected with life and immortality, which are not only solved, but solved clearly in the Bible. If he simply rests with the fact that God exists, extorted from him, perhaps, as the result of his experiments, he knows less in reality than any child in our Sabbath schools. If he rests satisfied after having undoubtedly ascertained this stupendous fact of a great eternal center of life in the universe, without prosecuting his inquiries farther, he belies the first principles of true philosophy.

The other speculations in regard to evolution and development, which, if thoroughly successful, would cut very deep, overturning the constant agency and providence of God, are, as might have been anticipated, also breaking down, and will no doubt, be ultimately abandoned as thoroughly untenable. It is a strange proof of human folly and depravity that, mainly, perhaps, from a desire to escape from the inevitable responsibilities of the future, men should seek so eagerly to prove that they are descended from apes! The whole theory upon which this proceeds is, however, manifestly unfounded. Why have not all the apes in the world long ago risen to the rank of men if this theory be correct, just as an orchard of blossoms to-day becomes an orchard of apples to-morrow? Why does there exist still not only a multitude of apes but every variety of them? Why is it found impossible to break up, even by the utmost exercise of human skill and ingenuity, the fixed order of nature; the regularity of its classifications, all the steadfast and beautiful arrangements in the animal world which the wisdom and power of God have established? The dreams of Darwin—unnatural and degrading as they are—must no doubt end as all similar speculations have ended in their effectual refutation by unbending facts, and in the stronger and more intelligent establishment of the truths of God.

It is pleasant to turn from the crude suggestions of these "filthy dreamers" to the noble language of Sir David Brewster, the founder of the British Association, and who was himself at once one of the most distinguished philosophers of modern times and a humble and devout Christian. Writing to Sir Walter Scott, he thus expresses himself:—"It is one of the darkest spots in the history of man that these noble gifts [secular and religious knowledge] have been so seldom combined. In the young mind alone can the two kindred seeds be effectually sown, and among the improvements which some of our public institutions require we yet hope to witness a national system of instruction in which the volumes of nature and revelation shall be simultaneously perused." Again, adds this great man, "Knowledge indeed is at once the handmaid and the companion of true religion. They naturally support and adorn each other, and beyond the immediate circle of our secular duties they are the only objects of rational ambition. While the calm deductions of reason regulate and adorn the ardour of Christian zeal, the warmth of a holy enthusiasm gives a fixed brightness to the glimmering lights of knowledge."—*The Rock.*

The Prospects of Disarmament.

In this nineteenth century after Christ, man seems to remain the fighting animal that he was in the days of Nimrod, the mighty hunter, whose game was man. Christianity and civilization, which should be but the application of Christianity to the daily life of individuals and of nations, have not yet brought about the reign of peace and good-will on earth. Christianity, indeed, has in some degree mitigated the horrors of war in the particulars of the treatment of prisoners and the care of the wounded, though it was a good many centuries before it had this much effect on the old barbarous usages. But civilization has multiplied and made more murderous the infernal enginery of war, and exhausted its wealth of genius and stores of science to make destruction the surer and the more fatal. It is true, as we have heretofore urged in these columns, that the very deadly certainty which science and skill give to the machinery of war may be overruled to its ultimate abolition, as men will not consent to go to the field of battle if it be a mathematical certainity that they will never leave it alive. But this is not the idea which inspires the inventors or influences the principalities and powers that set them in operation. It will be in their despite, and not with their good-will, if this blessed miracle should ever be worked.

The surfeit of blood which the first Bonaparte gave to Europe it was hoped would have the effect of disgusting her with the cup of abominations. And it did keep the peace for a good many years, as far as the nations engaged in these wars of the giants were concerned. It needed an interval of repose to recruit their physical and material forces—their men and their money—before they felt strong enough to try conclusions again. It was forty years from the battle of Waterloo, which closed that era of bloodshed, to the battle of the Alma, which opened the late one. Since then the history of Europe has been written in blood, and mighty changes wrought by the sword—victories which they that wielded it did not mean or wish to win. The unity of Italy, the abolition of the temporal power of the Pope, the humiliation of Austria, and now the more than humiliation of France. Never, hardly, was there so much history compressed within about a score of years. And we cannot say that the results have not been, on the whole beneficial to the European race. But whether they are likely to promote the cause of peace on earth is much more problematical. Out of the heart of man come wars and fightings, and until the heart of man has undergone a very radical change wars and fightings will continue to issue forth from it in deadly procession. It is the passions, rather than the interests of men, that provoke them to deadly conflict; and the humiliation of defeat does not usually incline men to submission, but to revenge.

This very predominance of Prussia at the present moment is a case in point. She resolved more than fifty years ago that she would be avenged for Jena and Berlin, as well as guarded against any possible recurrence of that disgrace. Waterloo was a joint victory, and it was with "the shaft of banded nations" that the imperial eagle of France was pierced through. So she bided her time, but made active use of it. She trained up a whole generation of men from the cradle to take part in her great revenge when its hour struck. The hour came, and brought the man with it, as the hour always does. Never, even in the days of the great Napoleon, was a victory of one modern nation over another more complete and more utterly carried out. Sedan well avenged Jena, and the occupation of Paris that of Berlin. But the heart of the Frenchman has not been changed, nor its passions calmed, by the agonies it has suffered. It already meditates revenge, and its passions are kept in leash only till the time come to let slip those dogs of war. France avows she is looking forward to the day of retribution, and she has not the self-command which Prussia showed to keep it to herself. As soon as she can raise her head above the ruins which now encompass her, she will look about to see how best and soonest she can assault her hated enemy. And this must be by imitating her policy of making the country a camp of instruction, and bringing up her sons to the trade of war. Many years must elapse before this can be effectually done. In the meantime Prussia must keep herself prepared for the day of retribution. The nations round about must be also on their guard against the new arbiter of their destinies, and ready to unite in their common defense, if a common danger threaten them. For the time, therefore, it cannot but be that the military establishments of Europe will be increased rather than diminished, and that disarmament must be even more of a dream than it has been in times past. But we will look at this subject again.—*Independent.*

(*Continued from 1st page.*)

on that "coming and kingdom." He was an eye-witness of the scene. It was a "coming of the great God," in power, to give his saints a foretaste of the majesty and glory of his consummate kingdom. Peter says, on another occasion: "We have not followed cunningly devised fables when we made known the power and *coming* of our Lord and Savior Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1: 16–18.)

Our premises being taken, that the kingdom, as promised to the saints throughout the Scriptures, has not yet appeared, we claim that our argument has been advanced to prove our premises. Therefore we feel warranted, in the conclusion, that the kingdom of heaven has not been revealed, as yet, according to the promises set forth in the Scriptures, but is yet future, to be revealed after the judgment, at the close of the gospel dispensation.—*Geo. M. Prime, in Baptist (Memphis).*

EDITORIAL GLEANINGS.

We learn that Br. A. F. Dugger has, at Mount Ayr, Ringold Co. Iowa, just constituted an Advent church, of a good reliable element. One Christian minister united.——Br. E. H. Durand writes from Caro, Mich.: "Our Q. M. has just closed; eight were baptised, and nine added to the church. Br Mackie remains to help. The interest is increasing."——Br. Reed writes that affairs in San Francisco are not so bad as at first reported; and that some who were first carried away with the Seventh-day delusion, have recovered from the snare.——We have good reports from the meeting at Hornellsville, N. Y., in the hands of Brn. Phelps. Fenn, and Moore. A great interest has been awakened. Quite a number of Methodists, Baptists, and others, have revolutionized their theology, and rejoice that the test came there. Some sinners converted; and the dust removed from many neglected Bibles. Sixteen were baptised.

The Times.

AT HOME.

More Accidents.

The newspaper headings of the past month have seemed like a horrible nightmare, so thickly strewn are they with sickening accounts of accidents and disasters.

First came the Westfield disaster, with its 100 dead, and as many more wounded; and no sooner does that cease to attract attention and excite indignation from the multitude, than another explosion, as startling in its sickening details, and even more criminal in its causes, is published to the world.

Then appears, by way of change, a railroad accident, where an express train runs into an accommodation, killing, mangling, and burning to the extent of fifty or more lives. Then another railroad accident, where five are killed, and then buried with as little ceremony as though they had been dogs.

Then a hurricane, terminated by an earthquake, which desolates and nearly destroys two of the West India Islands. For this of course, there is no remedy, but the others have been caused by such criminal carelessness, or profound ignorance on the part of their managers, that they deserve all the opprobrium of an outraged public, and the punishment of violated law.

We subjoin particulars.

THE OCEAN WAVE DISASTER.

The low-pressure steamer Ocean Wave exploded her boiler at 5½ o'clock on Sunday afternoon at the wharf at Point Clear.* There were about 200 excursionists on board, fifty to sixty of whom were killed and wounded. A portion of the bodies were brought to this city (Mobile) by the steamers Fountain and Annie last night. The others will be brought here to-day. Efforts are making for the recovery of the bodies drowned. The cause of the disaster has not been ascertained, and an investigation will be made. Out of seven persons comprising one Creole family, six were killed. The captain, engineer, and pilot were killed. Only three of the officers escaped.

The steamer Ocean Wave left on Sunday morning with about 200 persons on board, for an excursion to Fish River, about twenty miles from the city. On the return trip the boat reached Point Clear at 5 p m., and was made fast. The band and part of the passengers went ashore; and, after the lapse of half an hour, the whistle was blown, and all returned to the boat. They had just got on board when the boiler exploded with great force, followed by a rumbling, hissing sound, and fragments of the timbers of the boat and the metal of the boiler were blown in every direction. The forward part of the cabin was carried away, and the chimney fell upon the after-cabin and crushed it. The boat sunk almost immediately, and her bow is now submerged

Sixty or seventy persons were killed or injured by the explosion. So far the bodies of nineteen dead, eight of whom are ladies, have been recovered. Twenty-eight of the wounded have been brought to the city; one of them, a girl, has since died The scene was appalling and heartrending. Wilder exhibitions of grief have been seldom witnessed. The frantic cries of the survivors, in lamentation for their lost wives, children, parents, brothers, and sisters, were agonizing to the last degree. Many of the passengers were little children, and little hats and bonnets came ashore to tell of the victims beneath the waves

The captain, Wm. Eaton, swam for some distance with both legs broken. A boat reached him just too late, and he went down. The two pilots were killed; the firemen were all killed, and the engineer and his wife severely injured. It is impossible to estimate correctly the loss of life. By some it is supposed that at least thirty or forty persons are still buried in the debris of the wreck or at the bottom of the Bay. A diver has gone to the scene of the disaster.

The accident has cast a gloom over the whole city, and universal sadness prevails. Streets are crowded with people, and the excitement and feeling are intense. The Ocean Wave has been for some time considered an unsafe boat, and has always been an unlucky one. A criminal responsibility rests somewhere, and it should be visited upon those to whose recklessness and incapacity the disaster is attributable. The appearance of the boiler indicated that it had yielded through rottenness, as it had been torn apart in a long seam. Had it exploded with greater violence the destruction would have been more general. The force of the explosion was directed upward and forward.

The *Nautical Gazette* reports that the Ocean Wave was built at Hoboken in 1854, and was a low pressure steamer of 333 76-100 tons register, employed as a freight-boat in Mobile Bay, and frequently used as an excursion steamer. She was seventeen years old, and was not in a very good condition. The U. S. Local Inspectors of the Tenth Supervising District have had occasion several times to compel her owners to comply more fully with the steamboat laws. The first complaint made against this boat last year was for not having on board the required number of life-preservers, and subsequently the Local Inspectors, John W. Youman (of hulls) and Edward P. Sprague (of boilers), ordered extensive repairs to both hull and boilers. These Inspectors report that not a single explosion or loss of life by steam occurred in their district last year. It is not known that the Ocean Wave's boiler has been changed since she was built in 1854.

THE REVERE DISASTER.

A terrible railroad disaster occurred at Revere, on the Boston railroad, Aug. 26. The accommodation train left Bangor half an hour behind time, and the express starting soon after, overtook the accommodation at Revere without noticing it before it was too late to

(*Continued on p. 48.*)

The Advent Message.

AN ACROSTIC.

A beam of light for these latter days,
D awning light approaching, with its shining rays,
V [illegible]
E [illegible] Bible with its truth [illegible]
N [illegible] was heard [illegible]
T hat Jesus is coming, the [illegible] Prince of peace

M essage of mercy, the last to the world,
E arnest his Watchmen, while with banner unfurled
S ounding the trumpet, the warning they give,
S preading the message that sinners may live.
A wake, then, awake! and prepare for your king,
G ood news, O receive it, soon Jesus will reign,
E ven bids us repeat it, he's coming again.

—*S. C. Welcome.*

Correspondence

EDITOR'S JOURNAL.

BROCKPORT, N. Y.

MONDAY, Aug. 14. Spoke at night on the prophecies. Good interest. The Episcopalian minister was in, with others who took an interest in the subject.

TUESDAY, Aug. 15. Went to Rochester, and spoke in the New Hall, on State St., now occupied by the Advent Christian Church. It was stormy, but the people turned out well, and I had some freedom in showing that the signs of this time, indicated the nearness of the kingdom of God. It was received by many with joy. It is always good to hear that the Master is nigh. I am glad to be able to say that though the church here have passed through trials, they still hold on to the faith and keep up their meetings. What they need is a chapel, and a good pastor.

I was happy to greet many old friends, and receive warm greetings. I missed Br. B. K. Byam, who was suddenly taken away last month by drowning. But I cannot add to the faithful notice by Br. Fenn, in THE TIMES of Aug. 15. My acquaintance with Br. Byam was chiefly in his work among the Freedmen in Memphis. He was one of the best of young men, and as devoted a Christian as any one of my acquaintance. How mysterious that he in the midst of life and usefulness should be snatched away from beloved parents, and the church of which he was a useful and an honored member. But God doeth all things well. May others be raised up to fill his place. I saw his stricken parents, and spoke comforting words to them.

The heat was so intense that I could not get about to see as many of the flock as I wished to do.

WEDNESDAY, Aug. 16. Went to East Shelby, where I had a happy visit with Br. J. H. Whitmore, the author of the able work on the *Doctrine of Immortality.* This was the home of his childhood. He was educated for the Bar, but became interested in the subject of preaching the gospel, and at the Michigan Camp-meeting at Jonesville, some three years ago, he conferred not with flesh and blood, but put on Christ in baptism, and was ordained, and returned home and began to preach the gospel of the kingdom in the old school-house where he had received the first rudiments of education. His old neighbors, and schoolmates all crowded to hear him, showing that, in one case at least, "a prophet" has "honor in his own country and among his own kin." Having no place to fully accommodate the people, he went to a Presbyterian neighbor, Judge Jackson, and asked him if he would present an eligible site for a church. He said "yes." He then started a subscription, and raised $800 that day, and followed it up till he got $4,000; and in a few months saw the church completed and PAID FOR.

Br. Whitmore now speaks to two congregations, and is prospering in the Lord. Although it was a hot day in harvest, the church was crowded, and better attention I never had, while I poured out the truth from a full heart for half an hour. I then told them that I had only given a part of the warm stream that was bubbling up from the depths of my heart, whereupon they said, "Go on, go on;" and so I obeyed them, and gave a LONG, but yet most said a SHORT sermon. It was a time of refreshing.

The results of Br. Whitmore's work show what an enterprising young man can do when he puts his heart and hands to the work.

Another fact should be stated here The way was prepared for this good work many years ago by Eld. P. A. Smith. He used to have crowds to hear him proclaim the truth, which took effect in many hearts, and but for his labors, that for a time seemed to be lost, we should in all probability never have had Br. Whitmore, or his book, now scattered by the thousand all over the land, or the fine chapel and church in East Shelby and West Barre.

THURSDAY, Aug. 17. Visited with Br. W. a number of excellent Christian families, some of whom had known me in other years, when I was with the Christian connection, between thirty and forty years ago. Our conversation on other times was sweet and edifying.

At noon Sr. Mansfield arrived to fill an appointment on the Sabbath, on her way East. Her presence gave the church great pleasure. After a short interview, I left for Brockport, with Sr. Josie Brownell, to speak at night and baptise. I preached on *perfect peace.* (Is. 26: 3.) But the water being shut off from the Race, we had to put off the baptism till an early hour in the morning. So we all went home in peace for rest.

FRIDAY, Aug. 18. At an early hour we "gathered at the river," and sang this beautiful hymn, after which I immersed after the old apostolic order, when we all went on our way rejoicing. This made seven souls that have "put on Christ in baptism" during my visit here. The little church have had a feast, and feel strengthened to keep up the service of God regularly, and are looking for greater and better things. Among the members are some of my oldest and best personal friends; and some of these, Brn. Davis and Brownell, and their families, came with me to the cars, with others of the same spirit and love which the disciples felt when parting with Paul. But soon we shall meet where all shall be immortal, and the parting come NEVER!

On Saturday a. m. I was in the office of THE TIMES, with plenty of work, and letters of friends giving words of good cheer.

In my visit to Western New York I had tokens of divine favor in behalf of the office and cause. One good brother, hearing that we were getting a new press, said he thought he should try and send us one hundred dollars in good time. And I think we shall have help in other directions, of which I may not speak now. God is with us. Blessed be his holy name.

My attention has been called within a few days to a pamphlet published by Eld. J. Blain, Buffalo, N. Y. In looking it over, I observe that he has adopted some views held and published by the Rev. H. Dunn, of England. One of these views is, that the Jews are to be restored in an age of probation yet to come. And in that age mortals and immortals are to dwell together. It is similar to the Millennarian view of the kingdom, a view in which we never saw any scriptural light or truth. The Jews had their dispensation FIRST. The Gentiles are having theirs. The first ended in apostasy, and the overthrow of the Jewish polity, and the second, according to the prophetic word, is also to end in apostasy at the coming of Christ, when he will set up his kingdom and reign forever and ever. The restoration of the Jews took place at the end of the seventy years captivity, under the commandment of Cyrus, king of Persia, B. C. 488. See Dan. 9: 25; Is. 44: 28; 45: 13; Ezra 1: 1-8.

The next point is of more interest. It involves the question which so many have asked in all ages; and also the struggle of the human mind to find evidence from the Bible that the great *mass* of mankind will after all be saved, and that only the incorrigible, who have had the privilege of the full light of the gospel, and refused it, will be lost. Mr. Dunn has gone largely into this question, as a restorationist. He has given the best proof he has for his theory, which consists of inferences from assumed premises.

SABBATH, Aug. 20. Spoke to the church in Buchanan. I love to meet with this church. It is my home, although I am not much with them, but the more pleasant when I am.

MONDAY, Aug. 22. Called at Chicago, on my way to the Amboy camp meeting. I enjoyed the hospitality of Br. H. G. Thompson. While in the city, among other things my attention was called to the material growth and prosperity of this emporium of the West It has plenty of brains, and unexempled enterprise. Its growth is without a parallel. In thirty years it has has come up from a few shanties, as a trading post with the Indians, to a city of three hundred thousand and the fourth in population, and said to be the second only in business, on the western continent.

The Chicago River, running through the city, has been lined with wharves and store houses on either bank, for a number of miles. An immense trade in grain is carried on. This river has run into the Lake, till of late, when it has been turned by a canal into the Mississippi, so that it is now a clear stream, instead of a stagnant cesspool, as before. Immense docks are building on the front, far out into the Lake, for the accomodation of the increase of commerce. And yet they are not satisfied with this. They have plans in operation to construct new docks on the Lake at Calumet, ten miles south, which will be superior to those of Chicago. They will, also, construct wharves and warehouses on the banks of Calumet River, which is wider and deeper than that of Chicago. A new city is to come up here, which if time continues, will soon be blended with the parent city. Chicago is not behind in her schools, colleges, and churches. But in a city of enterprise, pride and worldliness, it is not to be expected that there will be much humble, or self-denying religion. Fashion, show and worldiness prevail in the temples of worship. There are, however some exceptions, and we may find humble, devoted, and praying souls in all the churches. And some wait and watch for the coming of Jesus.

The African Episcopal Methodists are holding their conference here this week. Bp. Campbell is presiding. This branch of the church consists of some three hundred thousand members, and includes the most enlightened and pious portion of the colored people in America. There have been some efforts by the white Methodists of the north to have this body unite with them. But as yet the Africans hesitate. A deputation from the white conference was kindly received.

In reply Bishop Campbell said he loved the Methodist church as the mother of Methodism. As the reformation was the work of God, so Methodism was the work of God, as Martin Luther was raised to champion Protestantism so Richard Allen was raised to found the African Methodist church. So far as a union was concerned, he was frank to say that he was not educated up to a marriage—nor were the people in the white church. The time was coming when the people would recognise the fact that Br. Brown and Br. Campbell could preach a tolerably fair sermon in the churches. His son and Br. Brown's daughter would live to see the time when both races would be socially equal. In fifteen years' time it would be so. He did not wish any legislative interference between them on questions of social quality; the questions would settle themselves.

TUESDAY, Aug. 22. Left Chicago for Amboy, Ill. On arrival at the blessed old camp ground, I found all well. The meeting was in successful progress On the Sabbath, the first day of the meeting, the Lord poured out the healthful revival spirit. All hearts seemed to blend in unity and love. The preachers were filled and poured out the truth like rain. And the people could not tell which preached best, only they thought the last sermon was ever the best.

From F E Sturgeon, Warsaw Iowa.

I feel very unworthy and very incompetant to write to an editor, and an old experienced Christian minister, but please to bear me for Christ's sake, not that I am worthy. I too, am getting old, one year past half a century, few and evil have been the days of my life. But I feel to praise the name of my heavenly Father for giving me religious parents, they taught me to love God and hate sin. They were Methodists—I joined the M. E. church when quite young, was convicted of sin, felt my need of a Savior, but had no evidence of my acceptance till after I was married and had several children, the Lord gave me an evidence of my acceptance which I have never doubted. I have had trials, troubles, losses and crosses, lost a dear good husband and six little children. Have five children living, three married, two at home with me—all in the Advent Christian faith (praise the Lord). After I was converted I wanted to be baptised by immersion, but being sprinkled in infancy they could not, consistently with their views; so as I was raised in the church I could not have my conscience satisfied, while those who were raised out of the church could—I did not like to leave the church, I thought that would be too bad. I enjoyed myself very well, only when I would think of not having my conscience answered then I felt condemned. But the good Lord whose I am, and whom I am trying to serve, brought it about just right. I bought all my children a Bible a piece, tried to raise them to love and serve God, but they read very little. When I would go to see them and ask for the Bible, they would have to search the deepest recess of trunk, drawer, or chest for their Bibles, I have thought they thought because mother bought them they were too sacred to read. But our good Father brought it about just right. My eldest son-in-law was raised a Roman Catholic, but about four or five years ago he was converted, and he and his wife were baptised by a Baptist minister. There being no church in their neighborhood he gave them a certificate of baptism, they did not join any church for a while. They got acquainted with Br. S. Baldwin, an Advent st, and they embraced the Advent doctrine. Many a talk has he and I had, but he could not make me believe but what I had an immortal soul that would live forever. I thought they were ruined. I thought if they had only joined the Baptist church and been satisfied, how glad I would have been; but God had better things in store for us. They talked to my other son-in-law, got him interested, and he and Br. Baldwin wrote for Br. Wm. McCulloch to come and preach for us. He came, and God blest his labors. The night he preached on immortality I felt as if my brain would take fire. Some would not go hear him, but I thought I dared to hear him for he preached Christ and the resurrection the first sermon; the Scripture says "try the spirits." Oh, he got up such an interest here, searching the Scriptures and talking on them, I never saw the like; there were a good many converted, and I think about fifteen baptised. My son-in-law who sent for Br. McCullock, my son and his wife, and I are among those that were baptised on Jan. 9, 1870. I was in my fiftieth year. The night he preached on immortality I told my children if we believed that doctrine, and went to hear that preaching, we would be forsaken by all our friends, and be considered the filth and offscouring of the world. I went to bed, but not to sleep. I prayed and besought God to show me the right way I felt willing to give up every thing for my Savior and the truth, only show me what is truth and then sustain me. These sweet words came into my heart; "the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly." Oh, how I rejoiced and praised God for his mercy and goodness to unworthy me. I got up and told my son and his wife how the Lord had blest me and promised to give me grace. He says he told his wife "mother is against us," and if he did not join the Advent church he never expected to join any.

Br. McCullock did a good work here. Six of my family went into the organization. I thought I would stay where I was, I was satisfied, and did not think of leaving the M. E. church. I went to every meeting, as has always been my custom, and encouraged all I could to go, and join the church, but did not think of joining myself. I thought I could live as well where I was and did not think it right to go from one church to another, and I suppose I might as well say I was a little afraid of persecution. But some of our members got to whipping others over my shoulders, because they would ask the Methodist preachers questions they did not like to answer. Some said they would not belong to a church whose doctrine they did not believe. I began to think where I stood, I thought perhaps they were giving me good advice. So I began to study about it. Br. McCullock came and preached for us again last summer, we were all glad to see him, and bear words of comfort and cheer from him and would be glad to see him again. He wrote to Br. S. K. Gibson about us. He came and preached for us last October, and is preaching for us yet. He is a real good preacher, we all like him well. I joined with them last October, I began to think it best to belong where I believed the doctrine. We meet with opposition, and some persecution, but the Scriptures tell us they that will live godly in Christ Jesus shall suffer persecution. I tell them I am thankful if I am only worthy of persecution. I have great pleasure now with my children, have no trouble now to find their Bibles nor to get them to read them. It is nearly the first thing when they come, to get the Bible and read and talk on the Scriptures. Oh, what hath God wrought! Praise his name.

From A. F. Dugger, Clarmont Mo:

The third Sabbath in July we spent with the Brn. in Davis Co. Held a two day's meeting. We had a pleasant time visiting among the brethren and presenting present truth.

The fourth Sabbath spent with the church in Alanthus. In the a. m., and p. m., I spoke from the prophetic chart, showing that we stand upon the eve of the judgment, where we may expect the coming of Christ. Two were baptized. May they ever walk worthy of the vocation wherewith they are called.

Ringgold Co. Iowa, July 28. Commenced a meeting which lasted ten days. This was my first visit to this place, and the first time the Advent views were ever preached in this section. We put up with C. Humphreys, Elder of the Christian Church, whose kindness I shall never forget. He is a man of intelligence, and his orderly walk and holy conversation show him to be a Christian. At the close we organized a small church made up of a good reliable element. Eld. John Senatice, Christian minister, united with the organization. He is an old veteran in the cause of Christ, and will do the churches good, wherever he may labor. Also, Wm. H. Sullivan, a young man of erudition and learning, made a profession of religion and united with the church and is now traveling and preaching the word with great ability, rejoicing in the blessed hope of life and immortality through Christ alone. Before the close of the meeting he gave two lectures, one from the chart, and the other on the authenticity of the Scriptures. So you see he went right to work. May the Lord crown his labors with success, and send others into the field, should be the earnest prayer of every one who has the cause at heart, and earnestly desires to see the work of the Master prosper.

On my return I stopped in the town of Fairview, with Brn. S. C. B. and Enoch Williams, who are believers in the Advent views. Here I met Eld. W. P. Shockey, to whom I referred in my last letter, which he had seen and seemed somewhat displeased because I had written what I did. The elder preaches the non-resurrection of the wicked dead, and from what I can learn, the non-resurrection of a portion of the infant race. Neither does he believe in Church organizations. He is a detriment to the Advent cause in this Western country. I speak from experience, having traveled and preached in a number of fields where he has been, I can testify that I always find a strong current of prejudice which is quite difficult to overcome. O let us who profess to be followers of Christ be content with the plain teachings of his word, which declares that both classes shall come forth: the good to the resurrection of life, the evil to the resurrection of damnation. John 5: 28, 29.

From Virgil Hunt, Ancona. Ill. Aug. 4.

It is always with the greatest pleasure that I write to THE TIMES, and I must say that I love the cause of God's truth: truth is much better than error.

Last Sunday I heard a young Methodist minister say, "O what a glorious thought, that when our trials are ended here, we can go to heaven—we can fly off to glory." Well, it is not such a glorious thought after all, when we come to consider the matter; for it would prove to be eternal annihilation to him, just as sure as there is a God in heaven. Jesus has entered in there once for all. I always thought the annihilation of the Christian worse than the annihilation of the wicked, and they cannot tolerate that at all.

But it is only a thought, and Solomon says their thoughts shall perish. It is like the house built on the sand, when the storms of the last day come it will fall.

If we want a home that never will fade, let us secure the one the Bible tells of, "Blessed are the meek, for they shall inherit the earth."

From M J McDonald, Newark, Aug 25.

My heart feels to rejoice in the thought that Jesus will soon come. Oh! how I long for that day when he will come to receive us to himself, that where he is we may be also. Oh! what a blessed hope, how cheering to the Christian as he toils on from day to day. I feel sad when I look around and see so many rejecting this truth. They do not want to think of his coming. It seems very strange that any one professing to love Jesus cannot rejoice in his coming. Some say we believe he will come sometime, but they put it so far off it seems as though they hardly believe it. I do thank God that he inclined my heart to believe this great truth, and my prayer is that I may live faithful until the end, that I may meet all those of like precious faith when Jesus comes to set up his kingdom.

From L S Conner, Forest Bay, Mich. July 23.

I am happy to say to all the faithful ones in Christ that the Lord is at work here. We have witnessed much of his power.

We held a grove meeting on July 16, about one and a half miles west of Center Harbor, about six miles from this place. The services commenced at 10 a. m., with a congregation of about eighty, who paid good attention to the gospel spoken by Eld. W. J. Cummins, from Rom. 5: 11. At 2 p. m. he spoke to about 125 from Acts 23: 6, "Of the hope and resurrection of the dead I am called in question." This hour I spent with much happiness, and I trust there were many others who received rich blessings from God on high, while they listened with eagerness to his word.

At 6 p. m. he spoke at the residence of Br. Enggles, from Ps. 42: 11, "Why art thou cast down, O my soul; and why art thou disquited within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." After the services we celebrated the Lord's supper. There were fourteen gathered around the table, to show forth his death till he comes again. After this we went on our way to our homes, feeling that the Lord had blessed us; and we are now looking forward to the covenant meeting, which I hope will be a profitable time.

Brethren, pray for us in this place, that we may always be found ready to meet the Lord in peace when he comes. We must keep ourselves unspotted from the world. May God help us to so live that we may have a right to the tree of life at his coming. Praise God.

From James Mann Troy N Y

I am an Adventist, because I love the word of God better than that of men. For ten years I was a Baptist; it was all the light I had, and I thought it was all the light there was. Now I feel very thankful to my heavenly Father for clearing away the mist, and helping me to see that he meant just what he said, and said just what he meant. The wages of sin is death, and Jesus came to give us life. He came once and paid the price of our sins, and is coming again to give us the life he purchased for us. I long for his coming, for I shall be clothed with immortality when I awake in his likeness.

I am glad there are men on the earth to-day that are willing to be despised and scoffed at for the sake of maintaining the honor of God's word. I find those who professed to love me in the church are very cold to me now, since I believe God's word rather than theirs, but none of these things trouble me. I love Jesus, because he first loved me. May God bless all that write through THE TIMES, and give wisdom to all that preach the word of God. Pray for me. Yours, in the hope of Jesus coming soon.

From Wm. A Hodgman, Aurora, Ill Aug. 13.

When I embraced this blessed doctrine of the Bible it was in '43, and I have been a pilgrim and stranger in a strange land, but still holding on to the truth.

Then I left the nominal church I was so persecuted by the Methodists I could not stay in it. But the King of kings can deliver even as he did Daniel in the lion's den.

Dear Brn. and Srs. I am glad there are so many who like Jesus' faith, scattered all over the land. Let us be faithful. Dear pilgrims, a few short months, or years, and the Master will come whose right it is to reign.

From Julia Shaw, Dayton O.

I am still trying to live for Jesus. He is my only hope. I am watching, hoping, and looking for the return of our blessed Redeemer. It makes me rejoice to read the letters from the dear Brn. and sisters of like precious faith. How good the Lord is! My prayer is that God will bless the Advent church and make them a holy people for himself. O that the Advent church would come up in her strength to the help of the Lord. O the time is short. Let us be faithful while time lasts. O how much I wish I could hear some one of the Brn. preach. But I must be content for a while. Pray for me that my trust may ever be in Jesus, that I, with you, may be saved in his kingdom. Bless the Lord O my soul. Praise his holy name.

From "A Subscriber." Aug 6.

We find advertised in THE TIMES the liberal offer to send it post-paid to any address in the United States or Canada on trial for three months for thirty-five cents. If each subscriber to THE TIMES would send two copies to their friends for three months each year, one quarter of the time there would be three papers in circulation instead of one, bearing the blessed truths of the Bible, spreading the good news of our coming Lord. We who love the Lord let us get others to love him too. We do not want to enjoy his blessings alone, if we have the spirit of Christ. And if we have not the spirit of Christ we are none of his. Let us see what James says about saving sinners from death. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. (Jas. 5: 20). Can we expect to stand accepted before God in the great day of accounts by leaving others to struggle on alone in spreading the news of his coming kingdom. If we have faith in the soon coming of Christ, and are consistent Christians, we will show our faith by our works. "Even so faith, if it hath not works, is dead being alone" (Jas. 2: 17). How much better we will feel when Christ comes if we are working for him. I don't know how the publishers of THE TIMES can afford to send out their paper three months post-paid for thirty five cents. Let us help them by sending fifty cents for each paper, if we can. Let there be built up at Buchanan an Advent Christian Office that our Advent friends may well be proud of. We pray God to help us.

From Wm. B Schermerhorn. Schenectady, July 29.

Dear Br. Himes. Although you and myself are almost total strangers personally, yet I have great reason to bless the Lord that I ever became acquainted with the Advent views of the Bible, and the Advent cause of which father Miller and yourself were the leaders. To my personal knowledge I have spoken to you but once, and that was at the time of your tent meeting on Arbor Hill, at Albany, N. Y. These were glorious times, the way to the future state seemed to be new, and yet the word of God was the same; but, ah! there were no light-houses to show up the coast clear as they should. But, blessed be our Father in heaven, the true light now shineth, and it will shine unto the perfect day. Yes, it lights up to the very portals of the kingdom. Glory to God above. But from your pen, and the press; and through the *Signs of the Times* and the *Advent Herald* I have become well enough acquainted with you to know that you can row against wind and tide. This I think you have had your share of, and your case proves the fact that perseverence in God's cause will bring about the desired end, and in THE ADVENT CHRISTIAN TIMES we have the light that brings us to the point the Savior instructed Nicodemus in, the Spirit birth, the resurrection from the dead, the consummation of our hopes, the salvation of our souls. Hold on brother a little longer, endure unto the end; then Paul gets his crown, and you will receive yours too, when all the ransomed get home. Then we will sing the new song which we cannot sing here in this mortal state, then shall we shout victory over death and the grave. Blessed be Jesus, all praise to him.

I am most likely the only Adventist in this city, surrounded by all the popular mysticisms of the day; I am teaching a Bible class of about a dozen ladies and gentlemen. I teach the Bible as we find it, not as they view it, and it makes a stir among them, they can't get over the truth. Now Br. I want you to send me some tracts to aid me to drive away the fog and let the light shine. I gave one of the ladies THE TIMES to read and the next time I saw her I asked how she liked the paper, she said "It talked just like you, all Bible."

Scriptural Baptism.

DR. CHARLES ANTHON, a distinguished Episcopalian minister and scholar—a household name in America—has written a short letter to Dr. Parmley in regard to the meaning of baptize, as follows:

"My dear Sir: There is no authority whatever for the singular remark made by the Rev. Dr. Spring relative to the force of *baptizo*. The primary meaning of the word is to dip or immerse; and its secondary meanings, if it ever had any, all refer in some way or other to the same leading idea. Sprinkling, etc., are entirely out of the question."

Whitfield, Methodist: "It is certain that in the words of our text (Rom. 6: 3, 4) there is an illusion to the manner of baptism, which was by immersion."

Olshausen, Lutheran: "John baptized at Enon, because there was deep water there convenient for immersing."

Doddridge, Presbyterian: "And after Jesus was baptized, as soon as he ascended out of the water to the bank of the Jordan, etc." "And John also at that time was baptizing at Enon, near to Salim, a town on the west of the Jordan, and he particularly chose that place because there was a great quantity of water there, which made it convenient to his purpose. Nothing surely can be more evident than that *polla hudata* signifies a large quantity of water, it being sometimes used for the river Euphrates." "It would be very unnatural to suppose that Philip and the eunuch went down to the water merely that Philip might take a little water in his hand to pour on the eunuch. A person of his dignity no doubt had many vessels in his baggage on such a journey through so desert a country; a precaution absolutely necessary for travelers in those parts, and never omitted by them."

The Greek is essentially a living language. The modern Greeks mock to utter scorn the absurdity of supposing that it means to sprinkle or pour. This fact is unquestioned an unquestionable. Still we adduce one or two testimonies:

Prof. M. Stuart: "The mode of baptism by immersion the Oriental church has always continued to preserve down to the present time. The members of this church are accustomed to call the members of the western churches 'sprinkled Christians,' by way of ridicule and contempt. They maintain that *baptizo* can signify nothing but immerge, and that baptism by sprinkling is as great a solecism as immersion by sprinkling."

Dr. Knapp, Lutheran Professor in the University of Halle; "In the Greek church they still hold to immersion. It would have been better to have adhered generally to the ancient practice, even as Luther and Calvin allowed."

Basil the Great, a Greek, and Archbishop of Cæsarea, about A. D. 370. Preaching on a baptismal occasion, he says: "Buried with him in baptism. What then is the manner of the burial? And what the utility of the imitation? First, indeed, it is necessary that the following of the former life be broken off. But this is impossible for him who is not born again, according to the declaration of the Lord." "How then do we perform the descent into the state of the dead? Imitating the burial of Christ by baptism; for the bodies of the baptized are, as it were, buried in the water." "In three *immersions* and as many invocations, the great mystery of baptism is completed, that the emblem of death may be imaged forth."

Conybeare, a recent Episcopal writer of eminence; "This passage (Rom. 6; 4) cannot be understood except by remembering that the primitive mode of baptism was by immersion."

Bishop Smith, of Kentucky, Episcopalian, writes: "I do fully and unhesitatingly believe that no instance either of adult or infant baptism occurred during the first three centuries except by immersion, save only in the few cases of clinic baptism; and that to this practice all the incidental notices of Holy Scripture best conform." He believes that "God, in his wise providence, has permitted the rise of the various sects of Baptists for the purpose of ultimately restoring the primitive mode of baptism."

Venema: "It is without controversy, that baptism in the primitive church was administered by immersion into water, and not by sprinkling. The essential act of baptizing in the second century consisted not in sprinkling, but in immersion into water in the name of each person of the Trinity. Concerning immersion, the words and phrases that are used sufficiently testify, and that it was performed in a river, a pool or a fountain. To the essential rite of baptism in the third century pertained *immersion* and not *aspersion*, except in cases of necessity, and it was accounted a half-perfect baptism. Immersion in the fourth century was one of those acts that were considered as essential to baptism; nevertheless, aspersion was used in the last moments of life on such as were called clinics; and also where there was not a sufficiency of water."

Tent Meeting at Port Sanilac.

This meeting was continued for five weeks, and from first to last was a blessed success. We can safely say we have the good will and confidence of nearly the entire community, the only exception being Eld. G. M. Lyon and the few that adhere to him; he went so far as to forbid his church showing us any countenance. But we are happy to report that the devoted portion did not obey him. In happy contrast with the spirit manifested by Eld. Lyon, Eld. Burney, pastor of the Congregational church showed us much favor, inviting us to his home, attending and taking part in our meetings; and his amiable wife contributed much by her warm exhortations to the interest of the meeting. This is true also of several members of his church, may the dear Savior reward them for their kindness to us. One incident worthy of note, I will mention. Before we had been two weeks in the place, in our absence from the tent one afternoon, a messenger came for us to go with him to the tent; and what was our surprise to find from fifty to seventy-five persons present, with a table about forty feet long spread with the best in the market. We were politely waited on to the head of the table, and on turning over our plates Br. Mackey and I found about $18.00 under each of them. The sum of $40 was made up in all. No charge was made for the supper, all donating what they could. There was nothing done or said that we saw that any Christian could object to, so we thanked God and the donors for their generous aid and substantial sympathy. We organized a church of twenty-three members, mostly heads of families, and baptised fifteen. When all are gathered in who are in sympathy with us we shall have nearly forty.

The Brethren have hired the Good Templars Hall for regular meetings, and I am to preach for them once in two weeks. Br. Platts has given a site in a central place for a chapel, and the church have decided to build this fall; a lively interest is manifested in it by a majority in the village and vicinity. Port Sanilac is a pretty village, situated on the shore of lake Huron about 100 miles north of Detroit. Among the things we noted with pleasure the people are industrious. There are no Saloons and consequently no loafers. There is one first class Hotel, and it is due to Mr. H. Wright, the gentlemanly proprietor, to state in this public manner, that during our stay of several days we heard no profane language, and saw no man the worse of liquor; and when we asked him for our bill he informed us it was settled, (by himself and others.)

Br. Mackey, Hicks, and I have labored together in the unity of the Spirit and the dear Savior in whom we trust has made us a blessing to this dear people. To him be all the glory.

GEO. WRIGHT JR.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of the [illegible]; Heaven and Hell; Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting [illegible]—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed: a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—36 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with commendations of its great merits. 330 pp. Cloth, $1, paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references and remarks to aid in inquiries into Bible truth. By J. V. Himes. 192 pp. Paper covers, 15c. $1.50 a dozen; flexible cloth covers, 20c. single, $2 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. *Comprising the four* following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 103 pp. 20c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 130 pp. 25c.

ADVENTISM. *In two parts.* I. Its Relations to Theology; II. Its Relations to Prophecy. by Wm. Sheldon. 317 pp. Paper covers, 30c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and readers. Cloth, $2; leather $2.50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Resurrection, Restitution, Reign of Christ, Millennium, True Israel, &c. By Wellcome and Good. 464 pp. $1.25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM. Its Objects and Duty. Thoroughly examined scripturally and Historically. 10c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? [illegible] a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post paid, for $4 00.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid

THE NEW TESTAMENT. *American* Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: *A choice* collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. *A convenient little* instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. *Contains* the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 a dozen.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith 15c

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, *The Destruction* of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 5c.

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 5c.
The Immortal Soul. Mythology and Theology vs Bible. 10c.
Lost [illegible]. No. 2. 10c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 20.

ENGLISHMAN'S HEBREW *Concordance*, with English and Hebrew index. $22 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With its Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price. $7 50, by express.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Sept 5, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS { Two Dollars a year. One Dollar for six months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand," the premillennial reign and the saints' inheritance in the earth renewed; the mortality of man, the unconscious state of the dead; their literal resurrection, the finite nature of sin, the final destruction of the wicked; present holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT, Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices.

Twenty five 25 envelopes, post paid, 10c.—25 sheets flat note (4 pages) 15c.—25 envelopes flat letter, 25c—40 sheets of flat note and 25 envelopes, 25c—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c. 100 sheets flat note, 50c.

Rich Man and Lazarus.

We confess our surprise at the growing popularity of this new exposition of the parable of Dives and the Beggar. By L. C. Collins, author of "An Address to the M. E. Conference of Minnesota." The first edition was exhausted ere we were aware. A new edition is now ready. 48 pp. 15c. by mail, pre-paid. By the quantity, a discount of 25 per cent. will be allowed. To those who wish a large number, strictly for distribution, we will make very liberal terms.

New Music

A sheet with seven pieces, "I love to tell the story," etc. Price 30c.

"Jerusalem Forever Bright," by Amanda Saley. Price 3c.

"Over There," by Geo. F. Lee, 3c.

Praise Songs 31 pp. of choice tunes 15c.

Camp Meeting Music 16 large pages 10c.

The four last, named, to one address, 25c. For sale at this office.

Sheldon's Latest Volume

Sheldon's new book The Life Beyond Death, is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Camp-meetings. It is one of the author's happiest efforts.

Pp. 144. Price 50c. Sent by mail, pre-paid, on receipt of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form, and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

Whitmore—Cheap Edition.

We are rushing this along as fast as possible. It will be better printed than the last, for our new press is doing good work. We are anticipating fresh and liberal orders. $1 for four copies, by mail. Five copies, by express, $1. Thirty copies for $5. $16 a hundred. We once heard of a demand for "cheap preaching." We think *this* is cheap enough. Every one can afford to have Whitmore, and Collins, and Sheldon preaching, and that, too, in places the authors themselves cannot possibly visit. Buy and distribute, or lend their works.

DESTRUCTIVE FIRE IN PORTLAND ST.—An alarm from box 5 at twenty minutes past six o'clock last evening summoned the Fire Department to Portland Street, near Causeway. The roof of the brick school house occupied by the sisters of Notre Dame, on Lancaster Street, caught from the flying cinders, and the wood work around the windows was soon burning fiercely. The Babcock Extinguisher Brigade, which was early on the ground, took possession of the building and saved it from destruction. The stained glass windows in the rear of the chapel were totally destroyed, and also those of the school-room and upper story. The damage, estimated at about $1,000, was fully covered by insurance in the Franklin office in this city.—*Boston Journal*, July 7, 1871.

Advent Almanac and Year Book.

We purpose to issue early in December a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained: with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists: and we trust no such family will do without it. The price will probably be 15 or 20c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

To Correspondents

WM. A. TROWBRIDGE, Greenwood. Inform us which *Greenwood* it is, as there are over 20....P. N. PREWITT. The *Rainbow* is $1.25 a year....F. H. MAWRY. Hawver. W. D. to May, 1872 ...G. E. MERRILL. Thanks for extract....W. E. WILKINSON. Much obliged....E. A. LAKE. Many thanks ...J. G. HOLLAND. Will send photograph when we get one. ....F. MULLER. Br. and Sr. M. are away. Can do nothing until they return....O. G. GRIDLEY. We [illegible] only one of the articles you refer to. Could we use them all, we would pay them whatever attention they might deserve....A. M. HODGDON. Sent [illegible] as desired. The address you used was the name of the *town*, not of the P. O. Sent three [illegible].

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

M Clegg E Daily H Willett S A Winans T P Richards J G Smith A G Cass C Braden H McDonald T Klinesser M J McDonald J M Stouffer C Thrasher W Bangs A M Hodgdon D W Hale F W Haskell T Howell M A Porter J V Himes T Steele J P Eshleman A Cairns J Freeman A A Phelps E S Johnson Mrs L Bass C H Durand G W Lewis A C Abbott W N Lamb J M Ryder F Allen E P Groff A E Babcock M Walton D D Reed J V Himes A Spencer — Wakeman C L Gaylord C A Putnam L Record S Palmer J R S Mowrey I R Preston E T Himes J M Stephenson T E Arnold J Barnhart M Beck W Sheldon C Nourse J Douglass H Kelly S Chambers T S Giddings O R Fassett G E Merrill A Trowbridge A W Tucker J Arnes P W Prewitt A Farrow J Winter C Rice J Parsons H H Grisham J D Gebhart L C Bacon H D Clark G Johnson H Root P Turney O G Gridley

Books and Tracts by Mail.

J M Stouffer W F Fahnestock E Wolcott J S Lawyer W H Booher (2) A S Johnson T P Richards A M Barnes J L Wise E Daily T W Haskell M Clegg A J Fosdick G Wright W V Hunt D M Hale (4) J Eshleman J Freeman A Cairns H Willett S A Simons W N Lamb J M Stephenson A Spencer E S Johnson (2) T E Arnold R Palmer E P Goff G E Merrill J R S Mowrey Rev M Beck.

General Publishing and Tract Fund

R L Harrison $1; — Wakeman 50c. L H Davis $5.

Fifty Cents Extra

Chas Welton.

Book Notices, Etc.

THE *Herald of Health*, one of the finest health journals in the world, finds its way regularly to our table, where it is more than welcome. Wood and Holbrook, publishers, 13 Laight St., New York city. The next three months free to all who subscribe now for 1872. $2 a year.

By the way, we presume we should not have been left to "kick our heels" in the entry during our late call at their institution, while in New York, had either of the gentlemanly proprietors been at home. As it was our reception made even that warm day appear quite cool.

We have received the initial number of the *Herald of Salvation*—which adds one more to the *Heralds* of the cross through the agency of the press. It is conducted by Wm Kellaway. Of the quality of his pen our readers have had a taste and know that he is an able writer. The *Herald* is a magazine form, and contains sixteen pages. We wish it unbounded success. Price, $1 a year, published monthly. Address Wm Kellaway, Fairhaven, Mass.

We learn that Henry A. Sumner of 110 Dearborn St., Chicago, has just issued a new work by the author of *The Plan of Salvation*, entitled, "Poetry of Reason and Conscience. Immortality and worth of the Soul. Ten Sermons in the Life of a Lady of Fashion." By James S. Walker, 1 Vol. 12mo Tinted paper, Extra binding, $1.50. Sent by mail post paid on receipt of the price.

Mr. Walker is one of the ablest and most interesting writers. We have not yet seen this, his latest effort. If he has established the natural immortality of the soul, we shall be happy to acknowledge the fact.

Obituary.

WALTER.—In Oconee, Ill., Aug. 1871, Samuel L. Walter, aged 72 years.

He died in hope of seeing Jesus when he shall appear, and being then made like him.

TRUE.—At Indian Lake, Mich., Aug. 23, 1871, M. V., wife of Wm. True; aged 33 years, 7 months and 27 days.

Services by the writer. Text, Heb 9: 27, 28.

J. BARNHART.

(*Continued from p. 45.*)

prevent a collision, and plunging into the rear car, crushed and scattered about a third of it, setting fire to the rest. When the engine struck the rear car, the 'cap' of the former was torn off, and many were scalded to death who would otherwise have survived. The number of deaths are about thirty five; many more are injured—some of them so severely that they will probably die.

All the journals are discussing the Boston railroad accident, and are unanimous in the opinion that the case demands such investigation as will result in fixing the responsibility of the catastrophe, and visiting the guilty with the severest punishment of the law. The *World* says of the accident: "If this be not murder—murder most foul, most unnatural, most clamorous to God and man for justice—then it were as well to strike out at once from all legislation useless statutes which pretend to hedge with pity and with power the lives of innocent men."

DISASTER ON THE BURLINGTON & MISSOURI RAILROAD

It was rumored that an accident had occurred on the Burlington and Missouri railroad, at a point about halfway between Mt. Pleasant and Fairfield, for surgeons at the former place had been summoned by telegraph to attend the wounded. Toward evening five coffins were ordered at one of our undertakers, and then it became certain that five men had been either killed outright or had survived their injuries but a short time. We afterward learned that four had been killed on the spot, and that Conductor Erhart lived about two hours. It appears there was some effort made to hush the matter up.

HURRICANE AND EARTHQUAKE

On Aug. 21, another hurricane swept over the island of St. Thomas, overturning every house and laying the place in ruins. A gale broke from the east, shortly afterward shifting to the northeast, from which point it blew more fiercely until noon, when the wind veered round slowly to the north and fell upon the island in a terrible hurricane. It then shifted to the northwest and blew with great violence until 5 p. m. when there came a lull which lasted until 6 p. m. At this hour the hurricane again swept over the island from the south, but its duration was not so long as on the previous visit, nor was its violence as great. Its term of greatest fury lasted only two hours. Closely following in the wake of the hurricane came an awful gale from the south and southeast, which raged for several hours. During the hurricane in the afternoon several shocks of earthquake rendered more dreadful the situation of the people, who were hearing overhead the crash of roofs torn by the hurricane, and obliged to feel, at the same time, under foot, the foundations of their shelters shaken by the earthquake. Hundreds of dwellings have been swept away, and not a house has been left standing undamaged on the distressed island. Some 6,000 people have been left homeless and destitute, and nearly 150 [illegible] have been killed and mangled or dis[illegible] by houses blown down or bricks and tiles flying thickly all around during the hurricane. Already some thirty corpses have been dragged from under the ruins, which, in the shape of trees, fences, shattered houses, and heaps of bricks and tiles, strewn throughout the streets, offer a sight of perfect desolation. There are no casualties to report about the shipping here, with the exception of a British bark loaded with sugars and riding at anchor at the mouth of this harbor, which broke loose and went adrift toward the rocks in the channel, and, it is said, has become a total wreck. Two French steamers, recently arrived here, drifted about and got fast aground, but the English steamers Corsica, Tyne, and Della, as well as the American steamer Florida, at anchor here, weathered the storm handsomely, the latter, however, having to cut down her masts to save her. The island of St. Kitts is said to be in ruins, as it was caught first by the hurricane which has just passed over here.

ABROAD.

– – – Later advices confirm the report of a tripple alliance between Prussia, Austria and Italy. The Prussian *Cross Gazette* of Aug. 28, states that a second meeting of the emperors of Prussia and Austria has been arranged for Sept. 7, to be held at Salzburg. Germany and Austria are to assume a joint attitude, and Italy has unconditionally agreed to the same policy. The same news is confirmed by the *New Free Press* of Vienna.

– – – Great activity is shown by the Russian Government in perfecting her military organization. Prussia is also filling up her *cadres* and accumulating immense stores of provisions and other munitions of war. A war cloud is gathering which seems to envelope the whole of Europe in its folds.

Communism

A new danger menaces society, a new social problem must be solved. Capital and labor have become antagonists, and labor will not submit much longer to the domination of capital. The working men are banding together, not only in localities, or nations, but in a world-wide organization, for the purpose of ending the bondage under which they now suffer.

The capitalists, say they, are practically the law-makers, and the law interpreters; the Government, the magistrates, and the priests are practically their creatures. A thousand work-men toil, and one capitalist grows rich, he rolls in wealth, they rot in untimely graves, or the poor-house. They have determined to end this. The commune seems to be the chosen remedy. The social force shall be directed by workmen, in the interests of workmen; the State shall step in to neutralize competition, and restrain the abuse of capitol; the land shall be resumed by the State, and farmed on social, and not on proprietary right. In short the existence of capital, and the whole ordering of the lives of the community shall be subject to social authority.

Such is the faith which has seized the foremost minds of the workmen of Europe, and is quickly spreading both there and here. The Commune of Paris was but an out-break of it, called forth prematurely by circumstances, but showing what may be expected elsewhere when the organization is completed.

Says MR. RUSKIN.—The first reason for all wars and for the necessity of national defences is that the majority of persons, high and low, in all European nations, are thieves, and in their hearts greedy of their neighbor's goods, land, and fame. And the guilty thieves of Europe, the real sources of all deadly war in it, are the capitalists—that is to say, people who live by percentage, or the labor of others instead of by fair wages of their own. The real war in Europe, of which this fighting in Paris, is the inauguration, is between these and the workmen, such as these have made him. They have kept him poor, ignorant, and sinful, that they might without his knowledge, gather for themselves the produce of his toil. At last a dim insight into the fact of this dawns upon him; and such as they have made him, he meets them and will meet.—*Letters to the Workmen and Laborers of Great Britain. By John Ruskin, LL. D.*

Notices, Etc.

AFTER Aug. 30 my P. O. Address will be Manchester, Iowa. As soon as I get settled I shall be ready to attend to calls from churches or individuals. Address as above. (a3t3) F. H. KENNY.

Being at liberty again, I will now respond to calls to preach and labor in the gospel field, as the door may open. (a3t3) E. H. BURLINGTON.

Appointments.

MICHIGAN.

QUARTERLY MEETING.

The first Quarterly Meeting for the Southern district of Michigan A. C. Conference, will be held at Moscow, to commence Sept. 21, and continue over Sunday. A full attendance is desired. Those coming by R. R. will leave the train at Stony Point, only a short distance from the place of meeting. Enquire for Day Conkling, or Wm. Buell. The churches sending delegates will give them the following form of certificate,—

To the members of the Michigan A. C. Conference—Greeting,

The following named brethren have been duly chosen to represent our society at your next meeting. . . . . Dated and signed by the clerk of the society.

J. R. PRESTON, Sec.

The first Q. M. of the Wisconsin Conference, Southern district, will be held at Cross Plains, Iowa Co. commencing Thursday eve Sept. 14, and continuing over Sunday. We would like to see the entire district at this meeting. We shall need its influence to help prepare us for the winter campaign.

G. G. GODFREY.

ILLINOIS.

Being engaged with the church in Amboy for every alternate Sabbath, I am at liberty to employ the other half of my time in some other field. Brethren wishing my services will please write soon. C. C. MARSTON.

Amboy, Ill.

GROVE MEETING.

There will be a grove meeting held on Daniel Coon's farm, in Osage Township, LaSalle Co., Ill., six miles N. E. from New Rutland, commencing Friday eve. Sept. 22, and holding over the following Sabbath. Elder C. C. Marston will be present to assist in preaching the word of life. Let all the friends in the region be in attendance to labor for the salvation of perishing souls. For the brethren. WM. MCCULLOCK.

St. Charles, Ill., with Br. Clark in the tent meeting from Sept. 6 to 17.

New Rutland, Ill., Sept. 30 and 31 as Br. McCullock may arrange. C.C. MARSTON.

Milroy, Knox Co. Ill. Sept. 3, at 11 a. m. and evening and every four weeks. At a school house 2½ miles west of Toulon Sept. 10, at 3½ p. m. Subject, State of the Dead.

HERMAN WILLETT.

TENT MEETING.

I shall hold a tent meeting at St. Charles Ill., to commence Sept. 6, and continue as duty may require for ten days or more. Brethren in the vicinity are invited to come in and help us.

D. S. CLARK.

Bishop Hill, commencing Friday, Sep. 8, and holding over Sunday. Communion last day of meeting. Friends in all the region are invited. Eld. Wm. L. Himes will be present to preach the word. Communion on Sunday.

For the brethren,
P. WEXEL,
N. BOXQUIST.

I expect to be in Livingston Co., Ill., from Sep. 17, to 26 preaching at Ancona and other places, through the week and over the Sabbath as Eld. A. Bailey may arrange. C.C. MARSTON.

WISCONSIN.

Drake S. H. Black Earth, 3 p. m., Oct. 1.

Butterfield S. H. near Fairfield, 2½ p. m., Oct. 8. Previous and succeeding evenings at Fairfield.

M. D. PRATT.

Family Camp-meeting No. 3, will be located four miles south of Osseo, and eighteen miles south of Augusta, which will be the nearest railway station. It will commence Sep. 7, and continue over Lord's day. All are invited to come the first day; and all Christians who attend are expected to come prepared to work for the Master.

Hay and tent fixtures free. The poor will be cared for. Let all who are able come prepared to this end.

Brn Turner, Keach, and Silk are expected to assist in the services. P. W. HOUGH.

The Southern Wisconsin Camp-meeting is to be held at Monticello, beginning Sept. 28, and holding over two Sundays, as Br. Barber and others may arrange. Particulars hereafter.

WM. SHELDON. G. G. GODFREY,

Eld. Wm. Sheldon will commence a series of meetings in his large tent at Arena, Iowa Co., Wis., Saturday Sept. 9, and hold over two Sundays, if the Lord will. We shall expect a large gathering of friends from the surrounding country. Provision will be made for all who may attend. Come all who can, and come with a holy zeal to labor for the perishing. Let us do what we can, for the time is short.

Arena is on the Milwaukee and Prairie du Chien R. R., about thirty miles west of Madison.

For the church. GEO. THOMSON.

The first Q. M. of the Eastern District of Wisconsin will be held at Merimack, Sauk Co., commencing Friday eve. Sept. 22, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us. GEO. THOMSON.

MINNESOTA.

The third Q. M. of the Hutchinson District will be held at Winsted, commencing Friday, Sep. 29, and continuing over Lord's day.

L. R. WOOD, Sec'y.

MISSOURI.

There will be basket and grove meetings in Nodaway Co. Mo.

Quitman, Br. Porter's grove, Sep. 2, and 3.

Wright S. H. grove 5 miles East of Maryville, Sep. 9 and 10.

Br. Wm. Swinford's grove, on Long Branch, 3 miles East of Howard's Mills, Sep. 16 and 17. Services at each place to commence at 10½ o'clock a. m. D. O. HIXX.

OHIO.

BASKET MEETING.

The Lord willing, there will be a grove and basket meeting 3½ miles East of Bucyrus, Crawford Co. O. on the farm of Br. M. Bacon, commencing Thursday evening, Sept. 14, at 7½ o'clock p. m., and hold over the following Lord's day. Br Bacon has a good and commodious meeting-house in the grove, that can be used if necessary. A cordial invitation is extended to all. Come to do good, and to get good, and help to sow the seed of love and truth. Amen.

J. W. JUDSON.

NEW YORK.

TENT MEETING!

The New York State Tent will next be pitched in LeRoy, Genesee Co. N. Y. The campaign will open on Saturday night, Sept. 2 and continue as long as the Lord may direct. The good results attending our Hornellsville meeting encourage the hope that victory may crown the next battle to be fought for Jesus. I expect to be assisted by A. P. Moore and others. We desire the presence and prayers of all who can can possibly render any assistance. We strike for Bible Christianity.

A. A. PHELPS.

WEST VIRGINIA.

The Second Annual Meeting of the West Virginia and Southern Ohio Advent Christian Conference, will convene near Walton, Roane Co., W. Va., Saturday, Sep. 23, 1871. A week's meeting will be held in connection it. Let us have a general rally of the friends of truth within the bounds of our Conference, and the adjacent States.

SILAS P. WHITNEY.

MISCELLANEOUS.

Portland, Me. Sept. 10.
Sandy Hill, N. Y. Sept. 17.
Rochester, N. Y. Sept. 22.
Nevada, O., Sept. 24.
Nevada, O. Oct. 1.
Chicago, (eve) Sept. 26.
Minneapolis, Minn., Oct. 8.

Letters sent me during my absence should either be directed to Minneapolis, Minn., or precede my appointments on the route. O. R. FASSETT.

Advertisements.

A GREAT CHANCE FOR AGENTS. Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn St., Chicago, Ill.

FREE. Sample copies of the "*Bee Keeper's Journal and National Agriculturist.*" The finest paper of its class in the world. Every Bee keeper or should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO.,
14 Murray St., New York city.

N. B.—THE TIMES and Journal one year, if paid in advance, $2.75.

THE BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to *both* journals, $2.50 a year.

NOTICE OF ATTACHMENT.

STATE OF MICHIGAN, The Circuit Court for the County of Berrien.

John W. Wilkinson vs William H. Earle & C. W. Emerson. Copartners under the name and style of Earle & Emerson.—In attachment. ¶ Notice is hereby given that on the fifteenth day of July, A. D. 1871, a writ of attachment was duly issued out of the Circuit Court for the County of Berrien at the suit of John W. Wilkinson, the above named plaintiff against the lands, tenements, goods, and chattels, moneys and effects of William H. Earle and C. W. Emerson copartners under the name and style of Earle and Emerson, the defendants above named for the sum of seventeen hundred dollars, which said writ was returnable on the first day of August A. D. 1871 and it appears by the return of said writ that property has been attached therein and that neither of the defendants can be found.

F. MUZZY, Attorney for Plaintiff.

Dated this 29th day of August A. D. 1871.

THE ILLUSTRATED DOMESTIC BIBLE.

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,800 pages; clear type on fine paper: excellently bound.

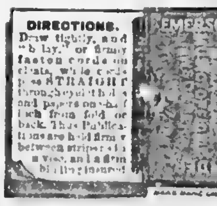
It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding	— Marbled Edge	$10.00
" "	— Gilt Edge	12.00
Turkey Morocco	— Full Gilt	16.50

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

THE BEST SELF BINDER.



DIRECTIONS. Draw tightly, and "b lay," or firmly fasten cords on clasp, while cords pass STRAIGHT through center of hole and papers one-half inch from fold or back. Thus Publications are held firm as between stripes of a vise, and a firm binding insured.

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c, in cloth and paper, 70c. cloth and imitation morocco 90c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail: the larger sent by express.

FIRE EXTINGUISHER.

Over 800 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL Sec'y,
128 Washington St., Chicago.

For sale at this office.

PRINTING PRESS FOR SALE.

A second-hand Campbell 'Country Press' is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE, $900. Terms easy. For further information, address THOMAS H. SENIOR, Sun Building, New York city; or

ADVENT TIMES, Buchanan, Mich.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. J. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 50c.

Advent Christian Times.

LIBRARY COLLEGE

"Many shall run to and fro, and knowledge shall be increased."

VO —NO. 7. BUCHANAN, SEPTEMBER 12, 1871. W 'OLE NO. 387.

Contents.

The Advent—Premillennial, H. A. Barclay, in Interior; Destruction of the Globe, Dr. Cumming; Amboy Camp Meeting; F. Burr.........49

Increase of Knowledge, poetry—Clara Baker; Truth Crushed to Earth will rise again, J. D Jones; Disorganizers, C. C. Marston; Our Tour West, I. C. Wellcome; The Salt Point, C. W. Sargent. 50

Jesus is Coming, D. O Hink; A Good Colored Sister; The Way of Faith, J. R. Preston; A Genuine Work of Grace.........51

Brief Editorials, Queries, Deserted by the Kings of the Earth, Left Out, "For Ever,".........52

Soul-sleepers; The Critic Floundering; Trip East, Wm. L. Himes; Not a Scriptural Death, Sel.; A Clear Point, Sel.; Editorial Gleanings; The Times.........53

Editor's Journal; Indiana, M. A. Tibbets; Minutes of a Discussion between Wm. A. Penn and A. Burgess.........54

Dr. Brooks in Portland; On the other Side of the Water; Conference Minutes.........55

Business Agent's Department; Book Notices; Notices; Appointments; Advertisements; Book and Tract Column.........56

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, Sept. 12, 1871.

The Advent—Pre-millennial.

In two previous articles, the writer endeavored to show that the kingdoms of this world were controlled by Satan; that the Christians firmly believed that Christ would set up a kingdom on the earth; that Christ did not correct their views, but encouraged them, and that the kingdom now in existence will be destroyed, and not absorbed. In the present article, arguments are used with a purpose to show that a millennium, under the present dispensation, is impossible.

And *first*, we would remark that the signs of the times indicate the destruction of the present governments of the earth. That wickedness sits in high places and rules with a high hand, is acknowledged by evangelical Christians. The most sanguine believers in the doctrine of the subjection of the world, by the preaching of the gospel, admit that a dark picture presents itself from which the eyes would gladly turn away. It is painful to look at the corruption of the Church, from which we derive all the blessings the world has ever enjoyed, in the dispensations, or will enjoy in the present one. Popery presents to the world "a cage of every unclean and hateful bird." With all charity we say the Lutheran Church, in the Old World, has scarcely enough Christian life to enable us to decide whether it is anything more than a dressed mummy. The Church of England, with all that may be said in its favor, is so thoroughly permeated with the spirit of popery, that a continuance of Christian life, except by separation, is impossible. In the United States, while the gospel light is shining with greater effulgence the Church is sadly defective, and

ILLY PREPARED

for the conquest of the world. Here and there we find an earnest Christian worker, but the mass of Church members are almost wholly given to the world.

Yet Christians will fold their hands, and sing the glorious strains of joy in prospect of the Messiah's reign, which is to be introduced, in their opinion, by the corrupt and lifeless Church. Such views as this are not the results of faith, but presumption. "No," say the post-millennial adventists, "we believe the Church will be purified, and become more energetic before the introduction of the reign of Christ." Then let entire consecration take the place of spasmodic effort, and half-way Christianity.

Now, let us look at existing facts as history and observation set forth the victories of Satan, and judge wherein our strength lies. "The large mass of the Protestant population of Europe have gone over to infidelity, the very clergy being the expounders of it, while the multitude upon whom the Romish superstition has lost its hold, is swept into the same devouring vortex."

The executive Council of German Radicals, appointed by the Frankfort Diet, which sat in 1849, representing all German liberalism, showed the spirit by which the nation is animated. "We declare, (said the Council) "the supreme power of the State, over all economical and social relationship, as

A RULING PRINCIPLE."

"Religion, which must be banished from society, must vanish from the minds of men." "We do not desire liberty of belief but the necessity of unbelief."

That such is the truth in that country, the influence which that people have exerted in this country is evident. Of some sixty journals published in this country in the German language, the majority assail every form of Church institutions, make light of historical Christianity, deny the personality of God and the immortality of the soul. [If that were all, they would be in harmony with the Bible: but they deny a future life. ED TIMES.] In Cincinnati, joining hands with Papacy, they demand the expulsion of the Bible from the common schools, and in Chicago the abolition of the Sunday law, and full license to sell and drink poisonous liquors to their hearts' content. The infidelity of that people, practically showing itself in drunkenness, licentiousness, profanity, Sabbath desecration, and lawlessness, forms a picture sickening to the Christian heart.

Other nations of Europe are drifting toward the same vortex of destruction. After the failure of the revolution of 1848, Lamartine wrote that lack of conscience, in the French character made the establishment of a successful Republic impossible. In 1832, Cassimir Periere, said "the thoughts of the people are not the thoughts of a civilized race; their imaginations are those of a savage tribe."

With all the boasting of Americans, we must confess that

PRACTICAL ATHEISM,

though sometimes under guise of Christianity, bears rule. Boldly is the claim set up that religion and politics must be divorced; the former to be committed to ministers, the latter to the people and politicians. For many years before the late conflict the cry resounded from all parts of the land, "let political preachers be put down, and let the people rule;" and nearly all the people and a majority of the ministers said "amen!" Many who opposed slavery said the preaching of the gospel will banish the evil, but God destroyed it in his anger.

Now many say preaching will destroy the existing evils, but so it does not appear to the writer. These abominations must come to an end, but like Papal Rome, will be overthrown by God's own hand. God says to the nations, "acknowledge my Son as king or perish;" and all the nations have responded, "we will not have this man to reign over us."

We sometimes hear of the transactions of *Christian* nations and wonder if such nations really think they are living under the authority of Christ. Take this country as a specimen and we will find the most ungodly practices, not only permitted, but openly advocated. Does Christ license the sale of intoxicating liquor to fill the country with misery; or houses of prostitution? Does he select infidels and prize-fighters to represent the people in Congress, or profane swearers and drunkards to fill the highest place in the government? Does he preside in the courts, where men under the influence of strong drink, or by means of bribes prevent the ways of justice? Drunkenness, profanity, Sabbath-breaking, adultery, disregard of law; the love of

PLEASURE, PRIDE, AMBITION,

covetousness, and dishonesty are not the blessings of the kingdom of Christ. No one can look upon the face of society and deny that many of these evils are on the increase at an alarming rate. Neither political party dare take up the temperance principle and make it a party issue. Popery, infidelity and intemperance hold this nation by the throat, and all the poor sickly government can do is to tremble and promise "*your demands shall be respected.*"

Every vessel which lands upon our shores gives us another installment of this godless element. How long will this government stand in the hands of practical atheists? The destiny of the nations is recorded in the second Psalm in which God threatens to dash them in pieces like a potter's vessel. "If God spared not the natural branches take heed lest he spare not thee."

In the *second* place, we would endeavor to prove that the promises of blessing in connection with the reign of Christ show that the millennium cannot occur previous to his advent. Those glorious privileges are not to be enjoyed under existing facts. Post-millennial adventists are unwilling to give the words of promise their full import. "For yet a little while and the wicked shall not be," is a promise which cannot be fulfilled until the return of the Nobleman, who shall

DESTROY HIS ENEMIES

and the harvest, when the tares shall be burned. In fact, those who deny the personal reign of Christ on the earth experience great difficulty in finding a millennium. The continual growing of the tares and the persistent rebellion of the enemies of Christ are insurmountable obstacles in the way. The strongest hope they entertain is that the wicked will be held in subjection.

This is the doctrine of a millennium with the millennial reign of Christ left out. In the 37th Psalm and in Christ's sermon on the mount the promise to the meek is that they shall *inherit* the earth. To find a fulfillment of this in the possession of the land of Judea, which was but a temporary residence, and which—even if the Jews shall be restored to their native country—will be but an insignificant item, is like reversing the telescope and viewing objects through the small end. Besides, it was not Judea, but the *earth* that God promised to Abraham. The promise was made in Christ, not to seeds as of many, but of one. So argues the apostle: "If ye are Christ's ye are Abraham's seed, and heirs according to the promise."

Again, Christians are "heirs of God, and joint heirs with Christ, to an inheritance in heaven." How exactly the language of Daniel. where he speaks of the saints of the Most High possessing the kingdom which is

SET UP ON THE EARTH,

agrees with the explanation of Paul. In the fulfillment of these predictions, wickedness is to have no place. "The earth is to be filled with glory of the Lord as the waters cover the sea." "All are to know him, from the least to the greatest." To admit of anything in the form of wickedness in that kingdom is limiting the "holy one of Israel" and using the word of God deceitfully.

In the *third* place, we would remark that the Scripture connects the destruction of the wicked with the restoration of the righteous. In Mal. ch. 4, the wicked are to be stubble, to be burned up, that neither root nor branch are to remain; but the Sun of righteousness is to arise with healing in his wings to the righteous, and they are to tread down the wicked under the soles of their feet in that day. In Revelation we read of the sounding of the trumpets, which are followed by disaster; but after the seventh trumpet has sounded, voices are heard in heaven saying, The kingdoms of this world are become *the kingdom* of Christ. In the sixty-third chapter of Isaiah the coming of the Messiah to tread down the wicked is also for the purpose of receiving his own people. "For the day of vengeance is in mine heart, and the year of my redeemed is come."

By this theory, light is thrown upon 2 Pet. ch. 3. The term promise, at which the wicked scoff, is not as threatening to the ungodly, but encouragement to the righteous. The coming of the Lord is a delightful thought to the Christian, but scoffers regard it as a delusion. "Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat; nevertheless we, according to his *promise*, look for a new heavens and a new *earth wherein dwelleth righteousness.*"...."Thy kingdom come, thy will be done on *earth* as it is done in heaven," is a prayer which will not be answered unless God's kingdom shall be set upon this globe.—*H. A. Barclay, in Interior.*

Destruction of the Globe.

When our blessed Lord comes, all creation will be purified and resurrected. Some think this earth has become so vile that the sooner it is extinguished the better. They think that it is unworthy of God to retain an orb so poor and so sin-stained, and that it had better be cancelled and a lovelier placed in its orbit. There is no prediction of such a catastrophe in the Bible. The deeper we penetrate the arcana of nature, the clearer is the proof that annihilation is not possible, and certainly is not fact. But apart from this, would it not be a grevious loss were a world of so historic antecedents as ours expunged from its orbit, and dismissed over the depths of oblivian forever? What! shall the atmosphere breathed by the incarnate God cease to exist? Shall the flowers that those eyes looked on, and the sweet sounds of brooks, and waves, and winds, those ears heard, be all extinguished forever? Shall the Mount of Olives, from which he rose; the Mount Tabor, on which a transient gleam of his glory rested, be thrown down? Shall Calvary and Gethsemane be only names of things that no longer are? I cannot believe it; all the instincts of my nature revolt against the idea, and the instinctive desires in our hearts to perpetuate those historic scenes of the past, are ripples from the great tides of eternity, and in their measure they tell us God will not destroy scenes that superstition may in this imperfect economy pervert, and Christians treat only as as they deserve when they reverently remember them. To destroy the earth would be to acknowledge and seal the success of Satan. What was the devil's attempt? To get the earth, and us with it. What is he now? He is the prince of the power of the air. We don't see him, but he walks in our homes; he is here or there—for he goeth about seeking whom he may devour. He or his servants may now be whispering, "Oh, it is all nonsense;" "Don't believe those things; "You have your business to attend to, you must not enter into religious speculations." But whatever he or they may say or suggest, God tells us that Satan shall be cast out of this earth into the bottomless abyss, where he is tormented in the lake that burneth with fire and brimstone for ever and ever. If he is to be cast out of this earth, surely it will not be cast after him. He has no right or claim to the possession of it. Such a result would interrupt or reverse the great process that God has constantly pursued, and end the analogy that runs through all inspiration. The great law in revelation is not to destroy, and create other things instead, but to take old things and purify and restore them, so as to make them what they were or should be. All the Savior's miracles are indications of this. When he opened the eyes of the blind, he did not take out the old orbs, and put in new ones, but he renewed the old ones. And when he unstopped the ears of the deaf, or laid the fever of the sick, or made the lame leap as the roe; or when he quickened the dead—these, and indeed all his miracles, were restorative and benificent, as well as miraculous and divine. And therefore we believe the earth will not be destroyed. Indeed, Scripture expressly promises "a new heaven and a new earth." John does not say, "I saw *another* heaven and *another* earth," as he would have said if it had been something substituted for the old. But does not "new" mean "another?" Certainly not. For instance, we read, "If any man be in Christ, he is a new creature." Does not that mean that that his identity disappears, and that he becomes another man? Not at all; he is changed, regenerated, transformed, and become new only in the noblest and intensest sense of that word. So this earth will be made a new earth; it will be disinfected and purified; the last fire will refine it as gold and silver; and Jesus, the Great High Priest, will wave his priestly hand over it, and on that earth which has shared in our descent and has become corrupt, literally, I believe, not figuratively, its deserts will rejoice, its solitary places will blossom like the rose, the lion shall lie down with the lamb, and a little child shall lead them. These are not stray fancies, but sacred facts and prophecies that must be accomplished. God has so written it in his holy word, and he ll so arrange it in his providenc —*Dr. Cumming.*

Amboy Camp Meeting.

To those who were not attendants at the Amboy camp meeting this year, I would say that you lost a rich feast. It was an unusually excellent meeting, and the general feeling expressed by those present was that they received a great blessing while there.

The meeting struck a spiritual vein in the commencement, and continued to rise higher and higher unto the close. No jangling or strife; cliques or clans were not so much as once thought of on the ground during the meeting. In fact I want right here to bear my testimony that such things do not exist very much among Adventists, in the West any way, and when they are seen it is mostly by those who see double—and you know what Christ says about the eye being single, etc. The power of God was with his people at camp Amboy, and the saints of God felt it and shouted for joy.

Eld. Samuel Thurber came on a day or two later than he was expected, and found a rising interest. He took hold like one experienced in 'tending holy fires, and soon the meeting was all ablaze. There was deep feeling among the unconverted and many were constrained to give their hearts to God. Eighteen were baptised during the meeting and many others were under conviction of duty at its close. I trust they will yet yield to the truth and obey God. They might have done so at this meeting, and their neglect of it admits of no excuse. Among the immersed was little Aggie Henry, a sweet child of nine years, and the simplicity of the gospel is manifest in this, that a child of tender years can so fully comprehend its primary truths as to understandingly obey its ordinances.

The attendance from abroad was about the same as last year, but I apprehend that if time lasts and circumstances are favorable, the attendance next year will be much larger. And it does seem to me that a new impetus is given to the cause of Christ among the Adventists of Illinois by this meeting. The memory of it to me is sweet and blessed, and my prayer is that all who so enjoyed the spiritual presence of God at camp Amboy may enter the general camp of the saints at the coming of our Lord.

F. BURR.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VO ——NO. 7. BUCHANAN, SEPTEMBER 12, 1871. W 'OLE NO. 387.

LIBRARY
COLLEGE

Contents.

The Advent—Premillennial, H. A. Barclay, in Interior; Destruction of the Globe, Dr. Cumming; Amboy Camp Meeting, F. Burr........49

Increase of Knowledge, poetry—Clara Baker; Truth Crushed to Earth will rise again, J. D Jones; Disorganizers, C. C Marston; Our Tour West, I. C. Wellcome; The Salt Peter, C. W. Sargent........50

Jesus is Coming, D. O Hink; A Good Colored Sister; The Way of Faith, J. R. Preston; A Genuine Work of Grace........51

Brief Editorials, Queries, Deserted by the Kings of the Earth, Left Out, "For Ever,"........52

Soul-sleepers; The Critic Floundering, Trip East, Wm. L. Himes; Not a Scriptural Death, Sel; A Clear Point, Sel; Editorial Gleanings; The Times........53

Editor's Journal; Indiana, M. A. Tibbets; Minutes of a Discussion between Wm. A. Fenn and A. Burgess........54

Dr. Brooks in Portland; On the other side of the Water; Conference Minutes........55

Business Agent's Department; Book Notices; Notices; Appointments; Advertisements; Book and Tract Column........56

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, Sept. 12, 1871.

The Advent—Pre-millennial.

In two previous articles, the writer endeavored to show that the kingdoms of this world were controlled by Satan; that the Christians firmly believed that Christ would set up a kingdom on the earth; that Christ did not correct their views, but encouraged them, and that the kingdom now in existence will be destroyed, and not absorbed. In the present article, arguments are used with a purpose to show that a millennium, under the present dispensation, is impossible.

And *first*, we would remark that the signs of the times indicate the destruction of the present governments of the earth. That wickedness sits in high places and rules with a high hand, is acknowledged by evangelical Christians. The most sanguine believers in the doctrine of the subjection of the world, by the preaching of the gospel, admit that a dark picture presents itself from which the eyes would gladly turn away. It is painful to look at the corruption of the Church, from which we derive all the blessings the world has ever enjoyed, in the dispensations, or will enjoy in the present one. Popery presents to the world "a cage of every unclean and hateful bird." With all charity we say the Lutheran Church, in the Old World, has scarcely enough Christian life to enable us to decide whether it is anything more than a dressed mummy. The Church of England, with all that may be said in its favor, is so thoroughly permeated with the spirit of popery, that a continuance of Christian life, except by separation, is impossible. In the United States, while the gospel light is shining with greater effulgence the Church is sadly defective, and

ILLY PREPARED

for the conquest of the world. Here and there we find an earnest Christian worker, but the mass of Church members are almost wholly given to the world.

Yet Christians will fold their hands, and sing the glorious strains of joy in prospect of the Messiah's reign, which is to be introduced, in their opinion, by the corrupt and lifeless Church. Such views as this are not the results of faith, but presumption. "No," say the post-millennial adventists, "we believe the Church will be purified, and become more energetic before the introduction of the reign of Christ." Then let entire consecration take the place of spasmodic effort, and half-way Christianity.

Now, let us look at existing facts as history and observation set forth the victories of Satan, and judge wherein our strength lies. "The large mass of the Protestant population of Europe have gone over to infidelity, the very clergy being the expounders of it, while the multitude upon whom the Romish superstition has lost its hold, is swept into the same devouring vortex."

The executive Council of German Radicals, appointed by the Frankfort Diet, which sat in 1849, representing all German liberalism, showed the spirit by which the nation is animated. "We declare, (said the Council) "the supreme power of the State, over all economical and social relationship, as

A RULING PRINCIPLE."

"Religion, which must be banished from society, must vanish from the minds of men." "We do not desire liberty of belief but the necessity of unbelief."

That such is the truth in that country, the influence which that people have exerted in this country is evident. Of some sixty journals published in this country in the German language, the majority assail every form of Church institutions, make light of historical Christianity, deny the personality of God and the immortality of the soul. [If that were all, they would be in harmony with the Bible: but they deny a future life. Ed Times.] In Cincinnati, joining hands with Papacy, they demand the expulsion of the Bible from the common schools, and in Chicago the abolition of the Sunday law, and full license to sell and drink poisonous liquors to their hearts' content. The infidelity of that people, practically showing itself in drunkenness, licentiousness, profanity, Sabbath desecration, and lawlessness, forms a picture sickening to the Christian heart.

Other nations of Europe are drifting toward the same vortex of destruction. After the failure of the revolution of 1848, Lamartine wrote that lack of conscience, in the French character made the establishment of a successful Republic impossible. In 1832, Cassimir Periere, said "the thoughts of the people are not the thoughts of a civilized race; their imaginations are those of a savage tribe."

With all the boasting of Americans, we must confess that

PRACTICAL ATHEISM,

though sometimes under guise of Christianity, bears rule. Boldly is the claim set up that religion and politics must be divorced; the former to be committed to ministers, the latter to the people and politicians. For many years before the late conflict the cry resounded from all parts of the land, "let political preachers be put down, and let the people rule;" and nearly all the people and a majority of the ministers said "amen!" Many who opposed slavery said the preaching of the gospel will banish the evil, but God destroyed it in his anger.

Now many say preaching will destroy the existing evils, but so it does not appear to the writer. These abominations must come to an end, but like Papal Rome, will be overthrown by God's own hand. God says to the nations, "acknowledge my Son as king or perish;" and all the nations have responded, "we will not have this man to reign over us."

We sometimes hear of the transactions of *Christian* nations and wonder if such nations really think they are living under the authority of Christ. Take this country as a specimen and we will find the most ungodly practices, not only permitted, but openly advocated. Does Christ license the sale of intoxicating liquor to fill the country with misery; or houses of prostitution? Does he select infidels and prize-fighters to represent the people in Congress, or profane swearers and drunkards to fill the highest place in the government? Does he preside in the courts, where men under the influence of strong drink, or by means of bribes prevent the ways of justice? Drunkenness, profanity, Sabbath-breaking, adultery, disregard of law; the love of

PLEASURE, PRIDE, AMBITION,

covetousness, and dishonesty are not the blessings of the kingdom of Christ. No one can look upon the face of society and deny that many of these evils are on the increase at an alarming rate. Neither political party dare take up the temperance principle and make it a party issue. Popery, infidelity and intemperance hold this nation by the throat, and all the poor sickly government can do is to tremble and promise "*your demands shall be respected.*"

Every vessel which lands upon our shores gives us another installment of this godless element. How long will this government stand in the hands of practical atheists? The destiny of the nations is recorded in the second Psalm in which God threatens to dash them in pieces like a potter's vessel. "If God spared not the natural branches take heed lest he spare not thee."

In the *second* place, we would endeavor to prove that the promises of blessing in connection with the reign of Christ show that the millennium cannot occur previous to his advent. Those glorious privileges are not to be enjoyed under existing facts. Post-millennial adventists are unwilling to give the words of promise their full import. "For yet a little while and the wicked shall not be," is a promise which cannot be fulfilled until the return of the Nobleman, who shall

DESTROY HIS ENEMIES

and the harvest, when the tares shall be burned. In fact, those who deny the personal reign of Christ on the earth experience great difficulty in finding a millennium. The continual growing of the tares and the persistent rebellion of the enemies of Christ are insurmountable obstacles in the way. The strongest hope they entertain is that the wicked will be held in subjection.

This is the doctrine of a millennium with the millennial reign of Christ left out. In the 37th Psalm and in Christ's sermon on the mount the promise to the meek is that they shall *inherit* the earth. To find a fulfillment of this in the possession of the land of Judea, which was but a temporary residence, and which—even if the Jews shall be restored to their native country—will be but an insignificant item, is like reversing the telescope and viewing objects through the small end. Besides, it was not Judea, but the *earth* that God promised to Abraham. The promise was made in Christ, not to seeds as of many, but of one. So argues the apostle: "If ye are Christ's ye are Abraham's seed, and heirs according to the promise."

Again, Christians are "heirs of God, and joint heirs with Christ, to an inheritance in heaven." How exactly the language of Daniel, where he speaks of the saints of the Most High possessing the kingdom which is

SET UP ON THE EARTH,

agrees with the explanation of Paul. In the fulfillment of these predictions, wickedness is to have no place. "The earth is to be filled with glory of the Lord as the waters cover the sea." "All are to know him, from the least to the greatest." To admit of anything in the form of wickedness in that kingdom is limiting the "holy one of Israel" and using the word of God deceitfully.

In the *third* place, we would remark that the Scripture connects the destruction of the wicked with the restoration of the righteous. In Mal. ch. 4, the wicked are to be stubble, to be burned up, that neither root nor branch are to remain; but the Sun of righteousness is to arise with healing in his wings to the righteous, and they are to tread down the wicked under the soles of their feet in that day. In Revelation we read of the sounding of the trumpets, which are followed by disaster; but after the seventh trumpet has sounded, voices are heard in heaven saying, The kingdoms of this world are become *the kingdom* of Christ. In the sixty-third chapter of Isaiah the coming of the Messiah to tread down the wicked is also for the purpose of receiving his own people. "For the day of vengeance is in mine heart, and the year of my redeemed is come."

By this theory, light is thrown upon 2 Pet. ch. 3. The term promise, at which the wicked scoff, is not as threatening to the ungodly, but encouragement to the righteous. The coming of the Lord is a delightful thought to the Christian, but scoffers regard it as a delusion. "Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat; nevertheless *we*, according to his *promise*, look for a new heavens and a new *earth wherein dwelleth righteousness*." ..."Thy kingdom come, thy will be done on *earth* as it is done in heaven," is a prayer which will not be answered, unless God's kingdom shall be set upon this globe.—*H. A. Barclay, in Interior.*

Destruction of the Globe.

When our blessed Lord comes, all creation will be purified and resurrected. Some think this earth has become so vile that the sooner it is extinguished the better. They think that it is unworthy of God to retain an orb so poor and so sin-stained, and that it had better be cancelled and a lovelier placed in its orbit. There is no prediction of such a catastrophe in the Bible. The deeper we penetrate the arcana of nature, the clearer is the proof that annihilation is not possible, and certainly is not fact. But apart from this, would it not be a grevious loss were a world of so historic antecedents as ours expunged from its orbit, and dismissed over the depths of oblivian forever? What! shall the atmosphere breathed by the incarnate God cease to exist? Shall the flowers that those eyes looked on, and the sweet sounds of brooks, and waves, and winds, those ears heard, be all extinguished forever? Shall the Mount of Olives, from which he rose; the Mount Tabor, on which a transient gleam of his glory rested, be thrown down? Shall Calvary and Gethsemane be only names of things that no longer are? I cannot believe it; all the instincts of my nature revolt against the idea, and the instinctive desires in our hearts to perpetuate those historic scenes of the past, are ripples from the great tides of eternity, and in their measure they tell us God will not destroy scenes that superstition may in this imperfect economy pervert, and Christians treat only as as they deserve when they reverently remember them. To destroy the earth would be to acknowledge and seal the success of Satan. What was the devil's attempt? To get the earth, and us with it. What is he now? He is the prince of the power of the air. We don't see him, but he walks in our homes; he is here or there—for he goeth about seeking whom he may devour. He or his servants may now be whispering, "Oh, it is all nonsense;" "Don't believe those things; "You have your business to attend to, you must not enter into religious speculations." But whatever he or they may say or suggest, God tells us that Satan shall be cast out of this earth into the bottomless abyss, where he is tormented in the lake that burneth with fire and brimstone for ever and ever. If he is to be cast out of this earth, surely it will not be cast after him. He has no right or claim to the possession of it. Such a result would interrupt or reverse the great process that God has constantly pursued, and end the analogy that runs through all inspiration. The great law in revelation is not to destroy, and create other things instead, but to take old things and purify and restore them, so as to make them what they were or should be. All the Savior's miracles are indications of this. When he opened the eyes of the blind, he did not take out the old orbs, and put in new ones, but he renewed the old ones. And when he unstopped the ears of the deaf, or laid the fever of the sick, or made the lame leap as the roe; or when he quickened the dead—these, and indeed all his miracles, were restorative and benificent, as well as miraculous and divine. And therefore we believe the earth will not be destroyed. Indeed, Scripture expressly promises "a new heaven and a new earth." John does not say, "I saw *another* heaven and *another* earth," as he would have said if it had been something substituted for the old. But does not "new" mean "another?" Certainly not. For instance, we read, "If any man be in Christ, he is a new creature." Does not that mean that that his identity disappears, and that he becomes another man? Not at all; he is changed, regenerated, transformed, and become new only in the noblest and intensest sense of that word. So this earth will be made a new earth; it will be disinfected and purified; the last fire will refine it as gold and silver; and Jesus, the Great High Priest, will wave his priestly hand over it, and on that earth which has shared in our descent and has become corrupt, literally, I believe, not figuratively, its deserts will rejoice, its solitary places will blossom like the rose, the lion shall lie down with the lamb, and a little child shall lead them. These are not stray fancies, but sacred facts and prophecies that must be accomplished. God has so written it in his holy word, and he 'll so arrange it in his providenc —*Dr. Cumming.*

Amboy Camp Meeting.

To those who were not attendants at the Amboy camp meeting this year, I would say that you lost a rich feast. It was an unusually excellent meeting, and the general feeling expressed by those present was that they received a great blessing while there.

The meeting struck a spiritual vein in the commencement, and continued to rise higher and higher unto the close. No jangling or strife; cliques or clans were not so much as once thought of on the ground during the meeting. In fact I want right here to bear my testimony that such things do not exist very much among Adventists, in the West any way, and when they are seen it is mostly by those who see double—and you know what Christ says about the eye being single, etc. The power of God was with his people at camp Amboy, and the saints of God felt it and shouted for joy.

Eld. Samuel Thurber came on a day or two later than he was expected, and found a rising interest. He took hold like one experienced in 'tending holy fires, and soon the meeting was all ablaser. There was deep feeling among the unconverted and many were constrained to give their hearts to God. Eighteen were baptised during the meeting and many others were under conviction of duty at its close. I trust they will yet yield to the truth and obey God. They might have done so at this meeting, and their neglect of it admits of no excuse. Among the immersed was little Aggie Henry, a sweet child of nine years, and the simplicity of the gospel is manifest in this, that a child of tender years can so fully comprehend its primary truths as to understandingly obey its ordinances.

The attendance from abroad was about the same as last year, but I apprehend that if time lasts and circumstances are favorable, the attendance next year will be much larger. And it does seem to me that a new impetus is given to the cause of Christ among the Adventists of Illinois by this meeting. The memory of it to me is sweet and blessed, and my prayer is that all who so enjoyed the spiritual presence of God at camp Amboy may enter the general camp of the saints at the coming of our Lord.

F. Burr.

Increase of knowledge:

OR OLD TIMES AND NEW.

Turn back with me a hundred years ago:
See, how the world moved on, so very slow!
But lo! a change is wrought, and now we find
Increase of knowledge, and of every kind.

In olden time regarding works of art,
Not much of knowledge could the world impart,
But has progressed in fifty years *far* more
Than in so many hundred years before.

Then, Cities which the ancient Fathers filled
Took many centuries to plan and build;
Now, springing up, the massive structures rise,
And glittering spires go towering to the skies.

Then men to go on foot were well content.
Or in the slowly stage coach often went:
Now, whirled away by hurrying steam and lo!
They think the lightning train, by *far* too slow.

Then, women toiled by hand to card and spin,
And weave the clothe with which to dress them in:
Now, buzzing spindles fly with mighty power,
And do up years of labor, in an hour.

Then, all who sailed a distant land to seek,
Were months upon the ocean's briny deep:
Now, steamers ply the mighty waters o'er,
And millions speed across, from shore to shore.

Then, people thought the art of war complete:
That nought could with their flintlock guns compete:
Now, through the world are deadly weapons sent,
Which all the powers of hell could help invent.

Then, posts were sent on horseback, by command,
And thus the news was carried through the land:
Now hurrying steam is *far too* slow to bring—
They bid the lightnings quick the message wing.

Then, books and papers were in slow demand,
For very few were printed in the land:
But now, the world is filled with every kind,
In every style, with which to store the mind.

A few past centuries ago, 'twas known
It cost a fortune, to a Bible own:
Now piles on piles, sold cheaply here and there,
Like autumn leaves, are scattered everywhere.

The holy scriptures, writ by God's command,
The Fathers could but vaguely understand:
Now all is plain, in this enlightened age,
For heavenly light illumes the sacred page.

* * * * * * * * * * *

Why in the aged past, by men of lore,
Were not these great inventions sought before?
And why, this mighty knowledge thus unfurled,
Which now we see diffused throughout the world?

If we but look within the word of God we find
The mystery may be solved, in every mind.
In Daniel, chapter twelve, the words are penned,
Fourth verse, from middle, onward to the end.

A hundred years ago they would have thought,
The man insane who all this progress taught;
But in this wondrous age, with active brains,
Men act as though the lightning coursed their veins.

CLARA BAKER.

Communications.

"Truth Crushed to Earth Will Rise Again."

The above sentence is one of those rare exceptions in literature in which truth and poetry are blended in unison. That there is "more truth than poetry" or that there is "more poetry than truth" in this sentence, cannot justly be said. Both find utterance in it in beautiful and harmonious proportion.

But in what respect is it truer than when we apply it to the truth of materialism. This truth stands out as one of the oldest on record. Taking its date from the time that God forbade Adam to partake of the forbidden tree. "In the day thou eatest thereof thou shalt surely die." If any person doubts that God told the truth when he proclaimed Adam mortal, they have only to turn to Gen. 5: 5 to find upon record a verification of God's words.

Here in the year 4004 B. C. [Usher] we find the truth of materialism established. God is its author. Going on we find the patriarchs to be believers in this doctrine. Job. 14: 13; 17: 13; 21: 13; 33: 22; 10: 20; David in Ps. 76: 50; 88: 10; 88: 5, 30; & 49: 15; Solomon, in Prov. 10: 8; Eccl. 9: 10; Isaiah in ch. 38: 8; Hezekiah, in Is. 38: 10, 18.

Most plainly does Christ teach us that we are mortal, and the great need there is for us so to walk in this life as to be accounted worthy of a resurrection from the bonds of death, to an immortal life in God's kingdom. Remove from Christ's plan of salvation the idea mortality of man, and it becomes a wretched farce, unworthy the faith of the inquirer after truth. For it makes it but a bundle of contradictions, a series of nonsensical and needless ceremonies. If man is immortal and cannot die, how foolish for Christ to save him from *death*. If he is *not* dead how nonsensical to go through the farce of resurrection.

But, thanks be to God, Christ's plan of salvation is a glorious one, and one that the wisest man on earth can bless God for without stifling his reason; and simply because it all depends upon the truth of materialism.

Nor do we find the apostles an exception to the rule. They were as great heretics (?) as we are. For example: Paul in 1 Cor. ch. 15; 1 Tim. 6: 13–16; James ch. 5: 20; 1 Pet. 1: 3; (and by the way Peter was a rank Adventist, 2 Pet. ch. 3); Jno. 2: 25; 5: 11–12.

Turning to ancient church history we find the early fathers believers in this truth. Barnabas, who died A. D. 90; Clemens Romanus, in A. D. 100; Hermas in 104; Ignatius Martyr in 107; Justin Martyr 164; Theophilus of Antioch in 183; Ireneus Martyr in 202; Clement Alexandrinus in 218; all these early fathers of primitive Christianity we find to be believers in materialism. We find the first Christian advocate of immaterialism to have been Athenagoras, born A. D. 127, dying in A. D. 190. From this time onward the philosophy of Plato seems to begin to take the place of Christ's teachings. Christianity begins to honor Plato, and ignore the plain language of the Holy Word. Materialism is crushed to the ground by papal edicts, and decrees forbidding Christians to harbor a thought of its reasonableness.

Thus the truth lies down in Egyptian darkness, until the light of reformation once more reveals it in all its simple beauty. In the sixteenth century we find Martin Luther boldly denouncing immortal-soulism as a pernicious doctrine. But his light shines but for a moment, and all is darkness again, until a more recent date.

The truth of materialism has had its advocates through all time, but never since its fall has it risen so far from its degraded position as at the present day. Thank God! "Truth crushed to earth *will rise* again;" and the truth of materialism is rising in all its lofty grandeur. One Christian denomination has adopted it as the groundwork of its faith, and has received in consequence persecution enough to keep them close to the side of their Redeemer.

Fearlessly and irresistibly have they advocated this truth, until now the whole world is waking up to the question at issue. Take up most any standard periodical and you will notice that the great question in licence or theology is "materialism or immaterialism." Turning to scientific literature we find one of the leading houses in that department publishing Mr. Constable's admirable work upon "the Duration and nature of Future Punishment." Would they have dared to do this twenty years ago?

Prof. Huxley delivers a lecture upon the "Physical Basis of Life," in which if we may grant his argument materialism stands as scientifically proven. Yet Prof. Huxley does not profess to be a materialist. But his argument so certainly tends to favor materialism that James H. Sterling, in a reply to his lecture complains that "Mr. Huxley, after having exerted all his strength in his first part to throw us "into the materialistic slough' by *clear necessity of knowledge*, only calls to us in his second effort to come out of this slough again, on the somewhat *obscure necessity of ignorance*." Again: "Mr. Huxley while devoting fifty paragraphs to our physiological immersion in the 'materialistic slough' grants but one-and-twenty towards our philosophical escape from it; the fifty besides being so to speak in reality the wind, and the one-and-twenty only the whistle for it."

Prof. Geo. F. Barker, M. D., in his lecture upon "The Corelation of Vital and Physical Forces," says: "*The more advanced thinkers in science of to-day, therefore look upon the life of the being form as inseparable from its substance, and believe that the former is purely phenomenal, and only a manifestation of the latter.* DENYING THE EXISTENCE OF A SPECIAL VITAL FORCE AS SUCH THEY RETAIN THE TERM ONLY TO EXPRESS THE SUM OF THE PHENOMENA OF LIVING BEINGS."

Truly "Truth crushed to earth will rise again." Materialism is using every moment in the opinions of thinkers, and ere long will be replaced where but for heathen philosophy it would forever have remained.

J. D. JONES.

Disorganizers.

All enterprises *will* have drawbacks. It is useless to expect an uninterrupted continuation of absolute success in the history of any work. We shall be overtaken with reverses, and meet more or less failures. Especially so if we be engaged in *good* enterprises. This is an age of evil, in which evil schemes thrive and gain power with comparatively few interferences. Not so with the good!

One of the greatest evils that can infest the community of saints is that described in the caption of this article. To disorganize the forces of righteousness in the very camp of unrighteousness, is to strike a death blow at the success of the former and give unwarrantable courage to the latter. Without organization, poor and weak will be the effort. Societies may flourish for a season in a disorganized condition; but the united testimony of past history is that there can be no permanent and lasting success without centralization of elements and development of power by organizing.

While it is most cheerfully conceded to be the duty of Christians and especially of Adventists to watch with suspicious caution every thing that has the *appearance* of humanitarianism, whether it develop itself in dogmatic tenacity to certain stipulations of so-called organism, or whether it be developed in other directions; it is also maintained that persons should be treated as manifestly "suspicious" in their proceedings, who visit a neighborhood under the pretense of preaching the gospel and "*doing good*," and almost the first measure urged by them is the disbanding of the "*old* organization," and continuing in an unorganized condition, or, else, uniting under somewhat changed tenets from those of the former organization. I say such men ought to be watched, and such proceedings by all prudent and careful men will be regarded as "suspicious" in the extreme.

It must be evident to all reflecting minds that the motive in such cases is a sinister one. There must be *design* in it. To illustrate. Last spring I came to Amboy upon the call of the "Advent Christian Church" of said place, and became pastor of the same. Now suppose after being here a short time, I have proposed and urged the following course to be pursued by them: 1. You shall disband and cause to be *null and void* your old organization as an "Advent church." 2. You shall repudiate *in toto* and without any mental reservation the word "*Advent*" as a denominational distinction; for it is an offspring of a bigoted and Babylonish sectarianism. 3. This much agreed to, you are at liberty to unite yourselves as a "*Christian* church" to the "Northern Illinois *Advent* Christian Conference" (to which you formerly belonged) or remain where you *now* are, outside of said Conference.

What would be the most charitable interpretation that could be placed upon such procedure? My charity would make out about such a bill as follows: 1. The disorganizer has a selfish interest at stake. He desires to get that church out of the hands of the Conference, and where *he* can use it, when the proper time comes. 2. He wants a field in which he can promulgate his "peculiar views," though it be to the detriment of the interests of the common cause. 3. He makes himself the arbiter of the views of his more experienced and advanced brethren, by saying, "I am right and they all are wrong."

"There certainly is design in such proceedings as the above." And where it is practised the cause will wane, and ere long die an ignoble death. Such disorganizers are great fault-finders. They have many evil things to say about their brethren, and they very often vainly imagine that everybody is *jealous* of their brilliant talents and unprecedented attainments. (!) Brethren this will be a good sign by which you may detect men of this class. When men come into your neighborhood bearing some evil report of nearly all the members of the Conference, and claiming that *they all* are jealous of his great gifts, and persecuting him with the spirit of a Papal inquisition, you may take it for granted that such a man needs watching.

It is a hearty co-operation and unity of action that we need; not the disbanding and distraction of the feeble forces already gathered. May the Lord give us true union in these last moments of time. Yours for Scriptural order.

C. C. MARSTON.

Our Tour West.

Leaving Eyota, my brother S. C. Wellcome, took me to Utica, Minn., again calling on several families, and intending to put up with Br. P. Ramer; but another Minnesota storm of wind, rain, hail and thunder came on, and we were glad indeed to remain in the comfortable home of Br. Cheatham for the night.

Aug. 8. We went on our next appointment, calling on Br. Saml. Bates, at Stockton, who, with his invalid wife, and sons, look for the Lord. Sr. B. is a great sufferer, but patiently trusts in God, and waits the coming redemption. Br. B. is engaged in the culture of fruit trees, and is proving what Minnesota soil will do in that line, with proper care. He has nearly 200,000 fruit and ornamental trees, over 100,000 of which are of the best and most hardy apple, from one to four years old, and as promising trees as we ever saw. Also a large orchard of bearing trees, together with 130 stands of bees, from which he expects three tons of honey this season.

Arriving at Winona, we put up with Br. J. B. Jeffries, who with his wife has embraced the blessed hope, and rejoices in the light of Christ's gospel.

This is a young but growing city on the Mississippi. The Adventists have a commodious chapel here, and a good field for usefulness, if they faithfully and unitedly improve the opportunity. We preached to the people two evenings, and visited several familes, found pleasant acquaintances, and found some old friends formerly of Maine. Br. E. T. Himes resides here and supplies them with preaching half the time. He being absent at the time we visited his family, we did not see him.

Aug. 10. We took a steamer for St. Paul, 160 miles up the River. This is a beautiful voyage for scenery unequaled by any thing we have yet seen. The water being low, we did not arrive until the 12th, in the morning. Having an hour to wait for the cars, we improved it in looking about this young but renowned city, and were surprised to find such extensive stone and brick buildings, and such extensive preparations for a large city.

We took the train and passing through St. Anthony—a beautiful place—we crossed the Mississippi into Minneapolis; and to our surprise found a beautiful city in an oak grove, spread out on a broad surface of prairie land with magnificent stone buildings, stores, warehouses, hotels, dwellings and play houses, and some 15,000 inhabitants. Two hundred houses are going up this season. This is material progress. There is a society of believers here, to which Br. O. R. Fassett and his faithful wife preach. They also preach in several other towns out of the city; and the Lord has given them success in their work.

We preached on Sunday in their hall, a. m., and eve. to an attentive class of hearers. Here we found Br. and Sr. Overlock, also Sr. Norris and several of her children formerly of Maine, with whom we worshiped years ago. They yet love the hope of Jesus soon coming, and gladly see the doctrine advancing. Our visit to this place and interviews with Sr. Fassett and these other old friends, and some new ones, was very pleasant.

We took the cars to Mankato and stage to Garden city, to spend a few days in visiting our aged parents, our brothers and sisters and families, where we preached in the district of Eld. M. Wellcome, on Sunday Aug. 20, to a class of hearers, who listened very attentively. Sunday Aug. 27, preached again in the grove in Shelby. Then bade adieu to the brethren and sisters, and to my parents, sister and family, expecting to see their faces no more until Jesus comes to gather his people.

I. C. WELLCOME.

The "Saint Peter."

This is the title of a Catholic paper published in New York city, and is "especially dedicated to the infallible Holy See." Consequently it cannot be otherwise but a firm supporter of the interests of the Papacy, and a determined advocate of its dogmas. Of late it has proclaimed the overthrow of the goverment of Italy, the downfall of Victor Emmanuel's dynasty, and the restoration of Rome and the States of the Church to the government of the Pope. All this to be done through the combined efforts of Catholics from different countries joining together and marching to the aid of the Pope, after the manner of the Crusades against the Turks for the recovery of the holy places.

That the readers of this paper may be better informed concerning this new Crusade, is the reason of my copying, for their benefit, some of the utterences of *Saint Peter*. After showing that the Pope is in captivity, and bound in chains of iron bondage, by the decrees of Victor Emmanuel, says:

> "Catholics, behold your Holy Father! And in beholding him, in fetters, as Christ was when scourged at the pillar, ask God to behold him and to emancipate him, for Jesus sake, with all the power of his justice, of his Omnipotence of his wrath. And something besides prayer is in order. A CRUSADE is in order. It is in the hands of the bishops and priests. If they call on the people to arise, the people will arise. In the name of the Most High God of armies let the call be made. Let it be made in every country—in every city—in every parish. The brutish invader from Piedmont is the lieutenant of hell. The vile, lustful, treacherous, excommunicated dog! Why should the Catholic nations suffer him to put the Vicar of Christ in fetters?"

Such is the language of its leader, of Aug. 5; and this is quite mild when compared with some of its previous articles. But as this one was the latest utterance on the crusade, I thought it best to copy. In an article on the condition of Napoleon, which is in its issue of Aug. 26, I found the following reference made to Victor Emmanuel:

"We are on the lookout for the 'behappening' of the vile King of Italy. It is slow: but there is a force behind it which will not be baffled in its office."

From its issue of Sept. 2 I copy as follows:

"Let us watch. The tempest of wrath will soon be heard. We wager for the temporal power. It is the purchase and chief agent of the cross, and the cross will be found more than able for the Piedmontese banditti."

But these extracts are enough for the present. If wanted, I will send more of them in order. Let us now look at the meaning of this talk. It is this, perhaps: That a crusade is preached wherever Catholics dare do it, that one is being formed; that it will be composed of men from every country within a reasonable distance of Rome; that the Pope expects it and is preparing for it, for in his last speech as reported by telegraph, (Aug. 31) he said in receiving the homage of the Papal Guards:

"I cannot name the day of our deliverance but the time is not remote when we shall issue together from our prison."

Also, that a census of the ablebodied men in the Catholic church has been taken, not only in Europe but in America, some proof of which has been furnished me, enough to show, at least, that we should notice this item. I give one extract from *St. Peter* on this point, as follows:

On the 24th ult., the President and Vice-presidents of the Society for the Protection of Catholic Interests waited on the Holy Father in order to present an address of loyalty and affection. It was signed by 27,161 Roman citizens, all of legal age, and resident in Rome. The signatures were contained in numerous volumes, and were arranged under the respective parishes of the signitaries, so that error is rendered impossible as to their genuineness.

By the above it will be seen that 27,161 men of Rome are in the interest of Papacy for its restoration to power. Recently *Saint Peter* announced that the German soldiers of Prussia were ready to go to Rome. Also, that the English Catholics were preparing for the crusade. Brethren, keep an eye on this moment, when it is inaugurated, I think Jesus will appear and put an end to all the pretension of the "cruel man of sin."

C. W. SARGENT.

Jesus is Coming.

Is that *so*? Yes, reader, *that is so*. And I rejoice, and my heart is glad with great joy that it is so. What? *Jesus*, the same who came near two thousand years ago, as the babe of Bethlehem, who after leading a life of toil and suffering, was finally condemned to die the terrible death of the cross. *He* coming? Yes, the same. Indeed! Pray tell us what reasons you have for your statement.

Certainly, with all my heart. First, then you of course are ready to admit that, he was once here, and that he ended his days upon the cross. Yes. And that he was taken down from the cross, and that he was laid away in the tomb. Yes. And that after three days he arose from the dead, and that, at the end of forty days of blessed intercourse with his disciples, he ascended into heaven.

Oh, yes! every body admits all this. Why? It is so plain in the Bible, you know, that we can't help but believe it.

Well, don't you know that this same blessed Jesus, a few days before his shameful death, told his sorrowing disciples, that, while it was painful for them to know that he was so soon to leave them, and go to the Father, nevertheless "if he went away, he would come again?" Now, if as you say, "every body" believe that he went away because it is so *plainly* told, why don't "every body" believe that he will come again? Is not that statement equally as *plain*? More than this: I suppose "every body" is ready to admit that heavenly angels are holy beings, and are therefore free from all charge of prevarication. And I am glad for your sake and mine, that the testimony of angels can be relied upon. Therefore you will allow me to introduce the testimony of at least two of them. You remember, as well as I the scene upon the mount, where he had led his loving and adoring disciples; and that while standing in their midst he was taken up from them, and a cloud received him out of their sight. You also remember that while they stood gazing after him, behold two shining ones (angels) stood by them, who said, "Why stand ye gazing up into heaven? *This same Jesus* [not *another* Jesus, but this same Jesus] *which is taken up* from you into heaven, shall so come in like manner *as ye have seen him go* into heaven."

Now let me ask you could angels, or any other beings, have employed language any more plain and explicit than this, to convey to the minds of those wondering, anxious disciples that idea that they should see him again on his return from heaven to earth, just as they saw him go from earth to heaven?

Well, I must admit that such testimony *is* "rather plain;" yet, some how or other, I can't get the consent of my mind to *fully* endorse it. I can't see any *necessity* for him to come back; for I suppose that *most* every body believes that when we die, *we*, that is the good, go to heaven to be with Christ; and the wicked are sent to that world of torment, and thus the destinies of all are fixed to *all eternity*.

I am aware that many think thus, but, you will permit me to state, that such a conclusion is not only unreasonable, but unscriptural. I will therefore call your attention to one or two *plain* statements of Jesus, showing the *object* of his coming: then you can judge of its necessity. First, then, let me ask you to call to remembrance the words of Jesus, spoken by an angel, to his servant John: "Behold *I come* quickly, and my *reward is with me*, to give to *every man* according as his work shall be."

Oh, yes! That is written somewhere in Revelations. I don't often read in the *Revelations*, it is so *mysterious* like you know, and—

Pardon me. But you will not claim that *this* language I have just quoted has any thing *of mysteriousness*: what can be plainer? "I come"—*my reward* is with me [when I come]—and then the *object of* his coming with reward to *give to* [not *continue* to] every man [righteous and wicked, *living or dead*] according to their works.

Come, friend, let me ask you in all candor, *could* Jesus have used words more *plain*, simple and easy to be understood than these, to convey to our minds the object of his coming.

And I do agree with you, that there can be *no necessity* for him to come again if "most every body" is correct in the supposition that "death is the gate to endless joys," or, the entrance into hell: for that, certainly would be giving to—at least every dying mortal, "according to their works:" while the Master says the object of his coming is "to *give* [not to perpetuate] to *every man* [not to those who die, but all, *living or dead*] according to their works. And the apostle Paul must have so understood the matter when he declared—"He shall judge the living and the dead *at his appearing* and kingdom."

But as we must necessarily be brief in this conversation, I must postpone a further consideration of this subject until another time, hoping you will candidly and seriously ponder this subject until we meet again. Until then, a kindly good bye.

D. O. HIXX.

A Good Colored Sister.

A sister in Mississippi was very fond of going to missionary meeting, and singing with great zeal and fervor,

"Fly abroad, thou mighty gospel!"

But when the plates went around for contribution, she always sang with her eyes fixed on the ceiling. On one occasion, however, a brother touched her with the plate and said, "Sissy, its no use to sing 'Fly 'broad mighty gospel with your eyes fixed on the corner ob de ceiling; its no use to sing 'Fly 'broad' at all, unless you give something to make it fly."

Another *poor* colored sister wanted to help send the gospel to tell the poor heathen about Jesus, but had no money. "What can me do?" said she. Where there is a will there is a way. Before reaching her cabin the way was found. She had a few chickens, which she called her own. Taking one of the fattest and finest of the flock, she tied a piece of red flannel to its leg, and gave it to the Lord. "Sissy," said she to the chicken, "dis is de missionary mark. Now, you's a missionary chicken; 'member dat. All your eggs, dey's missionary; all your pullets, dey's missionary, too. Now go 'bout your business."—*Sel.*

Our Pulpit.

The Way of Faith.

BY ELD J. R. PRESTON.

"This is the victory that overcometh the world; even our faith." (1 Jno. 5: 4.)

The way of faith, and its victory over the world, is a matter that all ought to understand. The glories of the cross of Christ are so interwoven with our faith, that without the one we cannot enjoy the other. Paul said: "God forbid that I should glory save in the cross of Christ." Why? we ask. Because I am thereby "crucified to the world." Here we discover that Paul's faith was not the result of feeling, but something that lived, as a reality in his own heart. Faith is, simply, a belief of and a reliance upon the record God has given of himself, his Son, and the origin, nature, and destiny of man, as presented in his word. It embraces, also, the sayings of Jehovah in the revelation of his good will to man, as the object of his love; and all the promises he has made it receives and appropriates; hence is a great blessing to its possessor. It is not dependent upon the feelings of its possessor, but lives, above all circumstances of trial, above the perplexities of the present time, above the power of persecution; and amid the severest storms of mortal strife and confusion brings to his heart the word of Jesus—"I will give you rest."

It is neither exclusively the act of the creature nor the gift of God; but a power which man posesses and is required to use, and which is greatly augmented by the direct influences of the Holy Spirit. Jesus said to his disciples (Mk. 11: 22): "Have faith in God?" as though it was an act that they were able to perform of themselves; but by turning to 1 Cor. 12: 9, we learn that faith is given by the Spirit. The helping influences of the Spirit are given to those who are willing to be saved by grace, and desire to walk in the path of obedience to God's commandments. God expresses his willingness to give his Spirit to them that ask it, and we are assured that the gifts of the Spirit are wrought by the power of the Spirit.

We pray—"Lord increase our faith," that is, help us to believe thee. Now the word of God assures us, that the blood of Jesus Christ his Son cleanseth us from *all* sin: but frail man says, "I cannot believe it." From what source then can that man obtain the *assurance* that he is a child of God? his heart is closed against the messenger of peace sent to him, and all is dark within, and must continue *so*, for there is nothing, save the word of God, that can give him light.

The believer on the other hand, though he sees that he is the chief of sinners, reads the blessed declaration and begins to praise God. Having enlisted in the service of God, and continuing in the way of obedience, as he learns it from the great Guide book, he finds that this is a "high way," and that it is an exalted privilege to be permitted to walk therein; for he has the assurance that the blood of Jesus Christ cleanseth from all sin.

But I am asked "what is this assurance?" Is it something stirring us up in our sensitive feelings and making us believe that it is so, without any *reason why?* I answer, no. The assurance is from without. It comes to our ear. Faith comes by hearing the word of God. Then the assurance is this: God says it is so, and we believe him. We believe it because *God says it!*

But to realise a victory, faith must be *active*. There must be a laying hold of the promises of God, as the drowning man lays hold on any object that affords a prospect of support. To be able to lay hold of this hope we have a work to do ourselves. God requires us to "walk in the light." If we are strictly upright, we will not be ashamed of our way in the light, for we are willing that all men should see *our* works. If we are walking in the light of God, we shall do the will of God, as revealed in his word; and when we do the will of God we know it, just as any child may know when it obeys its mother.

If I have the promise of one dollar upon the condition that I chop a cord of wood, will any one suppose that I can chop the wood and not know it? And if I know it, do I not know, as well, that the dollar is rightfully mine? Then I have the assurance that that dollar is mine; and if I have confidence in my employer, I know I shall get it: and my employer (always having means on hand) pays me. So I have it.

The dollar was desirable. I knew the one who wished to employ me had it. I wanted it, but knew it was not mine. There was no possibility of obtaining it by theft. There was but one way to obtain it, and that was to perform the requirement. I may dislike to work exceedingly, but I *want the dollar*. The struggle, then, is between my disinclination to work, and my desire for the dollar. Finally the desire prevails. I consent to do the work, and do it. Now I have the victory. "Ah! but you haven't got the dollar yet! I am none the less victorious; for I have made his promise my own, and that is worth the dollar.

The sinner would like to live in the kingdom of God, but he is unwilling to do the work God asks him to do, as a condition upon which the kingdom is to be given. He would have rest from the fears that rise in his heart in view of his unreconciled state; but he is unwilling to comply with the conditions upon which, alone, rest and peace are to be his. When he does yield, he knows it. When he obeys, he knows it. And he may know just as well, that the victory is his. He has it by faith. "But the kingdom is not in his possession yet?" That has nothing to do with the victory of his faith. He knows God has it in preparation, and that he has made the promise of it his own.

The professor of Christianity should live in the enjoyment of the victory of faith. To do this he will find it necessary to be diligent. There can be no victory of faith without obedience. But however obedient we may be, we will find ourselves in heaviness, at times, "through manifold temptations;" and the question will arise in our minds—"Am I really a child of God? Am I cleansed from all sin? Am I an heir to that incorruptible inheritance?" Without victorious faith, we begin to say: "Ah! I do not know! I'm the weakest of all mortals! I'm such a sinner!" That may be: but the devil loves to tantalise you with it. Now do this: When Satan would wreck you on these rocks of helplessness, look up! Cry, "I know it! But I've an Advocate with the Father. I know my disease is malignant; but as I take this balm of Gilead, I feel in my soul that I am cured. Glory to God! I *know* right well that I am not capable of getting along without the great Physician, yet; but I feel that he does cure me, and that he will make me every whit whole, and that then,

'Arrayed in glorious grace,
Shall this vile body shine,'

in the likeness of his glorious bodie."

The soul whose eye of faith is fixed on God, rejoices in all that pertains to God and godliness. In the doctrinal lecture, he sees God's purposes and plans set forth, and his heart is glad and his tongue is filled with praise. He sees, according to the divine plan, that

"The foe before this banner flies,
And victory is his."

His heart is full when he enters the devotional circle; for he feasts on royal dainties. In the songs of praise, he sings his victory, till it seems as though gravitation can scarcely keep him, even now, from mounting up, as on eagle's wings to meet his blessed Lord.

When he talks of the way of faith and its victory he talks of his own personal property.

When he talks of the kingdom of God, it is his future home. He finds delight in every description of it—Every room in that "Father's house" has a charm for him, while, to the eye of his faith, jasper walls glitter in the sunlight of that beautiful world till he is lost amid the glowing visions of that eternal home.

He starts from his reverie, like the Seer of Patmos, only to cry from an overflowing heart: Come Lord Jesus! Thy coming brings the final triumph, when the song of victory over sin and death will be sung by the redeemed host, in the land of everlasting rest. Oh! hasten the glorious day! Amen.

The Bible Class.

A Genuine Work of Grace.

And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him four-fold!

It was not a statement of what he *had* done, or *was* doing, but of what he purposed to do. It was not merely the avowal of a resolution prompted by divine grace, but a confession of sin. The Greek reads: "Whatever I have exacted from any man by unfair charges I return—*i. e.*, will return four-fold."—*Sel.*

Soul, or Life, in Mat. 16: 26, 26.

"*Antallagma*, the word rendered *in exchange for* means the counter-price, antithetic to the *allagma*, or price. The price which the earthly-minded gives for the world is his soul. But having laid that down as a price what has he for a counter-price to buy the soul back again?"—*Lange.*

"The Lord pursues the awful supposition further, to the verge of paradox and contradiction, but with terrible advantage to the force of this transcendent argument. A man may lose his present life, and yet live on and have a better life in lieu of it; but when he loses his eternal life he is himself lost, lost forever, and the thought of compensation or recovery involves a contradiction."—*J. A. Alexander.*

Gen. 3: 15. "And I will put enmity between thee and the woman, and between thy seed and her seed."

We have not space for an elaborate exposition of the Old Testament passages, but must refer to the works of eminent commentators. The fulfillment of this promise is generally regarded as being found in part in the universal hostility existing between the human and the serpent race—each one aiming at the other's destruction. But chiefly is intended the permanent hostility between Satan (who employed the form of the serpent to tempt Eve) and mankind, especially as represented in Christ, our Head. The contrast between the bruising of the *heel* by the serpent, and of the *head* of the serpent by the woman's seed, is very significant. The former wound is remote from the seat of life, not fatal, but curable: the latter involves complete destruction of life. So the triumph of Christ over the devil, is glorious and complete. "*He* will bruise Satan under *our* feet."—*Am. S. S. Worker.*

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, Sept. 12, 1871.

EDITOR'S NOTICES.

Freedmen's Conference, Morgan's Point on the Mississippi River, Ark., Sep. 13–17.

After this meeting I visit Memphis, and then go to Batesville, Ark., and the White River region, to labor for a time with Br. S. Rosebraugh.

A wide door is open in the White River region among the white people. They are poor and have small means; yet the poor must have the gospel. This people lost all by the war, and have not yet recovered. But are making the best of the situation. And best of all, they want the truth on the "blessed hope." The door was opened here providentially by Dr. Fletcher, and the word of the Lord has to some extent had a free course. They have been pleading for help for two years. I shall now visit them.

After this I shall visit the churches in Michigan, as I have promised Br. Wright and others. J. V. H.

'SLANG' should never be used by any Christian—much less by those called to be ensamples for the flock. Beware of the introduction of the habit.

WE are getting along in America. An Episcopal paper of New York speaks of the Bishop of New Hampshire as HIS LORDSHIP!! Spiritual Lords in America! What will be the next ecclesiastical folly?

THE latest modern improvement in religion is "Praise Meetings"—i. e., meetings for singing, accompanied by a brass band! a very pleasant way of spending a Sunday evening. The profitableness of such worship, however, is another consideration.

In her last novel Mrs. Stowe inveighs against the indelicate and dirty 'French Novels,' and on the covers of the same work her publishers advertise new editions of some of the most corrupting French stories. Thus, says an exchange, we learn how a boat can be rowed in opposite directions at the same time.

The Christian Union has a sharp paragraph on those who offer financial rewards for the production of passages—or one passage—of Scripture teaching the immortality of the soul: —*but it does not give the passage.* Calling the offer a 'betting argument' is a shrewd evasion; but after all 'chapter and verse' would be a more satisfactory response.

IMMATERIALISM is flourishing and multipliing and replenishing the earth with errors. Its latest offspring is a theory by a Georgian, who sends it out to the world in a work called *War in Heaven*, of which these are the leading points:

"1. Men once have lived in heaven. 2. Men as they exist on earth are these fallen angels who were cast out of heaven with Satan."

—Comment is entirely superfluous.

THE *Baptist* credits a point made by us to the *Advent Herald*, which is of no consequence, and adds—"It is a matter of profound regret to us that so many Baptists are so nearly *spiritists*." Dr. Graves made some excellent points against orthodox spiritism—we mean the kind prevalent in the churches—in his late debate with Watson: but he does not strike at the *root* of the error. Immaterialism is its foundation.

Without a belief in personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss.

—The above sentiment is an anonymous newspaper item, which we find floating about; and many a soul will read it and accept it as an axiom without further thought. It declares that there can be no true religion apart from the faith of inherent immortality in man, which is as false a sentiment as could be uttered. The only true religion, that of Jesus Christ, presupposes the *mortality* of man, and its burden is the offer of life—life eternal. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

'FOREVER, an essay on eternal punishment,' is annouced by the Methodist press as 'a valuable addition to Methodist theological literature.' Edward Beecher says of the doctrine it inculcates:

'The common theory of eternal misery involves God, his whole administration, and his eternal kingdom in the deepest dishonor that the mind of man or angel can conceive. The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its Divinely-inspired convictions of honor and right.'

WE have a word to say in behalf of 'woman's rights.' She has the right to rebel against the demands of fashion, and dress with due regard to her own comfort, and without regard to prevailing style. What man can avoid a feeling of shame, if he sees his wife, daughter or friend yielding to the demands of the present 'style' of shoes for women, which is thus described:

The shoe worn by the young women of the period is surely one of the most abominable contrivances ever brought into vogue by the caprice of the sex. What need to describe it? Do we not all know the absurdity of its construction, and how ingeniously it has been designed for the destruction of all comfort, and ease, and grace in walking, and also of all semblance to a real woman's foot? When it first came into fashion, the ladies were told by a few sensible men that to put their feet into a machine with a toe like a bird's bill, and a heel three inches high brought under the instep, would insure suffering and deformity.

—Corns, bunions, enlarged joints, and other deformities are the certain results of this abuse of the feet, which is submitted to solely *because it is the fashion.*

We are hoping to see all women of Advent faith cutting the bands of fashion, and following their own taste and comfort in matters of dress. It is your privilege, your right, not to say *duty*, thus to do.

WE find the following 'puff' for a book by Rev. N. D. George, in *Zion's Herald*. The work needs the puff, for it has suffered severely in the damaging review by L. C. Thorne, of New York:

Materialism, in the form of Adventism and Soul-sleeping, is doing mischief in different sections of our land. Its advocates are busy spreading the poison of this baptized heresy. An excellent antidote and preventative may be found in Rev. N. D. George's volume of 310 pages, "Annihilationism not of the Bible," with a straightforward common sense, and that peculiar tact which has charaterized him in previous volumes upon other heresies. Br. George exposes the perversions of Scripture, lays bare the sophistry and high pretensions of the Annihilationists, and affords a valuable exposition of the principal texts involved in this controversy. Those who have to meet this form of error will find valuable aid in this work. Sold by J. P Magee, Boston.

?—We wish we knew what 'baptized heresy' means. In the Methodist theology baptism is, we believe, a system of purification, of cleansing from error and sin. 'Baptized heresy,' would be understood as a periphrastic expression, meaning a *supposed* heresy which turned out to be the simple truth.

We charge nothing for this advertisement. Mr. George's work is, also, for sale at this office. Price $1 50, post paid.

WE wish Winebrenarians could see where they are drifting. One of their leaders has been teaching them 'sanctification,' through the press. The following sentence opens one of his articles:

Finally, death will come—happy death! Who will deliver the Christian from this body of death. (Rom. 7: 24.) All his weaknesses and sinful imperfections will be ended, and he will then arrive at perfection in that eternal life where all that is done in part shall cease. (1 Cor. 13: 9–12.) And in pefection he shall ever be with the Lord. Hence, comfort yourself with those words. To him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever, Amen. (Jude 25.)

—It is *truth* that sanctifies—not error. And if our friends expect to reach sanctification through rejection of one of the basal doctrines of Christianity—the resurrection—they are profoundly mistaken. And the writer quoted above clearly denied the resurrection. He says that at death the Christian 'arrives at perfection;' and as any addition to *perfection* must cause an imperfection, we see clearly that the resurrection is done away. If a dead man is perfect(!), he surely needs no resurrection. Such teachers of sanctification had better learn some of the 'first principles of the doctrine of Christ' before they teach the advanced truths. Why, he would deny that Abraham, and all the worthies named in Heb. ch. 11 are among the sanctified: for Paul declares that though dead they are *not* made perfect, and will not be until 'we'—all the elect—are, also, perfected. Surely the ways of immaterialism are a maze.

QUERIES.

The late new work, *Religious Denominations of the World*, by J. Newton Brown, D. D., editor of the *Encyclopædio of Religious Knowledge*, says of Materialists, on page 435:

"In short, the three doctrines of Materialism, Philosophical Necessity, and Socinianism, are considered as equally parts of one system. The scheme of necessity is the immediate result of the materiality of man; for mechanism is the undoubted consequence of Materialism; and that man is wholly material, is eminently subservient to the proper or mere humanity of Christ. For if no man have a soul distinct from his body, Christ, who in all other respects appeared as a man, could not have a soul which had existed before his body, and the whole doctrine of the pre-existence of soul, of which the opinion of the pre-existence of Christ is a branch, will be effectually overturned."

On p. 431, the author quotes Dr. Priestly, as saying:

"This system [Materialism] gives a real value to the doctrine of the resurrection from the dead, which is peculiar to revelation, on which, alone, the sacred writers build all our hope of future life: and it explains the uniform language of the Scriptures, which speaks of one day of judgment for all mankind, and represent all the rewards of virtue, and all the punishments of vice, as taking place at the awful day, and not before. In the Scriptures the heathens are represented as without hope, and all mankind as perishing at death, if there be no resurrection of the dead."

And, quoting 1 Cor. 15: 16-62—"In the whole discourse, he does not even mention the doctrine of happiness or misery without the body."

Dr. Priestly was wise, was he not Br. Himes? Why? Because the Bible does not say one word about happiness or misery without the body.

Please explain to us how Christ had glory with the Father before the world was: as one man says that we thus disbelieve the Divinity of Christ. They say that he must have had a soul or else he could not have existed before he was. J. S. LAWYER.

Our opponents gain one advantage over Adventists sometimes, in the confusion of thought resulting from the quite universal prejudice, or rather impression, concerning the meaning of *soul*. From earliest years we are taught that it is an intelligent entity, distinct from the body, although the Scriptures never once give it that sense, as we shall demonstrate in the 'Commentary on the Soul' now publishing in THE TIMES. Soul means *life, person, or being, mind or feeling.*

While we understand the Scriptures to clearly teach the pre-existence of Christ, we know of no passage that mentions his pre-existent *soul*. He does not say—"Glorify *me*, with the glory *my soul* had with thee before the world was," but with the glory had etc. We do not read, that though *his soul* was rich, his soul became poor; but *he* made the sacrifice. When he was formed in fashion as a man, his soul was exactly what the soul of any human being is. Sometimes it means his life, sometimes his person, sometimes his mind, or state of feeling, but never an intelligent spirit-entity, distinct from the body. If this assertion be not true, we challenge proof to the contrary. In whatever way the union of the divine and human was effected, it was not, we may be sure, by placing a *divine* soul in a human body.

There are those who affect to be able to explain the entire mystery of the incarnation. We are not of the number. Jesus himself said: "No man knoweth the Son but the Father;" and our deepest studies on that point have convinced us that he told the truth of the matter. We believe that he was divine, not because we understand his nature, but because he passed the *tests* of divinity, and is acknowledged by the Father to be such. But when our orthodox friends begin to tell us that with our theory we must admit, or allow, this or that or the other about the *soul* of Christ, they should be quietly informed that they are using a word whose true sense they do not understand. Soul never means intelligent or conscious being apart from an organization, in Scripture.

As to Materialism involving the doctrine of necessity—we would like to have some immaterialist prove that necessity is not just as likely to be necessary to his theory, as he asserts it is to ours. What does he know of the laws of immaterial substances? (?) Or, for that matter, what can he tell us of the nature of the ultimate essence of matter itself. Immaterialists talk as if they knew all about matter and its properties and powers; spite of the fact that knowledge in that direction has wonderfully increased of late. And it may yet appear, in spite of the assertions of theologians to the contrary, that if he will, God Almighty can so organize a *material* substance as to make it both conscious and intelligent. That he has done so the Bible declares; and for ought we know science will yet demonstrate that which revelation affirms.

DESERTED BY THE "KINGS OF THE EARTH."

"The cause of Rome" says the London *Times*, "has been abandoned by all the Catholic powers. Were there anywhere a Prince hesitating between a Concordat and the Common Law, with such modifications as it has now undergone in all civilized communities, he could nowhere withstand the tide of opinion so strongly setting everywhere against Papal Encyclicals and Syllabusses. The laity are everywhere asserting their right to freedom of inquiry, and they can see no reason why their religious teachers should embrace conclusions in flagrant contradiction with all the unconquered and unconquerable arguments of common sense. It is impossible for German straightforwardness to acquiesce in the triumph of Italian quibbles simply because, owing to the vicious organization of the Southern hierarchy, the Italian Prelates in St. Peter's outnumbered the German and other members of the Ecumenic Council. It is difficult to imagine how infallibility can find any partisans in Germany besides the Bishops, most of whom were among its most conscientious opponents in Italy, and who can allege no other ground for their conversion than the practical application of the very dogma in dispute—no other ground for accepting the Pope as infallible than the mere fact itself that 'the Pope has said it.'

Between the doctrine of infallibility and the arguments of the Bishops who now so preposterously attempt to enforce it, it is perhaps not difficult to foretell what will be Germany's choice; and, as we said, the attitude of Germany is not without influence on Austria and Switzerland, and on Italy herself. Reassured, indeed, on the score of the Temporal Power, Italy gives signs of abandoning that undignified policy which purchased peace by avoiding and even stifling all ecclesiastical disputes, and by accepting as the 'liberty of the Church' the most unbounded tyranny of the hierarchy over the mass of the clergy and laity.

In this abandonment by all the European powers of the poor pope, we see the end of the temporal power of the man of sin. *Prophecy is fulfilled. The earth is glad. The day of universal freedom of Conscience is at hand.* —*N. Y. Observer.*

—The above system of prophetic interpretation—the literal and the spiritualising—are on trial. There is no dispute between them as to the era we are living in; the only question is as to the nature of impending events. Both say—"Prophecy is fulfilled—the end is at hand." What interest, then, attaches to these latter days, and how carefully we should scan the prophetic word, that we may understand what things are coming, and not be taken by surprise. And we have no hesitation, that the literalists are right and the spiritualizers are wrong. Both agree that the downfall of the Papacy indicates the approaching reign of Messiah. And the Revelator declares (ch. 19: 7), that "the marriage of the Lamb" comes next; which is not the conversion of the world, but the final redemption of all saints, from Abel down.

Both classes of interpreters agree that the sixth trumpet is in the past, and that the seventh comes soon: and who, that is unprejudiced by education, can read Rev. 11: 15–18, and doubt that the literalists are right, and that the seventh trumpet brings the resurrection, the reward, and the kingdom promised to the children of God? Who is ready? If you are not prepared for these scenes, delay preparation no longer. Never was there such danger in delay as now.

LEFT OUT.

In the conclusion of an article upon the alleged interpolation in John's Gospel of the woman taken in adultery, the *Christian Observer* (of Louisville, not New York) tells a wholesome truth, as follows:

With this passage of Augustine's before us, it is perfectly evident how this passage came to be omitted in *one-fifth* the manuscripts extant, (especially those copied and kept by monks,) and passed over in silence in almost all the writings of the fathers. On the other hand, when we bear in mind the strong tendency in the third, fourth and fifth centuries to asceticism, it is impossible to explain how this, Christ's apparently most indulgent judgment of an adulteress, should have found its way into *four-fifths* of the existing manuscripts, on any other supposition than that of its undoubted genuineness.

MARK THIS.

The second Advent occupies a place in the New Testament scarcely second to any other doctrine there revealed. But as it is as unpopular in our day, with people generally, as the marriage institute was in the early church, it is scarcely ever referred to by most of our ministers, from one year's end to another. It does not, therefore, follow that the Scriptures speak not fully of it. No passage is, perhaps, more frequently quoted in prayers, sermons, etc., than "the grace of God which bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world." None more frequently, unless it be the sequel, "Who gave himself for us that he might purify unto himself a peculiar people, zealous of good works." But not once in a thousand times will you find, see, or hear anything of the golden link with which the Holy Ghost binds together these two parts in one precious whole—"looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." And why this invariable omission? The reason is identical with that in which must be sought the foundation of every fact alleged as invalidating the authenticity of the first eleven verses of the eighteenth chapter of John.

In brief, the modern church has *left out* the second advent, because it does not like it, and does not wish it to occur. And, by the way, this is one evidence we are nearing the era of the advent. Let the carelessness of others serve as an incentive to faithfulness to this central truth, on our part.

"FOR EVER."

An English corespondent of *Zion's Herald* writes that "destructionists and annihilationists have been utterly demolished." According to him Constable and Leask, White, and Davis, DeBurgh, Ker, Dobury, Warleigh, Goodwyn, Dennison, Mill, Minton, and so many others of brilliant parts have all fallen before "Rev. Mr. Randles," a young Methodist minister.

The heresy having been thus stamped out and deprived of life in Great Britain by this young David of immaterialism, we of this country are soon to feel the force of his theological weapons, and must consent, whether or no, to be likewise "demolished." Very well. If it can be done, no one desires more sincerely than ourselves that it may be done, and done quickly. If our views of Bible theology are unsound, we care not how soon they be overthrown. And if our Methodist brethren have found a champion in England who can do what their ablest men in America have utterly failed to perform, let him be imported—or, at least, his words republished—at once. We will do our share to aid its circulation; and by way of commencement copy the following 'puff' from the *Herald*:

"One of the most valuable and able books that has been issued by the Wesleyan Conference office, London, has just appeared. Its title is, 'For Ever, an Essay on Eternal Punishment. By Rev. Mr. Randles.' It ought to be in the hands of every young minister, and indeed of every old one. It is logical, conclusive, and unanswerable. Destructionists and annihilationists have been utterly demolished. Mr. Randles has rendered a service to truth, which every branch of the Catholic church will make haste to thank him for; and if he never publishes another work, this volume of 300 pages will give him a place in Theological History as an author which any man might covet. It is, however, only the first installment. It will be followed by other works from the same pen. Mr. Randles is yet a young man. He has worked quietly and unobtrusively, like all true workers, all really great men. No connectional trumpeter ever heralded his fame. Without any anticipatory announcement, he has produced a book, an unpretentious book, which places him amongst the very ablest writers of the age, and makes him at once famous. I have no personal knowledge of Mr. Randles. I write because I have read his work, and because it is a masterly effort. It devotes some notice to Universalism; and the notice, short as it is, will be very difficult to reply to. Your readers should at once procure a copy of this most able and scholarly work; and if so, they will thank God for giving to the English Methodism such a man as the Rev. Marshall Randles."

—In conclusion we only say—the idea of praising God that the dogma of eternal conscious misery is established! Do Mr. Randles and his eulogist endorse the once taught but now repudiated theological notion, that the woes of the immortal sufferers in *gehenna* will form one element in the happiness of the saved? Are they *unwilling* that God should destroy all the wicked? One might think so, from their evident enjoyment of the fancied demonstration of that dogma of which Wm. Archer Butler says:

"It would blanch the intellect, reduce the mind of the Christian to a state of idiocy, deprive him of life, were he but adequately to conceive it.—

" SOUL-SLEEPERS."

It seems from the following quotation, that our nick-name above is to be shared by others. We are willing to relinquish all claim to it,—and to prevent confusion, will allow ourselves to be called *Soul-wakers*, and will try to deserve the title:

This sect has representation in almost every one of our congregations. They have no written creed, but their faith is founded on a liberal construction of the fourth commandment. Their central doctrine is that the Sabbath is a day of rest. Their chief exercise consists in the singing of the doxology at the close of the service. They select the end of a pew as the most desirable place for their purpose, and perform nearly all their acts of worship with closed eyes, accompanied by deep-drawn, regular breathings. They invariably praise the minister, and remark on leaving the church, "What a good sermon we had to-day!" But the only expression of approval which they allow to escape them during the discourse, is a slight nod of the head. They are very meditative, and carry gold-headed canes. They are usually in "easy circumstances," and never more so than when in church.

THE CRITIC FLOUNDERING.

We have received the following note from the critic referred to in a late editorial, which we give without other note or comment than simply to remark that professed Christians should practice good manners toward all men. We gave his criticism, and fairly met it. This is his response:

EDITOR TIMES, Dear Sir: The inappropriate heading "Critic Caught" in in your paper of the 22d inst, and your attempts at ridicule, and entire evasion of the subject, place you in a pitiable position. If calling a mule a horse would make a horse of him, you would be a powerful reasoner. Until saying so makes it so, you will make just as sorry failures as you did in your "Critic Caught." Very much amused at your evident discomfiture, I am, &c.,

W. BURGA.

Minnetristra, Minn.

TRIP EAST.

THE SPRINGFIELD CAMPMEETING.

My chief object in visiting the East was to attend to the great campmeeting at Springfield. I had hoped to attend that at Alton Bay, also; but it was located at so late a date, that I was unable to spend the time.

My route was over the Michigan Central and Great Western Roads to Suspension Bridge. I commend this route to all travelers between the East and the West. It takes one close by the Falls of Niagara: and for the matters of speed, comfort and provisions for safety, is not excelled by any route. Ask for tickets "via Michigan Central and Great Western Roads."

My appointment for Aug. 20, at East Shelby, having been changed to New York City, I made my way to the latter place by way of Buffalo, and the Erie Railway. I spent Sunday forenoon and afternoon with the church at Grand St., and the evening with the brethren at 24th St. I could have obtained larger audiences in almost any hamlet in the land, than can be gathered at an Advent meeting in this vast metropolitan city. But I do not expect to find better brethren anywhere, than the faithful few who adhere to the faith, and to each other in New York city. Br. H. A. King supplies at Grand St., when no other preachers are in the city, and Br. T. J. Cox performs the same liberal service at 24th St. The brethren are looking with hope to the anticipated tentmeeting here, next season; and there is no reason to doubt that much good will be effected.

I found Br. H. A. King just home from Europe, in excellent health, and filled with a spirit of consecration to the cause of Bible truths known as Adventism. *The Bible Banner* is flourishing in his hands; and although he has not been able to carry out his plans for placing it before the people to their fullest extent, this year, the prospect is that by another volume he will be able to place it in every public and private reading room in the land, that will receive it, and in the hands of every person, not already an Adventist, likely to give it a candid perusal. He hopes thus to make it very useful in opening the way for the introduction of our weekly Advent papers.

For one, I feel assured that *The Bible Banner* will prove a blessing to the cause we cherish, and can heartily commend it to the patronage of all. From six to eight thousand copies are issued, already, monthly.

At the New Haven boat, Monday afternoon Br. King and myself found Brn. J. M. Dettra and John Hook, from Pennsylvania, and we were "right glad" of the company of two such excellent brethren. Br. Hook has had to endure severe affliction of late. May he never forget that trials are a seal of our sonship. They whom the Lord loves are chastened; and the design is, to purge us and make us clean; to free us from dross of the world and the flesh.

Midnight brought us to the campground, and by the morning light we found a hearty welcome from many old and some new friends. The frame erected for THE TIMES office two years since, still standing, was soon covered by our tent-cloth, making us a pleasant home during this great feast of tabernacles. The West was represented by Br. Fassett, Br. and Sr. Mansfield, Br. Holmes (of Minnesota) Br. E. McCullock and myself. Besides, Western New York was represented by B. P. Stevens, W. E. Brown and J. H. Whitmore, with some others. Canada (Quebec), Nova Scotia, and the South (the District of Columbia), also had delegates. There were one hundred and eighty-six tents on the ground, in which dwelt undoubtedly, upwards of one thousand souls, gathered from some fifteen Provinces and States.

In so large a gathering it would be strange if there were nothing to criticise, and stranger still if there were not much to commend; and of all the persons upon the ground, the Campmeeting Committee occupied the most unenviable position. For any errors in judgment were quickly noted; more readily I fear, than their hard untiring labors. Where so many interests are involved, there are frequent calls for prompt decision and firmness of action; and 'men of 'backbone' are needed. and we have them in James Hemenway, Hiram Munger, Geo. T. Adams, and the rest.

The business of the Eastern Association was attended to early in the week, and hurried out of the way as soon as possible, to make room for the purely devotional services. The old officers were re-elected, throughout, though with some considerable opposition in individual cases. One precedent was established, that it is perhaps worth while to make note of. Objection was made to any brethren who are members of and act with the Western Association taking any active part in the business meetings of the Eastern Society. No Territorial limits were defined; but the idea seemed to be that brethren West of New York should not vote, or act on committees.

I think perhaps this action is wise enough and may prevent difficulties in the future; although it is not constitutional: for the organization of the Eastern Association provides that *all* Advent ministers and churches, without regard to their locality, if they labor in harmony with it, shall have a voice in the conduct of its affairs. But we must be wise, and give no occasion for offences to arise. A Western Association and paper were not foreseen when the Eastern Society was organised, and consequently no provision was made for the exigency that has arisen. But there need be no difficulty in the case: a wise forbearance in the action on the part of visiting brethren from either section, attending business meeting, will ensure perfect harmony of feeling and action.

Let me make a confession—of how I was moved to shame for the West. In looking over the subscription list of *The Crisis*, in order to give some information to the clerk, I found many persons owing from one to five years subscriptions; and often they were individuals well able to pay. Others were receiving the *Crisis* FREE who have little more sympathy with its objects than they have with Mohammedanism. And still others—shall I say it?—who had declined to take THE TIMES, on the ground that they could not give up the *Crisis*, and could not afford to take two papers (a plea which we freely allowed), were owing for the *Crisis* sums varying all the way from $2 50 to $10 or $12. Allow me to say, emphatically, "these things ought not so to be." There is *no excuse:* for if you are poor and *cannot* pay, you can write and state the circumstances of your case so that the Business Agent may understand it.

I am glad to be able to say, however, that in spite of the carelessness of delinquents, the *Crisis* is prospering, and steadily gaining ground; and as nothing succeeds like success, it can cherish strong hopes of a prosperous future. It is now reaping the ripe fruit of hard work and sacrifices in other days.

The preaching was very good—much better than could be expected from 'that stand'—one of the worst places to speak in I ever saw. Imagine a minister enclosed by a wall more than waist high, except to the tallest, and some twenty feet away from the front line of his audience, except when the interval was filled with occupants of camp chairs. What could Spurgeon or Beecher do with an audience in such an enclosure. They, and all popular preachers *get in amongst* the auditors, where they can make their power *felt*. This cooping preachers in stands and pulpits, where they resemble cherubs, in that one can see little more of them than heads and shoulders, is a device of the enemy to weaken their power with the masses. Let us have simple platforms, where the speaker can appear before his hearers, and exert that influence which God has bestowed upon him to make it felt.

So far as I could judge, although some of the best sermons were from the stand, the most *effective* discourses and meetings were in the tents: and the rainy weather compelled these quite frequently, during the week.

One of the large tents was devoted to meetings in which *holiness* was made a speciality. These meetings were led by Br. Grant, and some that I attended were quite interesting. But I am not quite sure that I understood their drift and object, and it seemed to me that there was some confusion of thought prevailing amongst those who attended. For myself I believe in entire consecration to the service of God, so that extent that the governing motive of all our actions will be to glorify God. And *holiness* is the result of faith in Christ as a personal and effectual Savior from sin; and sanctification is "through the truth." And that the road to sanctification is the truth; and not, as I have heard some affirm, lead men into sanctification, and then they will come into the truth. My Bible reads the other way. Not that I believe that none can be sanctified unless they have received the whole truth. No man *ever* yet apprehended *all* the truth there is in that rich treasure-house, the Bible. He may begin with never so little knowledge; but he must *know something* of God before he can be sanctified. And then he may "grow in grace and knowledge." And I would there were more emulation among us in the direction *of full consecration* growing out of ever deepening conviction of the truth.

However I presume the only difference among us on this point arises from a misunderstanding *of* terms; and we shall all see eye to eye on the main question.

I have not time to finish this communication now, but may do so hereafter.

WILLIAM L. HIMES.

Not a Spiritual Death.

The death referred to in Genesis, and commented upon by Paul, is *spiritual* death, not physical, as every scholar ought to know, and therefore does not come into the category. Physical death marked the close of every *eon*, and will mark the close of the current one. Spiritual death, according to history, entered with the first transgression, on the seventh *eon*; it is the death which commentators say will exist when physical death shall be no more. Hence Scripture and science are not at war on this point.

So writes Mr. G. C. McWhorter in *Appletons' Journal*. He is a little too positive. "The death referred to in Genesis," as consequent upon the first transgression, is *the death of man*. "Physical death" may have "marked the close of every *eon*," but it is not yet established that man existed in any former *eon*. Whether "the death referred to in Genesis, and commented upon by Paul, is spiritual death, not physical," is a question on which "every scholar" is not as clear as Mr. McWhorter thinks. It becomes us to express ourselves modestly when so eminent an author speaks *ex cathedra*, but there are scholars who honestly think it takes a good deal of astuteness and some violence of interpretation to get rid of the idea of physical death in Paul's allusions to the fall of man.—*Examiner*.

A Clear Point.

Christ is to reign *forever*. Proof—"His dominion is an everlasting dominion." (Dan. 7: 14.) "Of his kingdom there shall be no end." (Lk. 1: 33.) "Unto the Son he saith, Thy throne, O God, is *forever* and *ever*. Heb. 1: 8.) The saints are to reign with Christ forever. Proof.—"And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him:....:the Lord God giveth them light, and they shall reign forever and ever." (Rev. 22: 5.) If it be impossible for the saints to reign with Christ a thousand years without mortal subjects to reign over, how can they reign eternally when "there shall be no more death," and consequently no mortal subjects to reign over?

EDITORIAL GLEANINGS.

A Lutheran minister in Harrisburg, Pa., recently preached—'Immortality the boon of the *righteous* only.——At the annual meeting of the Association which publishes the *Herald of Life*, Eld. Geo. Storrs was relieved of his position as editor of that paper, and Br. L. C. Thorne was elected to fill the place. Br. Storrs, will we understand resume the publication of the old *Bible Examiner*, in which he will advocate his theory of the restoration and the age to come.——We learn that Br. Bowman of South Carolina has been tried by five Preaching Elders, according to the rules of the M. E. Church, South, and is found guilty of preaching heresy, of being an unsound Methodist. But as this does not prevent his being a sound Christian, we extend to him, cordially, the hand of fellowship, and if he will unite with us in the despised band of Adventists he will be most heartily welcomed.——Three Baptist ministers in Illinois have been notified to answer to the charge of heresy before a committee of their Association, the last day of this month. The heresy is Adventism—about the only thing, doctrinally, that will cause an orthodox church to expel a member. Very well. *If* they have any more Collins' or Bowmans, or Marstons that they do not want, *we do want them*. We trust they will be expelled right along.——E. A. Barclay, author of the article we quote from the *Interior* on our first page, is not quite enough of a heretic to subject him to trial; yet we would suggest to our Presbyterian brethren that they might make a charge lie against him on the ground of affording 'aid and comfort' to the heretical camp.——We learn that Elds. Clark and Marston have commenced a tentmeeting at St. Charles, Ill. Pray for them. It is an important point. We trust the results may be excellent.

The Times.

AT HOME.

- - - 124 cities in this country have over 10,000 inhabitants.

- - - The population of the United States in June, 1870, was 38,555,983.

- - - Over two hundred lives were lost by accidents in the United States during the month of August.

- - - A torpedo ship, that will require the the work of 600 men for one year, is building at Washington. It is on a new plan and will be one of the most terrible engines of modern warfare.

- - - Emmanuel church, Episcopal, of New York city has laid the foundation of a new sect by secession from its parent body. The point of difference is a change of the liturgy. They object to pronouncing sprinkled infants *regenerate*, etc.

- - - The Chicago *Tribune* says the wheat speculators, forming a pool of about $1,000,000, cleared about 22 per cent a month on their money by the last corner. The loss, of course, comes upon the farmers and the consumers. And there is no law that will touch the case!

- - - Florida has been the scene of a three days cyclone. The rain fell 'like a cataract;' the thunder shook the earth; the wind at times had the force of a huricane. In one instance an entire house-roof was carried a mile by the wind; pines and oaks two feet in diameter were broken off by the power of the gale. Many orange orchards are ruined and Jacksonville is two feet under water.

- - - The corruption of the New York city government can find no fitter symbol than the Apocalyptic bottomless pit. The abyss of speculation is something fearful. It is known that over $63,000,000 have been added to the city debt in a single year; and how large a sum is included in that word 'over,' no one can tell. Robbery, theft, extortion are the order of the day. The citizens are making some feeble efforts for a reform. The conservative *Nation* seriously suggests a vigilance committee and lynch law; and it would really appear that nothing but the severe measures by which San Francisco was redeemed some years since, will suffice to cleanse the Metropolis.

- - - Last week a test trial was made before a committee of gentlemen of Louisville, between Mrs. Keigwing, the noted spiritualist medium, of Jeffersonville, and Professor Van Vleck, who claimed to be able to do without the aid of spirits all that mediums could do. After the trial the committee decided that Van Vleck's exposition was complete, and Mrs. Keigwing had made a total failure, the Professor doing every thing she did, and doing it better. The trial excited considerable interest in Louisville, where there are a number of native spiritualists, and the results is a serious disappointment to them, they having placed much confidence in the success of Mrs. Keigwing.

Abroad.

- - - Austrian correspondents represent that that country is approaching another great political crisis, and that violent commotions are almost certain to attend the next elections.

- - - In Germany the opposers of the infallibility dogma are known as the old Catholic party. Quarrels over church property are imminent, and the State will side with the Old Catholic party.

- - - A revolutionary society has been discovered in Russia, and sixty seven conspirators arrested, drawn principally from the upper ranks of society. The documents captured show that a grand insurrection was to have been attempted, intended to overthrow the present form of government. If ever crowned heads lay uneasy, 'tis now.

- - - It is suggested that Bismark would not disrelish a war with Russia, to humble her as France has been humbled, because it would check the socialistic movement among the working classes of Germany; and with that view, as well as for the satisfaction of a national desire to attain European supremacy, a Paris journal expects that Prussia's preparations for assailing Russia will be complete within the space of a few months. On the other hand it is said that military organization in Russia is now being pushed on at high pressure, the Prussian system of forced service without exception being rigorously carried out.

- - - The Republican Committee of England has to-day issued the programme of the of the party it claims to represent. It embraces the following principles: The application of the principles of federation to the Kingdom: the abolition of tithes and privileges; the suppression of monopolies; the abolition of standing armies; compulsory education; the State to provide work for those laborers who are able to work and sustenance for those who are incapacitated from work; the nationalization of land; popular legislation and diffusion of republicanism.

age, and makes him at once famous. I have no personal knowledge of Mr. Randles. I write because I have read his work, and because it is a masterly effort. It devotes some notice to Universalism; and the notice, short as it is, will be very difficult to reply to. Your readers should at once procure a copy of this most able and scholarly work; and if so, they will thank God for giving to the English Methodism such a man as the Rev. Marshall Randles."

—In conclusion we only say—the idea of praising God that the dogma of eternal conscious misery is established! Do Mr. Randles and his eulogist endorse the once taught but now repudiated theological notion, that the woes of the immortal sufferers in *gehenna* will form one element in the happiness of the saved? Are they *unwilling* that God should destroy all the wicked? One might think so, from their evident enjoyment of the fancied demonstration of that dogma of which Wm. Archer Butler says:

> "It would blanch the intellect, reduce the mind of the Christian to a state of idiocy, deprive him of life, were he but adequately to conceive it.—

" SOUL-SLEEPERS."

It seems from the following quotation, that our nick-name above is to be shared by others. We are willing to relinquish all claim to it,—and to prevent confusion, will allow ourselves to be called *Soul-wakers*, and will try to deserve the title:

> This sect has representation in almost every one of our congregations. They have no written creed, but their faith is founded on a liberal construction of the fourth commandment. Their central doctrine is that the Sabbath is a day of rest. Their chief exercise consists in the singing of the doxology at the close of the service. They select the end of a pew as the most desirable place for their purpose, and perform nearly all their acts of worship with closed eyes, accompanied by deep-drawn, regular breathings. They invariably praise the minister, and remark on leaving the church, "What a good sermon we had to-day!" But the only expression of approval which they allow to escape them during the discourse, is a slight nod of the head. They are very meditative, and carry gold-headed canes. They are usually in "easy circumstances," and never more so than when in church.

THE CRITIC FLOUNDERING.

We have received the following note from the critic referred to in a late editorial, which we give without other note or comment than simply to remark that professed Christians should practice good manners toward all men. We gave his criticism, and fairly met it. This is his response:

> EDITOR TIMES, Dear Sir: The inappropriate heading "Critic Caught" in in your paper of the 22d inst, and your attempts at ridicule, and entire evasion of the subject, place you in a pitiable position. If calling a mule a horse would make a horse of him, you would be a powerful reasoner. Until saying so makes it so, you will make just as sorry failures as you did in your "Critic Caught." Very much amused at your evident discomfiture, I am, &c.,
>
> W. BUNGA.
>
> Minnetristra, Minn.

TRIP EAST.

THE SPRINGFIELD CAMPMEETING.

My chief object in visiting the East was to attend to the great campmeeting at Springfield. I had hoped to attend that at Alton Bay, also; but it was located at so late a date, that I was unable to spend the time.

My route was over the Michigan Central and Great Western Roads to Suspension Bridge. I commend this route to all travelers between the East and the West. It takes one close by the Falls of Niagara: and for the matters of speed, comfort and provisions for safety, is not excelled by any route. Ask for tickets "via Michigan Central and Great Western Roads."

My appointment for Aug. 20, at East Shelby, having been changed to New York City, I made my way to the latter place by way of Buffalo, and the Erie Railway. I spent Sunday forenoon and afternoon with the church at Grand St., and the evening with the brethren at 24th St. I could have obtained larger audiences in almost any hamlet in the land, than can be gathered at an Advent meeting in this vast metropolitan city. But I do not expect to find better brethren anywhere, than the faithful few who adhere to the faith, and to each other in New York city. Br. H. A. King supplies at Grand St., when no other preachers are in the city, and Br. T. J. Cox performs the same liberal service at 24th St. The brethren are looking with hope to the anticipated tentmeeting here, next season; and there is no reason to doubt that much good will be effected.

I found Br. H. A. King just home from Europe, in excellent health, and filled with a spirit of consecration to the cause of Bible truths known as Adventism. *The Bible Banner* is flourishing in his hands; and although he has not been able to carry out his plans for placing it before the people to their fullest extent, this year, the prospect is that by another volume he will be able to place it in every public and private reading room in the land, that will receive it, and in the hands of every person, not already an Adventist, likely to give it a candid perusal. He hopes thus to make it very useful in opening the way for the introduction of our weekly Advent papers.

For one, I feel assured that *The Bible Banner* will prove a blessing to the cause we cherish, and can heartily commend it to the patronage of all. From six to eight thousand copies are issued, already, monthly.

At the New Haven boat, Monday afternoon Br. King and myself found Brn. J. M. Dettra and John Hook, from Pennsylvania, and we were "right glad" of the company of two such excellent brethren. Br. Hook has had to endure severe affliction of late. May he never forget that trials are a seal of our sonship. They whom the Lord loves are chastened; and the design is, to purge us and make us clean; to free us from dross of the world and the flesh.

Midnight brought us to the campground, and by the morning light we found a hearty welcome from many old and some new friends. The frame erected for THE TIMES office two years since, still standing, was soon covered by our tent-cloth, making us a pleasant home during this great feast of tabernacles. The West was represented by Br. Fassett, Br. and Sr. Mansfield, Br. Holmes (of Minnesota) Br. E. McCullock and myself. Besides, Western New York was represented by B. P. Stevens, W. E. Brown and J. H. Whitmore, with some others. Canada (Quebec), Nova Scotia, and the South (the District of Columbia), also had delegates. There were one hundred and eighty-six tents on the ground, in which dwelt undoubtedly, upwards of one thousand souls, gathered from some fifteen Provinces and States.

In so large a gathering it would be strange if there were nothing to criticise, and stranger still if there were not much to commend; and of all the persons upon the ground, the Campmeeting Committee occupied the most unenviable position. For any errors in judgment were quickly noted; more readily I fear, than their hard untiring labors. Where so many interests are involved, there are frequent calls for prompt decision and firmness of action; and men of 'backbone' are needed. and we have them in James Hemenway, Hiram Munger, Geo. T. Adams, and the rest.

The business of the Eastern Association was attended to early in the week, and hurried out of the way as soon as possible, to make room for the purely devotional services. The old officers were re-elected, throughout, though with some considerable opposition in individual cases. One precedent was established, that it is perhaps worth while to make note of. Objection was made to any brethren who are members of and act with the Western Association taking any active part in the business meetings of the Eastern Society. No Territorial limits were defined; but the idea seemed to be that brethren West of New York should not vote, or act on committees.

I think perhaps this action is wise enough and may prevent difficulties in the future; although it is not constitutional: for the organization of the Eastern Association provides that *all* Advent ministers and churches, without regard to their locality, if they labor in harmony with it, shall have a voice in the conduct of its affairs. But we must be wise, and give no occasion for offences to arise. A Western Association and paper were not foreseen when the Eastern Society was organized, and consequently no provision was made for the exigency that has arisen. But there need be no difficulty in the case: a wise forbearance in the action on the part of visiting brethren from either section, attending business meeting, will ensure perfect harmony of feeling and action.

Let me make a confession—of how I was moved to shame for the West. In looking over the subscription list of *The Crisis*, in order to give some information to the clerk, I found many persons owing from one to five years subscriptions; and often they were individuals well able to pay. Others were receiving the *Crisis* FREE who have little more sympathy with its objects than they have with Mohammedanism. And still others—shall I say it?—who had declined to take THE TIMES, on the ground that they could not give up the *Crisis*, and could not afford to take two papers (a plea which we freely allowed), were owing for the *Crisis* sums varying all the way from $2 50 to $10 or $12. Allow me to say, emphatically, "these things ought not so to be." There is *no excuse;* for if you are poor and *cannot* pay, you can write and state the circumstances of your case so that the Business Agent may understand it.

I am glad to be able to say, however, that in spite of the carelessness of delinquents, the *Crisis* is prospering, and steadily gaining ground; and as nothing succeeds like success, it can cherish strong hopes of a prosperous future. It is now reaping the ripe fruit of hard work and sacrifices in other days.

The preaching was very good—much better than could be expected from 'that stand'—one of the worst places to speak in I ever saw. Imagine a minister enclosed by a wall more than waist high, except to the tallest, and some twenty feet away from the front line of his audience, except when the interval was filled with occupants of camp chairs. What could Spurgeon or Beecher do with an audience in such an enclosure. They, and all popular preachers *get in amongst* the auditors, where they can make their power *felt*. This cooping preachers in stands and pulpits, where they resemble cherubs, in that one can see little more of them than heads and shoulders, is a device of the enemy to weaken their power with the masses. Let us have simple platforms, where the speaker can appear before his hearers, and exert that influence which God has bestowed upon him to make it felt.

So far as I could judge, although some of the best sermons were from the stand, the most *effective* discourses and meetings were in the tents: and the rainy weather compelled these quite frequently, during the week.

One of the large tents was devoted to meetings in which *holiness* was made a speciality. These meetings were led by Br. Grant, and some that I attended were quite interesting. But I am not quite sure that I understood their drift and object, and it seemed to me that there was some confusion of thought prevailing amongst those who attended. *For myself* I believe in entire consecration to the service of God, to that extent that the governing motive of all *our* actions will be to glorify God. And *holiness* is the result of faith in Christ as a personal and effectual Savior from *sin*; and sanctification is "through the truth." And that the road to sanctification is the truth; and not, as I have heard some affirm, lead men into sanctification, and then they will come into the truth. My Bible reads the other way. Not that I believe that none can be sanctified unless they have received the whole truth. No man *ever yet* apprehended *all* the truth there is in that rich treasure-house, the Bible. He may begin with never so little knowledge; but he must *know something of* God before he can be sanctified. And then he may "grow in grace and knowledge." And I would there were more emulation among us in the direction of *full consecration* growing out of ever deepening conviction of the truth.

However I presume the only difference among us on this point arises from a misunderstanding of terms; and we shall all see eye to eye on the main question.

I have not time to finish this communication now, but may do so hereafter.

WILLIAM L. HIMES.

Not a Spiritual Death.

The death referred to in Genesis, and commented upon by Paul, is *spiritual* death, not physical, as every scholar ought to know, and therefore does not come into the category. Physical death marked the close of every *eon*, and will mark the close of the current one. Spiritual death, according to history, entered with the first transgression, on the seventh *eon*; it is the death which commentators say will exist when physical death shall be no more. Hence Scripture and science are not at war on this point.

So writes Mr. G. C. McWhorter in *Appletons' Journal*. He is a little too positive. "The death referred to in Genesis," as consequent upon the first transgression, is *the death of man*. "Physical death" may have "marked the close of every *eon*," but it is not yet established that man existed in any former *eon*. Whether "the death referred to in Genesis, and commented upon by Paul, is spiritual death, not physical," is a question on which "every scholar" is not as clear as Mr. McWhorter thinks. It becomes us to express ourselves modestly when so eminent an author speaks *ex cathedra*, but there are scholars who honestly think it takes a good deal of astuteness and some violence of interpretation to get rid of the idea of physical death in Paul's allusions to the fall of man.—*Examiner.*

A Clear Point.

Christ is to reign *forever*. Proof—"His dominion is an everlasting dominion." (Dan. 7: 14.) "Of his kingdom there shall be no end." (Lk. 1: 33.) "Unto the Son he saith, Thy throne, O God, is *forever* and *ever*. Heb. 1: 8.) The saints are to reign with Christ forever. Proof.—"And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him:...; the Lord God giveth them light, and they shall reign forever and ever." (Rev. 22: 5.) If it be impossible for the saints to reign with Christ a thousand years without mortal subjects to reign over, how can they reign eternally when "there shall be no more death," and consequently no mortal subjects to reign over?

EDITORIAL GLEANINGS.

A Lutheran minister in Harrisburg, Pa., recently preached—'Immortality the boon of the *righteous* only.——At the annual meeting of the Association which publishes the *Herald of Life*, Eld. Geo. Storrs was relieved of his position as editor of that paper, and Br. L. C. Thorne was elected to fill the place. Br. Storrs, will we understand resume the publication of the old *Bible Examiner*, in which he will advocate his theory of the restoration and the age to come.——We learn that Br. Bowman of South Carolina has been tried by five Preaching Elders, according to the rules of the M. E. Church, South, and is found guilty of preaching heresy, of being an unsound Methodist. But as this does not prevent his being a sound Christian, we extend to him, cordially, the hand of fellowship, and if he will unite with us in the despised band of Adventists he will be most heartily welcomed.——Three Baptist ministers in Illinois have been notified to answer to the charge of heresy before a committee of their Association, the last day of this month. The heresy is Adventism—about the only thing, doctrinally, that will cause an orthodox church to expel a member. Very well. If they have any more Collins' or Bowmans, or Marstons that they do not want, *we do want them*. We trust they will be expelled right along.——E. A. Barclay, author of the article we quote from the *Interior* on our first page, *is* not quite enough of a heretic to subject him to trial; yet we would suggest to our Presbyterian brethren that they might make a charge lie against him on the ground of affording 'aid and comfort' to the heretical camp.——We learn that Elds. Clark and Marston have commenced a tent-meeting at St. Charles, Ill. Pray for them. It is an important point. We trust the results may be excellent.

The Times.

AT HOME.

- - - 196 cities in this country have over 10,000 inhabitants.

- - - The population of the United States in June, 1870, was 38,555,983.

- - - Over two hundred lives were lost by accidents in the United States during the month of August.

- - - A torpedo ship, that will require the the work of 600 men for one year, is building at Washington. It is on a new plan and will be one of the most terrible engines of modern warfare.

- - - Emmanuel church, Episcopal, of New York city has laid the foundation of a new sect by secession from its parent body. The point of difference is a change of the liturgy. They object to pronouncing sprinkled infants regenerate, etc.

- - - The Chicago *Tribune* says the wheat speculators, forming a pool of about $1,000,000, cleared about 22 per cent a month on their money by the last corner. The loss, of course, comes upon the farmers and the consumers. And there is no law that will touch the case!

- - - Florida has been the scene of a three days cyclone. The rain fell 'like a cataract;' the thunder shook the earth; the wind at times had the force of a huricane. In one instance an entire house-roof was carried a mile by the wind; pines and oaks two feet in diameter were broken off by the power of the gale. Many orange orchards are ruined and Jacksonville is two feet under water.

- - - The corruption of the New York city government can find no fitter symbol than the Apocalyptic bottomless pit. The abyss of speculation is something fearful. It is known that over $63,000,000 have been added to the city debt in a single year; and how large a sum is included in that word 'over,' no one can tell. Robbery, theft, extortion are the order of the day. The citizens are making some feeble efforts for a reform. The conservative *Nation* seriously suggests a vigilance committee and lynch law; and it would really appear that nothing but the severe measures by which San Francisco was redeemed some years since, will suffice to cleanse the Metropolis.

- - - Last week a test trial was made before a committee of gentlemen of Louisville, between Mrs. Keigwing, the noted spiritualist medium, of Jeffersonville, and Professor Van Vleck, who claimed to be able to do without the aid of spirits all that mediums could do. After the trial the committee decided that Van Vleck's exposition was complete, and Mrs. Keigwing had made a total failure, the Professor doing every thing she did, and doing it better. The trial excited considerable interest in Louisville, where there are a number of native spiritualists, and the results is a serious disappointment to them, they having placed much confidence in the success of Mrs. Keigwing.

Abroad.

. . . Austrian correspondents represent that that country is approaching another great political crisis, and that violent commotions are almost certain to attend the next elections.

. . . In Germany the opposers of the infallibility dogma are known as the old Catholic party. Quarrels over church property are imminent, and the State will side with the Old Catholic party.

. . . A revolutionary society has been discovered in Russia, and sixty seven conspirators arrested, drawn principally from the upper ranks of society. The documents captured show that a grand insurrection was to have been attempted, intended to overthrow the present form of government. If ever crowned heads lay uneasy, 'tis now.

. . . It is suggested that Bismark would not disrelish a war with Russia, to humble her as France has been humbled, because it would check the socialistic movement among the working classes of Germany; and with that view, as well as for the satisfaction of a national desire to attain European supremacy, a Paris journal expects that Prussia's preparations for assailing Russia will be complete within the space of a few months. On the other hand it is said that military organization in Russia is now being pushed on at high pressure, the Prussian system of forced service without exception being vigorously carried out.

. . . The Republican Committee of England has to-day issued the programme of the of the party it claims to represent. It embraces the following principles: The application of the principles of federation to the Kingdom; the abolition of titles and privileges; the suppression of monopolies; the abolition of standing armies; compulsory education; the State to provide work for those laborers who are able to work and sustenance for those who are incapacitated from work; the nationalization of land; popular legislation and diffusion of republicanism.

Correspondence

EDITOR'S JOURNAL.

The Illinois brethren have had the General Western Camp and Association meetings with them for many years past, and this being their first meeting alone, they, of course, miss the brethren and sisters of the Northwestern States. But the meeting is larger than they expected, and there is every indication of success. They have two large tents, and full as many small ones as they have had in other years, and all is hopeful.

Eld. Burington gave us a sweet gospel sermon this p. m., from Matt. 11: 29. And Br. Burr spoke on the inheritance at night. The rain did not injure the meeting. And, by the way, it always rains when we hold meetings in Amboy. It has become a common remark here in a *dry time*, "send for the Adventists if you want rain." And they have now had a long dry time, and have looked to our meeting as a time of rain. And sure enough there was a gentle shower last night, and what is better still we have had an outpouring of the heavenly Spirit, and all is comfortable.

WEDNESDAY, Aug. 23. It has cleared off beautiful, the air is cool and refreshing and the camp is in good cheer. Elder Mabey spoke this morning on the duties of the embassadors of Christ. In the p. m., Elder Manning of Chicago, spoke on the atonement. In an interview with him after the service, he told me that he examined the Advent doctrine in the beginning of the movement in 1842, and embraced the general views, but did not come out of the Baptist church of which he was a member. He backslid from the faith, and left the ministry for a secular calling. Lately he had been revived, and preached some, and was feeling that he would labor as the door might open. We have need of all the workers we can enlist, and hope Br. M's gift will make way for him among us.

At the close of the p. m., service, a meeting for the children and young people was addressed by Brn. Lawyer, Childs and others. This meeting is to be continued every day. This is right. Our children should be cared for, and youth is the seed time.

At night I spoke on Paul's defence before Agrippa. Acts 26: 27–29. "King Agrippa, believest thou the prophets? I know that thou believest." I showed what the prophets taught respecting Jesus and the resurrection, and urged the people to believe. Deep feeling but no break.

At the close, Br. R. W. Wilson of Clinton, Iowa, and Br. F. A. Childs of Jonesboro, Ill. were set apart by the laying on of hands and prayer, to the work of the ministry. Prayer by Elder J. V. Himes. Charge by Eld. F. Burr, and right hand of fellowship by Eld. Lawyer. These brethren are engaged in secular callings, but have been true and faithful in the work of the Lord. They have both labored and sacrificed for the Lord's cause, connected with his soon coming. And now they mean to do what they can to save men. Br. Wilson thinks of going to California in the coming year, to labor there, if the Lord opens the way.

Our camp is full of joy, union and peace. It is good to be here. All seem to feel that they must get nearer to God, and so be prepared to do more for the salvation of souls, and be ready for the judgment.

THURSDAY, Aug. 24. The camp was electrified last evening by the cry of fire. I had laid down to get a little rest just before the evening lecture, and fell into a sound sleep. Br. McCullock in the mean time hung up his kerosene lamp near where I lay, which exploded through the heat, setting some garments on fire, and also the straw near my feet. Just at this moment a sister saw it and gave the alarm, which roused me up, and with other help it was soon extinguished. A moment more and the tent and all within it would have been destroyed. There cannot be too much care about lamps in our tents.

Sr. Rathbun spoke this a. m., on Rom. 12: 1. Her subject was non-conformity to the world. It was a sound and faithful discourse. Br. Burr followed in some effective remarks. In the mean time Eld. S. W. Thurber of Sparta, Wis. arrived, and electrified the camp with some excellent and characteristic remarks. He said he was formerly of the *Christian* order, but received the Advent faith some thirty years ago. He was dyed in the wool and could not fade out. He was an *Advent* Christian out and out. This sentiment was responded to heartily. I do not think there was a dissenting one in the camp. We are *Adventists*, when we give up this feature of our faith it will be time enough to give up the name.

At 1 o'clock the children met at the stand, when Brn. Lawyer, Jewett and others addressed them, with hope of good. The prayer meetings were carried on as usual elsewhere. At half past two Br. Marshall McCullock spoke on the text, "Deliver us from evil," with good effect. At night Eld. Thurber, spoke for the first time among us in Ill. His text was faith and choice, Heb. 11: 24, 25. It was one of his best efforts. It took, and did the people good. It gave a new impulse to the good spirit and unity of the camp. "How good and how pleasant it is for brethren to dwell together in unity." Selfishness has no place where Christian love and unity prevail.

FRIDAY, Aug. 25. Early this a. m., the cry of fire was heard from the village. The best and largest part of the business portion of the town was burned down. The calaboose was also burned, with a prisoner, who was not got out in time to save his life. This was shocking to all. And the destruction of property is also a great calamity to the business community. They are an industrious community, and will no doubt rally and soon recover.

Br. C. W. Smith preached in the a. m., on the love of the brotherhood, a sweet and precious sermon. At the close I asked for a collection to aid Br. Sheldon to circulate his new work in the South. All are interested in Br. S. and gave him good help. We then went to the water, where Br. Wm. McCullock immersed three souls.

In the p. m., it began to rain again, heavily, and so we had two meetings. Br. Thurber preached to one, and I to the other congregation. Seven came out in the prayer meeting at the close, the Lord worked powerfully and gave victory. Bless God for the storm, it drives the saints to the good work, and invites all to seek the salvation of souls.

Br. Thurber spoke at night in the storm, and the good word still went on. About twenty came forward. God is with us. Duty now called me away to the Iowa camp, and conference meeting, and so I left the camp at midnight, and took cars for Dubuque Iowa.

SATURDAY, Aug. 26. Came to Dubuque, Iowa and was cordially received by Br. T. E. Cook, who is still faithful in the good cause. After taking a little rest Br. C., with his team, conveyed me over hill and dale, some twenty-five miles, to Cascade, Iowa. We arrived at the camp and found the tent and congregation all in readiness. A brother had just closed the first prayer. I proceeded to speak from Is. 44: 3–6. "I will pour water on him that is thirsty, and floods upon the dry ground." I showed that the fulfillment of this promise would make a glorious meeting here. And I looked for the outpouring of the Spirit, and a glorious time. This was seconded by many at the close. We have a good beginning. Praise God.

SABBATH, Aug. 27. Clear and pleasant, and the people are flocking in from all the region around. The hour of prayer was indeed a "sweet hour." I then spoke on the subject of personal peace in Christ, both in family and church relations. The hearts of many of the tried and sad ones were cheered, as were also the hopeful ones. Some of other denominations were in, and enjoyed the feast.

In the p. m., Br. Janes preached from Rom. 12: 1, 2, on the offering of our "bodies a living sacrifice," a good and acceptable offering to God. It was well timed, and faithfully illustrated and applied. We must have personal and practical religion, or we shall be but as "sounding brass."

At night I set forth the prophecies of the Lord's first and second Advents. I then pressed all the unconverted to come to Christ; but none yielded, though there was much conviction. How hard to get the sinner to yield to Christ! God stretches out his hand all the day long, yet none regard it. A day of reckoning will come, and come soon for us all. Are we ready for it?

MONDAY, Aug. 28. Cascade where we are holding our campmeeting, is an old town of about 700 inhabitants. There is a small Advent church. There are also Baptists, Methodists, and others; but the Roman Catholics are the most numerous sect in this region. They have a monastery, near this place, occupied by several hundred monks, who cultivate the land, are industrious and prospering. One rule of their institution, in regard to diet, is, that they shall eat no meat. They are vegetarians. They live well however, and are well cared for. It is doubtful if many of them would do as well in the outside world as here. Rome has institutions for many classes, both men and women, and takes care of most of them. Yet in Protestant countries, as in our own, our County Houses are filled with their poor.

We have had a heavy rain storm, and it has not cleared off yet, and we could not pitch the small tents to-day. Yesterday it was most clear and beautiful weather; but soon after the close of our meeting we had a tempest. The natural and moral elements are alike changeable. Nothing is stable here. We look to the kingdom of God for unchangeable good. Blessed hope.

In conversation with some of the preachers, I find that they have hard work to get along and support themselves. They have to labor to meet the wants of their families, and travel and preach, much of the time with little or no compensation. This thing should be remedied. "The laborer is worthy of his hire" and should be sustained. Paul said that those who received *spiritual* things from the ministry of Christ, should in turn impart to them of their *carnal* things. And all should give "as they are prospered," whether it be little or much. Give, and give freely, for the support of the gospel laborers.

When ministers organize a church, they should teach them the gospel rule of giving; and, also, that the duty of supporting the gospel ministry is like any other duty: neglect is disobedience to law, and is a sin. It is robbery. See Mal. 3: 10. A church that gives nothing *dies*. A covetous church is a curse to itself and others. It is "an empty vine," it bringeth forth fruit unto itself."

The times are hard with many of our brethren, especially the farmers. But the noble-hearted and liberal among them will share with their faithful pastors and evangelists, and not drive them from the field. The cause of God stands first and above all, with a true Christian, and will not be neglected. Brethren and sisters do not forget "those who labor among you in the Lord." Minister to them of your good things, as they may have need. "He that soweth bountifully shall reap bountifully." We are poor, it is true, but the stewards of the Lord among us have ample means to give a generous support to all the faithful ministers.

I spoke at night from Rom. ch. 6, opening the plan of the redemption by Christ. It was a rich and glorious subject. Many spoke at the close, being stirred with the theme—endless life in the kingdom of God.

Indiana.

SOUTHERN DISTRICT.

It will doubtless afford you pleasure to hear from the very interesting meeting at Holton, which closed on Monday last. Dr. Field, in his usual masterly style, preached to us the everlasting gospel which not only comforted saints, but aroused sinners, bringing them to repentance and the acknowledging of the truth. The meetings were well attended, with many at the door who could not get inside; and on Lord's day the officers of the Christian church kindly gave us their house, which being large and comfortable, the community were entertained with a sermon on the signs of the times. It was a brilliant effort showing the period in prophetic history where we now stand. I wish from my inmost heart that the churches in general would wake up to the study of the prophetic page, that they might be better prepared for its fulfillment.

Our morning meetings were particularly interesting, and on one occasion more so than I ever saw before. I can fully realize how the jailor was converted and baptized "the same hour of the night." A penitent brother, who in a moment of weakness had been led astray, arose in the early part of the meeting, and out of a full heart, and with flowing eyes, gave vent to his feelings, asking the forgiveness and sympathy of his brethren and sisters, which was extended to him in marked demonstrations of love and welcome to their midst.

A young man of more than ordinary talent, but wholly unconcerned in divine things, was present and witnessed the interesting scene I have so briefly described, and being the grandson of our dear brother Morgan, who only a few weeks ago fell asleep in Jesus, and to whom allusion had been made, was so overcome by the divine influence, that he arose and in a most interesting manner, told his feelings: "that the sight of his eyes had affected his heart" that the prayers of dear interested friends had surely prevailed in his behalf, and that he now loved Jesus, and wanted to profess his name just then and there.

I can scarcely tell you in words the joy of the meeting at that period of its prayers. A hymn was sung and the young man came forward and professed his faith in Christ as the Savior of the world, and his desire from henceforth to love and obey him. He was very happy, and has been ever since. I cannot close without telling you that the dear little daughter of Dr. Cass, scarcely eleven years of age, was among those who professed faith in the name of Christ. She did it of her own accord, having asked her Father's permission, if she might join the church. She was conversed with to know whether she understood herself, and the important step she wished to take, and her answers all being satisfactory, she came forward as soon as the invitation was given, showing an earnestness that would well become others of mature years.

Another dear sister made profession of faith in Christ, and when buried with Christ in baptism, could scarcely restrain her shouts of praise to the Lord for the privilege of "going down into the water and coming up out of it" in imitation of his example. My own heart was greatly comforted, and I felt it good to be there, that by my presence and efforts I might somewhat aid those who love and long for the appearing of our blessed Savior, according to his glorious promise.

Oh! how I long to have those precious truths believed and understood as they stand revealed in the sacred page. I do rejoice that very many in all the churches are beginning to see their light as they never saw it before. May the blessed Lord speed the day when the Bible alone will be the rule of faith and practice of all who profess to love his name, that all m[illegible] and long for his appearing, and be numbered among his jewels when he comes.

MARY A. TIBBETS.

Minutes of a Discussion.

BETWEEN WM. A. FENN AND A. BURGESS.

Monday eve. May 8, 1871. Sixth session. Fenn's first speech.

My audience will remember that I placed a wet blanket over my opponent, the last evening of this discussion, in the form of a large number of positive proof texts in favor of the affirmative of the question. You doubtless remember the embarrassment he was suffering also, from the physiological arguments I brought to bear upon the question; which were not answered, in that they were simply unanswerable; and when crowded by the Scripture citations I furnished, he was suddenly in favor of an adjournment. I cite you to these facts that you may be better able to recollect the condition of the question as it stood when we adjourned.

Let me once more remind you, that the question we are discussing is not as to whether the spirit of man continues in *existence* between death and the resurrection, but, whether it continues as a real being possessed of *rationality*. I need not tell you that no proof has yet been furnished in favor of such an existence, and the reason is obvious; no proof is at hand by which such an idea can be sustained, else a man of the experience and ability of my opponent would have readily discovered it, and made the very best use of it.

Some remarks upon his recent criticism of my sermon on the rich man and Lazarus, may not be considered out of place in this connection, as I shall not attempt to say more on that passage, in the way of exposition, as you doubtless well remember my argument, a criticism of which was attempted last eve. [Fenn presented a sermon on this passage, after the adjournment in March, at the earnest solicitation of many of the citizens who doubted whether Mr. Burgess would ever meet him in debate again, which was reported and presented to Mr. Burgess, who occupied the eve. May 7 in an endeavor to answer it.]

You will remember that my opponent said that the Jews were the *special friends* of Christ, instead of being his enemies. This I deny, and refer you to the following proof, Mat. 26: 59. "Now the chief priests and elders, and all the council sought false witnesses against Jesus to put him to death." Does this look like friendship? Again, v. 65: "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses, behold now ye have heard his blasphemy. What think ye? They answered and said, he is worthy of death. Then did they spit in his face and buffeted him, and others smote him with the palms of their hands."

Is this a demonstration of special friendship, that authorized the bold assertion that "the Jews were the special friends of Christ." My friends, such an assertion shows to what straits a man may be driven in a vain endeavor to contend against truth. Nothing can be more absurd to the mind of one who has any knowledge of the Scriptures, than the claim that the Jews were the special friends of Jesus. I did not wonder at the apparent astonishment of the audience when the assertion was made.

You will remember also that he said "Angels had nothing to do with the ascension of Christ." Let us compare this assertion with Scripture proof: "The chariots of God are twenty thousand even thousands of angels, the Lord is among them, as in Sinai, in the Holy place. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men." (Ps. 68: 17, 18.)

Now what this passage has to do with the ascension of Christ, we let the apostle Paul decide: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts to men." (Eph. 4: 7, 8.) How did Christ ascend, according to this testimony? He ascended with the chariots of God, which are twenty thousand, even thousands of angels. Hence angels had *much* to do with the ascension of Christ; rather than *nothing* to do with it, as my opponent claims.

Were we to rest our faith on human assertions, we see how unreliable they might be. I shall say no more relative to this passage of Scripture, as I am quite willing to leave it with the exposition I gave you; as no single point I made has been disturbed, only in the way of assertions, the character of which you see, by the criticisms I just made.

Burgess' first speech.

Friend Fenn would have you think that I have furnished no proof for my side of the question. I assert that he has furnished no proof for his side of the question, from beginning to end of the debate. One assertion is as good as the other. I did not say the Jews were the *special* friends of Christ. I said they were his friends. I did not say that angels had nothing to do with the ascension of Christ. I said they had nothing to do with *carrying* him. [He then ridiculed the idea of angel chariots, and then proceeded with his rebutting arguments, reading from a pamphlet which he calls 'comments of an eminent divine.' He quoted 1 Thes. 5: 23—"I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ." Can God preserve a nonentity blameless? he asked.]

Fenn has given you only part of the definition of entity. Webster says it means, "being, essence, existence." I have furnished proof for the claim that the spirit exists; and my opponent admits it exists. And Webster says 'entity' means 'existence:' so you see I have gained the question. Where is the wet blanket now? I have got it over *his* head now; and you see him well packed in 'a wet sheet.'

I will now give you more Scriptural proof. 1 Pet. 4: 19—"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." Gen. 25: 8—"Then Abraham gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people," Did Abraham become a nonentity? No he was gathered home to the grand assembly of "the church of the first born, written in heaven." We have sustained our position by God's holy word, and the pious of all ages have taught the same doctrine.

Fenn's second speech.

My opponent has been very confident of success in that he has imagined me well packed in a "a wet sheet." But there is a vast difference between an imaginary packing, and real wetting down. Let us examine the character of his packing a moment. His argument is, "Webster says entity means being, essence, existence." Now, he says, "I have proved the existence of spirit distinct from the body, hence I have gained the question." Will my opponent please remember conscious entity, not simple entity or existence, the proof needed is in favor of conscious entity; and no such proof has been furnished. Hence, the 'wet sheet' figure is a fallacy, and I stand just as free and my position is just as firm as before my opponent thought he saw something when he really saw nothing. He has consoled himself with the thought that the pious of all ages, have taught his views of the state of the dead.

There have been many pious popes and bishops and priests that have taught views similar to those of my opponents; and a very large number have lost their lives who did not believe such teachings. I admit that the most eminent among heathen philosophers and papal divines taught the same doctrine, to say nothing about Mohamedans, Mormons, Swedenborgians, and modern Spiritists. And I might include in the category a very ancient sire of this doctrine, who began his labors in Eden, taking for his text—"Ye shall not surely die!" When we come to numbers, who have believed the faith of my opponent so far as the question we are discussing is concerned, he certainly is with the majority: and if this was proof in favor of truth I should yield the ground, but it happens that truth has always been with the minority; and my side of the question is strengthened by this very fact.

The invariable rule observed in the teachings of the Scriptures, in announcing the time of reward for mankind, has a strong bearing on this question. There is not a promise in the book of God, to a spirit or soul entity, independent of an organization. But we hear the Savior saying "The Son of man shall come in the glory of his Father, with his angels, and *then* he shall reward every man according to his works." (Mat. 16: 27.) We see that *man* is rewarded at the coming of Christ. Where did this man come from, and of what is he composed?

"The Lord God formed man of the dust of the ground." (Gen. 2: 7.) Then we learn that man was created of the dust of the ground, first, and that he (the man) is to be rewarded at the coming of Christ. No provision is made for rewarding spirits, from the fact that they are only principles, and not conscious entities. Had they been conscious entities, and of vastly more importance than the *man himself* I suppose we should have had the fact plainly brought out in the Scriptures, and ample provisions made for their reward. What authority has my opponent for his claim that a small immaterial part of man is to have more than is claimed for the whole of him.

He has given us a few passages which are simply irrelevant to the question. But I may notice some of them before the debate closes. [Fenn here gave his ideas on the thief on the cross, as published.]

Burgess' second Speech.

I affirm that consciousness does not pertain to man's body but only his spirit. We fully believe the passage referring to the second coming of Christ, and do not claim that man gets his final reward till then. Fenn says the thief went to *hades* with Christ. In that Christ's soul was not left in *hades* it must have gone there. He says: *my* theory is that paradise is a part of *hades*. I never said paradise was a part of *hades*, I said it was 'the *blissful side of it*.'

The promise to John on the Isle of Patmos was, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.) Can a nonentity wear a literal crown? The faithful are to receive their crowns immediately after death! [The 'prisoner' is again read, till the close of his speech.]

Dr. Brooks in Portland.

We are obliged to several correspondents for the following report of a late discourse by Dr. Brooks in Portland, Me. Coming from a Presbyterian clergyman the *Transcript* gives a fair report of the very doctrine it has often derided when taught by Adventists. But we forbear further comment. The *Transcript* of Aug. 19, says:

"Last Sabbath evening Rev. Dr. Brooks, of St. Louis, a Presbyterian clergyman of marked ability, who has supplied that pulpit two Sabbaths, preached a sermon at State St. church which attracted much attention. It was an eloquent argument to prove from the Scriptures that the second coming of Christ is to be his literal, personal coming, with his saints, to reign upon the earth. This doctrine he found so constantly taught through the New Testament, that he was surprised and grieved to find it so generally explained away and spiritualized by the church; the inspired word is too often taken as a Delphic oracle, not meaning exactly what it says. It was most evident that all the writers of the epistles took Jesus at his word and expected his return; they expected it during their lifetime, though they had no warrant for fixing any date. He believed it was the intention of Christ to keep his church in a waiting attitude, each generation of believers bequeathing to its successor as a precious legacy the hope of the personal coming and reign upon earth of their beloved Lord and Master. He argued the point at length that this second coming could not refer to the death of the believer, nor to the destruction of Jerusalem. This last hypothesis was abundantly negatived by St. Paul's epistles to the Thessalonians. They were Greeks, lived hundreds of miles from Jerusalem, and could not be supposed to have any great interest in the fate of that city. And yet twenty-five verses out of 136 are taken by the inspired apostle in assuring them of the blessed fact that this same Jesus who had ascended up into heaven was to come again and reign with his saints upon the earth. Some commentator had said that one verse out of thirty in the whole New Testament referred to this doctrine. The speaker had personally verified this statement. He found that one verse out of thirty *directly* enunciated the doctrine, and one out of twenty-five taught it directly or by implication. The disciples of the Christian church for 300 years were in the constant expectation of this second coming. Christ but once mentioned the subject of baptism, and the writers of the epistles but seldom alluded to it, and yet the church is very particular to observe the ordinance, while here is a matter so important that one twenty-fifth of the whole New Testament treats of it, of which the church is neglecting to take note. Is this the attitude of a bride awaiting the coming of her lord? The speaker said some Christians had told him that the idea of Christ's literal coming was so repugnant that their whole nature recoiled from it. What should we say of a wife who trembles in every limb with dread when told her long absent husband was about to return! He closed with eloquent practical remarks upon the elevating influence of this faith. This earth, the arena of Satan's own choosing, shall be the scene of Christ's triumphant reign. He did not believe that any predicted event except this now remains unfulfilled.

On the Other Side of the Water.

SIGNS OF THE TIMES.

Dr. John Lord writes to the New York *Observer* under date of July 10, in the following strain. How long can things go on in this fashion? He says:

It is not the fashion in London to appeal to the intellect. Everything is in the way of amusement. The whole city seems sensualized. Of course, there are grand exceptions; but no man, except in Parliament, or in the court, or universities, rises to fame, in the popular sense unless he amuses. The novelists are sensational. Music is sensational. Preaching is sensational. Everything is sensational. More and more are all classes assimilating in intellect, with no towering men of genius. He who expects to be lifted up by profound thought and lofty, impassioned eloquence, will be disap[illegible] here, as in Antioch, or Cor[illegible], or Rome in the third century, men live for the present hour. An intense Epicureanism is the the only vitality, aside, of course, from machinery. Society is conventional when not luxurious.

NOT IN EARNEST.

I am, however, amazed at so much honesty, propriety, civility and decorum; while there appears to be so little of earnest thought or religious life. It is not preaching or reading that keeps the English people so respectable. It is moral machinery—custom, public opinion. Yet I cannot see how public opinion or conventional life can long be sound when there is so little interest in those subjects which pertain to intellectual growth and moral improvement. I anticipate a decline of those virtues in which the strength of man is located. I see no sources of renovation. And when I examine the heart of common life, I am amazed at the extent of demoralizing amusements. The shops shut at 6. Philanthropy—mechanical philanthropy—has effected this. But the clerks spend their evenings at low theaters, still lower saloons of vulgar pleasure, in coffee houses, in drinking and smoking. The gin palaces are still more splendid in gas than ever; the tobacco shops are greatly multiplied, and the streets as ever, disgraced by the class who walk in them till nearly morning with mincing eyes and outstretched necks, and where no stern prophet arises to rebuke the degeneracy. When and how will retribution come?—for come it must, or the God of Moses and David and Isaiah is not the same to-day, yesterday and forever.

GIVEN TO PLEASURE.

There seems to be a greater devotion to pleasure in London than with us. The lower classes, after their day's work, frequent the low places of amusement. With the upper classes, it is a perpetual round of banquets and fetes and operas—after the duties of the day are discharged. The day does not begin till 9 o'clock with scarcely any class, and sometimes much later, even when the sun rises at 4 or 5. At 7 in the morning the streets are deserted, except by hucksters and market people. The gayest hours are from 5 to 12 p. m. The streets are all animation at 12 o'clock. One is hungry in a country town in America at 2 o'clock, in New York at 6, in London not till 7 or 8. The The upper classes seldom dine till 7 1-2. Queen gave a public breakfast the other day, from 4 to 6 p. m.! It is an old story for parliament to sit till 2 in the morning; but it is not till 11 or 12 that balls or parties begin. Still I suppose there are thousands who do not bow the knee to Baal of fashion, but retire in good season, and commence work at 10 in the morning. The courts open at 10, and lunch at 1.

Not long ago we observed on the way to his pulpit, in this city, a Dr. of Divinity who, at every few steps, squirted from his mouth a dirty stream of tobacco juice. Comment is unnecessary. But such a mouth, we thought, was not fit to speak a pure word, or utter a beautiful truth. When will preachers learn to be decent.

Conference Minutes

THE ADVENT CHRISTIAN CONFERENCE OF NORTH AMERICA.

At a meeting of the Board of Directors of this Conference, held on the Camp-ground, Springfield, Mass., Aug. 25, 1871, Eld. J. Couch presiding, prayer was offered by Eld S. G. Mathewson; after which it was

Voted That the coming session of this conference be postponed one year.

After some talk relative to the place where the next session should be held, it was voted to adjourn *sine die.*

A. N. SIBLEY, Rec. Sec.

Michigan.

EASTERN DISTRICT.

Met at S. H. in Alma, Aug. 24, 1871, Members present, Elds. Mackie, Wright, Drummond, Snook; Brn. Durand, Cummins, Hicks, Wood, Doty, Sloan, Campbell, Williams, Histed and others. Visiting Brn. invited to act with us. Conference opened with Eld. Drummond in the chair. Brn. Mackie, Wright and Durand were appointed Business Committee. Brn. Hicks, Cummins and Mackie Nominating Committee; Brn. Durand and Wood Devotional Committee. Brn. Drummond, Wright and Mackie Committee on Ordination and License. Geo. Wright jr. was nominated for Chairman, and J. M. Snook for Secretary, and were elected.

By request of the Gagetown church the name was changed to Advent Christian Church at [illegible]'s Corners; also, the [illegible] to Almer Church. [illegible] was received as delegate from Campbell's Corners; A. B. Doty from Oak; J. Sloan from [illegible].

Ordination Committee reported in favor of receiving Brn. J. S. Nowlin and C. W. Leonard, both of Dearborn, and granting them license. Also, in favor of ordaining Brn. E. H. Durand and W. J. Cummins. Ordination service took place Sunday eve. the 27, by Brn. Wright, Mackie and Snook.

Church at Woerth was revived; thirteen members. Br. Shannon, elder, and Br. Wright Pastor.

The reports of the churches and brethren were very interesting, indicating prosperity, and the Lord's blessing. Some exceedingly interesting personalities were reported. The preaching found way to the hearts of the people, and some started out to serve the Lord. Eight were baptized by Br. Durand, and nine were added to the church. Br. Mackie remains a week with Br. Durand, who is much esteemed in all these parts, and of good report, his opponents themselves being witnesses. This is an exceedingly interesting field, and we hope for much fruit yet in this reigon.

Conference adjourned agreeing that the next meeting should be held at Lapeer, commencing Nov. 23, and holding over Lord's day.

J. M. SNOOK, Sec'y

Minnesota.

WINONA DISTRICT.

The third meeting of this district convened at Utica, in Cheatam's grove, Sept. 1. Elders present: P. Mitson, M. Welcome, E. T. Himes, P. Rainger, S. C. Welcome, Sr. R. M. Rowell, and brethren from Rochester, Wasioga, Eyota, Viola, St. Charles, Utica, Lewiston, Winona, Elliota, and Burr Oak and Cresco, Iowa, and elsewhere.

In the absence of W. J. Bursell, Peter Mitson was chosen President *pro tem.*

Report of the Committee on preaching was called for. Br. Smith of Burr Oak reported on his part as a member of that committee, the other two being absent. He said there were several points destitute of preaching, and he had been unable to have them all supplied. Report received and committee discharged.

On motion Eld. I. C. Wellcome of Maine, and other visiting brethren were invited to seats in the conference.

On motion' the following resolution was adopted:

Resolved, That a committee of three be appointed to ascertain what preachers are laboring in this district, and in what capacity; whether as pastors or evangelists; and to what extent they are laboring; and report to the next Q. M. A. A. Gilbert, Winona, D. Cheatam, Utica; J. McCabe, Hesper, (Iowa), were appointed.

Application was then made by Br. C. Rima of Cresco, Iowa, for license to improve his gift. On hearing his statement, with the recommendation of the brethren, the request was granted.

On motion, it was resolved that an annual campmeeting for this district be held at Utica, in Cheatam's grove, commencing the first Monday in June, to continue over the following Sunday.

A campmeeting committee of three was appointed: A. A. Gilbert, O. Richardson, W. Baker. They were instructed to confer with the Methodist trustees in regard to the time of our meeting, and report at the next session whether the time we have adopted will be agreeable with their arrangements.

Voted, that our next session be held at the Nichols S. H., Canton Co., commencing, Friday, Oct. 20.

Resolved, That we hereby express our hearty thanks to the Methodist church for the use of their camp fixtures during this meeting; and to the community for the kind reception we have received in their midst.

A collection of $10 69 was taken up for the Conference Mission Fund.

The devotional exercises were participated in by different denominations, a spirit of unity and freedom prevailed. and the meeting closed with a glorious triumph for the cause of truth. Friday eve., the congregation was addressed by Eld. E. T. Himes on the subject of Christian unity. Saturday morning Eld. Geo. P. Mitson spoke on heart religion as connected with the hope of seeing Jesus soon. In the eve., Eld. M. Welcome spoke on the love of God to man as a reason why we should love him. A lively love-feast opened the services on Sunday, after which Eld. I. C. Welcome addressed a large congregation on the mission of Jesus to seek and to save that which was lost, and continued the subject in the afternoon, urging all to repent of sin and secure salvation. Sr. Welcome spoke at eve., concerning the coming of Christ and a preparation for that event.

An interesting and affecting baptism took place at the lake in the afternoon. Seven were buried in the likeness of Christ's death. Farewell greetings were exchanged at the departure to the Lord's table singing [illegible]

"We'll stand the storm, it won't be long,
We'll anchor bye and bye."

S. C. WELLCOME' Sec'y.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Sept. 12, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Collins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

The Good Way.

The next regular issue of the *Good Way*, will be in October. Orders will be promptly filled in the order that they are received. 75c. a hundred. Special notices for any locality inserted, without extra charge, when not less than 300 copies are taken.

Send a Stamp.

When you write a letter which requires an answer, make it an invariable rule to enclose a stamp, to pay the postage on the reply. Editors—and ministers, too—find their postage bills a heavy tax on their pockets.

The Minstrel.

We are entirely out of the *Minstrel*, and shall not be able to furnish any more for some weeks yet. Indeed, the plates are so badly worn, that we may defer another edition until we can make new plates, and give it an improved shape. Only a lack of means to work with causes the delay.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, post-paid, 10c.—25 sheets *flat* note (2 pages) 15c.—25 sheets *flat* letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

Rich Man and Lazarus.

We confess our surprise at the growing popularity of this new exposition of the parable of Dives and the beggar. By L. C. Collins, author of "An Address to the M. E. Conference of Minnesota." The first edition was exhausted ere we were aware. A new edition is now ready. 40 pp. 14c. by mail, pre-paid. By the quantity, a discount of 25 per cent. will be allowed. To those who wish a large number, strictly for distribution, we will make very liberal terms.

New Music,

A sheet with seven pieces, "I love to tell the story," etc. Price 30c.

"Jerusalem Forever Bright," by Amanda Bailey. Price 5c.

"Rest Over There," by Geo. H. Lee. 5c.

Praise Songs, 32 pp. of choice tunes. 15c.

Camp-Meeting Music, 16 large pages. 10c.

The four last named, to one address, 30c. For sale at this office.

Whitmore—Cheap Edition.

We are pushing this along as fast as possible. It will be better printed than the last, for our new press is doing good work. We are anticipating fresh and liberal orders. $1 for four copies, by mail. Five copies, by express, $1. Thirty copies for $5. $16 a hundred. We once heard of a demand for "cheap preaching." We think *this* is cheap enough. Every one can afford to have Whitmore, and Collins, and Sheldon preaching, and that, too, in places the authors themselves cannot possibly visit. Buy and distribute, or lend their works.

Advent Almanac and Year Book.

We purpose to issue early in December a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained; with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists; and we trust no such family will do without it. The price will probably be 10 or 12c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Sheldon's Latest Volume.

Sheldon's new book, The Life Beyond Death, is now ready, and we shall begin to fill orders in a *few* days. It will be for sale at the Camp-meetings. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre-paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one quarter will be made by the dozen; one-third for twenty-five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

An Efficient Fire Department.

CINCINNATI, Aug. 11, 1871.

To N. J. Reed, General Agent Babcock Fire-Extinguisher, 26 West Fourth St.:

After a careful observation of the practical workings of the Babcock *Fire-Extinguisher* for several years past, I am fully convinced that their general adoption in manufactories, public buildings, hotels, residences, &c., would result in saving to our community annually large pecuniary losses, and also afford us far greater security from fire than we now enjoy.

They have already rendered valuable services in connection with our Fire Department in many instances, especially at the fire in the block of buildings on the corner of Vine and Fifth Streets, where, by their use, a heavy stock of clothing, hats, &c., was saved from damage by water.

A sufficient number of extinguishers, with a proper organization, would make an efficient fire department for towns and villages. I heartily recommend their general use as a protection against loss by fire and water. Very truly, R. G. MUNSON,

Chief Engineer Cincinnati Fire Dep't.

To Correspondents.

W. R. SMART. We have referred your request to the officers of the Eastern district. ...O. R. FASSETT. Wrote you at Portland, Me. ...G. GOUGH. The nearest church to you is Burlington, Iowa. You can write to Eld. G. W. Hurd, Hopper's Mills, Ill. ...E. T. HIMES. The Bible, post-paid, will be $4. ...P. MITSON. The spinning wheels are sold at $2.50 each; we have three left. ...W. F. FAHNESTOCK. Thank you. We may use some time. ...L. Z. LOTSPEICH. We think the text you quote answers your question perfectly. You will find an interesting article on the subject in the *Advent Quarterly* for April, 1871. ...E. A. MARSH. If you will take pains to read Dan. 7:1, your difficulty will vanish. The Book of Daniel is not written in chronological order. The original word for Satan means "adversary." It implies personality just as much as any other name does. Adam means red earth; but that does not prove that there was never any Adam but the red earth. ...C. E. DARROW. We did not refer to categorical questioning, as to what do or do not believe, but to questions calling out the reasons *for* our faith on given points. However, we will answer your queries presently.

Communications.

D O Hink T G Baxter I C Welcome A S Corey C W Sargent, J D Jones C E Barnes C C Marston.

General Publishing and Tract Fund.

W Crapo, $1.40; W Geddes, $1; S D Sharpe, $100, on pledge.

Books and Tracts by Mail.

W A Durand (2) A Farrow W F Fahnestock F Turney A W Sibley G W Green W Howorth W Geddes C Conley S K Gibson S S Grover G E Vincent J W Farrow M A Tibbets W Crapo R Spotswood G W Lawson (2) T Wheeler G Simpson W H Mosley (2) R Paterson C Kima J R Wickel J Davis H Grey I G Bentley R Spotswood J M Judson C Bealey J W Cowles S W Thurber.

Express—S Judson.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

D A Bradley J M Snook E Cheney E S Jennings C E Darrow P Holler O R Fassett W Sheldon C W Sargent F Reynolds N Ronquist P S Lawver (2) C W Smith A S Corey W H Mosely M L Hutchinson G Simpson J Davis J R Michel L Hadsell V Porter G W Lawson S Judson D Shankland J H Whitmore W Geddes M A Tibbets W Howorth H Jordan H Smith R Spotswood W Crapo D V Burroughs J Glascow T Wheeler A C Aldrich T E Baxter E T Himes I C Wellcome G W Wilcox G E Vincent S K Gibson J W Farrow J V Himes C H Stouffer E McWilliams A F Randall H Grey J D Jones A W Pryor E T Himes D O Hinx D B Rogers O R Fassett T Wright C C Marston A & P Wilson E Deming J Bower A Rittenhouse A P Whitney J Loucks H Allyn G W Ashdown J Smith S Rosbrook H L Barry R Spotswood W A Munroe H G Smiley J D W Churchill H W Buxton W M Palmer E Boynton T Rines C L Ives J H Lewis J G Smith W J Cumins W L Wolcott F H Kenny P A Thomas C Pitson A G Case S J Bull J R Mitchell L Barber.

Notices, Etc.

Evangelist in Illinois.

I would report the following receipts in aid of the support of the Evangelist:

F. A. Childs	$10 00
A sister in G.	5 00

D. S. CLARK, Evangelist.

NOTE.—We would call the attention of the friends and supporters of the cause in Northern Illinois, to the support of Br. Clark. He is doing a good and great work. Don't forget him.—ED.

Notice.

All letters, communications and remittances for the monthly journal entitled *Woman and her Work*, should hereafter be addressed to Mrs. E. S. Jennings, No 78 Williams St., Rochester, N. Y.

The Iowa Tent.

Br. Dague	$ 2 00	Br. Walrod	$ 5 00
" Clark	2 50	" Dickinson	40 00
" Higgins	1 00	" Dean	1 00
" Chandler	5 00	" Pitcher	5 00
" Grover	5 00	" Slack	5 00
" and Sr. Jones	10 00	" Hough	5 00
" Raab	5 00	" Kenny	5 00
" Turner	5 00	" Bothwell	10 00
" Wilson	10 00	" Cook	10 00
" Said	1 50	" Jenson	10 00
Sr. Cooley	[illegible]	" Cooley	5 00

The total amount paid in, is $167. It is hoped the balance will be made up soon.

D. A. DICKINSON, Treasurer.

Book Notices, Etc.

Littell's Living Age holds its place with vigor—and its place is the front of the selection. There is nothing else to compare with it in that line. The subscription price of this 64 page weekly magazine is $8 a year, or for $10 any one of the American $4 magazines is sent with the *Living Age* for a year. Littell & Gay, Boston, Publishers.

We only lately fell in with a copy of the *Scottish-American Journal*, but were immediately impressed with its merits as one of the ablest public journals of the day. The editorials are characterized by the native strong Scotch sense and clearness, and its digest of foreign news, especially Scotch, is incomparable. We copy on another page an article on the political condition of Europe, which will be perused with deep interest by all our readers.

The *Scottish-American Journal* is published by A. M. Stewart, 37 Park Row, New York city, at $3 a year, with the usual reduction for clubs.

The Guiding Hand; or authentic records of Providential Direction. pp. 360.

The Family Circle: Original and selected anecdotes. pp. 310.

These two volumes are composed mainly of the gems of articles published in the *Christian*, written, rewritten, or selected by H. L. Hastings. They are good reading, in some sort demanded at this time; and can hardly fail to do good wherever and whenever read. Price, $1.25 a volume. For sale by H. L. Hastings, 19 Lindall St., Boston, Mass., or at this office.

The Illustrated Christian Weekly. It was once supposed that the Harpers and Osgood & Co. would furnish the public with an illustrated journal which would be unobjectionable in morals, at least. But their issue of Charles Reade's late filthy novel has excited the loathing of all Christian people. We are glad in this juncture to call attention to the illustrated weekly published by the American Tract Society.

In the last issue the perils of a hunter's life in the Alps are graphically described and finely illustrated in the sketch entitled, "Between Life Death." "What the Yankees are doing in the East," tells us of the Robert College at Constantinople, founded by C. R. Robert, of New York, ten years ago. A charming illustrated poem, entitled "The Kitten's Sermon," will specially interest the children. Two fine engravings are given with the article on the "Temple at Jerusalem," showing the Temple restored and "Christ casting out the traders." The publishers desire agents, with whom they will make liberal arrangements. Address them at 150 Nassau St., New York.

Appointments.

MICHIGAN.

QUARTERLY MEETING.

The first Quarterly Meeting for the Southern district of Michigan A. C Conference, will be held at Moscow, to commence Sept. 21, and continue over Sunday. A full attendance is desired. Those coming by R. R. will leave the train at Stony Point, only a short distance from the place of meeting. Enquire for Day Conkling, or Wm. Buell. The churches sending delegates will give them the following form of certificate,—

To the members of the Michigan A. C. Conference—Greeting.

The following named brethren have been duly chosen to represent our society at your next meeting ....

Dated and signed by the clerk of the society.

J. R. PRESTON, Sec.

CONFERENCE MEETING.

There will be a Conference at the Free-will Baptist church, north of Nashville, commencing Sep. 28 (eve.), and holding over Sabbath. Eld. James Ferris will be with us through the meeting. Come, one and all, in the name and Spirit of the Lord, to work for the salvation of sinners.

P. HOLLER.

ILLINOIS.

Being engaged with the church in Amboy for every alternate Sabbath, I am at liberty to employ the other half of my time in some other field. Brethren wishing my services will please write soon. C. C. MARSTON.

Amboy, Ill.

GROVE MEETING.

There will be a grove meeting held on Daniel Coon's farm, in Osage Township, LaSalle Co., Ill., six miles N. E. from New Rutland, commencing Friday eve. Sept. 22, and holding over the following Sabbath. Elder C. C Marston will be present to assist in preaching the word of life. Let all the friends in the region be in attendance to labor for the salvation of perishing souls. For the brethren. WM. MCCULLOCK.

St. Charles, Ill., with Br. Clark in the tent meeting from Sept. 6 to 17.

New Rutland, Ill., Sept. 20 and 21 as Br. McCullock may arrange. C. C. MARSTON.

Milroy, Knox Co. Ill. Sept. 3, at 11 a. m. and evening and every four weeks. At a school house 3½ miles west of Toulon Sept. 10, at 2½ p. m. Subject, State of the Dead.

HERMAN WILLETT.

Milroy, Sep. 17.
Rochelle, Sep. 24.
Afton, Oct. 1. C. W. SMITH.

TENT MEETING.

I shall hold a tent meeting at St. Charles Ill., to commence Sept. 5, and continue as duty may require for ten days or more. Brethren in the vicinity are invited to come in and help us.

D. S. CLARK.

I expect to be in Livingston Co., Ill., from Sep. 17, to 26 preaching at Ancona and other places, through the week and over the Sabbath as Eld. A. Bailey may arrange. C. C. MARSTON.

WISCONSIN.

Drake S. H. Black Earth, 2 p. m., Oct. 1.

Butterfield S. H. near Fairfield, 2½ p. m., Oct. 8. Previous and succeeding evenings at Fairfield.

M. D. PRATT.

The first Q. M. of the Wisconsin Conference, Southern district, will be held at Cross Plains, Iowa Co. commencing Thursday eve Sept. 14, and continuing over Sunday. We would like to see the entire district at this meeting. We shall need its influence to help prepare us for the winter campaign. G. G. GODFREY.

The Southern Wisconsin Camp-meeting is to be held at Monticello, beginning Sept. 28, and holding over two Sundays, as Br. Barber and others may arrange. Particulars hereafter.

WM. SHELDON, G. G. GODFREY,

Eld. Wm. Sheldon will commence a series of meetings in his large tent at Arena, Iowa Co., Wis., Saturday Sept. 9, and hold over two Sundays, if the Lord will. We shall expect a large gathering of friends from the surrounding country. Provision will be made for all who may attend. Come all who can, and come with a holy zeal to labor for the perishing. Let us do what we can, for the time is short.

Arena is on the Milwaukee and Prairie du Chien R. R., about thirty miles west of Madison.

For the church. GEO. THOMSON.

The first Q. M. of the Eastern District of Wisconsin will be held at Merimack, Sauk Co., commencing Friday eve. Sept. 22, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us. GEO. THOMSON.

MINNESOTA.

The third Q. M. of the Hutchinson District will be held at Winsted, commencing Friday, Sep. 22, and continuing over Lord's day.

L. H. WOOD, Sec'y.

Albion, five miles north of Oronoco, at Nichol's S. H., as Br. Rima may arrange, Saturday eve. Sep. 16, and over Sunday. P. MITSON.

IOWA.

Sep. 17, Rosetti's S. H., near Grant P. O. (Elds. D. G. Kent and A. F. Dugger are expected.)
Sep. 24, Waveland.
Oct. 8, Sister E. H. WM. MURPHY.

TENT MEETING.

There will be a tent meeting in Br. G. W. Woodard's neighborhood, seven miles N. E. of Maquoketa, Jackson Co. Iowa, commencing Sep. 21, and continuing as long as the interest demands. Brn. P. S. Buck and R. B. Dutton are expected. Come, one and all, who can. Enquire for G. W. Woodard. F. H. KENNY.

MISSOURI.

There will be basket and grove meetings in Nodaway Co. Mo.

Br. Wm. Swinford's grove, on Long Branch, 3 miles East of Howard's Mills, Sep. 16 and 17. Services at each place to commence at 10½ o'clock a. m. D. O. HINX.

NEW YORK.

Sandy Hill, N. Y. Sept. 17.

I shall be under the necessity of recalling all my appointments after Sep. 17. I am compelled to do this in order to complete my arrangements for my departure to California. I regret the disappointment to myself and others, but duty in the matter seems plain, and I obey.

O. R. FASSETT.

OHIO.

BASKET MEETING.

The Lord willing, there will be a grove and basket meeting 2½ miles East of Bucyrus, Crawford Co. O. on the farm of Br. M. Bacon, commencing Thursday evening, Sept. 14, at 7½ o'clock p. m., and hold over the following Lord's day. Br Bacon has a good and commodious meeting-house in the grove, that can be used if necessary. A cordial invitation is extended to all. Come to do good, and to get good, and help to sow the seed of love and truth. Amen.

J. W. JUDSON.

WEST VIRGINIA.

The Second Annual Meeting of the West Virginia and Southern Ohio Advent Christian Conference, will convene near Walton, Roane Co., W. Va., Saturday, Sep. 23, 1871. A week's meeting will be held in connection it. Let us have a general rally of the friends of truth within the bounds of our Conference, and the adjacent States.

SILAS P. WHITNEY.

Advertisements.

A GREAT CHANCE FOR AGENTS. Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn St., Chicago, Ill.

FREE. Sample copies of the "*Bee Keeper's Journal and National Agriculturist.*" The finest paper of its class in the world. Every Bee keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO.,

14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

THE BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to both journals, $2.50 a year.

NOTICE OF ATTACHMENT.

STATE OF MICHIGAN, The Circuit Court for the County of Berrien.

John W. Wilkinson vs William H. Earle & C. W. Emerson, Copartners under the name and style of Earle & Emerson.—In attachment. ¶ Notice is hereby given that on the fifteenth day of July, A. D. 1871, a writ of attachment was duly issued out of the Circuit Court for the County of Berrien at the suit of John W. Wilkinson, the above named plaintiff against the lands, tenements, goods, and chattels, moneys and effects of William H. Earle and C. W. Emerson copartners under the name and style of Earle and Emerson, the defendants above named for the sum of seventeen hundred dollars, which said writ was returnable on the first day of August A. D. 1871 and it appears by the return of said writ that property has been attached therein and that neither of the defendants can be found.

F. MURRY, Attorney for Plaintiff,

Dated this 28th day of August A. D. 1871.

SPINNING WHEELS.

We have received for sale, for the benefit of the office of THE TIMES, a small lot of a very fine

SPINNING WHEELS.

This Wheel is so constructed that it may be fastened to a bench or table, while the

OPERATOR SITS IN A CHAIR,

and can spin all day long without taking a step; besides doing more work than they can with the large old-fashioned band wheel, with its wearisome walk.

Satisfaction Warranted!

Price, by express, $2.50.

Address: ADVENT TIMES, Buchanan, Mich.

THE ILLUSTRATED DOMESTIC BIBLE.

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A Family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,500 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding	— Marbled Edges	$10.00
" "	— Gilt Edges	12.00
Turkey Morocco	— Full Gilt	15.00

Send by express on receipt of the price.

Address: Advent Times, Buchanan, Mich.

THE BEST SELF BINDER.

DIRECTIONS. Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus, Publications are held firmly between strips as in a vise, and a firm binding insured
EMERSONS
BINDER

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., &c. in cloth and paper: 75c. cloth and imitation morocco: 90c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger ones by express.

BABCOCK FIRE EXTINGUISHER.

Over 800 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL, Sec'y,
128 Washington St., Chicago.

For sale at this office.

PRINTING PRESS FOR SALE.

A second-hand Campbell "Country Press" is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE, $800. Terms easy. For further information, address THOMAS H. SENIOR, Sun Building, New York city; or

ADVENT TIMES, Buchanan, Mich.

Our Book and Tract Column.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $4, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $2 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 224 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments. 75c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c. post-paid.

WHAT IS MAN? 5c; by mail, 7c.

THE SOUL; What is it? 5c; by mail, 7c.

THE SPIRIT; What is It? 5c; by mail, 7c.

RICH MAN AND LAZARUS. 5c. By mail, 7c.

SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.

The above five works, by Eld. M. Grant—in one vol. 40c. post-paid. The first four in one vol.—large type—35c post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 30c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth $1.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin, Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—46 pp. Restitution—30 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 3c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c. $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 25c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 117 pp. Paper covers, 30c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting comprehensive and argument. By Eld. J. Wardle. 40 pp. 10c.

LIBRARY COPY
AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increase

VOL. IX.—NO. 8. BUCHANAN, SEPTEMBER 19, 1871. WHOLE NO. 388.

Contents.

Long Sermons, J. H. W.; Political Alliances in Europe—Foreshadowing of the Future; The Great Tribulation 57
Never Grow Weary—poetry—Frank M. Dudley; Can we be Saved from Sin, Thos. G. Baxter; Jesus is Coming, D. O. Hink; Hell and Hell-fire, Sel 58
Follow after Charity, A. W. Sibley 59
Brief Editorials; A Word with Women Preachers; Called Away; Letter from Prebendary Constable; Br. Fassett and California; Ready—"Immortality;" Prophetic Chart; Tour East 60
From California, D. D. and M. S. Reed; The Present Crisis; Editorial Gleanings; At Home; Abroad ...61
Editor's Journal; Letters from C. C. Marston, R. S. Foster, A. S. Corey, D. S. Clark 62
Notes of a Discussion; From San Francisco, Thos. Howell; Journeyings, E. T. Himes; Greenwood, J. S. Whitmore; Things Revealed 63
Business Agent's Department; Book Notices; Notices; Marriages; Obituaries; Appointments; Advertisements; Book and Tract Column 64

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Sept. 19, 1871.

Long Sermons.

Before I join in the present hue and cry against long sermons, I wish to know what we are to understand by the term. An arbitrary rule may be adopted, fixing the limits of a discourse as to the time to be occupied in its delivery. In this fast age the minimum would probably be ten minutes, and the maximum forty-five. Now I object to all arbitrary time measurements of sermons as being most absurd and unreasonable. Everything depends on the man, the subject, and the occasion.

Within a week, recently, I heard four sermons varying in length from one hour and ten minutes, to one hour and forty-five minutes each, and yet so earnest, energetic, and eloquent were the speakers, so interesting the subjects and the occasions, that I heard no one of the numerous auditors complain that any one of the sermons was too long.

On other occasions I have heard half-hour discourses condemned as too long. The preacher should observe the "eternal fitness of things." On some occasions long sermons, that is, sermons whose delivery occupies more than one hour each, may be most appropriate. On other occasions short ones are most proper. To solve the problem or to answer the question what constitutes *too* long a sermon? requires more factors than the one usually given—*time*. Tell me that the morning sermon occupied thirty minutes or ninety minutes in delivering, "only this and nothing more," and I can't tell you whether it was too long or too short. Time is but one of the necessary factors. I must know about the speaker, the subject, the occasion. Given the terms: (1) an interesting speaker; (2) an interesting subject, and (3) favorable circumstances, and the result will inevitably be an interested audience. On such occasions one never hears any grumbling about long sermons.

There are, here and there, instances no doubt where congregations are afflicted by tireless talkers in the pulpit. There are men who seem never to know when to stop talking. All hints are lost on them. Their audiences may gape, yawn, go to sleep or even go out, it is all the same to them. Their sermons resemble mathematical lines—they have length without breadth or thickness. They do not feed the people, and it is no wonder that thirty minute's talk from such preachers is preferred to sixty minutes; or that the latter would be denounced as too long. A thoroughly interested auditor never complains that the sermon is too long.

For my part I have no sympathy and but little patience with the feeling which in this fast age would confine the delivery of a sermon to fifteen or twenty minutes. A London minister it is said has become very popular by preaching ten minute sermons. If this be true, may not some rival for popular applause eclipse him by preaching five minute sermons? But who does not see that nothing could be more stupid than to measure the excellency of a sermon by the time occupied in its delivery?

The remedy for long and senseless harangues in the pulpit will never be found in sweeping protests against long sermons.

The reform needed is BETTER *sermons not* SHORTER *ones!* Let the subject chosen be an appropriate one for the occasion. Then let the preacher study it with great care, and arrange it in such a manner, that, with an earnest and impassioned delivery it will have its due effect upon the audience. Let this be done and there will be few complaints about the sermon being too long.

After all that may be said on the subject, the preacher himself, and he alone, must decide the length of the sermon. If he be a man of good sense, and fair capacity, he will not be apt to show off his "gift of continuance" to the disgust of all who hear him. Such a man will not, after driving a nail in a sure place and clinching it, hammer away till he breaks the head off or splits the board. As a general rule to which there can be few exceptions, a sermon that is continued beyond the point at which the interest of the people can be retained is by that much too long.

Whilst I admit, therefore, that many sermons are too long, I claim that the best remedy is not to be found in *shortening the time* of their delivery, but in improving the *quality* and *manner* of delivery. Let the preacher raise a high standard of personal excellence—both as a writer and as a speaker. Let him consult his watch less and his audience more. I never heard that Whitefield, or Summerfield, or Bascom of the last century, or Newman Hall, or Spurgeon, or Beecher, of the present, was ever censured for preaching too long sermons. I vote, therefore, not for *shorter* sermons, but for *better* ones.

J. H. W.

Political Alliances in Europe—Foreshadowing of the Future.

For some weeks past it has been manifest that the hopes indulged so fondly by many, after the battle of Sedan and the subsequent fall of Paris, to the effect that the peace of Europe was, for another decade, at least, effectually secured, were in great danger of not being fully realized. Strange, and not unfrequently contradictory rumors have been in the air. Emperors with their Prime Ministers have been moving from place to place; great diplomatic meetings have been announced; and new and omnious alliances have been spoken of as more or less certain.

Suspense is at last relieved. We now know that something positive has been done. It is confidently stated that a thoroughly good understanding has been come to by the Imperial Government at Berlin. We are told that at Gastein a basis was agreed upon whereby Germany and Austria should assume a joint attitude; and it is reported on what seems good authority, that the Emperor William and the Emperor Francis Joseph will meet on an early day, either at Salzburg or Coblentz, to perfect and give Treaty shape to the arrangements. It is also stated with confidence that the policy agreed upon by the Goverment at Vienna and the Government at Berlin commands the confidence and support of the Government of Italy. A despatch to the London *Telegraph* puts the case more strongly by affirming that a treaty of alliance, offensive and defensive, has been concluded between Germany and Italy. On the other hand it is known that there has been considerable coquetting going on for some time past between M. Thiers, the chief of the French Executive, and the Russian Government. There are some who are not unwilling to believe that France and Russia have agreed to act in conconcert in the event of a sudden outbreak of hostilities.

The European situation is thus full of interest. Three of the greatest powers are allied and evidently intend to stand or fall by each other. It is difficult to see how any combination can be made strong enough to resist Germany, Austria and Italy. It is not our opinion that there is any reason to doubt that such an understanding as that we have stated has been come to by the three powers just mentioned. The attitude assumed by France on one hand and by Russia on the other has made such an alliance at once necessary and possible. It was impossible for the Italian Government not to feel during the recent discussions in the Assembly regarding the position of the Holy Father, that, if France had been to Italy a most useful ally, France might be to her a most dangerous foe. If France had had the power, she most certainly had the will, to stand by Holy Father against all the interests of the Italian Government and people. The language employed by many of the members of the majority in the Assembly was menacing in the extreme, and was capable of wounding the feelings of every Italian patriot. France might grow strong again and do now what she would do if she had the power. Even M. Thiers in his famous speech which removed the question of the Assembly, went no further than to say that to intervene in favor of the temporalities of the Pope meant to go to war with Italy, would in present circumstances be impolitic and unwise. He did not say that it would be wrong or that in other circumstaces it would be undesirable. It was time for Italy to look out for friends, and by every means at command to strengthen her position. The prevailing tone of the Assembly was scarcely less offensive to the German people. France must arouse herself, sharpen her sword and gird her armor round her, so as to be ready for her coming opportunity. The determination of the Assembly to maintain a large army was convincing proof to Bismark that the French Government and people accepted the situation only because they could not help it, and that nothing but a favorable opportunity was wanting to induce France to renew the conflict. Italy and Prussia had been useful allies before. Why not again? The alliance is mutually convenient.

Russia there is reason to believe, is not satisfied with the results of the late war. The whole truth is not yet known. It has more than once been stated, and on apparently the best authority, that Bismark made promises to Russia before the war, which, after the war, he did not find it convenient to fulfil. However this may be, it is evident that all is not quite as it should be with the two great Northern Powers. It is well known that Berlin takes a lively interest in the affairs of the Principalities, much more than Russia is pleased to know. The Prince Charles is a member of the great house of Hohenzollern; and the house of Hohenzollern is strong enough and plucky enough to stand by its friends. Austria knows and admits the state of feeling which prevails in Russia with regard to the whole territory of the lower Danube. Austria in fact knows that she stands between two great giants, both of whom would benefit by her destruction. Her interests are identified with neither. But all things considered, it is more natural for her to seek the friendship of the new German Empire than to lean upon Russia. Germany, and Austria, and Italy united, France must keep the peace, and Russia must abandon all ideas of acquiring territory in the South of Europe.

It is not impossible that Russia in the heat of her indignation may let slip the dogs of war, and that France yielding to her natural impetuosity may act as if she had found her coveted opportunity. It is not to be imagined, however, that separately or in combination they can make any headway against their powerful adversaries. It will be better if they keep the peace. If they do not keep the peace, the presumption is that the cause of order will be a gainer by the results. It is gratifying to know that Great Britain is little likely to be involved in any of these possible complications. It will only be in the event of Egypt being threatened that she will draw the sword. Let us hope that peace will be preserved. Let us hope that if war should break out, humanity and civilization will gain.—*Scotish-American Journal.*

The Great Tribulation.

Sir—In the following remarks on the subject of "The Great Tribulation," I do not wish to be understood as at all dogmatizing, but rather, that the subject may be more fully investigated and looked at from every point of view, I state what appear to me to be difficulties in the ordinary interpretation of the question.

It seems to me, then, a doubtful point whether the days immediately preceeding our Lord's coming will be days of tribulation and suffering, and I will briefly state my reasons for thinking so:—

1. In the parable of the laborers in the vineyard the first comers complain that the last had been made equal to them who had borne the burden and heat of the day. I conclude from this that, towards the evening of the world, the labors of the saints are not accompanied with so great suffering as at first.

2. In the overflow of Pharaoh's host, just before the morning dawns, God takes off the chariot wheels of the enemies of his people, so that they drive them heavily. Surely this is an exact representation of the state of things at present: persecutors cannot now press hard upon God's people; they drive their chariots with difficulty: and if the overthrow of Pharaoh's host be at all a type of the overthrow of the evil one and his hosts, we may conclude that the people of God will be less and less interfered with as the dawn of the day of God approaches; and that, like the Egyptians, the men of the world will say, "Let us flee from the face of Israel, for the Lord fighteth for them."

3. In our Lord's predictions concerning the destruction of Jerusalem, he says: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, *nor ever shall be.*" And that this refers to the literal Jerusalem is confirmed by the prophecy in Ezekiel 5: 9. "I will do in thee that which I have not done, and *whereunto I will not do any more the like.*" I conclude therefore, that there will not be before the end of this age any sufferings so great as befell Jerusalem.

4 (and perhaps chiefly). Our Lord compares the time of his coming to the state of the world in the days before the flood, and also to the state of Sodom in the days of Lot.

Now, we are told (Ezk. 16: 49) that the sin of Sodom was "pride, fulness of bread, and abundance of idleness," and we certainly do not gather from the account in Genesis that Sodom was in a suffering state, but quite the contrary. With respect to the world at the time preceding the flood, our Lord states that they were "eating and drinking, marrying, and giving in marriage," all which implies great outward prosperity. St. Paul also tells us that, when the world shall be saying, "Peace and safety, then sudden destruction shall fall upon them, and they shall not escape."

The conclusion that I draw then from all these passages is that, when our Lord comes, the world will be in a state of great outward prosperity: buying and selling and living in wealth and luxury. There are, no doubt, other passages in the gospels that lead us to infer that, at that time, men's hearts will be failing them *for fear* of those things that are coming on the earth; but this is because all outward reverence for authority will be almost gone, so that beneath that external appearance of prosperity there will be in the minds of all thinking men "distress, with perplexity and dread;" but this is perfectly compatible with great external prosperity.

Nor is there, I think, reason to suppose that the saints will then be in a state of greater suffering than at any other time. In the days of Noah he was permitted quietly and peaceably to complete the ark, and to enter into it seven days before the flood came; and Lot was protected by God from the men who wished to do violence to him.

The "great tribulation" of Revelation I take to be the persecutions under the reign of the woman who sat on the scarlet-colored beast, which reign is now apparently all but over.

In conclusion I think we shall be all agreed that that glorious appearing of the Lord Jesus cannot now be very distant. The sea and the waves are roaring; the people are everywhere throwing off their former rulers, and in the body-politic the outward respect for authority is shaken. What manner "of persons therefore ought we to be in all holy conversation and godliness?"—*T. W. in Rainbow.*

"An occasional absence from church or the prayer-meeting, a little shortening of private devotions, a trifle more time for social and a trifle less for religious duties, will do me no harm," reflected a youthful Christian. But in a few months she mourned.

"Where is the blessedness I knew?"

Through the little pores the vitality of her piety had oozed away.—

A man of property, who had just lost ten thousand dollars by fire and flood, remarked recently:

If I had been urged to give ten thousand dollars for the Lord's cause, I would have thought it utterly impossible, that it would quite ruin me; but the Lord has taken it away, and I am able to live still.

Why will not those to whom God has committed property learn their responsibility to the mission work without severe lessons?

We believe in the doctrine of sanctification as taught in the Bible; it is not so much a mere second conversion, as it is a ceaseless series of conversions. The child of God, justified by faith, comes more and more into the Savior's image every day he lives. The divine life reaches him and fills him completely as his capacities enlarge. Christ is his complete Savior from sin in the hour of his conversion. He then has peace and joy in believing. And as the time passes, the believer lives the life of God, growing in grace and in the knowledge of the truth as it is in Jesus.—*Alex. Clark.*

Never Grow Weary.

Never grow weary! the clouds are now clearing;
Never grow weary! the prospect is cheering;
Oh! hasten quickly! repeat the glad story,
Our Leader is coming from heaven with glory.

Never grow weary! O Christian be careful;
Be patient, be cheerful, and ever be prayerful:
The time is not long, and many are sinning;
The broad road to ruin was never so winning.

Never grow weary in trying to teach them
To come to the Savior, O Christian beseech them!
Never grow weary; ne'er cease to give warning,
Heeding not those who are given to scorning.

Never grow weary, there are brows that are aching;
Never grow weary, there are hearts that are breaking;
There is sorrow, and sadness, oh! so much to do—
Never cease working with sorrow in view.

Never grow weary! The Master will bless you!
With this cheering thought, what can distress you?
Though the wicked may scorn you, and sinners may laugh,
Your Savior will come, to destroy them as chaff.

Never grow weary! endure to the end.
A merciful God your Redeemer will send.
And then never weary, in ages to come,
We will praise him, and bless him, in our sanctified home.

FRANK M. DUDLEY.

Communications.

Can we be Saved From Sin?

Sin is always an injury. It is defiling in its nature, and killing in its effects. "When it is finished it bringeth forth death." Does the Bible teach us the possibility of having every wrong propensity of the heart destroyed. I am aware that some passages look at first view as though the continuance of sin in the heart was unavoidable. Let us give the more prominent of these a careful and candid examination. The first to which we call attention is found in Is. 6: 5. "Wo is me for I am undone, because I am a man of unclean lips." This is true of all, while in their natural unsaved condition; yet let us read on and we shall see that the Spirit of God, represented by a live coal from off the altar, touched his lips, so that his iniquity was taken away, and his sin was purged.

"All our righteousnesses are as filthy rags." (Is. 64: 6.) The Jews were to a great degree corrupted in the days of Isaiah. The prophet being alarmed at the wickedness of his people, confesses it in the first person, as preachers generally do on such occasions. It is the hypocritical righteousness, of the ungodly—a strict observance of the *forms* and liturgy of religion, while living in sin—that the prophet compares to filthy rags.

Job 9: 20: "If I justify myself, mine own mouth shall condemn me. If I say I am perfect, it shall also prove perverse." In this chapter Job treats of the majesty and holiness of God. In v. 15 he says—"Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge." Before the purity of God he counted his righteousness as nothing, however he might lift up his head in the presence of his fellow man. Thus in the verse above, I understand Job to say—If I justify myself before God, mine own mouth in the prayers that I make for the mercy of the Lord, shall condemn me. He did justify himself most triumphantly before *man*, and repelled the accusations, which his friends, unable to reconcile his afflictions with the supposition of his innocence, had brought against him. "If I say I am perfect, prove me perverse." His perfect humility here manifested, justifies the testimony that the Lord, who cannot be deceived, gives in his favor: "Hast thou considered my servant Job, that there is none like him in the earth; a perfect and an upright man—one that feareth God and escheweth evil?"

Rom. 7: 14, "I am carnal, sold under sin." In this connection the apostle speaks of himself in different stages of inward experience. (1) As an unawakened Jew I was alive without the law once. (2) As a convicted sinner; but when the commandment came to my comprehension, "sin revived and I died." My hopes perished. (3) As a believer in Christ. "For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." Now being made free from sin, and become truly the servant of God, he had his fruit unto holiness, and the end everlasting life. That the apostle in the above passage refers to himself prior to his conversion, is in my opinion, the correct interpretation. Paul speaking of what he was naturally, says, "I am carnal, sold under sin." But did Paul *stop* there? By no means. He asks, "Who shall deliver me from the body of this death?" The reply is, "I thank God," or, "I am thankful, God shall deliver me through Jesus Christ our Lord." He then adds, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." But there *would* be condemnation if he was sold under sin.

1 John 1: 8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It is evident that this refers to man in his natural condition. The apostle is speaking about the power of faith in Jesus and his atonement *to cleanse us from all sin.* It is those who falsely and dangerously trust to their own morality and their naturally amiable dispositions, saying that they do not need to be cleansed from sin, to whom the apostle applies the above verse. But being convinced that we are sinners, both by nature and by practice, he assures us that "if we confess our sin, he is faithful and just to forgive us our sins, and *to cleanse us from all unrighteousness.*" These are the strongest passages that are brought to prove the necessary continuance of sin. Look at them fairly and candidly, and you will be satisfied that we have given them their true meaning. But some may ask, "Must I be saved from all sin?" I answer, yes: not only from willful sin, but from the tendencies of the heart, that lead us to commit sin. If the fountain is not pure, how can the stream that flows from it be pure? Christ says: "Blessed are the pure in heart, for they shall see God." Do we grow into this blessing, or do we obtain it by faith? Hear Paul's commission to the Gentiles (Acts 26: 18): "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith, that is in me." The possibility of attaining this blessing is argued from various considerations, a few of which only will be noticed.

1. It is the will of God that we should be holy. God cannot look with pleasure upon sin in any degree or in any place.

2. He has therefore enjoined holiness upon his creatures. "Be ye therefore perfect, even as your Father in heaven is perfect."

3. He has provided for this in the atonement. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." The object of Christ's mission, in part, was to cleanse his people from their *sins*, to destroy the works of the devil, and that part of his work that is secreted in *our hearts or natures*, too, "that we being dead to sin might live unto righteousness." "There are, therefore, given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world, through lust." (*To be continued.*) THOS. G. BAXTER.

WHEN a man has no design but to speak plain truth, he may say a great deal in a very narrow compass.

Jesus is Coming.—No. 2.

Yes! that's the theme. And are you still rejoicing in view of it?

Oh yes! and why should I not, since then I shall have the unspeakable pleasure of "seeing him and being *made like him?*"

That sounds like something I've read in the Bible—'made like him!'—Yes, I remember now. John says, "when he shall appear, we shall be *like* him, for we shall see him as he is."

You are right, and in addition let me remind you of what Paul says: "For our conversation is in heaven, *from whence* we look for the Savior, the Lord Jesus Christ, who shall *change* our vile body, that it may be fashioned [made] *like* unto *his glorious body.*"

Well, I must confess that you Adventists are a very fortunate class of people, in that you find so many *plain* Bible statements to sustain your doctrine. But since our previous conversation I've been looking into this matter of Jesus' coming; and you will remember that you quoted some *very plain*—at least they appear so now—texts, that clearly set forth the object of his coming. Since then I have found quite a number bearing upon the same point, one of which I will now mention. But as I may not be able to repeat the *whole* of the passage, I will tell you where it is—in Mat. 25: 31–46. Now almost "everybody" is ready to admit that in this chapter is a *description* of the last "judgment day." V. 31 *plainly* and positively affirms that the solemn scenes of that day *will be introduced* "*when* the Son of man shall come in his glory and all the holy angels with him." Now, while I was reading that chapter I got to thinking something like this—Here certainly is a description of the 'judgment;' *everybody* will admit that *here*, at the 'judgment, is a *vast assemblage.* "All nations shall be *gathered* before him." Surely this can't refer to man's dying and going immediately to stand before the bar of God as most everybody affirms—as that involves the idea of a continuous *gathering* of bad people, as well as good, up into heaven to stand before God, until it can be true 'All nations shall be *gathered before him*;' for certain it is, that *gathered* is one thing and *gathering* is another.

Then, again, here is the *final separation.* And if it is true, as I have been taught to believe in common with almost every body, that the good man when he dies is immediately and forever separated from not only sin, but *sinners*, because he has gone to that blessed world concerning which it is said that none can enter therein "whose names are not found written in the Lamb's Book of Life," how can it be true likewise, that all men, without regard to character, when they die, immediately go to *stand* in the *presence* of God that they may *receive* their just deserts. According to the description given in this chapter they will have to continue to wait until "all nations shall be *gathered* before him:" and can it be that all who have ever lived and died from Adam's day until the present, are up in heaven—their numbers *continually* increasing, by hundreds and thousands every day? What then becomes of the idea of an eternal separation *at death.* Surely they cannot be separated if they are all in heaven, standing and *waiting* in the *presence* of him who is to judge them.

But the last verse of this chapter is descriptive of the final separation "And these [on the left hand] shall *go* away into everlasting punishment. But the righteous *into* life eternal." Therefore from this language I must conclude that previous to this decision of the Judge the wicked are *not punished* nor the righteous *rewarded*, and of course could not have been eternally separated—pardon me, I am monopolizing this conversation.

Go on, I am right glad to hear you.

Well, with your permission I will only mention one more consideration, and that is this. Now thought I, this is plain so far. The righteous and the wicked are rewarded or punished and forever separated, when the Judge renders his decision. Now, is the point of time *when* the Judge is to give his decision as clearly given? and so my eye fell upon v. 31. I read—"*when* the Son of man shall *come in his glory* and all the holy angels with him, *then*" shall follow the solemn scene of the judgment. That little word *when* attracted my mind. *When!* Why here is a point of time which is to form an epoch for the *commencement* of that which he is about to describe Well when, what? *What* is the epoch that shall *mark* the point of time? "The Son of man shall *come* in his glory." What *then* is to occur? "Then" that which is described in the following verse, takes place. Now I must confess that to my mind that whole description *hangs* upon those two little words, *when* and *then.* Do not you think so?

Well, indeed I am glad to hear you express yourself so freely and candidly. Certainly we must admit that the coming of God's Son in his glory, attended with all his "holy angels," is an occasion of sufficient magnitude to form a date for great and important events, even such as are described in this chapter. And I will now express to you as my opinion, that a large proportion of those to whom you have frequently referred as 'everbody' never attach any special meaning to those two little words. I often think when reading the sacred word that a large amount of light is often embodied in *little* words, which, indeed, seems to have been *your* experience, and has led you to see somewhat differently from what you once did. But we shall be obliged, as on a former occasion to cut short our conversation; yet I hope, through the kindness of of our Editor, we shall meet again soon. D. O. HINK.

Hell and Hell-fire.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

In order then to bring the subject at once before the reader's mind, we unhesitatingly declare that the text quoted does not prove eternal suffering, and that there is not a single passage in the whole Bible, which, when fairly construed, can be made to do so.

The candid reader will admit at once that the scriptures must agree with themselves, and that one part must not contradict another. And yet if the doctrine of endless misery is true, and is taught in the text above referred to, then many plain passages are made unintelligible and contradictory. For example, we might cite such passages as the following: "Yet a little while, and the wicked *shall not be*"—"the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume; *into smoke shall they consume away*"—"the transgressors shall be *destroyed* together; the end of the wicked shall be cut off." (Ps. 37: 10, 20, 38.) The ungodly are "like the chaff which the wind driveth away." (Ps. 1: 4.) "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will *burn up* the chaff with unquenchable fire." (Mat. 3: 12.) "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 1: 4.)

These texts, and many more that might be quoted of the same import, positively teach the utter and complete destruction of the wicked. There is not the slightest hint given in any one of them, nor can even an inference be drawn, that those who thus *perish, consume, are destroyed, burnt up*, &c., are to live forever in unutterable torment. These terms, made use of by the sacred writers, all express plainly an *end* of existence; and if we find anything in the scriptures which is not plainly and clearly expressed, which modern theology has pressed into its service in order to teach the horrid doctrine of an endless hell, we must bring such texts into the light of the plain and obvious ones, and then no difficulty will be experienced.

In Mark 9: 43, 44, quoted above, we do not find the doctrine of endless misery taught, but rather the reverse. The Savior was teaching his disciples that whatever peculiar or besetting sin it was which ensnared them, and was likely to work their ruin, it was to be cut off in order to save them. We frequently see this principle carried out in the practice of surgery. How often does it happen that individuals are deprived of some diseased member, in order to save the whole body. Perhaps mortification has set in, and the surgeon announces the fact that unless amputation is immediately performed, the person's life is in jeopardy.

The idea which runs through the whole passage is very plainly expressed in Mat. 5: 30: "If thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that *one* of thy members should *perish* and not that thy *whole body* should be cast into hell." The idea is that of *perishing.* It is better for one member of the body to perish, than for the whole body, as it inevitably must, if cast into hell.

The word rendered *hell* in the common version, is translated from *Gehenna*, the Grecian mode of spelling the Hebrew words which are translated "the valley of Hinnom." In this valley the children of Israel formerly sacrificed their children unto Moloch, and committed abominations in the sight of the Lord. King Josiah, however caused it to be polluted, by casting into it all kinds of filth, the carcasses of beasts, and the unburied bodies of executed criminals. Continual fires were kept in order to consume these, and what the fires did not destroy the worms fed upon. Hence the origin of the expression—"Where their worm dieth not, and the fire is not quenched." It is probable that the Jews associated the idea of future punishment with this horrid place. That the reader may have a full view of what the Scriptures say about this valley, we copy the following arrangement of texts, from Bible *vs.* Tradition:

The locality of Gehenna is recorded in Josh. 15: 8: "And the border [of the lot of Judah] went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem; and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward."

Josh. 18: 16: The lot of Benjamin. "The border came down to the end of the mountain that lieth before the valley of the son of Hinnom to the site of Jebusi on the south, and descended to En-rogel." (Jer. 19: 2.)

Pollution of Gehenna. 1 Ki. 11: 7: "Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Moloch, the abomination of the children of Ammon." 2 Chron. 28: 3: Ahaz "burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." 2 Chron. 33: 6: Manasseh "caused his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger."

The destruction of Gehenna. 2 Ki. 23: 10: And Josiah "defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch." That *Gehenna* was afterwards made a receptacle for filth we gather from the Rabbins. We likewise read of the desecration of the brook of Kidron, that ran through the valley of Hinnom.

Gehenna was a place of punishment by burning. Lev. 20: 14: "If a man take a wife and her mother, it is wickedness; they shall be burnt with fire, both he and they; that there be no wickedness among you." In the 2d to the 6th verse, the people of the land were to destroy the worshippers of Moloch, which was probably done in *Gehenna*, where the image was placed. (Lev. 30: 9.) The daughter of any priest that profaned herself was to be burned with fire.

Jer. 7: 30-33: "The children of Judah have done evil in my sight, saith the Lord.... They have built the high places of *Tophet which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire*.... Therefore, behold the days come saith the Lord, that it shall no more be called *Tophet*, nor the *valley of the Son of Hinnom*, but *the valley of* SLAUGHTER; for they shall bury in *Tophet* till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away."

Let the reader here read, also, the following passages: Jer. 19: 1-13; 32: 35; 46: 8; Isa. 30: 30-33.

In Gehenna the army of Sennacherib was destroyed. (2 Kings 18: 35.)

Joel 3: 2: "I will also gather all nations and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel whom they have scattered among the nations, and parted my land."

Eze. 38 and 39, and Rev. 17: 16, relate to destructions apparently to occur in other places.

From histories and prophecies we perceive that *Gehenna* has been, and is to be, *a place of punishment;* and as it has been, so it may be again, a place of punishment *by fire;* but it is not a place where the wicked are now being punished, nor will it ever be a place where the *wicked shall be kept alive in perpetual torment.* God surnamed the place *The Valley of Slaughter.* To affirm that the wicked are to be kept alive there forever, is to charge God with naming the place inappropriately!

In the New Testament the word *Gehenna* occurs twelve times. Eleven times it is found in the Gospels, and once in James 3: 6. In every place it was spoken to the Jews who understood its meaning. But in none of these passages will the reader find on examination any expression which indicates that the wicked will be kept alive in torments.

But some think they find this doctrine taught in the phrase, "The fire that never shall be quenched; where their worm dieth not, and their fire is not quenched." But this is only a reference to the same thing that is expressed in the previous word—*Gehenna.* There *continual* fires were kept—fires not quenched, or extinguished. The prophet Isaiah asks: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Evidently no one without being devoured. As the fires of Gehenna *consumed* the bodies cast into them, so the "everlasting fire" and "the lake of fire," into which the wicked are to be cast, will *consume or burn them up.* The fire will be inextinguishable, or will not cease burning, till all the filth is consumed, and God's kingdom and earth is cleansed from the polluting touch of sin and sinners. But it is absurd to say, that, because the fire is said to be unquenchable, therefore that which is cast into it cannot be consumed or burnt up. And yet this is the argument of those who quote this passage to support their doctrine. In connection with this subject, we may quote the texts where it is claimed that hell-fire is clearly taught as the destiny of the wicked. This we shall not deny—only this, that the wicked will be capable of existing forever in that fire. Mat. 13: 49, 50: "So shall it be at the end of the world [age]; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." This *furnace of fire* may be understood as the same as the *gehenna* of fire before mentioned. But we discover no allusion to unending life in this furnace. The "weeping and gnashing of teeth," is often referred to as proof of this; but it only shows this, that "the weeping and gnashing of teeth" will be *prior* to rather than *after* the execution of the sentence. Mat. 25: 41: "Depart from me, ye cursed, into everlasting fire." It is the fire of the age—the *punishment* or condemnation of that age. This does not prove at all that those who are consigned to it will live in endless torment. Again in Rev. 19: 20; 20: 10, 15; 21: 8, we find a *lake of fire* mentioned, into which the beast and false prophet, the devil, death and hell (*hades*), and all wicked characters are finally cast. And though it is said of the devil that "he shall be tormented day and night *until* the ages of the ages," yet we know that it is positively revealed that even he shall be destroyed. (Heb. 2: 14.) And besides, this very lake of fire is called "THE SECOND DEATH." There is not one word about those parties doomed to this punishment *living* without any possibility of dying; but the very name which is given by the Holy Spirit to this lake of fire designates the office which it is to perform; viz.: to put an end to the lives of those who are consigned to it.

There is nothing more clearly stated in the Bible than that the wicked will be destroyed, come to an end, or cease to exist. The passages are too numerous to quote. There are more than two hundred plain declarations "that the wicked will be destroyed without remedy, body and soul, root and branch, all of them will become as nothing, they will have no existence." And whether this destruction is attributed to fire, or sword, or famine, or pestilence, it matters not. Any one of these agents can produce this result, if it be so ordered.

All the false reasoning and perversion of Scriptures by those who advocate eternal torment, arises from a belief in the immortality of the soul. This is the only foundation upon which is built the great temple of error. The soul being believed to be immortal, and of course capable of living after the death of the body, either in happiness or misery, it necessarily followed that new meanings had to be given to common words, in order to fit the doctrine. Hence, *death* in the Bible, when referring to the future state, means *life; to perish* or to be *destroyed*, means *consciousness in misery; life* means *happiness*, etc. So "the worm that dieth not," is the gnawings of a guilty conscience, which will torment those who are doomed to suffer the the pains of an endless fire, without the possibility of a release by death. But let a person accept the Bible doctrine of the mortality of man, his unconsciousness in death, and no future life for the dead, without a resurrection, and then no difficulty will be experienced with such texts as the one we have been considering. All will become plain, reasonable, and harmonious. Jehovah will then appear in his true character, as a being of love, mercy, and justice, and not as a monster, worse than Moloch, delighting in the eternal misery of the creatures he has made; and the Bible, the transcript of his mind, as revealed to man, will no longer appear contradictory, but become radiant with new beauties, heretofore obscured by the mists of error. —*Sel.*

Our Pulpit.

Follow After Charity.—1 Cor. 14: 1.

BY ELD. A. W. SIBLEY.

This injunction of the great apostle to the Gentiles, although uttered eighteen hundred years ago, yet stands out prominent, and is seen towering above many of the commands that are inculcated in the inspired Book of God; and it is one that we do well to consider. For the want of a practical adherence to this precept, many have lost that blessedness that they once enjoyed—the peace that once ruled their hearts, and caused them to soar above the things of time and sense; and also, that hope which was like an anchor, holding them amid the surges of life's rolling ocean, and that saved them from drifting down the rapids of the river of time, and being precipitated into the gulf of eternal perdition.

In a previous chapter the apostle has discoursed extensively upon this theme, setting forth its work negatively and affirmatively, or asserting what it *does*, and what it does *not* do.

The magnitude and importance of this subject may be seen when we consider the following points:

1. That charity is greater than faith or hope. (1 Cor. 13: 13.) 2. Since charity never fails: "Charity never *faileth:* but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13: 8.) 3. Since it is the bond of perfectness. "And above all these things put on charity, which is the *bond* of perfectness." (Col. 3: 8.) 4. Since it covers a multitude of sins: "And above all things have fervent charity among yourselves: for charity shall *cover the multitude of sins.*" (1 Pet. 4: 8.) 5. Without it we are like sounding brass or a tinkling cymbal: "Though I speak with the tongues of men and of angels, and have not charity, I am become *as sounding brass or a tinkling cymbal.*" (1 Cor. 13: 1.) 6. Since it is most excellent in its workings: "*Charity suffereth long*, and is kind; charity *envieth* not; charity *vaunteth* not itself, is not *puffed up.*" (v. 4.)

In presenting some thoughts upon this subject your attention is invited to the following inquiries:

I. *To whom, and when in the history of the Church is this text applicable?*

II. *What is charity?*

III. *The reasons why we should follow after charity.*

I. To whom and when in the history of the Church is this text applicable?

This requirement when uttered by the apostle was especially adapted to the condition of the Corinthians as a church, as appears when we call to mind the picture drawn by the inspired writer, or the statement which he made concerning them when he said, they were "carnal and walked as men," and that there were divisions among them, so much so that some said they were of Paul, and others that they were of Apollos, etc., etc. There seemed to be a demand exhibited in their moral condition for this requirement to follow after charity.

The grand result of the observance of this divine precept would be the healing of the schisms, divesting them of their carnality, and constituting them the temple of God, so that they would "come behind in no gift, waiting for the coming of Christ." This more excellent way the Corinthians had not learned. They were babes in Christ, not having so matured as to be able to eat the strong meat of the gospel; a development which they must yet experience in order to constitute them men and women in Christ. It was very evident that this church was not possessed of the divine mind to the extent that God required, and that those moral excellencies which enter into the composition of the Christian character were not developed in them. Now if the condition of this church called out this inspired precept, may not the text apply to any and to all churches where the same elements exist that did among the Corinthians?

That this injunction in its application was not limited to the apostolic age, is evident when we consider the following propositions.

1. A precept embodied in a covenant continues valid and of authority until the abrogation of that covenant.

2. If Christians are required to develop the same moral excellencies in their character now as in the first century, then the same means must be employed now as then; for a like effect can only be produced by a like cause or by the same agents

3. If charity is the most excellent of all graces, can the church be presented to God without spot, wrinkle or any such thing while lacking this grace?

4. Since charity "never fails" but ever "abides," is it not evident that Christians can and must possess it now?

II. What is charity?

Many definitions have been given of charity, yet the facts as to what it is are clearly set forth. Viewing the question from a negative standpoint we say: (1) It is not *benevolence*, in the common acceptation of the term. That a person will be benevolent who enjoys that divine grace in his heart is true; for the most penurious have large hearts when pure and undefiled religion influences them: but it does not follow as a logical sequence that all persons who are benevolent have this heavenly treasure abiding in them; for great sacrifices of property and life are often made by persons for causes that could not be deemed good, who do not give any evidence that they have passed from death unto life; and who are consequently devoid of this precious grace. Besides, the idea is explicitly stated by the apostle that a person might give away all his earthly possessions, and even then be destitute of true charity. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (1 Cor. 13: 3.)

2. This charity is not the offspring of the human heart. Some may ask if charity is not love; and does not love emanate from the human heart? To this we would reply that there are many kinds of love emanating from the heart; love of honor, of money, of praise, of the world; but the kind of love indicated in our text by the term *charity*, is of heavenly origin, and differs widely from any kind of love that springs from an earthly source. It emanates from Deity; consequently it is divine, and is graded in excellence as much higher than human love as heaven is higher than earth.

All kinds of love have laws by which they are governed and objects which they embrace. Human love embraces a class of objects that are earthly, and is graded in the scale of excellence in proportion to the objects embraced in it. Just as high as its objects are, morally, just so high is the character of the love.

In view of the affirmative of this proposition, namely, to show what charity *is*, we would call attention to an extract from Mr. Wesley's sermon on the subject. He says: "That St. Paul's word is *agape*, exactly answering to the plain English word love. And, accordingly, it is so rendered in all the old translations of the Bible. So it stood in William Tyndale's Bible, which I suppose was the first English translation of the whole Bible. So it was also in the Bible published by the authority of Henry VIII. So it was likewise with all the editions of the Bible that were successively published in England, until King James I. The first Bibles I have seen wherein the word was changed were those printed by Roger Daniel and John Field, printers to the parliament in the year 1649. Hence it seems probable that the alteration was made during the sitting of the Long Parliament: probably it was then that the Latin word charity was put in the place of the English word *love*."

The following translations of this passage read as follows: Wakefield—*Follow after this love.* Emphatic Diaglott—*Ardently pursue love.* Murdock—*Follow after love.* Whiting—*Earnestly follow love.* Macknight—*Pursue love.* American Bible Union—*Follow after love.* Wesley's Notes—*Follow after love.*

It seems from the different translations by the eminent linguists which I have given, that something more is implied in the Greek word, *agape*, than is expressed in the term *charity.* Divine love like the being from whom it proceeds is immutable—immutable in its nature, operations, and in the results of its workings. It is the same to day as it was six thousand years ago. It is the same as it was when it moved the Father to say in Eden, the seed of the woman should bruise Satan's head.

Charity, then, is a holy element or principle, coming from God, and, according to the inspired account, is an attribute of God. This precious grace underlies all the actions of the dear Redeemer in his mission on earth. Christ, from every possible standpoint in which he could be viewed was lovely—morally, intellectually and physically. He was lovely in person, in doctrine, in his promises; in precept and example; in patience, in meekness, in spirit. Indeed, he was "altogether lovely, and the chiefest among ten thousand." And if his professed followers would practice this heavenly grace to a greater extent than they now do, surely a different state of things would appear from what actually exists. Sectarian walls would no longer endure; Christian character, alone, would be the test of Christian fellowship, the Bible the only creed, and Christ—the Alpha and Omega—the only foundation.

III. Why should we follow after charity? Because the church can more effectually accomplish her mission.

The church of Christ sustains the same relations to the moral world the sun does to the physical. This fact is obvious when we consider the import of the Savior's declaration to his disciples—"Ye are the light of the world?" And since the church sustains this relation to the world, and since the world is morally dark, the more of this blessed grace she enjoys, the more light she reflects. Another item of the mission of the church is to seek the salvation of the lost. The divine grace brought to view in our text was the principle that moved the Father to send his Son into the world, to die on the Roman cross for the sins of Adam's posterity. The bosom of Christ was moved with pity towards the rebellious sons of this planet, and *love* for them caused him to "endure the cross and despise the shame," and led him on to triumph over his foes and achieve a glorious victory for humanity. Not that man merited this gracious favor, for he had no claims whereby God was obligated to confer such a gift as was manifested in the person of Jesus. But it was love for the world that caused Christ for our sakes to become poor, that we through his poverty might be made rich. And in order for the church to effectually accomplish her mission, the mission that God has assigned her, she must have the same divine love for humanity dwelling richly within her bosom.

When Christians have their hearts fully imbued with divine love, they will be willing t suffer privations and hardships, especially when they come in consequence of disseminating truth and seeking the salvation of the lost. Many missionaries of the cross, in obedience to the great command—"Go ye into all the world," etc., have gone forth with the flame of divine love burning upon the altar of their hearts, penetrating every land, and proclaiming the good news to every people, from the wild Indian tribes of America, to the far off shores of China, and Japan, and from the lovely islands of the South Seas to the cold regions of Greenland and Labrador.

Doors have been and are open for the proclamation of the gospel of the kingdom at hand, which have not been entered; and cries are coming up from every quarter for help. Very many places there are, even in our own land, where the gospel of the kingdom has never been preached. O Church of Christ, consider thy mission and bestir thyself! Thrust in thy sickle and reap, for the fields are white and ready for harvest!

2. To have this grace is better than to have all the other gifts of the Spirit. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (1 Cor. 13: 2)

The same apostle in another place speaks of the gifts of the Spirit, and places the gift of *prophecy* among the first. To prophesy primarily means to foretell future events, and in a secondary sense to teach in divine things. The apostle considered the nature of the prophetic gift, its importance to the church, and the extent to which it was exercised among primitive Christians, together with its relation and influence; yet he says, the person who had this gift and had not charity, was *nothing.* The apostle reviewed the subject of faith from every possible standpoint in which it could be considered; but concluded that though he might have it so as to remove mountains, if he had not *charity*, he would be *nothing.*

3. It is greater than faith or hope. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The importance of faith may be seen when we consider that by faith we are the children of God in Christ, that being justified by faith we have peace with God through our Lord Jesus Christ, that without it we cannot please God. Yet notwithstanding faith is one of the primary principles of the gospel and absolutely essential to salvation, when the apostle viewed it in all its relations, and contrasted it with charity, he pronounced charity first in importance.

Hope, made up as it is, of expectation and desire, and embracing the resurrection of the dead, immortality, eternal life, Eden restored, and an eternal redemption from all the moral, political and physical evils of our world; and distinguished from the hope entertained by persons who have their portion in this life,(1) by the excellency of the objects hoped for,(2) by the stability of the foundation on which it rests, and (3) by the influence it has over those who enjoy it, is nevertheless pronounced inferior to *charity.*

From these considerations, if there were no others that could be presented, we should seek with all our hearts to "follow after love."

Charity—never faileth: "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13; 8.) But charity like its author, is incorruptible and eternal; and with the saints, in their incorruptible inheritance, it will abide forever.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, Sept. 19, 1871.

The question whether there are 'D.D.'s' in heaven is up for discussion. A reference to John 3:18, or Acts 2:34 ought to settle the question. We daresay there will be 'D. D.'s' in the new earth, but their titles will have been left behind.

The New York *Tribune* remarks:

> A note from Joseph G. Tompkins of North Attleboro, Mass., expresses his annoyance at the inference, drawn from a recent statement concerning his religious belief, by many who write to him, calling him "atheist," "deist," "infidel," etc. His notion is that immortality is exclusively conferred on those who are saved in the orthodox way; the wicked have not any hereafter. Which is not so very bad after all

—We think the world will by and by wake up to the truth that it is neither atheistic nor infidel to doubt the immortality of the soul. The *fact* is that more errors, infidelity and misbelief are founded upon that notion than upon any other. The immaterialists should remember the adage about residents in glass houses.

Many contributors to newspapers and magazines write 'we' for "I." And ministers sometimes indulge the same habit in the pulpit. This is an incorrect mode of expression, and in bad taste. It has become a universal custom for *editors* to use the pronoun 'we,' because, we presume, editorial articles are usually without signature, and the 'we' is more impersonal, and smacks less of the *ego*; and, besides, several persons are sometimes responsible for the sentiments uttered. But persons writing over their own signature should stick to the "I." It is in better taste.

The *Scriptural Commentary on the Soul*, commenced a few weeks since, will be resumed in these columns soon. We design giving our readers every passage in the Bible in which the original words translated *soul* are found. Such an exhibit is in itself an immense argument against the popular view. When men read of *souls* in whales, birds, fishes, beeves, asses, 'creeping things,' etc.; of sick souls, of *slain* souls, of *dead* souls; and never a word of *immortal* souls: they begin to think there is a mistake somewhere in the popular idea.

'Not much hope of the older ones, I fancy.' We could only sigh, that the sentiment was too true; for these were the words of a person who has taken great pains to circulate documents shedding light on the future destiny of man among the ministry. His experience is, that some fruit may be expected from seed sown amongst 'the younger members of the clergy; but not much hope of the older ones.' Ministers committed by long years of preaching to any dogma, are not *apt* to come out as Br. Phelps did, for example, and frankly say, 'I was wrong.' We wish it were otherwise; but so it is. All honor to those who *do* candidly investigate (that is all we ask) the theory opposed to all their past teaching. For what we complain of is not that ministers do not *believe* what we teach, but they do not *consider* this subject of such momentous interest.

That the Holy Spirit is 'an *earnest*' appears from Eph. 1:14. But of what? *Ans.* 'Of our inheritanc until the *redemption* of the purchased possession.' What is that? heaven? If so, when is it redeemed? Every time a saint dies? Absurd. But how consistent the language appears when we read it in connection with Rom. 8:11, and understand the possession to be the saint's inheritance—the new earth. We are sealed with the Spirit unto the redemption of the purchased possession. And 'if the spirit of him that raised Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And in vv. 19-23 we learn that this resurrection is the time when the whole creation will be delivered from the curse. The *Bible* theory of these things is plain enough. But the go-to-heaven-when-you-die theory is decidedly foggy.

In a private note, Mr. Ives, who has caused Mr. Constable's work to be re-published in this country, incidentally remarks that he has himself distributed nearly one thousand copies of the same. He further says:

> I consider our orthodox view of future punishment as the weakest—I might say the wickedest—point of our Christian doctrine. I regret to confess that as a layman I have done my best in time past to preach it. Now I am trying to make amends. Believing that the theology of the Bible is stronger, and will prevail, I remain, etc.

—We may add, that he is, indeed, doing noble service in the way of 'amends.' God bless him.

Mr. Chas. L. Ives, of Yale University, has conferred a favor on the people of this country, by republishing Prebendery Constable's pamphlet upon the nature and duration of future punishment. (See advertisement.) We once gave it in the *Quarterly*, and thought of republishing it in book form. But we are glad that Prof. Ives has taken hold of it; for being endorsed by himself, and issued by Chatfield of New Haven, it will find buyers and readers that it would not touch, coming from an Adventist. Let the truth be spread, by *any proper means*. We will rejoice in the success of all.

Someone, styling himself a 'Rev.' has applied to us to advertise that he will send FREE a prescription for a sovereign remedy for Consumption and a number of allied and other ailments. He discovered it in Brazil, while there as a missionary. Generous soul! To give it *free*, and pay for the advertising himself. He must have succeeded far better, *financially*, than most missionaries do. Did he get wealthy in Brazil, and conclude he could do more for suffering humanity at home by advertising 'recipes' *free?*

Will he allow us to suggest an improvement in his plan? That instead of advertising for people to *send* for his prescription, he just pay the papers for inserting *the prescription itself*. It would save a multitude of postage stamps, and many people from being humbugged.

It would seem as though this 'free recipe' advertising humbug was played out; but it seems people will still be gulled. Hence we again say to our readers—when you see an advertisement that proposes extravagant returns for a small investment, or to do you some favor *free*, set it down as either an open or a disguised swindle, and have nothing to do with it!

A WORD WITH WOMEN PREACHERS.

Not long since, at the close of a discourse by a woman who has achieved some success as a preacher, a brother who had been opposed to women's preaching remarked: "I like that. She makes no excuses about herself, for being a woman, but goes about her work." We commend this thought to the women who labor with us in the gospel. The opposition, not always fair, to preaching by women, has led many into the habit of prefacing every discourse by a kind of "apology and defence" for the position the speaker occupies. Now we would advise that women preachers rigidly make up their minds that they will not condescend to this any more.

A woman who is called a preacher, stands on precisely the same ground that a man with the same call occupies. And if any doubt her call, she should say—"Let my labors and their results bear testimony as to whether I have mistaken my calling." The best evidence of "a call" a man in the ministry can urge, is the fact that he *can* preach, and that he does fulfill the duties of a minister to the profit of the flock. And women preachers should make their hearers feel that they have no need to refer to Deborah and Huldah and Priscilla, or Philip's "four daughters;" but that their life and conversation, their preaching itself and the results attained, *these* are all the answer that is needed to opposers who would silence them because of their sex.

There are times, of course, when a defense of woman's occupancy of the ministry is necessary, and in place, but it should not be lugged in everywhere.

If you *can* preach, and God has called you to do so, go about your work, and *make no apologies!* Even when you feel the spirit of opposition in your audience—as is some times the case—hang like a heavy cloud upon your mind's sky, do not yield to it. Rise above its influence in the strength of your Master. Forget that you are a woman. Lose yourself in your subject. Determine that your audience shall see not man or woman, but *the embassador of Christ!* If you effect this result, you have accomplished that which every true minister seeks to do—have attained the highest pinnacle of success.

Wherever you go, *act* as if you took it for granted that every body was in favor of women preaching, and that you would be surprised if opposition were developed. Go right on with your work just as you would like to see any other minister do in the same position.

To speak plainly, much of the opposition to women's preaching arises from a feeling that in some cases the *woman* is put forward instead of the preacher. Exactly as some *men* seek the ministry, to air their learning, display their oratory, or bring themselves before the public. But men do not feel called upon to apologize every time they appear before a new audience because some other men have disgraced the calling. On the contrary, they purpose to show by witness that cannot be impeached, that they belong to another class of laborers. Let the women preachers do the same, and much irritation of feeling caused by continual "probing of the sore," will be allayed. And let us remember that in the work of Christ we all occupy common ground: *fitness for the work*, and not sex, is the required qualification for "preaching the word."

CALLED AWAY.

On the 17th I received a telegram from Br. P. Wexell to attend the funeral of his daughter, at Bishop Hill. I felt it my duty to comply with the mournful summons. But the needful preparation for absence from the office, has so occupied my time, that I cannot complete the narrative, commenced last week, of my visit East for this paper. But it will hardly be missed among the fascinating stories of travel and labor by Brn. Collins, Fassett, Whitmore, Reed, Howell, and others, which are presented, with other interesting matter, to the readers of The Times this week. The Times is much indebted to its contributors for its success; and we trust their favors, which are highly appreciated, will be continued.

A little more than a week ago I went to Bishop Hill to rejoice with the waiting ones in hope. Now I go again, to weep with those that weep, and comfort those who mourn. When will the temporal and ever changing things of time pass away and the eternal begin. God grant it may be soon. Pray for the afflicted family. W. L. H.

LETTER FROM PREBENDERY CONSTABLE.

To a brief note on business Mr. Constable adds the following remarks (he will pardon us for publishing, we are sure):

> I have now fully made up my mind upon the *hades* question. I have long been groping my way, and was for some time inclined to take up with the view of the soul's existence separate from the body, but in an unconscious sleep. I now see this to be utterly untenable, and have come to the view as held by yourself.
>
> "I have written a volume upon the subject, which I hope to publish before long. I think it is written so as to invite a great deal of attention. I have devoted a great deal of time to it, and have entered thoroughly into the review of our human nature, which really lies at the bottom of the whole question.
>
> "From my view of future punishment I have been *forced back* upon the question of *hades*. The easier and more proper way, I now think, would have been to commence with the latter, and go on to the former. But they are both inseparable parts of the one great question. An error on one part leads most strongly to error on the other.
>
> "You will see from the *Rainbow*, that we are much divided in opinion upon *hades* in England. The majority who agree with us on future punishment differ from us on *hades*. We must fight it out; but I have little doubt that truth will win the day.
>
> "We are decidedly advancing upon the question of future punishment, but have many enemies and strong prejudices to contend against.

—We wish some brother of means would enable us to publish this new work by Mr. Constable in this country. A part, and perhaps the whole of the investment could be repaid. Does no one feel moved to aid such a useful enterprise?

BR. FASSETT AND CALIFORNIA.

There is some misunderstanding relative to their California relations. They do not intend to "*move*" there, at least for the present. The climate may not agree with Br. Fassett's health, furthermore, they do not know what Providence may indicate. They will go, and remain as long, as duty may require. We have the pleasure of presenting to our readers the following private letter from Sr. Fassett, to her husband, in the East. She says;

> "Since the reception of the first letter from California (Vallejo), I have had but one mind relative to our duty. There are feelings clustering around home, and the resting place of our dear son that rise up in remonstrance of such a move on our part. But I feel the cause of Christ is dearer to me than our pleasant home; and if we are not willing when God calls to leave it, it would either be taken from us, or we perhaps have written against us "Ichabod." When I entered with you the missionary-field, I laid all on the altar, and with the same feelings in character, though not in degree that actuated Moses in his choice, having "respect unto the recompense of reward." And if now through love to earthly things, I lose my hold on Christ through whose merits alone I hope for "glory, honor, and immortality," I shall lose everything.
>
> I feel just as ready to-day to leave for California, as I did in the more early part of our pilgrimage to leave all for Christ; for everything connected with this move has had the indubitable evidence of our heavenly Father's will relative to it. I feel just like praising God for all his marked tokens of approval. Also, my eyes are improving, so that again on the Western and Pacific coast I may stand side by side with you, as I have in former years on the Atlantic side of the continent, proclaiming the glad news of the coming kingdom, and the reign of the Messiah. However unfaithful I may have been at any time in the past, I never felt a more earnest desire to be doing with all my might, what I can find to do in my Master's vineyard."

—With missionaries animated with such a spirit, who can doubt the results of their labors. They will go to our Pacific shore brethren in "the fullness of the blessing of the gospel of Christ."

Ed. Times.

THE EASTERN ASSOCIATION.

The reports of this Society are very interesting. The receipts for the year were $21,950.33, of which $14,662.98 was for the *Crisis*. The whole number of subscribers is now 9,344—a gain of 570 during the year. The 'free list' contains 869 names. The total business in books and tracts, including those in hand, was about $10,000. *The Young Pilgrim* ran behind some the past year; but with its new dress and new management, must come up again and prosper. Tracts for free distribution have been sent out to the value of $864.55. A legacy worth some $1,000 has been received.

Among the items of 'expenses,' we find the following: Editor of *Crisis* $780. Corresponding Editor $210. Editor of *Young Pilgrim* $240. Treasurer and business Agent, $600. Clerk Hire $1,656. Type setting $2-510. Press-work and folding $1,698. Printing paper $6,253. Rent $550 Postage $352. To writers in the *Crisis* $104. For Books and Tracts, bought or made, $3,915.

The Society was never more prosperous, and never had wider doors open for doing good than now. We rejoice in its prosperity, and trust another report, should time last, will show more than ten thousand subscribers, including a vast reformation among the delinquents. The *Crisis* has gladdened many a home and fully deserves its success. No Advent paper has ever attained so large a subscription list, and its claim to be "the most widely known of all the journals devoted to the proclamation of the great truths of our time" is a just one.

Other extracts from the reports would be of interest, but we have not space for them this week.

READY—"IMMORTALITY."

The seventh thousand of Whitmore's Doctrine of Immortality will be ready for delivery in a few days. Those who pledged for the first cheap edition, and failed to redeem their pledges, will please do so now. And let all pledges be redeemed AT ONCE, that we may pay our bills for the books, and they be put in useful circulation.

Remember the terms: Four copies, post paid for $1. Five copies for $1, if sent by express. Thirty copies for $5. 100 copies for $16. Don't fail to send in orders soon.

PROPHETIC CHART.

The frequent calls for a map of the symbolic prophecies, for the use of lecturers, have led us to plan one more Prophetic Chart, which, if published, will be the finest thing of the kind ever offered to the church.

As a publication of this character involves a large outlay, and can, in any event, but little more than repay its cost, we propose to issue it upon the basis of a subscription, and shall not commence work upon it until a sufficient number of subscribers are obtained to secure the Association from any loss.

All our experience in publishing charts, in the past, will be brought into play, to make this the perfect and complete chart. It will contain illustrations of Dan. ch. 2 (the image); 7 (the four beasts); 8 and 9 (the ram and he-goat and the 2300 days and prophetic weeks); Christ's great prophecy in Mat. 24; Rev. chs. 5-7 (the seals); chs. 8-11 (the trumpets, and two witnesses); ch. 12 (the woman, the child and dragon); ch. 13 (the leopard and two-horned beasts); ch. 16 (the vials); ch. 17 (the scarlet beast); etc., etc.

The prophetic periods will be illustrated, but not in a manner to confine them to any special dates. But they will be so arranged that any lecturer can adapt them to his own views of their rise and temination.

In short we purpose to make it invaluable to every preacher upon prophecy; a help to church and ministry that no Advent chapel can afford to do without; and that will be a preacher in every household where it is hung up.

We wish for one hundred subscribers, to ensure its financial success; but will commence work upon it as soon as FIFTY RESPONSIBLE NAMES are secured.

Terms.—$10 for a single chart; one half to be paid when work on the chart commences, and the remainder upon delivery.

We trust this liberal proposition will meet a prompt and equally liberal response. Let ministers bring the subject before the churches, and take collections, or pledges to secure its speedy issue. Let brethren who are able subscribe in behalf of preachers who are not able to buy one. Let us obey the prophetic injunction, to "write the vision, and make it plain upon tables," after a fashion that shall command the attention and respect of all to whom the chart may be displayed. Let us hear from all interested, at once.

Address, Advent Times, Buchanan, Mich. tf.

Tour East.

[Continued.]

From Springfield camp ground I visited Worcester, Mass., and preached to the Advent society worshiping in that city, Sunday Aug. 27. Dr. H. W. Buxton kindly took me in his carriage to Br. Wetherbee's residence, (who has removed from Westboro), where I was kindly cared for. Br. W. is again unable to attend to business owing to ill health.

The church in Worcester is doing well. We had a good audience both morning and in the afternoon, considering the absence of many from the city at the camp meeting, and other places. Sabbath noon I dined with Br. Higgins, who conveyed me to his residence in his carriage. On our return to the chapel, however, as we descended at a rapid pace the hill to Main St., his horse stumbled, and fell, throwing him, with his wife, and myself from the carriage upon the horse, and ground. No harm was done to our persons, but the horse received a slight injury, and the carriage was somewhat damaged. I proceeded on foot to the chapel, reaching it in time to fill my appointment, thankful that the Lord had delivered us from harm and death. These are days of fearful calamities, and the disasters by travel greatly increase, making it hazardous for us to be on continual travel. Were it not that a kind superintending Providence was recognised by us, one would hardly dare to risk their lives in these days. But knowing this to be the case, and that I am prepared, as I hope, for my end in any way it may come by Divine appointment, I journey without solicitude and in quiet, feeling that living or dead I am the Lord's. Thanks be to his blessed name for this calm trust and sustaining daily grace while engaged in his work

PROVIDENCE R. I.

I put up here with my old friend A. W. Brown and his family. Our meeting was a pleasant one, after several year's separation. I had sent no appointment to preach in Providence, simply notifying the fact that I would be in Providence at a certain date. I had received no invitation from the friends there to preach for them, until I saw a few of them at Springfield. On my arrival, Br. Brown informed me, that notice had been given out for me to preach in the "Yahvah" church, Tuesday eve. This appointment I was glad to fill. And in the congregation were many Christian friends who in former years stood by me as I preached the gospel in this city. Some have fallen asleep.

Bristol R. I., is also an old field of labor; and one of the first fruits of my early toil was the gathering of a little company of believers there. I began in the chamber of a stable! and there was gathered one of the most devoted, pious, and intelligent churches in New England. It has undergone trial of every description conceivable, and death has made sad havoc with the little flock. But there is a remnant left. Eld. D. D. Reed, formerly of this town is now in California, preaching the gospel of the kingdom. The brothers Tilley have moved to Washington, D. C. However I was glad to see, unexpectedly, Br. Benj. Tilley, and a part of his family, here, who are spending the summer in town.

The rain of the evening thinned our congregation greatly; but our meeting was a pleasant one. Br. Gideon Gray, I was sorry to find under, I fear, a fatal disease. He is the main pillar of our cause here.

NORTH ATTLEBORO,

was next visited, with Wrentham, Mass. Went to see old friends, and call on some sick ones who are near death's door. Eld. Geo. H. Childs is pastor of an "Evangelical-Congregational" church here. He took me to see old friends, and visit his parish; and we had a profitable day talking and praying with the sick, and old friends who are still looking for the Lord. In the evening he urged me to preach to a congregation assembled for prayer and conference, which I did.

Westboro, Mass. was my next appointment, Sunday, Sept. 3. The church here needs a good pastor, and one of the right stamp would do good. It is a great pity that they are without such help; they having a fine chapel and all conveniences for permanent meetings. Moreover there are choice brethren and sisters in this beautiful village. The town is settling with new comers, who have no permanent meeting, and need to be looked after and gathered in. We had a good congregation during the day, and at the close of the afternoon service had communion—a blessed season, probably the last to be enjoyed together before we meet in the kingdom of God. Oh! [illegible] all be gathered there! I [illegible] Hastings and family. [illegible] em, and give them peace. [illegible] and family are in deep affliction, being bereaved of a dear daughter, suddenly snatched away by death from them, and from the embrace of a devoted husband after a married life of only five months. He too, is dangerously ill.

By request I visited

NATICK, MASS.,

to attend a tentmeeting Tuesday Sept. 5. I found the meetings flagging in interest, from the absence of brethren who have preached the word and left to fill other engagements. Eld. Grant had been present, and had given five discourses on the subject of holiness, I understood, which were appreciated by many. Public notice being given I preached in the afternoon on *the judgment*, and in the evening on *historic prophecy*, hanging up the old chart to illustrate the subject. The large congregation listened with marked attention. At the close of the service tracts on our faith were demanded, and distributed freely to an interested crowd.

Eld. Boutell returned from an absence over the Sabbath, and was with us on Tuesday and Wednesday. The meetings closed on Wednesday eve. with an excellent sermon on the inheritance, by Br. Boutell, to an overflowing tent. It was a complete success, the citizens regretting the close of the meetings. Br. and Sr. Russell, formerly of Boston, kindly enterta[illegible] with others at their hospitab[illegible]

Though the Advent pre[illegible] in New England are more nume[illegible] han in any other part of the field, yet there is far greater demand than the supply. And I feel as I see this destitution, I wish I could supply *all* these multitudinous calls. What can be done? I see no other way than that the brethren and churches "pray the Lord of the harvest" to raise up and send "laborers into his harvest." I have tried to secure some one to fill my place, when I shall leave for California; but so far none are able to leave, nor feel it a duty to make the sacrifice such a call would demand. They cling to New England, and the more liberal churches in the East, forgetting that "the field is the world," and that their solemn message is world wide. (Mat. 14: 14; Rev. 14: 6, 7.)

Oh! that the Lord would make us all realize, both ministers and churches, the solemn demands of the hour upon our intellectual talents and material means, that we and ours may be all on the altar of consecration, and that with true holiness and zeal we may give the world the last solemn judgment message. Alas! the world sleeps amid the thousand voices of startling providences to alarm and arouse them to prepare to meet their God! And so they will sleep. "For as a snare shall it come on all them that dwell on the face of the whole earth."

O. R. FASSETT.

From California.

The more I read THE TIMES the better I like it. You come out so plain and clear on the great advent truth, and are not afraid to own the name, but stand out, like a Paul, declaring *all* the council of God. There is danger in these last days of our getting a kind of one-eyed or squint-eyed religion, so that we can see only out of one eye. If ever there was a time when the church needed both eyes and ears open, it is now. The devil is wide awake and so must the Christian be.

I had the pleasure of attending the Methodist Tabernacle meeting this summer on this coast. Br. Inskip is a powerful man. The Lord is with him. He told the people they did not come to this coast to labor for the conversion of sinners; but to wake up the church to holiness. They see the backslidden state of the churches, and their great labor was entire sanctification and holiness of heart. I went in with them for this with *all* my heart. But did not *stop here* as they did; for they preach up a world's conversion. And their labor was, to first get the church sanctified, and then send them out as torches to convert the world. I think by the time they get the churches all sanctified, the world *will* all be converted. They were so zealous for entire sanctification, they would not have a word said about Christ's second coming in their meetings. When inviting those forward to the altar, who were seeking the blessing of entire sanctification, they told them *distinctly*, before they came forward to throw away their Swedenborgianism, Spiritualism and *Adventism*—thus classing these all together.

I thought it was a kind of *one-eyed sanctification*. Not Peter's kind, who says—"Seeing we look for such things, what manner of persons ought we to be, in all holy conversation and godliness." When they classed the blessed advent truth and coming of our Lord in with the corrupt system of Spiritualism and the mysticism of Swedenborgianism, I turned away with pity in my heart, and prayed the Lord to open their eyes.

As regards our labors in this country we can say we believe the Lord sent us here, and some fruit will be found in every place where we have labored. We have a blessed church in Vallejo. They are on the up-hill grade, sound in the faith and not one jarring string among them. The prospect is good for a large church. They have united with the church at San Francisco, and and raised money to bring Br. and Sr. Fassett to this coast to labor with them. The Lord's name be praised I feel to thank God from my heart that he is coming. We have labored together in years past, and the blessing of God has been with us, and I expect to see it again; to see the power of God displayed among the people once more. His coming will be like the "coming of Titus," to me.

Myself and wife have been laboring alone for nearly two years on this coast. Oh! how blessed it will be to meet those tried soldiers once more on the battle-field, and unite heart and hand in the great work of preaching the truth and saving souls. My heart leaps for joy at the glorious thought. "Praise God from whom all blessings flow."

Last week I spent in San Fransisco, with the church there, and made the acquaintance of Br. Howell, whom I esteem *very highly* in the Lord, for his work's sake. He has stood manfully for the truth, and by the little band through the dark and stormy night which they have just passed. When Br. Grant left he wanted them all to join the Southern Methodist church, Br. Bailey, pastor. But there were some who did not see their way clear to do this, and they formed a church and chose Br. Howell as their pastor, and were getting along well, till the Saturday-keepers came with their tent and commenced meeting. Many of the converts thought it was the true advent church, until they commenced to put the Saturday yoke upon their necks, and stamp the mark of the beast upon them, when most of them got their eyes open to the error of the thing and went back to the Hall, where Br. Howell and a few had been holding on, glad to be freed from the yoke of bodadge.

The Advent church here is now prospering and doing well. I spoke to them last Lord's day and had a good time. In the evening eleven presented themselves, received the hand of fellowship and united with the church, after which we came around the table and partook of the Lord's supper, some fifty or more. It was a precious season and long to be remembered. Many more stand ready to join soon, and we expect to see a great work here.

Br. Bailey has left the Southern Methodist and joined the Northern Methodist Conference. If he could not stay there, how could the Advent truth stay there and live? There are some here that have not defiled their garments. Br. Howell has stood like a faithful man of God by the ship. The blessing of God be upon them.

Brethren pray for us that the word of God may run mightily and prevail on this coast.

Yours on the field of action.

D. D. and M. S. REED.

The Present Crisis.

In a recent sermon at Preston, the Rev. Dr. Howlett, Vicar of Astley, near Manchester, gave the following reasons for considering that the present time was a crisis or turning point in the Church's history:—In this our day, we have unhappily a flood of ungodliness issuing in drunkenness, which pervails to an alarming extent, as is manifest from the fact that the magistrates of Liverpool, only on Monday last, had to deal with 270 cases arising from drunkenness; moreover we find that the money spent in intoxicating drinks in one year in the United Kingdom is over one hundred millions, nor is this the only, though the most fruitful, species of ungodliness; sins against the sixth and seventh commandments are common in all ranks of life. Then, for those whose minds are of a different calibre, we have floods of intellectual conceits, each directly or indirectly assailing the truths of God's Word, and thus sapping the very foundations of the Christian's faith. Again, to meet the cravings of other minds, which must have something in the form of religion to satisfy the desires of a morbid conscience, there is a flood of Ritualistic observances commencing with the genuflections, postures, and man-millinery, indulged in by some in our own Church, and culminating in the golden throne of the Pope of Rome, and the adulation of his followers who are crowning him with infallibility, the attribute of the Most High. Another flood is that of disregard for God's most Holy Word, an attempt to disconnect education from religion, etc., in fact, every movement made by the legislature of late has had the tendency either to exalt the Papacy or to throw contempt upon the Christian religion. —*Rock.*

EDITORIAL GLEANINGS.

A Worcester, Mass., correspondent says, that at the close of one of the services during Sr. Mansfield's late visit in that city, a man came forward of his own accord, desiring salvation and requesting prayer. He came out of curiosity, to hear a woman, but the truth broke his hard heart, and he would now give himself to God.——Br. J. S. Ames wishes some Advent preacher to come to Madison, Wis. and speak on the Capitol steps. They can have a good audience. He will care for any that come by rail or teams. Write your appointment to him.——Br. Mackie baptized four at Caro, Mich., week before last, and Br. Durand one at Grant.——The friends in S. W. Iowa consider their Campmeeting a perfect success.——Five more have been baptized, fruits of the Iowa (Cascade) Campmeeting.——Br. Holler (Nashville, Mich.) was recently challenged by a Baptist minister to discuss some points of our faith. But as soon as he accepted his opponent began to 'back out,' and the matter is now in a state of uncertainty.——A letter from the Lapeer Co. Poor House, conveys thanks for the TIMES, and says that its preaching to the poor people there has been a means of grace. "The poor have the gospel."——Br. John Hook baptized five recently in the Delaware River at Philadelphia. Others are seeking Jesus.——Eighteen have been added to the Chicago Church since June 1.——The brethren at Sanilac, Mich. are pushing the work upon their new chapel. Ten more have been baptized there, and more candidates are ready.——The Chapel at Auburn, Ill. will be dedicated Thursday Oct. 19. A feast of spiritual things will be held at the time, and all who can are invited to attend. See appointment.——Br. A. S. Calkins is on a visit to the East, but will return soon. He says his heart is in the Western field.——We only hear from Alton Bay that the meeting last week was excellent. We were sure it would be. It is a blessed spot.——Br. John Bower's health is quite restored, and he is prepared to devote more time than ever to the field. His address is Hinton, Mich.

The Times.

AT HOME.

- - - Thus far the State elections all favor the Republican party.

- - - The action of the so-called "Tammany Ring" of New York is concisely called

- - - We spare our readers the week's record of crime and disaster. It is sad enough to confound us all were not the world so well used to it.

- - - The census shows a terrible record of homicides in the United States in the year ending June '70. The total is 1,995. This is more than a thousand more than in 1860, and four fifths of the increase is in the Southern States.

- - - Fisk and Gould stole the Erie Railway. Tweed, Wood and Connoly undertook to steal the metropolis of the country, and came very near succeeding. This is a "progressive age." What next?

- - - The New York city debt is stated at $200,000,000. There is a report that the rogues who stole a large portion of the sum have "fallen out." If it were so, there might be hope. We fear it is only a new trick of the thieves.

- - - In popular phrase, abortion is called the crime of the period. Not that it is more practiced than for some time past, but that more of its consequences have been developed. The discovery of the corpse of a young girl in a trunk at a New York depot, followed by the suicide of her seducer, coupled with the murder of still another unfortunate by professional feticide, has stirred the public indignation deeply for the moment. Whether there is to be a reform, remains to be seen. Probably not, as long as such papers as the New York *Herald* are allowed to freely advertise not only that business, but also that of the procuress. Only last week a young woman barely escaped a horrid fate, who had been deluded by an advertisement offering positions to young women. What are we coming to?

- - - The New York *Tribune*, in speaking of the excesses of fashionable society, gives an account of a "children's hop" at Cape May recently. The unfortunate little victims assembled at nine o'clock in the evening, and entered the ball-room in a grand march. They ranged in age from five to fourteen years. The programme of the evening included all the fashionable dances. There were between three and four hundred children present. A list of the dresses of the little girls is given with as much detail as if they were fashionable women of the world. Is it a wonder that the world is filled with dissolute young men and women, when thus early childhood is initiated into the demoralization which results from fashionable life?

"stealing a whole city and county." Legal proceedings are going on to test whether the citizens can put a stop to further plunder. We confess to doubt of the effectiveness of any remedy less than a "Vigilance Committee."

ABROAD.

- - - Trains now run regularly through the Mt. Cenis tunnel.

- - - A new church is to be built at Rome, costing $100,000, to fitly represent "the American national faith." Which is that?

- - - Twenty-three thousand persons have emigrated from Strasburg to avoid German rule. They have gone to France, Switzerland or America.

- - - Bismark says—"With the French we can never be friends." But he says the French are to blame. But what difference does it make where the blame lies, so that the flames of discord are perpetually fanned?

- - - The impression gains ground that there is at least a verbal alliance between Russia and France, which has led to the combination of Germany and Austria. The Russian press is very outspoken against Prussia and her schemes.

- - - The Eastern question promises to become prominent again in European politics. Germany and Austria want the valley and mouths of the Danube. Russia wants the Hellespont and Constantinople. When either party is ready to strike we shall see another tremendous war.

- - - It is proposed to introduce a new telegraphic service in the German army for artillery in action. Experienced artillerymen are to be posted under cover far in advance of the batterries, to watch the effects of the cannonade, and report back by means of a small telegraphic apparatus.

- - - French affairs are a muddle. Theirs retains his position, and acts with great energy, if not always with wisdom. Intriguers abound. The National Guard has been disarmed—a wise step. As for France, it is better to await the course of events than to pre[illegible].

- - - The Chinese Government persists in hindering the labors of Christian missionaries in the most obstinate manner. The property of missionaries is outlawed, foreign women are banished, native women and children forbidden to attend meetings or schools, and the missionaries compelled to fulfill the most degrading exactions of Chinese etiquette.

- - - It seems that Bismark completely outwitted Russia, making large promises to secure her inaction during the late war. Now Russia has gained nothing; France, her most desirable ally, is broken; while Prussia has become an empire, and is the leading military power of the world. It is not too much to say that at present Bismark rules Europe.

- - - Italy has been invited to join the Austro-Germanic alliance, but replied that she preferred to remain neutral. A wise choice, one would think. But the Prussian statesman intimates that if she does not assist them, that Venetia and Lombardy will go back to Austria again. The moves on the great political chess-board of Europe are becoming very complicated and bewildering. What is coming?

- - - The *Universe* publishes the following prayer, which the Pope is said to offer up daily for France:—"O Mary, conceived without sin, look down upon France; pray for France; oh, save France. The greater its guilt, the greater its need of thy intercession. A single word to Jesus, reclining in thine arms, and France is saved. *O Jesus, obey Mary*, and save France."

- - - Bismark has commenced a vigorous campaign against papacy, and, as the first blow, has declared in Parliament and through his official gazettes that he regards the ultramontane church as hostile to the State; has broken off all relations with it not purely political, and has dissolved the Catholic department of the ministry of public worship. He is intriguing for the establishment of an orthodox Catholic party, which is the name applied to opponents of infallibility, and is actively supporting Dr. Dollinger, of Munich.

- - - "All is lost!"—"Only a miracle can save us!"—Such is the last message that has reached us from the Pope—the *infallible* Head of the Church of Rome! As a man, his anxieties and trials and political prospects entitle him to the pity of the world—though not to its sympathies. No man of his pretentions, claiming to be the infallible vicegerent of Christ in the church, can have any rightful claim to the sympathy of men or angels. The present is the most important crisis in the history of Popery ever witnessed.

- - - A programme has been published at Vienna by the "Catholics," or opponents of the Infallibility dogma, explaining the reforms which they wish to accomplish. Among these reforms are the following:—That the priests should be elected by their parishioners; that celibacy among the clergy should be abolished, every priest having the right of marrying, as during the first ten centuries of Christianity; that auricular confession should be abolished; that church holidays and processions which take people away from their work should cease; that the adoration of images should be discouraged; and that all deceptions practised by means of relics should be punished by the State.

- - - Famine and cholera are marching hand in-hand through Persia. From last accounts, the inhabitants were in dismay, and flying like sheep to escape their assailants. The famine in the southern provinces appears to have become worse than was at first reported. In Khorassan one-third of the whole population is said to have perished from it. At Ispahan twenty-seven thousand have died of hunger. Meanwhile, in many quarters where rice is the staple of life, the drouth has dried up the swamps, and caused a total failure of the rice crops. Ever since the Shah's visit to Kerbela, says the *Levant Herald*, a great curse has weighed over Persia. Cholera, typhus, small-pox, famine and cattle-plague have combined to ruin the country. The greater part of the oxen and buffaloes are said to have died, and substitutes in the way of food have been sought for in vain.

Correspondence

EDITOR'S JOURNAL.

IOWA CAMPMEETING.

TUESDAY, Aug. 29. While fitting up our camp, I gathered up some limbs and branches, with pieces of grapevine, and made a fire of them. It carried my mind to Palestine and its prophets. I thought of Ezekiel (ch. 15), where he compares the rebellious inhabitants of Jerusalem to a vine. (See the chapter.) The prophet says, the wood of the *vine* is unfit for any mechanical purpose. It has no strength, even to make a "*pin*, to hang any vessel thereon." How true. Here we have large vines of the grape; but they have no firmness and are fit for nothing, but to be burned. If the vine does not *bear fruit*, then it is utterly worthless. So with the inhabitants of Jerusalem. "I will give them to the fire for fuel." "And so it will be with the wicked in the end of this age. They will be gathered like the "tares of the field," or like "empty vines, to be burned." Let us all see to it, that we bring forth fruit unto God. For unless we do, we shall perish at the coming of Christ.

The storm has abated, and cool fall weather has come. We are all snug in camp, and the Lord is with his people to bless them. Br. Dutton spoke this p. m., on Esau's sale of his birthright. And in applying the subject he showed that every backslider, and unrepentant sinner, was in danger of losing theirs; exhorting all to see to it that they did not lose eternal life. At night I spoke on baptism for the resurrection of the dead; and some intend to obey their Lord's commandment.

WEDNESDAY, Aug. 30. This a. m. Eld. Janes spoke on the personal coming of Jesus, and the necessity of personal holiness, in order to meet him in peace. In the midst of the service Elds. D. S. Clark and C. C. Marston arrived from the campmeeting in Amboy, Ill. Their presence cheered the hearts of the brethren. They gave us a report of the closing days of the meeting at Amboy, which were glorious, and triumphant. It is the opinion of all that it was the best meeting we ever had there. Br. Thurber's visit to Amboy was timely and a great help to cause. We like the help that *unites* and *builds* up. Br. Clark spoke in the p. m., on the "blessed hope." He is full of the Spirit and of faith and did us all good. God is with him. Br. Marston spoke at night on "the *Rest* that remains to the people of God." He showed that the land of Canaan was a typical rest, and the church of all ages were to have the *real* rest at the coming of Christ. A deep impression was made.

THURSDAY, Aug. 31. The Conference met this a. m., for business. The past year has not been as prosperous as they could have hoped; but they are united in good cheer, and look for better days. Br. Kenny spoke this a. m., on the "wheat and tares," Mat. 13. In the p. m., Br. Dutton, preached upon prayer, and its power. I spoke at night on the range of prophetic vision, from the fall to the restitution. I showed what was behind us in the fulfillment of prophecy, and then, what was before us: but little remaining to be fulfilled before Jesus comes. At the close six souls came to Jesus, and others desired baptism. The waters are moving, and some are stepping in.

FRIDAY, Sept. 1. The camp family is increasing in number, and the interest also, is growing. The Lord is with us.

I spent an hour this a. m., in looking over the *Douay Bible*, the version used, when they use any, by the Romanists. I will give some passages in which *sheol* occurs, with the notes of the Papists on the meaning of the word:

Gen. 37: 35: "I will go down to my son into *hell* mourning." *Note.* Into *hell.* That is, into the *limbo*, the place where the souls of the *just* were received before the death of our Redeemer. For allowing that the word *hell* sometimes is taken for the *grave*, it cannot be so taken in this place: since Jacob did not believe his son to be in the *grave* (whom he supposed to be devoured by a wild beast) and therefore could not mean to go down to him thither: but certainly meant the place of rest where he believed his soul to be.

This little bit of Popish sophistry has been too often copied by Protestant commentators. No intelligent person ever *understood sheol* to mean a tomb or single grave, but the state of the dead in general—whether drowned, buried, devoured or burned.

Gen. 42: 38: "You will bring my gray hairs with sorrow to *hell.*" *Note.* "That is, to that place where the souls then remained" as in ch. 38: 35.

Gen. 44: 31: "Bring down his gray hairs with sorrow to *hell.*" *Note.* "That is his person now far advanced in years. *With sorrow into hell*: the Hebrew word for *hell* is here *sheol*, the Greek *hades*: it is not taken for the *hell* of the damned: but for that place of souls, *below*, where the servants of God were kept before the coming of Christ. Which place both in the Scripture and in the creed, is named *hell.*"

This idea of the "place of souls below," is of heathen origin, and did not exist till a much later date than the Patriarchal age.

Num. 16: 30: "And they go down alive into *hell.*"

They add no note to this, and so leave it for the common reader to believe that Korah and his company went down into a *burning hell.* But it was into *sheol*, the *grave—nothing else.*

Deut. 32: 22: "The lowest hell." They give the same translation as King James' version. But it is *sheol*, or grave, and is used to denote the utter overthrow of the Jews, as the context shows.

Br. Clark spoke this a. m., on the subject of experimental religion and growth in grace, much to the gratification of the saints. In the p. m., Br. Marston spoke on the first Psalm. The audience was thrilled with words of truth—practical truth. At the close we went in solemn procession to the banks of the Maquoketa, where I buried five believing souls in its clear waters. It was a season to be remembered with joy. The presence of the Lord was with us. At the afternoon session of the Conference, they decided to have their annual camp-meeting next year, in or near Manchester: inviting all the Adventists in the State to take an interest in it. At night, Br. Clark spoke on the time and nature of future punishment. The audience was held for an hour, and a deep impression made.

I took leave of this dear people at the close of this service, as I depart on the morrow for Clinton, Iowa. I received many tokens of esteem. It is good to feel that our labors are appreciated. Brn. Clark and Marston continue here over the Sabbath. The Lord give them help.

SATURDAY, Sep. 2. Br. Chandler took me to Maquoketa, thirty-two miles, through the heat and dust, to the railway depot. On the way we had an interesting conversation on the state of the cause, and its prospects. He is interested in it, though he has to devote most of his time to a secular calling. He preaches some, and gives all his influence for the support of the Advent cause.

I arrived in Clinton at 7 p. m., and was cordially welcomed by F. McWilliams, late of Batavia, N. Y. He has settled here, and with his son, is doing a good business in the shoe trade. He has united with the Advent-Christian church in Clinton, and will help them as he may have opportunity. He is one of the old believers, always faithful, and with his family, looks with us for the soon coming of the Lord. It is pleasant to meet with old, true and tried friends, and receive warm greetings, and talk over the trials and joys of the past, and anticipate the glorious future.

SABBATH, Sep. 3. Met with the church this a. m., and spoke on 1 Cor. ch. 15: At the close Eld. Wilson took me to the banks of the Mississippi, where I found a good congregation waiting, and four brethren waiting for immersion. The day was beautiful, and very warm. The people were solemnly impressed, and it was as quiet as it could have been in a church. God was with us. It was a glorious time to me. I have always enjoyed seasons of immersion, but never more than now. It seems to bring heaven down to earth. It brings the resurrection and immortality plain in view. Buried with Christ, and raised with him to newness of life now; soon rise and put on immortality. Hallelujah!

In the p. m., I spoke by request on the inheritance of the saints. Of course I told them that plain truth, that it was the *New Earth.* At night I spoke on the "signs of the times," in reference to the soon coming of Christ, showing that it is the next grand event in prophecy. Brn. Wilson and McWilliams endorsed the argument when I closed. They have no faith in the futurist theory, that would undermine our faith and hope. And I am glad to find in my travels that very few indeed have been affected by it. They like the *old wine best.* They like the name, *Advent*, and the *truths* it represents—especially the coming of Jesus.

The church here is small but united and true. Br. Wilson, lately ordained, has been a father to them. He is about to leave them, to go to a distant field—to California. He will unite in labor with Br. Reed, and others, and do what he can to prepare a people for the coming of the Lord. He, like Br. Reed, will largely pay his own expenses, and like Paul, be chargeable to none. Yet I hope these brethren may be aided by those who are blessed by their labors. "The laborer is worthy of his hire."

I have known Br. Wilson for a long time. He is one of the most reliable and faithful men among us. Let him be received without any hesitation by all: he will do you good. He understands the truth, and has a gift to proclaim it to others. He is young in the ministry, but will improve fast, and I hope will see that he does not labor in vain. The Lord go with and bless him.

MONDAY, Sept. 4. Left Clinton for the South. On my way, at Dixon, I fell in with Eld. H. G. McCullock, of DeKalb. He looks well and even robust. He has been at work out of doors, and has quite fully recovered his health, and is now fully able to preach with more power than ever, of which we are very glad indeed, for he was never more needed in the field than now. He has now a comfortable home for his family, and will be able to do more for the cause and intends to. He is one of our most effective and popular speakers, and we cannot spare him from our camp and tentmeetings any longer. The Lord open before him new fields of usefulness.

I failed to make the railway connections, and as I had to wait several hours, I spent the time in contemplation of the state of the cause in the West. I love it, and am intensely interested in its prosperity and success. I have given to it the ripest years of my long experience, and the best energies of the last years of my life. And I have given to it also, all the material aid in my power, and have felt a pleasure in denying myself, and those dear to me, many things, for the sake of the Western Advent interest. And in this interest I expect to meet the Master at his coming, or I shall lie down in the dust, to sleep until he comes. I am content to have it either way.

The last seven years have been years full of interest to the waiting ones scattered over the Western field. God has done great things for us, whereof we are glad. More has been done than the most sanguine dared to hope. We are now well organized, and the people have a mind to work and work together. Hence, I regard our future as hopeful. We have only to keep at the Master's feet, trusting and working, waiting and working, giving and working, praying and working, and all this *unitedly*, in order to see greater things.

Our late camp and conference meetings in Illinois, and Iowa have been attended with special blessings. I have never seen more unity and love.

I took the freight train from Dixon to Amboy, and made a call there until the express came at night, upon Brn. Clark, and Marston, whom I left at Cascade to close up the campmeeting. They give a glorious report of the last two days in the camp. Five more were immersed into Christ by Eld. Clark. The cause has received a new impetus, and all hearts are hopeful.

From C. C. Marston. Chicago, Ill.

Praise the Lord, for his mercy endureth forever. We have had a most precious day in the service of the Lord. It was the first privilege I ever had of meeting with these dear brethren. Many were out to hear the word, and we enjoyed much liberty in talking about the blessed hope, and the glories of the world to come. Our communion with the saints was sweet and we felt that it was good to be there. In the p. m., I went to the Lincoln Park Mission and had a pleasant season of worship with the "strangers" and "passers by." Br. Burr is much beloved by the brethren, and under God is doing a great work in this city. May the Lord bless him and give success to his efforts in building up a pure Christianity in this stronghold of sin. I was kindly cared for by Brn. M. Morrison and L. C. Rice. The Lord reward them for their labor of love.

AMBOY.

The campmeeting at Amboy was a grand success. Seventeen were baptized, mostly converts. A deep interest is around among the people. Praise the Lord!

IOWA CAMPMEETING.

After spending a day at home, I started in company with Br. Clark for the Iowa campmeeting. Arrived on the ground Wednesday a. m. There were a goodly number of tents erected, and the meeting was fairly under headway. Br. J. V. Himes had been present from the beginning, and remained with us until Saturday morning. His sermon on Thursday eve on prophecy was a most timely and able effort. Br. Himes is emphatically one of the leaders in the great Advent movement. God bless him in his declining years. How it cheers my heart to be with and listen to the old veterans. Their many years of experience aptly qualify them to give wholesome and useful counsel to the younger members. I esteem it a precious privilege to receive words of kindly admonition from my elder brethren.

Yesterday and to-day (Sept. 2 and 4), were decidedly the best days of the meeting. The attendance was large and the people were orderly and attentive. Saturday eve was a most precious season. It was truly a "love feast" to the waiting ones. During the meeting eleven were baptized.

The Conference, which was in connection with the campmeeting, was one of the most harmonious and peaceable convocations of the kind that I have attended. The votes were *unanimous!* "Behold, how good and how pleasant it is for brethren to dwell together in unity."

I have formed many happy acquaintances with the dear brethren in Iowa, which will not soon be effaced from memory. God bless the true men in Israel. Our sojourn of five days among the hills of Northern Iowa has been, we trust, mutually pleasant and satisfactory to all concerned. We expect to return home to-morrow.

From Frank M. Dudley, Holton, Ind.

I have united with the little Advent band at Holton. I have been heretofore an active disciple of the evil one; but the prayers of those who are very near and dear to me have prevailed, and bless God I have put on an armor which I feel I must never lay aside until the trials of this life are ended. I believe I know my duty. I am aware of the trials and temptations that await me on every side. But dear brethren and sisters have promised to remember me in their prayers, and thus with reliance upon the blessed promises of our Savior, I hope to endure until the end, and be among the happy number who will at his coming receive the gift of immortality.

From R S Foster, Parish of Avoyelles. La.

At no time in my life have I experienced in so strong a degree as now, the truth conveyed in the following lines:

> "God moves in a mysterious way
> His wonders to perform."

I had been furnished with a cabin passage to New York on one of the merchant steamers, with the intention of assuming charge of a public school in Rhode Island, in the ensuing fall, when I heard of a vacancy existing in this parish, for one desirous of teaching a colored school. I applied for and obtained the situation. I, in the first place, was ordered to Holmesville. On my arrival there I found none but the colored people and a Scotch gentleman who would greet me. Through the kind offices of the latter, I obtained temporary shelter with a family, once rich, still very proud, and famous for their courage, as that term is commonly understood at the South. It was finally concluded to give me permanent board, inasmuch as I was separated from *all political affiliations* and aspirations. But from wise considerations, I turned over the school to a colored man, and was transferred to *this* school district, where comparative tranquility prevails.

It had leaked out, however, that I cherished new and strange religious themes, which both whites and blacks were anxious to listen to and hear about. But my sudden removal hither prevented. I agreed however to preach to them at some future time. To-day I preached a sound Advent sermon to an attentive congregation, from the words—"What is truth?" Next Sunday morning I have engaged to preach at Moreauville, about four miles distant.

Thus my coming here, in place of going to my dear native home and kindred may finally redound to the glory of God. It is perfectly disgusting to see how the colored people are used by some designing men from the North. The primary political meetings are fit types of pandemonium. Drunkenness, filthy and profane talk, card playing and fighting, sometimes culminating in bloodshed, are the accompaniments of the aforesaid meetings. The white men (some representatives in the Legislature), leading the way. Some of these same members made $30,000 last session. The state of things here is frightful.

From A S Corey, Topeka, Kas Sept. 1:

Since your visit to us on Middle Creek, there has been considerable interest felt among the people in all this region, especially at those points where meetings were held. Some unfriendliness has manifested itself, and a local preacher has taken occasion to reply to your sermons at Morris' Grove. We all turned out to hear the reply. It was a complete failure, and outsiders declared that a few such efforts would turn *all* the people to Adventists. Among other things the preacher said that the preaching of the coming of Christ had never been the means of converting sinners. At the close of the sermon we were glad to stand up and bear testimony to the fact that the proclamation of the soon coming of the master led *us* to forsake *our* sins and yield obedience to the gospel.

In our immediate neighborhood two have made a profession of religion, and were baptised last Lord's day. One joined our church, at our communion season, and the other will do so at the next opportunity. There are others who have expressed their desire to be baptized and join with us. They will soon come forward and stand with us in this glorious battle for the truth. We are all hoping we shall receive another visit from you ere long; but in the meantime we intend to stand up for the truth and the coming King.

From D S Clark, Amboy, Ill. Aug. 28.

This morning found the camp meeting closed, and brethren and sisters leaving for home. By noon all had left but Br. Wm. McCullock, who staid to help close up all matters in connection with the meeting. After getting in all of the bills, we had plenty to meet all demands that were brought against us. We think we have a great reason to thank our heavenly Father for his goodness to us in this meeting. It was one of the best meetings, and I might say *the* best, I ever attended. Oh! what love and union.

This meeting will have a lasting effect on the people who had the privilege to be here. Br. Thurber was with us. He is truly a man of God. How good to see Br. Himes and Br. Thurber so much engaged in trying to save poor sinners. May the good Lord bless them and spare them for the work till Jesus comes. After having such a good meeting at home, I made up my mind to go to Iowa, in company with Br. Marston to enjoy a feast with them. Bless the Lord! I was not disappointed. We found the same good Spirit in this meeting that we had at Amboy. The good Lord is with the Adventists in Iowa. He will bless his people where they are not ashamed to hold out their colors. May we all live so that the people may see by our works that we do believe that Jesus is soon to make his advent to earth. Oh! may we all be ready.

The Lord was with us in all of our meetings, in power. We left Sunday night, to get ready for the tent meeting at St. Charles, Ill. Br. Marston and myself arrived at St. Charles in time to get up the tent and commence the meeting on Wednesday eve. The meetings have been increasing in interest up to the present. We expect to see good done here. Brethren and sisters remember us in your prayers.

Minutes of a Discussion.

BETWEEN WM. A. FENN AND A. BURGESS.

(Continued.)

Sixth session, Fenn's third speech.

Burgess made a bold dash at my arguments with one of his overwhelming assertions. He says, "consciousness does not pertain to man's body, 'y his spirit." That assertion does [illegible] harmonize very well with the physiological arguments that have been produced since this debate began. We should like to have him reconcile this assertion with the examples of unconsciousness furnished by physiology, resulting from indentation, etc. If the body has nothing to do with consciousness, how is it that indentation of the skull produces unconsciousness? Why do physicians say of one who has fallen from a building and fractured his skull; "*he* was unconscious nine hours." No one questions the propriety of the expression till we come to theology. *Then* it is affirmed that unconsciousness is impossible, and that "consciousness does not pertain to man's body." When we look at man from a physiological standpoint, we conclude his body is a very essential thing to his existence. But when we hear the theologian dispose of humanity, we should conclude the body to be an accident, and a very sad one at that. Br. Burgess, at one moment tells you that man gets his final reward when Christ comes, and the next moment he quotes, Rev. 2: 10, and says, the faithful are to receive their crowns immediately after death. He very shrewdly asks if a nonentity can wear a literal crown? I will inquire if "an immaterial, intangible uncompounded spirit, without form or parts, interior or exterior," can "wear a literal crown?" Now if he is not as deep in the mud as I am in the mire, I fail to see the nature of the soil he is traversing.

He denies advocating the theory that paradise is a part of *hades:* but he says it is the blissful *side of it.* He has bettered the matter in his own mind, doubtless; but I presume you fail to see the difference. How can paradise be the blissful side of *hades*, and not be a part of it? Perhaps he will tell us.

Paul tells us when he expected *his* crown: "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me *at that day:* and not to me only but unto all them, also, that love his appearing." (2 Tim. 4: 8.) Here is a *special day*, in which the apostle and "all that love the appearing" of the Lord are to receive a crown of righteousness. What day is here referred to? We go back to v. 1, and we find the desired information: "I charge thee, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Ah! we see that at the appearing and kingdom of Christ is *the day*, in which the crown is given. Now we understand when the Revelator will get his crown of life: for he loved the appearing of Christ: and those that love his appearing are to get their crowns, "*at* his appearing and kingdom." Besides all this, the judgment must be before rewards: and the judgment is not till "his appearing and kingdom." This makes God's ways consistent, and his word harmonious; and is, also, at agreement with physiological facts.

Burgess' third speech.

The gentleman's arguments are all very easily disposed of when we see that it is a crown of *life* that was promised at death, and it is a crown of *righteousness* that is referred to in 2 Tim. 4: 8. Did you see how adroitly he slipped over that fact? You will have to watch him very closely, or he will make you think that he has got all the truth on his side, and Br. Burgess, is in the dark. Now don't let his sophistry and eloquence deceive you. There is a vast difference between a fine declamation, and the searching truths of God's holy word. I have piled up Scripture testimony before you, and with a very few exceptions he has given it the go by. He says they are irrelevant to the question. Suppose I should say his passages are irrelevant to the question: would that make it so? I take up every one of his passages, and deal with them faithfully.

His arguments are now all noticed, and I proceed with my rebutting arguments. [Reads from his primmer.] Fenn says:—Mr. Chairman, I beg leave to interrupt my opponent, and inquire *who* the author is from which he reads. Mr. Burgess refused to tell. But on being requested by his own special friends, he announced that it was Rev. Alvin Burgess. [Laughter.] Fenn then asked him to reconcile that fact with a statement made the night before, viz.: "he had never published anything relative to this discussion." He remarked that he never published his victories. (This remark was made the night previous, while commenting on something relative to the discussion which was published in *The Crisis* from Fenn's pen.) Fenn was willing to let him off on the consideration that what he *had* published was a failure instead of a *victory*. Fenn then asked for a copy of his pamphlet, as it contained the rebutting arguments in a discussion held at East Randolph, between Burgess and Fenn, and was published (or written) before the discussion began. This request was refused: but a promise was given that Fenn should have one at the close of the debate. Burgess was then allowed to read from his primmer till the close of the session.]

From San Francisco.

I write a few lines to you to let you know how we are getting along in San Francisco. We hold services every Sunday in Excelsior Hall, Mission St., near Third. We have a very good attendance. I preach morning and evening. The brethren here are very much interested in the speedy coming of Christ, to establish his kingdom and reward his people.

We have much opposition from other churches; but the Lord is smiling upon us, and blessing our efforts. Last Sunday week we had a very precious time in commemorating the Savior's death. We had a long table covered and seats arranged all round so that we sat together, as one family. The testimonies were short and to the point. All testified of their love for Jesus, and of faith in his soon coming to reward his people.

Eld. Cornell is here, trying to make us believe in the Seventh-day Sabbath. A few have become a little wavering. but most of us hold on to the glorious truth, that we are *not under the law*, but under grace. I have done my best to show the people that we are under the law *to Christ*, that the "law was our school-master to bring us to Christ." "If we are led by the Spirit we are not under the law." Paul says: "I am crucified with Christ; nevertheless I live. Yet not I, but Christ liveth in me; and the life which I now live, is by faith of the Son of God, who loved me, and gave himself for me."

If we depend on the law in any sense whatever, we must take the penalty with it. We have all broken it; therefore we are under the penalty. But "Christ hath redeemed us from the curse of the law, being made a curse for us." "There is, therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made us *free* from the law of sin and death." Huntington of England says: "We retain the whole morality of the law, by enforcing holiness by the Spirit of God; the righteousness of the law is fulfilled in us by the faith of Christ; and love to God and the Brotherhood, by the love of God shed abroad in the heart; and all beside this is devilish."

Thomas Howell.

Journeyings.—No. 1.

On the 5th of September I left Winona for a tour of 350 miles. My first stopping place was Warren; but owing to the heavy rains and the dark night, with bad roads, we had no meeting. I found a home with Br. Zenas Thayer, from the East. He is a member of the Baptist church in this place, but has been a firm believer in the coming of Jesus and his reign on the earth, ever since he heard Wm. Miller, near thirty years ago. There are a number in this community who are now interested in the Advent doctrine, and are searching the Scriptures with much interest. I passed on the next day, stopping at Utica, where I was greeted by Br. I. C. Wellcome, and others, some of whom like myself were just starting out for their appointments, and some returning to their homes from our Q. M., just closed. Our services at St. Charles were prevented; but I enjoyed a social season with Br. Leonard's family, and some others that came in. These little gatherings are often very profitable. Sr. Leonard has fitted up a little Bethel at her house for prayer meetings and preaching. They are endeavoring to secure regular meetings here, and preaching by Br. S. C. Wellcome, (he having closed his labors at Utica.) The tide of opposition is rising against them, as in all other places where the "present truth" is held up to the people. Though Br. W. is young in the work of the ministry, he is an old soldier of of the cross, and while the church will find a faithful pastor, the community, as well as those who oppose themselves, will find a friend in him, as he prosecutes his work in their midst.

I enjoyed an interview with Br. Baker and wife, of the Utica church, who are young in the cause, with a number of others whose voices were heard in the recent meeting at that place, as they gave in their earnest testimonies on the Lord's side. Our proposed camp-meeting next June is anticipated with much interest. Utica being a central point for this part of the State, and the scene of so many general gatherings in the past, seems to be the most appropriate place that could have been chosen; and the fact that we have here a strong and growing organization, is a consideration which no other convenient locality could present. Sr. Rowell now has the care of this flock, and may her faithful labors among them be blessed in the future as in the past.

To make a camp-meeting a blessing to all, every one should arrange to *go*, and so far as possible go prepared to camp on the ground, and provide for themselves. Going away from the ground to stop at night breaks up the camp family, and makes a scene of confusion in the morning, which interferes with the worship. If each member of the family take care of themselves then none have heavy burdens to bear, and all have time to share the blessings of the meeting.

We concluded our interview with a chat on the subjects of faith and feeling. The evidence of forgiveness of sins is often sought in ways which God has not promised. The Lord says—"Ask and ye shall receive." A penitent person after having offered up this petition is to believe, and though he cannot see the face of the Master and hear him say with an audible voice that his petition is granted, yet faith says, the work is done; and believing we rejoice. and receive the Spirit, whereby we cry, "Father!" Now the fact that young converts often afterwards experience different shades of feeling, and even pass under gloomy clouds, should never make them doubt their acceptance with God, unless they are conscious of having knowingly sinned.

They are tempted to believe that their sins are not forgiven: but what evidence is there to prove it? None at all. Faith again speaks and says—"I *know* my sins are forgiven; for God's word which changes not, says so; and I know that my faith is genuine, for it works by love, it purifies my heart. I am in trial it is true; the clouds have overcast my mind's sky, for some cause unknown to me; but this cannot change the relation I sustain to my Savior. I am still a child of faith, and love my Father and Savior, and all the members of the family. I *will* trust! I *do* believe! Sunshine or darkness, God changes not.

Let faith and feeling both and each occupy their proper spheres and there will be no difficulty in harmonizing this matter.

Edwin T. Himes.

Greenwood.

The grounds of this famous cemetery, comprising four hundred and ten acres, situated on Gowanus Hights, Brooklyn, are undulating in surface, forming, even if unadorned by art, the most picturesque and beautiful burial places. From the breezy eminences which dot its broad area the most delightful views are obtained of the city and bay of New York, of Brooklyn, of Staten Island, and the distant ocean itself from Sandy Hook to Rockaway Beach. Its vast extent of forest trees, its delightful dales and swelling hills, its ridges covered with luxuriant shrubbery, its valleys, lanes and shady groves, its broad, smooth and well kept avenues, its numerous carriage ways and footpaths leading alike past humble and unlettered graves, rich obelisks, stately statues, and tall monuments, its smooth lawns and fragrant flowers, render this home of the dead the most beautiful necropolis of America. The various avenues which lead in all directions to every part of the grounds, shelving into the valleys, and winding about the hills, are said to comprise a total length of sixteen miles. The whole number of burials in this cemetery since it was first opened twenty-five years ago, is shown by the official records to be nearly 150,000—so that this city of the dead is about equal in point of number of inhabitants to Buffalo or San Francisco. Nearly 20,000 burial lots have been sold, and the revenue derived from these sales has been devoted to beautifying and improving the grounds. The best artistic and engineering talent has been employed, and the result is, that nature and art by joining their richest productions have made this cemetery unequalled by any other in the country. Greenwood, like other cities has its aristocratic quarters, its fashionable avenues, marble, granite, and brown stone edifices. Like other cities, too, it has its poor, who here rest in humble graves, but whose repose is as perfect, and whose sleep is as sweet, as that of their wealthy neighbors. That which interested me most as a work of art was the elegant monument erected to the memory of Charlotte Canda, a French girl, who was killed by a fall from a carriage on the seventeenth anniversary of her birth-day. This beautiful piece of white marble with its associated group of statuary constitutes one of Greenwood's principal attractions. A few feet in front of the tomb is a marble tablet, on which are chiseled the following expressive and beautiful lines:

"So sinks from sight eve's golden star,
Lost in the watery depths afar:
Yet still does the fair planet burn.
Not hopeless is our Charlotte's urn:
In God's own morn her orb will rise,
Once more a star of Paradise."

It is said that during the French Revolution of '89-'93, infidel Paris caused to be engraved over the gateway to her beautiful *Pere la Chaise*, the words "Death is an eternal sleep." The Christian visitor to Greenwood will be glad to notice the Christian motto over its principal entrance. In golden letters cut deep in the brown stone arch he will read these precious words: "I am the Resurrection and the Life: he that believeth in me though he were dead yet shall he live." And on the opposite side he would read: "All that are in the graves shall hear his voice, and shall come forth."

May New York never be ruled by atheists; and may Greenwood never exchange Christian for infidel mottoes.

J. H. Whitmore.

Things Revealed.

A late writer quotes, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," to prove that we know but little or nothing about the blessedness in store for the people of God.

It appears strange to me that under the strong illumination of the gospel light, some are, comparatively, yet in the dark. This is giving license, in a measure, to the old theory that all Scripture is a mystery and that it must be *spiritualized* before it can be comprehended.

Why take this passage out of its connection? Why give the dim side when the glory shines forth on the other? Says Paul in that connection, "But God has revealed them," they are no more a mystery, neither are they hid.

At the time this Scripture was *first* penned the whole was a mystery, and therefore Paul says, "As it is written." The scheme of redemption was not yet fully made known. The Israelite was commanded to look forward to the coming age, to the Messiah who should come, and to the glory that would then appear. The beauties, the happiness and the grandeur of the new heaven and earth were yet kept a profound secret in the Divine mind. "But," says Paul, "It is now revealed by the Spirit."

Of course, we do not know what kind of employment will occupy our attention there, but this is the only thing which Jesus has seen fit to hide from us. How can any Christian read and contemplate the glory described in the twenty-first and twenty-second chapters of Revelation, and then say, "The human mind fails to grasp or contemplate the magnificence of the eternal fields of felicity?" If a person should go to Australia and return and give us as minute a description of a beautiful city and country, which he saw there, we could comprehend and grasp the magnificence of those earthly fields. But could any tongue or pen describe an earthly paradise with more minutia than the angel describes, or John through the spirit gives of the paradise of God? The Spirit has taken much pains to describe the glory in reserve for the people of God. It runs through the whole scheme.

And then again our home is not in heaven. But Christ is to descend from heaven. The New Jerusalem is to come down out of heaven. The saints are to meet Jesus in the air, not in heaven. The earth is to be the abode of the redeemed. The idea that the saints are to go off to heaven is an absurdity.

Christ says, "If I go away, I will come again and receive you to myself, that where I am there ye may be also." Where is Christ to be? "He is to descend *to the earth*," and the saints are to reign with him in the new heaven and the new earth. Now I am no person to find fault, but I only wish to stick to Bible language and teach the word, and therefore I never can sing, "My home is in heaven," or "Shall we sing in heaven forever?"

I believe in keeping the old maxim with which this reformation started out, "A thus saith the Lord."—*A. W. Dean, in Chris. Record.*

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Sept. 19, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: } Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; P. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

The Good Way.

The next regular issue of the *Good Way*, will be in October. Orders will be promptly filled in the order that they are received. 75c. a hundred. Special notices for any locality inserted, without extra charge, when not less than 300 copies are taken.

Send a Stamp.

When you write a letter which requires an answer, make it an invariable rule to enclose a *stamp*, to pay the postage on the reply. Editors—and ministers, too—find their postage bills a heavy tax on their pockets.

The Minstrel.

We are entirely out of the *Minstrel*, and shall not be able to furnish any more for some weeks yet. Indeed, the plates are so badly worn, that we may defer another edition until we can make new plates, and give it an improved shape. Only a lack of means to work with causes the delay.

Advertise "The Times."

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, post-paid, 10c.—25 sheets flat note (2 pages) 15c.—25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 75c. -100 sheets flat note, 50c.

Rich Man and Lazarus.

We confess our surprise at the growing popularity of this new exposition of the parable of Dives and the beggar. By L. C. Collins, author of "An Address to the M. E. Conference of Minnesota." The first edition was exhausted ere we were aware. A new edition is now ready 48 pp. 10c. by mail, pre-paid. By the quantity, a discount of 25 per cent. will be allowed. To those who wish a large number, strictly for distribution, we will make very liberal terms.

New Music.

A sheet with seven pieces, "I love to tell the story," etc Price 30c.

"*Jerusalem Forever Bright*," by Amanda Bailey. Price 5c.

"Rest Over There," by Geo. E. Lee. 5c.

Praise Songs, 24 pp. of choice tunes. 15c.

Camp Meeting Music, 16 large pages. 10c.

The four last named, to one address, 30c. For sale at this office.

Whitmore—Cheap Edition.

We are pushing this along as fast as possible. It will be better printed than the last, for our new press is doing good work. We are anticipating fresh and liberal orders. $1 for four copies, by mail. Five copies, by express, $1. Thirty copies for $5. $16 a hundred. We once heard of a demand for "cheap preaching." We think *this* is cheap enough. Every one can afford to have Whitmore, and Collins, and Sheldon preaching, and that, too, in places the authors themselves cannot possibly visit. Buy and distribute, or lend their works.

Advent Almanac and Year Book.

We purpose to issue early in December a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained: with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists: and we trust no such family will do without it. The price will probably be 10 or 12c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Sheldon's Latest Volume.

Sheldon's new book, The Life Beyond Death, is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Camp-meetings. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one quarter will be made by the dozen; one-third for twenty-five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

The New Chart.

We receive some encouragement for the proposed new chart. And the more we reflect upon the matter, the more we are convinced that it is really needed. Read the description of the plan in another part of this paper. Some have paid as high as $20 for charts not as complete as this will be.

There are many persons to whom it would, perhaps, be of no special use personally, who are well able to purchase one. We suggest that such should subscribe, and present the chart, when published, to some worthy minister, or to some chapel. Will you not aid this good work, and add your names to this list:

John S. Lawver, one; M. B. Geer, one.

[Special Despatch to Chicago Times, Aug 19, 1871.]

BOSTON, Aug. 19.—The Sea View House, at Rye Beach N. H., was saved from destruction by fire, on the night of the 16th, by means of a Babcock Extinguisher.

P. O. Address.

A. P. Moore, Lindsir, Genesee Co., N. Y.

To Correspondents.

F. McWILLIAMS. Mr. W. does not take the paper now....E. T. HIMES. Correction to Conf. Report came too late....F. H. KENNY. The money for W. D. was rec'd. and credited....C. E. BARNES. Rec'd. and shall use, probably....L. P. HOXIE. Your view of the case is undoubtedly correct....W. H. HILL. Sent your letter to J. V. H. He will call on W. B. C., if possible....H. W. KONKLE. Glad the "wheel" is perfectly satisfactory. We knew it would be....T. SCHMIDT. 60c....L. BUTLER. The *Quarterly* is discontinued....A. WILBUR. Were out of tracts. Will send soon....J. S. AMES. Was received. The work is nearly ready....J. M. SNOOK. Will learn about Dict. soon ...D. O. HINK. The "Conference Book" was sent merely as a token of our good feeling. We hope for return *in kind* from the Conference.... LIZZIE P. BERRY. There is a letter here for you. Where shall we send it?

Communications.

O R Fassett W Morphy J H Whitmore W M Cunningham S C Gove V Hunt E T Himes D B Rogers J M Snook T W Richards L C Collins W Branch.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

W F Copeman A S Calkins C N Marcellus M S Mansfield L P Hoxie J W Taylor M Whitmore J Pickard J Read P Barr L M Dunsmore H F Miller L D Smith V F Hunt (2) S W Thurber W R Chandler H W Conkle H Robinson G W Prime W F Fahnestock W H Hill A B Stilson G W Sprague L W Geise A W Brown H T Taylor J L Slick J Watkins E T Himes A B Cushing L H Shepard S K Gibson J D Arrington J M Snook C C Fosdick W Morphy J F Debois L Bingham S C Gove E S Jennings W N Pile J L Barlow J M Snook D B Rogers R P Shattuck J C Mann L Morton O R Fassett T Schmidt F A Freeman A Z Babcock A DeLong I E Andrus W Morphy J V Smiley P B Hoyt L T Walker S Butler P Hitchcock (2) J H Whitmore A Wilbur H T Wilson H M Butler S Rosenberger A Caldwell M S Mansfield R K Miller M B Geer M L Weldon C H Hewett F Atterbury W M Cunningham J G Davis D D Lace G F Brown S W Owen A M Fitzsimmons E S Rathburn J P Mansfield J V Himes P M Landon G Wright jr W F Talley J S Ames J Sturdevant S S Combs D A Dickinson D D Reed J V Himes N White D O Hink J L Russell E A Dodge S H Babcock J M Bayer.

Fifty Cents Extra.

Hannah T Miller.

General Publishing and Tract Fund.

C S Hall $10.00; Wm Sumner 6.00; J S Walker 5.00; N Ronquist 4.00; Mrs A S Johnson 1.20.

Books and Tracts by Mail.

W E Brown G W Sprague C L Ives (2) G M Prime J Rickard (2) A B Cushing L Bingham W F Copeman J L Slick J Read N Ronquist (2) D T Taylor T Schmidt J L Hanna L Record J Anderson S C Raymond D D Lace J P Mansfield H M Butters M B Geer F Attlebury J M Snook P Hitchcock W M Palmer F G Baxter S J Ball J Read D B Rogers J M Stephenson H F Miller L Record (2) F Allen J D Russell W F Talley E A Dodge G F Brown W Crapo W Geddes D D Reed (6).

Book Notices, Etc.

The Herald of Salvation, No. 2, is at hand, and fully sustains the promise of the first number. $1 a year. Monthly. W. Kellaway, Fairhaven, Mass.

Chatfield & Co., of New Haven, Conn., have republished Mr. Henry Constable's work entitled "the Duration and Nature of Future Punishment." We need not inform our readers that it is, perhaps, the ablest work upon that subject yet published, for they have had frequent tastes of the Prebendary's rich pen.

We had just imported a quantity of his work, when we learned of its republication by Chatfield. But we shall not in the least regret the loss entailed upon us in selling at the price of the American edition, which is within the reach of all. We wish all to have the work. Price, 40c., post-paid. For sale at this office.

The Bible Examiner, received, in a new form, and really beautiful dress, lies before us. The initial number is largely filled with personal matter, concerning the dissolution of the editor's relations with the *Herald of Life* and "The Life and Advent Union." It seems that "the Union" desired to impose trammels to which Eld Storrs could not submit: hence the separation, and a new paper. The question of difference was "the age to-come," and the question of restoration. The *Examiner* will now maintain probation and salvation of most of the race of Adam in the coming age. For the present it will be published semi-monthly, in New York city. Box 4696. $2 a year. It is now about half the size of THE TIMES; but will be enlarged should the enterprise prosper.

We are indebted to Munn & Co., publishers of the *Scientific American*, New York, for a neat little bound volume of 120 pages, which contains the Census of 1870, showing the population by counties, of all the States and Territories, with their areas, and the population of the principal cities. Also, the new Patent Laws, in full, with forms, official rules, directions how to obtain patents, copyrights, regulations for trade-marks, Assignments, how to sell patents, etc. Also, a large variety of valuable information relating to water-wheels, steam engines, and other mechanism, with many useful tables and recipes, 175 diagrams of mechanical movements, etc. Price, 25 cents.

Marriages.

TAYLOR—DARNALL. At the bride's father's, Aug. 23, 1871, by Eld. C. Hendon, Mr. Samuel Taylor, of Franklin Co. Kas., and Miss Jennie E. Darnall, of Montfort, Grant Co. Wis.

GOTSCH—SNYDERS. At the residence of Christian Krueger, Watertown, Wis., Sept. 8, 1871, by Eld. Theodore Schmidt, Mr. Johann Gotsch, of Lebanon, Wis., and Mrs. Anna Snyders, of Chicago.

Obituary.

ROBBINS. At Wataga, Knox Co. Ill., Sep. 4, 1871, Miss Mary Robbins: aged 23 years.

Mary had been a consistent Christian for a long time, and at the Amboy camp-meeting this year many will remember her as coming forward on Saturday night and expressing a desire for a deeper feeling of consecration, which was then and there granted her. She went home to carry out the work of her renewed consecration in her life, but her work was done, and she sleeps in Jesus. She had many friends, and a large concourse gathered at her funeral in the maple grove at Br. J. C. Shaw's, where I was permitted to address them from Rev. 21: 4—"And there shall be no more death." F. BURR.

HATTIE was one of the most affectionate children I ever saw, and was almost idolized by her parents, and loved by all. Now she is cut down by death's relentless hand, and we are left to mourn. Our hearts are made to bleed as we look back and view our loss. We can, in fancy, see our little rosebud standing at the gate, clapping her hand as her pa comes home, waiting for the fond embraces and kisses of welcome and love. Those little feet that brought her to the loved ones fond embrace, will carry her no more. That prattling voice, like music falling on our ears, is still. Those eyes that watched so eagerly for pa's return, are closed until the resurrection morn. O Lord! How long wilt thou delay?

"Hattie sleeps, but not forever;
There will be a glorious dawn:
We shall meet, to part, no never,
On the resurrection morn."

These lines are engraven on her tomb stone.

The second coming of Christ will be a glorious event. It will not only be glorious to look upon, but it will also bring glorious results to his waiting ones. Then we shall meet to part no more. Sometimes when I talk with others on the coming judgment, and see how they reject him and put it afar off, it makes me think they would prevent it, if they could. But he *will come* and fulfill his promise. Yes, even that great promise—"Whosoever liveth and believeth in me, shall never die." FRANCES WRIGHT.

Crooked Creek, Ind.

Notices, Etc.

Discussion.

There will be a discussion at the Baptist church in Money Creek, Winona Co. Minn., on the evenings of October 3, 4, 5 and 6, between Eld. C. F. Dikeman (F. W. Baptist) and Eld. E. T. Himes (Adventist).

QUESTIONS.

1. *Resolved*, That when man dies he remains in a state of unconsciousness until the resurrection."

H. affirms; D. denies.

2. *Resolved*, That the future retribution of the wicked will consist in banishment from God to endure the torments of endless remorse.

D affirms; H. denies.

The sessions will begin at 7 p. m. and continue two hours. The speakers will be confined to twenty minute speeches.

Notice.

All letters, communications and remittances for the monthly journal entitled *Woman and her Work*, should hereafter be addressed to Mrs. E. S. Jennings, No 74 Williams St., Rochester, N. Y.

Appointments.

MICHIGAN.

St. John's, Clinton Hall, 10½ a. m., and 7½ p. m., Sunday, Sep. 17, and every two weeks till further notice.

Bridgeville S. H. Gratiot Co. 3 and 7½ p. m. Sunday Sept. 24, and every two weeks till further notice.

WM. BRANCH.

Port Sanilac, Good Templar's Hall, every Sunday at 3 p. m.

Marlette, Advent Chapel, eve. Monday and Tuesday Sept. 25, 26, Communion.

Speaker, Wednesday, Sept. 27. Covenant meeting at 3 p. m. Preaching at 7½ p. m.

Clyde, St Clair Co. Sept. 28. A new field; much opposition expected. Pray for us.

GEO. WRIGHT, JR.

QUARTERLY MEETING.

The first Quarterly Meeting for the Southern district of Michigan A. C. Conference, will be held at Moscow, to commence Sept. 21, and continue over Sunday. A full attendance is desired. Those coming by R. R. will leave the train at Stony Point, only a short distance from the place of meeting. Enquire for Day Conkling, or Wm. Buell. The churches sending delegates will give them the following form of certificate,—

To the members of the Michigan A. C. Conference—Greeting,

The following named brethren have been duly chosen to represent our society at your next meeting..

Dated and signed by the clerk of the society.

J. R. PRESTON, Sec.

CONFERENCE MEETING.

There will be a Conference at the Free-will Baptist church, north of Nashville, commencing Sep. 28 (eve.), and holding over Sabbath. Eld. James Ferris will be with us through the meeting. Come, one and all, in the name and Spirit of the Lord, to work for the salvation of sinners.

P. HOLLER.

ILLINOIS.

The new Advent chapel at Auburn, Ill. will be dedicated at a meeting commencing Thursday, Oct. 19, and continuing over the following Sunday. Eld. Wm. L. Himes will be present. (Others have been invited to assist, but their answer is not yet received. Due notice will be given.)

The church at Auburn extend a general invitation to all the friends in the region to come up to the Feast of Dedication, and rejoice with us over the Lord's blessing. We anticipate a precious season, a feast of fat things to the soul. Come from Carlinville, Springfield, St. Louis, Winchester, Manchester, and all the places round about it, too numerous for mention here. Our hearts and houses will be open for your entertainment.

The Illinois Central Conference will hold a session at the same time and place.

Auburn is on the Alton and St. Louis Railroad, a short distance S. W. of Springfield.

Pray for us.

For the church. A. S. CALKINS.

Being engaged with the church in Amboy for every alternate Sabbath, I am at liberty to employ the other half of my time in some other field. Brethren wishing my services will please write soon. C. C. MARSTON.

Amboy, Ill.

GROVE MEETING.

There will be a grove meeting held on Daniel Coon's farm, in Osage Township, LaSalle Co., Ill., six miles N. E. from New Rutland, commencing Friday eve. Sept. 22, and holding over the following Sabbath. Elder C. C. Marston will be present to assist in preaching the word of life. Let all the friends in the region be in attendance to labor for the salvation of perishing souls. For the brethren. WM. MCCULLOCK.

New Rutland, Ill., Sept. 30 and 31 as Br. McCullock may arrange. C. C. MARSTON.

Rochelle, Sep. 24.
Afton, Oct. 1. C. W. SMITH.

I expect to be in Livingston Co., Ill., from Sep. 27, to 26 preaching at Ancona and other places, through the week and over the Sabbath as Eld. A. Bailey may arrange. C. C. MARSTON.

WISCONSIN.

Drake S. H. Black Earth, 2 p. m., Oct. 1.

Butterfield S. H. near Fairfield, 2½ p. m., Oct. 8. Previous and succeeding evenings at Fairfield.

M. D. PRATT.

The Southern Wisconsin Camp-meeting is to be held at Monticello, beginning Sept. 28, and holding over two Sundays, as Br. Barber and others may arrange. Particulars hereafter.

WM. SHELDON, G. G. GODFREY,

The first Q. M. of the Eastern District of Wisconsin will be held at Merimack, Sauk Co., commencing Friday eve. Sept. 29, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us. GEO. THOMSON.

MINNESOTA.

The third Q. M. of the Hutchinson District will be held at Winsted, commencing Friday, Sep. 29, and continuing over Lord's day.

L. R. WOOD, Sec'y.

Sep. 24, Waveland.
Oct. 8, Slater S. H. WM. MORPHY.

TENT MEETING.

There will be a tent meeting in Br. G. W. Woodard's neighborhood, seven miles N. E. of Maquoketa, Jackson Co. Iowa, commencing Sep. 21, and continuing as long as the interest demands. Brn. P. S. Buck and R. B. Dutton are expected. Come, one and all, who can. Enquire for G. W. Woodard. F. H. KENNY.

NEW YORK.

The new meeting house at Fremont Center, Steuben Co. will be dedicated Thursday, Oct. 5 at 2 p. m. Eld. Wm. A Fenn will preach the sermon, and continue meetings a few days.

For the Church, J. W. TAYLOR.

WEST VIRGINIA.

The Second Annual Meeting of the West Virginia and Southern Ohio Advent Christian Conference, will convene near Walton, Roane Co., W. Va., Saturday, Sep. 23. A week's meeting will be held in connection it. Let us have a general rally of the friends of truth within the bounds of our Conference, and the adjacent States.

SILAS P. WHITNEY.

Advertisements.

SPINNING WHEELS.

We have received for sale, for the benefit of the office of THE TIMES, a small lot of a very fine Spinning Wheel. This Wheel is so constructed that it may be fastened to a bench or table, while the operator sits in a chair, and can spin all day long without taking a step; besides doing more work than they can with the large old-fashioned band wheel, with its wearisome walk. Satisfaction guaranteed. Price, by express, $2 50. Address: *ADVENT TIMES*, Buchanan, Mich.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn St., Chicago, Ill.

BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To *new* subscribers to *both* journals, $2.50 a year.

NOTICE OF ATTACHMENT.

STATE OF MICHIGAN, The Circuit Court for the County of Berrien.

John W. Wilkinson vs William H. Earle & C. W. Emerson, Copartners under the name and style of Earle & Emerson,—In attachment. ¶ Notice is hereby given that on the fifteenth day of July, A. D. 1871, a writ of attachment was duly issued out of the Circuit Court for the County of Berrien at the suit of John W. Wilkinson, the above named plaintiff against the lands, tenements, goods, and chattels, moneys and effects of William H. Earle and C. W. Emerson copartners under the name and style of Earle and Emerson, the defendants above named for the sum of seventeen hundred dollars, which said writ was returnable on the first day of August A. D. 1871 and it appears by the return of said writ that property has been attached therein and that neither of the defendants can be found.

F MUZZY, Attorney for Plaintiff.

Dated this 9th day of August A. D. 1871.

THE ILLUSTRATED DOMESTIC BIBLE.

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A Family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

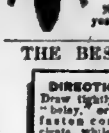
The work contains nearly 1,500 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding — Marbled Edge..............$10.00
" " — Gilt Edge.............. 12.00
Turkey Morocco — Full Gilt.............. 15.00

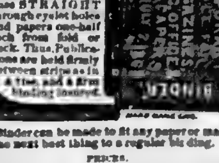
Sent by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.



FREE. Sample copies of the "*Bee Keeper's Journal and National Agriculturist*." The finest paper of its class in the world. Every Bee-keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO., 14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $1.75.

THE BEST SELF BINDER.



DIRECTIONS.
Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus, Publications are held firmly between strips as in A fine, and a firm binding insured.
EMERSON'S
TEMPORARY
MAGAZINES
MUSIC OF FILE
NEWSPAPERS
PAT. JULY 2 1861

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 70c. cloth and imitation morocco; 80c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express.

BABCOCK
FIRE
EXTINGUISHER.

Over 300 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL Sec'y,
128 Washington St., Chicago.

For sale at this office.

PRINTING PRESS FOR SALE.

A second hand Campbell 'Country Press' is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE, $600. Terms easy. For further information, address THOMAS H. SENTON, Sun Building, New York city; or

ADVENT TIMES, Buchanan, Mich.

Our Book and Tract Column.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—42 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 472 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 30c.

CONSTABLE on FUTURE PUNISHMENT. The complete edition of this valuable work by Henry Constable, Prebendary of Cork, has now been published in this country. Let every body read it. It is having a wide circulation. Price, post-paid, 40c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." - By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 25c.

WHAT IS MAN? 5c; by mail, 7c.

THE SOUL; What is it? 5c; by mail, 7c.

THE SPIRIT; What is it? 5c; by mail, 7c.

RICH MAN AND LAZARUS. 5c. By mail, 7c.

SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c. post-paid.

The above five works, by Eld. M. Grant—in one vol. 30c. post-paid. The first four in one vol.—large type—25c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 25c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth. $1.

THE GOOD WAY.

AURORA COLLEGE

ADVENT TIMES---SUPPLEMENT.

VOL. I. BUCHANAN, MICH., SEPTEMBER 26, 1871. NO. III.

READ, CONSIDER, ACT.

There are various ways of seeking help, or as it is familiarly called 'begging.' One beggar importunes you, until, like the judge of old, you give something to escape the threatened weariness. Another simply turns upon youhis sightless orbs, or his withered limb, or exposes his sores, in a manner that moves you far more than any spoken language could.

At the last General Campmeeting in the West, it was clearly pointed out and demonstrated, that if *every one* who takes or reads THE TIMES would do *something*, the treasury for the work of the Publishing Association would be filled, and yet no one be burdened. Various schemes were then proposed for bringing about this desirable result, but none of them seemed practicable. But the writer being firmly convicted that this cause is of God; and that the truths we teach should be more widely proclaimed, and our presses kept busy in providing the silent, but effective preachers, from whom many who will read these lines received

THEIR FIRST LIGHT,

and by which they were stirred up to those studies that have made the Bible a *new book* to them; and have received an experience, which they can only describe as a new and happier conversion; conceiving, I say, that these preachers ought to be multiplied, and given out more abundantly (they could not be more freely), much has been said in the columns of our weekly paper about *all* taking hold of the work, by every one giving something, even as God has prospered them.

Still, as yet, only the few have responded. But we cannot hold our peace. The necessities of the cause are great. If we are importunate, why should we not be? If we were not, it would prove that we were not *in earnest*, and were, therefore, unfit for our position.

We have concluded in view of the necessities of our work to make

A PERSONAL APPEAL,

to all, and to each of our readers, and to so approach them, that they at least, could plead no excuse for withholding a word of good cheer—*if that is all they have to give*: for we ask no one to give what they have not, nor beyond the Gospel Standard—"as God has prospered."

And first let me clear away a little brush. At a recent Camp-meeting I was told by some that they could or would not give to the Western Association, because its means were expended by some of its officers in traveling about the country. THIS IS NOT TRUE. But it *is* true that some of its servants have worked for half or quarter, or *no* pay, and paid their own expenses, even when traveling solely on account of business for the Association. And we protest against the wheels of this glorious gospel car, being blocked by rumors and false reports concerning individuals. There is a way to deal with wrong-doers: but that way is not to scrimp the funds of the cause, and send the preachers out tractless, and cause a deaf ear to be turned to the cries for books and papers that come from every quarter. If any brother or sister has a complaint against any, let it be settled according to the gospel rule. If you make such personal difficulty an excuse for shutting your means from the cause, you surely do wrong. This cause *must live*. And you and I, weak, fallible as we are, may be instruments in God's hands of causing it to flourish. Heaven help us to be of a willing mind.

A CASE IN POINT.

While we were arranging the foregoing thoughts, we received a letter from Iowa. It was from a sister who had received copies of THE TIMES, with tracts, from friends in Shabbona, Ill. She had, she said, 'been out to washing," in order to get money to purchase some books, and to pay for THE TIMES for one year. And bitter was the disappointment she described, when the parties put her off, and at last paid her only a part of her wages, and refused her the rest. You who enjoy the paper every week, and perhaps other papers, can hardly appreciate that poor sister's feelings. But let me ask you, shall *she* go without her weekly teacher, visitor and preacher, because of her loss? *Can* you say, it is a matter of little consequence? No. It is the little things that make life happy or miserable. Her paper every week will be a constant source of pleasure that money could not purchase from her.

And yet this is only one case. We have many similar to it. In fact such appeals are reaching us constantly. Ask the ministers. Each know of cases of this character; and when the claims that each are conversant with, are all concentrated, or converge to a point as it were, at this office, the aggregate is far from a trifling matter.

When the brother whose crops have been beaten into the earth by the hail; or whose hopes have died away, like his harvest, before the drouth; or worse yet, his barns, and all in them have been consumed by fire; when the sick, the widow, the orphans, cry for the paper, *must* we say, 'No, we cannot send it; we have not the means?' We trust we may never have to do so again.

A COMMON EPPERIENCE.

Some of you will remember the time in your experience when the scale, so far as Advent truths are concerned, turned with you. You had, perhaps, attended a meeting; heard some truth; became interested; wen home thoughtful. But the impression was wearing away from your mind, when, one evening as you called for your mail, you found an Advent paper directed to you. You took it home, read it; your interest began to revive. You said, I will read and compare with the Bible, and see for myself, and have this question settled in my own mind. Week after week the paper stirred you up to thought and investigation, until at last you entered upon an almost new life. The unreal gave way to the substantial; the shadowy assumed definite proportions; the dimly defined was now clearly seen. You no longer

> "Beyond the bounds of time and space
> Looked forward to a heavenly place,"

but read from the Savior's own dictation, and believed him, too—"The meek shall inherit the earth!" And you wondered how, possibly, you could have been so stupid as not to see it before, when it read so plainly.

TIMELY ASSISTANCE.

Perhaps it was a bundle of tracts that came to you through the office, or a larger work. Or they may have been given you at some meeting. How your faith had staggered all your life long at the idea of immortal sinners, of whose dread doôm you scarce dared think, even if you sang with Watts:

> "There endless crowds of sinners lie,
> And darkness makes their chains;
> Tortured with keen despair they cry,
> Yet wait for fiercer pains."

Or it may be you had sung that other hymn, as he originally wrote it:

> "A charge to keep I have;
> A God to glorify;
> From torture's lasting pangs to save
> A soul that ne'er can die."

Ah! it was hard to give up the idea that you were in possession of that divine attribute, natural immortality; but oh! what a glow of light lit up your soul when you were convinced that God not only consistently could, but would finally *destroy* all who were unfit to live. That sin and misery and distress, suffering and wo and anguish, and *all* the dread consequences o sin would forever cease, and God would have a clean universe, filled with "fulness of joys and pleasures forevermore." And that immortality, though not naturally yours, was nevertheless freely offered you as a gift, and you had only to accept it, in order, when Christ should appear, to appear with him in glory.

DO AS YOU WERE DONE BY.

Your heart glows as you recall these things. Did you ever think—Suppose I had not received that paper! Suppose those books and tracts had not been so freely bestowed! *Somebody paid* for them for you! Can you ever repay the debt? Can you better try to cancel it than in doing what you can *to reach others in the same way?* It is recorded in the gospel of a woman anciently, that she did what she could? Could we ask a fairer inscription to be written against *our* names in the Lamb's Book of Life? Let us do what we can. If it be but a little; let us do that little. If we have been blessed abundantly, let us not think, altogether at least, of larger barns, and added farms and stores and stocks or bonds, but of the demands of the gospel. And let what we do be done quickly, for the time is short!

I well remember receiving a letter from a young man in St. Johns, Mich., within the current year. He had heard a little of the Advent faith; was partially, at least, convicted; and wanted to know more. He was studying for the ministry—his language carried, to us, conviction of his candor. What should we do? We felt that certain works should at once be placed in his hands. Their price was over a dollar. Can we afford it? (Oh! what a question, to be compelled to ask, in an office devoted to publishing such all-important truths!)

A HAPPY RESULT.

But the books went. And the paper also. That young man is now proclaiming the near approach of the Life-Giver, and suffering persecution for the truth's sake, exerting a healthful influence on the side of Bible Christianity. He has given up fairer prospects, as the world goes, than he can hope to see again, and consecrated all to this work. And *he* asks (not directly; but by engaging in this mission) that *he* may be able to give to others as he travels, the same works which revealed the glories of God's word so fully to him. Is the claim an unreasonable one? Will you help him?

But he is only one minister. Said another, at a late Camp-meeting, "Can't you send *me* some tracts? I cannot possibly fill all the calls I have to preach these things; and what shall I do without tracts?" We sent a few! How beggarly the package looked as it started for North Eastern Michigan. It required great faith to believe that so little seed could ever produce much of a harvest. But we believe that those who bear "precious seed"—thank God, it does not read *much*—and water it with tears, shall doubtless come again with sheaves. We will do with a little, when only a little can be had. But is it not time that the seed was scattered in the vast Interior with a more liberal hand?

IF ALL WOULD DO THEIR DUTY.

A dime is a trifle—a half dime less. Yet a half dime a week laid by by each subscriber to THE ADVENT TIMES would amount to over TWO hundred dollars a week. An average of one dollar a year from each one would make over FOUR thousand dollars a year. And right here we fail. The man who *can* give ten cents wishes to *wait* till he can give a dollar; and he never gives anything.

He who could give a dollar easily, wants to give ten, waits, and waits, and waits, and the time never comes when he can spare it; and *he* gives nothing.

So the man who *could* give ten, waits to give a hundred, and never gets to it; and so only about one in fifty, perhaps, gives anything for this cause. And a few give, give, give, and get almost discouraged, waiting for a general response.

Shall we not reform, now—this fall of 1871? Shall we not in the next three months, every one give *something?*

OUR NECESSITIES.

What are our necessities? First we wish to pay off the debts we owe certain brethren and sisters, who have loaned us money in our times of need. "Can't they afford to give it?" you might ask. But we answer, you have no right to ask such a question unless you have first done your duty: and second, some of these parties depend upon the interest we pay them—it is essential that they have it. And as the Association has now reached a point where in all human probability it will never again *need* to borrow money to meet exigencies, why not every one put a shoulder under this burden, and lift it off from our publishing cause, and stop the payment of ten per cent. interest annually upon about one thousand dollars. It can be done easily, if we all, like the Jews anciently, "have a mind to work." But they were *thoroughly in earnest!* If you lay this paper down, and put off action till to-morrow, very likely you will never think of the subject again. Therefore now, while your mind is on the subject, make your resolution, determine what *you will do*, at least, and when the time comes, do not fail to act. This is important business, and should not be neglected.

We may add, here, that the debt spoken of above, is on our office building and engine. It is not money that has been 'sunk,' but we have a value to show for it to-day.

A MISTAKEN FEELING.

I find that some feel about after this sort. When an appeal is made, they are moved to give; and they say, almost or quite unconsciously, "There; now that is done with." And if afterward they find the same cause still needy, they feel—"Why I lifted there once. I didn't suppose *that* would need any more help." As if a seed could grow that had received one shower. As if God should ask us to put up with one day of sunshine in a year. As if he should give each generation only one harvest. No, no. He gives, gives, continually, and upon every hand. When on earth his Son was constantly denying himself that he might do good to others. Would we not be like—as much like as possible—our Redeemer and our Father in heaven?

Do not misunderstand. We do not mean that you should give *all* that you give for the publishing interest. By no means. You have local interests, and the ministry, and the poor of your vicinity, and your own families and friends. The cause of truth is not greedy; it only claims that it has a right with the rest of these; and that a share of your generous bounty should be given to it, as well as to them. Is the claim unreasonable? We think not. We would not urge the claims of this cause at all, but from the strongest convictions.

HOW TO HELP.

There are many ways to help the Publishing Association.

1. You can give outright, according to your ability.

2. You can pay for the paper to be sent to friends.

3. You can make a practice of buying books and tracts not only to read yourself, but to give away or loan to others.

4. We call attention especially to the cheap edition of Whitmore's excellent work, of which (to say the least) 5,000 should be scattered before Jan. 1, 1872.

5. You can use reasonable efforts, accord to the advantages of your situation, to ext the circulation of the weekly paper. A perm nent subscriber is a most desirable present, and is highly appreciated.

6. If you *can* do nothing else, give us your prayers, and your sympathy. But remember your prayers will not weigh anything until you have first done your duty. Remember the widow, who could not pray the Lord to give her a good wheat harvest, until she had first built the fence that her dying husband had left unfinished. She did all *she* could, and then betook herself to prayer. Remember the boy's reproof to his father, who prayed God to feed the poor. "Father," said he, "if I had your wheat, I would answer that prayer myself."

BRING IN THE TITHES.

I have no doubt whatever, if the Adventists of the so-called Western States, or in the field that we specially labor for and in, would come up as one man, and bring their tithes into the storehouse for the *general cause*, as well as local interests, that God would pour out upon us a spirit of revival and refreshing, and give us a power with the Lord and man such as we have never yet wielded. Did he not bless us five years ago, when we responded so liberally to the necessities of the hour? If four thousand of us should, as one man, send in our offerings, in many cases no doubt demanding self-denial and sacrifice, backed by a strong crying to God, to not only accept the gift, but to pour out his Spirit, and convict the people of the truth of our message; accompanied with a new consecration of soul, body and spirit to his service; with fresh petitions for the continual presence and guidance of the Holy Spirit—can we doubt what the result would be? No, not for a moment. The windows of heaven would be opened, and we should receive more than we had room to contain.

ADD FORCE TO PREACHING.

It is useless for us to preach, unless our practice corresponds to our preaching. If we believe what we profess as our faith, our life and action must correspond with it, or our message will have no weight. When the world feel that we are in earnest, and see us acting consistently, they will begin to hear us more fully, more patiently and more candidly.

As to the usefulness and fruitfulness of our work, we have only to appeal to the "Letters and Extracts" published in THE TIMES for abundant proof and reasons why our work should be enlarged. We could fill this sheet with extracts testifying to the happy results that have sprung up from our labors, or, rather, from the perusal of our publications. Not only have individuals been converted, but whole families have been led to God. Churches have been organized, chapels built, and flourishing local causes have sprung from seed sown by our tracts and paper; and in other cases these have watered and fostered interests planted by the preaching of the word by faithful men.

A NEW AND IMMENSE FIELD.

There is a great field opening in Missouri and Arkansas. We have received many letters from ministers in other denominations, in that section, in search of light for themselves and their people. That the ground is fully prepared for the seed is the universal testimony. Will we sow with a liberal hand? If we will, we shall by and by reap bountifully.

We also need new tracts—they should be published continually. Many valuable works by our own authors, and writers of great ability in England, should be placed before the public. We must *agitate* these questions. The flood tide of popular prejudices sets strongly against us. "It takes live fish to swim against the current." It is much easier to float down than swim up this stream. But we are not only to battle the popular current ourselves, but induce others to do likewise. To this end we must stir up the public mind—agitate, *agitate!* We may well dread a *calm* of any great duration. We have known a dollar's worth of tracts judiciously distributed, to set a whole neighborhood astir. Bibles were brought out; the opposition raged, and the truth flourished. But when the advocates of true theology settle down on their lees, or content themselves with an occasional feeble protest against error, while at the same time they give more or less freely to sustain its advocates, the enemy triumphs—there is no growth of the cause; the truth does not spread.

To some the work looks so great, that the little they are able to give seems worse than useless. They *could* give a little. But what is twenty-five cents, or fifty, or a dollar, when hundreds of dollars are needed. What is *one drop* of water in a time of drouth? But a great many single drops put together make a plentiful shower to moisten the earth, and cause it to bring forth abundantly. Besides, when those who can do but little, *do it*, it encourages and incites others to act. The following anecdote, a true narrative, we believe, is in point here:

TWO BRICKS TO BEGIN WITH.

In a city in Western New York, renowned for its crowded churches on Sundays, there was one called by the way of eminence, the Brick Church. It was the first church built of brick in the city. Its congregation had increased so that the church could not well accommodate the crowd. It was old-fashioned, and behind the times.

At length it was resolved to build a new church. Meeting after meeting was held, but the prospects for a new church grew more and more discouraging, until the most hopeful grew disheartened, and were ready to give it up. One morning, after a discouraging meeting had been held, the pastor's door-bell rang very early. On opening the door, the servant found a small boy, who inquired for Dr. S——. The servant told him he had not come down, and demanded what he wanted. "I want to see Dr. S——," answered the boy. Presently Dr. S—— came to the door, and found a small boy, with a wheel-barrow three times as large as himself, holding two bricks, which he said he "had brought to build the new church with!"

The doctor put on his hat, and walked out into the street, saying to every man he met, "The church *will be built;* the first load of bricks is already on the ground." And it was built—a large church, a beautiful church. Who shall despise the day of small things?

IN SEARCH OF LIGHT.

Just here, as we were writing this article, we received our morning mail, and opening it, found two letters, which we present as specimens of a class that we receive almost daily. The first is as follows:

Dear Sir: One week last Sabbath I listened to two sermons—the first of the kind I ever heard, that is, *Advent* sermons. I also learned that of you I could obtain papers and tracts upon the subjects I heard presented. I am twenty-two years old, and have always heard a very different doctrine preached. But I am desirous to know more about it.

We are out of some of our very best tracts, and need money this very day to purchase paper for more, in order that we may answer properly such appeals as the above. Possibly some might say—"If they want tracts or papers, let them *pay* for them, as I do." But this is not sound policy. Jesus commanded us to *fish* for men—*i. e.*, use skill in so presenting our message as to engage the attention, and fasten conviction. Now while some will pay for tracts, others will not do so until they first become interested in reading those *presented* to them. Many who read these lines will confess that they did not care enough about the doctrine when they first heard of it, to have paid even thirty-five cents for the paper for three months, who now would not do without it.

HOW SHALL WE ANSWER THEM?

Within the past year we have had some 500 applications from *individuals* for tracts and papers, beside the applications for larger quantities for distribution. And we have often felt that our responses were not as complete as they should have been: yet we have done the best we could. Shall we do *more* in *this* direction? It is for you to say.

The other letter referred to reads as follows:

I know I am behind on my paper; but I hope you will pardon me for the present year, and if no bad luck comes, I will pay up soon. I have been very hard run to support my family for some time, being an invalid from the United States army. I am, also, deaf, and able to hear but little preaching, and so get but little comfort in that direction, in hearing from others, though I myself am trying to preach as I can. But this makes the paper the more valuable to me. We have a great deal of opposition; and our opposers say our mouths must be stopped. There are only a few of us, and we need help."

This comes from Missouri, a vast field not only open, but all over it men are uttering the cry of the "man of Macedonia." What should be done? Shall we stop this brother's paper? Would it not be better to send him a lot of them with tracts for distribution; with a quantity of larger works to be sold, or perhaps given away if circumstances demanded? So we think. But there are many similar cases, scattered from Western New York and Pennsylvania to the Pacific.

THE SOUTHERN STATES.

The South, also, is a field scarcely entered as yet. Only a little while since we had an application for one hundred copies of Whitmore for South Carolina. The application was not in the way of a general loose statement; but from a responsible party, who knew whereof he affirmed when he declared he could do a vast deal of good with them.

Again we say, is it not time we were in a position to *meet* such demands as these, promptly, freely, and liberally? Will not every one say "yes?" Let us, then, have not only your assent, but let your actions 'speak louder than words.' It is not a time for us to be considerate of our own interests, only; but a time for self-denial, for large-heartedness, for sacrifices in behalf of neglected truths. Money flows without stint for pleasure, or to gratify pride. It is a time when we should carry out the principle of Bp. Butler's maxim, "that if we *give* more of our time and of our attention to ourselves and to our own matters than is our just due, we are taking what is not ours, and are guilty of fraud."

WHO IS HE?

No one will be injured by carrying out our suggestions. We were struck a short time since with the homely way in which an exchange struck at the the notion that people are injured in their true interests by judicious liberality. It spoke thus:

FIVE DOLLARS REWARD, will be paid for the discovery of the person, whether in the church or out of it, who has been *injured*, either in his temporal or spiritual interests, by contributing too largely to the benevolent schemes of the church. Such person has been heard of in various neighborhoods, but no one yet has been able to identify him. Should he be found and duly reported, the Editor is authorized to pay the above reward to the discoverer by

A RESPONSIBLE SUBSCRIBER.

There are many who can give through a premium, or a fair, or festival, or lottery scheme, or something of this sort, that affords sensual gratification in one form or another; but as the *Advance* says, "There is no way of giving that can compare with that simple, straightforward, stewardly way of pulling out the pocket-book and paying down the clean cash for the Lord's work. Serving him through self-indulgence is not the thing for a Christian."

That is Bible doctrine; and its practice will surely bring the blessings promised in the word of God.

STILL THEY COME.

Another mail brings us more letters appealing for help. One is from Louisiana. The writer details how, after manifold trials and dangers, he at last succeeded in convincing the

"It is more blessed to give than to receive." Acts 20: 25.

people that he was no politician, except as a *royalist*, a follower of King Jesus; and now the door is open for him to preach and teach the gospel of the kingdom, and he says:

"I want some books and tracts to circulate in the principal towns and villages of this Parish. And some copies of THE TIMES, also, for distribution."

Another writes from Lapeer Co. Mich.:

"I have been lending Whitmore on *Immortality*, and some tracts; and the result is *one more has* endorsed the faith."

More tracts are called for. And from Henry Co. Iowa, comes this missive:

"Dear Brother: I picked up one of your little tracts, which I have read, and I think it one of the best things I ever read in my life, except the Bible. Please send me copies of your paper; and if I like it as well as that tract I picked up by the roadside, I shall want it to read regularly."

The fourth letter is from Indiana, and runs thus:

"We have a large extent of territory unoccupied by any religious denomination. It was formerly Methodist ground. The Campbellites tried to work upon it, but got into confusion, and failed. Cannot you send some person to occupy the ground? If not, can you furnish books and tracts? Any sent to me, I will take special care to have carefully circulated."

LET OUR READERS JUDGE

for themselves how such appeals move us as we look into an empty treasury, and upon equally empty tract shelves. There is a continual drain upon our resources to meet these and similar calls for help. Will you aid us in this great missionary enterprise? How few, when they send for "tracts for distribution," imagine that the same mail which brings their request, may bring a dozen similar appeals from North, South, East and West, and often from over the great waters!

THE ADVENT-CHRISTIAN TIMES.

The day is gone by when we can with any consistency be called upon to give an excuse for the publication of THE TIMES. Its usefulness and efficiency in building up the cause of Advent truth in the interior, in connection with the labors of a self-sacrificing ministry, cannot be questioned. It is indispensable to the field it occupies.

Many influences have operated against us for more than a year past. Some of them we need not mention; but we may speak of our printing press, which became so badly worn, that we could not do good work upon it. But within a few months a new press has been procured, which will guarantee as good printing as any paper of its class can display.

Moreover, *this press has been obtained*, AND IS NOW NEARLY PAID FOR, without burdening the general cause. A few brethren—less than ten—quietly and unostentatiously assumed the burden, except about one hundred dollars; and now they plead that if the few could *give the press*, certainty *the many* can keep it constantly at work. And their plea is eminently just.

We now have a well-printed paper, faithful to the cause it advocates, and, we may be pardoned for saying it, worthy of the cause it maintains. We offer it at two dollars a year, though it contains more fresh reading matter than many $2.50 and $3 journals.

FOR THREE MONTHS.

For the purpose of enabling every one to send THE TIMES to a friend, we offer it *on trial*, for three months, for THIRTY-FIVE CENTS. Many have already taken advantage of this offer, with such results as encourages us to continue it.

YOUR OWN SUBSCRIPTION.

On the label which contains your name, which you will find on the wrapper of this sheet, you will see a date. It is the date TO *which* you are paid. For instance:

1 Jan. 72 means that you are paid to January 1, 1872.

1 Jun. 71 means that you are paid to June 1, 1871.

20 Dec. 70 means that you are paid to Dec. 20, 1870, and are consequently considerably in arrears.

The letter 'f,' or figures '330,' or simply the name, with no additional characters of any kind, mean that no charge is made for the paper. It is but just, however, to state, that some of our nominally *free* subscribers are among the best paying ones on our list.

Now we wish to hear from every subecriber, who is not paid in advance, before the first of January. Whether you can pay for your paper or not, please write us a letter, and tell us your circumstances, and your feelings in regard to THE TIMES and the cause. If you have nothing else to give, you can give us words of sympathy and encouragement in our work. It will cost you only a little time and a stamp. And may this

GOOD WAY

be a continual reminder to you of our reasonable request, until you shall grant it.

Please, also, continue your efforts to increase our circulation. Lend your own paper, or send it to those who will read, and after a while suggest to them the propriety of themselves becoming subscribers. Patience and persistence will give success in time. In any event, be faithful in sowing the seed.

SOME FIND FAULT

because we do not stop every paper as soon as the subscription expires. We have experimented in this direction, and are satisfied, as is the whole Board of officers, that in consideration of the object for which the paper is published, that it is better to make *some* bad debts, than to insist upon a rule that would sometimes deprive many who really love the truth of their paper for months at a time. If the *only* aim of the Association were to publish a *paying* journal, the case might be different. Its object is to disseminate as widely as possible the sentiments we cherish. It is better that we suffer occasional imposition, than that any opportunity of watering the seed of truth should be neglected.

But we have little patience with those who after taking their paper from the office for long months, refuse to pay for it, on the ground that they did not want it. If they did not want it, they need not have taken it out of the office." *They could have refused it*—have said to the Post Master, "I shall not pay postage on this journal or take it out of your office." Then it would have become his duty to have notified us, without expense to you. But after taking a paper from the office, and paying the postage, and having the benefit of it in your own family—*then* to refuse to pay on the ground that you had not ordered it, is—no credit to the person who does it.

GIVING.—A covetous merchant of Boston once said to a friend, "I would give half my fortune if I could feel a pleasure in aiding charitable objects." It is a sad state for any Christian, who by miserly habits has ceased to find joy in gifts for Christ.

OUR NEW PRESS

Is all we could have wished or desired for the money it cost, and promises to be an effective servant. We trust our friends will remember that the cause has not been burdened at all to procure this beautiful and costly piece of machinery; and that, in one sense, its generous givers have laid us under obligations to second their enterprise and benevolence in the cause of truth. If twelve or fifteen brethren and sisters can give a press, surely *four thousand* can keep it constantly at work! Can we not? Will we?

NEW TRACTS!! NEW TRACTS!!

We have the manuscripts and copy of a number of new tracts—On Mat. 24; on the Restitution; the Second Advent; the Resurrection; and other topics—all waiting for you to act. It is for you to say whether they shall be published.

A WORD IN CONCLUSION.

We have no apology to offer for this earnest begging (if any choose to call it so) appeal. To beg for ourselves, we should, indeed, be ashamed. But to ask help for this best of causes, in one of the most needy of its departments—why, if we did not do it, we should feel that we were not doing our duty. We feel sure that many would have given before if they had realized the necessities of the case, and our real wants; and they will thank us for calling their attention to the same.

TO THOSE WHO HAVE GIVEN.

As this will come into the hands of some who have of late sent in their free donations in this cause, we wish to explain; that the call is sent to every subscriber, and that we could not omit sending to you without some trouble; and we felt, also, that you would be interested to know what we are doing to second your generosity. Let none, then, feel that we are pressing them too strongly; for we ask no one to exceed this standard in giving: "AS THE LORD HAS PROSPERED YOU." Nor do we ask any to bestow *all* their donations to the cause in the Western field. We only ask for a share in your bounty, and that each one shall do something. Is this unreasonable?

WAYS TO HELP.

Remember the various ways to help. Taking the paper yourself—Sending it to others—Buying books and tracts—Donations of from ten cents up into the thousands—and above all, and in all, your prayers and Christian sympathy.

Something more must be done to meet the increasing demand for light upon the doctrine we profess to love. May God help us as the soul of one consecrated man to rise to the level of our responsibilities, and accomplish the work whereunto we are called, in a manner that shall be honorable to ourselves, and acceptable in the sight of God.

TO BEG I AM ASHAMED.—Well, you should not be if it is for the Lord. The meanest, most unchristian kind of begging, is to *beg to be excused.*

A PAUPER FOR ETERNITY.—"How much did he leave," inquired a gentleman, on learning the death of a wealthy citizen. "Everything," responded the man; "he took nothing with him."

PRAYER WITHOUT WORKS IS DEAD.—A Boston paper mentions an individual there who clasps his hands so fervently in prayer that he can't get them open when the contribution box is passed around. Are there no such Christians elsewhere?

IBRARY COPY
URORA COLLE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increase.

VOL. IX.—NO. 9. BUCHANAN, SEPTEMBER 26, 1871. WHOLE NO. 389.

Contents.

Pictorial Immaterialism; The Blessedness of Giving. Hades; Immortality—Originated and Unoriginated, J. H. Whitmore; How was he Baptised?...65

Watchman, what of the Night?—poetry; Can We be Saved from Sin? Thos. G. Baxter; A Visit to Iowa, L. C. Collins; Turned Out, N. C. Miller; Gravy, Gains; The Austro-German Alliance, and What may Come of It...66

Minutes of a Discussion; Journeyings—No. 2, E. T. Himes; Book and Tract Column...67

On the Soul—A Scriptural Commentary; Brief Editorials, Misunderstood...68

To the Christian Radical; Our General Meeting; How to Tell; Good Tidings; Fire! Fire!—How to Put it Out; Prophetic Chart; Correction; Editorial Gleanings; At Home; Abroad, Religious Items...69

Editor's Journal; Family Camp-meeting—No. 2, T. W. Richards; The Illinois Evangelist, C. C. Marston; Letters from Wm. Howorth, P. W. Hough, and a Brother on trial for Heresy...70

Letters from B. J. Goodwin, C. C. Marston, Lizzie P. Berry, and Thomas Howell; Conference Minutes.71

Business Agent's Department; Book Notices; Marriages; Obituaries, Notices; Appointments; Advertisements...72

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

Tuesday Afternoon, Sept. 26, 1871.

PICTORIAL IMMATERIALISM.

The *Independent* quotes Hos. 12: 10—"I have used similitudes"—as an excuse for a tolerably executed, but horribly designed picture showing the way to heaven, and illustrating the ministry of angels. If we mistake not, many an immaterialist will say—"If *this* shows *our* hope, give us something else."

In the foreground is a man climbing up a steep rock with a heavy burden upon his back, assisted by what is meant for an angel. It looks like a young woman of about eighteen, with long, feathered wings, one attached where a breast-pin is usually worn, the other between the shoulders. The sentiment is laudable, but the conception of the angel is execrable. It is said that man is "a little lower than the angels." In this case he looks the superior of the angel.

On the left is seen the arms, head and shoulders of a man struggling in the water, while another feather-winged woman (angel) is hastening to his assistance. Still further on are two more angels, with the inevitable wings, and dressed in short frocks, armed with sword and spear, keeping a lion and serpent off from "the Highway of Holiness," which is a high ridge, running through the center of the picture. On the right foreground is a man with a cross on his shoulder, and a winged, short-frocked angel is pointing him to "the highway," upon which a number of persons (aptly, the artist places only a *few* there) are traveling towards its termination "the River of Death!" on the other side of which more winged creatures are seen around a gateway in a wall labelled "The New Jerusalem." Beyond this wall are seen a number of mansions, closely resembling "the round houses" of the railways; except that they are one and all disfigured by curious spikes resembling steeples, the whole being capped with a reference to Rev. 22: 2! and an announcement that here is "fullness of joy, forever with the Lord." Could Scripture be more completely perverted. In Revelation the New Jerusalem is placed in the new earth and beyond the resurrection: here it is put *in heaven*, and is entered through death!

Finally, in the right center, we have the likeness of Lazarus' transportation to Abraham's bosom. He is supported by three angels—one flying backwards, with its wings in an impossible attitude for such flight; another supporting the beggar's feet, has both his wings on one shoulder; while the third has one wing open and the other folded—probably that is the way angels fly *sideways*. The puzzle is, that the angels have taken Lazarus *this side* of the River of Death. We supposed the angels' work began on the other side of that stream.

We think none of the children where the *Independent* circulates will ever again sing—

> "I want to be an angel
> And with the angels stand."

They would certainly object to ever feathering out with such wings as are here pictured.

The most appropriate feature of the picture is the thick clouds which cover most of it—fit symbol of the dense fogs of Immaterialism.

Finally, while we are firm believers in the ministry of angels, and can appreciate the *sentiment* of the artist, we must enter a vigorous protest against such caricatures of heavenly beings and Bible doctrine as this.

THE BLESSEDNESS OF GIVING.

We were last week reading in an exchange some remarks upon the above fertile subject, in which special mention was made of the blessings lost by those who bestow the bulk of their charities in *post mortem* gifts. There are some cases—but few however—where bequests are the only proper mode of disposing of certain properties. For instance, we have known of individuals having no families of their own, who desired to give their homes, at their death, to some Benevolent or Religious Society. But such cases are the exception and not the rule. Generally, those who bestow bequests do it out of the means they have over and above the amount they choose to assign to their families and friends. Now it is true that in these cases, as the *Watchman*, says the *giver* loses a great blessing; but there is often another loss; we mean to the legatees. And we were reminded of this within a few days when the executors of a brother's estate, who had left one thousand dollars to aid us in the publishing work, wrote to say that litigation, including lawyer's fees and costs of various suits by persons who desired to break the will, had eaten up all the funds out of which the legacy was to have been paid, and that the cash value of the bequest was, therefore, precisely *nothing!* Besides this, we suffered from the impertinencies and sordid meanness of parties, who, while the bequest was supposed to be of some value, sought to wrest it from us upon a mere verbal quibble.

How much better, then, it would have been for the brother to have become *his own executor:* then his will would have been carried out in every particular, and the cause received a large benefit. We are not railing against testamentary legacies: but we submit the matter to thoughtful givers; whether it is not best to become your own executors of all your benevolent and religious bequests.

Hades.

As I am one who believes that human souls do not "survive, really and consciously, from the hour of death to the hour of resurrection," and as Mr. Maude, in his review of Mr. Govett in your *Rainbow* for August has in my opinion, misrepresented the view I hold in common with others of your readers, I will, with your leave, make a few observations.

Mr. Maude characterizes the view I hold as degrading man from his true dignity, making him "a true brother of the ape and the mollusk" (378). I am wholly ignorant how my view is thus with justice characterized. I do not see how the Scriptural truth that God formed both man and beast originally out of the very same material,—earth—makes man the true brother of the beast. God, out of the same material, formed two creatures, one incomparably higher than the other; just as the potter out of the same clay forms one vessel to honor and another to dishonor. It is not to the rude material, but to the workmanship of the rude material that we look to estimate the value of the work. Man was made to know God; through that knowledge to live for ever, to exercise his reason upon themes of which the brutes know nothing, to rule as a god over this lower world. Surely the fact that he who was made in this grandeur, was made out of the same material as the beast subject to death, does not detract from the value of the work, while it enhances the skill of the worker.

And here let me say a few words on what appears the very unscriptural view which Mr. Maude puts forward with respect to those souls whom he supposes to live in Hades. It only illustrates the extreme danger of the views, he, in common with most others, holds on the intermediate state. If men really survive death in the shape of unsubstantial ghosts, every one feels they must be doing something. Judgment and retribution are accordingly generally supposed to go on in this hades state, before that time of resurrection which God has fixed on for these processes. Mr. Maude in his view of what goes on in hades, seems to unite the Roman error of a purgatory, with something very like "Origen's Universal Restoration." He supposes the people of God will in hades receive a *"development of the divine life,"* while among the unsaved an *evangelistic work"* will be carried on, "compared with which the results of modern missions may appear small indeed."

I must enter my solemn protest against views of this kind, for which I deny that there is any foundation in Scripture, and which really would make that missionary work which our Lord commanded to be carried on in this life appear utterly or positively injurious. *"Now"* is God's "accepted time: *now* is the day of salvation," not in Mr. Maude's ghost-world! But views such as Mr. Maude's will, and must ever, be appearing, so long as sober Christians believe in a ghost-world of hades, such as Virgil sang, and Lucian ridiculed.

And now let me say a few words to those who have accepted the view of the final destruction of the wicked, and who yet believe that, in the first death men do not really and truly die. They appear to me to afford a weapon to our Augustinian opponents, which I only wonder that they have been slow to use. If, when God said to Adam, "In the day thou eatest thou shalt die," the death thus brought on man was consistent with man's survival in a true though altered condition; why may not the same principle of interpretation be applied to the death which Paul tells us is the wages of sin in hell? If death and destruction are now consistent with survival, why may they not be so hereafter? If we would succeed in our effort to overthrow the error of endless evil, we must be consistent in our interpretation of God's word. Death and destruction must mean the same throughout it. It is the addition of the adjective "everlasting" to the death in hell which must make the essential difference between the first and the second death.

The subject of the intermediate state has occupied much of my thoughts of late. Whoever has taken the trouble to read what I have written upon it in successive numbers of the *Rainbow* will perceive inconsistencies in my statements. This is because my views have been gradually altering as I saw more light. I now believe that I see what Scripture teaches on this great subject, and am ready, with the permission of the Editor, to lay my views before the readers of the *Rainbow.*—*Henry Constable.*

Immortality—Originated and Unoriginated.

A BRIEF CORRESPONDENCE.

J. H. Whitmore, Dear Sir:—In studying the Adventist theory I come to points that are mystifying, and in order to believe I have to see my way clear. I am somewhat skeptical. I would like to have you answer a few questions for my benefit.

1. Are the angels immortal? or were they created immortal? 2. Can immortality be destroyed? 3. Were the fallen angels immortal? If so how can they be destroyed root and branch at the last day?

Please answer, and oblige truly yours, C. W. Terry.

East Randolph, N. Y. Aug. 24, 1871.

REPLY.

Dear Sir: Yours of recent date has been received. I will answer briefly and in the order asked.

1. "Are the angels immortal? or were they created immortal?"

Ans. We have little positive information concerning the nature of angels, but since the Bible declares that the King of kings and Lord of lords *only* hath immortality (1 Tim 6: 15, 16), we are not at liberty to suppose that angels are immortal as God is immortal; that is, we are not at liberty to suppose that they have *unoriginated* and *independent* immortality. Speaking for myself alone, I believe that neither angels nor good men will ever have independent immortality or life in themselves, but that they will ever be dependent on the great Fountain of life. In John 5: 25, it is said that the Father has life in himself and that he has given to the Son to have life in himself. I suppose both Father and Son to be infinitely above the rank and nature of angels, none of whom are ever said to have life in themselves. In the 20th of Luke, it is said that they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, *neither can they die any more, for they are equal unto the angels*, and are children of the resurrection."

Angels are now, and good men will hereafter be free from the seeds of death and decay. In other words they will be immortal, but not independently or defiantly so, for it will ever remain true, that he who created, can destroy. Angels cannot destroy themselves, but God can destroy them.

2. In answering your first question I see I have answered all three; but briefly I reply to question No. 2. "Can Immortality be destroyed." Ans. No. That is, immortality unqualified and independent, is indestructible; but dependent immortality can be destroyed or withdrawn by him who created and gave it. "With God all things are possible." Many, like the ancient Sadducees, "err not knowing the Scriptures nor the power of God."

3. "Were the fallen angels immortal? If so how can they be destroyed root and branch at the last day?" Ans. They are immortal and indestructible as against all power but that of God. He can and will destroy them as he has threatened.

You say that in studying the Adventist theory you come to points that are mystifying, &c. Let me advise you to henceforth study Adventist theories less and *Bible* theories more. Adventist, or Methodist or Baptist theories unsupported by the Scriptures are alike baseless and worthless. Let us go to the Fountain of Light to guide us both in theory and practice. Compare Adventist theories with the Bible itself, and if they agree with the great and final standard of truth, accept them at once; otherwise as promptly reject them.

With Christian regards, very truly yours, J. H. Whitmore.

East Shelby N. Y. Sept. 12, 1871.

How Was he Baptized?

The *Christian Observer* thus defines *baptizo:*

"It means, 'to assault; to let fall; to weigh down; to pierce; to hurl down; to surround; to press down; to rise above; to *dip;* to *submerge;* to thrust, to blow; to strike; to proceed; to sink; to *immerge;* to imbathe; to *plunge;* to lower down; to immerse; to come on; to overturn; to ball up; to flood; to whelm; to pour; to souse; to bring down; to depress; to steep; to drench and to duck,"

In the light of the above definition, we would like to ask of the editor or writer of the above in what way *he* was baptized. Was he assaulted, let fall, weighed down, surrounded, pressed down, *risen above* (spare the English), dipped (we poor Baptists come in here), submerged, thrust, blown, struck, proceeded (!) sunk, immerged, imbathed, plunged lower down (not our fault), immersed, come on (don't feel offended), overturned, bailed up, flooded, overwhelmed, poured, soused, brought down, depressed, steeped, drenched, or ducked! And we wish further to inquire whether any one of the above methods is equally good; and if so, how he found it out! We suggest that the writer of the above, ought to be baptised in several of the ways above specified, because of having written such a marvelous, not to say ridiculous, definition of a sacred word. He ought to be "assaulted" by conscience, "let fall" from the list of accurate definers, "weighed down" with a sense of regret, "pierced" with the sting of remorse, "hurled down" from the lofty position of critic, and so on to the end of the chapter.—*West. Recorder.*

READY—"IMMORTALITY."

The seventh thousand of Whitmore's Doctrine of Immortality will be ready for delivery in a few days. Those who pledged for the first cheap edition, and failed to redeem their pledges, will please do so now. And let all pledges be redeemed AT ONCE, that we may pay our bills for the books, and they be put in useful circulation.

Remember the terms: Four copies, post paid for $1. Five copies for $1, if sent by express. Thirty copies for $5. 100 copies for $16. Don't fail to send in orders soon.

What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others intends to tell others of your faults.

WATCHMAN, WHAT OF THE NIGHT?

Above the moaning night-wind
Comes a sweet, glad strain,—
"Awake!" it says, "ye sleepers,
Your Lord will come again."

Wild are the eager questionings,
"How long, O Lord, how long?"
Heavy the weary footsteps,
Hush'd is the thankful song.

"He is coming quickly, surely,
'One day as a thousand years;'
He is coming to heal the sickness,
To dry the falling tears.

Where sin and pain hold revel,
Where Satan's will has sway,
He is coming, the King of Glory,
To turn our night to day."

Nay, rouse ye, drooping Christians,
Look up! your Lord is here,
Smiling upon you tenderly,
Speaking words of cheer.

Say not, "Where is the promise
On which our hopes were set?"
Say not, "He hath forgotten"—
He never can forget.

Only the night's dark vapors
Hide him from our view;
Soon will the rising sunbeams
Prove his promise true.

For the dawn is surely breaking,
The night is almost gone;
Over the eastern hill-tops
We watch our rising Sun.

And while we watch we labor;
In patience strive to win
Some trophy of abounding grace,
Some precious souls for him.

—*The (London) Christian.*

Communications.

Can We be Saved from Sin?

(Concluded.)

4. The Spirit and its associate gifts were bestowed upon the church for this very object. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lay in wait to deceive." Again. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that ye being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth and and length and depth and hight, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." The attainability of this blessing is evident, also, from the prayers of inspired men. "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand *perfect in all the will of God.*"

Some of old did obtain the blessing. Paul says of himself "I am crucified with Christ; nevertheless, I live; yet *not* I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God." "Ye are our witnesses, and God, also, how holily, and justly and *unblameably*, we behaved ourselves among you that believe."

John, the loving disciple, was evidently an example of Christian perfection.

Speaking from experience no doubt, he declared, "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." "There is no fear in love, but perfect love casteth out fear."

I would also remark that this higher life relates rather to the essential elements of piety, than to their results; to faith and love, rather than to joy and peace, though the latter ordinarily accompany it. One may possess perfect faith and love God and his neighbor perfectly, whose joy and peace, owing to physical causes, will at times be quite inconsiderable and unsatisfactory.

This higher life implies, also, loving our neighbor as ourselves, which is the second great commandment, that is regarding and treating all men with equity, charity, benevolence and affection, or doing to them as we would that they should do unto us. It excludes envy; for this regrets another's talents, popularity and success. Covetousness: for this desires the possession of that which does not belong to us. Jealousy: this is a fear that another will obtain some good which we desire for ourselves. Emulation: this would hinder the progress of others to secure us the profit or honor of exceeding them. Wrath: this is an evil and turbulent passion, which leads to broils and contentions. It also excludes every other passion which tends to wrong action. It excludes all misrepresentation of another's views, plans or feelings: all tale-bearing, tattling and slanderous insinuations; every kind and degree of reference to others which shall detract from their influence; all expressions, actions and surmises that we would dislike to have arrayed against ourselves.

This blessing implies rigid obedience to all the divine commands, so far as they are known. "He that committeth sin [knowingly] is of the devil;" and "whosoever is born of God doth not commit sin." The language of his heart is (in matters of duty), "Speak Lord, for thy servant heareth!" And he goes straight forward in it, whatever the difficulties or the cost.

Finally it is a state of conscious union with God. Free from guilt, free from the power of sin; for sin no longer has dominion over him. Free from the love of sin. Being cleansed from the filthiness of the flesh and spirit, he is free from all inward impulses thereto, though not free from the temptations of the devil. He walks in the light, rejoicing evermore, praying without ceasing, having his heart, thoughts and conversation, as it were, in heaven, and feeling the glorious presence of an all-surrounding Deity; and this not for a day, or a week, then to vanish, and doubts and fears take their place; but for years, even, of diversified life, embracing the most embarrassing duties and the most painful sufferings.

How shall we obtain this blessing? The answer is short. By a complete consecration. After we have had all our sins forgiven, and the Spirit of God bearing witness of the fact in our hearts, then we are in a condition to give up all into the hand of God, until the last thing we have, and ourselves with the rest, is given up to God. we are then required to exercise faith in him, that through the merits of Christ he will receive the offering, and cleanse our hearts, so that nothing unlike Christ can possibly remain, from the fact there is no place for them. God will give the witness of this blessing when the work is done. It is then we are in a condition to grow in grace, and become strong in Christ. THOS. G. BAXTER.

Elgin, Ill.

A Visit to Iowa.

I have just returned safely home from a long and very pleasant trip made to attend the North Missouri and Southern Iowa Advent Christian Conference and Campmeeting. My first halt on the journey was at Atlantic, on the Chicago, Rock Island & Pacific Railway, where I was greeted by Brn. Morphy and Berry at the depot, and very kindly cared for at the home of Mr. Keyes whose intelligent wife has long been deeply interested in the Advent faith. Atlantic is a fine thriving new town which has sprung up on the line of this great thoroughfare to the Pacific. From this point I went by team the remainder of the way. At Lewis, some ten miles from here, I enjoyed for the night the kind hospitalities of Br. Macomber, whose home for the pilgrim you, Br. Himes, have shared before me, and know well how to appreciate. It was now my good fortune to have their company with a party of others all the way to the meeting.

Nothing could exceed the pleasure I felt in this delightful ride of some fifty miles over the rich prairie lands, from Atlantic to Villisca, where we crossed the Burlington and Missouri Railway. I must say I was perfectly charmed with the beauty and fertility of this wonderful country. I have seen nothing upon this green earth more inviting to the husbandman than these rolling prairies of Cass, Montgomery, and Page Counties, and the rich bottom lands of the Nodaway streams, as they fall away to mingle in the waters of the Missouri.

When inquired of how I "liked the the country," I had but this answer: "The sun shines on no better; and he who looks for one here, must look in vain." There is one 'better' than this, and that is the "heavenly." I labored to convince them of this, and persuade them to seek it. Beautiful and healthful and sunny, as was all around above and beneath, still the plague spot of the curse was upon it. Rich fields of the growing grain, had been destroyed by the descending hail; dwellings demolished in the fury of the bursting storm; disease here and there preyed upon its victims; grey hairs as elsewhere were silvering the temples of strong men; age had stolen upon others, and they tottered upon the staff; green fields had been fenced out for grave yards, and already here and there was to be seen the marble slab, with its simple inscription pointing to the sleeper resting beneath it. And upon all this fair heritage I saw was entailed the woes of this "vale of tears."

But not so in the heavenly country. Nothing of all this will be there. And it was good to meet with so many dear ones, whose hearts were set upon this "better country," and journeying in faith towards it. Never in so short a time did I become more attached to any people, than I did to these followers of Jesus and his word. Intelligent, earnestly religious, ready to do and to suffer, the cause is prospering in this section. Harmonious and united, the sweetest spirit pervaded all our meetings. The weather was favorable, the attendance good, and the people attentive to hear. The seed sown during the meeting. will, I believe, yield a rich harvest. Some sought and found Christ during the meeting; eight were baptised, and believers were built up in the faith and hope of the Scriptures.

To me it was a great pleasure to meet and become personally acquainted with these dear friends of our cause, and especially the members of this Conference. I found among them efficient ministers of Christ; able expounders of the Scriptures; self-sacrificing men who are doing in this region a noble work for Christ. Some are young in age and experience, the Lord is leading out into broader fields, and I trust they will move on as he opens the way before them. They have gifts that promise much to the church and cause we love. The Lord has called them into his vineyard, and you dear brethren of the laity, see that they are sustained both by your prayers, and your purse. This is God's order. And he who fills the place assigned him, however low, shall receive from the lips of the Master when he comes—"Well done good and faithful servant."

During the meeting I preached thirteen discourses, and had the pleasure of listening to a number from others, our prayer and conference meetings were precious seasons. Sunday, the closing day was a time of great interest. Some forty witnessed for Christ in our love feast in the morning. At ten o'clock in the evening we gathered around the Lord's table, and commemorated his sufferings and death, and testified to our faith in his coming again.

Then came the final separation, the parting hand, and the falling tear, and we turned our feet toward home. Oh! how sad would such a parting be were it not for the blessed assurance that we shall meet again. Yes meet, if not before, when Jesus comes. Meet where there will be no more weeping, and all pain is o'er; where there are sunny skies, and fadeless beauty. Meet, to find our treasures, jewels lost long, long ago; and meet never to part again.

"Over there all are immortal;
Over there is no more night;
And the city's pearly portal
Is now almost in sight."

L. C. COLLINS.

Turned Out.

Brethren: I have not time now, nor space here, to give you all the holy and grand thoughts with which my mind is carried away. The object of this letter is to inform you of my trial. You may remember a good while ago, I wrote you that I had become a criminal, or a heretic, in the estimation of the Separate Baptists, with whom I was identified. Yesterday I had my trial, and the result is I am an outcast now. Sickness prevented me from being present at the last two Annual Meetings, and last year they altered the Constitution of the Association, concerning the exclusion of churches becoming unscriptural. The clause is: "If in the opinion of the Association, any church becomes unscriptural, then (the Association) may discontinue fellowship with said church." They added the words, "or minister," making it read, "any church or minister." Thus you see they thought to cast me out, and retain the church.

I cannot now give you a full detail of the proceedings of that Association in my case from first to last, but I anticipate doing so in pamphlet form; and, also, writing an address to the members of this Association, if thought expedient. But, suffice it to say, they violated the Constitution of the S. B. A. because it says "the Association shall not have any ecclesiastical power over the churches." But they have cast me out, independent of the church I belong to. How they will reconcile that church, I cannot tell; for the church finds no fault in me.

When my case was called up, they seemed to be very timid and fearful; were afraid to let me speak in defense. They *ordered* me to recant. I told them I would, if they would convince me that I was in error. The minister that baptised me arose, and said my doctrine was "a damnable heresy." They then asked me if I would keep silent on my "soul-sleeping" doctrine. I told them I would not, but would preach it with all my power till my death, unless I should be convinced it was heresy.

The next action was this: "On motion and second, voted, that we withdraw our fellowship from N. C. Miller." I then asked them to sing a hymn, and let me bid them all farewell till Jesus comes. They were loth to do it. Eld. Blythe said he could bid me farewell as a man but could not countenance me as a Christian, or bid me God-speed. So said others. They finally sung, "Come thou fount," etc. Some of them were very much affected and tears flowed freely. Blythe then led in prayer. He prayed that I might be led to repentance before it would be too late; that the Spirit of God might strive with, and convince me of my error, in order that I might be saved from such a damnable heresy here, and, finally, from eternal torment, with other suchlike Christian and charitable(?) expressions. You may know what faith I had in that prayer, and how much good it did me.

Twenty minutes after this I was on my horse. Brethren: I imagined myself in the presence of the inquisition, the next thing (had they power) to be led to the stake. Oh! what this blind superstition can do when so deeply seated in the heart of man. I have realized the first step to martyrdom. Soon, my name will be enrolled among those of the despised followers of Prince Emmanuel, to help bear the reproaches that the blind churches are casting upon you. O ye despised Adventists! Have you any word of comfort for me? Will you receive a church criminal into your ranks? or must I wander up and down this sin-cursed earth, alone, with tearful eyes, till Jesus comes to reconcile all things to himself?

To that time I am now looking with such earnestness as I cannot describe. My heart beats quick as the thought comes interrogatively into my mind, Will I see the gray-haired fathers there who have cast me out from my home? Oh! what solemn thoughts are these! I know I am a child of God and have the gospel. I can but think how they hung their heads night before last while I explained to them in a discourse of some two hours length the great lesson of instruction presented to the human family in Mat. 24: 3. At the close I imagined I could almost see the graves open, and Jesus coming down through the air.

But farewell, brethren, for this time.

N. C. MILLER.

Valparaiso, Sept. 10, 1871.

—We have no need to assure our brother of a hearty welcome among us, with his church also, if they choose to come with him. The cause in Missouri is looking up. Focal points of interest are being established. Let the laborers prove faithful, and we shall yet see glorious results in that State. ED.

Gravy.

I once in the *Crisis* office in Boston heard Br. Hiram Munger request an editor to solicit certain correspondents to put "more gravy" in their compositions, essays and letters. And, Mr. Editor, I think if you will allow the suggestion to be made in THE TIMES to all of the writers for your paper, that it may do good.

I love to read letters and reports of meetings; but when they contain just a catalogue of preachers and texts—I wish the writer had put in "more gravy" of incident and practical results.

I peruse with interest all the Conference Minutes; but when the clerk tells us who prayed, and who occupied the chair each session, and relates other matters of detail of no general interest whatever, I wish he would leave them out, and give us "more gravy."

I might enlarge: but enough. I hope all THE TIMES writers will take pains, especially when dealing with dry subjects, to give us plenty of "gravy." GAIUS.

The Austro-German Alliance and What May Come of it.

Once more what seems a war-cloud begins to darken the European horizon. When emperors and their ministers meet in solemn council, there is reason to apprehend coming danger. The emperors of Germany and of Austria have met at Gastein and at Salzburg; and although it is not known what was done and what was undone at the Conferences, it is visible on the face of things that an alliance of some kind has been concluded, and that for the furtherance of certain ends the two governments, that of Germany and that of Austria, have agreed to act together.

As to the immediate occasion of the conferences there are many rumors, and as to the probable result there is some alarm.

So far as we know the facts, the necessity for the meeting of the two emperors grew out of the Roumanian railway question. Some time ago the Roumanian government borrowed for railway purposes some ten millions of pounds sterling, for which government bonds were given in security. The bondholders were four-fifths Germans. Quite recently the Roumanian parliament thought fit to repudiate; and Prince Charles, who is a member of the great family of Hohenzolleren was compelled, under a most fearful threat, to sign the act of repudiation. The threat was that if he did not sign it, all the Germans in Roumania would be massacred. It was not conceivable that Prince Bismarck would be passive and indifferent in circumstances such as these. German subjects were being swindled, and a Prince of the Imperial family had been coerced and insulted. It was the less easy for Bismarck to be passive and indifferent that Russian intrigue was supposed to be at the bottom of the repudiation movement. It has long been known that Bismarck had made up his mind that the valley of the Danube should be German property. But what could Germany do alone? She could not march an army into the principalities; for to do so would be quite as much an insult to Austria as to Russia. Such an act, indeed, would have isolated Germany from the rest of Europe; for by the treaty of Paris of 1856 the principalities are placed under the protection of the great powers. The most proper course for Prussia to pursue was to appeal to the powers who signed the treaty of Paris and to ask them to meet in conference for the special settlement of the question. But conferences have become dangerous things; when they are not mere shams, they are almost certain to breed trouble. So Bismark sounds Beust; and the result is that Austria and Germany propose to settle this little affair in their own way, in their own interests and without regard to outside powers. In the valley of the Danube, Austria and Germany have a common interest. One result of the meetings of the emperors at Gastein and Salzburg is that Roumania has consented in some sense to pay, and Italy has been selected as the umpire. It is not unreasonable to presume that the original occasion of the trouble has been removed; but the alliance having been formed, fruits of a very different sort than the mere payment of the railway bonds must be looked for.

Rumor has it that the cabinets of St. Petersburg and of Berlin have been engaged for some time past in a species of diplomatic sparring. Prussia, it is said, has played Russia the trick which she played Austria in 1864 and France in 1866. On the occasion of the outbreak of the Franco-German war, Russia, it seems, was bought over to the side of Prussia by means of certain promises. As Prussia found it convenient to break pledges solemnly given in 1864 and 1866, so does she find it convenient to break pledges solemnly given in 1871. If the one-half of what is said be true, Russia has been hoodwinked and sold, and Prussia has fairly earned the title which was once given to CARTHAGE and which was latterly given to Great Britain. "*Punica fides*" and "perfidious Albion" are likely to be forgotten after "lying Prussia." We are not disposed to give credence to every idle rumor; but we cannot close our eyes to what seems fact, and the fact, as we see it, is in the fullest sense alarming. If an alliance has been entered into between Germany and Austria—and there is every reason to believe that an alliance has been concluded—it will be impossible for Russia, without some show of resistance, to submit to the insult. It will be all the more impossible that the alliance means nothing, if it does not mean that Roumania is in some way to be gobbled up by the two Powers, and that a mighty wall is to be raised, bristling with Austrian and German bayonets, cutting Russia off from the object of her historic ambition. Russia has during her whole history as one of the powers of Europe regarded it as her destiny to sit in pride on the Golden Horn, and to call the Black Sea and the Grecian Archipelago her own. Roumania occupied by Austrian and German troops, this dream is gone; Russia is shut out not only from the Mediterranean, but from the Baltic. What will Russia do? We know that Prince GORTSCHAKOFF and President Thiers have arranged to meet at an early day, and we can only regard this as a counterblow to the meetings of the emperors at Gastein and at Salzburg. For Russia, France is the only possible ally in the circumstances; and it is not to be denied that with Russia for an ally France will fight well, so well that we tremble for the result. A war between Germany and Austria on the one hand and Russia and France on the other would wrap Europe in flames and might prove most disastrous to the family of man. Whatever the result, whichever should win, such a war could scarcely fail to throw civilization back for at least a century.

A few days more and we shall know what the conferences have done. We shall know what is the nature of the alliance between Austria and Germany. A few days more and Russia will speak out, perhaps act, and the attitude and purpose of France will no longer be a secret. Would it be a wonder if Europe were in flames from the Baltic to the Mediterranean and from the Atlantic to the Bosphorus in less than a month, and that no fewer than four millions of men should be in the field. Let us pray that it may not be so. If the worst of our fears should become reality, let us rejoice that Great Britain and the United States are happily little likely to suffer from the conflict. Should it come to war, we have no idea that Russia, even with the aid of France, is a match for united Austria and Germany. But the destruction of life and property must be such that we cannot help praying that peaceful counsels may prevail.—*Scottish American Journal.*

Minutes of a Discussion.

SEVENTH SESSION—FENN'S FIRST SPEECH.

There was but one criticism of an argument of mine last evening, that should be noticed. Br. Burgess, undertook to cover up the sharp edge of the weapon I drew from Paul's charge to Timothy (2 Tim. 4), by trying to show a difference between a crown of *life* and a crown of *righteousness*. But should I allow his claim the point I made is not covered up. It was the *time* when men receive their crowns, that was under discussion rather than the *nature* of the crowns given. You will see now, who was 'adroit' in slipping over facts, and who 'needs the watching.'

Let us look at another passage that has been quoted (very unfortunately however), to sustain the negative of this question. I refer to 1 Thes. 5:23. "I pray God your whole *spirit* and *soul and body* be preserved blameless unto the coming of our Lord Jesus Christ." I was surprised that my opponent should quote such a passage to prove the *conscious* existence of souls and spirits between death and resurrection. Do you not see, that upon his theory, that souls and spirits are conscious in death, man has *two* entities instead of one! He must have a *soul*-entity and a *spirit*-entity; for the prayer is for the preservation of all *three.*

The absurdity of such a theory is manifest without further comment. The sense of the text is simply this. The apostle is emphatically persuading the Thessalonians, that they are to be remembered entire at the coming of Christ. Not a particle of their being is to be forgotten; but all is to be preserved with care till the great day of Christ's coming.

Then every man will receive a reward according to his deeds. I wonder if we can find good old Hezekiah supporting the idea that the dead are better prepared to praise the Lord than the living! He was once informed that he must die; and this information filled his heart with sorrow. He wept bitterly, and prayed for the perpetuation of his life, God in answer to prayer "added to his days, fifteen years." *Then* he began to rejoice and praise the Lord, and said: "For the grave cannot praise thee: death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, he shall praise thee as I do this day." (Is. ch. 38.)

Ah! no! Hezekiah had not the modern theology so far as the condition in death is concerned. Still modern saints are quite as loath to die as he was; and will run a horse for a doctor, or some remedy, to allay the disease, and keep death away, and themselves out of heaven, though at the same time singing that it is the gate to glory or open door to paradise. Human nature was the same with him as with us: and he was opposed to death, knowing as we should, that it is an enemy. "The last enemy that shall be destroyed is death." (1 Cor. 15:26.)

This last text conveys a self-evident fact to the mind, that death is an enemy: and every law of our being conspires to assert its truthfulness. When a faithful Lazarus had fallen into this enemy's hand, Jesus wept, and the friends were in agony of heart at the sad event. Why did not Christ adopt the modern style of comforting the bereaved, and tell those sisters their brother was in glory, and it was wrong to weep for him? We hear no such inconsistent remarks from him. He comes to the resting place of the dead, with tearful eyes, and talks of the blessed assurance that *the dead shall rise.* And when that event occurred, the living saint should not die. (John 11:25, 26.)

The apostle Paul, enters the same field of hope and comfort, and says: "Sorrow not as those who have no hope.....For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord." How shall we ever be with the Lord? By being caught up with the resurrected dead, in the air. Not by being killed, and dissected, and a part sent to glory, and another part sent to *hades*, as the theory of my opponent would affirm.

When do men receive recompense for good deeds done here? Let the Savior answer: "But when thou makest a feast, call the poor, the maimed, the halt, and the blind: and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Lk. 14:13, 14.) God proposes to reward *men* not ghosts; and has arranged to do this at the resurrection.

Burgess' first Speech.

I shall prove from positive testimony that the soul of man in a disembodied state is conscious. "And when he had opened the fifth seal, I saw under the altar the *souls* of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:9, 10.) We see from this passage that souls not only exist after the death of the body, but that they are conscious. Here goes the gentleman's nonentity theory, to the four winds.

[The rest of his time was devoted to "the primer."]

Fenn's second speech.

Br. Burgess has again (in his own mind) annihilated my theory. Let us carefully look at this so-called positive testimony, and see if it proves what he thinks it does. I notice that these souls were *seen*: hence they were not invisible, and are far from being the kind my opponent believes in. The souls he has faith in, are immaterial and invisible and intangible; which of course would forbid their being seen. Again he believes the souls of the good are happy. But *these* souls are in misery, and crying, "How long O Lord," &c. Again these souls are seen *under the altar*, in distress. You are aware that an altar is a place where sacrifices are *slain*, rather than a place where saints are *glorified.*

These souls had blood, which they desired to have avenged. There were given to them white robes. Could immaterial souls wear white robes?

The simple meaning of this passage is this: The Revelator has a view of the terrible slaughter, of God's saints, under the Papal persecution, during the dark ages, when the fifth seal was opened, the chronology of which was from the fifteenth to the eighteenth centuries. These souls, at the time this vision was presented to John, did not exist. They were only presented to his mind in *vision*, just as were the various other wonderful scenes recorded in this book, many of which never had a literal existence and never can have. A seven-headed and ten-horned monster is seen in vision: but never did and never will have a literal existence. The *Emphatic Diaglott* renders this passage as follows: "I saw under the altar the *persons* of those who had been killed;" &c. This is doubtless the correct idea. John saw the martyrs who lost their lives for the sake of Jesus, in this vision; and they were to remain in rest or quietude till all who were to be slain should be fulfilled.

So much for the "positive testimony" that so effectually annihilated my theory. I fear my opponent will have occasion to annihilate my theory several times before it will stay destroyed unless he has better success than in his past efforts guarantee. I think my audience are well able to see that the force of his '*overwhelming*' arguments is very easily dissipated.

We have been referred to Phil. 1:21—"For me to live is Christ, and to die is gain." Br. Burgess seems to see something very consoling to his theory in this passage. Also, where the apostle says—"For me to live is Christ, and to die, is gain." He does not say, for *me* to live *in* the body is Christ, and for my *body* to die and my *soul* to live is gain. He talks about *living* and *dying:* not about living, and changing habitations: He has a desire that is far better than either living or dying, and that is "to depart and be with Christ." This departure was doubtless in harmony with what he had taught the church to hope for, which was *translation* into glory, instead of *dissolution* into glory. In other words he talked to them about living and going to glory at the appearing of Christ, but never talks about dying and going to glory.

But this is one of the many passages my opponent has quoted that has nothing to do with the question: for that pertains to souls or spirits; and there is not a word said about either souls or spirits in this passage. And that the apostle did not have any refference to soul or spirit, we give you the verse preceding that quoted: "According to my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now Christ shall be magnified in my body whether it be by life or by death." This magnifying happens to be in the body instead of the spirit.

This 'spirit' theory did not originate in the gospel, but with heathen philosophers.

Abraham being gathered to his fathers has been referred to. If this has reference to the abode of spirits, then to have any harmony in the theory of my opponents he must take the position that Abraham went to *hell;* or that his fathers are in heaven in spite of the fact that they were idolators; for they were star-worshippers and Abraham was called out from among them on that account. Either they are saved as idolators, or Abraham is lost, if this 'gathering' has reference to spirits. But this is not the sense of the text. Abraham's fathers, or people, were *dead*, and Abraham was to die and go to the grave with them; and that is all there is of it.

This passage is like most others he has quoted; not a word is said about *souls or spirits.* The question we are discussing is in relation to the *spirits* of men in the intermediate state; and no passage that does not embrace the terms, soul or spirit, is relevant to the question. I am opposed to the idea of *taking a thing for granted*, because a man wants it this way or that. I have proved beyond a possibility of refutation, that men do not get their reward till the coming of Christ and the day of judgment, and there has been no proof furnished to the contrary; and no proof has been furnished in favor of rewarding spirits immediately after death. Hence I feel that I have fairly sustained the affirmative.

Burgess' second speech.

Friend Fenn would have you think that my proof texts are all in favor of his doctrine. I have never claimed that spirits received their *final* reward at death: but I claim they are conscious and know what their reward is to be. Fenn says my proof texts do not contain the terms soul or spirit. Those terms are in more than a dozen of my texts, and he gives them the go by, or slips over them in his very adroit way.

I do not know but the idolators are in heaven. I would sooner think all men saved, than believe in annihilation.

I have proved my side of the question beyond a doubt. I will now give you some more rebutting testimony. [Reads from 'the primer' till close of speech.]

Journeyings.—No. 2.

At Eyota I spent the night (Sept 7,) with Br. W. Brown and family. The threshing machines in the neighborhood kept the people so busy that it was impracticable to hold a public service, so we passed the evening conversing on subjects of interest relating to the blessed hope, calling up the history of the past days, and scenes that transpired years ago in the East. Br. B. lived near Champlain, N. Y., and was personally acquainted with many who, like himself, are now scattered over the land in different localities, isolated from those of like precious faith.

At Rochester (Sept. 8) I soon found the home of Br. G. G. Emery, and was made to feel it was our home while we should tarry with him. Spoke in the evening to about thirty persons on the time of the second advent; its nature and object. Found some friends that are looking for the return of the Master and desired to hear a course of lectures on the prophetic Scriptures. But the great majority are not interested in these glorious themes. In these large towns and cities there are so many things to attract the public attention, that it is with great difficulty that we can secure a hearing upon unpopular truths: a series of meetings is necessary to awaken and call out the people.

My next stopping place was at Havanna, five miles east from Owatonna. The evening service was very interesting to myself, and I doubt not to the congregation, also, as they remained patiently till near eleven o'clock. At the conclusion of my discourse I gave liberty for remarks or questions concerning the leading points of our faith, which I had brought out. Among others the Free-Methodist minister propounded several questions, and *said* that while the brother had said some good things, they simply served as sugar to coat over the bitter pills that he had dealt out in his erroneous doctrine. He, however, gave way for me to speak on his appointment. The next morning (Sept. 10), a full house assembled and listened attentively. I distributed tracts and books at the close, leaving the result with him who has said, "My word shall not return unto me void."

I enjoyed the hospitality of Sr. P. M. Landon and family. Her husband died a year since, and sleeps in Jesus. I met Eld. Allen of the Seventh-day Adventists. He has rejected "the visions" and some fruits of their expositions, but still claims the observance of the the seventh day to be binding. But he does not force this as a test of fellowship.

Br. E. K. Smith of Owatonna was also here, and accompanied me on my journey to that place, where we held service in the Universalist chapel in the afternoon and evening. Br. Smith stands alone in this place. He was turned out of the Baptist church here some five years since on account of his faith. His wife sleeps in Jesus. She died six years ago in the hope of a resurrection unto eternal life. He has done what he could in the circulation of books and tracts, and is endeavoring to shape his business so that he may go out and proclaim the truth among the people as the door may open before him.

The church adopted the following preamble and resolution when he was expelled.

"WHEREAS, Br. E. K. Smith has endorsed doctrines not in harmony with the doctrine of the Baptist church, therefore

Resolved, that he be expelled from the fellowship of this church."

Br. L. Fitzsimmons, who lives some six miles out, was in with his family. He wants preaching in his neighborhood. There are a few in this region who have identified themselves with the Adventists. I found a home with Sr. Holland, of the Baptist church.

E. T. HIMES.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 8mo. 50c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 25. Full gilt, $1 50.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 a dozen.

march an army into the principalities; for to do so would be quite as much an insult to Austria as to Russia. Such an act, indeed, would have isolated Germany from the rest of Europe; for by the treaty of Paris of 1856 the principalities are placed under the protection of the great powers. The most proper course for Prussia to pursue was to appeal to the powers who signed the treaty of Paris and to ask them to meet in conference for the special settlement of the question. But conferences have become dangerous things; when they are not mere shams, they are almost certain to breed trouble. So Bismark sounds Beust; and the result is that Austria and Germany propose to settle this little affair in their own way, in their own interests and without regard to outside powers. In the valley of the Danube, Austria and Germany have a common interest. One result of the meetings of the emperors at Gastein and Salzburg is that Roumania has consented in some sense to pay, and Italy has been selected as the umpire. It is not unreasonable to presume that the original occasion of the trouble has been removed; but the alliance having been formed, fruits of a very different sort than the mere payment of the railway bonds must be looked for.

Rumor has it that the cabinets of St. Petersburg and of Berlin have been engaged for some time past in a species of diplomatic sparring. Prussia, it is said, has played Russia the trick which she played Austria in 1864 and France in 1866. On the occasion of the outbreak of the Franco-German war, Russia, it seems, was bought over to the side of Prussia by means of certain promises. As Prussia found it convenient to break pledges solemnly given in 1864 and 1866, so does she find it convenient to break pledges solemnly given in 1871. If the one-half of what is said be true, Russia has been hoodwinked and sold, and Prussia has fairly earned the title which was once given to CARTHAGE and which was latterly given to Great Britain. "*Punica fides*" and "perfidious Albion" are likely to be forgotten after "lying Prussia." We are not disposed to give credence to every idle rumor; but we cannot close our eyes to what seems fact, and the fact, as we see it, is in the fullest sense alarming. If an alliance has been entered into between Germany and Austria—and there is every reason to believe that an alliance has been concluded—it will be impossible for Russia, without some show of resistance, to submit to the insult. It will be all the more impossible that the alliance means nothing, if it does not mean that Roumania is in some way to be gobbled up by the two Powers, and that a mighty wall is to be raised, bristling with Austrian and German bayonets, cutting Russia off from the object of her historic ambition. Russia has during her whole history as one of the powers of Europe regarded it as her destiny to sit in pride on the Golden Horn, and to call the Black Sea and the Grecian Archipelago her own. Roumania occupied by Austrian and German troops, this dream is gone; Russia is shut out not only from the Mediterranean, but from the Baltic. What will Russia do? We know that Prince GORTSCHAKOFF and President Thiers have arranged to meet at an early day, and we can only regard this as a counterblow to the meetings of the emperors at Gastein and at Salzburg. For Russia, France is the only possible ally in the circumstances; and it is not to be denied that with Russia for an ally France will fight well, so well that we tremble for the result. A war between Germany and Austria on the one hand and Russia and France on the other would wrap Europe in flames and might prove most disastrous to the family of man. Whatever the result, whichever should win, such a war could scarcely fail to throw civilization back for at least a century.

A few days more and we shall know what the conferences have done. We shall know what is the nature of the alliance between Austria and Germany. A few days more and Russia will speak out, perhaps act, and the attitude and purpose of France will no longer be a secret. Would it be a wonder if Europe were in flames from the Baltic to the Mediterranean and from the Atlantic to the Bosphorus in less than a month, and that no fewer than four millions of men should be in the field. Let us pray that it may not be so. If the worst of our fears should become reality, let us rejoice that Great Britain and the United States are happily little likely to suffer from the conflict. Should it come to war, we have no idea that Russia, even with the aid of France, is a match for united Austria and Germany. But the destruction of life and property must be such that we cannot help praying that peaceful counsels may prevail.—*Scottish American Journal.*

Minutes of a Discussion.

SEVENTH SESSION—FENN'S FIRST SPEECH.

There was but one criticism of an argument of mine last evening, that should be noticed. Br. Burgess, undertook to cover up the sharp edge of the weapon I drew from Paul's charge to Timothy (2 Tim. 4), by trying to show a difference between a crown of *life* and a crown of *righteousness.* But should I allow his claim the point I made is not covered up. It was the *time* when men receive their crowns, that was under discussion rather than the *nature* of the crowns given. You will see now, who was 'adroit' in slipping over facts, and who 'needs the watching.'

Let us look at another passage that has been quoted (very unfortunately however), to sustain the negative of this question. I refer to 1 Thes. 5:23. "I pray God your whole *spirit* and *soul and body* be preserved blameless unto the coming of our Lord Jesus Christ." I was surprised that my opponent should quote such a passage to prove the *conscious* existence of souls and spirits between death and resurrection. Do you not see, that upon his theory, that souls and spirits are conscious in death, man has *two* entities instead of one! He must have a *soul*-entity and a *spirit*-entity; for the prayer is for the preservation of all *three.*

The absurdity of such a theory is manifest without further comment. The sense of the text is simply this. The apostle is emphatically persuading the Thessalonians, that they are to be remembered entire at the coming of Christ. Not a particle of their being is to be forgotten; but all is to be preserved with care till the great day of Christ's coming.

Then every man will receive a reward according to his deeds. I wonder if we can find good old Hezekiah supporting the idea that the dead are better prepared to praise the Lord than the living! He was once informed that he must die; and this information filled his heart with sorrow. He wept bitterly, and prayed for the perpetuation of his life, God in answer to prayer "added to his days, fifteen years." *Then* he began to rejoice and praise the Lord, and said: "For the grave cannot praise thee: death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, he shall praise thee as I do this day." (Is. ch. 38.)

Ah! no! Hezekiah had not the modern theology so far as the condition in death is concerned. Still modern saints are quite as loath to die as he was; and will run a horse for a doctor, or some remedy, to allay the disease, and keep death away, and themselves out of heaven, though at the same time singing that it is the gate to glory or open door to paradise. Human nature was the same with him as with us: and he was opposed to death, knowing as we should, that it is an enemy. "The last enemy that shall be destroyed is death." (1 Cor. 15:26.)

This last text conveys a self-evident fact to the mind, that death is an enemy: and every law of our being conspires to assert its truthfulness. When a faithful Lazarus had fallen into this enemy's hand, Jesus wept, and the friends were in agony of heart at the sad event. Why did not Christ adopt the modern style of comforting the bereaved, and tell those sisters their brother was in glory, and it was wrong to weep for him? We hear no such inconsistent remarks from him. He comes to the resting place of the dead, with tearful eyes, and talks of the blessed assurance that *the dead shall rise.* And when that event occurred, the living saint should not die. (John 11:25, 26.)

The apostle Paul, enters the same field of hope and comfort, and says: "Sorrow not as those who have no hope.....For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord." How shall we ever be with the Lord? By being caught up with the resurrected dead, in the air. Not by being killed, and dissected, and a part sent to glory, and another part sent to *hades*, as the theory of my opponent would affirm.

When do men receive recompense for good deeds done here? Let the Savior answer: "But when thou makest a feast, call the poor, the maimed, the halt, and the blind: and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Lk. 14:13, 14.) God proposes to reward *men* not ghosts; and has arranged to do this at the resurrection.

Burgess' first Speech.

I shall prove from positive testimony that the soul of man in a disembodied state is conscious. "And when he had opened the fifth seal, I saw under the altar the *souls* of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:9, 10.) We see from this passage that souls not only exist after the death of the body, but that they are conscious. Here goes the gentleman's nonentity theory, to the four winds.

[The rest of his time was devoted to "the primer."]

Fenn's second speech.

Br. Burgess has again (in his own mind) annihilated my theory. Let us carefully look at this so-called positive testimony, and see if it proves what he thinks it does. I notice that these souls were *seen*: hence they were not invisible, and are far from being the kind my opponent believes in. The souls he has faith in, are immaterial and invisible and intangible; which of course would forbid their being seen. Again he believes the souls of the good are happy. But *these* souls are in misery, and crying, "How long O Lord," &c. Again these souls are seen *under the altar*, in distress. You are aware that an altar is a place where sacrifices are *slain*, rather than a place where saints are *glorified.*

These souls had blood, which they desired to have avenged. There were given to them white robes. Could immaterial souls wear white robes?

The simple meaning of this passage is this: The Revelator has a view of the terrible slaughter, of God's saints, under the Papal persecution, during the dark ages, when the fifth seal was opened, the chronology of which was from the fifteenth to the eighteenth centuries. These souls, at the time this vision was presented to John, did not exist. They were only presented to his mind in *vision*, just as were the various other wonderful scenes recorded in this book, many of which never had a literal existence and never can have. A seven-headed and ten-horned monster is seen in vision: but never did and never will have a literal existence. The *Emphatic Diaglott* renders this passage as follows: "I saw under the altar the *persons* of those who had been killed;" &c. This is doubtless the correct idea. John saw the martyrs who lost their lives for the sake of Jesus, in this vision; and they were to remain in rest or quietude till all who were to be slain should be fulfilled.

So much for the "positive testimony" that so effectually annihilated my theory. I fear my opponent will have occasion to annihilate my theory several times before it will stay destroyed unless he has better success than in his past efforts guarantee. I think my audience are well able to see that the force of his '*overwhelming*' arguments is very easily dissipated.

We have been referred to Phil. 1:21—"For me to live is Christ, and to die is gain." Br. Burgess seems to see something very consoling to his theory in this passage. Also, where the apostle says—"For me to live is Christ, and to die, is gain." He does not say, for *me* to live *in* the body is Christ, and for my *body* to die and my *soul* to live is gain. He talks about *living* and *dying*: not about living, and changing habitations: He has a desire that is far better than either living or dying, and that is "to depart and be with Christ." This departure was doubtless in harmony with what he had taught the church to hope for, which was *translation* into glory, instead of *dissolution* into glory. In other words he talked to them about living and going to glory at the appearing of Christ, but never talks about dying and going to glory.

But this is one of the many passages my opponent has quoted that has nothing to do with the question: for that pertains to souls or spirits; and there is not a word said about either souls or spirits in this passage. And that the apostle did not have any reference to soul or spirit, we give you the verse preceding that quoted: "According to my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now Christ shall be magnified in my body whether it be by life or by death." This magnifying happens to be in the body instead of the spirit.

This 'spirit' theory did not originate in the gospel, but with heathen philosophers.

Abraham being gathered to his fathers has been referred to. If this has reference to the abode of spirits, then to have any harmony in the theory of my opponents he must take the position that Abraham went to *hell*; or that his fathers are in heaven in spite of the fact that they were idolators; for they were star-worshippers and Abraham was called out from among them on that account. Either they are saved as idolaters, or Abraham is lost, if this 'gathering' has reference to spirits. But this is not the sense of the text. Abraham's fathers, or people, were *dead*, and Abraham was to die and go to the grave with them; and that is all there is of it.

This passage is like most others he has quoted; not a word is said about *souls* or *spirits*. The question we are discussing is in relation to the *spirits* of men in the intermediate state; and no passage that does not embrace the terms, soul or spirit, is relevant to the question. I am opposed to the idea of *taking a thing for granted*, because a man wants it this way or that. I have proved beyond a possibility of refutation, that men do not get their reward till the coming of Christ and the day of judgment, and there has been no proof furnished to the contrary; and no proof has been furnished in favor of rewarding spirits immediately after death. Hence I feel that I have fairly sustained the affirmative.

Burgess' second speech.

Friend Fenn would have you think that my proof texts are all in favor of his doctrine. I have never claimed that spirits received their *final* reward at death: but I claim they are conscious and know what their reward is to be. Fenn says my proof texts do not contain the terms soul or spirit. These terms are in more than a dozen of my texts, and he gives them the go by, or slips over them in his very adroit way.

I do not know but the idolators are in heaven. I would sooner think all men saved, than believe in annihilation.

I have proved my side of the question beyond a doubt. I will now give you some more rebutting testimony. [Reads from 'the primer' till close of speech.]

Journeyings.—No. 2.

At Eyota I spent the night (Sept 7,) with Br. W. Brown and family. The threshing machines in the neighborhood kept the people so busy that it was impracticable to hold a public service, so we passed the evening conversing on subjects of interest relating to the blessed hope, calling up the history of the past days, and scenes that transpired years ago in the East. Br. B. lived near Champlain, N. Y., and was personally acquainted with many who, like himself, are now scattered over the land in different localities, isolated from those of like precious faith.

At Rochester (Sept. 8) I soon found the home of Br. G. G. Emery, and was made to feel it was our home while we should tarry with him. Spoke in the evening to about thirty persons on the time of the second advent; its nature and object. Found some friends that are looking for the return of the Master and desired to hear a course of lectures on the prophetic Scriptures. But the great majority are not interested in these glorious themes. In these large towns and cities there are so many things to attract the public attention, that it is with great difficulty that we can secure a hearing upon unpopular truths: a series of meetings is necessary to awaken and call out the people.

My next stopping place was at Havanna, five miles east from Owatonna. The evening service was very interesting to myself, and I doubt not to the congregation, also, as they remained patiently till near eleven o'clock. At the conclusion of my discourse I gave liberty for remarks or questions concerning the leading points of our faith, which I had brought out. Among others the Free-Methodist minister propounded several questions, and *said* that while the brother had said some good things, they simply served as sugar to coat over the bitter pills that he had dealt out in his erroneous doctrine. He, however, gave way for me to speak on his appointment. The next morning (Sept. 10), a full house assembled and listened attentively. I distributed tracts and books at the close, leaving the result with him who has said, "My word shall not return unto me void."

I enjoyed the hospitality of Sr. P. M. Landon and family. Her husband died a year since, and sleeps in Jesus. I met Eld. Allen of the Seventh-day Adventists. He has rejected "the visions" and some fruits of their expositions, but still claims the observance of the the seventh day to be binding. But he does not force this as a test of fellowship.

Br. E. K. Smith of Owatonna was also here, and accompanied me on my journey to that place, where we held service in the Universalist chapel in the afternoon and evening. Br. Smith stands alone in this place. He was turned out of the Baptist church here some five years since on account of his faith. His wife sleeps in Jesus. She died six years ago in the hope of a resurrection unto eternal life. He has done what he could in the circulation of books and tracts, and is endeavoring to shape his business so that he may go out and proclaim the truth among the people as the door may open before him.

The church adopted the following preamble and resolution when he was expelled.

"WHEREAS, Br. E. K. Smith has endorsed doctrines not in harmony with the doctrine of the Baptist church, therefore

Resolved, that he be expelled from the fellowship of this church."

Br. L. Fitzsimmons, who lives some six miles out, was in with his family. He wants preaching in his neighborhood. There are a few in this region who have identified themselves with the Adventists. I found a home with Sr. Holland, of the Baptist church.

E. T. HIMES.

EMPHATIC DIAGLOTT; *containing* the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO *version* of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. *American* Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: *A choice* collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $10 a dozen. By mail, $10 80 a dozen. Gilt, $1 25. Full gilt, $1 50.

BOOK MARK. *A convenient little* instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. *Contains* the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, Sept. 26, 1871.

ON THE SOUL.

A SCRIPTURAL COMMENTARY.

[Continued.]

We design in this commentary to give every passage in the Scriptures in which the word 'soul' occurs in the original languages. In the last chapter two typographical errors occur. For Deut. '20' read '30.' In the definition of Loc and Drew for 'it is not without extension' read 'is without extension.' We now pass on, resuming our list of citations with the book of Joshua

Josh. 2 : 13. 'Save alive my father and my mother and my brethren and my sisters, ...and deliver our lives (soul) from death.' Thus Rahab plead when she showed kindness to the Hebrew spies; and they replied,

V. 14. 'Our life (soul) for yours.'

Ch. 9 : 24. 'We were sore afraid of our lives' (souls) literally: 'We were sore afraid of losing our souls.' The language was that of the Gibeonites, at the time they deceived Joshua. Their excuse was, that they saw no other way to save their lives, or themselves, from destruction.

Ch. 10 : 28, 30, 32, 35, 37, 39; ch. 11 : 11. 'Joshua took Makkedah, and . . . .he utterly destroyed . . . . all the souls that were therein . . . .He smote it [Libnah] with the edge of the sword, and all the souls that were therein . . . .Utterly destroyed all the souls that were therein [Debir.] . . . .They smote all the souls with the edge of the sword, utterly destroying them.' [Read the entire connection.] Certain teachers, when we ask them where in the Bible they find mention of immortal souls, answer by asking, 'Where do you find "mortal souls" spoken of in the Scriptures.' The above references are our answer. Here is the record of souls (NEPHESH smitten, destroyed, utterly destroyed —and they were not kept alive in torment, either, but killed.

Ch. 9 : 2. 'Appoint you cities of refuge . . . .that the slayer that killeth any person (soul) unawares,' etc. V. 9. 'That whoso killeth any person (soul) unawares might flee thither,' etc. Ch. 22 : 5. 'Serve [God] with all your heart and with all your soul,' i. e. the entire mind being sanctified [illegible] ole life devoted to his service.

[illegible] 11. 'Take good heed unto yourselves (y[illegible] souls), that you love the Lord your God.'

[illegible] 4. 'Ye know in all your hearts, and in all y[illegible] souls.' An intensive form of expression, as —Ye most certainly know. If 'soul' were a separate entity, 'heart' must be also, which would be absurd.

Judges 5 : 18. 'Zebulun and Naphtali . . . .jeoparded their lives (souls unto the death,' i. e., on the field of battle.

V. 21. 'O my soul, thou hast trodden down strength.' The 'soul' here apostrophized is not a separate entity, but the speaker is addressing himself, as a person, in an idiom with which we shall become more familiar as we proceed with this investigation

Ch. 9 : 17. 'My father adventured [i. e., risked] his life' (soul), in the service of the Israelites against their enemy, Midian.

Ch. 10 : 16. 'And his soul was grieved for the misery of Israel.' It is God of whom the inspired writer now speaks. Will our immaterialist friends insist that he has 'a soul' as a separate entity in his nature? If not, why not? If not, why contend that expressions like the above applied to man indicate 'a dual nature.'—The passage simply means 'His feelings were moved,' or 'the mind excited to action' on their behalf.

Ch. 12 : 3. 'I put my life (soul) in my hands' says Jepthah, referring to his war with Ammon.

Ch. 16 : 16. 'His [Samson's] soul was vexed unto death.' A strong hyperbole; as we sometimes in common conversation hear the phrase, 'I was tormented or plagued to death,' i. e., like to die with the excess of trouble or care.

V. 30. 'And Sampson said, Let me (lit. my soul) die with the Philistines.' If 'soul' (nephesh) had been a word in common use in Samson's day to indicate a part of man (the real man) that cannot die, is it propable that such an expression would have fallen from his lips? Imagine a latter-day immaterialist saying of his literal death, 'My soul shall die!'

Ch. 18 : 25. 'And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows (lit. men bitter of soul) run upon thee, and thou lose thy life (soul), with the lives (souls) of thy household.' 'Soul' is here used first of the mind, afterward of the life.

Ruth 4 : 15. 'He shall be unto thee a restorer of thy life' (soul.) Naomi's friends esteemed the birth of her grandchild as almost the equivalent of a new life to her—so highly were children esteemed in those days.

1 Samuel 1 : 10. 'She [Hannah] was in bitterness of soul,' i. e., in deep sorrow.

V. 15. 'I have poured out my soul,' i. e. what was in my mind—the deep sorrows already mentioned.

V. 26. 'She said, O my lord, as thy soul liveth,' or, as truly as you are a living man.

Ch. 2 : 16. 'Take as much as thy soul desireth,' i. e. all you wish of the flesh of the sacrifices.

V. 33. He 'shall be to grieve thine heart' (soul.)

V. 35. 'I will raise me up a faithful priest that shall do according to that which is in my heart and in my mind' (soul), said God to Eli.

Ch. 17 : 55. 'Abner said, As thy soul liveth O king, I cannot tell.'

Ch. 18 : 1. 'The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.' Soul, here, refers first to the affections, and then to the persons.

V. 3. 'He loved him as his own soul.' As himself.

Ch. 19 : 5. 'And he [David] put his life (soul) in his hand'—risked his life when he went to fight with Goliah.

V. 11. 'If thou save not thy life (soul) to-night, to-morrow thou shalt be slain.' The message Michael sent to David when Saul sought to kill him.

Ch. 20 : 1. 'He [Saul] seeketh my life' (soul.)

V. 3. 'As truly as the Lord liveth, and thy soul liveth, there is but a step between me and death.

V. 4. 'Whatsoever thy soul desireth, I will even do it for thee. Margin, 'Say what is thy mind, and I will do it.

V. 17. 'He loved him as his own soul.'

Ch 22 : 2. 'Every one that was discontented' (lit. bitter of soul.) 'Soul' is here used of a state of mind.

V. 22, 23. 'I have occasioned the death of all the persons (souls) of thy father's house . . . .He that seeketh my life (soul) seeketh thy life' (soul.)

Ch. 23 : 15. 'Saul was come to seek his life' (soul.)

V. 20. 'All the desire of thy soul.'

Ch. 24 : 11. 'Thou huntest my soul, to take it.' This David was one of the world's greatest poets. But in his poetic flights he never uttered false doctrine, nor contradicted his own plain prose. Compare the following language of a modern poet, with the passages we shall quote from David; and you will agree with us that one or the other is in error on the 'soul' question:

"Oh! loose this frame, this knot of man untie,
  That my free soul may use her wing,
Which now is pinioned with mortality,
  As an entangled, hampered thing.
What have I left, that I should stay and groan?
  The most of me to heaven is fled:
My thoughts and joys are all packed up and
      gone,
And for their old acquaintance plead.
    Oh! show thyself to me,
    Or take me up to thee!"—HERBERT.

Ch. 26 : 26. As 'thy soul liveth.'

V. 29. 'A man is risen to pursue thee, and to seek thy soul: but the soul of my Lord shall be bound in the bundle of life with the Lord thy God: and the souls of thine enemies he shall sling out, as out of the middle of a sling.'

'Thy life shall be precious in the sight of the Lord; . . . .it shall be supported by him who is the spring and fountain of life.'—Adam Clarke. But the lives of his enemies should come to a sudden and violent end.

Ch. 26 : 21. 'My soul (or life,)' was precious in thine eyes this day,' was Saul's acknowledgement to David; who replied (v. 24): 'As thy life (soul) was much set by this day in mine eyes, so let my life (soul) be much set by in the eyes of the Lord.'

Ch. 28 : 9. 'Wherefore layest thou a snare for my life (soul) to cause me to die,' said the witch at Endor to Saul; and afterward (v. 21); 'I have put my life (soul) in my hands.'

Ch. 30 : 6. 'The soul of all the people was grieved,' or bitter. We have now in the Scriptural narrative reached the days of David; but we have nowhere found even a trace of the idea of the natural immortality of man. We find indeed intimations of a future life, but it is by the resurrection, not by the continuance in conscious being of the soul. But this latter notion was known in David's day, and before, for Herodotus says:

"The Egyptians say that Ceres and Bacchus hold the chief sway in the infernal regions; and the Egyptians also, were the first who asserted the doctrine that the soul of man is immortal.' (Book 2, sec. 123

Now it is incomprehensible, that in the writings of every other people which has taught the immortality of the soul the dogma should be plainly stated, and that on the other hand, the Hebrews should have all firmly believed it, and yet we never once find it mentioned in their sacred writings. Prof. Hudson well argued, that the very silence of the Scriptures was an unanswerable argument against the popular dogma. When we turn to the sacred books of other nations we find a striking similarity between the language of their most ancient documents and that of modern immaterialism. For instance in the 'Bhagavad Gite', one of the Hindoo sacred books we read:

(Wilkins' translation, pp. 36, 37–40): "The soul neither killeth nor is killed. You cannot say of it, it hath been, is about to be, or is to be hereafter. It is a thing without birth, it is ancient, constant and eternal. As a man throweth away old garments and putteth on new, so the soul, having quitted its old mortal frames, entereth into others that are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away. It is indivisible, inconsumable, incorruptible; it is universal, permanent, unmovable."

They also took another position, which immaterialists of this time are rapidly endorsing, either openly or in effect, that is, they denied the resurrection. Says Dr. John Mason Good (Book of Nature, p. 853):

"The Hindoo philosophers, totally and universally denying a resurrection of the body, support the doctrine [of a future life] alone upon the natural immortality of the soul; while the Arabian philosophers (among whom was Job) passing over the immortality of the soul, rested it alone upon the resurrection of the body."

But it should be explained that the Hindoos did not believe, after all, in personal immortality. They conceived souls to be emanations from a central deity, to whom they all ultimately returned, to be reabsorbed—the time of the migration or transmigrations being about 30,000 years. That man would exist eternally as individuals they had not the most distant idea. Their immortality culminated in an extinction of personal consciousness as complete as though it were actual annihilation. Hence Whateley, Archbishop of Dublin, in his work entitled "Revelations of a Future State," says:

"The very notion of the soul's immortality as explained by them [the ancient philosophers] involved the complete destruction of distinct personal existence."

THE Editor is in Arkansas, where he is to labor through the coming month.

THE Swedenborgian minister in Chicago is calling Spiritism to his aid in his efforts to prove the immortality of the soul. What is such aid worth? And can he afford to keep that company?

WHAT all Christians believe: "that we should live soberly, righteously and godly in this present world." But only a few believe that we should *live* "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." And why should they? If we go to him when we die, why look for him to come to us?

THE article on the *Austro-German Alliance*, from the *Scottish-American*, will be read with deep interest. However, when the struggle comes, we anticipate a different event. The indications of the fulfillment of prophecy are, that the Turk must be driven out of Europe. We look for it soon.

As we suspected from the first, the speech which has been published in so many papers attributed to Bp. Strossmeyer, in the Vatican Council, is a forgery—it was neither written nor uttered by him. It is, in short, a forgery, by a zealous opposer of the infallibility dogma. It reminds us of the old adage—"Too good to be true."

INASMUCH as pedo-baptists urge Mk. 7: 4 as an objection to immersion, it may be well enough to remind them that some of the best MSS. do not read *baptisontai*, but *rhantiso*, or sprinkle. So the Vatican and the Sinaitic MSS. The washing of cups, etc., mentioned in the last part of the verse is by immersion, including the tables, or more properly couches which were not large wooden frames like ours, but simply a quilted roll, of cloth or leather.

"Be just, before you are generous." Well —yes—just so. But some people's capacity (or, rapacity if you prefer it,) for justification is so immense, that it takes almost a life-time of accumulation to fill the measure before there is any opportunity to "slop over" in favor of generosity. How much justice does it take to do an ordinary person—that's the point?

—We quote the above from a correspondent of the *Methodist Recorder* to signify our hearty approval of its self-evident point. If anybody is hit, let them take the hit, and former.

WHAT but the befogging influence of immaterialism could have compelled the clear-headed Alexander Clark, of the *Methodist Recorder*, to pen these two contradictory sentences in one article. First he says—'We are human—but immortal.' But almost before the ink with which the words were traced could have dried, he says: 'The voice that *calls us* TO immortality is the voice of him who built the skies." Here is a flat contradiction; and we have no hesitancy in affirming that the last statement is the truth, while the first is otherwise.

DR. CHEEVER thinks it is absurd to conceive of a divine revelation to man without the doctrine of the immortality of the soul. If he will substitute for that unscriptural expression, the idea of a *future* life, of eternal duration, we will admit his assertion. But as it stands, it is unsound: for the immortality of the soul implies the eternity of sin and suffering in the same individuals, which is the real absurdity; for what we know of God, from either nature or revelation, declares this to be exceedingly improbable, if not utterly impossible.

OUR readers have all heard of Mr. Towne, the able infidel writer, but probably not many have seen his writings. Here is an extract from a late effusion from his pen in the *Golden Age*:

Personally I do not care a fig what becomes of the name of Jesus. And rough as my encounter with accredited Christianity is I cannot doubt that we already begin to see the end of that intolerable humbug, an ignorant youngster put forward as the impersonation of greatness and holiness, and a mad fanatic thrust between God and his children, to cut off his grace from heaven except at his own will, and to put hate for kindness between man and man wherever his claim might be denied. Heathenism will die very hard, but it must die.

—Probably most of our readers will say,— 'It is enough.'

THE tendency of immaterialism to get into a muddle is well illustrated in the fate of an article in the *Independent*, by Rev. Geo. B. Cheever, in which he argues that a revelation from God destitute of the dogma of the immortality of the soul, would be an absurdity. Somebody else had written an article called 'R[illegible] under Biscuit.' Dr. Cheever's article [illegible]ow got mixed up with this, and the [illegible] half of it was published *first*, as the conclusion of the 'Biscuit' essay, the two being joined in the most solemnly absurd manner imaginable. Next week came the beginning of Dr. Cheever's argument, joined with part of the 'Biscuit' narrative, the one line of thought running into the other in an excessively bewildering manner.

We could not but regard the printer's blunder as an expressive reminder of the tendency of immaterialist doctrines to confusion of thought and expression.

An Inquiry into the Eternal Punishment of the Wicked, by John Bate. Mr. Bate strongly condemns those preachers who do not declare the doctrines of everlasting torment to the wicked and eternal happiness to the righteous.

—We find the above among the Book Notices of an exchange. Mr. Bate is right— at least so far as preachers who profess to believe the horrible dogma are concerned. The man who with convictions of its truth shuns to declare it, certainly deserves condemnation. And if they doubt, or disbelieve, and neither investigate nor denounce the error, then still stronger objurgations are their just desert. The fact that the doctrine is but little taught, and even then often presented in a half apologetic form, is good evidence that there is little real faith in it. But for the general unwillingness to admit the mortality of man, we should see a speedy, and almost universal revolution of opinion upon the future punishment.

MISUNDERSTOOD.

As Adventists we seem peculiarly liable to be misunderstood, as well as misrepresented. We are misunderstood by most at first hearing of us; and misrepresented by those who having understood something of our position reject it because of its unpopularity; or their own bigotry or sectarianism. But there is a class, who having misunderstood us, when they find us out are disposed to give us a candid hearing and listen to our argument before they reply to or reject it. Of this class was a gentleman who addressed some queries to us during our late lectures in the Court House at Memphis. He misunderstood us by supposing that we denied everlasting punishment, while we believed in the immortality of the soul. The facts in the case are just the opposite of this. This gentleman handed us a paper containing his points, desiring that we should make some further remarks upon the subject in THE TIMES. The following are his notes:

"Is the soul immortal? If so, good or evil, it must exist forever. To the good that existence is awarded as eternal life, to the evil that existence is 'shame,' 'everlasting contempt,' and 'everlasting punishment.'

Dan. 12 : 1, 2. "At that time [the time of the end: see ch. 11 : 40] . . . .there shall be a time of trouble . . . .and . . . .thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Mat. 25 : 41–46. "When the Son of man shall come in his glory . . . .and before him shall be gathered all nations; and he shall separate them . . . .as a shepherd divideth his sheep from the goats; and he shall place the sheep on the right hand, and the goats on the left . . . .Then shall he say to them on the right hand . . . .inherit the kingdom . . . .then shall he say to them on his left hand, depart ye cursed into everlasting fire, prepared for the devil and his angels . . . .And these shall go away into *everlasting punishment*; but the righteous into life eternal."

John 5 : 28, 29. "All that are in their graves . . . shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

All are resurrected to what we now call life. Then follows, after the separation of the good from the evil, their respective new conditions—*these* to the God-given *new life*, then assigned by the judge; *those* to the penalty of eternal misery incurred by their acts: but both to immortality—the one of life the other of death."

—The whole subject turns upon the opening question; "Is the soul of man immortal?" If it is, we know of but one way to state the future of mankind; a portion go into eternal bliss; the rest into eternal wo. The passages cited above clearly show this. But we are free from the difficulties that entangle the restorationists; we unqualifiedly deny the popular dogma, and challenge proof that man possesses immortality in any other sense than by faith.

We shall not here attempt to prove a negative, but simply show that nothing in either of these passages above contradicts our opinions. In Daniel we have "everla[illegible] life," set over against [illegible] everlasting contempt." [illegible]ow we will admit, that were this the only passage upon the subject in the Scriptures, there might be room for difference of opinion, although the antithesis would suggest that the doom of the second class is something opposed to *life*. But even the careless reader must observe that the "shame," which is felt by the sinner is *not* everlasting, while the contempt, which is the feeling of others toward him, is so. The first is subjective; the last is objective.

A passage, to some extent parallel with this, is found in Rom. 2 : 6–9. "He will render . . . .to the unrighteous . . . .indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Again, if this were all the testimony we had upon the subject, the duration of the "anguish" might be an open question. But even then, would not the probabilities be with us, inasmuch that as far as our experience and observation go, the tendency of all suffering is to death? But when we put alongside of this passage the assertion of the Holy Spirit through Ezekiel—"The soul that sinneth it shall die!" we hardly need Paul's subsequent affirmation (Rom. 6 : 23), that "the wages of sin is death," to confirm, and establish as truth, our inference that this suffering is temporary and not eternal.

Upon the passage from Mat. 25 we remark: there is no dispute that wherever in the Scriptures the phrase "eternal fire," or its equivalent, is used in any other connection than the doom of the lost, it means simply a *consuming* fire—a fire that cannot be quenched until it has burned up all upon which it feeds. On this point see 2 Ki. 22 : 17; 2 Chron. 34 : 25; Is. 1 : 31, 28; Jer. 4 : 4; 7 : 20; 17 : 27; 21 : 12, 14; Ezk, 20 : 47; Jer. 17 : 4.

Now there is no reason under heaven for supposing eternal fire devouring the wicked means anything different from eternal fire devouring the gates and palaces of Jerusalem—except the assumption that the wicked are immortal and *cannot* be burned up; and, hence, in their case the term bears another than its common sense.

The passage from Mat. 25 : 46 has no weight against our views when once the question is fairly understood. No one dare dispute that *death* is a punishment. Says Moses Stuart: "It is the consumation of all suffering: the highest penalty which can be inflicted." And when we speak of an *eternal death*, no one can perceive any incongruity in the idea. If then, temporal death, which cannot cut off the hope of a future life, is the highest penalty known to human law, may we not freely admit that eternal death—death with no hope or possibility of a resurrection, is the highest penalty known to the divine law? In other words, is not eternal death in the literal sense of the words, in its very nature an "everlasting punishment?" If death is a punishment (as all admit), is not eternal death an eternal punishment? There can be but one answer to the question.

We see then no reason for violating the antithesis here—these shall go into everlasting life, and these shall go into everlasting punishment. If we understand punishment to refer to death, it fulfills the sense, and harmonizes with the Scriptures at large. Paul says; they "shall be punished with everlasting destruction;" and David, "All the wicked will God destroy." Hence while we admit that sometimes *kolasin* (translated punishment) is used of conscious suffering, yet inasmuch as its primary sense is cutting off, and it is frequently used of capital punishment, we again say we know of no reason why it should not be taken in this latter sense in Mat. 25 : 46.

Our friend's conclusion, that the righteous and wicked are alike raised to immortality, but that in the one case it is an immortality of life; in the other immortality of death, we cannot for a moment admit. The latter phrase is a contradiction of terms. Death and immortality are diametrically opposed to each other; for death is extinction of vital being and immortality is its endless continuance. On the other hand Paul clearly teaches (Gal 6 : 9) that there is a distinction in the resurrection of the two classes. They that sow to the Spirit shall of the Spirit reap life everlasting; while they who sow to the flesh, shall of the flesh reap corruption. Hence he says of the righteous (1 Cor. 15: 52) they shall be *raised* incorruptible, or immortal; not be raised as they went down, and afterward be changed.

In conclusion, if we have not met our friend's point, we shall be glad to hear from him again. Meanwhile, we think he would find great satisfaction in perusing Mr. Constable's work upon the future punishment, where the subject is treated at greater length than is possible for us in the columns of a weekly paper.

TO THE CHRISTIAN RADICAL.

Will this journal be kind enough to say to its readers that the passage it credits to us in its issue for Sept. 9 *was not ours*, but belongs to one of our correspondents. We do not pretend to endorse every sentiment uttered by our correspondents; nor can we believe that the *Radical* allows no one to speak in its columns whose views do not exactly coincide with its own. And if we should reprove *it* at some length because of a correspondent's sentiments, we opine the *Radical* would change its opinion of us, and pronounce us "pert," but *not* "keen."

Moreover the *Radical* should do our correspondent justice, who while opening somewhat carelessly, did bring out and enforce a great truth; his summing up being, that the conflict between true science and the Bible is apparent and not real; and that the Scriptures contain infallible truth, to which all theories of men must ultimately conform.

The *Radical's* picture of us "racking our brains," "fruitlessly wasting time" in "the business of harmonizing," is not from life. It has misunderstood. Suppose it give to its readers our correspondent's article, which called forth its lecture!

OUR GENERAL MEETING.

The time is approaching for the postponed Annual Meeting of the Western Association. There have been only two places mentioned for it —Buchanan and Chicago. We are now waiting upon the Chicago church for a decision in the matter; and as soon as it is rendered we shall call the meeting at once—probably about the last of November or first of December.

Our own choice for the place of meeting would be Buchanan. We would prefer to have our friends come here and see our office, our management, our methods of conducting business. We should feel better about it, and are quite confident they would, also.

But Chicago has many advantages for such a gathering, especially in the fact that a more general gathering would be ensured. We hope to see a gathering of the brethren and sisters who have the cause in the field we occupy really at heart, and feel willing to devote the necessary time to the discussion and examination of its business; hear what has been done, and judge what is best to do hereafter.

There will be plenty of time devoted to preaching and prayer and conference. But there is business that should be attended to; and it is just as much a religious duty to attend to this business properly and in full as it is to preach, exhort, sing and pray.

Let all, then, who desire the prosperity of the cause be in attendance, "not slothful in business," yet "fervent in spirit, serving the Lord."

HOW TO TELL.

The supplement which we send out this week we trust will prove all the bill we shall have to send to any of our subscribers. Many are in arrears. One forgets it in one place, and another in another place, and by the time "forgetting" has been practiced in more than twenty States, it becomes quite a serious matter with us.

But says one, How can I tell how my account stands? We answer, by the date on the little label on your paper, which bears your name. For instance, if it reads 1 Jan. 72—then you are paid to next January. If 15 Mar. 71—then you owe since last March. If 12 June 70—then you owe since the twelfth of June, 1870. In short, you are *paid* to the date which appears upon your label.

If four thousand subscribers would make their labels read "72," we would make improvements in THE TIMES, which as things are we can only hope for *sometime* in the future, should time last.

Consult your label, and save us the expense of sending out bills. Last year it cost us quite an item to send bills to delinquents. But as we have remarked, we trust every delinquent will look upon our supplement this week as all the dun or bill any one should need.

"GOOD TIDINGS."

ANOTHER NEW BOOK.

Our readers will remember that the General Conference at Rochester, two years ago, requested six brethren to prepare for publication a work treating upon the leading points of Adventism. These were Wm. Sheldon, S. G. Mathewson, John Couch, Miles Grant, H. G. McCullock and J. V. Himes.

As time rolled on, some modifications of the original plan became necessary, and the literary labor finally devolved upon four brethren, instead of six, and the General Conference Committee placed the matter in the hands of one man for publication; a brother whom they knew to be responsible, and who will devote whatever profits may arise (if there should be any) from the sale of the book, to the distribution of the book itself and other reading matter to the best advantage.

Though the work does not contain all that was originally designed for its pages, nevertheless it is a book that will command attention and be read with interest everywhere by all wishing to investigate Bible truth. Upon its merits, then, we bespeak for it a wide circulation. Let it be read by all Adventists, and loaned or given away by them in large numbers. Let us rally and take up the first edition in a few weeks.

PRICES: In cloth, per dozen, by express, $8; in paper, $4. Single copies, cloth, $1; paper, 50c., post-paid. Orders for large or small quantities promptly filled at this office.

FIRE! FIRE!

HOW TO PUT IT OUT!

Many a house or barn has been burned that might have been saved had some simple, easily-managed means for quenching the flames been at hand; and for many years inventors have been studying the problem of a portable, convenient and effective fire-extinguisher. After several failures, which have, we fear, dampened the public faith in the possibility of obtaining a reliable extinguisher, a complete success has been attained at last; and in the BABCOCK FIRE EXTINGUISHER we have the desirable article which we have described above.

We speak editorially upon this subject because we wish our readers to understand that we fully endorse the advertisement of the Extinguisher, which appears in another column, and believe we are doing them a favor in calling their attention to it. We never pass our own Extinguisher, in its place in our office, without feeling an additional sense of security beyond what we have ever felt before.

The Extinguisher has been the means of checking a multitude of conflagrations, and has saved, we believe, millions of dollars, not only to those owning machines, but to their neighbors also. In short, it is simple, effective, and fully deserves its name, The Fire *Extinguisher!*

We are prepared to furnish the Extinguisher to our subscribers upon favorable terms; especially where the people of a place club together and procure a number of them. Don't wait till your premises are on fire to get one; but procure an Extinguisher at once, and be prepared when the fire comes.

PROPHETIC CHART.

The frequent calls for a map of the symbolic prophecies, for the use of lecturers, have led us to plan one more Prophetic Chart, which, if published, will be the finest thing of the kind ever offered to the church.

As a publication of this character involves a large outlay, and can, in any event, but little more than repay its cost, we propose to issue it upon the basis of a subscription, and shall not commence work upon it until a sufficient number of subscribers are obtained to secure the Association from any loss.

All our experience in publishing charts, in the past, will be brought into play, to make this the perfect and complete chart. It will contain illustrations of Dan. ch. 2 (the image); 7 (the four beasts); 8 and 9 (the ram and he-goat and the 2300 days and prophetic weeks); Christ's great prophecy in Mat. 24; Rev. chs. 5–7 (the seals); chs. 8–11 (the trumpets, and two witnesses); ch. 12 (the woman, the child and dragon); ch. 13 (the leopard and two-horned beasts); ch. 16 (the vials); ch. 17 (the scarlet beast); etc., etc.

The prophetic periods will be illustrated, but not in a manner to confine them to any special dates. But they will be so arranged that any lecturer can adapt them to his own views of their rise and temination.

In short we purpose to make it invaluable to every preacher upon prophecy; a help to church and ministry that no Advent chapel can afford to do without; and that will be a preacher in every household where it is hung up.

We wish for one hundred subscribers, to ensure its financial success; but will commence work upon it as soon as FIFTY RESPONSIBLE NAMES are secured.

TERMS.—$10 for a single chart; one half to be paid when work on the chart commences, and the remainder upon delivery.

We trust this liberal proposition will meet a prompt and equally liberal response. Let ministers bring the subject before the churches, and take collections, or pledges to secure its speedy issue. Let brethren who are able subscribe in behalf of preachers who are not able to buy one. Let us obey the prophetic injunction, to "write the vision, and make it plain upon tables," after a fashion that shall command the attention and respect of all to whom the chart may be displayed. Let us hear from all interested, at once.

ADDRESS, ADVENT TIMES, Buchanan, Mich. tf.

CORRECTION.

By an editorial mistake, the appointment for the dedication at Auburn, Ill. was published last week for October 19. It should have been October 12. See notice. Let there be a general rally in all that region.

EDITORIAL GLEANINGS.

We learn that three Baptist ministers and a number of other brethren are to be tried next Saturday, for heresy, before a Baptist Association in Central Illinois. The heresy is Adventism, or "Soul-sleeping." We understand the prospect is favorable for their being all "turned out." We shall await the decision with interest.——We learn that the Campmeetings East have been excellent. Alton Bay, quite the rival of Springfield in size and interest, never saw a better meeting. The Connecticut meeting, at Plainville, is pronounced the best ever held in the State.——We notice that Br. and Sr. Mansfield have appointments at Portsmouth, N. H. Sept. 26 27, and at Manchester Oct. 1. We understand they will visit Castleton and Sandy Hill.——An Advent chapel is to be dedicated in Chelsea, Mass. next Thursday; and a Hall at Highlandville next Friday.——The Connecticut Annual Conference will meet at Bristol, Oct. 18.——Eld. Grant commenced a protracted meeting at St. Johnsbury, Vt. the 14th. We trust he may have even more than his usual success. It is quite a new field.——The brethren in the adjoining corners of Mass. and Vt., and close by in N. Y. have determined to organize a Conference. The call is signed by seven preachers. It is a good move, and has our prayers for its success. The Conference will convene at Hoosick, N. Y. Oct 18. A full attendance from all the region is desirable.——The church at Springwater, N. Y. have about completed their new chapel. The Editor of THE TIMES has been invited to the dedication, early in November; but previous engagements may deprive him of the pleasure of attending.——We learn that the new chapel in Springville, Wis. will be dedicated in November—probably by Br. P. W. Hough and Eld. J. V. Himes.——The Arena, Wis., tent-meeting last week was a success, like most Wisconsin meetings. Twelve baptized, and others to be.——An old veteran, is a brother in Indianapolis, from whom we have just heard, who says: "Thirty years ago I commenced investigating these views, and for twenty-five years I have advocated them in private life. "We hope for a better acquaintance."——Br. Phelps is in LeRoy, N. Y., with the State Mission Tent. Two were converted early in the meeting. Brn. Fenn and W. E. Brown are efficient co-workers. We would like to accept an invitation to attend; but it is utterly impossible for us to do so.——The friends at Volga, Ind. and vicinity, Br. and Sr. Tibbet's neighborhood, expect to organize a church soon. Some new converts, others driven out of the Baptist church.——A brother in the ministry writes: It is hard getting subscribers for our papers. People say they are too poor to take them. But they appear to have many other things they could much better go without. A true saying.——At East Randolph, N. Y. the scene of the debate which we are reporting through THE TIMES, the brethren are refitting a chapel and will soon have a comfortable place of worship. They wish preaching brethren to call and help them in word and doctrine.——Br. Hill writes from Benton Co. Ark., that Eld. Covey, of the Disciples, is proclaiming in that section essentially the same doctrine that Adventists hold, though he has never heard of us, but formed his opinions from study of the Scriptures. He is well in years, but we trust he may see, yet, much fruit of his labors.——Dr. Bowman, of South Carolina, has commenced his work as an Advent Evangelist. At his first appointment he organized a church of 31 members. He has reasonable hope of similar success in at least nine other places on the same circuit. The meetings are all held out of doors, because no house will hold the people. The excitement is intense. We shall send the doctor next week the last installment of about $50 worth books and tracts, some paid for by individuals the rest from our tract fund. We shall soon have a Conference in South Carolina.——The debate between Br. G. W. Green and Eld. Treat, of the Disciples, came off according to appointment at Harrisonville, Ind. Our friends feel well satisfied with the result. Br. G. stood alone. Treat was backed by some twelve or fifteen ministers, and from all we hear did not conduct himself in an entirely Christian manner, sometimes forgetting but that abuse and sneers are argument.——Br. Kent has baptized four and Br. Morphy two souls since the campmeeting, making fourteen as the immediate fruit of the meeting.——The Noble township church, Romig, S. H. Iowa, was recently organized by Br. W. Morphy. Six members.——The Northern District of the Indiana Conference will hold a Q. M. at Union Mills, Oct 28. This is old ground, and a good time is anticipated. Arrange to go—you who are within reach.

The Times.

AT HOME.

- - - New York is better off than we dared hope, and there is some prospect of its city government being cleansed without a resort to a 'vigilance committee.' Judge Barnard granted an injunction forbidding the present officials to pay out any more money. Comptroller Connoly has resigned, and an honest man now fills his place. Other changes will be effected as speedily as possible. Meanwhile the city debt, as far as can be ascertained, is about $116,000,000, possibly more. And how much of this sum has gone into the pockets of dishonest officials no one can tell. Let us hope that the worst is past.

ABROAD.

- - - Rochefort has been sentenced to a penal colony for life, for his part in the communal insurrection.

- - - The German army is to be placed upon a peace-footing—only 400,000 men. Along with this report we have a prediction of war between Germany and Russia within six months.

- - - It appears that the total forces available for war purposes in Europe, taking the English disposable forces at 470,779 men and 336 guns, is 8,164,800 men, 512,894 horses, 10,224 guns, and about 800 mitrailleuses.

- - - Sweden appears to have taken the general European alarm and is talking of reorganizing its military system. Sweden has only a small army—about 130,000 men, in addition to volunteers and free-shooters. The "regulars" or reserves are distributed in the cantons, and earn their living by working for the landed proprietors, but are obliged to drill one month each year. In comparison with the Prussian military machine, or even the British thirteen thousand men who lately marched to Sandhurst and then marched back again, it must be seen that the army of Sweden is rather undisciplined, and would not be very effective even as a home guard in case of invasion.

- - - Seven thousand persons in Tortola, W. I. lost their homes by the late hurricane and earthquake.

- - - Since Napoleon lived and died in St. Helena, that island has been pursued by misfortune. Such, indeed, has been the unremitting character of the disasters that have occurred there as almost to justify superstition concerning it. In the latter part of July, the final term of a long catalogue of woes, St. Helena was almost literally washed away by floods. Five hundred of the inhabitants were swept out of their houses and lost everything they possessed. All the roads were destroyed, and the island is now said to be uninhabitable. A Local Committee is inquiring into ways and means for bettering the condition of things; but people are going away fast, and it seems not impossible that St. Helena may become the desolate and solitary rock that it once was and has been so often sung.

- - - Probably few persons (says the *Pall Mall Gazette*) are aware of the extent of the encroachments made by the sea upon the east coast of Yorkshire. The Rev. F. G. Morris has calculated that there is an average loss of two or three yards of land every year, and that in round numbers about thirty-nine acres disappear annually between Spurn Point and Flamborough Head alone. Havenspurn was once an important seaport, and returned a member to the Parliaments of Edward I.; but when Bolingbroke landed there in 1399 it was little more than a name, and by the end of the next century had wholly disappeared. Auburn, Hartburn, and Hyde are villages which exist only in old maps and documents; and Kilnsea, which lost its church in 1830, seems likely soon to follow the fate of its neighbors.

RELIGIOUS ITEMS.

- - - In Russia an edict has been issued forbidding worship after the manner of the Baptists.

- - - The *Free Methodist* tells of a church in Utica which held a festival where prize packages of tobacco were sold. Afterwards they sent for Mrs. Palmer to hold meetings for the promotion of holiness!

- - - A man named Fisher, in Australia has set up a new religion. He is the incarnation of Christ, and, also, of David. Indeed, he says every person now living is the incarnation of some Bible character, good or bad. Thus we have another error growing out of immaterialism. He, also, teaches and practices bigamy.

- - - In Mifflin, Juniata, and Snyder Counties, Pennsylvania, are large numbers of a singular sect called Omish. These people somewhat resemble the Dunkers in their religious belief; but their customs include many peculiarities characteristic to themselves alone. They exceed the Quakers in their efforts to attain simplicity of dress. The men fasten their attire with hooks and eyes, and look upon buttons as an abomination in the sight of the godly. The Omish girls wear a blue cotton dress, the waist of which comes just below the arm-pits, while their heads are covered with close-fitting white skull caps, which give their faces a ghastly appearance. They have no poor; they are not only thrifty but charitable, never refusing to entertain a stranger without money and without price. They forswear all things that partake of worldly vanity, practise the rite of baptism by immersion, and celebrate the Last Supper in mutton broth.

- - - A circular has just been issued by the Evangelical Alliance, calling upon Christians of all nations throughout the world to make arrangements for setting apart the week commencing January 7, 1872, for special humiliation, thanksgiving, and prayer. In the course of an address upon the subject of universal prayer, the circular says:—"Christians throughout the world have been accustomed for many years past, and with increasing encouragement and advantage, to consecrate the week, commencing with the first Sunday in January, to united supplication. Day by day in that week they have been brought into sympathy with each other's wants, and duties and trials, with each other's union in Christ, each other's privileges, and with each other's participation in Divine and eternal realities." The circular, after suggesting suitable topics for exhortation and prayer upon the successive days of meeting, touches upon the necessity of united prayer, especially for heathen lands, and cites the astounding fact, that while 500,000,000 of the entire population of the world consists of Protestants, Roman Catholics, Greeks, Jews, and Mahomedans, the other 788,000,000 are entirely Pagan.

- - - The Bavarian government has issued a circular against the Papal party condemning their proceedings against Dollinger and others, who would not submit and recognize the dogma of infallibility. It declared the dogma to be an innovation dangerous and adverse to the interests of the State. It upholds the royal right of the placetum, and promises its protection to those who may incur the displeasure of the Episcopate by their resistance to the new dogma. The Bavarian government upholds the principle that the Bavarian Archbishops and Bishops are subject, like every one else, to the laws of the kingdom. The danger threatening the constitution and the violation by the Bishops of the laws of the kingdom force the government to measures which it would have liked to avoid. It will refuse its assistance to the propagation of the new doctrine, and the carrying out of those provisions which may be made in consequence of the new doctrine. It will hold fast to the principle that decisions which the Church authorities might take with regard to those who do not recognize the new dogma can have no effect in civil and political matters, and, if necessary, it will take measures to insure the independence of members of the church against clerical pressure."

in the resurrection of the two classes. They that sow to the Spirit shall of the Spirit reap life everlasting; while they who sow to the flesh, shall of the flesh reap corruption. Hence he says of the righteous (1 Cor. 15: 52) they shall be *raised* incorruptible, or immortal; not be raised as they went down, and afterward be changed.

In conclusion, if we have not met our friend's point, we shall be glad to hear from him again. Meanwhile, we think he would find great satisfaction in perusing Mr. Constable's work upon the future punishment, where the subject is treated at greater length than is possible for us in the columns of a weekly paper.

TO THE CHRISTIAN RADICAL.

Will this journal be kind enough to say to its readers that the passage it credits to us in its issue for Sept. 9 *was not ours*, but belongs to one of our correspondents. We do not pretend to endorse every sentiment uttered by our correspondents; nor can we believe that the *Radical* allows no one to speak in its columns whose views do not exactly coincide with its own. And if we should reprove *it* at some length because of a correspondent's sentiments, we opine the *Radical* would change its opinion of us, and pronounce us "pert," but *not* "keen."

Moreover the *Radical* should do our correspondent justice, who while opening somewhat carelessly, did bring out and enforce a great truth; his summing up being, that the conflict between true science and the Bible is apparent and not real; and that the Scriptures contain infallible truth, to which all theories of men must ultimately conform.

The *Radical's* picture of us "racking our brains," "fruitlessly wasting time" in "the business of harmonizing," is not from life. It has misunderstood. Suppose it give to its readers our correspondent's article, which called forth its lecture!

OUR GENERAL MEETING.

The time is approaching for the postponed Annual Meeting of the Western Association. There have been only two places mentioned for it—Buchanan and Chicago. We are now waiting upon the Chicago church for a decision in the matter; and as soon as it is rendered we shall call the meeting at once—probably about the last of November or first of December.

Our own choice for the place of meeting would be Buchanan. We would prefer to have our friends come here and see our office, our management, our methods of conducting business. We should feel better about it, and are quite confident they would, also.

But Chicago has many advantages for such a gathering, especially in the fact that a more general gathering would be ensured. We hope to see a gathering of the brethren and sisters who have the cause in the field we occupy really at heart, and feel willing to devote the necessary time to the discussion and examination of its business; hear what has been done, and judge what is best to do hereafter.

There will be plenty of time devoted to preaching and prayer and conference. But there is business that should be attended to; and it is just as much a religious duty to attend to this business properly and in full as it is to preach, exhort, sing and pray.

Let all, then, who desire the prosperity of the cause be in attendance, "not slothful in business," yet "fervent in spirit, serving the Lord."

HOW TO TELL.

The supplement which we send out this week we trust will prove all the bill we shall have to send to any of our subscribers. Many are in arrears. One forgets it in one place, and another in another place, and by the time "forgetting" has been practiced in more than twenty States, it becomes quite a serious matter with us.

But says one, How can I tell how my account stands? We answer, by the date on the little label on your paper, which bears your name. For instance, if it reads 1 Jan. 72—then you are paid to next January. If 15 Mar. 71—then you owe since last March. If 12 June 70—then you owe since the twelfth of June, 1870. In short, you are *paid to* the date which appears upon your label.

If four thousand subscribers would make their labels read "72," we would make improvements in THE TIMES, which as things are we can only hope for *sometime* in the future, should time last.

Consult your label, and save us the expense of sending out bills. Last year it cost us quite an item to send bills to delinquents. But as we have remarked, we trust every delinquent will look upon our supplement this week as all the dun or bill any one should need.

"GOOD TIDINGS."

ANOTHER NEW BOOK.

Our readers will remember that the General Conference at Rochester, two years ago, requested six brethren to prepare for publication a work treating upon the leading points of Adventism. These were Wm. Sheldon, S. G. Mathewson, John Couch, Miles Grant, H. G. McCullock and J. V. Himes.

As time rolled on, some modifications of the original plan became necessary, and the literary labor finally devolved upon four brethren, instead of six, and the General Conference Committee placed the matter in the hands of one man for publication; a brother whom they knew to be responsible, and who will devote whatever profits may arise (if there should be any) from the sale of the book, to the distribution of the book itself and other reading matter to the best advantage.

Though the work does not contain all that was originally designed for its pages, nevertheless it is a book that will command attention and be read with interest everywhere by all wishing to investigate Bible truth. Upon its merits, then, we bespeak for it a wide circulation. Let it be read by all Adventists, and loaned or given away by them in large numbers. Let us rally and take up the first edition in a few weeks.

PRICES: In cloth, per dozen, by express, $8; in paper, $4. Single copies, cloth, $1; paper, 50c., post-paid. Orders for large or small quantities promptly filled at this office.

FIRE! FIRE!

HOW TO PUT IT OUT!

Many a house or barn has been burned that might have been saved had some simple, easily-managed means for quenching the flames been at hand; and for many years inventors have been studying the problem of a portable, convenient and effective fire-extinguisher. After several failures, which have, we fear, dampened the public faith in the possibility of obtaining a reliable extinguisher, a complete success has been attained at last; and in the BABCOCK FIRE EXTINGUISHER we have the desirable article which we have described above.

We speak editorially upon this subject because we wish our readers to understand that we fully endorse the advertisement of the Extinguisher, which appears in another column, and believe we are doing them a favor in calling their attention to it. We never pass our own Extinguisher, in its place in our office, without feeling an additional sense of security beyond what we have ever felt before.

The Extinguisher has been the means of checking a multitude of conflagrations, and has saved, we believe, millions of dollars, not only to those owning machines, but to their neighbors also. In short, it is simple, effective, and fully deserves its name, The Fire *Extinguisher!*

We are prepared to furnish the Extinguisher to our subscribers upon favorable terms; especially where the people of a place club together and procure a number of them. Don't wait till your premises are on fire to get one; but procure an Extinguisher at once, and be prepared when the fire comes.

PROPHETIC CHART.

The frequent calls for a map of the symbolic prophecies, for the use of lecturers, have led us to plan one more Prophetic Chart, which, if published, will be the finest thing of the kind ever offered to the church.

As a publication of this character involves a large outlay, and can, in any event, but little more than repay its cost, we propose to issue it upon the basis of a subscription, and shall not commence work upon it until a sufficient number of subscribers are obtained to secure the Association from any loss.

All our experience in publishing charts, in the past, will be brought into play, to make this the perfect and complete chart. It will contain illustrations of Dan. ch. 2 (the image); 7 (the four beasts); 8 and 9 (the ram and he-goat and the 2300 days and prophetic weeks); Christ's great prophecy in Mat. 24; Rev. chs. 5–7 (the seals); chs. 8–11 (the trumpets, and two witnesses); ch. 12 (the woman, the child and dragon); ch. 13 (the leopard and two-horned beasts); ch. 16 (the vials); ch. 17 (the scarlet beast); etc., etc.

The prophetic periods will be illustrated, but not in a manner to confine them to any special dates. But they will be so arranged that any lecturer can adapt them to his own views of their rise and termination.

In short we purpose to make it invaluable to every preacher upon prophecy; a help to church and ministry that no Advent chapel can afford to do without; and that will be a preacher in every household where it is hung up.

We wish for one hundred subscribers, to ensure its financial success; but will commence work upon it as soon as FIFTY RESPONSIBLE NAMES are secured.

TERMS.—$10 for a single chart; one half to be paid when work on the chart commences, and the remainder upon delivery.

We trust this liberal proposition will meet a prompt and equally liberal response. Let ministers bring the subject before the churches, and take collections, or pledges to secure its speedy issue. Let brethren who are able subscribe in behalf of preachers who are not able to buy one. Let us obey the prophetic injunction, to "write the vision, and make it plain upon tables," after a fashion that shall command the attention and respect of all to whom the chart may be displayed. Let us hear from all interested, at once.

ADDRESS, ADVENT TIMES, Buchanan, Mich. tf.

CORRECTION.

By an editorial mistake, the appointment for the dedication at Auburn, Ill. was published last week for October 19. It should have been October 12. See notice. Let there be a general rally in all that region.

EDITORIAL GLEANINGS.

We learn that three Baptist ministers and a number of other brethren are to be tried next Saturday, for heresy, before a Baptist Association in Central Illinois. The heresy is Adventism, or "Soul-sleeping." We understand the prospect is favorable for their being all "turned out." We shall await the decision with interest.———We learn that the Campmeetings East have been excellent. Alton Bay, quite the rival of Springfield in size and interest, never saw a better meeting. The Connecticut meeting, at Plainville, is pronounced the best ever held in the State.——— We notice that Br. and Sr. Mansfield have appointments at Portsmouth, N. H. Sept. 26 27, and at Manchester Oct. 1. We understand they will visit Castleton and Sandy Hill.———An Advent chapel is to be dedicated in Chelsea, Mass. next Thursday; and a Hall at Highlandville next Friday.———The Connecticut Annual Conference will meet at Bristol, Oct. 18.———Eld. Grant commenced a protracted meeting at St. Johnsbury, Vt. the 14th. We trust he may have even more than his usual success. It is quite a new field.———The brethren in the adjoining corners of Mass. and Vt., and close by in N. Y. have determined to organize a Conference. The call is signed by seven preachers. It is a good move, and has our prayers for its success. The Conference will convene at Hoosick, N. Y. Oct. 12. A full attendance from all the region is desirable.———The church at Springwater, N. Y. have about completed their new chapel. The Editor of THE TIMES has been invited to the dedication, early in November; but previous engagements may deprive him of the pleasure of attending. ———We learn that the new chapel in Springville, Wis. will be dedicated in November—probably by Br. P. W. Hough and Eld. J. V. Himes.———The Arena, Wis., tent-meeting last week was a success, like most Wisconsin meetings. Twelve baptized, and others to be.———An old veteran, is a brother in Indianapolis, from whom we have just heard, who says: "Thirty years ago I commenced investigating these *views*, and for twenty-five years I have advocated them in private life. "We hope for a better acquaintance."———Br. Phelps is in LeRoy, N. Y., with the State Mission Tent. Two were converted early in the meeting. Brs. Fenn and W. E. Brown are efficient co-workers. We would like to accept an invitation to attend: but it is utterly impossible for us to do so. ———The friends at Volga, Ind. and vicinity, Br. and Sr. Tibbet's neighborhood, expect to organize a church soon. Some new converts, others driven out of the Baptist church.——— A brother in the ministry writes: It is hard getting subscribers for our papers. People say they are too poor to take them. But they appear to have many other things they could much better go without. A true saying.——— At East Randolph, N. Y. the scene of the debate which we are reporting through THE TIMES, the brethren are refitting a chapel and will soon have a comfortable place of worship. They wish preaching brethren to call and help them in word and doctrine.———Br. Hill writes from Benton Co. Ark., that Eld. Corey, of the Disciples, is proclaiming in that section essentially the same doctrine that Adventists hold, though he has never heard of us, but formed his opinions from study of the Scriptures. He is well in years, but we trust he may see, yet, much fruit of his labors. ——— Dr. Bowman, of South Carolina, has commenced his work as an Advent Evangelist. At his first appointment he organized a church of 31 members. He has reasonable hope of similar success in at least nine other places on the same circuit. The meetings are all held out of doors, because no house will hold the people. The excitement is intense. We shall send the doctor next week the last installment of about $30 worth books and tracts, some paid for by individuals the rest from our tract fund. We shall soon have a Conference in South Carolina.——— The debate between Br. G. W. Green and Eld. Treat, of the Disciples, came off according to appointment at Harrisonville, Ind. Our friends feel well satisfied with the result. Br. G. stood alone. Treat was backed by some twelve or fifteen ministers, and from all we hear did not conduct himself in an entirely Christian manner, sometimes forgetting but that abuse and sneers are argument.———Br. Kent has baptized four and Br. Morphy two souls since the campmeeting, making fourteen as the immediate fruit of the meeting.——— The Noble township church, Homig, S. H. Iowa, was recently organized by Br. W. Morphy. Six members.———The Northern District of the Indiana Conference will hold a Q. M. at Union Mills, Oct 28. This is old ground, and a good time is anticipated. Arrange to go—you who are within reach.

The Times.

AT HOME.

— — — New York is better off than we dared hope, and there is some prospect of its city government being cleansed without a resort to a 'vigilance committee.' Judge Barnard granted an injunction forbidding the present officials to pay out any more money. Comptroller Connoly has resigned, and an honest man now fills his place. Other changes will be effected as speedily as possible. Meanwhile the city debt, as far as can be ascertained, is about $116,000,000, possibly more. And how much of this sum has gone into the pockets of dishonest officials no one can tell. Let us hope that the worst is past.

ABROAD.

— — — Rochefort has been sentenced to a penal colony for life, for his part in the communal insurrection.

— — — The German army is to be placed upon a peace-footing—only 400,000 men. Along with this report we have a prediction of war between Germany and Russia within six months.

— — — It appears that the total forces available for war purposes in Europe, taking the English disposable forces at 470,770 men and 336 guns, is 5,164,800 men, 518,804 horses, 10,224 guns, and about 800 mitrailleuses.

— — — Sweden appears to have taken the general European alarm and is talking of reorganizing its military system. Sweden has only a small army—about 130,000 men, in addition to volunteers and free-shooters. The "regulars" or reserves are distributed in the cantons, and earn their living by working for the landed proprietors, but are obliged to drill one month each year. In comparison with the Prussian military machine, or even the British thirteen thousand men who lately marched to Sandhurst and then marched back again, it must be seen that the army of Sweden is rather undisciplined, and would not be very effective even as a home guard in case of invasion.

— — — Seven thousand persons in Tortola, W. I. lost their homes by the late hurricane and earthquake.

— — — Since Napoleon lived and died in St. Helena, that island has been pursued by misfortune. Such, indeed, has been the unremitting character of the disasters that have occurred there as almost to justify superstition concerning it. In the latter part of July, the final term of a long catalogue of woes, St. Helena was almost literally washed away by floods. Five hundred of the inhabitants were swept out of their houses and lost everything they possessed. All the roads were destroyed, and the island is now said to be uninhabitable. A Local Commission is inquiring into ways and means for bettering the condition of things; but people are going away fast, and it seems not impossible that St. Helena may become the desolate and solitary rock that it once was and has been so often sung.

— — — Probably few persons (says the *Pall Mall Gazette*) are aware of the extent of the encroachments made by the sea upon the east coast of Yorkshire. The Rev. F. G. Morris has calculated that there is an average loss of two or three yards of land every year, and that in round numbers about thirty-nine acres disappear annually between Spurn Point and Flamborough Head alone. Ravenspurn was once an important seaport, and returned a member to the Parliaments of Edward I., but when Bolingbroke landed there in 1399 it was little more than a name, and by the end of the next century had wholly disappeared. Auburn, Hartburn, and Hyde are villages which exist only in old maps and documents; and Kilnsea, which lost its church in 1826, seems likely soon to follow the fate of its neighbors.

RELIGIOUS ITEMS.

— — — In Russia an edict has been issued forbidding worship after the manner of the Baptists.

— — — The *Free Methodist* tells of a church in Utica which held a festival where prize packages of tobacco were sold. Afterwards they sent for Mrs. Palmer to hold meetings for the promotion of holiness!

— — — A man named Fisher, in Australia has set up a new religion. He is the incarnation of Christ, and, also, of David. Indeed, he says every person now living is the incarnation of some Bible character, good or bad. Thus we have another error growing out of immaterialism. He, also, teaches and practices bigamy.

— — — In Mifflin, Juniata, and Snyder Counties, Pennsylvania, are large numbers of a singular sect called Omish. These people somewhat resemble the Dunkers in their religious belief; but their customs include many peculiarities characteristic to themselves alone. They exceed the Quakers in their efforts to attain simplicity of dress. The men fasten their attire with hooks and eyes, and look upon buttons as an abomination in the sight of the godly. The Omish girls wear a blue cotton dress, the waist of which comes just below the armpits, while their heads are covered with close-fitting white skull caps, which give their faces a ghastly appearance. They have no poor; they are not only thrifty but charitable, never refusing to entertain a stranger without money and without price. They forswear all things that partake of worldly vanity, practise the rite of baptism by immersion, and celebrate the Last Supper in mutton broth.

— — — A circular has just been issued by the Evangelical Alliance, calling upon Christians of all nations throughout the world to make arrangements for setting apart the week commencing January 7, 1872, for special humiliation, thanksgiving, and prayer. In the course of an address upon the subject of universal prayer, the circular says:—"Christians throughout the world have been accustomed for many years past, and with increasing encouragement and advantage, to consecrate the week, commencing with the first Sunday in January, to united supplication. Day by day in that week they have been brought into sympathy with each other's wants, and duties and trials, with each other's union in Christ, each other's privileges, and with each other's participation in Divine and eternal realities." The circular, after suggesting suitable topics for exhortation and prayer upon the successive days of meeting, touches upon the necessity of united prayer, especially for heathen lands, and cites the astounding fact, that while 500,000,000 of the entire population of the world consists of Protestants, Roman Catholics, Greeks, Jews, and Mahomedans, the other 788,000,000 are entirely Pagan.

— — — The Bavarian government has issued a circular against the Papal party condemning their proceedings against Dollinger and others, who would not submit and recognize the dogma of infallibility. It declared the dogma to be an innovation dangerous and adverse to the interests of the state. It upholds the royal right of the placetum, and promises its protection to those who may incur the displeasure of the Episcopate by their resistence to the new dogma. The Bavarian government upholds the principle that the Bavarian Archbishops and Bishops are subject, like every one else, to the laws of the kingdom. The danger threatening the constitution and the violation by the Bishops of the laws of the kingdom force the government to measures which it would have liked to avoid. It will refuse its assistance to the propagation of the new doctrine, and the carrying out of those provisions which may be made in consequence of the new doctrine. It will hold fast to the principle that decisions which the Church authorities might take with regard to those who do not recognize the new dogma can have no effect in civil and political matters, and, if necessary, it will take measures to insure the independence of members of the church against clerical pressure."

Correspondence

EDITOR'S JOURNAL.

JOURNEYING SOUTH.

MONDAY, Sept. 4. Leaving Amboy, Ill., came to Urbana, *via* Bloomington, on the I. B. & W. R. R., which under the persevering labors of Hon. C. R. Griggs has proved a great success. Here I had a short visit with my son Arthur, who is residing for the present in this place. I had the pleasure of meeting John M. Gregory, L.L. D., the popular Regent of the Illinois Industrial University, at Champaign. He is building up this institution. There are now about 300 students. It is no doubt the best institution of the kind in the country. They are putting up new buildings for the accommodation of 1,000 students. Poor young men can *work* their way through, if so disposed, and get the best education by their own industry.

At 3 p. m. (Tuesday) left for Jonesboro, and put up on my arrival early Wednesday morn with Br. F. A. Child. Br. C. and family had just returned from the camp-meeting at Amboy—the first they had attended since they joined the Advent church. They enjoyed it much. These meetings richly repay all the sacrifice we make for them. Many others would be the gainers if they would but make a little sacrifice of time and money, and attend these great feasts. They are a wonderful help to the cause of Christ.

Knowing their value, the Adventists of nearly all the Western States have established them. We are scattered over a wide territory, but these meetings are increasing in numbers, strength and usefulness every year.

In the p. m. rode out to Dr. Woelfle's, and after visits with him and some of the sick, he took me to Eld. J. S. Lawver's, making in all a ride in the hot sun and dust of about thirteen miles. We had a warm welcome. And after we had talked over the affairs of the good cause for awhile, we retired for our needed rest.

THURSDAY, Sept. 7. I am now in the fruit region of Southern Illinois. They have had a bountiful harvest. Br. Lawver has shared with the rest in its rich blessings.

Spent most of the day in Br. L.'s library. He has spent nearly a thousand dollars in procuring a select, valuable and useful class of books. And besides this he has a good selection of papers and periodicals. And what is better, he scans them, and posts himself in all that is valuable and practical. Many with a large fruit farm like his, and a family growing up, would say they had no time for the study of books and papers. But not so with him. There is no excuse for living in indolence or ignorance in these days of time. All should be awake, and up and doing, for now, as never before, "what our hands find to do, should be done with our might," that we may be ready to meet the Master.

Society in this part of Illinois may be considered behind the times, in literary and other advantages, such as are enjoyed by the people further north. But things are fast improving, and this will not *always* be called *Egypt*. The state of society is not favorable to the progress of Advent views, as people read or investigate but little, and especially in the Bible, and the prophecies relating to the last times. Br. L. is circulating Advent books and tracts among them, and doing all he can to rouse them. In some cases he is successful; but cannot yet move any considerable numbers, as has been done in some other communities. But we must let our light shine wherever we are, and speak to the people the whole truth, whether they will hear or forbear.

I find that Eld. Clark Braden has labored considerably in this region, and with some success. The presentation, and repetition of the first principles of Alexander Campbell's theory of Christianity can be made to reach the masses who do not read or study much for themselves. And such persons become exceedingly tenacious of the peculiarities of Mr. Campbell's theory, not to say sectarian. This class are hard to reach or enlighten. Br. Lawver was of this denomination, but one who read and thought for himself. And when he saw the light, he "conferred not with flesh and blood," but grasped it, and walked in its light. Eld. Braden used to put up with Br. L. often before he left for Nebraska. He speaks of him as an excellent Christian man, and withal the best debater, and one of the best scholars among them. We expect, perhaps this fall, to give our readers the pleasure of an acquaintance with Br. Braden, as he is to hold a discussion with us on the merits of the great principles and doctrines of the nature and destiny of man.

THE MISSIONARY SPIRIT,

I think, is reviving among us. And this must be, if we are right. The symbolic "angel in mid heaven" must proclaim more and more widely, with a loud voice, to all nations and kindreds, and tongues—"the hour of judgment is come."

I am pleased to learn to-day that Br. and Sr. Fassett are going to California to publish the gospel of the kingdom there. And hearing of this I was struck with the remarkable fact that with Br. F. the missionaries in California would be made up of three families: Br. D. D. Reed and wife, Br. R. W. Wilson and wife, and Br. O. R. Fassett and wife. All without children to care for, and free to give their whole time to the missionary work.

Brn. Reed and Wilson largely sustain themselves, and seek to be chargeable to none. I trust those who are benefitted by their labors will not forget them. Br. Fassett is entirely dependent upon those with whom he toils; and he and his wife are worthy of the most generous support. Let the hands of those who receive the gospel from them be open to supply their wants.

I am well acquainted with all these families. And I do not think that three others could be found among us who stand higher in moral and Christian purity and worth, than they. Besides, they are *Adventists*, and more, are not ashamed of the name that represents the great doctrine they advocate—*the coming of the Lord*. We can all pray for and give our undivided support to these excellent families, who go towards the setting sun with the good news of Jesus' coming. And let those who stay at home, see to it that our Missionary Board have the means to sustain those who go abroad. In our mission work, as in everything, we must be a united people, in order to succeed. What one plants, another must water, and so build up in health and peace.

This p. m. Br. Lawver took me to the residence of Justice Pierce, with whom we took supper. He is not a professor of religion, but is rather balancing between the Bible doctrine of the destruction of the wicked, and the idea of salvation of all men. He would be glad to see a way to save all. We had a pleasant call, after which he went with us to Anna, and heard my lecture at night.

The Presbyterian house in Anna was kindly opened to us, and some of that people were in attendance. We sincerely thank them for this public favor, especially, as no other door was opened to us. I spoke upon the meek, and their inheritance.

SATURDAY, Sept. 9. With Brn. Child and Thomasson rode under a burning sun, and blinding dust, eighteen miles over the rough hills of Union Co. to Mount Joy, the place of our Sunday appointment. Eld. Thomasson has labored here among the farmers with some success, and we have come out to help him.

This region is well settled by industrious farmers, who make a good living, and some do more than this. Their school and religious advantages are not the best. Some have received the doctrine of the Adventists, but in doing so have to meet with opposition from those who are yet in darkness, and oppose the light because they do not as yet understand it. But light is spreading. As yet, the labors of the Advent ministers have been gratuitous. Br. Thomasson, since he lost his horse, has traveled on foot over this rough country, and continued faithfully to proclaim the coming of the Lord. Such men will not fail of their reward.

We put up with Br. Thomas Calhoun. At the edge of the evening, after making some calls, it being clear, warm and very pleasant, Brn. Child, and Thomasson, myself, and several of the neighbors, sat down in the dooryard, where we held an interesting discussion and conversation on religious topics, and the doctrines pertaining to our hope. We closed up in the twilight with prayer, and retired to sweet sleep.

SABBATH, Sept. 10. I spoke during the day in a log meeting-house, Mount Joy, built by the Protestant Methodists, with the help of the community. It is open to others when not in use by them. It is large and convenient, and was well filled to-day by the people from six to ten miles around. The house is a model of simplicity, and free from all signs of human pride. If the people could be as simple and good, it would be well.

The audience, as I have said, came from a distance, and most of them can attend but one service, and they want this to be of full length and thorough. A short sermon would not satisfy here. It must be from one to three hours long, or it will not pay for coming. I had full liberty for an hour and a-half, and had fixed attention to the end. We had a seed time, and look for a harvest, also. Prophetic truth was received and appreciated to-day. I enjoyed the pulpit, and did not care to leave it, but we have other duties that must be attended to.

In the p. m. I spoke on the terrestrial and celestial signs of the Lord's coming, showing it to be nigh. Brn. Child and Thomasson followed, and closed this interesting day among the people of the hills of "Lower Egypt," as it is called. Br. Child is to hold other meetings here, and we shall have a general gathering of all the Adventists in this vicinity, about the first of November, to consider the propriety of organizing in this southern portion of the State.

This people are something like those of West Virginia, where Br. S. P. Whitney labors. People who have not been among them, or lived with them, can hardly understand their condition. I remark that domestic life among the hills is quite different from that in our cities, or in the more favored parts of the land. I have observed in West Virginia, and in this hilly country a difference in the mode of life, and in the manners and morals of the people.

And, first, as to their plain mode of living. The houses are small, chiefly of logs, and open. The air has a free circulation. Furniture is suited to actual wants of the family. They live plain, but some of the food is rich, cooked up in grease and bacon. Coffee is always used. Many live in only one room with their families, and their guests share this department with them. But care is taken to preserve the proprieties of life, and care for the comfort of all. It is remarkable to witness the economical arrangements of these good housewives in providing for from five to ten in one small room. I find things neat and cleanly, and in good order. And they seem to be happy and enjoy life. Those who profess religion have their prayer and family devotions. Their wants are few, and they are contented, looking to the next life for their real and final home.

I find most of the families in these isolated portions of the country with a numerous offspring. They have from five to ten children in each. Fœticide is hardly known, and is looked upon with horror. There may be exceptions, but the state of feeling and the practice on this subject is very different from that which exists in the cities, where there are professional and skillful murderers advertised in the public papers. This sin is as prevalent in our professedly Christian cities as in heathen lands! And yet we are told that the world is growing better!

The rising generation here is healthy and vigorous, and seem to be endowed with gifts and talents that would give them an equal position with those in more favored localities, were the same advantages to be enjoyed.

The people of the country should not be neglected. The gospel should be carried to them; and though it may cost some sacrifice, and hard labor, we should not shrink from it. Many of our best people are in the rural districts. Our chief strength is there. Let our brethren who hang about the cities and towns, and fail to get a hearing, go out among the honest yeomanry, and they will have crowds to hear, and some to receive the gospel.

The field in Southern Illinois is open. God has raised up brethren Thomasson, Child, Lawver, and Spann, with others, and the good work is now begun, Br. Spann has gone into Arkansas to spread the truth there.

MONDAY, Sept. 11. Came to Anna, where I received my mail, and passed on to Cairo, on my way to Arkansas. The weather is hot, and the land is powder and dust. But I have good health, and good cheer for my work.

Family Camp-Meeting, No. 3.

NEAR OSSEO, WIS.

The Spirit of God pervaded the meeting, and we were all comforted. Brethren and sisters gathered from far and near. Some forty testified to the saving efficacy of the precious blood of Jesus, and as many sat at the table to commemorate the death of our blessed Jesus. The meeting lasted over three days, and we had some blessed seasons of prayer and exhortation. Br. Hough opened the meeting by prayer, and dedicated the tent and ground to the Lord. Br. Keach preached the first discourse, from Rev. 22: 12—"Behold I come quickly," &c. Br. Sielk at eve. spoke from Mat. 11: 28—"Come unto me all ye that labor," etc. This brother was very strong on the immortality of the soul, but was so much taken up with Eld. Hough's preaching at the other camp-meeting, that he followed on to this, to hear more. But the gospel of the kingdom preached by Elds. Hough, Turner and Keach was so different from what he expected, that it overthrew all his ideas of the subject, and left him so embarrassed in his views, that rather than give up that he was mortal, he rejected the light and left us in a bewildered state of mind.

After several sermons by others, Br. Hough took the Book on Saturday morning. We let him rest until then. He is an industrious and faithful servant; an old veteran who has fought these many years for the truth. He was with us in all our exercises, but now we had the pleasure of hearing him once more, upon prophecy. We saw very clearly from his expositions of Daniel and John, that the day dawns and our redemption draweth nigh. He is very clear upon prophecy, and I heard many speaking in glowing terms of the discourse.

Br. Turner spoke in the afternoon from Rom. 5: 1-5. The elder went through the subject manfully, and as a workman that need not be ashamed. In the evening Eld. Hough finished his discourse on prophecy.

Sabbath was a beautiful day, and we had a good and precious time in love-feast; some forty testified to God's goodness. If we older ones would not be quite so lengthy in our remarks, on such occasions, I think it would be better: then the more would get a chance to speak; and what cheers us most is to hear from the timid ones. Let us remember this: that where there are from fifty to two hundred that wish to testify to the goodness of God, that it is not right to intrude on the time that rightfully belongs to them. There was quite a large attendance this Sabbath morning, and Eld. Hough held their attention for an hour, speaking from Mat. 6: 10—"Thy kingdom come." Truly there is power in the gospel, and the blessed Bible is in harmony when handled skilfully and allowed to be its own interpreter. In the afternoon, from 1 Cor. 15: 24, Br. Hough proved conclusively that when we pray "thy kingdom come," we really pray for Christ to come, personally, and destroy the kingdoms of this world, and reign, himself, on David's throne.

Br. Turner preached the closing discourse, after which we sat down to the table of our Master, cheering one another with words of encouragement. There was something of an opposing element in our meeting, but we did not allow any debating on disputed points in our service. But Eld. Hough stands ready to try the question at the right time and place. The truth will stand. We have reason to praise God that the truth is making rapid advances in this region; and if time lasts there will be a better meeting next year if we all put our shoulder to the wheel and do our duty. T. W. RICHARDS.

The Illinois Evangelist.

Br. Himes: I wish to say a word to the brethren scattered through this State concerning the support of the "Illinois Evangelist." The calls for him to go and labor are numerous. Many are anxious for him to go with the tent to their neighborhoods and labor for a week or so in the hopes of raising up an interest. But these calls are mostly from new places, from which the Evangelist could expect to receive at most only a very small remuneration for his services. And if he spends his time in the work he must be supported. He does not desire a *large salary*, but he wants a *livelihood*. This he deserves. I therefore appeal in this manner to the liberality of the brethren in Illinois, who love the cause, to *give* of their means to help sustain this good work. Who will make a *free will offering* unto the Lord? Some have done nobly; let others follow their examples.

Yours in the "Blessed Hope,"
C. C. MARSTON.

From Wm Roworth New York City, Sept 1

I was in Detroit with my dear wife this summer, and made inquiry to see if I could find any Advent friends, and could not. All I could do was to scatter tracts and exhibit the chart in my daughter's house. I think if a tent could be pitched there some good might be done. The people are given up to fables. I heard a preacher—at the large Methodist church give a sermon on the Conversion of the World; and my heart was pained to hear such awful perversions of Scripture; such as Is. 11: 54; and ch. 60; ch. 2 and Micah ch. 4. Also, to cap the climax, he quoted Ezk. 21: 25, 26, and said the Lord would "overturn overturn" all the obstacles in the way of the spread of the gospel. He said he would drive through thunder and every thing which obstructed its progress; and in 130 years the Millennium would come; as he said the 1000 years would then end. So much for his knowledge of Chronology. But the people drank it all in as very fine. Truly it may be said of these shepherds, as the Lord said of those in Jeremiah 23: 15: "The Lord hath given them the water of poppies [as it reads in my Bible] to drink; and they have become stupified." Well, the people love to have it so. How important it is to lift up the standard of truth, which I rejoice you are doing, with your fellow laborers, "out West."

From P W Hough.

The camp meeting at Osseo was a good one. I was happily surprised to see how well the churches at Brunswick, Osseo and Augusta had held on to the precious truth. It was cheering to hear the testimonies for Jesus. And yet they have had very little preaching for more than a year past, except what they get from the Bible first, and then from THE TIMES, and *Crisis*.

From a Brother on trial for Heresy.

The Immaterialists here take the ground that God first made a male and female in his spirit image. Afterwards, seeing there was not a man to till the ground, he made of the dust a house or tent to put the previously created spirits in that they might do that work. And according to what I heard a few days since, Adam had *two* immortal entities placed in him. It seems to me, that if man is immortal after sinning, that God must have shown him the wrong tree—the Tree of Life instead of the Tree of death.

From B J Goodwin Chickasaw Co Iowa.

I am still trusting in the Lord, and looking and longing for the appearing of his Son from heaven, who is the author of eternal salvation to all who obey him. (Rom. 5: 9.) I feel a great interest in that event, which I rejoice to think is so nigh. Why should I not, and every one who obeys him? For when he appears, we shall also appear with him in glory. (Col. 3: 4.) Our lot in this life is tribulation. (John 16: 33; Acts 14: 22.) The nearer I try to keep to the word of the Lord, the more I need the consolation afforded by such passages as the above. My political friends now censure me because I refuse to identify myself with them by voting, &c. I choose to pass the time of my sojourning here in fear, as a stranger and a pilgrim, and enjoy the hope of an eternal inheritance in the world to come, rather than to enjoy the praise of men in this life, and lose the crown of eternal life in the world to come.

It requires a greater sacrifice to be a Christian than I once thought. Let us study the Scriptures, for in them we "think we have eternal life; and they are they which testify of" Jesus, in keeping of whose commands there is great reward, even the reward of eternal life. What a blessed lot will be the lot of those who are found in love, watching for the appearing of the Lord from heaven, when he comes to reward his saints. O that I may be of that happy number who shall be accounted worthy to enter into the kingdom prepared for all the faithful.

From O O Marston, St Charles, Ill Sept 10.

Our tent meeting in this place commenced last Wednesday, and has continued till the present time with a constantly rising interest. The attendance to-day has been large, and good attention has been given to the word. We feel to thank God and take courage.

The people here are much prejudiced against us. The "Age-to-come" element has been no advantage to the cause we represent. But as the strangers become better acquainted with us and find out that we believe in genuine godliness and true, every-day piety etc., they will evercome their prejudice and learn to love us. This in a measure is already accomplished. Br. Clark and I find it pleasant to be associated together in the gospel harness. May the Lord bless our feeble efforts to do good in the last moments of time.

SEPT. 17. Our meetings have been very interesting to-day. Many were out to hear the word. In the morning I attended the Congregational church and heard the pastor, according to previous announcement, deliver a "sermon" on "Immortal-soul-ism." It was a tremendous effort. He said, "if man had no immortal soul, God made a great blunder in creating him," many other such like arguments (?) were produced to prove man's dual nature, but no Scriptural evidence was given. I took notes of his discourse, and this eve. reviewed it at the tent. There was deep interest manifested in the truth. I leave the meeting in the midst of a growing and ripe interest, to prepare for the "woods" meeting in LaSalle Co.

From Lizzie P Berry. Anita, Iowa.

Truly the Lord is blessing this people and the Bride is making herself ready. To the praise of God we can bring a good report of the campmeeting in Page Co., Iowa, which was well attended by the brethren and sisters in this part of the country. Many came long distances in their covered wagons and buggies. There were about thirty-five from this county. The meeting was about fifty miles from here. Br. Morphy and others prepared a tent twenty feet square, with a fly roof, which was perfectly dry inside, even during a heavy shower we had on the first Sabbath.

Br. L. C. Collins was with us, and did a good share of the preaching, by the help of the Lord. The brethren and friends I think were all much pleased and satisfied. I think we all would be glad and rejoice if the Methodists would "turn out" many more just such men as he. The meetings partook somewhat of the spirit of his preaching—not exciting or noisy, but a calm, deep solemn feeling pervaded the encampment. There was no confusion or disturbance of any kind. Some were converted, and eight put on Christ by baptism, led down into the liquid grave by Br. Morphy. I think we can safely say it was the best meeting of the kind we ever attended, and many feel that the good spirit and fruits of this campmeeting will long be felt in this section of country, as a new impetus has been given to the cause of truth here. Some from other churches were there and confessed that we had the truth. One Campbelite preacher publicly and fearlessly acknowledged that Adventists had the truth; and though he expected his church would withdraw their support from him on account of his attending the meetings and embracing our views, yet, he said, that as an honest man he must acknowledge the truth though he starved. He is a cripple, and dependent upon preaching for his support. May God bless him, and help him to walk out boldly upon his word, trusting fully in him who has promised to withhold no good thing from those who walk uprightly. Br. D. Q. Kent also preached to good acceptance. He is an earnest, faithful speaker, and cannot fail to do good wherever he labors. May we all be found with our work done when the Master comes to gather his waiting people. Then I hope to meet *all* the members of the great family of God in their long, last, glorious home, where "No tear will ever fall or heart be sad." No sickness or pain there, and every element of sorrow will disappear forever.

From Thomas Howell San Francisco Cal.

"Blessed be God, who always causeth us to triumph in Christ." I told you in my last letter of the doings of the Seventh-day keepers in this city; how they caused some of our dear brethren to err from the faith of Jesus. I thank God the worst is past. They have done their utmost. We have passed through the trial of our faith, and have come out like gold tried with fire, and prepared to "stand fast in the liberty wherewith Christ has made us free." Bless God. I begin to see the fruit of my labors among the brethren here.

Last Sunday evening we had a most blessed season in commemorating the death and sufferings of Jesus. Some were deeply convicted under the power of the Holy Spirit. We had a full house, and the prospect is getting brighter and brighter.

Br. Reed preached for me in the morning, and I went to the brethren in Vallejo. In the evening I had the pleasure of Br. Reed's company at the Lord's supper, for the first time. We spent such a time as never will be forgotten.

I have continued to preach for the brethren every Sunday. We have not missed one service. The Lord is giving me great liberty in preaching the word. Glory be to his name!

We expect Br. Fassett here next month. I believe the Lord has great things in store for us. The field is white for the harvest. I feel we must be doing quickly, for Jesus will soon come to deliver his people from death, and bestow upon them immortality and eternal life. I pray that we may be all ready to meet him with joy.

Last Sunday two weeks, I baptized three willing converts in the likeness of the Savior's death and resurrection.

We know it cannot be long before the Lord will descend with the voice of the archangel, and the trumpet of God; when every one of us shall appear before him, and give an account of his own works. "Wherefore behold; seeing ye look for these things," seeing ye know he will come, and not tarry, "be dilligent, that ye may be found of him in peace, without spot and blemish." Why should ye not? Why should one of you be found on the left hand at his appearing? He willeth not that any should perish, but that all should come to repentance; by repentance, to faith in a bleeding Lord; by faith, to spotless love; to the full image of God renewed in the heart, and producing all holiness of conversation. Can you doubt this, when you remember the judge of all is likewise the Savior of all? Hath he not bought you with his own blood, that ye might not perish, but have everlasting life? Oh! make proof of his mercy, rather than his justice, of his love rather than the thunder of his power! He is not far from every one of us; and he is now come not to condemn, but to save, the world. He standeth now even in the midst! Sinner, doth he not now, even now, knock at the door of thy heart? Oh? that thou mayest know, at least in this thy day, the things that belong unto peace! Oh! that ye may now give yourselves to him who gave himself for you, in humble faith, in holy, active, patient love! So shall ye rejoice with exceeding joy in his day, when he cometh in the clouds of heaven!

Anybody can soil the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a mind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent mischief.—*Sel.*

Conference Minutes

Michigan.

NORTHERN DISTRICT.

The first Q. M. of the Northern District met at Hinton, Aug. 26. Brethren present: John Bower, Wm. Smith, N. Scott, L. S. Hulett, with Sr. Palmer, and others. Br. Warren was called to the chair, and Br. Leslie Bower appointed Secretary, *pro tem.* After the usual committees were appointed, the following officers were elected for the ensuing year: Eld J. Bower, Chairman, and Eld. E. B. Scott Sec'y. The representation of ministers and churches was small, but reports encouraging. Br. Branch and church at St. Johns reported by letter. Preaching by Br. Bower, Sr. Palmer, and Br. Smith. Thirty-seven sat down to the table of the Lord. We had a good season. Praise the Lord!

LESLIE F. BOWER, Sec'y, *pro tem.*

S. W. Iowa and N. W. Missouri.

ANNUAL MEETING.

Commenced at Chase's Grove, Page Co., Iowa. The rain of Friday, Aug. 25, hindered many of the brethren from being there that eve., but by Saturday eve. there was a goodly number present. Sabbath afternoon we had a shower which prevented service at the stand; but services were held in two tents. This was the only service during the week which had to be held in the tents, on account of the weather.

Eld. L. C. Collins was present with us, and, we trust, his visit was made a blessing to all who attended the meeting. He endeared himself to all, and the prayers of many follow him. In preaching he was ably assisted by Elds. Hink, Kent and Dugger. A deep devotional feeling was manifest from the commencement of the meetings which deepened until its close. "Nearer my God to thee" seemed to be the prayer of each believer.

Early in the meeting some of the young people expressed a desire to become Christians, requesting prayers. Eight persons were baptised during the meeting, and six united with the Nodaway church. Many said that this was the best meeting they ever attended.

Some of us thought that it was a great undertaking to try to hold a campmeeting so far west; and feared it would be a failure. But we were most agreeably disappointed. God was with us and his word was blessed, the power of the spirit accompanying it. And we are determined to try again. It is our purpose to hold our next annual meeting at about the same place, and have a campmeeting in connection, if we are till then pilgrims and sojourners here.

The ministering brethren present were, L. C. Collins, D. O. Hink, D. Q. Kent, A. F. Dugger, Leander Rich, and William Morphy, beside Brn. Blanchard, and G. L. McClure, licensed.

Officers for the ensuing year: President, D. O. Hink; Vice Pres., H. Billmire; Secretary, Wm. Morphy; Treasurer, D. Q. Kent.

CHURCHES REPORTED.

First District: Slater S. H. church. Delegate, Ariel Slater; members 9.

Lewis churches: Del. K. W. Macomber; members 13.

Arbor Hill. Del. John Nokes; members 8.

Second District: Clear Creek. Del. W. Huls; members 24.

Nodaway. Del. Br. McCowan; members 32.

Allenbaugh. Members 9.

Highland. Members 14.

Union Grove. Members 13.

Maryville. Members 32.

Quitman. Members 6.

Third Dist. Empire. Members 40.

Ailanthus. Members 10.

Greenland. Members 14.

Davis Co. Members 30.

Ringgold Co. Reported by Eld. Dugger. Organized with 4, with prospect of an addition of 10 members.

The state of these churches as reported, is generally good. The exceptions are where they lack system and where they have no regular preaching. We hope to see these matters remedied soon. The ministers are laboring on as best they can. This field is large, the calls are many, the prospect for doing good encouraging. Yet there is a great deal of opposition. New places are being visited and doors are open. We are united, and, best of all, God is with us.

We have fifteen churches, and others ready to be organized. Our whole membership is about 260. We have ten ministers; seven ordained and three licensed. These are all in good standing. Certificates are annually given by the Conference. Quarterly meetings are held regularly in each of these districts.

The subject of procuring a large tent for the use of the Conference was discussed at this meeting, and it was decided to make the attempt. A committee of one in each district was appointed to solicit funds for this purpose.

A collection was taken up for the purchase of tracts for free distribution in this conference.

The Lord's Supper was administered on Sabbath eve, forty seven partaking. Through a misunderstanding some brethren came unprepared to stay until the close of the meeting, thus losing a great part of the feast. We hope this may not occur again.

One thing is clear, we can have a campmeeting if we try. That is proved. Another thing is quite as clearly proved. God will bless us and work through us if we are not faint-hearted, but reliant on him, and earnest in the work. Great results may yet be looked for from this meeting. Many heard the soul-stirring truths we hold, for the first time in their lives. The seed sown—will it not bear fruit? One minister of another name fraternized with us, who was lately an opposer, but now confesses to have seen new light from the preaching at this meeting. We earnestly hope to see him preaching the whole truth, ere long.

Brethren, let us sustain our annual and quarterly conferences. We have proved them to be blessed institutions. Make considerable sacrifices, if need be, to attend; and when you do attend, do what you can to make them a blessing. An outsider who has had considerable acquaintance with Adventists said to me lately, "An Adventist is either an earnest, busy worker or he is nothing at all." This witness is true. If we believe the Advent doctrine we *will*, we *must* work; and if we have not faith enough in it to move us to labor for the salvation of others, then we are worse than nothing in the cause. We furnish no motive power to help forward the car of salvation, but, worse than that, we are the brake or drag on the wheels. "Ye are the light of the world!" says Christ. Let us hold up the light, and the blessed Lord will bless us as he did at Chase's Grove.

WM. MORPHY, Sec'y.

New York.

QUARTERLY MEETING.

The Quarterly session just closed (Sept. 3, 1871), at South Butler N. Y. has proved a very interesting and profitable meeting. We think all felt it was good to be there.

The Address was given on the first eve. by Br. W. J. Hobbs, using the words—"Occupy till I come," as a foundation of remarks. A very fine delegation arrived to attend the first meeting, and the occasion was really one of unusual interest. The Lord seemed to be with us in truth, sanctioning our efforts for this place.

In business, there was the usual harmony of feeling, and unity of action, with despatch, decency and order. The first meeting was called to order by the President, Friday at 9 a. m. The following Committees were appointed. On business—M. R. Miles, W. J. Hobbs, J. H. Whitmore. —Devotional exercises: E. A. Bowe, J. S. Beeman, W. E. Brown.

The following ministers were present and reported their labors for the last quarter, viz: W. J. Hobbs, C. H. Williams, J. W. Taylor, S. C. Gove, J. B. Cook, E. S. Jennings, W. A. Fenn, E. F. Sergisson, D. Cogswell, J. H. Whitmore, M. R. Miles. Bro. Wm. Inguire, J. E. Wells, W. Vreeland, and H. H. Brown were also present, making fifteen ministers in all; and letters were read from A. A. Phelps and D. T. Taylor.

The following delegates reported and handed in the annexed quarterly collections, viz: E. A. Bowe Darien; W. J. Hobbs Springwater ($2.55); J. S. Beeman, Honeoye ($2.25); J. Phelan, Rochester ($7); E. Johnson and E. Sanderson, East Shelby ($5); A. Roberts, Wolcott, Dansville ($12) Lockport, ($4). Total: Collections $32.80, Individuals, $11.33: $44.33.

TREASURER'S REPORT.

June 10, Rec'd. of	Ex. Treasurer	$49.75
" " " "	Buffalo church	4.00
" " " "	Rochester "	2.30
" " " "	Springwater "	1.00
" 14 " "	Rec. from the Del.	18.10
" " " "	Individuals	10.00
		[illegible]
June 14, paid R. P. Stevens Exp. for tent,		$5.00
" " A. A. Phelps " " "		20.00
" " " " for tracts		10.00
" 15 " W. A. Fenn " Lamps		10.00
		$45.00

Balance on hand Sept. 1, 1871, $40.05

R. C. BROWN, Treas.

Br. Cogswell reported having disposed of the old tent for $25. $10 balanced the old account of Br. Fields, and the remaining $15 fell to the Conf. Fund.

The following resolutions were passed by a unanimous vote:

(1) *Resolved*, That this Conference regret the resignation of Br. G. M. Booth as master of the New York state tent; and in accepting it we express to him our appreciation of his past service.

(2) *Resolved*, That Br. Wm. E. Brown be appointed to the place vacated by Br. Booth.

(3) *Resolved*, That Br. Wm. A. Fenn be appointed associate of Br. Phelps in the conduct and management of meetings in the State tent. Adjourned.

During the p. m. session, on invitation of the church in Rochester it was voted to hold our next Q. M. with them. Br. M. R. Miles was appointed to deliver the opening address; Br. D. Cogswell his alternate. The following resolutions were offered and passed:

(1) *Resolved*, That a protracted meeting committee of three be appointed by the President, from the members of this Conference.

(2) *Resolved*, That it shall be the duty of said committee to arrange, and hold protracted meetings, or assist in arranging and holding such meetings, in such places, and at such times as they may think will best subserve the interest of the cause.

(3) *Resolved*, That this Conference is glad to learn that brethren in North eastern Pennsylvania and in Southern New York are about to organize Quarterly Conferences in their respective regions, and we cordially invite their co-operation with this body at our Annual Meetings.

The preaching was of an excellent spirit throughout, and the congregations were large and attentive. Our chapel proved too small, and the Disciples very kindly gave us the use of their house Saturday eve., and all day Sunday. Br. J. B. Cook preached Friday p. m., and J. W. Taylor spoke in the eve. Saturday a. m., we listened to Wm. Ingmire, from Eph. 3: 1–8, and in the p. m., J. H. Whitmore from Rom. 6: 23, in connection with John 5: 12. In the eve. Sr. E. S. Jennings spoke, giving the *gospel according to Paul*, 1 Cor. ch. 15. Sunday a. m. D. Cogswell gave a very interesting discourse from 2 Cor. 5: 10, after which the usual collection was taken up, and $55 was received, which was increased by individuals to $60; and the Committee report its disbursement as follows:

One minister—who came farthest, and also met with a loss—received $8; Seven $5 each, $35; five $3, $15; two $1, $2.

In the p. m. W. A. Fenn gave us a discourse from 1 Cor. 15: 22, and in the eve. J. B. Cook again from Rom. 15: 29.

Social meetings were interesting and we trust profitable seasons. Many were encouraged to a greater diligence and earnestness in the prosecution of our Christian work; and may the Lord help all to carry out the good resolutions there formed, very faithfully at home. The meeting closed on Sunday eve. with an interesting communion season, one hundred and forty-eight partaking together of those precious emblems which "show the Lord's death till he come."

A vote of thanks was tendered to the Disciple brethren for the use of their house, and to the citizens of the village for their kindness in entertaining strangers.

The Committee on protracted meetings as appointed by the President are as follows: Wm. A. Fenn, Rochester; M. R. Miles, Wolcott; E. F. Sergisson, Rochester.

WM. E. BROWN, Sec'y.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Sept. 26, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: } Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead, their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

"Good Tidings."

The long looked for "Conference Book" has now appeared with the above title. See notice in another place, and send for a copy. $1. in cloth. 80c. in paper, postpaid.

The Good Way.

The next regular issue of the *Good Way*, will be in October. Orders will be promptly filled in the order that they are received. 75c a hundred. Special notices for any locality inserted, without extra charge, when not less than 500 copies are taken.

Send a Stamp.

When you write a letter which requires an answer, make it an invariable rule to enclose a stamp, to pay the postage on the reply. Editors and ministers, too — find their postage bills a heavy tax on their pockets.

The Minstrel.

We are entirely out of the *Minstrel*, and shall not be able to furnish any more for some weeks yet. Indeed, the plates are so badly worn, that we may defer another edition until we can make new plates, and give it an improved shape. Only a lack of means to work with causes the delay.

Advertise "The Times."

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty five (25) envelopes, post-paid, 10c.—25 sheets flat note (2 pages) 15c.—25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 30c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

Rich Man and Lazarus.

We confess our surprise at the growing popularity of this new exposition of the parable of Dives and the beggar. By L. C. Collins, author of "An Address to the M. E. Conference of Minnesota." The first edition was exhausted ere we were aware. A new edition is now ready. 48 pp. 10c. by mail, pre-paid. By the quantity, a discount of 25 per cent. will be allowed. To those who wish a large number, strictly for distribution, we will make very liberal terms.

New Music.

A sheet with seven pieces, "I love to tell the story," etc. Price 20c.

"Jerusalem Forever Bright," by Amanda Bailey. Price 5c.

"Rest Over There," by Geo. E. Lee. 5c.

Praise Songs, 32 pp. of choice tunes. 15c.

Camp Meeting Music, 16 large pages. 10c.

The four last named, to one address, 30c. For sale at this office.

Whitmore—Cheap Edition.

are pushing this along as fast as possible. It better printed than the last, for our new press is doing good work. We are anticipating fresh and liberal orders. $1 for four copies, by mail. Five copies, by express, $1. Thirty copies for $5. $16 a hundred. We once heard of a demand for "cheap preaching." We think *this* is cheap enough. Every one can afford to have Whitmore, and Collins, and Sheldon preaching, and that, too, in places the authors themselves cannot possibly visit. Buy and distribute, or lend their works.

Advent Almanac and Year Book.

We purpose to issue early in December a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained; with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists: and we trust no such family will do without it. The price will probably be 10 or 12c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Sheldon's Latest Volume.

Sheldon's new book, The Life Beyond Death, is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Camp-meetings. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one quarter will be made by the dozen; one-third for twenty-five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

The New Chart.

We receive some encouragement for the proposed new chart. And the more we reflect upon the matter, the more we are convinced that it is really needed. Read the description of the plan in another part of this paper. Some have paid as high as $25 for charts not so complete as this will be.

There are many persons to whom it would, perhaps, be of no special use personally, who are well able to purchase one. We suggest that such should subscribe, and present the chart, when published, to some worthy minister, or to some chapel. Will you not aid this good work, and add your names to this list:

John S. Lawver, one; M. B. Geer, one; Eld. J. Raymond, one; C. C. Marston, one.

Fire Report.

(From the Chicago W[illegible], Aug. 16, 1871.)

The following is W. [illegible] Reporter's summary of fires for the fou[illegible] ending July 31, viz:

Division.	*Alarms*	*& [illegible]*	*[illegible] Insured.*	*Paid loss to Ins. Co.*
South....	74	$[illegible]	$176 000	$52 384
West.....	76	41 166	94 000	[illegible]
North....	30	6 161	15 450	4 500
Total...	190	$93 041	$289 200	$70 284

Originating from carelessness, 66, gasoline, 17; incendiarism, 26; sparks from chimneys, 2; over heated stoves, 4; defective stoves and chimneys, 20; unknown, 50; gas explosions, 5; spontaneous combustion, 4; total, 190.

The efficiency of the Babcock Extinguisher in suppressing 25 of the above fires, some of which were very threatening, is the highest proof of its value to the department, and the insurance companies.

To Correspondents.

E. S. ROBBINS. Will do all we can to procure it for publication....J. M. FLORY. We do not know either address. You can write to E. H. Swinney, 30 Cooper Union, New York City....T. S. THOMASSON. Your paper is sent to Anna. The others to Palley's Mills and Lick Creek, are *all* sent regularly with the County on the address. H. H. H.'s paper is sent with the rest. J. RAYMOND. We know no Advent preacher by the name of Saulsbury. Has he a letter from any Conference? If he has no credentials the churches should not countenance him....E. H. DURAND. The $1. for A. W. McAdam was not rec'd....B. J. GOODWIN. Trials will come. But we should remember that they are a flame designed to consume the dross only: the pure metal will be better for them....W. X. Y. Z. The amount you sent will be forwarded to Dr. Bowman in books and tracts during the coming week. We thank you on his behalf....W. MORPHY. Very sorry. Please excuse.

Communications.

A A Phelps G W Green.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A Lewis F S Thomasson J F Flory S Horsecroft N R Sutton M Preuly H Gurnsey E Lambkin J F Daggett W Branch D Matthewson L C Collins N C Miller E H Durand C Green M A Tibbets T W Richards L L Ames R H Bateman M J P Thing W Morphy I Boddy J Black A Trowbridge F A Childs S H Withington L E Fassett A Hammond A A Phelps Mrs D A Foster E Wakeman J P Eshleman E S Robbins O C Meneee C Faulkner H S Snyder T G Baxter C C Marston A C Green J V Himes W Knight E H Durand W H Bates J M Bliven R Christopher M Winslow G W Place J B Turner F H Mathews Mrs E Townsend I C Welcome J Sober M Morton J Raymond B J Goodwin D R Mansfield R C Russell C M Hollenbeck E Evans J D Olney J R Mitchell G E Lloyd Mrs O Parker O Thomas J Brandt E Brundage N Branch J T Ongley A M Hodgdon C C Ramsey L F Barry W Morphy W Dunbar A B Huntington M F Wistrom C C Marston Mrs C S Hale W X Y Z J F Carpenter W Sheldon M Julinson J Lazar S C Wellcome E J Martin P W Hough C C Marston A W Brown E Stevens J F Rathgeber G W Barnes C W Marcellus L A Wait D Burkholder H E Miller Mrs J Keys D P Bennett R A Miller J Carver H Rightmire O Wiswell D H Chase P Johnson J V Himes G M Hadsell N Spradling D R Mansfield.

Books and Tracts by Mail.

B J Goodwin J B Turner M Winslow J Raymond (2) F B Matthews E Lampkin F West J F Flory L E Fassett C C Marston Mrs D N Foster M J P Thing R H Bateman A W Clark A Lewis W Lewis I Boddy L A Hammond J F Daggett H S Snyder E H Durand J Bennett S Eshleman J Eshleman H Davison O Faulkner J Shoemaker S Horsecroft W Hobbs A B Huntington W Dunbar 2 J D Olney C Evans W Morphy (2) E Brundage R C Russell J R Mitchell O Thomas M A Tibbets E H Durand Eld J Raymond R Allen J G Davis P O Bowman (16) S W Green J F Rathgeber S K Gibson C S Wellcome R Christopher J E Taylor A W Brown (2) H F Miller H Rightmire D N Chase.

Express—J G Smith Geo Wright Jr.

General Publishing and Tract Fund.

C & H Smith	$1.00
Samuel Barker	1.00
M Morton	50
Little boy	04
A Friend	2.00
" "	2.00
" "	2 00
" "	2.00
" "	1.00
" "	4.00
Charles Piper	2.00
Sr M A Harris	4.00
W Dunbar	3.25
Mrs J Keyes for press	3.40

Book Notices, Etc.

Chatfield & Co., of New Haven, Conn., have republished Mr. Henry Constable's work entitled "the Duration and Nature of Future Punishment." We need not inform our readers that it is, perhaps, the ablest work upon that subject yet published, for they have had frequent tastes of the Prebendary's rich pen.

We had just imported a quantity of his work, when we learned of its republication by Chatfield. But we shall not in the least regret the loss entailed upon us in selling at the price of the American edition, which is within the reach of all. We wish all to have the work. Price, 40c., post-paid. For sale at this office.

Marriages.

MORRIS—TROWBRIDGE. In Chicago, Ill., Sept. 13, 1871, by Eld. F. Burr, Mr. L. T. Morris and Miss Henrietta Trowbridge, all of Chicago.

Obituary.

JONES. Died, near Center Point, Linn Co., Iowa, Aug. 26, my mother, Mrs. Elizabeth Jones: in her 84th year.

She suffered extremely the last three months of her life, but her trust in God was firm and unshaken; and not only during her illness, but through all the changing vicissitudes of her past life, she could meekly say, "Father, thy will be done!" She leaves a husband and four children, who hope to meet her where sorrow and death shall never come. HANNAH M. BLACK.

WEXEL. In Bishop Hill, Ill., Saturday Sept. 16, 1871, Sr. Martha Wexel, aged about 18 years.

Martha was taken sick a little before the late meeting at the Hill, her mother being also confined to her bed at the same time, by the same disease—a fever. When I called upon the afflicted family, I at once perceived that Martha was dangerously ill. She was very weak, not fully conscious of her dangerous condition, but apparently enjoying peace of mind. I read the Scriptures and prayed with the sick ones, commending them to God, but feeling that I had seen Martha for the last time.

When it became evident that she must die, she sent her last messages to her young companions, and bade father and mother and all friends an affectionate and hopeful farewell. She, also, requested that, if possible, I should come and attend her funeral. When I arrived at the Hill on Monday, I found a large concourse of people gathered in the cemetery, around the grave, by whose mouth lay our young sister, cold and unconscious, yet, as if declaring her hope, her dead hands clasping a few flowers and her Testament. Even in death she seemed to grasp "that blessed hope," the promise of the resurrection and future life.

Martha was converted during Br. Foster's labors at the Hill; and with many of her young companions evinced a lively interest in the Christian life. And in my many visits to this place, I always endeavored to so preach the word as to help these young converts on their way. And it is a source of consolation to me to know that although my visits have been unfrequent of late, yet my efforts to help the young people were not lost. And though I am not permitted to meet with them as formerly, they still have my prayers that they may prove faithful to the end, and that this great loss may be sanctified to them, as it is indeed, to the bereaved parents. Br. and Sr. Wexel are sustained by the hope of the gospel, and their sorrow is largely mixed with hope.

Standing over the grave, I showed the real nature of death, our enemy, and the Scriptural and *only* hope of a future life. W. L. H.

Notices, Etc.

P. O. Addresses.

S. C. Wellcome, St. Charles, Winona Co., Minn.

A. P. Moore, Linden, Genesee Co. N. Y.

All letters for Anna E. Smith or the Star of Hope Mission should be directed to Box 75, Station A, New York city.

Any who have sent letters during the year past which have not been acknowleged, will please write to me immediately, informing me when and from what office the letters were sent. ANNA E. SMITH.

To Iowa Brethren.

Having lost their addresses, will Br. Dutton and others who requested me to visit Iowa this fall and hold special meetings, be so kind as to write, stating the time they will need me, so that I can make my arrangements accordingly. C. C. MARSTON.

Notice.

All letters, communications and remittances for the monthly journal entitled *Woman and her Work*, should hereafter be addressed to Mrs. E. A. Jennings, No 71 Williams St., Rochester, N. Y.

Discussion.

There will be a discussion at the Baptist church in Money Creek, Winona Co. Minn., on the evenings of October 3, 4, 5 and 6, between Eld. C. F. Dikeman (F. W. Baptist) and Eld. E. T. Himes (Adventist).

QUESTIONS.

1. *Resolved*, That when man dies he remains in a state of unconsciousness until the resurrection."

H. affirms: D. denies.

2. *Resolved*, That the future retribution of the wicked will consist in banishment from God to endure the torments of endless remorse.

D. affirms: H. denies.

The sessions will begin at 7 p. m. and continue two hours. The speakers will be confined to twenty minute speeches.

Minnesota

A number of brethren desiring to move to Minnesota, take this method of inquiring where they can find good land to take up claims under the Homestead Law. Will any Advent brethren in Minnesota or Dacota, who would like to have other Adventists settle near them, please write, giving information as to the character of the country: the water; if near a river, and if so, if it is navigable, etc.

Address: A. M. HODGDON, Loda, Iroquois Co. Ill.

The Markets.

Chicago, Saturday Eve. Sept. 23.

Gold has been pushed up to 115, and the speculators are determined to throw it still higher if possible.

All accounts unite in declaring short wheat crops in England and France. Flour has been slowly coming up. Spring extras sell from $5.45 to 6.25 according to grade. Rye flour, $3.40.

Wheat, No. 2. Spring closed at $1.16½. Corn. No. 2, at 47½. Oats quiet at 30@30½. Rye, 64c. Barley 63@65½c.

Potatoes, large supply at 50@75c. Butter, choice grades finds ready buyers at 20@25c. Eggs weak at 15@16c. Cheese, slight advance. Western factory 10@11c. Apples $1.75@3 75. Cranberries $7@10 per bbl.

Mess Pork $12½@13. Lard 9½. Live hogs, $4 15@4.60.

Appointments.

MICHIGAN.

St. John's, Clinton Hall, 10½ a. m., and 7½ p. m., Sunday, Sep. 17, and every two weeks till further notice.

Bridgeville S. H. Gratiot Co. 3 and 7½ p. m. Sunday Sept. 24, and every two weeks till further notice.

WM. BRANCH.

Port Sanilac, Good Templar's Hall, every Sunday at 2 p. m.

Mariette, Advent Chapel, eve. Monday and Tuesday Sept. 25, 26, Communion.

Speaker, Wednesday, Sept. 27. Covenant meeting at 2 p. m. Preaching at 7½ p. m.

Clyde, St Clair Co. Sept. 28. A new field; much opposition expected. Pray for us.

GEO. WRIGHT, JR.

There will be a Conference at the Free-will Baptist church, north of Nashville, commencing Sep. 28 (eve.), and holding over Sabbath. Eld. James Ferris will be with us through the meeting. Come, one and all, in the name and Spirit of the Lord, to work for the salvation of sinners.

P. HOLLER.

The Western District of the Michigan Conference will hold a Q. M. at Union Mills, commencing Oct. 20, and holding over Sunday. All are invited. W. L. HIMES, Sec'y.

INDIANA.

The second Q. M. of the Northern District of Indiana will be held at Union Mills, Laporte Co., commencing Thursday, Oct. 26—to hold over Sunday.

Railway connections: Laporte, on the Michigan Southern, and the Peru and Chicago Roads; and Hanna Station on the Fort Wayne Road. Teams will be at Laporte every day of the meeting, except Sunday, to convey friends to Union. Also, arrangements at Hanna for forwarding all who come that way.

The church at Union Mills extends a hearty invitation to all in the regions around about who love the blessed hope to come up to the feast. A general old-fashioned rally is desired and expected. Come. E. C. ANDRUS, Sec'y.

D. MATHEWSON, Chairman.

ILLINOIS.

The new Advent chapel at Auburn, Ill. will be dedicated at a meeting commencing Thursday, Oct. 12, and continuing over the following Sunday. Services by D. R. and M. S. Mansfield, Wm. L. Himes and others.

The church at Auburn extend a general invitation to all the friends in the region to come up to the Feast of Dedication, and rejoice with us over the Lord's blessing. We anticipate a precious season, a feast of fat things to the soul. Come from Carlinville, Springfield, St. Louis, Winchester, Manchester, and all the places round about it, too numerous for mention here. Our hearts and houses will be open for your entertainment.

The Illinois Central Conference will hold a session at the same time and place.

Auburn is on the Alton and St. Louis Railroad, a short distance S. W. of Springfield.

Pray for us.

For the church, A. S. CALKINS.

Being engaged with the church in Amboy for every alternate Sabbath, I am at liberty to employ the other half of my time in some other field. Brethren wishing my services will please write soon. C. C. MARSTON.

Amboy, Ill.

Afton, Oct. 1. C. W. SMITH.

Mount Joy church, Johnson Co., Saturday eve. and the following Sunday, Oct. 7 and 8.

F. A. CHILDS.

The Lord willing, we propose to hold a tent-meeting at Rochelle, Ogle Co., commencing Wednesday, Sept, 26, and continuing as the interest may justify. Let there be a general rally of all the saints from the region round about.

D. S. CLARK.
C. C. MARSTON.

Amboy, Oct. 8, morn and eve.

C. C. MARSTON.

According to previous arrangements, there will be held a series of day meetings, commencing on the first Sabbath of November, and continuing over the following Sunday, at the Mount Joy church, Johnson Co. Eld. J. V. Himes has consented to be present on his return from the South. Elds. Lawver and Thomasson will be present to assist.

The propriety of organizing an Advent Christian Conference for Southern Illinois will be discussed and acted upon. Let us have a general rally of the Adventists of Southern Illinois, as well as every earnest inquirer after Bible truth.

F. A. CHILDS.

WISCONSIN.

Drake S. H. Black Earth, 2 p. m., Oct. 1.

Butterfield S. H. near Fairfield, 2½ p. m., Oct. 8. Previous and succeeding evenings at Fairfield.

M. D. PEAVY.

The Southern Wisconsin Camp-meeting is to be held at Monticello, beginning Sept. 23, and holding over two Sundays, as Br. Barber and others may arrange. Particulars hereafter.

WM. SHELDON. G. G. GODFREY,

MINNESOTA.

Stone S. H., Viola, 10½ a. m., Sunday, Oct. 8.

Plainview, Murphy S. H. Same day at 2½ and 7½ p. m.

Eyota, Bliss S. H., 10½ a. m., Sunday, Oct. 15.

Eyota Village, Good Templar's Hall, 2½ p. m., same day.

Chester Village S. H., 7½ p. m., same day.

S. C. WELLCOME.

The third Q. M. of the Hutchinson District will be held at Winsted, commencing Friday, Sep. 29, and continuing over Lord's day.

L. R. WOOD, Sec'y.

IOWA.

The Deep Creek District Q. M. will be held at Toronto, Clinton Co., commencing Thursday, Oct. 26—to hold over Sunday. Preachers from abroad invited, and the people generally. Come one and all. R. B. DUTTON.

Q. M. at Rosing S. H. (Elds. D. Q. Kent and A. F. Dugger are expected.) Sep. 30 and over Sunday Slater S. H. Oct. 8. WM. MORPHY.

There will be a tent meeting in Br. G. W. Woodard's neighborhood, seven miles N. E. o. Maquoketa, Jackson Co. Iowa, commencing Sep. 21, and continuing as long as the interest demands. Brn. P. S. Buck and R. B. Dutton are expected. Come, one and all, who can. Enquire for G. W. Woodard. F. H. KENNY.

MISSOURI.

The fourth Q. M. of the third District of the Iowa and Mo. Conference will be held with the Prairie Valley church, in Davis Co. Mo., Oct. 13 and 14, the Friday and Saturday before the third Sunday. Ministers and members of other churches are invited to meet with us.

JOHN M. BLIVEN, Sec'y.

NEW YORK.

The new meeting house at Fremont Center, Steuben Co. will be dedicated Thursday, Oct. 5 at 2 p. m. Eld. Wm. A. Fenn will preach the sermon, and continue meetings a few days.

For the Church, J. W. TAYLOR.

Clymer Station, Chaut. Co., Oct. 10.

Bemus Point, Oct. 11.

Brockton, Oct. 12, 13.

Buffalo, Sunday, Oct. 15.

Darien, and vicinity, where duty may call, Oct. 17 to 21.

Lockport, Sunday, Oct. 22.

County Line, Niagara Co., Oct. 24, and continue a week, if duty demands.

If any of the above appointments conflict, or are not desired, please notify me by Oct. 6, at Lockport, Crawford Co. Pa. If others on this route wish my labors, please write to me as above, or at the above named places.

J. T. ONGLEY.

PENNSYLVANIA.

Hess Farm, Venango Co., 10½ a. m., 3½ p. m., Oct. 8.

McClintockville, Venango Co., eve. same day.

J. T. ONGLEY.

Advertisements.

SPINNING WHEELS.

We have received for sale, for the benefit of the office of THE TIMES, a small lot of a very fine Spinning Wheel. This Wheel is so constructed that it may be fastened to a bench or table, while the operator sits in a chair, and can spin all day long without taking a step, besides doing more work than they can with the large old-fashioned band wheel, with its wearisome walk. Satisfaction guaranteed. Price, by express, $2.50. Address: *ADVENT TIMES*, Buchanan, Mich.

THE LAWS OF LIFE.

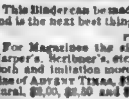
This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn St., Chicago, Ill.

BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

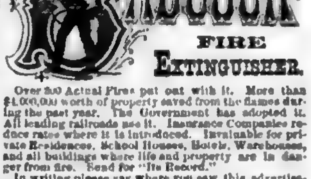
N. B. THE TIMES and *Banner*, one year, if paid in advance, $2.75. To *new* subscribers to both journals, $2.50 a year.



FREE. Sample copies of the "*Bee Keeper's Journal and National Agriculturist.*" The finest paper of its class in the world. Every Bee-keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO., 14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

THE BEST SELF BINDER.

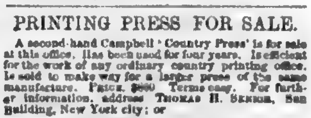

DIRECTIONS. Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus, Publications are held firmly between strips as in a vise, and a firm binding insured.
EMERSON'S

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 75c. cloth and imitation morocco; 90c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express.



BABCOCK FIRE EXTINGUISHER.

Over 800 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL Sec'y,
182 Washington St., Chicago.

For sale at this office.

PRINTING PRESS FOR SALE.

A second-hand Campbell "Country Press" is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE, $900. Terms easy. For further information, address THOMAS H. SENSE, Sun Building, New York city; or

ADVENT TIMES, Buchanan, Mich.

NOTICE OF ATTACHMENT.

STATE OF MICHIGAN, The Circuit Court for the County of Berrien.

John W. Wilkinson vs William H. Earle & C. W. Emerson, Copartners under the name and style of Earle & Emerson.—In attachment. ¶ Notice is hereby given that on the fifteenth day of July, A. D. 1871, a writ of attachment was duly issued out of the Circuit Court for the County of Berrien at the suit of John W. Wilkinson, the above named plaintiff against the lands, tenements, goods, and chattels, moneys and effects of William H. Earle and C. W. Emerson copartners under the name and style of Earle and Emerson, the defendants above named for the sum of seventeen hundred dollars, which said writ was returnable on the first day of August A. D. 1871 and it appears by the return of said writ that property has been attached therein and that neither of the defendants can be found.

F. MUZZY, Attorney for Plaintiff.

Dated this 9th day of August A. D. 1871.

THE ILLUSTRATED DOMESTIC BIBLE.

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,400 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding — Marbled Edges	$10.00
" " — Gilt Edge	12.00
Turkey Morocco — Full Gilt	16.00

Send by express on receipt of the price.

Address: Advent Times, Buchanan, Mich.

CONSTABLE on FUTURE PUNISHMENT. The complete edition of this valuable work by Henry Constable, Prebendary of Cork, has now been published in this country. Let every body read it. It is having a wide circulation. Price, post-paid, 40c.

Advent Christian Times.

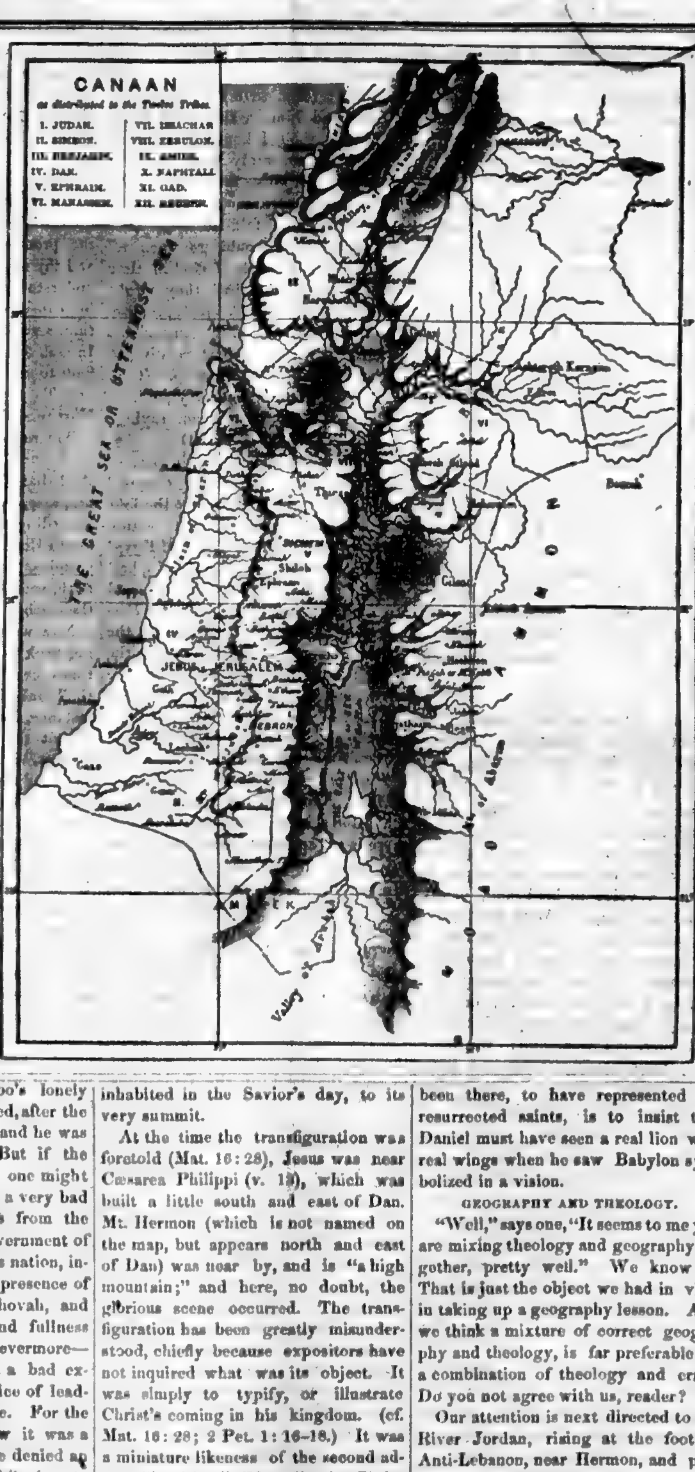
LIBRARY COPY

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 10. BUCHANAN, OCTOBER 3, 1871. WHOLE NO. 390.

CONTENTS:

Canaan (Illustrated)....73
Christ's Transfiguration, G. W. Green....74
An Exhortation, An Adventist; Resurrection Blessings, W. M. Cunningham; The Foundations of the Righteous, Eld. C. E Barnes....75
Brief Editorials; Queries; Something for Sunday Schools; Quarterly Meetings; Alton Bay Reported, Found Guilty; Good Tidings; Reached by Affliction....76
Bring the Best; Doctrinal Preaching; Beecher on the Millennium; Not Afraid—but Ashamed. Words Easily Understood, S. C. Gove; Editorial Gleanings; At Home; Abroad; Religious Items....77
Father, Take my Hand—poetry; Editor's Journal; Letters from C. E. Barnes, Wm. Branch....78
Letters from Moses Winslow, A. B. Huntington; Minutes of a Discussion; Jesus is Coming—No 3, D O. Hisk....79
Business Agent's Department; Obituaries; Book Notices; Notices; Markets; Appointments; Advertisements....80



CANAAN.

This is the title of the map which we present to our readers this week. To be critically correct it should be Palestine, and not Canaan; for strictly Canaan comprised only the country west of the Jordan and the Dead Sea, while that which lay East of those waters is called the land of Gilead.

A deep interest attaches to Palestine, or the Holy Land, as it is sometimes called, in the minds of all Christians, from two considerations: its historical associations, and its prefigurations of the future. For all are agreed that Canaan is a type of the future "rest" of the people of God, whether they locate it "beyond time and space" with the poet, or this side of that vague region, with less flighty minds.

DAN AND BEERSHEBA.

In this map we have the land as apportioned to the twelve tribes under Joshua. Consequently we miss many names to which great interest attaches; but we also find many that revive recollections of the sacred history. And, first, quite in the southern part, we observe Beersheba, while in the far north, this side of Labanon, we observe the site of Dan; and we comprehend at a glance the meaning of the ancient proverb—"From Dan to Beersheba:" that is, from one end of the land to the other. Dan was first called Laish; but was captured by the Danites, some of whom migrated thither when their own borders became too close for them. It became a famous place for idol worship; and here Jeroboam put up one of the calves he taught Israel to worship. The curious may find the whole story in Josh. 19: 47; Judg. ch. 18; 1 Ki. 12: 29, 30; Am. 8: 14. We have not space for the narrative here.

Beersheba, the well of the oath, is the place where Abram digged a well and planted a grove. There are now seven wells at the place, which are visited by modern travelers, which bear the marks of extreme antiquity.

THE SALT SEA.

The Dead Sea is a prominent object upon the map. A portion of its bed, at least, was once the site of Sodom and Gomorrah. We remember hearing of a minister who believed in the eternal misery of the lost, who once told his audience, that the inhabitants of the cities of the plain—*i. e.* their souls—were yet confined under the Dead Sea; and that their fearful struggles in their agony sometimes set the water to foaming and boiling at a terrible rate. This was absurd. But this singular body of water *has* a solemn lesson for us, in that it reminds us of the doom of all sinners. For Jude tells us, and Peter too (Jude 7; 2 Pet. 2: 6), that the fate of those cities is an example of what will come, finally, upon all that live ungodly—they shall be turned into ashes, or burned up. How very absurd it is, that when we have such plain testimony from God, that so many should believe that instead of being turned to ashes, the ungodly will receive such a nature that they can burn forever and yet never consume to ashes, even a particle.

Thus we see that even a map of Palestine reminds us of a great error; and, also, of the truth that "the wicked," when their punishment is completed, "shall not be." Sodom and Gomorrah are blotted from the map: so the wicked will be blotted from the universe.

ENGEDI.

On the shores of the Sea we observe Engedi. (We trust the readers will look up the places on the map, as they read.) This was one of David's hiding places from Saul. And here, as Saul passed him in the dark cavern, David cut off a portion of Saul's robe so quietly that Saul knew nothing of it, until David showed himself, and made an appeal that brought tears to Saul's eyes and temporary repentance to his heart.

Away to the right, across the Sea, we see Pisgah, or "Nebo's lonely mountain," where Moses died, after the Lord had shown him the land he was not permitted to enter. But if the popular theology be true, one might think Moses did not make a very bad exchange. Surely to pass from the provoking cares of the government of a stiff-necked and rebellious nation, into heaven itself, into the presence of angels, and the great Jehovah, and receive a crown of glory, and fullness of joys, and pleasures forevermore—surely we say, this was not a bad exchange for the thankless office of leader of a most difficult people. For the life of us, we can't see how it was a punishment for Moses to be denied an entrance into Canaan, if "going to heaven and rewards at death" is true. But the record says, "Moses *died;*" and the Lord "buried *him.*" His sepulcher "is over against Beth-peor" see the map; and though no man knows where it is, he who is the Resurrection and Life has marked the spot; and one day, not far distant, a glorified immortal Moses will rise from the mountain where he stood to behold the type, to enter upon the enjoyment of the glorious antitype.

TABOR AND THE TRANSFIGURATION.

Moses reminds us of Tabor, the reputed scene of the transfiguration, which stands between the Sea of Galilee and Mt. Carmel. However, Tabor was not the scene of the transfiguration—that tradition, like most others, being incorrect. Tabor was inhabited in the Savior's day, to its very summit.

At the time the transfiguration was foretold (Mat. 16: 28), Jesus was near Cæsarea Philippi (v. 13), which was built a little south and east of Dan. Mt. Hermon (which is not named on the map, but appears north and east of Dan) was near by, and is "a high mountain;" and here, no doubt, the glorious scene occurred. The transfiguration has been greatly misunderstood, chiefly because expositors have not inquired what was its object. It was simply to typify, or illustrate Christ's coming in his kingdom. (cf. Mat. 16: 28; 2 Pet. 1: 16–18.) It was a miniature likeness of the second advent, "in vision." (Mat. 17: 9.) Christ appeared (in *the vision*, not in reality) glorified; Elijah was seen (in vision, not really) representing those who will be living when Jesus comes, who will not die, but be translated as Elijah was. Moses was there, not really, in spirit or in the flesh, but *in vision*, as the representative of those who shall "be raised incorruptible," at the sound of the last trump. Thus we have the likeness complete.

But if Moses was *really* raised from Mt. Nebo that day, "incorruptible," or "glorified," then Christ was not "the first-born from the dead" (Col. 1: 18); "the first that should rise from the dead" (Acts 26: 23); "the first-fruits of them that slept" (1 Cor. 15: 20), *i. e.* the first raised to die no more. And to insist that Moses must *really* have been there, to have represented the resurrected saints, is to insist that Daniel must have seen a real lion with real wings when he saw Babylon symbolized in a vision.

GEOGRAPHY AND THEOLOGY.

"Well," says one, "It seems to me you are mixing theology and geography together, pretty well." We know it. That is just the object we had in view in taking up a geography lesson. And we think a mixture of correct geography and theology, is far preferable to a combination of theology and error. Do you not agree with us, reader?

Our attention is next directed to the River Jordan, rising at the foot of Anti-Lebanon, near Hermon, and pursuing a tortuous course, south to the Dead Sea. This River is about 200 miles in length, and is associated with many remarkable events in the history of Israel.

MEROM.

Not far from its source it is lost in the Waters of Merom, where Joshua fought one of his greatest battles with the Canaanites, resulting in their utter destruction, and fulfilling Gen. 15: 10–21. (cf. Josh. 11: 3–6.) And after the battle, Joshua took Hazor, the chief city of northern Canaan, and "smote all the souls therein with the edge of the sword;" which passage is recommended to the study of those who ask "where in the Bible we read of mortal souls." Right here is one place: and there are a hundred others. (cf. Ezk. ch. 18.)

TIBERIAS.

Coming down Jordan we soon reach the Sea of Tiberias, or the Sea of Galilee, or Lake Gennesaret, thirteen miles long, and six broad. Here Peter walked upon the water till his failing faith destroyed his footing and let him into the Lake. Happily his Savior was near enough to catch him. Its waters are still subject to the same fearful storms which lashed its waters in Jesus' day, when the disciples' weak faith impelled them to awake the sleeping Master, at whose command "a great calm" ensued. Near its northwest shores stood proud Capernaum, "exalted to heaven," a magnificent city. But Jesus declared it should "come down to *hades.*" And its subsequent doom is a sufficient definition for that term: for it went not to a world of spirits; it did not partially perish, as if its body decayed while its spirit survived; but it was swept as with the besom of destruction. Within a short time what is supposed to be its site has been identified; but we are not certain that we know even where it stood. To be "brought down to *hades,*" then, means not to pass into another state of being, but to pass out of being—to die.

Galilee lay to the west of the Lake, and in this vicinity "the Galilean" spent most of his life while upon earth. Here many of his apostles lived; here the fishermen plied their lucrative business; for the fish of Gennesaret are of a superior quality, and commanded good prices. In this region were Nazareth, Cana, Nain;—a thousand recollections press upon the mind, but we must not linger here.

BETHABARA.

After leaving the Lake, Jordan winds its way through a wilderness region for a long distance. But before we get to the Salt Sea our attention is arrested at the fords near Bethabara. Here is where the men of Gilead, under Jepthah slew the Ephraemites, who could not pronounce Shibboleth but said Sibboleth (Judg. 12: 6); whence has arisen a famous proverb. Here, also, John baptised Jesus (John 1: 28), with multitudes of the people who came to him, to be "baptised *in* Jordan." Bethabara means "house of the ford; so called because here there was a ford across the Jordan. One ingenious advocate of sprinkling as a gospel ordinance, says that Bethabara was not the name of a place, but of *a house*, or building, in which John preached and sprinkled. We apprehend, however, that if it was a building, it was built over the river; for the multitude that came out "were baptised of him *in* Jordan." They were "buried in baptism," "in the Jordan."

The waters of Bethabara, as will be seen upon the map, lay east and a little north of Jericho. In this vicinity the Israelites under Joshua passed through Jordan into the Land of Promise, another type which has been most wofully perverted: for the antitypical Jordan is not death, but the judgment. If there were nothing else to show this, it would appear from the fact that the tribes whose inheritance lay on "this side of Jordan," entered not into their lot until the whole land was subdued. And when the river was passed, the whole people went through together, not straggling in lit-the companies or bands. And if going down into the river meant death, coming up out of it meant resurrection, and not a process of disembodying. Besides, the country where they landed was no type of a spirit-heaven, but of the new earth, as we shall see hereafter. And as Reuben, Gad and the half tribe of Manasseh might not enter their rest until the fighting and conflict was all done, neither may any of us enter rest till earth's conflicts are all o'er. As Paul says of the ancients: "These all died in faith....not having received the promises....God having provided some better thing for us, that they, without us, should not be made perfect." (Heb. 11: 13, 39, 40.)

ASHDOD.

On the coast of the Mediterranean we see Ashdod, and are reminded of an ancient mingling of the church and the world in Nehemiah's day, when the children learned to talk "part Ashdod and part the Jew's language." (Neh. 13: 27.) In these days, what with the introduction of worldly maxims into the church, we see its children talking the same mixed language, with the same mixed fashions. Hence for humility we have pride; for prayer-meetings, festivals; for honest, hearty giving, we have lottery schemes and good dinners, by which to obtain money. And may we hope for a Nehemiah to cleanse the house of God before the Master shall come to judgment?

JOPPA.

North of Ashdod we find Joppa, where was the house of Simon, a tanner, with whom abode another Simon. Here Peter took his first lessons of the great truth that the day of especial favors for the Jews was now past; and that henceforth they stood on the same ground with other nations—with no better, no worse opportunities than they. (Acts ch. 10.)

AJALON.

About midway between Joppa and Jerusalem we see Ajalon, another of Joshua's famous battle fields; memorable for the obedience of the sun to the command of a man of God. It need not shock our faith to believe that he who made the universe, keeps it in motion, and prevents its falling into chaos, could literally stop the motion of the earth, and so give the sun the appearance of standing still. But it is not necessary to suppose this. What Joshua desired was light; and if the sun's light was so refracted as to keep it in sight above the horizon (as occurs sometimes in nature, that ships, distant mountains, etc., far below the horizon are thrown into our sight by the refraction of light), the required conditions are fulfilled, and the power of faith over the elements is as fully illustrated as in the other case. But whatever the means were, Joshua had daylight, all he needed for victory: and we should all have more sunshine on our path and in our conflicts with the powers of darkness, if we had more faith.

BETHLEHEM.

South of Jerusalem we see Bethlehem. We think of the crowded inn the stable, the stall; of the shepherds out on the hills; and the angels and their song; of the wise men and their gifts; of cruel Herod and the weeping mothers, for whom as for every mourner God's word has comfort. "Refrain thy voice from weeping! Thy children shall come again"—from whence? The poet says

> "Around the thro[illegible] God in heaven
> Thousands of [illegible]"

Did Jeremiah [illegible]. He said "from the [illegible] of [illegible]y." (Jer. 31: 15–17.) Put that down in your note book: for according to Jeremiah, if the dead children are in *heaven*, heaven is the "enemy's land!"

THE DOUGHFACE.

North of Jerusalem, we see Ephraim and remember the words of God's prophet (Hos. 7: 8): "Ephraim is a cake not turned"—a religious doughface; baked only upon one side, and the other soft, ready to receive impressions from whatever source. "He hath mixed himself among the people." Ah! there are only too many Ephraims in these days. When with the church they talk religion; when with the world, they give no sign of their faith. Nor is it individuals alone that merit this censure; but often whole churches present one side, at least, for the impress of the world. Let such beware lest the terrible words be spoken them—"Ephraim is joined to his idols; let him alone!"

And another class of Ephraims is made up of those who have convictions upon unpopular truths, but fearing the the frown of orthodoxy, or the sneers of the world; or consulting self-interest and ease, they conform, *one side*, to prevailing opinions. And the church cares nought for their private, opinions so long as they *are* private. Meanwhile the cause of truth suffers for lack of their sympathy and support. May God turn the other side of many such to the fires of persecution, that they may be baked through—or become of equal consistency throughout.

DAMASCUS.

Away in the north Damascus, with its rivers, Abana and Pharpar, remind us of Naaman and his dreadful disease; of Elisha and his lying servant, Gehazi; and of that wonderful man Saul of Tarsus, better known as Paul the Apostle, who started for Damascus the proud leader of a persecuting band, entered the city humbled, and blinded; and left, in a basket, let down by the wall. Oh! what a fall was his, in the eyes of the world! But what a rise, in the sight of God, angels and Christian men.

CARMEL.

On the left we see Mt. Carmel, looking out upon the Great Sea. And we must pause here for a little. And we seem to see the prophet whose prayer had brought over three years drought upon the sinful land, standing alone—over nine hundred priests against him, and not one of the people to raise a voice in his behalf, or say amen to his prayer. With what pitying scorn he watches their all-day ineffectual prayers. Now he urges them to greater vehemence suggesting that their god may be hunting, or on a journey, or possibly asleep. Let them cry louder, and wake him! But their cries, their cutting themselves with knives availed nothing. "There was none that heard, or regarded."

And now Elijah prays. A few, simple words, directly to the point, expressing his desire, and immediately the fire of God falls, consuming not alone the sacrifice, but the altar, and the water in the trench about it. And from the people, amazed and astounded, arises first a faint murmuring, which swells gradually into a deafening shout—"The Lord *he* is God! The Lord *he* is God!"

O wondrous land! O wondrous story! Fain would we linger over spots sanctified by the heroic deeds or the simple history of God's people in other days. But we must forbear.

CANAAN A TYPE.

We remarked that Canaan was a type. It was both a type and a pledge. After God had called Abram into Palestine, he made him two promises: a promise to himself and his seed, and a promise that included his seed—his natural descendants, alone. The first is recorded in Gen. 13: 14–17, where he is told to look "northward, southward, eastward and westward," and God says, "all the land that thou seest will I give to thee *and* to thy seed forever." Now it is clear that *this* promise did not refer to Palestine particularly, because he could not see the *whole* of that; but the idea is, a *boundless* possession—an estate whose boundaries are the points of the compass: as far as one can travel in any direction, so far this promise extends. Hence we read in Rom. 4: 13, that Abram should be "heir of the world"—the *kosmos*, or earth, the globe. But Stephen says (Acts. 7: 5) that God never gave Abram as much of the land for his own, as even to set his foot on. He *bought a burial place* in it; and that is all the land Abram ever owned here. But, says Stephen, "Yet God promised that he *would* give it to him for a possession." Can God's promise fail. Nay, verily. Then we may expect to see, yet, Abram in possession of his inheritance.

And we have a *pledge*, a surety that cannot be shaken that Abram *will* yet possess the earth, in company with all the meek. (Mat. 5: 5.) In Gen. ch. 15, we find him asking the Lord, "Whereby shall I know that I shall possess it?" [illegible]eply God lets him know tha[illegible]st first die; but he gives, h[illegible]ssurances, some of which were [illegible]e fulfilled long after his death, which should go upon record for all the people of God in time to come, as a "whereby" they might know that God would keep his promise. Passing over, here, other items of this pledge we come to the last, relating to the land shown upon our map. (Gen. 15: 18–21.) "In the same day the Lord made a covenant with Abram saying;

UNTO THY SEED

[not thee and thy seed, as in case of the promise in the preceeding chapter] have I given this land [not to the four points of the compass, but within definite bounds] from the river of Egypt unto the great river, the river Euphrates: the Kenites, the Kenizzites, and he Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girashites and the Jebusites." This is definite; there is no misunderstanding it: it promises the land shown in our map—for there was the abode of those very nations to Abram's *natural seed*.

Has the promise been fulfilled?

If so, have we not the assurance that God keeps his word, although there is an apparent delay, as stated by Stephen, in the case of Abraham? Most certainly. *Has the promise, then, been fulfilled?* We answer, it has. Hear Nehemiah:

"Thou art the Lord the God, who didst choose Abram, and brought him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites and the Perrizzites, the Jebusites and the Girgashites, *to give it, I say*, TO HIS SEED and HAST PERFORMED THY WORDS!"

There need be no more said on that point. The covenant of Gen. ch. 15, *is fulfilled*. But Stephen says the covenant to Abraham has *not* been fulfilled. This fulfilled covenant, then, is the pledge, the warrant, the surety of that in the future, yet to be fulfilled.

As to when this covenant was fulfilled, the careful student can trace the history in the list of references we will give. Commencing with Ex. 23: 22, 23, 28, we find Israel reminded that they are on their way to the fulfillment of the covenant in Gen. ch. 15. Again and again this reminder is unmistakably pressed upon them. Ex. 33: 1–3; 34: 11; Num. 34: 1-3; Deut. 1: 7, 8; 4: 21; 7: 1; 9: 1–6; 11: 24, 25; 20: 17; 25: 19; 30: 20; Josh. 1: 3–6; 3: 9, 10; 11: 3–6. And in Josh. chs. 23 and 24 the story of the giving of the inheritance is told, and from thence forth we find the references to this covenant looking back to this division of the land by Joshua instead of forward, as is the case in all the passages we have referred to thus far. Not to be tedious we quote one passage from Joshua (24: 11): "And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Girgashites, the Hittites, and the Jebusites; *and I delivered them into your hand.*" "And ye know that not one good thing hath failed of all the good things the Lord your God spake concerning you." (Ch. 23: 14.)

We think we may consider it settled, that this minor covenant has been fulfilled to the letter; and that the only reason why the Jews are not in possession of Palestine to-day, is because they have failed to perform *their* part of the covenant. See Deut. 29: 21–29; Josh. 23: 14–16.

Passing down the other side of the fulfillment we find references to it, as we have remarked, as having been fulfilled: 1 Ki. 4: 21; 2 Chron. 9: 26; Neh. 9: 7, 8, 22–24; Ps. 44: 2; 105: 10, 11, 42–45; 135: 10–12; Jer. 32: 21–23.

We have done with the type: let us now consider the antitype. First, then, we inquire, who are included in the promise to Abraham—"To thee and thy seed." We might never have understood this point had not Paul been inspired to reveal to us the great things veiled in so simple a promise. In Gal. 3: 16, he tells us that God said "not to seeds, as of many, but as of one, To thy seed, *which is Christ.*" Now read the whole chapter, and you will learn that this inheritance is not of, or through, the law, but is by faith. And that if we are Christ's, then we are, also, Abraham's seed, and heirs according to the promise. Again turning to Rom. 4: 13, we learn that this promise, sealed to Abraham by his faith, was that he should be heir of the earth.

Now we begin to see light. Looking back to David, we find him seven times over declaring that the meek shall inherit the earth. Read, for instance, Ps. 37: 29—"The meek shall inherit the earth, and dwell therein *forever*," in connection with Gen. 13: 15—"All the land which thou seest, to thee will I give it, and to thy seed for ever."

In his first sermon Jesus taught that "the meek shall inherit the earth." He taught it in a parable—Mat. 13: 14, where we have it revealed that Christ has purchased the world for the sake of the treasure—his people—in it. Peter tells us (2. Pet. ch. 3) how it is to be cleansed, rid of all sin and defilement, and renewed—made into new heavens and new earth. John (Rev. chs. 21, 22) saw it in its new form, a place of wondrous glory and blessedness. And it was earth still, though so wonderfully transformed: for it was said there shall be *"no more* curse." Now it would only be proper to say no *more* curse of a place where there had been a curse. We know a curse rests upon the earth—but there is no curse in heaven. Hence we know that the place described in Rev. chs. 21, 22 is the earth renewed and not a distant heaven or other sphere.

Besides in Rev. 5: 9, 10, we have a song of the Redeemed themselves, which we may be certain was sung with the spirit and the understanding: and they sing, "WE SHALL REIGN ON THE EARTH!"

These then are some of the lessons of our map. Our readers by study at their leisure can find much more of deep interest. We recommend them to make the geography of the Holy Land familiar to their minds. It will aid them in the study and proper understanding of the word.

And, finally, let all remember the exhortation of Paul; that though a rest remaineth for the people of God, nevertheless as in the type many were cut off and failed to enter the temporal rest because of unbelief, even so we may be shut out of the saint's everlasting rest, if the promise of God is not mixed with faith in our hearts. "Let us therefore fear, lest a promise being left us of entering into his rest, any should seem to come short of it." (Heb. 4: 1.)

Communications.

Christ's Transfiguration. Mat. 17: 1–9.

This circumstance is often cited as proof that human spirits are conscious between death and the resurrection. The argument is about as follows:

In the transfiguration, Moses and Elias appeared talking with Christ. Moses had been dead fifteen hundred years; and as he could not have been there bodily, he must have been there in spirit. Therefore the spirit is conscious between death and the resurrection.

Will the argument drawn from this passage in favor of immaterialism stand the test of criticism? Is it in harmony with facts brought to light in other Scripture declarations? Or, does it not rather contradict them?

Jesus spake as follows: "There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." (Mat. 16: 28.) This promise refers to a scene which must have occured, in some sense, during the lives of the disciples. Some of them were not to die until they beheld the Savior appear in his kingdom. This could take place in but two ways—in reality, or in vision. And it could not have taken place in reality, because Christ's coming in his kingdom brings the *judgment*. "Who [Christ] shall judge the quick and the dead *at his appearing and* his kingdom." (2 Tim. 4: 1.) With the coming of Christ, then, the judgment comes. Therefore, Christ did not appear in his kingdom *in reality* during the lives of his disciples, as the judgment did not then take place. Consequently he must have appeared in vision. And this position is sustained by the Scriptures.

After stating the declaration that some should not taste death till they should see the Son of man coming in his kingdom, the record continues: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud which said, This is my beloved Son in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain Jesus charged them saying, Tell the VISION to no man, until the Son of man be risen again from the dead." (Mat. 17: 1–9.)

This testimony forever settles the fact that Peter, James and John beheld a *vision* while with Christ upon the mount. And what appeared in the vision? Let Peter answer: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount." (2 Pet. 1: 16–18.)

Peter here affirms that he had not followed cunningly devised fables, in making known the POWER AND COMING of Christ, for they were EYE-WITNESSES of his majesty, WHEN THEY

WERE WITH HIM ON THE HOLY MOUNT. Hence the vision represented *Christ's coming in his kingdom.*

We are told however by a certain class of theologians, that the primary definition of "vision" is to see; and that as Moses appeared with Elias, he was actually there in a disembodied state. But this assumption cannot stand the test of criticism. The Greek word *horama*, here translated "vision," is found in the New Testament twelve times. It is once translated "sight," and eleven times "vision." Greenfield defines it thus: "A thing seen, sight, appearance; *a supernatural appearance, a vision.*"

That the reader may fully understand the New Testament usage of *horama*, I give every instance in which it occurs, quoting from the Englishman's Greek Concordance. The words in *Italics* are from *horama:*

Mat 17 : 9, Tell the *vision* to no man.
Acts 7 : 31, He wondered at the *sight*.
9 : 10, To him said the Lord in a *vision*.
12, And hath seen in a *vision* a man.
10, 3, He saw in a *vision* evidently
17, When this *vision* which he had.
19, While Peter thought on the *vision*.
11 : 5, and in a trance I saw a *vision*.
12 : 9, But thought he saw a *vision*.
16 : 9, A *vision* appeared to Paul in the night.
10 And after he had seen the *vision*.
18 : 9, To Paul in the night by a *vision*.

Any one can see that according to New Testament usage, the Greek word *horama* signifies "vision," and that it is properly translated in Mat. 17 : 9.

Webster's fourth definition of "vision" is as follows: "In Scripture, a revelation from God." Hence whatever was seen in the transfiguration, was seen in a revelation from God.

We are now prepared to examine what the other Evangelists have recorded in reference to the same scene. "And as they came down from the mountain, he charged them that they should tell no man what things they had *seen*, till the Son of man be risen from the dead." (Mk. 9: 9.) Here it is affirmed that something was seen. What was it? "And, behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." (Lk. 9: 30, 31.

Mark the force of this language. It was not *one man and a ghost, or a spirit;* but TWO MEN that appeared. Mark affirms that they were *seen*, and Mathew teaches that they were seen in a *vision.*

Moses and Elias, according to Luke's testimony, appeared "IN GLORY;" and it is certain that *the righteous will not receive glorified bodies this side the resurrection.* Hence the vision refers to a time when Moses will appear in his glorified body.

Will not Moses appear in his GLORIFIED STATE when the Son of man comes in his kingdom? Most assuredly. Inasmuch, then, as the vision represents Christ's coming in his kingdom, according to Peter's testimony, I conclude that it represents Moses in his glorified state beyond the resurrection.

The object of the vision seems to have been twofold: (1) To show the disciples that Christ must suffer and die. See Lk. 9: 30, 31. (2) To show them the glories of the Second Advent. See 2 Pet. 1: 16–18. At the Second Advent, Jesus will appear in his kingdom, as seen in the vision on the mount. Moses and Elias will appear in the kingdom, also, as they appeared in the vision. And, as seen upon the mount Moses appeared as the representative of the righteous dead in the resurrection; and Elias appeared as the representative of the righteous living who will be changed at the coming of the Lord.

G. W. GREEN.

Memphis, Ind.

An Exhortation.

"Out of the mouths of babes and sucklings hast thou ordained strength." (Ps. 8 : 2.)

How peculiarly was I reminded of this passage of Scripture the other day when a party were playing "Croquet," or "Lawn Billiards." Amongst that number were those that professed Christianity, and some who believe the Lord is soon coming. A child of eleven or twelve years was invite to participate in the game, and refused, because she thought it wrong. The one who should have been taught by those that were older (some gray headed), became the teacher; and let us hope that they may profit by the teaching. Shame on Christians who will let such things lead them away. Would they like to have the Savior come and find them in such business? And can they do it to God's honor and glory? I do not believe they can; and I do believe that such vain and frivolous amusements must be given up by professed Christians, if they ever get into the kingdom. We see such doings in the popular churches, but we look for better things among those who believe Jesus is near.

Brethren and sisters, I believe that Christ will soon appear "to reward every one according as their work shall be." And let us hope he will find none of us giving way to vain and foolish things, but let us be up, and doing what we can for the Lord; not idling our time, which is not ours, but his. God help us to be faithful, and finally meet in the blessed kingdom, is the prayer of AN ADVENTIST.

Resurrection Blessings.

Who shall change our vile body that it may be fashioned like unto his own glorious body (Phil 3. 21.)

The day is coming in the which Christ, who is our life, shall appear, and by his resurrection power raise the dead and remove the sin which mars our pleasures. The dead dust which slumbers silently shall hear his voice and come forth. This body of sin shall be exchanged for a more glorious one, personal identity preserved, but clothed upon with immortality, and so transformed as to be perfectly adapted to enjoy the occupations of a better state. The ungenial qualities and influences of the mortal shall vanish away, and in the likeness of the glorified body of Christ the resurrected ones shall live forever. The expectation of the Christian shall be fully realized, as he stands among the shining host, and greets with exclamations of joy his long lost friend.

In that great day, not one hope shall be darkened, the earth so full of graves and desolate hearts shall abound with realizations of Christian desire. Hope changed to fruition shall live forever in the presence of the eternal, and the griefs of earth shall yield to the unfading blessings of a new creation. Father, mother, your joy shall be complete, as you then embrace your now 'dead in Christ," your "loved and lost;" and ye who wander lonely and friendless, and read dear names on marble monuments, shall then fully understand the unspeakable blessings of the resurrection.

"According to the working whereby he is able even to subdue all things unto himself." Jesus the Christ possesses the power; and that he will ultimately subdue all sin, and banish forever every vestige of it from God's fair universe, we need not, we can not doubt. He who upon Gennesaret's wild waters, bade wind and wave subside, was Lord of all, and in every instance which he afforded of his power, he but gave us intimations of that which he will exercise in coming ages. Sin has torn a world from God, and bathed it deep, in unspeakable misery, but the mighty vanquisher of death and *hades* shall restore it all. "We," says one of old, "look for a new earth wherein dwelleth righteousness." As a believer in divine truth then, an expectant of the manifestations of the sons of God, at the second coming of our Lord, I confidently believe that Christ is able to subdue all things.

The salvation from sin is as extensive as the guilt and contaminations of sin. Death is conquered, *hades* disappointed, the devil confounded, and sin totally destroyed! Amen. Hallelujah. "The Lord God omnipotent reigneth!"

Fellow-traveler to Zion's-hill; be of good cheer. God's words and promises are precious. They are all yea and amen in Christ Jesus. That which he hath promised he will fulfill. Care little for the disappointments of this world; these work out a far more exceeding and eternal weight of glory.

"Sing on your heavenly way,
Ye ransomed sinners sing;
Sing on rejoicing every day,
In Christ the eternal king."

W. M. CUNNINGHAM.

Our Pulpit.

The Foundations of the Righteous.[1]

BY ELD. C. E. BARNES.

"If the foundations be destroyed, what can the righteous do?" (Ps. 11 : 3.)

That every superstructure needs a sure foundation to insure its permanency, is a self-evident fact. That every character, to be esteemed, must be based upon certain just principles of equity, is also apparent. And it is equally important that a system of religion should have a firm foundation, that it may not be overthrown by the assaults of skeptics and enemies.

The foundation that will resist successfully all attempts at its overthrow, is a foundation of truth. All systems founded upon anything else, no matter how ancient, must crumble and fall in the day where every man's work will be made manifest.

Our religion, the Christian system, has a foundation; its basis is truth; and that which supports it and causes it to tower majestically above all the schemes of men, is its pillars of truth, its doctrinal pillars, on which all our hopes for the future depend. If these doctrines stand, our hope is good, and our salvation certain; but "if the foundations be destroyed, what can the righteous do?"

I. The first great pillar is the fact of the divine existence. "He that cometh to God, *must believe that he is.*" (Heb. 11 : 6.)

If what "the fool hath said in his heart" be true, that "there is no God," we may say with the Epicureans, "let us eat and drink; for to-morrow we die."

The existence of God can be known (1) by our own existence, and from what is existing about us. Many centuries ago a celebrated King spoke and said—"The heavens declare the glory of God; and the firmament sheweth his handiwork." (Ps. 19 : 1.) And he must indeed be a "fool" who can gaze upon the wondrous works of nature, and yet conclude that no Creator's power called them into being.

The fact that we ourselves exist is proof that a Creator exists also. We are creatures. There was a time when we had no existence, and if we trace our way back into the remote past, at length we shall come to the *beginning* of the race, beyond which *no man* existed.

If, then, there was a time when man *did not* exist, and then, subsequently, a time when *he does* exist, there must have been a cause to bring such existence into being. This cause, Scripture and reason declare to be God.

But some, to do away with the necessity of a Creator, say man became such as he now is *not* by one creative act, but by degrees, by progression from the lower orders of intelligences, through successive stages of growth and development, until he reached his present condition. But even admitting this absurd theory to be true, it does not avoid the difficulty in the least. The blade of grass demands a Creator's power to give it existence, as much as the universe of which it is a part. The least and lowest of living intelligences is as much dependent upon his power as is man or the highest angel. "The old assumption of an eternal succession of finite beings was made to get rid of the idea of One Eternal Being. That the supposition is unphilosophical and absurd, has been shown thousands of times. The mind, from its very constitution, disowns it. Men may form as many links in the chain of causes as they choose, but they must, at last, reach an uncaused cause. It is strictly true that from nothing, nothing can proceed. Something must have existed before all finite beings, or whence came these finite beings into existence? *That something* must be self-existent, underived, necessary, and eternal. It is he who is the I Am, and to whom we apply the sublime language of the ancient seer: 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.'" (*Pearson on Infidelity*, p. 19.)

The existence of God can be known (2) by the order and designs seen in creation. Disorder might denote chance, but wherever order and design are seen, we are assured that intelligence so arranged them. If we should find pieces of silver, brass and steel, together with glass and other material, all lying about promiscously, we might be justified in attributing such confusion to accident or chance; but if we see these several and different pieces arranged so as to make a watch which keeps correct time, we can attribute the combination to chance no longer; but must say, "This is the designed work of an intelligent being."

Thus it is in creation: order and design are on every hand. Order and design in the movements of the planetary system. Order and design in the animal kingdom. Order and design everywhere and in everything. And this design points us, not to chance, not to accident or circumstance, but to the great and eternal God.

Belief in him is the main pillar of our religion. On him our hopes depend—if faith in him were destroyed, what could the righteous do?

II. The second pillar on which our religion is founded, is the fact that Jesus Christ is the Son of God, and that as such he has made atonement for sin.

Not that he is a Son by creation, as are angels and men; if this were all, the Spiritist and Infidel would believe it, too. That he is a *divine* Son is the teaching of Scripture; that he is "*the only begotten Son*," is what the Bible demands our assent to, and is a doctrine on the truthfulness of which depends the efficacy of the atonement.

According to Dr. A. Clarke, the atonement was made by Christ's "sacrificed human nature." (*Note* on Heb. 1 : 6.) Yet he strangely contradicts himself by saying, elsewhere, that "God will not have man's blood for sacrifice, *any more than he will have swine's blood.*" (*Note* on 2 Sam. 21 : 10)

The Savior whom Paul preached was *more* than "sacrificed human nature." Human nature was never in the form of God; but he who took upon him the form of a servant, and that was made in the likeness of men, and who became obedient unto the death of the cross, *was* one that had such pre existent glory.

"Human nature" was never with God in the beginning, but the Word, the *Logos*, was; and "the *Logos* was made flesh and dwelt among us." (John 1 : 14.)

That which Paul first preached to the Corinthians was "how Christ died for our sins according to the Scriptures" (1 Cor. 15 : 3); and "according to the Scriptures" he was to "pour out his soul unto death." (Is. 53 : 12.) And that he did so, he himself affirms: "I am he that liveth, *and was dead.*" (Rev. 1 : 18.)

And now, being "reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom 5 : 10.) Are we not right then, in considering this doctrine of the atonement and the divine Sonship of Christ to be a main pillar in supporting the superstructure of Christianity?

If the doctrine of our creation and Creator is important, is not that of our redemption and our Redeemer equally so? If, then, the doctrine of the atonement is destroyed, what can such sinners as we do?

Through Christ's death and resurrection we have been begotten to a hope of life (1 Pet. 1 : 3), and it is promised *us* through a *resurrection*: hence,

The resurrection of the dead becomes a *third* great pillar supporting the Christian's hope.

I assert, then, that the only sure hope of a future, eternal life, is based upon the resurrection: but here we get upon controverted ground. We are confronted at once by the Swedenborgian, who maintains that "death" is "the gate to life." We are met by the Spiritist, and he, too, extols death as being that which ushers us into the higher and nobler realms. And following close in their wake comes the current orthodoxy of the day, saying, "Oh! how bitterly has death been slandered....Oh! blessed death." (Baptist paper.)

If the theories above alluded to *were* true, a *resurrection* would be unnecessary, as the dead of the past would have already entered upon the glories of eternity. Indeed, the first two classes alluded to do *not* believe in a *resurrection of the dead*. Believing their personality and individuality to be lodged in an immaterial spirit entity, they look upon *death* as the change that will bring liberty to the imprisoned captive, and say "good-bye" to that workmanship which God called *man*, having *no farther concern* what becomes of it.

If their theory be correct, they are consistent in their belief; so we are not surprised when we find many of the orthodox going over to them, likewise discarding a *belief* in the literal resurrection of the dead. It is evident, then, that these hopes (?) are not based upon the resurrection; but it can be *easily* shown that the *Bible hope* is.

Job says that man in death "lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." (ch. 14 : 12.) David said, "I shall be satisfied when I awake, with thy likeness." (Ps. 17 . 15.) And as in Peter's time he had "not ascended into the heavens," but was "dead and buried," his sepulcher being with them up to that time (Acts 2 : 29, 34), we conclude he has not yet awoke.

Instead of denying the resurrection, or assuming that which leads to its denial, namely, the putting of the redeemed in glory at death; instead of so teaching, Paul said that except the dead rise again, then they that have fallen asleep in Jesus *are perished* (1 Cor. 15 : 18); language that could be used by none but he who based his *entire hope* of future life upon the resurrection.

If, then, the Bible hope is based upon the resurrection of the dead (and really there is no "if" about it, *it is* so based), and the hope cherished by the masses of to-day *is not based* upon it, does not that *conclusively* show that the two hopes are different one from the other? And if different, who that wants Bible doctrine can hesitate about which hope to accept? Again I ask, if this foundation, if this pillar of our hope be removed, "what can the righteous do?"

Here are three great supports; one more is needed, and that is

IV. The return of our Lord to consummate our hope.

To-day the doctrine of the Lord's personal coming is not universally believed. Indeed, so little is it relished that the people whose hopes center about it, whose faith depends upon it for consummation, is among the most unpopular peoples in all Christendom. You may believe almost anything else, so long as you hold to man's inherent immortality, and you will be tolerated; but come out upon the Bible platform, and center all your prospects of a future life upon "that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," and you at once lose caste.

That the doctrine meets with such reception, or rather rejection, is not, however, to be wondered at, for if the current opinions of man's nature be true, it is wholly superfluous. Spiritism does not need it, and hence it is discarded. Orthodoxy does not need it, for by teaching the doctrine of rewards at death, it does away with all necessity for Christ to come in the future and bestow them: and, indeed, how *can* he reward men *when he comes*, if they have received reward years, yes centuries *prior* to his coming? Indeed, if it were to be proved that Christ *never would* come again, it would not affect *their* hopes, as they are not founded upon that truth. But how would it affect Paul?

In the Bible we find everything pointing to the Bridegroom's return, not only as being the time when the dead will be raised, but as being the time when we shall appear with him in glory (Col. 3 : 4); as being the time of our coronation (1 Pet. 5 : 4); in a word, as being the time when our redemption, physical and spiritual, is made complete by our being made like him. (1 John 3 : 2.) Christ's second advent is the great central truth, about which all others revolve; it is the sun from whence the others are illuminated—all other doctrines being but secondary. It is the all and in all to the rightly informed Christian. If *this* is destroyed "what can the righteous do?" Surely, they would be "of all men most miserable."

In the theological world there are many contested doctrines, such as what constitutes the new birth, some thinking it to be one thing, and some another. Or they may dispute as to where the final home of the redeemed may be, some contending it is to be upon this earth renewed, and others that it is to be "beyond the bounds of time and space;" but which ever way these might be decided, the fulfillment of the Christian's hope would not be delayed. They are interesting and important, but they are not *all-important*. The Christian does not regard such doctrines as the *foundation* of his hopes, but the four doctrines I have presented in this sermon *are all important:* they are the foundation of *all* his hopes.

1. What could we do if there was no God? When trouble, and want, and distress surround him, what could the Christian do if he had not a merciful God to sustain and support him?

2. What could we do had there been no atonement? When polluted with sin, when groaning beneath its burden, and crying out, "O wretched man that I am!" when filled with shame and remorse because of iniquity, what could he do had he no advocate with God, the Father? What could we do had we no "merciful and faithful high priest" to "make reconciliation for us?"

3. And when loved ones die, and we see them laid away in the tomb, how could we ever expect to see them again, unless a resurrection therefrom had been guaranteed?

4. And since a resurrection *has* been promised, how can it be accomplished, except that mighty One, who has power over death and the grave, shall come again and break their bands.

Surely the question is an important one, "If the foundations be destroyed, what can the righteous do?"

---

[1] A sermon preached in Salem, Mass., Sunday, Oct. 9, 1870.

Advent Christian Times.

JOSHUA V. HIMES, ... Editor.

Tuesday Afternoon, Oct. 3, 1871.

Wanted—everywhere. Men of God, "apt to teach," "sound in the faith," to preach the gospel of the kingdom.

At his latest writing the editor of The Times was in Batesville, Ark., just preparing to mount a mule, for a ride of nine miles into the country; and he remarks—"I was never in better health or spirits."

Br. Mackie suggests that the ministers send to the office for lists of the subscribers of The Times in their vicinity, and then act as collectors, especially in stirring up the delinquents. We wish they would all do so.

One journal thinks these are the times the Bible mentions, when men were to "wax worse and worse," and wishes the *waning* time would come. But there will be no permanent waning till "the end of the world."

The London Quarterly *Journal of Science* has an article in which the writer after going over the subject in the light of science comes to a conclusion that cannot be better stated than in the words of Paul at Athens—that God has made of one blood all nations of men to dwell on the face of the whole earth; and

For only $2.50 one can obtain "all the special devotions" of a new church, now building near London, in behalf of their dead friends now in Purgatory. So runs an advertisement in a London Romanist journal. Rome does not estimate the progress of this age as highly as some do, or she would not dare insult its boasted intelligence with such a display of an absurdity of immaterialism

A sister who wishes to help the tract fund says: "I wish I could do more; but this is all I can give. [A silver quarter of a dollar.] It was a keepsake, but I am sure the one that gave it to me would rather have it doing some good than lying idle in any hands." This was not a very great sacrifice, but a gift is accepted by the Lord according to what a man hath, not what he hath not. It is willing doing according to ones opportunities that secures the blessing.

How to help young preachers. Always stay at home when they preach; or if you go to meeting, go to sleep also; or else close your eyes, drop your head, and pretend to sleep. In that way you will help *discourage* them, and very likely they will soon quit the field. Then you can hear old preachers—provided you can get one!

All the preachers once were young, and somebody helped and encouraged them, or we should have been without ministers now. Help the young preachers, by your presence and attention.

The New York *Tribune* lately remarked that the cheapest way to obtain notoriety was to attack the Bible. Some one, perhaps acting on the suggestion, is advertising Thomassen's *Nature of the Bible,* said to be an abler work than Voltaire, Paine, Strauss or Renan ever wrote. Nearly three hundred thousand copies are declared to have been sold in Germany, which declaration is no doubt a falsehood.

The work professes to "set aside heaven and hell, those torturing phantoms, so adroitly manipulated by the clergy and theologians upon humanity, upon scientific, logical and and philosophical principles." Whatever may become of the popular theories of heaven and hell, which 'torture' the saint as well as the sinner, the Bible will stand, long after false theories and false theology have perished.

When the Advent church ceases to be a missionary church it will decay. "He that watereth shall be watered," is the divine law. We want no sleeping churches, they must be awake, and must act, and give out light and truth or die. And so the ministry. Those who are not filling posts as pastors with their hands full of work, should not sit on their dignity, or move in a narrow circle, in which they accomplish nothing. Wake them up, and drive them out into the field where they may do something for God, and not die childless. Let none be supported unless they do something. Bring forth fruit. And give according to the work done. We want a self-reliant, progressive ministry and church.

that the talk about the Africans descending *from one original pair,* the Indians from another, *the* Caucasians from another, is all unwarranted by scientific knowledge.

'Unwholesome.' This is what Rev. J. Bowman says in the *Christian Advocate* of the 'intermediate state' theory. The word means 'pernicious, injudicious.' We are inclined to think he is *right.* He says the theory 'finds support only in tradition, the dark ages of the past, not from the divine word.' Now we are surprised: for he objects to the detention theory because of its foundation, while his own notion of passing into the presence of the 'Triune God' at death rests on precisely that basis. Besides its traditions are not so old by some centuries, as those the 'detention' theory can boast of.

All error is 'unwholesome.' We trust this vigorous writer will renounce both theories, and accept the truth of sleep for the dead, until the resurrection. (N. B. *This* Eld. Bowman is not Br. Bowman of South Carolina. Would that he might soon follow in his footsteps.)

QUERIES.

W. H. B. The resurrection is undoubtedly the second-birth. In it we are "born again." But the Scriptures also imply a spiritual birth in this life. "If any man be in Christ, he is a new creature."

C. E. D. We did not refer to categorical questions as so what we do or do not believe personally, but to questions concerning the views held by Adventists generally, designed to elicit information. However we will reply to your queries:

"Do you believe in the triune God as being three distinct personalities?",

We believe of God all that can be stated in Scriptural phrase. "Triune God" is a theological invention. "But to us there is but one God, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 6: 8.)

Do you believe man was created mortal, or was he immortal?

We do not know what *you* mean by mortal or immortal. According to Webster man was created mortal: *for he died.* Immortal beings cannot die. However, it was not a matter of necessity that he should die, but of his own choice. If he had stood his trial, he would eventually have been "changed," as all the living saints will be at the judgment.

Do you believe Christ was ordained to be the Savior of all men?

He "is the Savior of all men, specially of those that believe." (1 Tim. 4: 10.) We do not believe he was ordained to give eternal life to any who reject him, or disobey God.

Do you believe the intermediate state to be a place or condition of *repose,* into which all men fall and remain until the resurrection?

We believe that all the dead go into *hades or sheol;* that it is a state and not a place; that "there is no work, nor device, nor knowledge, nor wisdom in *sheol.*" (Eccl. 9: 10.) "The dead know not any thing." (v. 6.)

Do you believe that all men will be raised from the dead and judged at the same time?

We do not believe that all are raised at the same time. We do not know what you mean by "judged." Sometimes it means pronunciation of a sentence; sometimes its execution; sometimes the process of hearing and weighing evidence. This last, in the case of man is settled at his death; the first is before the resurrection, because the righteous are raised immortal (1 Cor. 15: 52); the execution of punishment, and enjoyment of reward, is after the resurrection.

Do you believe all men will be raised spiritual personalities?

Most certainly not. Those who sow to the flesh, will of the flesh reap corruption. (Gal. 6: 8.) Only the righteous will have a birth of the Spirit, which is to everlasting life. This answers the next question, also, that the wicked will be punished with "everlasting destruction." Why should we not believe it; when Paul affirms it will be so? And David says—"All the wicked will God destroy." Yes, the devil and all wicked intelligencies, will be "annihilated," if you prefer that term to "destruction." "For this purpose was the Son of God manifested." (Heb. 2: 14; 1 Jno. 3: 8.)

J. P. Aside from the signs of the times in general, we think the next sign of Jesus' coming will be that called "the sign of the Son of man in heaven," very likely the appearance of "the brightness of his coming." "The midnight cry" is the proclamation of the testimony that the end is at hand, by whatever agency.

J. R. In Rom. 5: 14, Paul refers to the fact that children, who had not attained years of accountability died, although they could not have sinned; thus showing that the *race* was fallen under condemnation of death. The victims of the flood and at Sodom will come to judgment as much as "the eighteen upon whom the tower in Siloam fell," or the victims of the last coal mine explosion, or railway or steamboat disaster. The perishing and judging of ch. 2: 12 are both at the judgment (v. 16), not in the past. The apostle would seem to teach that those who have no revealed law, such as the Jews had, will be judged by the law of conscience, which will excuse or condemn them at the last day.

SOMETHING FOR SUNDAY SCHOOLS.

Very many of our Sunday schools are using the lesson papers published by various houses, and generally are well pleased with the system. But some may ask what is a "lesson paper." We answer, it is a sheet folded in two leaves, or with four pages, containing a Sunday-school lesson for each Sunday in a month; consisting of the Scriptures dwelt upon, observations and explanations, and questions. Each scholar receives a copy of the paper the last Sunday in each month, and has his lessons for the ensuing month plainly before him; and all in the school have the same lesson.

Now, as may be expected, the papers published for the "evangelical" schools, so called, are calculated to instill some errors into the minds of pupils—such as natural immortality, eternal misery, etc. This has led some to ask, why we cannot have papers in our schools that shall teach a plain Bible theology, in practical and doctrinal points, also?

The answer is, that there are not enough schools among us to sustain such a publication. But is this so? cannot we supply our schools with this needed facility, for the increase of their interest and usefulness? We think it can be done if we will to do it.

The papers cannot be gotten up quite as cheaply as those already referred to, because we should only need a thousand where they dispose of ten times that number. But we think they can be published from a cent and a quarter to a cent and a half a piece; and possibly for even a dollar a hundred.

Let us hear from those interested. Shall we have a series of lesson papers the coming year for our Sunday schools that shall call attention to "the present truth," or *live issues* in the doctrine and practice of Scriptural religion. We wish to hear from all interested.

Next week we hope to give a sample page of the proposed "lesson papers."

QUARTERLY MEETINGS.

There are two ways in which Quarterly Conferences may be kept up. In districts where there are a goodly number of ministers, heartily united and "pulling together" in the work, the interest is sustained by their presence and union. But in districts where there are but few preachers, and these scattered so that they but seldom get together, the officers of the Quarterly Conference should arrange with some interesting speaker, able to present and defend the truth, to attend and do the most of the preaching, and give notice of this fact through the paper. This will create an interest, and draw the brethren and sisters together, and, usually, insure success. There are a number of districts in several Western Conferences that have neglected these quarterly gatherings entirely of late; and hence some have pronounced the system of Quarterly Meetings a failure. Anything will be a failure that is not *made* a success. And in order to success in any work the proper means must be used.

Let the Conference officers who have forgotten or neglected to act, at once arrange for the fall and winter campaign. Write and secure help, and write in time, for strong, able men. Do something for yourselves, and God will bless you. But he has nothing for those who will not help themselves with all the means they may already hold in possession.

"ALTON BAY" REPORTED.

The New York *Times* for Sept. 23, has a report of "the Millerite Campmeeting at Alton Bay." It is quite as fair as the press reports of camp-meetings generally—for they are usually prevailed by a spirit of scoffing from beginning to end. He sneers at the baptismal scene; grants that the attendants are in earnest—"not holiday campers;" draws a lively picture of the natural amphitheater in which the stand is placed; makes a little sport of a blind preacher, who said he liked to "*see* little girls;" scornfully regrets that he arrived too late to hear "Mrs. D. R. Mansfield of Buchanan, Mich.," who, in his phrase was "the heroine of a discourse that elicited praise from all lips;" gives the people the credit of dressing plainly; etc.

He also learned that the sect extended "as far west as Michigan," which is certainly true. He gives the *Crisis* a fair notice, the time-ists a jeer about "ascension robes," the prophetic chart a sneer generally, and closes up after this fashion:

"From all I could learn, however, the great majority of the "Adventists" content themselves with the general assertion that the time for the second appearance of Christ is at hand, without attempting to specify its exact date. In anticipation of this great event they are laboring, preaching and organizing after their fashion, and having, so far as they could, hitched the railroad and printing press to their creed, they seem to be at least making themselves a permanent and considerable place among the sects of our day, in this part of the Union."

—We wish it were true that we have "as far as we could hitched the printing press to our creed." We have not half done our duty in this direction. Let us wake up and employ every means Providence places within our reach for the spread of the doctrine of one creed—*i. e.* the Bible, and we shall see more "Alton Bays," or like places, demanded for meetings of souls "waiting for God's Son from heaven."

FOUND GUILTY.

The Chicago *Tribune* says:

Rev. P. G. Bowman, South Carolina, has been found guilty by the Methodist Episcopal Church, South of a belief in the annihilation of the wicked, and the unconsciousness of the soul from death to the resurrection. His resignation of the ministry in that Church has been accepted, and he proposes to labor as a missionary in the Advent Church.

—This crime was formerly punishable with death, in various forms. Now the penalty is loss of caste and being "cast out of the synagogue—a punishment not hard to bear when the heart is full of love for God's truth.

"Guilty of *belief.*" What is the result of the belief? The Doctor writes: "Let me beg you, every time you get on your knees to pray, do pray particularly for me, that God may give me love to all men, so that my heart may be kept in perfect peace, and that I may have wisdom and prudence sufficient for this emergency, and be ready to meet the speedy coming of Jesus." Very good fruit, we think, and trust Br. Bowman will continue to plead "guilty."

GOOD TIDINGS.

We referred to this new work last week, and desire again to call attention to it.

It will certainly command the attention and interest of every one of our readers, and not one should be without it.

It is one of the cheapest books (not sold at absolute cost) that has been published; for it contains a large amount of reading matter.

The price is only dollar, post-paid. Or, if one wishes something cheaper yet, sixty-five cents, for a copy in paper covers.

SPECIAL NOTICE.

Several persons living in the West subscribed for copies of this work, at or soon after the Rochester Conference. They can obtain them, now, from this office, at cost, according to the agreement there made.

Send in the amount of your subscription, and we will send the books at once.

Get the "Good Tidings." Read it, lend it, scatter it everywhere.

Reached by Affliction.

In the street between the two palace gates was a shoemaker's shop. Going in, you saw at once a poor cripple deprived of the use of his limbs except his arms. This paralytic was the son of the shoemaker; his name was Barthelemy. "Ah," said his father, Robert Milon, to those who expressed compasion on seeing him thus, "he was not always like that; in his youth he was very different, and was endowed with every bodily and mental gift." In truth, Barthelemy had been the finest young man of the neighborhood, very clever, and full of rivacity and imagination. He abused his gifts, he followed his passionate nature, and plunged into life, yielding to all the lusts of youth, the follies and disorderly ways in which the young are so easily entrapped. Ceaselessly carried away by impetuous impulses, he sought out pleasures and quarrels. Wherever there was strife he must mix in it, and he exhibited an unrivalled boldness in all his disputes. He organized balls and concerts, and despised the things of God, ridiculing the priests, and mocking good men. Every one spoke of Barthelot, as they called him, and of his powers—some with admiration, other with fear. All the young people acknowledged him as their leader.

One day, when engaged thoughtlessly in his ordinary diversions, he fell and broke his ribs. Not being willing to submit to any remedy, he aggravated the evil—the different parts of his body gradually failed, and he became entirely paralyzed. What a change in his life! Poor Barthelemy! formerly so proud of his beauty, now weak, infirm, deprived of the use of his limbs, unable to go out with his friends, was obliged to keep at home in his father's shop. He was overwhelmed, not only by the sharp pain he suffered, but by the view of his deformity. Seated near the window, his only recreation was to look at the passers-by, and his malice being as great as ever, or rather being increased by his misfortunes, he was not sparing of his taunts. One day, seeing an evangelist pass by the shop, he began at once to insult him, and to scoff at the terrible majesty of God. "Ha, Lutheran!" he cried, adding all kinds of mockery. The Christian stopped. He was touched to see the pitiable state of the man who insulted him. He drew near and said, kindly,—"Poor fellow, why do you insult those that pass? Do you not see that God hath thus *bent your body to set straight your soul?*" This simple word touched Milon. He had never thought of his soul being crippled. "Oh," said he, "can it be true, that God has brought upon me this infirmity to restore his erring creature?" He was attentive to the passer-by, who spoke with him, and giving him a New Testament, said, "Here is a book, and in a few days' time you will see what you think of it."

Milon seized the gospel, opened it, and having begun to taste the fruit of his reading, he could not lay it down night or day. This little volume was enough; he needed no other teacher. The sword of God's word struck to the bottom of his heart, and his past life terrified him. But the gospel consoled him. It was for him a sounding trumpet, publishing the praise of Christ's mercy. Milon found the Savior. Mercy is shown to me, he said, that the love of God, in pardoning the greatest sinner, may be exhibited as on a scaffold, whence it may be seen by all the world. He had now a bridle which restrained him from entering into insults, riots, diversions, and contentions. The wolf became a lamb. Barthelemy communicated the riches which he found in the word of God to his father, the other members of the family, and all the customers who came to the shop. No other room in Paris presented such an inter-ng and varied scene. In truth, his istian love became inexhaustible his worldly skill had been to la- t amusement. He devoted wholly God the burning activity which been squandered on the world. certain hours of the day the poor ng man unrivalled in his skill as a ter, gathered the children of the ghborhood and dictated to them n his bed some words of the Bible, king it plain and easy for them, and ching them to form their letters l. At other times he thought of necessities of the poor; he worked gently with his own hands; and raving with liquid on knives, dirks, swords, he devised novelties for goldsmiths. Then he employed fruit of his labors to maintain sev- needy professors of the gospel. o, he had a very beautiful voice, a singularly graceful touch for eral instruments. Morning and ning he consecrated to the Savior's ise those talents formerly devoted leasure, and sung with an accom- iment psalms and hymns. People ne from all parts to this shop, which in the center of Paris. Some ne because of the rare and exquisite ngs he made; others frequented it hear the music and singing. A at many were attracted by the great sudden change in him. "Ah," d the poor paralytic, "if God has ferred upon me such benefits, it is t I may magnify his glory." He tly instructed the humble, and if hypocrites came, he dealt with m apart, and fulminated against m the thunders of God. In short, s the chronicler, his room was a e school of piety, in which the ise of God resounded morning and ning.

This was the man chosen to suffer cruelties of persecution under the utless Francis I. Foaming with e, the instrument of the priests en- d his room. "Get up, quick!" he d, with an angry look. Barthele- met his fury with a pleasant smile, ying, "Alas, sir, it must be a great- Master than you to bid me rise!" arry off this man," said the execu- er to his constables. Barthelemy carried off, and condemned to be nt alive. He had to be carried as hild in arms. When he passed his er's house, he greeted him with a [illegible] through all the cruel suffer of his faith he only spoke [illegible] The [illegible] of the Refor [illegible] who stood around listening to [illegible] were inspired with sur- [illegible] respect. The Christians [illegible] profoundly touched, crying out, [illegible] how great is the constancy of [illegible] of the Son of God, wheth- [illegible] death."—*D'Aubigne.*

Bring the Best.

I wish people would bring their to prayer-meeting," said a friend [illegible] passed out of the vestry, [illegible] our Thursday evening eting.

"Best what?" I asked: "Best [illegible] most joyful feelings, instead doubts and fears," she answered. rother A. said: 'It is very crossing me to rise and speak, but I feel it I ought.' I don't like to hear a n say that. You never hear one speak is on any subject. It ought not be 'crossing' for any Christian man speak for his Savior; and if it is, at's the use of telling it?

"Then," said Brother A., 'I have en thinking, I feared a large pro- rtion of professing Christians would ally be lost, and I often fear I shall of that number.'

"It made me feel gloomy to hear n. Brother B. continued in the ne doleful strain, and so did others. ey all spoke as though they had no vior to intercede for them. I know ey do not really *mean* so, but it es sound like it."

"But," I asked, "you would have em talk as they feel, would you not?"

"No," continued my friend, "not if ey feel thus. I would have them go Jesus and get their hearts thorough- warmed with his love, till it is no me to speak—*then* tell them of rist's love, how he helps in every al and gives strength for every duty; en would their words be with power souls would be won. I thought, as heard all speak in so fearful a man- r, and then close by inviting sinners come and go with them, that it uld not be strange if many should y to themselves, 'I don't see that ir way is any better than my way. hey fear they will not get to heaven, w seem to have any assurance that ey are friends of Christ. When I t religion I want enough to do me me good.'"

I wish the brethren would learn ore that the "joy of the Lord is their strength." It would fill their own hearts with a new happiness, it would benefit those who listen, and it would honor Christ.—*S. R. M.*

Doctrinal Preaching.

A great change seems to have taken place in Satan's war policy. Balak wished Israel cursed by Balaam that he might overcome him, but failing in this, he suddenly changes his outward policy, becomes a great friend of Israel, they intermarry, Israel feasts with him—worships his gods and thus brings down the wrath of God upon itself so that twenty-four thousand Israelites were cut off with the pestilence. Thus our great adversary seems to have changed his outward policy and with a like success. Now he comes forth as an angel of light; advocates practical preaching instead of doctrinal—doctrinal tends to alienate—we must have less fighting and more union; less doctrine and more practice; he advocates broad church principles, and glories that there is not a drop of sectarian blood in his veins.

A wise writer, in a past age, said—"Among no sort of persons does practical religion run lower than among those who hear little else but what they call *practical* discourses pressed upon them."

In this part of the land where doctrinal preaching has almost ceased, morals have declined, and bold defiant wickedness has increased with a rapidity which I believe no age before ever witnessed. God often permits the wicked to go unpunished in this world. But when his church becomes corrupt, by and by his judgments will fall upon them. When the abomination that maketh desolate is seen standing in the holy place, then it is time for those who sigh and cry for the desolations of Zion to look for a hiding place till those calamities be overpast.—*C. D. C. in Christian Observer.*

Beecher on the Millennium.

Mr. Beecher devoted a column of the *Christian Union* to answering a criticism of Lange, the commentator, upon his view of the second advent. The doctrine of the Plymouth preacher is this:

"That there is to be a literal visit of Christ to the earth again, they may believe who are wedded to physical interpretations of Scripture. I do not so read the word of God. But that there is to be a power of Christ upon the earth, that may fitly be called his second coming; that the world is to be so filled with his glory that no man shall have occasion to say to his fellow man, 'Know the Lord,' because all shall know him from the greatest to the least; and that there shall be a new heaven and earth, in which dwelleth righteousness, I do profoundly believe. I believe in a glorious period of *development*, that is to make the world's history as bright as noonday."

This Dr. Lange pronounces an unscriptural delusion. Mr. Beecher, of course, defends it. He says there is only one passage, 2 Thes. 2: 1-12, which seems to sustain the view of a general apostasy—the coming of the Man of Sin—when the being of God shall be denied and all worship of him renounced. But Mr. Beecher claims that most of the reformers stand on the same ground with him, applying this passage to the Romish apostasy, which is past. He thinks the German commentators are too much influenced by the atheistic developments around them, and say that "all who look for a physical second advent of Christ, as the only hope of the world, are constantly tempted to exaggerate the power of evil in this age, and to doubt the possibility of a victory by intellectual and moral power." To which it may be replied that those who are looking for the triumph of Christianity by the simple force of truth, and the preaching of the word, are equally tempted to the other extreme of exaggerating the triumphs of the church and depreciating her reverses. We have not much faith in the theory of "development;" all the developments seem to go the wrong way. The present signs of the times, are thus graphically summed up by Lange:

"A wide-spread, daring fundamental unbelief; a more and more conscious hatred of the divine; even in the better class of spirits a deep gnawing skepticism, that undermines the lowermost foundations of divine and human truth and authority; so that little holds its ground as sacred which was formerly so held even by rude transgressors; all piety is with many utterly shaken, and revolt elevated to a principle; to this is added the worship of genius, the emancipation of the flesh, the arrogance of rule over nature, and a coarse self-deification."

To destroy the works of the devil is there not some special divine interposition necessary, more than we have in our present system of preaching? Do facts warrant us in believing that the true church is at the present time, in any country, increasing in equal ratio with the physical and material progression of the race? We think not. Looking at mere human probabilities, we should say that without some new dispensation, or special manifestation of divine power, there can be little hope of such a millennium as the Bible leads us to expect.—*Am. Baptist.*

Not Afraid—But Ashamed.

It is related of a distinguished Massachusetts clergyman, that on a certain occasion, having partaken too freely of a charming but dangerous delicacy, he was suddenly prostrated by violent illness. His symptoms were so alarming that the physician in attendance found it proper to warn him of the possible fatal termination of the attack. Even a clergyman has a right to be disconcerted by such a communication. The physician saw the distress of his patient, and remarked: "But you certainly are not afraid to die." "Not afraid but ashamed," was the clergyman's answer. He escaped the shame of death under such circumstances; but the shame of illness and danger from his imprudent gratification of mere appetite probably prolonged his life, by making him "temperate in all things," and abstinent from such things as are positively pernicious.

There is a world of wisdom in the substitution of shame for fear, or the addition of shame upon fear, when a man knows that his illness is distinctly the effect of his own imprudence. It is not simply indulgence in "hot and rebellious liquors," which causes disease and death. There are many dishes, especially among those which are classed as luxuries and delicacies, which are poison rather than food. And a scientific analysis of what people eat would, probably, cause many things of common consumption to be classed among irritants, instead of edibles. It was the custom a few years ago with a prominent school of physicians to give their patients a list of forbidden and another of permitted articles of diet. The patients were enjoined to abide by these tables, or the medicine would be valueless. Perhaps it is not too much to say that, if the patients had added the medicine to the list of forbidden things, and followed the wholesome diet indicated, without medicine, their recovery would have taken place in most cases, if not in all.

It would be, perhaps, a good idea for a new school of medical practice to institute a series of scientific analyses of the articles of food in current use. The doctor, then, might send his prescriptions to the cook in the kitchen, instead of the apothecary. That different articles of food act in various modes upon the human constitution is a fact universally admitted; and the new school of medicine, hygienic rather that therapeutic, would meet at the beginning some if not all the ills that flesh is said to be heir to. No man can truly be said to be "heir" to that which he procures for himself; and the truth that many of the diseases in the world are simply of man's own procuring, or invitation, may well make us, when ill, like the New England parson, ashamed rather than afraid, if not both ashamed and afraid too.—*Public Ledger.*

Words Easy Understood.

"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken." (1 Cor. 14: 9.)

Not long since I had an occasion to listen to a distinguished speaker among the Catholics, and being quite anxious to hear the prayer prior to the meeting I hastened early to the meeting. When the preliminaries were over, he ascended the desk, and offered prayer. To my utter astonishment I could not comprehend a single sentence or word in his whole prayer. On inquiry I was informed that he had prayed in Latin. I asked if *they* could understand? The answer was in the negative. Who was benefitted? We think none were edified.

Let him, says Paul, "that speaketh in an unknown tongue, pray that he may interpret."

I have observed that ministers will use phrases more adapted to a court or jury, than to an audience who are seeking divine instruction. We find the word of God written in a plain simple manner—words mostly easy of comprehension by even the children. If it were not so, we fancy but few would avail themselves of the chance to know the will of our heavenly Father. As it is, but few do try to understand, and if it were filled with dark sayings, we fear there would be none. But no, the good Master has caused it to be easily understood by all who desire to look into its revelation.

Dear Brethren: Use such words as will be understood by all who may listen, without a lexicon to follow you. Then your labors will be crowned with success, the people will be edified, no misunderstanding caused, no interest dying out. How often one dark sentence in a discourse, will cloud the interest of the hearers. We cannot be too careful in giving utterance to our words.

Leave out the Latin, Greek and Hebrew where the people are only conversant with English. And, like Paul, prefer to speak five words understandingly, than ten thousand words in an *unknown* tongue. Seek to be a workman fitted for the Master's use—'apt to teach.

S. C. Gove.

Fairport, N. Y.

EDITORIAL GLEANINGS.

We hear that Br. Marston has been invited to return to the Winebrenarians: but it is too late. He is too much of an Adventist.——The probable church near Volga Ind., which we mentioned last week, is now a living fact. Twenty-five members, and a move to build a chapel are a good beginning. Br Tibbetts' family have give a site and $115 to start the house enterprise, and others will do as nobly.——Br O. R. Fassett expects to be in Chicago, Sunday, Oct 15, and in San Francisco the following Sunday.——Br. R. R. Dutton contemplates changing his residence. See notice.——The church in San Francisco have rented a chapel on Mission St., where Dr. Stabler formerly preached. It will seat some 300 persons. They have not passed under the law, but enjoy the freedom of the gospel, in Christ Jesus, under grace.——Br. J. C. Kinsey, of Kansas, formerly a Methodist preacher, and zealous opponent is now teaching Adventism with equal zeal. At the late conference in Osage Valley, over forty sat down to the Lord's table, at the close. More Adventists, says one, than I supposed were in all Kansas. We trust Br. K. will be greatly blessed in his work.——The Wisconsin Q. M. (Br. G. Thomson's District) at Menomonie, was excellent. One entire family, formerly identified with different branches of the Baptist church, at last all sat together at the Lord's table, rejoicing in the "blessed hope," in short, as Adventists. May they sit an unbroken band in the Kingdom.——Br. Geo. W. Turner has returned to Northern Wisconsin not much improved in health. He will however, continue to preach on Sundays. He is located at Eau Claire, Wis. ——Sparta, Wis., "interest good; two new converts." Such is the latest report from that place.——A Chicago daily told us last week that Eld. Frank Burr was preaching that the soul is naturally immortal. However the next day's paper contained a denial of this charge of heresy from Br. Burr, himself, which the editor acknowledged, with some truthful remarks upon the influence and tendencies of popular theology.——Sixty five were baptized at the Alton Bay campmeeting. Two young men were ordained to the work of the ministry.——At the Vermont campmeeting (Bethel) a very interesting service during the week was an old people's meeting. There were present twenty upwards of seventy years; nine upwards of seventy-five years, and four upwards of eighty years of age. One brother, aged eighty-four years and past, walked fifteen miles to attend the meeting. Their testimony was cheering to the younger hearts. They felt youthful in hope, although with trembling limb and bowed form.

The Times.

AT HOME.

— — — Our government has had a variety of "Indian policies." The latest is using Indians to fight Indians. This is 'progress,' we suppose.

— — — Somebody utters this bit of sarcasm upon the base ball mania: No people under heaven can excel the Americans in the manly art of sitting on a bench and seeing eighteen men play ball!

— — — It appears, from statistics at the Land Department, that 19,000 settlers made *bona fide* entries on the public lands last year. Since the passage of the homestead act, in 1863, there have been 100,000 entries. These alone make 20,000 more landholders than there are in Great Britain.

— — — The enormity of the peculations in New York, makes the thieving by some United States officials, whose thefts of from half a million down have just been discovered, seem quite small affairs. Henry W. Beecher's late sermon on stealing is quite in good time. The work of government seems to have fallen into the hands of robbers to an alarming extent.

— — — Thousands of people along the Gulf and Atlantic coasts of the Southern States have been frightened half (or quite) out of their wits by the prediction by somebody (no one knows who), of an immense tidal wave, to overflow the lands Oct. 5. According to one journal, the people on the North Carolina coast have become very religious, are holding extra religious services—to continue we suppose till Oct. 5, and then the people will return to their old ways. Converts *scared* into piety are worthless. Hearts changed by love and the Holy Spirit are the only true conversions.

— — — If the public confidence withstands the strain put upon it by the revelations of these, it will prove nothing better than credulity. The corruption of the New York city officials is of such a character that one is, as it were, stunned by the reports of enormous steals, which follow one upon the heels of another, and which appear to exist in every department of the city and county government. We cannot do the subject justice in our columns. It would require our whole paper should we attempt to give our readers a clear idea of all the frauds which have been unearthed. At present there is some hope of a better day at hand. Certainly it can hardly be worse.

— — — The Mormon question is exciting much attention. The discovery of precious metals in Utah has called in an immense population of "gentiles," and backed by this force, the United States courts appear determined to enforce the laws against polygamy. Brigham Young himself, will, it is said, be arrested, as other of his disciples have been already. A correspondent of the *N. Y. Tribune* gives a succinct account of the terrible evils of Mormonism—the reign of lust—not only licentiousness, but of power, of gold and of blood that have long run riot in Utah. Whatever the result may be it seems that the government has come at last to face to face with this politico-ecclesiastical power, and the inevitable, but the long delayed struggle is about to begin.

ABROAD.

— — — Accounts of dreadful shipwrecks are abundant, losses of from six to over two hundred lives.

— — — There have been two other colliery explosions—one in England, one in Switzerland, both fatal.

— — — The cholera continues in Russia, and at one point in Prussia, but seems not to spread further.

— — — Brazil—by its Chamber of Deputies—has voted to abolish slavery. Would that *moral* slavery could be abolished by law.

— — — A rumor of a plot by Napoleonists to restore the Empire, was, last week, succeeded by another that he was scheming for the throne of Belgium. And both rumors proved false.

— — — Russia is to have a grand dress parade of her entire army. All the officers and men now on furlough are to be called in, just to see how promptly the work might be done in case of a war.

— — — A letter from Bonn tells a story of a German General who, on inspecting his troops, not long ago, addressed them thus: "Now, my children, we can once more get seriously to work. The pastime of war is at an end, and drill must go on regularly as heretofore."

— — — The rumor that Austria's emperor will resign rather than face the political difficulties by which he is confronted needs confirmation. Such things are possible, they have been; but they are not within the pale of probabilities.

— — — The insurrection in Cuba is subdued. Four thousand fresh troops are to be sent from Spain to put down the insurrection in Cuba.—Both these items of news were received in one day last week. Our readers will take their choice. It is a sample of a good deal of the matter which burdens the telegraphic wire.

— — — Disraeli is credited, by telegraph, with a sensational speech, intimating that the Queen is becoming insane, and had better abdicate. But the cable gives us no very clear idea of it. Accounts by mail are awaited with interest. It can hardly be possible that the Tories will turn upon the Queen because of her abrogation of the royal warrant which made army commissions an article of trade. But no other motive can be conceived for such an attack upon Victoria.

RELIGIOUS ITEMS.

— — — Zachary Eddy, a Brooklyn preacher leaves that city for Chelsea soon. The point occasioning remark is that he goes to a salary of only about half that he can retain by remaining in Brooklyn.

— — — The *Freeman's Journal* London, has an earnest appeal from a Roman Catholic priest, headed: "Help for the Souls in Purgatory," in which it is promised that all who will aid in building a new church in Kensalton, near London, can forward the name of any deceased relative or friend for every ten shillings to be enrolled on the mortuary list, and share in all the special devotions of the church.

— — — As religion goes in those days, we presume the following item may go under this head: A North Carolina newspaper states that, in consequence of the prediction concerning a tidal wave, the people living along the coast are holding prayer-meetings night and day, hoping thus to avert the supposed impending calamity. Many are joining the church, and a general religious feeling prevails.

ng and varied scene. In truth, his -istian love became inexhaustible his worldly skill had been to in- t amusement. He devoted wholly God the burning activity which been squandered on the world. certain hours of the day the poor ng man unrivalled in his skill as a ter, gathered the children of the ghborhood and dictated to them n his bed some words of the Bible, king it plain and easy for them, and ching them to form their letters l. At other times he thought of necessities of the poor; he worked gently with his own hands; and raving with liquid on knives, dirks, swords, he devised novelties for goldsmiths. Then he employed fruit of his labors to maintain sev- needy professors of the gospel. o, he had a very beautiful voice, a singularly graceful touch for eral instruments. Morning and ning he consecrated to the Savior's ise those talents formerly devoted pleasure, and sung with an accom- iment psalms and hymns. People ne from all parts to this shop, which in the center of Paris. Some ne because of the rare and exquisite ngs he made; others frequented it bear the music and singing. A at many were attracted by the great sudden change in him. "Ah," d the poor paralytic, "if God has ferred upon me such benefits, it is t I may magnify his glory." He tly instructed the humble, and if hypocrites came, he dealt with m apart, and fulminated against m the thunders of God. In short, s the chronicler, his room was a e school of piety, in which the ise of God resounded morning and ning.

his was the man chosen to suffer cruelties of persecution under the ntless Francis I. Foaming with e, the instrument of the priests en- d his room. "Get up, quick!" he d, with an angry look. Barthele- met his fury with a pleasant smile, ying, "Alas, sir, it must be a great- Master than you to bid me rise!" arry off this man," said the execu- er to his constables. Barthelemy carried off, and condemned to be nt alive. He had to be carried as hild [illegible]. When he passed his ter's house, he greeted him with a le, and through all the cruel suffer- of his death he only spake words [illegible]. The [illegible] of the Refor- on who stood around listening to martyr, were inspired with sur- and respect. The Christians profoundly touched, crying out, How great is the constancy of witness of the Son of God, wheth- [illegible] or death."—*D'Aubigne.*

Bring the Best.

I wish people would bring their t to prayer-meeting," said a friend ne, as we passed out of the vestry, he close of our Thursday evening eting.

"Best what?" I asked: "Best ghts, most joyful feelings, instead doubts and fears," she answered. rother A. said: 'It is very crossing me to rise and speak, but I feel at I ought.' I don't like to hear a n say that. You never hear one speak is on any subject. It ought not be 'crossing' for any Christian man speak for his Savior; and if it is, at's the use of telling it?

"Then," said Brother A., 'I have n thinking, I feared a large pro- rtion of professing Christians would ally be lost, and I often fear I shall of that number.'

"It made me feel gloomy to hear n. Brother B. continued in the me doleful strain, and so did others. ey all spoke as though they had no vior to intercede for them. I know y do not really *mean* so, but it es sound like it."

"But," I asked, "you would have em talk as they feel, would you not?"

"No," continued my friend, "not if ey feel thus. I would have them go Jesus and get their hearts thorough- warmed with his love, till it is no ss to speak—*then* tell them of rist's love, how he helps in every al and gives strength for every duty; en would their words be with power souls would be won. I thought, as heard all speak in so fearful a man- r, and then close by inviting sinners come and go with them, that it uld not be strange if many should y to themselves, 'I don't see that ir way is any better than my way. hey fear they will not get to heaven, w seem to have any assurance that ey are friends of Christ. When I t religion I want enough to do me me good.'"

I wish the brethren would learn ore that the "joy of the Lord is their strength." It would fill their own hearts with a new happiness, it would benefit those who listen, and it would honor Christ.—*S. R. M.*

Doctrinal Preaching.

A great change seems to have taken place in Satan's war policy. Balak wished Israel cursed by Balaam that he might overcome him, but failing in this, he suddenly changes his outward policy, becomes a great friend of Israel, they intermarry, Israel feasts with him—worships his gods and thus brings down the wrath of God upon itself so that twenty-four thousand Israelites were cut off with the pestilence. Thus our great adversary seems to have changed his outward policy and with a like success. Now he comes forth as an angel of light; advocates practical preaching instead of doctrinal—doctrinal tends to alienate—we must have less fighting and more union; less doctrine and more practice; he advocates broad church principles, and glories that there is not a drop of sectarian blood in his veins.

A wise writer, in a past age, said—"Among no sort of persons does practical religion run lower than among those who hear little else but what they call *practical* discourses pressed upon them."

In this part of the land where doctrinal preaching has almost ceased, morals have declined, and bold defiant wickedness has increased with a rapidity which I believe no age before ever witnessed. God often permits the wicked to go unpunished in this world. But when his church becomes corrupt, by and by his judgments will fall upon them. When the abomination that maketh desolate is seen standing in the holy place, then it is time for those who sigh and cry for the desolations of Zion to look for a hiding place till those calamities be overpast.—*C. D. C. in Christian Observer.*

Beecher on the Millennium.

Mr. Beecher devoted a column of the *Christian Union* to answering a criticism of Lange, the commentator, upon his views of the second advent. The doctrine of the Plymouth preacher is this:

"That there is to be a literal visit of Christ to the earth again, they may believe who are wedded to physical interpretations of Scripture. I do not so read the word of God. But that there is to be a power of Christ upon the earth, that may fitly be called his second coming; that the world is to be so filled with his glory that no man shall have occasion to say to his fellow-man, 'Know the Lord,' because all shall know him from the greatest to the least; and that there shall be a new heaven and earth, in which dwelleth righteousness, I do profoundly believe. I believe in a glorious period of *development*, that is to make the world's history as bright as noonday."

This Dr. Lange pronounces an unscriptural delusion. Mr. Beecher, of course, defends it. He says there is only one passage, 2 Thes. 2: 1–12, which seems to sustain the view of a general apostasy—the coming of the Man of Sin—when the being of God shall be denied and all worship of him renounced. But Mr. Beecher claims that most of the reformers stand on the same ground with him, applying this passage to the Romish apostasy, which is past. He thinks the German commentators are too much influenced by the atheistic developments around them, and say that "all who look for a physical second advent of Christ, as the only hope of the world, are constantly tempted to exaggerate the power of evil in this age, and to doubt the possibility of a victory by intellectual and moral power." To which it may be replied that those who are looking for the triumph of Christianity by the simple force of truth, and the preaching of the word, are equally tempted to the other extreme of exaggerating the triumphs of the church and depreciating her reverses. We have not much faith in the theory of "development;" all the developments seem to go the wrong way. The present signs of the times, are thus graphically summed up by Lange:

"A wide-spread, daring fundamental unbelief; a more and more conscious hatred of the divine; even in the better class of spirits a deep gnawing skepticism, that undermines the lowermost foundations of divine and human truth and authority; so that little holds its ground as sacred which was formerly so held even by rude transgressors; all piety is with many utterly shaken, and revolt elevated to a principle; to this is added the worship of genius, the emancipation of the flesh, the arrogance of rule over nature, and a coarse self-deification."

To destroy the works of the devil is there not some special divine interposition necessary, more than we have in our present system of preaching? Do facts warrant us in believing that the true church is at the present time, in any country, increasing in equal ratio with the physical and material progression of the race? We think not. Looking at mere human probabilities, we should say that without some new dispensation, or special manifestation of divine power, there can be little hope of such a millennium as the Bible leads us to expect.—*Am. Baptist.*

Not Afraid—But Ashamed.

It is related of a distinguished Massachusetts clergyman, that on a certain occasion, having partaken too freely of a charming but dangerous delicacy, he was suddenly prostrated by violent illness. His symptoms were so alarming that the physician in attendance found it proper to warn him of the possible fatal termination of the attack. Even a clergyman has a right to be disconcerted by such a communication. The physician saw the distress of his patient, and remarked: "But you certainly are not afraid to die." "Not afraid but ashamed," was the clergyman's answer. He escaped the shame of death under such circumstances; but the shame of illness and danger from his imprudent gratification of mere appetite probably prolonged his life, by making him "temperate in all things," and abstinent from such things as are positively pernicious.

There is a world of wisdom in the substitution of shame for fear, or the addition of shame upon fear, when a man knows that his illness is distinctly the effect of his own imprudence. It is not simply indulgence in "hot and rebellious liquors," which causes disease and death. There are many dishes, especially among those which are classed as luxuries and delicacies, which are poison rather than food. And a scientific analysis of what people eat would, probably, cause many things of common consumption to be classed among irritants, instead of edibles. It was the custom a few years ago with a prominent school of physicians to give their patients a list of forbidden and another of permitted articles of diet. The patients were enjoined to abide by these tables, or the medicine would be valueless. Perhaps it is not too much to say that, if the patients had added the medicine to the list of forbidden things, and followed the wholesome diet indicated, without medicine, their recovery would have taken place in most cases, if not in all.

It would be, perhaps, a good idea for a new school of medical practice to institute a series of scientific analyses of the articles of food in current use. The doctor, then, might send his prescriptions to the cook in the kitchen, instead of the apothecary. That different articles of food act in various modes upon the human constitution is a fact universally admitted; and the new school of medicine, hygienic rather that therapeutic, would meet at the beginning some if not all the ills that flesh is said to be heir to. No man can truly be said to be "heir" to that which he procures for himself; and the truth that many of the diseases in the world are simply of man's own procuring, or invitation, may well make us, when ill, like the New England parson, ashamed rather than afraid, if not both ashamed and afraid too.—*Public Ledger.*

Words Easy Understood.

"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken." (1 Cor. 14:9.)

Not long since I had an occasion to listen to a distinguished speaker among the Catholics, and being quite anxious to hear the prayer prior to the preaching I hastened early to the meeting. When the preliminaries were over, he ascended the desk, and offered prayer. To my utter astonishment I could not comprehend a single sentence or word in his whole prayer. On inquiry I was informed that he had prayed in Latin. I asked if *they* could understand? The answer was in the negative. Who was benefitted? We think none were edified.

Let him, says Paul, "that speaketh in an unknown tongue, pray that he may interpret."

I have observed that ministers will use phrases more adapted to a court or jury, than to an audience who are seeking divine instruction. We find the word of God written in a plain simple manner—words mostly easy of comprehension by even the children. If it were not so, we fancy but few would avail themselves of the chance to know the will of our heavenly Father. As it is, but few do try to understand, and if it were filled with dark sayings, we fear there would be none. But no, the good Master has caused it to be easily understood by all who desire to look into its revelation.

Dear Brethren: Use such words as will be understood by all who may listen, without a lexicon to follow you. Then your labors will be crowned with success, the people will be edified, no misunderstanding caused, no interest dying out. How often one dark sentence in a discourse, will cloud the interest of the hearers. We cannot be too careful in giving utterance to our words.

Leave out the Latin, Greek and Hebrew where the people are only conversant with English. And, like Paul, prefer to speak five words understandingly, than ten thousand words in an *unknown* tongue. Seek to be a workman fitted for the Master's use—'apt to teach.

S. C. Gove.

Fairport, N. Y.

EDITORIAL GLEANINGS.

We hear that Br. Marston has been invited to return to the Winebrenarians: but it is too late. He is too much of an Adventist.——The probable church near Volga Ind., which we mentioned last week, is now a living fact. Twenty-five members, and a move to build a chapel are a good beginning. Br Tibbetts' family have give a site and $115 to start the house enterprise, and others will do as nobly.——Br O. R. Fassett expects to be in Chicago, Sunday, Oct 15, and in San Francisco the following Sunday.——Br. R. R. Dutton contemplates changing his residence. See notice.——The church in San Francisco have rented a chapel on Mission St, where Dr. Scudder formerly preached. It will seat some 300 persons. They have not passed under the law, but enjoy the freedom of the gospel, in Christ Jesus, under grace.——Br. J. C. Kinsey, of Kansas, formerly a Methodist preacher, and zealous opponent is now teaching Adventism with equal zeal. At the late conference in Osage Valley, over forty sat down to the Lord's table, at the close. More Adventists, says one, than I supposed were in all Kansas. We trust Br. K. will be greatly blessed in his work.——The Wisconsin Q. M. (Br. G. Thomson's District) at Merrimac, was excellent. One entire family, formerly identified with different branches of the Baptist church, at last all sat together at the Lord's table, rejoicing in the "blessed hope," in short, as Adventists May they sit an unbroken band in the Kingdom.——Br. Geo. W. Turner has returned to Northern Wisconsin not much improved in health He will however, continue to preach on Sundays. He is located at Eau Claire, Wis. ——Sparta, Wis., "interest good; two new converts." Such is the latest report from that place.——A Chicago daily told us last week that Eld. Frank Burr was preaching that the soul is naturally immortal. However the next day's paper contained a denial of this charge of heresy from Br. Burr, himself, which the editor acknowledged, with some truthful remarks upon the influence and tendencies of popular theology.——Sixty five were baptised at the Alton Bay campmeeting. Two young men were ordained to the work of the ministry.——At the Vermont campmeeting (Bethel) a very interesting service during the week was an old people's meeting. There were present twenty upwards of seventy years; nine upwards of seventy-five years, and four upwards of eighty years of age. One brother, aged eighty-four years and past, walked fifteen miles to attend the meeting. Their testimony was cheering to the younger hearts. They felt youthful in hope, although with trembling limb and bowed form.

The Times.

AT HOME.

- - - Our government has had a variety of "Indian policies." The latest is using Indians to fight Indians. This is 'progress,' we suppose.

- - - Somebody utters this bit of sarcasm upon the base ball mania: No people under heaven can excel the Americans in the manly art of sitting on a bench and seeing eighteen men play ball!

- - - It appears, from statistics at the Land Department, that 19,000 settlers made *bona fide* entries on the public lands last year. Since the passage of the homestead act, in 1863, there have been 100,000 entries. These alone make 20,000 more landholders than there are in Great Britain.

- - - The enormity of the peculations in New York, makes the thieving by some United States officials, whose thefts of from half a million down have just been discovered, seem quite small affairs. Henry W. Beecher's late sermon on stealing is quite in good time. The work of government seems to have fallen into the hands of robbers to an alarming extent.

- - - Thousands of people along the Gulf and Atlantic coasts of the Southern States have been frightened half (or quite) out of their wits by the prediction by somebody (no one knows who), of an immense tidal wave, to overflow the lands Oct. 5. According to one journal, the people on the North Carolina coast have become very religious, are holding extra religious services—to continue we suppose till Oct. 5, and then the people will return to their old ways. Converts *scared* into piety are worthless. Hearts changed by love and the Holy Spirit are the only true conversions.

- - - If the public confidence withstands the strain put upon it by the revelations of these, it will prove nothing better than credulity The corruption of the New York city officials is of such a character that one is, as it were, stunned by the reports of enormous steals, which follow one upon the heels of another, and which appear to exist in every department of the city and county government. We cannot do the subject justice in our columns. It would require our whole paper should we attempt to give our readers a clear idea of all the frauds which have been unearthed. At present there is some hope of a better day at hand. Certainly it can hardly be worse.

- - - The Mormon question is exciting much attention. The discovery of precious metals in Utah has called in an immense population of "gentiles," and backed by this force, the United States courts appear determined to enforce the laws against polygamy. Brigham Young himself, will, it is said, be arrested, as other of his disciples have been already. A correspondent of the *N. Y. Tribune* gives a succinct account of the terrible evils of Mormonism—the reign of lust—not only licentiousness, but of power, of gold and of blood that have long run riot in Utah. Whatever the result may be it seems that the government has come at last to face to face with this politico-ecclesiastical power, and the inevitable, but the long delayed struggle is about to begin.

ABROAD.

- - - Accounts of dreadful shipwrecks are abundant, losses of from six to over two hundred lives.

- - - There have been two other colliery explosions—one in England, one in Switzerland, both fatal.

- - - The cholera continues in Russia, and at one point in Prussia, but seems not to spread further.

- - - Brazil—by its Chamber of Deputies—has voted to abolish slavery. Amen. Would that *moral* slavery could be abolished by law.

- - - A rumor of a plot by Napoleonists to restore the Empire, was, last week succeeded by another that he was scheming for the throne of Belgium. And both rumors proved false.

- - - Russia is to have a grand dress parade of her entire army. All the officers and men now on furlough are to be called in, just to see how promptly the work might be done in case of a war.

- - - A letter from Bonn tells a story of a German General who, on inspecting his troops, not long ago, addressed them thus: "Now, my children, we can once more get seriously to work. The pastime of war is at an end, and drill must go on regularly as heretofore."

- - - The rumor that Austria's emperor will resign rather than face the political difficulties by which he is confronted needs confirmation. Such things are possible, they have been; but they are not within the pale of probabilities.

- - - The insurrection in Cuba is subdued Four thousand fresh troops are to be sent from Spain to put down the insurrection in Cuba.—Both these items of news were received in one day last week. Our readers will take their choice. It is a sample of a good deal of the matter which burdens the telegraphic wire.

- - - Disraeli is credited, by telegraph, with a sensational speech, intimating that the Queen is becoming insane, and had better abdicate. But the cable gives us no very clear idea of it. Accounts by mail are awaited with interest. It can hardly be possible that the Tories will turn upon the Queen because of her abrogation of the royal warrant which made army commissions an article of trade. But no other motive can be conceived for such an attack upon Victoria.

RELIGIOUS ITEMS.

- - - Zachary Eddy, a Brooklyn preacher leaves that city for Chelsea soon. The point occasioning remark is that he goes to a salary of only about half that he can retain by remaining in Brooklyn.

- - - The *Freeman's Journal* London, has an earnest appeal from a Roman Catholic priest, headed: "Help for the Souls in Purgatory," in which it is promised that all who will aid in building a new church in Kensalton, near London, can forward the name of any deceased relative or friend for every ten shillings to be enrolled on the mortuary list, and share in all the special devotions of the church.

- - - As religion goes in those days, we presume the following item may go under this head: A North Carolina newspaper states that, in consequence of the prediction concerning a tidal wave, the people living along the coast are holding prayer-meetings night and day, hoping thus to avert the supposed impending calamity. Many are joining the church, and a general religious feeling prevails.

Father, Take My Hand!

THE PRAYER.

The way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child!

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions; fears, a spectral band,
Encompass me. O Father! take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal.
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand;
Quickly and straight
Lead to Eden's gate
Thy child!

The path is rough, my Father! Many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand;
Then safe and blest,
Lead to thy rest,
Thy child!

The throng is great, my Father! Many a doubt
And fear and danger compass me about,
And foes oppress me sore. I cannot stand
Or go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child!

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit look to that blest land
Where crowns are given. Father, take my hand;
And, reaching down,
Lead to the crown
Thy child!

THE ANSWER.

The way is dark, my child! but leads to light;
I would not always have thee walk by sight
My dealings now thou canst not understand:
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home
My child!

The day goes fast, my child! But is the night
Darker [illegible] than day? In me is light!
Keep [illegible] and every spectral band
Of [illegible] shall vanish. I will take thy hand,
And through the night
Lead up to light
My child!

The way is long, my child! But it shall be
Not one step longer than is best for thee
And thou shalt know, at last, when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight
Lead to Eden's gate
My child!

The path is rough my child! But oh! how sweet
Will be the rest for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest
With me shalt rest
My child!

The throng is great, my child! But at thy side
Thy Father walks: then be not terrified,
For I am with thee, will thy foes command
To let thee freely pass; will take thy hand,
And through the throng
Lead safe along
My child!

The cross is heavy, child! Yet there was one
Who bore a heavier for thee—my Son,
My well beloved. For him bear thine; and stand
With him at last; and, from thy Father's hand,
Thy cross laid down,
Receive a crown
My child!

—*Our Own Fireside*

Correspondence

EDITOR'S JOURNAL.

TUESDAY, Sept. 12. I took the steamboat, Illinois, for Columbus, to-day, and thence came by rail to Memphis. We had to ride through the oppressive heat and suffocating dust. It is very dry, and the whole land is suffering for want of rain.

I was kindly received by Br. and Sr. Wadsworth, who were on the point of leaving to spend some time in St. Louis. The Freedmen one and all are very reluctant to have them go away, even on a visit. But the promise of a return satisfied them. Her school is the most interesting thing with them. They are willing to sacrifice or do anything to have their children educated. And some of them had rather pay their tuition to her, than send to the *free schools.* I spent the evening visiting and conversing with the Freedmen on the things of the kingdom. It was time well spent, and it gave mutual joy. Some of them are always to be relied upon, while many are unreliable, and turn aside, as do white people. But I find that the restless spirits that gave us so much trouble in time past, are either dead, or have moved away. The remnant left are in peace, and desire help to live as a church, and maintain their meetings. And our Missionary Board made provision for them out of the sale of the Mission property here. But the African Methodists who purchased it have not yet made payment, and the matter hangs in suspense for a few days as to what they will do. The men that the Bishop placed here have not succeeded in building up a society as they expected.

WEDNESDAY, Sept. 13. Heavy rains to-day, by which all are refreshed. Our meeting to-night was given up on account of the rain and mud.

THURSDAY, Sept. 14. Had an interview with Mr. Barnum, late Superintendent of the Freedmen's schools. He told me that since the colored schools had been taken into the charge of the City Board, with the assurance that they would do better for them than their Northern friends, the promise had proved an utter failure. And while the colored people pay taxes to support the public schools, some of them now hire teachers to educate their children in private schools. This is noble in them.

Our flourishing school so long under the care of Dr. Leslie, with from one to two hundred scholars, is crushed out, and the colored people are calling for him to return. The young people that he, and Brn. Eastman and Cole, and others, trained, are taking their places in useful positions. And, in these young people the Mission Board and the friends of the colored race now have the rich fruit of their labors in the South.

When the schools were given up here by some of the societies, they supposed their work was done, and the schools would be sustained. In this they have been disappointed. Some have resumed their work. Mr. LaMoyne, of Pennsylvania, has given $20,000 to build a new school-house in Memphis, for colored youth, to give them a Normal and Commercial education. The building is up, and the school will soon be in successful operation under the care of J. H. Barnum.

I spoke to the Freedmen to-night from Heb. ch. 11; on the faith of the ancients, and cheered their hearts with the hope of the heavenly land, which the saints will have when Jesus comes.

FRIDAY, Sept. 15. Called upon Mr. Volk, the Disciple preacher. He was absent, but I had a conversation on our faith with his intelligent wife. She said she knew but little of the Adventists. She had barely heard of their views of *soul-sleeping*, and she with her husband having been brought up Methodists, held their view on the subject. Being convinced that immersion was the only true baptism, they had joined the Disciples. "But," said she, "I do not know where you find 'soul-sleeping' in the Bible. I do not know of a text that teaches it." I said, perhaps she had not looked at the matter critically. And I assured her there were more than fifty plain texts in the Bible teaching 'soul-sleeping.' She was surprised at this statement; but said it was a dreary thought to lie and sleep so long. I replied there was no realization of time in sleep. The first thing we know after death is the waking in the resurrection. "Well, if it is so, I do not care to know it!" and here the matter dropped. "But," said she, "call on Mr. V. on his return." The Disciples, sometimes called Christians, who follow Mr. A. Campbell in his "reformation," all hold to the immortality of the soul. The sect called *Christians* in the East, arose, chiefly under the labors of Eld. Elias Smith, about 1807, and generally hold to the same notion. But Eld. Smith was a materialist out and out; and for years many churches and ministers followed him. But within the last thirty years there has been a change. Spiritualism and immaterialism are the orthodoxy of the nineteenth century, with Catholic and Protestant alike. But there are some who read and follow the word of God, which teaches that the dead sleep, and the future life depends on the resurrection at the second advent of Christ.

SATURDAY, Sept. 16. Attended the Jewish service at their chief synagogue. It being the first sabbath in the Jewish calender, it was a great day with them. There was a large attendance, a respectable and fashionable audience. The reading, prayers and chanting were in the highest style of art, and the services were more solemn and orderly than any I ever witnessed before among the Jews. I sat for more than an hour absorbed with thoughts of the past. Abraham and his descendants came before me in all the phases of their history. In Canaan and Egypt. The exodus and settlement in Palestine. Their prosperity under David and Solomon, and the glory of the temple and kingdom. Their captivity in Assyria, and Babylon, and return under Cyrus. The birth of Jesus, the Messiah, their rejection of him, and final overthrow by the Romans, and the dispersion among all nations, "as a hissing and a by-word." And here I gaze upon a portion of this wonderful race, still rejecting Christ, and given over to all sorts of fables and superstitions, while clinging to the "law and the prophets," understanding neither; but "groping in darkness and the shadow of death." God be gracious unto them, and yet save some before the return of the Messiah.

I spent the evening with Dr. P. D. Beecher in a conversation on the Scriptures, as to what they teach of the state of the dead, and I met the "popular superstitions" of the day, as brought up by my questioners.

At the request of several friends I am to speak to-morrow to the white people. Hitherto my labors here have been among the Freedmen. The following notice has been given, and I hope for good:

Where do the dead go? The soul; what is it? Does it sleep in death? Heaven, hell; what and where? These questions will be discussed Sabbath, Sept. 17, at 10 1-2 o'clock a. m., and 3 p. m., in the second Circuit Court room, County Building, Union St., by Eld. Joshua V. Himes, editor of THE ADVENT CHRISTIAN TIMES, Buchanan, Mich.

At 7 1-2 o'clock p. m., Mr. Himes will also meet objections and answer questions that may relate to the parable of the Rich Man and Lazarus! the Thief on the Cross! And other Scriptures that may seem to teach the immortality of the soul, and the eternal life of the wicked in torture. All are invited, especially Bible students.

SABBATH, Sept. 17. Went to the Court Room, and found a large audience of intelligent appearing men, with a few women. Several colored people people were present, and occupied seats without objection by or offence to any. And the audiences continued full through the day. I spoke in accordance with the notice and had a fine hearing. It was a glorious day for the Advent cause.

At night I answered objections, and questions by the audience. The meetings continued two hours, with intense interest. The usual objections were brought up, and met in a way that the objectors evidently did not dream of. Some gave their adhesion to the truth, and I think most present were favorably impressed. A number of professional men were present, and some ministers. Among them was Rev. Mr. Watson, a Methodist, who lately discussed spiritism with Eld. Graves. I had a conversation with him. He is a sort of Swedenborgian as to his opinions of the soul, believing that when it leaves the body it becomes an organization, just as we are now, only *spiritual;* and that these spirits have constant intercourse with the inhabitants of this world. He might as well be a Spiritist; and I frankly told him so.

A number of intelligent Freedmen took a deep interest in the discussion, and some received the truth.

MONDAY, Sept. 18. Had another interview to-day with Rev. Mr. Watson and with Mr. Johnson, at the office of the *Western Methodist.* The subject of my preaching yesterday came up at once, when we had a spirited talk on the state of the dead. Br. Watson finally owned up that he did not believe that there is any death, in reality. The body falls, the man *lives* on. Br. Johnson, the editor, said but little, but apparently thought the more, though he did not dissent from Eld. Watson's views. Such views are not very apostolic; but the church is drifting in this way, and might as well go over to Spiritism.

The *Western Methodist* is a large quarto sheet, and is their denominational organ for the South West. It is ably edited by Rev. W. C. Johnson. It has a circulation of some six thousand a week. I gave them some of our works, including those of Br. Collins. As Eld. Bowman, of Lydia, S. C., has come out an Adventist, the subject will now be more generally agitated in the South, and if opposed, will bring on a conflict that must result in the spread of light.

The Southern Methodists are now taking great interest in the colored churches, and are assisting them to a more perfect organization, and are helping them to rise. Mr. Watson has been appointed by the white conference to aid them in this good work. They have now organized a "Colored Methodist Episcopal Church," and elected two colored Bishops. The African Episcopal church is an older body and quite distinct, as are, also, the African M. E. Bethel, and the African Zion churches. Bp. Miles, of the new church, says "these older organizations are arrayed against us; and the Northern Methodists, the 'Old Mother,' as she calls herself, is another enemy. And what is it that stirs up their hate? We all have the same doctrine. What is the matter?" The Bishop tells it: "This is what they hate—the *whites* respect us as a church." That is, the white Methodist church, South, respect and help them. And they add: "We are glad to know we have so conducted our church-history as not to lose the good will of our *white* brethren" at the South.

The colored Episcopal church publish the *Christian Index* in Memphis. It is a well conducted sheet. Br. Watson is one of the editors. This is progress. I find the colored people of this land, who number more than four millions are rapidly rising in their different organizations, in education and wealth. And their religious institutions have more strength than we could expect.

I addressed the Freedmen to-night from 1 Cor. ch. 13: on the subject and importance of love; as without it we are as sounding brass and tinkling cymbal." Many spoke, and seemed to feel the importance of the subject.

TUESDAY, Sept. 19. I expected to have a report from the Conference of the African Episcopal church, in relation to their final action in taking our chapel and school-room in North Memphis, but failed to receive it. I cannot wait longer now, but must leave this a. m. for Arkansas, for some weeks to preach the gospel in a new field.

Parted with Br. and Sr. Wadsworth, who go to St. Louis, and at night met the Advent church, and took leave of them. They are full of faith and hope. Their trials have done them good. They have never been stronger in the faith, or more united and active than now. They look forward with interest to the time when they will again have a place of worship, and prosper still more in the Lord.

WEDNESDAY, Sept. 20. At an early hour left Memphis, crossing the River to Hopefield, Ark., where I took the Little Rock Railroad to Davall's Bluffs, eighty-five miles. The first forty miles was through tall heavy timber, and swamp lands, without a single village on the road, and the only buildings an occasional shanty or log-house at the watering places for the locomotive. The land is low, and at high water the river overflows to what is called the Ridge, some forty miles. They are now raising the bed of the railroad above high water mark.

The next forty-five miles was varied with timber and clearings. In the clearings I saw some of the finest and richest corn and cotton-fields. The cotton is the best I have seen South. We also passed through some villages, but they all show the features of a new, wild country. At 3 p. m., after eight hours riding, we came to Davall's Bluffs, and took the steamboat on White River. This River rises in Southern Missouri, and runs through Arkansas to Victoria, and there empties into the Mississippi. It is navigable for 600 miles. It is a beautiful stream. Its banks are lined with rich foliage. But while the waters of most rivers in the wide Southwest are soft, the water of White River is *hard.* It rises in and runs some distance through a region of land strongly tinctured with lime and alkali.

This vast region of country is as yet thinly populated. There are many large and rich farms, but the poor people have not got in the way of cultivating small farms, with economy and industry, for a living. But they must learn this, and then all will be making homes for themselves in this rich domain.

On the banks of the River there are but few houses or farms. The water rises over the banks and floods the interior for many miles. Stopping at a wood-station for a little time, I went upon the bank and saw the family residing there. The house was built of logs thrown together in a loose way, giving them no protection from the wind. The *roof* was tight. No chimney, fire-place, or stove. A large fire of logs is kept up night and day in the door-yard. And everything looks primitive. No room for pride or worldly show here.

I asked them about their religious interests, and they said they had meetings some miles away, and some interest. I gave them a copy of THE TIMES, for which they seemed thankful.

There is much ignorance and vice in these destitute regions; but not more in proportion than in many of our populous cities, among the poor and degraded. The world is full of sin and ignorance.

We sailed up the White River for 180 miles. Nothing of moment occurred on the way. I found but few religious men on board, but with one I had much conversation on the subject of our faith. He was very intelligent, but knew only the popular theology. He questioned me on every point relating to the state of the dead, and I gave him chapter and verse, much to his amazement, and finally to his satisfaction.

From O E Barnes, Salem, Mass.

A convert to *Bible materialism* amounts to something. A convert to immaterialism gets into the fog, but a convert to materialism gets *out of* the fog into a bright light, and clear atmosphere. I find it so by my own experience, and see it corroborated by that of others. I am glad I received the light when I did. And I am glad that my mind was turned from business pursuits, to the ministry, as it was fully, at the DeKalb, Ill. meeting, three years ago. And I am glad that the door of the tomb is not the entrance into glory. I am glad that death is not the gate to life, for if such it was, I should always dread the day of reward. I am glad in Christ, that the Christian's hope is the blessed hope of the glorious appearing of our Lord Jesus Christ; but above all I am glad that this hope is mine, for it has *saved me;* it has kept and it *does keep* me.

From Wm Branch, St Johns, Mich.

I have just returned from Bridgeville, Gratiot Co., where I have preached a number of times and I am glad to report a good interest. A minister who lived there about a year, had left them and denounced them as heathen; whereas I learn that the reason he was unsuccessful among them was that they l not have confidence in him. My er is that all *Advent* ministers may tice as well as preach. Surely we t gain the confidence of people if expect to do them any good.

unday eve. the 10th instant, the ol-house was so well filled that e sat on the platform, and the bers increase every time I go e. I spoke from Rev. 2: 7, and l, at least, to make some strong ts. Monday eve. I spoke from Ps. , 5, and compared the nature of with that of angels. The people ive the truth quite readily, and is a good opening. I hope by the of the Lord to raise up a church when the busy season is over. y come from three and even five s in the evening with teams. I that there is indeed a great work us to do in a very short time. n let us each watch and strive and and labor faithfully, for the salvaof souls. Truly 'tis sweet to work Jesus. May we all be kept in the ow way and at last enter the glorkingdom of God. And may God s you, Br. Himes, in your untiring ts to spread the truth, and make the instrument of salvation to y.

he church in this place are still ching and praying for the coming he Lord. Four years ago to-day I suffering under a heavy load of t, and the day following was cond and baptised at DeKalb. Praise Lord for the change. Sometimes nder if there will be any DeKalb he new earth. I would not object

Moses Winslow, Mt Sterling Ill.

am reminded by my health, of the tality of man, and feel that I shall sleep in death until Jesus comes ward the inhabitants of this sined earth, each according to the ls done while in this stage of proon. Then how careful ought we o accept life while it is offered freeealizing that if we do not accept offer of salvation on the terms of gospel, our end will be the second h, from which there will be no rrection.

have been too feeble to attend any our meetings, but have read your er, THE TIMES, with much interest, ad those chapters by "Grey Quill" more than common interest, havbeen raised on the same New Engsoil, and know from my own wledge of New England that pear training of religious instruction h he describes, was practised in boyhood, sixty years ago.

have also been glad to see so many are willing to be despised and cast by the popular churches of the ent day, and called infidels, "soulpers," and every other name which opposers think will make them apodious and contemptible to the ious world. Their preachers and ers seem very fond of attacking belief when they think there is no ce of a reply to them. So we are the sect spoken of in the last ter of the Acts of the Apostles, t were every where spoken against." have read with peculiar interest journal of your travels in Iowa, sas, Missouri, and further South, re a few years ago a Northern man d not go and preach with freedom whole gospel taught by Jesus and apostles. Now the soon-coming dom and the return of him who t up to heaven from Mount Olivet teen hundred years ago, is more ily received.

om the letters of our brethren sisters I learn the history of the ful ones scattered abroad. I ld like to see a little more on prac piety and less on the life and h question in our paper. Although are Bible truths, they are not the truths of vital importance taught e Bible. Are there not truths ht calculated to arouse the Christo a holier life and a better prepan for that awful day?

h! how ought we to live holy , shunning the appearance of evil; who profess to believe that all the s that Jesus said should precede coming, have appeared, and that ook for his return as we look for leath, or the death of our friends, n we see fall asleep in death aldaily. As often as we look at bituary notices in our paper we reminded, every week of some of faithful ones who have bid adieu arth, and are sleeping with the l, whose lives are now hid with st in God, to be revealed at his ing and kingdom. O brethren sisters, let us pray more fervently oftener, 'Thy kingdom come, thy be done."

From A B Huntington, Clinton Co. Iowa.

I want to say to the dear brethren and sisters who like myself, are readers of THE TIMES, and are "looking for that blessed hope," of which Br. Paul wrote, that I am still seeking for glory, honor and immortality, in the way of God's appointment, and that though often weary and foot-sore (so to speak) I have not become *tired of the way*, during my pilgrimage of more than forty years. I feel that the afflictions and trials of this life are as *nothing*, compared to the glory that shall be revealed in us, at the appearing and kingdom of our blessed Lord and Savior Jesus Christ; "who shall change our vile bodies, and fashion them like unto his most glorious body;" and give us an inheritance with all them that are sanctified.

It is now about thirty years since I embraced the hope of the soon-coming of the Lord, a hope of which I have never been ashamed, though often reviled, and my name cast out as evil; and this hope I would not part with, for all of this poor world's riches and honors. For the greatest part of the past fifteen years my wife and I have been almost alone here in this section, in this gospel hope; but latterly there is a change for the better. Last June Br. J. S. Heath, of Neponset, Ill., came here and spent about a week, preaching and distributing tracts and other Advent publications, by sale and otherwise, and thus got up quite an interest, though principally among the unconverted and non-professing class, and stirred up a good deal of opposition among church members, who at first refused to open the church to him, although they afterward yielded a reluctant consent, as they saw that it was working to their disadvantage. Good was done and the truth fastened in some minds.

A week or two ago I had the privilege of attending meeting with the Advent church in Toronto, in this county, which has been raised up principally through the labors of Br. P. S. Buck, assisted occasionally by Brn. Dutton and Chandler. I shall hope to enjoy the privilege occasionally of meeting with them, though at the expense of a twenty miles walk each way; not a very easy matter for one of my age—almost seventy years. I did it once, and found it to pay well. I enjoyed a rich repast; three good square meals, besides the communion season, and witnessing the immersion of a dear youth who thus put on Christ. May he have a part in the resurrection of the just, is my earnest prayers.

Beloved, I long to see Jesus and be made like him. Pray for me, that I may be found of him in peace, when he shall come to make up his jewels.

Minutes of a Discussion.

EIGHTH SESSION; FENN'S THIRD SPEECH.

Burgess has given us from the primer some thoughts on the terms *sheol* and *hades*. He makes them to mean a very dark place, quite as dark as the grave, I conclude. Now what particular advantage can there be in going into such a dark place wide awake? For my own part, I prefer to go there asleep; and this my opponent would have you think is a terribly gloomy doctrine. I wonder if it is any less gloomy to be sent into *hades*, where it is as dark as darkness itself, wide awake, than it would be to go into the grave where it is no darker, fast asleep?

The passage in Mat 10: 28—"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," is a strange text to prove the undying and uninterrupted, and indestructible nature of the soul. Why, it is one of the strongest proof-texts in favor of my faith. Instead of proving anything in favor of the soul's indestructibility, it proves the reverse.

The 37th Psalm furnishes a strong fortification for my faith. We have many positive declarations relative to the final lot of man, in this Scripture. And no plainer fact can be adduced, than that the Psalmist believed that man would be rewarded as a being, and that in the earth.

I have placed before you upwards of fifty passages that apply directly to the question, and no single one of them can be construed so as to favor the negative of the question; and they have not been shown to mean other than what I claim, *viz.*: that death is an unconscious state, and that man is rewarded at the resurrection, and the second coming of Christ. I have proved *man* to be the subject of salvation, or damnation instead of man's spirit being [illegible] subject. I have proved materiality an organism to be indispensable [illegible] exercise of the functions and [illegible] of man's being. I have showed [illegible]utiful harmony between rea[illegible] philosophy.

My faith has [illegible]terally declared in the proo[illegible] brought to bear upon the qu[illegible] while that of my opponent has been inferred from some passage that did not declare in round terms the spirit or soul to be this, that, or the other, as he would desire.

My opponent's arguments are well illustrated by the story of the boy who claimed to have built a meeting house out of corn cobs. When asked what made it a meeting house, he replied. "Because *I say so!*"

Burgess' third speech.

Reference has been made to my view of Rom. 6: 23—"For the wages of sin is death." I never said it was *spiritual*, but *moral*.

The inner man thinks through the instrumentality of the body; but does that prove it cannot think without it? Why does not Fenn take up the case of the fallen angels? He thinks he has illustrated my position by the cob meeting house; and now I will illustrate his position by the young man who thought he could make a horse-shoe nail; and when allowed by the blacksmith to try, he only shivered the iron all to pieces; upon which he cried out, "I can make a fizzle," and plunged the iron into a pail of water. [Laughter.] Friend Fenn has "made a fizzle," if he has done nothing else. [Laughter.] I do not think that Br. Fenn has gained anything by introducing the cob meeting house. I have matched him in his pleasantry, as well as in his arguments.

This question has been presented in its most favorable light by my opponent. I have the satisfaction of knowing that I have spoken the honest sentiments of my heart, and we shall have to meet what we have said at the bar of God. I expect you to take the Bible and look at this question and believe that your heavenly Father has something better for you than nonentity. A number of familiar texts were hastily glanced at, and an appeal to the audience made, and Burgess' last speech was ended.

Fenn's closing speech, of ten minutes.

Br. Burgess has placed me before you in rather a ridiculous light by the blacksmith story; but let us look at that story. Br. Burgess will of course, have to take the place of the blacksmith in the application he has made.

You will remember that the young man "shivered the blacksmith's material all to pieces;" and that is just what I have done with the material Br. Burgess has furnished; and there is not enough of it left to "make a fizzle." [Laughter.]

My arguments have been formed to persuade you of the truthfulness of one of the most obstinate facts with which we have to do, *viz:* that man dies, and that after he dies. he is *dead*. It seems almost absurd that any one should have to produce argument to persuade you that a dead man does not know any thing. But I flatter myself you see things in a very different light as the result of this discussion. I commend you to God and to the keeping of the Holy Spirit, and pray you to let the Bible be your instructor; and the truth your choice wherever it lies. The truth is unchanged, whatever may be the verdict you render. It will stand the same as when God gave it birth, though a thousand may oppose it, to where one will embrace it.

The efforts of my opponent or myself will not change a shade in one of its beautiful folds. Like the diamond it may be covered, it may be hid in the rubbish of tradition, but let it once be bared to the rays of light, and it flashes forth with all the beautiful colors of its nature.

With its sanctifying power truth will make the believer free. Put away from your heart the vain imaginations of a spirit land, and look at the glorious hope of the resurrection through Christ. Grasp the arm of Jehovah by faith, and trust its power to give you again life and consciousness and being, though in death you sleep the undisturbed repose of unconsciousness.

Jesus is Coming.—No. 3.

Well, here we are once more, to have a little talk about this blessed theme.

Since our last chat I have thought much about—"And before him shall be gathered all nations." And as you suggested, there is manifestly a difference between *gathered* and *gathering;* for this chapter does not refer to the process or work of bringing together, but to the result itself. The process is clearly spoken of elsewhere, and this is what I wish to speak of at this time.

You mean to stick by the plain declaration of the Bible do you not?

Yes, I do; and you shall be the judge. Of course you have read Mat. ch. 24, where "most everybody" says is recorded the declaration that "no man ever can know, not even the angels of heaven, neither the Son," when this great event is to take place.

Yes I was reading that not long since; but, bless you, it *don't read that way.*

True, but that is the way it is frequently quoted. But I was to call your attention to v. 31, where Jesus after speaking of his coming in the clouds of heaven, adds: "And he shall *send his angels* with a great sound of a trumpet, and they shall gather together his elect," etc. Here then we have the grand process by which God's children are to form that glorious assemblage, spoken of by John in Rev 7: 9—"A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, *stood before the throne,* clothed with white robes and palms in their hands." You will please notice that angels are to be employed in this work of gathering God's people; and again, our Savior says in Mat. 13: 49, "at the end of the world, the angels shall come forth and sever the wicked from among the just." But how will they do this? By gathering together his elect. You will remember what the Lord says by David, Ps. 50: "Gather my saints together," etc. And this is said in connection with the declaration that "Our God shall come, and not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Again, in Is. ch. 43: "I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up! and to the south, Keep not back! Bring my sons from far and my daughters from the ends of the earth."

Well that does look like gathering together his elect from the four winds of heaven; and the "angels" are to be engaged in this work. I must confess that it is a beautiful idea, and it accords well with the apostle's statement; "they are ministering spirits sent forth to minister for them who shall be heirs of salvation." So far you have shown who are the agents in this work of gathering the saints. Now, is there any plain declaration in the Bible as to how this process is to be carried out?

Yes, I think there is. First, then, you remember the statement of Jesus while speaking of his coming. "Two shall be in one bed; one shall be taken, the other left; two in the field one taken, the other left; two at the mill, one taken, the other left." Now here is a reference to the work of the the angels, who take one and leave another.

Yes, but where, and how do they take them?

Let Paul answer: "For the Lord himself shall descend from heaven with a shout; with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. *Then* we which are alive and remain, shall be *caught up together with them in the clouds* to meet the Lord in the air." Here we have the way in which they are taken. "Caught up," of course by the angels, "together with" God's precious dead, now made alive, "to meet the Lord" in the air.

But you don't suppose they are going to be caught up bodily, do you?

Certainly.

What, this body of flesh and bones?

No, not *exactly this* body; for Paul affirms that "our vile body shall be changed, and fashioned like unto Christ's glorious body." You see, it is a "changed body." Again, he says (1 Cor. ch. 15), We shall all be changed: for this corruptible must put on incorruption, and this mortal must put on immortality."

Oh! yes! I see it now. Their change is not in throwing away of the body, but in having added to it something of which until then, they are destitute.

Certainly: and that "something" is *immortality;* for which by a patient continuance in well doing they have been seeking, and now they obtain it.

Well, I must acknowledge in all candor that there is very much more of importance connected with the coming of Jesus, than I had been in the habit of thinking.

I am glad to hear you speak so candidly. Jesus' coming is of itself an event of great importance to us, is measured by the events connected with it. Therefore, the better we understand the nature and character of these events, the greater will be the importance we shall attach to the advent,—and the more likely will we be to seek a suitable preparation for it, and so, according to Peter's admonition, be "looking for, and earnestly desiring the coming of that day."

That reminds me of what I was reading a few days ago, in Heb. ch 10; the admonition "not to forsake the assembling of ourselves together, but exhort one another, and so much the more as ye see the day approaching." Now the idea to my mind, was this: that somebody would have an understanding of the approach of that day, and would be *looking* for it.

I think your idea was correct; for Paul affirms that, "unto them who *look for him,* shall he appear the second time," &c. Now, how can any look for him unless they are expecting; and how can they *expect* him, without a proper amount of evidence showing that his coming *is* approaching?

True; that's logical. But is there any thing in the Bible that sustains such logic?

I think there is: but, as my time *is* limited, and not knowing how soon we shall meet again, and believing you to be an inquirer after truth, I would recomend for your perusal such works as treat specifically on this subject, which you can readily obtain from the office of THE TIMES. And by the by hadn't you better become a *permanent* subscriber for THE TIMES? You have tried the "trial subscription" long enough to judge of the value of our paper. You will not only reap a benefit yourself, but it will encourage those who issue the paper; and by encouraging them we give greater efficiency to it. But for the present we must take the parting hand, with our usual good-by. D. O. HINK.

Advent Christian Times.

BUCHANAN, MICHIGAN

TUESDAY AFTERNOON, Oct. 3, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR, Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

"Good Tidings."

The long-looked for "Conference Book" has now appeared with the above title. See notice in another place, and send for a copy. $1. in cloth. 80c. in paper, postpaid.

The Good Way.

The next regular issue of the *Good Way*, will be in October. Orders will be promptly filled in the order that they are received. 75c. a hundred. Special notices for any locality inserted, without extra charge, when not less than 250 copies are taken.

Send a Stamp.

When you write a letter which requires an answer, make it an invariable rule to enclose a *stamp*, to pay the postage on the reply. Editors—and ministers, too—find their postage bills a heavy tax on their pockets.

The Minstrel.

We are entirely out of the *Minstrel*, and shall not be able to furnish any more for some weeks yet. Indeed, the plates are so badly worn, that we may defer another edition until we can make new plates, and give it an improved shape. Only a lack of means to work with causes the delay.

Advertise "The Times"

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, post-paid, 10c.—25 sheets flat note (2 pages) 15c.—25 sheets flat letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 35c.—100 sheets of flat letter, 50c.—100 sheets flat note, 35c.

Rich Man and Lazarus.

We express our surprise at the growing popularity of this exposition of the parable of Dives and the beggar. By L. C. Collins, author of "An Address to the M. E. Conference of Minnesota." The first edition was exhausted ere we were aware. A new edition is now ready. 48 pp. 5c. by mail, pre-paid. By the quantity, a discount of 25 per cent. will be allowed. To those who wish a large number, strictly for distribution, we will make very liberal terms.

New Music.

A sheet with seven pieces, "I love to tell the story," etc. Price 20c.

"Jerusalem Forever Bright," by Amanda Bailey. Price 5c.

"Rest Over There," by Geo. E. Lee. 5c.

Praise Songs 32 pp. of choice tunes. 15c.

Camp Meeting Music, 16 large pages. 10c.

The four last named, to one address, 30c. For sale at this office.

Whitmore—Cheap Edition.

We are pushing this along as fast as possible. It [illegible] better printed than the last, for our new press [illegible] good work. We are anticipating fresh and [illegible] al orders. $1 for four copies, by mail. Five copies [illegible] $1. Thirty copies for $5. $16 a hundred. We have heard of a demand for "cheap preaching." [illegible] Every one can afford to have Whitmore and Collins, and Sheldon [illegible] and then [illegible] in places the authors themselves [illegible]. Buy and distribute, or lend the works.

The Proposed Chart.

We [illegible] realized. But we knew that many desired such a map of prophecy, [illegible] to publish if a sufficient number of [illegible] could be obtained. The responses [illegible]. Shall we have the other ninety names?

John S. Lawver, M. B. Greer, Eld J. Raymond, C. C. Marston, F. Burr, The Chicago Church, D. O. Hink, I. C. Wellcome, J. F. Huber Grand St. (New York) Church.

Who will help fill up this list?

Nothing Better

It is generally agreed that there is no better work upon the question of the nature of man than *The Doctrine of Immortality*, by James H. Whitmore. We have been selling the work at a very low price in order to procure for it the widest possible circulation; but have not sold less than one dollar's worth at single orders. It has occurred to us that many, perhaps, would like a single copy, or two copies, who would not wish more than that. Therefore, we give notice that we will send the book by mail, post-paid, to any address (in the United States or Canadas) for TWENTY-FIVE CENTS.

Who will avail themselves of this liberal offer?

Advent Almanac and Year Book.

We purpose to issue early in December a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained: with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists; and we trust no such family will do without it. The price will probably be 10 or 15c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Sheldon's Latest Volume.

Sheldon's new book, The Life Beyond Death, is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Camp-meetings. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre-paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one quarter will be made by the dozen; one-third for twenty-five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

Which Is It?

Last week we received a letter wishing THE TIMES sent to Hillsdale, to E. E. Goff. If there was only one Hillsdale, we should know where to send it. Which is it?

Please never write us a business letter without giving us your POST OFFICE, and STATE, and NAME, IN FULL, PLAINLY WRITTEN.

Don't imagine that J. V. Himes remembers you, and will know where you live and remember all about the matter. When J. V. Himes is in Arkansas we can't ask him about it, very well. Besides he may forget. Write it out in your letter, all about it. Then we will willingly bear the blame of our own blunders.

We have now twenty or more letters in our "Reference File," with which we can do nothing on account of the writers having neglected to give their Post Office Addresses. Whose are they?

ADVENT TIMES MAIL CLERK.

To Correspondents.

C. W. CONOLLY. Have no such map....S. CASE. Sent package Sept. 20. If you don't receive it, let us know ...J. HUGHES. Rec'd ...E. S. RATHBUN. All right. Rec'd....G. W. BARNES. Cannot fill your order for Minstrels till new edition is out....F. M. THOMAS. Sent....J. T. ONGLEY. Rec'd. Thank you....T. W. RICHARDS. Thank you. It belonged to A. in Mr. Please send papers to us ...J. S. LAWVER. Have not a copy of last "Good Way." Will send next No ...A. D. MACKIE. See Journal ordered to W. A....S. K. GIBSON. We can fill all orders for Whitmore's work now....G. MATHEWS. Did not receive the $2, but have cr. you to July, '72. We should say "No," to your question. Many preach another gospel than that Paul preached....V. HUNT. THE TIMES goes to both names now....H. H. DAVIS. It goes regularly....E. HAFF. You will find the conclusion in the fourth column of p. 45, same paper. "41" was a typographical error. Thanks for your suggestion. It is hardly practicable at present....J. H. TURNER. Will remember you when we pass that way.

Communications.

L C Collins C C Marston A F Dugger E T Himes M A Tibbetts O R Fassett C R Stouffer R M Rowell.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notice to Correspondents" for such answers to questions as may be given through the paper.

M J McClellan E J Roe E S Pearsall W R Markham J R Turner H J Sherman T H Rupel A S Calkins (2) A Walbley N D Parker H Hammack G T Adams (2) D H Abel C E Southwick A M B Graham A D Mackie J A Hilley R S Convey T W Richards S E Wheeler H Peppel G W Turner P Albright E J R, C K Gile G Whipple W Hall J R Turner C A Sumner A E Smith A L Dresser J Marsh E Hayes J S Lawver D D Reed H W Norville M J Hayes P V Foulks F G Hueston E E Goff E S Robbins T S Sanford E K Bixby J V Himes B Weaver C C Marston (2) D O Hink A F Dugger B Cook S C Wellcome P Wezel R S McCullough A Flavell S A Holmes W Branch S C Wellcome H Munger S Hall W K Everson M Clapsaddle H Campbell S P Whitney E W Marden B H Davis V Hunt G Mathews S J Brimhall G Thomson C E Barnes M S Mansfield M A Tibbetts J F Huber F M Dudley C L Ives C W Conolly L D F Armstrong H Davis S Case J S Lawver E T Himes A F Moore S W Thurber D Agnew A A Christenson Mrs J Buck E Haff C B Chapman R Ruch P B Hoyt S J Rosbrook R B Dutton L C Collins H C Milton S Hughes E S Rathbun P Sawyer T Howell F M Thomas E W Churchill J T Ongley A W Brown C A Sumner S K Gibson C C Marston D S Clark O R Fassett L P Berry C R Stouffer R M Rowell G E Lee.

General Publishing and Tract Fund.

P. Johnson 50c; E. I. B. (silver) $2.50; A. L. Dresser 50c; E. Chase $1.50; A Friend $5; A Friend 25c.

Obituary.

BILLINGS.—In Bloomington, Ill., Sept. 23, after a lingering illness Lewis Billings: in his 57th year.

Br. Billings was regarded by all that knew him as an exemplary Christian. He was long connected with the Congregational church, till some years since. When that organization was dissolved in Bloomington, he with others joined the Presbyterians. He was active in his duties, and taught a class in the Sunday School.

About two years ago he became convinced from reading THE ADVENT TIMES, and some works thrown in his way, that the doctrine of inherent immortality was false, and that there was eternal life only through Christ, by a resurrection from the dead. This led him to see the importance of the personal coming and reign of Christ, which he embraced most heartily. He could not keep his light hid, but let it shine; which so disturbed his brethren in the church that they took away his Sunday School class from him, lest his influence and teachings might spread. Still they professed friendship to him, and did not formally cast him out, for he was much beloved not only by those who knew him, as a brother, but by all who knew him, for his consistent life.

He fell asleep trusting in God that he would soon send Jesus, "whom the heavens must receive till the times of restitution spoken of by all the holy prophets," to redeem him, with others, from the grave, and give him that inheritance promised to all the saints.

W. K. EVERSON.

LEDDICK.—In Bridgeville, Gratiot Co., Mich., Sept. 24, 1871, Georgie D., son of Samuel and Lucinda Leddick; aged 2 years, 9 months, and 6 days.

Within six months death has twice entered this family circle; and now the dear little sister is followed to the land of the enemy by her brother. Side by side they await the glorious dawn of the resurrection morning. The parents deeply mourn their loss; yet they sorrow not as those without hope. They expect to meet the loved ones in the land where no tears of sorrow shall be shed.

Sermon by the writer, from Ezk. 37:34.

Dear Lord, may we submissive be,
Whatever be our sorrow;
For by the eye of faith we see
Joy cometh on the morrow.

WM. SHELDON.

Book Notices, Etc.

We have received two pieces of new music from G. E. Lee—"Life in the Future," and "The Father's Mercy." The first is one of Br. Lee's best. The other is good, too. 5c. single; 50c. a dozen. Br. Lee's address is 287 Main St., Springfield, Mass.

THE Leonard Scott Publishing Company (140 Fulton St. New York) furnish the American public with some of the most important literary matter of the day. We refer to their publication of the four great British Quarterlies—The Edinburg, The London Quarterly Review, The Westminster, and the British Quarterly Review. The reader of these magazines of literature is kept fully posted in the progress of modern thought.

In the last Edinburg we notice especially interesting article upon the military policy of Russia, which unmistakably means—Constantinople. It contains also, articles upon the Vatican Council, on Darwin's theory of man, France under the Commune, and other interesting topics.

The London also gives us a good article on Darwin, with another on Austria and the results of its crushing defeat by Prussia. Jeremy Taylor and his works are discussed, as is Shakespeare and Dumas. A discussion of the origin and influence of music opens with taking paragraphs. Other essays fill out the number.

The Reviews are $4 a year each. Single numbers, $1. A discount to Clubs. Address as above.

Notices, Etc.

Notice.

I shall print a paper soon, on the season of the judgment. Will send it free to all who will send for it, either for themselves or to scatter.

Newark, N. J. ABRAHAM FLAVELL.

Notice.

All letters, communications and remittances for the monthly journal entitled *Woman and her Work*, should hereafter be addressed to Mrs. E. S. Jennings, No 74 Williams St., Rochester, N. Y.

To Iowa Brethren.

Having lost their addresses, will Br. Dutton and others who requested me to visit Iowa this fall and hold special meetings, be so kind as to write, stating the time they will need me, so that I can make my arrangements accordingly? C. C. MARSTON.

P. O. Addresses.

S. C. Wellcome, St. Charles, Winona Co., Minn.
A. F. Moser, Linden, Genesee Co. N. Y.

All letters for Anna E. Smith or the Star of Hope Mission should be directed to Box 75, Station A, New York city.

Any who have sent letters during the year past which have not been acknowledged, will please write to me immediately, informing me when and from what office the letters were sent. ANNA E. SMITH.

Notice.

I wish to locate in some neighborhood where my family will have the privilege of Advent meetings. Would like to find a farm of from 25 to 40 acres; with a comfortable house and water. Can pay about $600, but only a part of it down. Would like to settle where I could supply preaching, more or less, to the brethren in the vicinity. Parties interested can address me at Iron Hill, Iowa. R. B. DUTTON.

NOTE. We recommend Br Dutton very freely, as "a workman that needeth not to be ashamed." Brethren anywhere need not hesitate to send for him. He will build you up and do you good. ED. TIMES.

Discussion.

There will be a discussion at the Baptist church in Money Creek, Winona Co. Minn., on the evenings of October 3, 4, 5 and 6, between Eld. C. F. Dikeman (F. W. Baptist) and Eld. E. T. Himes (Adventist).

QUESTIONS.

1. *Resolved*, That when man dies he remains in a state of unconsciousness until the resurrection."

H. affirms; D. denies.

2. *Resolved*, That the future retribution of the wicked will consist in banishment from God to endure the torments of endless remorse.

D. affirms; H. denies.

The sessions will begin at 7 p. m. and continue two hours. The speakers will be confined to twenty minute speeches.

Minnesota.

A number of brethren desiring to move to Minnesota, take this method of inquiring where they can find good land to take up claims under the Homestead Law. Will any Advent brethren in Minnesota or Dacota, who would like to have other Adventists settle near them, please write, giving information as to the character of the country; the water; if near a river, and if so, if it is navigable, etc.

Address: A. M. HODGDON, Loda, Iroquois Co. Ill.

The Markets.

Chicago, Saturday Eve. Sep. 30, 1871.

Gold, $1.14⅜.

Flour active and strong at an advance of from 10 to 15c on Spring Extra.

Spring Extras, $6 00@6.75.

Wheat is active at yesterday's outside prices.

No. 1. Spring, $1.25. New No. 2. 1.22.

Rye, No. 1. 64@65c.

Corn, 47⅞.

Barley, 61c.

Oats, 30@30½c.

Potatoes, 40@50c, mixed lots 68@70c.

Choice varieties of Sweet Potatoes, yellow $3.25.

Butter, Choice at 20@24c.

Eggs, 20@22.

Cheese, prime factory, 12c.

Stock. Cattle market heavy and drooping at lowest prices. Inferior Southern $1.75@2.00. Fair to Good 2.00@2.75. Medium in small lots 3.00@3.50. Choice 4.50@5.50.

Live hogs, market dull and unchanged at 4.00@4.20.

Fruits, Peaches 40@80c. Grapes Concord 8½@6c. Apples, $2.00@3.50. Cranberries $8.00@10.00 per bbl.

Vegetables, Tomatoes $1.00@1.50 per bbl.

Miscellaneous, Salt fine, $2.20. Poultry, Young chickens $2.00@2.25, old $2.50@3.00.

Appointments.

MICHIGAN.

The Western District of the Michigan Conference will hold a Q. M. at Union Mills, commencing Oct. 26, and holding over Sunday. All are invited. W. L. HIMES, Sec'y.

INDIANA.

The second Q. M. of the Northern District of Indiana will be held at Union Mills, Laporte Co. commencing Thursday, Oct. 26—to hold over Sunday.

Railway connections: Laporte, on the Michigan Southern, and the Peru and Chicago Roads; and Hanna Station on the Fort Wayne Road. Teams will be at Laporte every day of the meeting, except Sunday, to convey friends to Union. Also, arrangements at Hanna for forwarding all who come that way.

The church at Union Mills extends a hearty invitation to all in the regions around about who love the blessed Hope to come up to the feast. A general old-fashioned rally is desired and expected. Come. E. C. ANDRUS, Sec'y.

D. MATHEWSON, Chairman.

ILLINOIS.

Ancona. Oct. 15. C. C. MARSTON.

The new Advent chapel at Auburn, Ill. will be dedicated at a meeting commencing Thursday, Oct. 12, and continuing over the following Sunday. Services by D. R. and M. S. Mansfield, Wm. L. Himes and others.

The church at Auburn extend a general invitation to all the friends in the region to come up to the Feast of Dedication, and rejoice with us over the Lord's blessing. We anticipate a precious season, a feast of fat things to the soul. Come from Carlinville, Springfield, St. Louis, Winchester, Manchester, and all the places round about it, too numerous for mention here. Our hearts and homes will be open for your entertainment.

The Illinois Central Conference will hold a session at the same time and place.

Auburn is on the Alton and St. Louis Railroad, a short distance S. W. of Springfield.

Pray for us.

For the church. A. S. CALKINS.

Being engaged with the church in Amboy for every alternate Sabbath, I am at liberty to employ the other half of my time in some other field. Brethren wishing my services will please write soon. C. C. MARSTON.

Amboy, Ill.

Mount Joy church, Johnson Co., Saturday eve. and the following Sunday, Oct. 7 and 8.

F. A. CHILDS.

Amboy, Oct. 8, morn and eve.

C. C. MARSTON.

According to previous arrangements, there will be held a series of day meetings, commencing on the first Sabbath of November, and continuing over the following Sunday, at the Mount Joy church, Johnson Co. Eld. J. V. Himes has consented to be present on his return from the South. Elds. Lawver and Thomasson will be present to assist.

The propriety of organizing an Advent Christian Conference for Southern Illinois will be discussed and acted upon. Let us have a general rally of the Adventists of Southern Illinois, as well as every earnest inquirer after Bible truth.

F. A. CHILDS.

WISCONSIN.

Butterfield S. H. near Fairfield, 2½ p. m., Oct. 8. Previous and succeeding evenings at Fairfield.

M. D. FEAVY.

MINNESOTA.

The next Q. M. of the St. Paul District, will convene at Millerburg S. H. on Friday Oct. 27. Dundas is the nearest station, on the M. & St. P. & M. R. R., seven miles from the place of meeting. If friends coming on the cars will write to G. W. Miller he will see that a team is there to meet them. EDWIN T. HIMES, Sec'y.

Stone S. H., Viola, 10½ a. m., Sunday, Oct. 8.
Plainview, Murphy S. H. Same day at 2½ and 7½ p. m.
Eyota, Bliss S. H., 10½ a. m., Sunday, Oct. 15.
Eyota Village, Good Templar's Hall, 2½ p. m., same day.
Chester Village S. H., 7½ p. m., same day.

S. C. WELLCOME.

The third Q. M. of the Hutchinson District will be held at Winsted, commencing Friday, Sep. 29, and continuing over Lord's day.

L. R. WOOD, Sec'y.

IOWA.

The fourth Q. M. of the Winona District will be held at the Nicholas S. H. Canton Co. (Iowa), Friday October 20, continuing over Sabbath. Brethren wishing to attend can get information of the locality of the Nicholas S. H. of Wm. J. Bursell, Elliota or Peter Mitson, of Elliota.

A general attendance is solicited. Come with hearts burning with the love of God, ready to work. Let us examine our hearts, consecrate ourselves anew to God, enjoy a present and full salvation; then we can prevail with God, and our meeting will be a grand success for the cause of truth. S. C. WELLCOME, Sec'y.

The Deep Creek District Q. M. will be held at Toronto, Clinton Co., commencing Thursday, Oct. 26—to hold over Sunday. Preachers from abroad invited, and the people generally. Come one and all. R. B. DUTTON.

MISSOURI.

The fourth Q. M. of the third District of the Iowa and Mo. Conference will be held with the Prairie Valley church, in Davis Co. Mo., Oct. 13 and 14, the Friday and Saturday before the third Sunday. Ministers and members of other churches are invited to meet with us.

JOHN M. BLIVEN, Sec'y.

NEW YORK.

The new meeting house at Fremont Center, Steuben Co. will be dedicated Thursday, Oct. 5 at 2 p. m. Eld. Wm. A. Fenn will preach the sermon, and continue meetings a few days.

For the Church, J. W. TAYLOR.

Clymer Station, Chaut. Co., Oct. 10.
Bemus Point, Oct. 11.
Brockton, Oct. 12, 13.
Buffalo, Sunday, Oct. 15.
Darien, and vicinity, where duty may call, Oct. 17 to 21.
Lockport, Sunday, Oct. 22.
County Line, Niagara Co., Oct. 24, and continue a week, if duty demands.

If any of the above appointments conflict, or are not desired, please notify me by Oct. 6, at Lincolnville, Crawford Co. Pa. If others on the route wish my labors, please write to me as above, or at the above named places.

J. T. ONGLEY.

PENNSYLVANIA.

Hess Farm, Venango Co., 10½ a. m., 2½ p. m., Oct. 8.
McClintockville, Venango Co., eve. same day.

J. T. ONGLEY.

Advertisements.

A BOOK WHICH
EVERY ONE SHOULD POSSESS.
Just published: 8 pp. 12mo, illustrated with numerous cuts, bound in cloth, $1.00, in paper, $1.40.
Free by mail on receipt of price.

First Help in Accidents and in Sickness.
A guide in the absence or before the arrival of Medical Assistance. Published with the recommendation of the highest medical authority.

The following are some of the subjects upon which it treats:—Bad Air, Bites, Bleeding, Broken Bones, Bruises, Burns, Choking, Cholera, Cold, Contusions, Dislocations, Drowning, Dysentery, Fevers, Fractures, Hanging, Nursing, Poisoning, Scalds, Small-pox, Sprains, Suffocation, Sunstroke, etc., and other accidents and sickness where instant aid is needed.

This volume, written by eminent physicians, is a practical digest of scientific medical knowledge, so far as relates to that aid which may properly be rendered in cases of accident and sickness in the absence of a physician.

Prepared for the press by editors of Good Health Magazine. ALEXANDER MOORE,
(a30:3) Publisher, Boston, Mass.

SPINNING WHEELS.

We have received for sale, for the benefit of the office of THE TIMES, a small lot of a very fine Spinning Wheel. This Wheel is so constructed that it may be fastened to a bench or table, while the operator sits in a chair, and can spin all day long without taking a step, besides doing more work than they can with the large old-fashioned hand wheel, with its wearisome walk. Satisfaction guaranteed. Price, by express, $8.00.

Address: ADVENT TIMES, Buchanan, Mich.

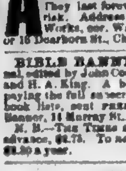
THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

A GREAT CHANCE FOR AGENTS.
Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn St., Chicago, Ill.

BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

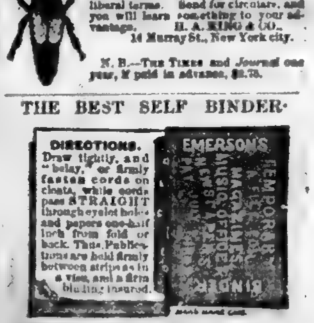
N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to both journals, $2.50 a year.



FREE. Sample copies of the "*Bee Keeper's Journal and National Agriculturist.*" The finest paper of its class in the world. Every Bee-keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO.,
14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

THE BEST SELF BINDER.



DIRECTIONS.
Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus Publications are held firmly between strips as in a vise, and a firm binding insured.
EMERSON'S
BINDER

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.
For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 75c. cloth and imitation morocco; 90c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express.

BABCOCK
FIRE
EXTINGUISHER.

Over 800 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL, Sec'y,
122 Washington St., Chicago.

For sale at this office.

PRINTING PRESS FOR SALE.

A second-hand Campbell "Country Press" is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE, $800. Terms easy. For further information, address THOMAS H. SEXTON, Sun Building, New York city; or

ADVENT TIMES, Buchanan, Mich.

NOTICE OF ATTACHMENT.

STATE OF MICHIGAN, The Circuit Court for the County of Berrien.

John W. Wilkinson vs William H. Earle & C. W. Emerson, Copartners under the name and style of Earle & Emerson,—In attachment. ¶ Notice is hereby given that on the fifteenth day of July, A. D. 1871, a writ of attachment was duly issued out of the Circuit Court for the County of Berrien at the suit of John W. Wilkinson, the above named plaintiff against the lands, tenements, goods, and chattels, moneys and effects of William H. Earle and C. W. Emerson copartners under the name and style of Earle and Emerson, the defendants above named for the sum of seventeen hundred dollars, which said writ was returnable on the first day of August A. D. 1871 and it appears by the return of said writ that property has been attached therein and that neither of the defendants can be found.

F. MYERS, Attorney for Plaintiff.

Dated this 28th day of August A. D. 1871.

THE ILLUSTRATED
DOMESTIC BIBLE.

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,300 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding	— Marbled Edge	$10.00
" "	— Gilt Edge	12.00
Turkey Morocco	— Full Gilt	16.00

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

Advent Christian Times.

LIBRARY COPY
AURORA COLLEGE

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 11. BUCHANAN, OCTOBER 10, 1871. WHOLE NO. 391.

Contents.

New Light 81
Wanderer's Return; The Day Star is Rising; Good News.—Poetry. Word for the Young Man; Just to the Point; The Lord's Coming—its Prominence and Importance ... 82
Journeyings No. 8; Atonement; Universalism in a New Dress; From Southern Indiana; To Lovers of the Truth; Southern Wisconsin Camp 83
Brief Editorials; The Natural Sense; A Remonstrance; Responses 84
The Own Book Policy; Sample Sunday School Lesson; The State of the [illegible]; From South Carolina; Editorial Gleanings; The Times; At Home, Abroad 85
Editors Journal; Communications from D. S. Clark, H. H. Skinner, Lemuel [illegible], Fanny Reynolds, Jas [illegible], C. C. Marston, A. A. Phelps; An Experience in Spiritism. 86
Tour East; Harrisonville, Ind.; [illegible]; Prospectus; Our Book and Tract Column 87
Business Agents Dept.; Marriages; Notices; Appointments; Religious Items; Advertisements 88

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

Tuesday Afternoon, Oct. 10, 1871.

New Light.

In traveling over the country I occasionally meet some good, pious brethren who wish in all things to be perfect, and would not for the world be wrong in anything, who have come into "new light," as to the great value and importance of a name. They have come to see clearly that without the right name, we are surely wrong, and hence the name is an essential thing.

Conscientious, zealous for God and truth, they will follow the light they have at all sacrifices. I admire them for this. I love their piety and their zeal. But in this thing of a "name," I fear they have a zeal which is not according to knowledge. It somehow strikes me that like our old "Rule of Three, Inverse," where "more required less, and less more," so the more knowledge, the less zeal in this direction, will be indicated in the quotient. That this whole thing of a name is but an outside affair, merely the shell, the husk, the clothing, so impresses my mind, I cannot throw off the conviction. And to make it a serious question, looks to me like children that have fallen to scattering and wasting their meats, in a foolish wrangle about the shucks.

Perhaps in this I may be all wrong. Phrenologists tell me that my bump of reverence is small; and that I would naturally have but little regard for relics, old institutions as such, or mere forms and names. And the more I study the matter of a name, the less importance I confess seems to attach to it. I can see that some name becomes a necessity in social life. If you have a dozen more or less horses and cows, a name for each becomes a necessity, that you may talk intelligently about them with your man who cares for them. But the name could neither detract from nor add to

THE REAL VALUE

of any one of them a single farthing. Calling a rock a stump does not make it one; and should all consent to call it a stump, it would be a rock still. And this new name would soon attach to its signification, all the qualities of the name rock, and thence forward would become just as good as the other; and just as appropriate a name ever after, to indicate anything solid, permanent and durable.

But what I wish to come at more directly, is the idea that a "church organization should bear no name but a Bible name." There are good Bible names I know, by which to designate the people of God. But these are all *generic* names, not *specific*. Existing facts require specific names; names that denote not only God's people in general, but any peculiarity of their faith. A difference in doctrinal views has divided the real people of God into different church organizations. Now what I want to say is this; that *if we have any right to differ in opinion*, one from another, we have a perfect right to a name, expressive of that difference. And if that difference involves an important truth, one that has been overlooked or suppressed, *is it not our duty, either to take or accept of a name, that will bring out that truth more prominently before mankind?*

Now Bible names will not do this. There are generic names, and of universal application. Take the name "Christian." Every real believer in Christ, is a Christian; and it gives no idea of any distinctive faith any further. So of the name "Church of God;" all true believers belong to it; no sect or people can appropriate the name to themselves as expressive of anything more than a common faith; and it is understood by universal consent. Now to reject every name that expresses

OUR DISTINCTIVE FAITH,

just because it is not a Bible name, seems to argue that we are either ashamed of what is our peculiar faith, and shrink from sailing under our true colors; or that there is a lack of good judgment in the matter, so that we are really, "more nice than wise." Some may be "novices," and be "lifted up, and so fall into the snare of the devil" from a desire to be leaders in a new movement; but generally it arises from conscientious scruples, that any other than a Bible name is wrong. I can but think a correct view of the subject would dispel all these as notions unfounded in truth.

For, first there is no renunciation of our claim in full, to any Bible name God has given us. We adopt them all: they are the very foundation; the ground work; absolutely our *proper rightful names*. All sects and denominations are classified under these generic Bible terms; and the world understand, that they are "Christian" denominations, belonging to the "church of God." Having a distinct name no more deprives them of this right, and fact, than our given name deprives us of our surname; or that our having a given and surname, so disinherits us from any claim to our generic name "man," as thereby to forfeit our manhood.

And, secondly in taking a distinctive name we *hang out* before the world

THE VERY TRUTH

we are making every sacrifice to get them *to see and believe.* Union under such a name becomes a very effective means among the "all means" to be used, for the spread of the truth. And all honest opposition to such a name would seem to indicate a dyspeptic state of mind rather than one vigorous and healthy, one of Bible growth.

Let me illustrate my idea further. My name is Collins. Now this is not a Scriptural name at all; it is not found anywhere in the Bible. And, moreover, God never gave it to me; it is a *Gentile* name, given me by others. "Man" is the name given by God to the whole human family. This is the generic name, he never gave any other. (Adam means this—*i. e.*, the man. Gen. 2: 19. Marg.) Now for me to have a specific name, one God never gave me, is wicked. I cannot pray and serve God, and be his child and honor him, and bear such a name. Now I will come out of this thing of an unscriptural name altogether; and I will "reorganize under a Bible name." God made "Man," and he called him *Man;* he did not call him Collins; and there is no Bible for such a name. Hereafter I shall own to no name but *Man.* So I write to some of these sticklers for a Bible name, and sign my name "Man." Now if they could find out who wrote the letter, and why it was so signed, wouldn't they say—"that is straining at a gnat; there must be a screw loose in that fellow's head sure!"

But, still further; supposing we have no right to any but a Bible name what one among the many shall we take? Why, say a dozen voices, "Christian!" Now this name is regarded by some, I know, as an inspired one; and hence it becomes the duty of all Christ's followers, they claim, to take it. But where is the evidence of its inspiration? All evidence goes to show, rather, that this was a name given not by God at all, but in derision and contempt, as a reproach by their enemies; just as "Methodist" was to the followers of John Wesley, and "Millerite" to those who espoused the views of Wm. Miller. "The disciples were first called Christians at Antioch," where dwelt a "people noted for their scurrilous jesting," as three Latin writers independently testify. We have also this testimony of Tacitus, who, speaking of the persecution of believers under Nero, says, "*the vulgar* called them *Christians;*" thus clearly indicating how the name originated. Still further had the name been by divine appointment, it could not be but that it should have been constantly occurring, both in the Acts, and in the Epistles, all of which were written subsequent to this historic data. But what are the facts? There is but one single instance of its use in the mouth of an inspired penman. And then, reference appears to be made to it as a term of reproach, imposed by their enemies, and they are exhorted not to be ashamed of it. (1 Pet. 4: 16.)

How much confidence then can one have in this as

AN INSPIRED NAME.

It is first used by the scurrilous jesters of Antioch; once it is found in the mouth of a Jew, and once only, it is referred to by an inspired penman; and then evidently as a name of reproach, of which he tells them they need not be ashamed. Now, candidly, where is the evidence of its inspiration?

Again, by others it is claimed, that the "church of God," is a Scriptural Name, which all his people should adopt. Now that it is a Scriptural name we freely admit; but then it is not a distinctive name, and cannot be. As a name it is already, and always has been adopted. Every church on the earth, has this name. The simple name church implies and includes the whole thing. The Methodist church, is the Methodist church of God; the Baptist church is the Baptist church of God; the Advent Christian church is the Advent Christian church of God. "Why then," you say, "not express it fully?" Because (1) *it is fully understood to be included*, without being so expressed. And (2) it is the more Scriptural to have it implied, than expressed. Jesus Christ never expressed it fully, and the Apostles very rarely. The term church—with its plural—is used some one hundred times in the New Testament and only seven times is it called in full the church of God. Now if we would be the more Scriptural we should never use the name "church of God;" but simply "church." For the simple name "church" is fourteen times more Scriptural, than is the name "church of God." Now let those who claim to be *very* Scriptural, be as Scriptural as possible!

"But why have *any* prefix to it, like Methodist, Baptist, and Adventist?" For the same reason that you call one boy John, and another Simon, and another James, when they all belong to the same family, and bear the same family name. If one is wrong, so is the other.

In the name "Advent Christian Church," the term "Christian" is entirely superfluous. It

ADDS NOTHING

to the name, inasmuch as the term "church includes all those over the face of the earth who profess to believe in Christ," excluding any idea that a *church may be a body of Mohammedans, pagans or unbelievers.* The Advent Church expresses the whole idea, and expresses it better. "Christian" was added by way of compromise; and other terms might be and no harm done. But then, is not a simple name, which fully expresses the idea, the more convenient and sensible? *Not a few honestly think so.*

But we are told, "there is the name 'Disciple:' is not *that* a Bible name?" Certainly it is, but it is not the name of a church. It does not express the idea. Disciple signifies scholar, learner, pupil; and from its signification, it is applicable to all believers in Christ, and to all followers of any religious teacher or leader among mankind.

To suppose we are to take upon ourselves a name, because we find it applied in the Bible to believers, is certainly being wise above what is written. The multiplicity of names, show there was no such design. The term "brethren" is ever occurring, numerically outstripping any other. And then we have "Children of God," "Sons of God," "Heirs of God," "Flock of God," "House of God," "Household of Faith," "Believers," "Saints," "Sheep," and very many others. Christ personally applies the last term "sheep," to his followers oftener than he does any other. "My sheep hear my voice;" "Other sheep I have;" "I lay down my life for the sheep;" "*Feed* my sheep;" "Fear not little flock;" and at the last he sets his "sheep" on his right hand. We give these as a sample of

THIS BIBLE NAME,

found scattered through both the Old and New Testament Scriptures. And yet who ever dreamed that it was his duty to call himself a "sheep," because it is a Bible name for a believer! But we need hardly be surprised should the idea creep into some heads to do so.

But there are serious evils always attending a punctilious spirit that will distract the body for the sake of a name. It disintegrates the building, divides interest, weakens the cause, and hinders the truth, more than all outside enemies could do. Whatever profession of attachment for the truth such may have made, it is manifest that their hearts have turned away from it. *It is not the mother of the child that will see it divided for a name.* The true mother will say, "Nay, but *let the child live!*

In conclusion I would say, that it is made the duty of God's people to unite together as such to maintain divine worship; to have the word of God read, or expounded, and the sacraments duly administered. Such a union of believers is called a "church." This one name "church" expresses fully the whole idea; and all Bible names and appellations, are shared as a common inheritance by each and all. All true believers in every church and every where, make up "THE CHURCH"—the true and universal church. And it is a very simple idea, that any particular church may take a name indicating its locality, or anything peculiar in its faith, and be in perfect harmony with all Bible names and Bible teachings on this subject.

And it has been so, that when the church has moved forward in proclaiming

ANY DISPENSATIONAL TRUTH,

a name has been given or taken indicative of that truth. And from this fact, there stands upon the pages of church history, a vast array, a long list of persecuted SECTS, each bearing a name that lives to tell how nobly for the truth they fought, and suffered, and perhaps died. First in this list, of reproach for Christ, is the name "Christian." When that came to be honored, it would no longer answer the persecutors of the faithful. *Then* suffering saints are stigmatized by the names, Waldenses, Albigenses, Wiclifites, Lollards, Moravians, Lutherans, Reformers, Protestants, Baptists, Methodists, with many others, in perfect keeping with the spirit that has given the names Millerite, and Adventist to those who now look for the Savior's return. These names, given in reproach in their day, were accepted by the persecuted ones, and so nobly worn, as to become their badge of honor, in the Church militant ranks. And who if he had lived in the days of Peter Waldo, Wiclif, Luther, Wesley, and their compeers, would not have esteemed it an honor to have stood by their side and shared with them, both in the perils of the conflict, and reproaches of the name. *They bore those names for Christ;* they bore them nobly, and they will

NOT BE ASHAMED

of them, in the day of reckoning. In that day, what witnesses will all these names be to those tried and persecuted ones who suffered for Jesus and his word.

And if there be anything in a name, anything to be coveted or venerated, it is a name rightfully earned by him who wears it, upon God's great battle-field of truth. And if we are right; if we are now upon the eve of Christ's second coming, as the fulfillment of all the prophetic Scriptures indicate, of all the names God's people have ever borne, the name "Adventist," is the most desirable. It is the crowning one of all. What a privilege to be marshalled under the banner that bears inscribed upon its folds, *this exponent* of God's last dispensational truth to men—"Behold he cometh with clouds, and every eye shall see him." What honor shall those have, who herald his glorious appearing and kingdom, and are found "giving meat in due season." "Blessed is that servant whom his Lord when he cometh shall *find so doing.* Of a truth I say unto you, he will make him ruler over all that he hath. (Lk. 12: 43.)

And can this great truth be loved, and yet the name eschewed? Who can say it? L. C. COLLINS.

---

*Richard Watson, on "Church."

Wanderer's Return.

AIR: ANNIE LYLE.

Down from the bending willows,
Now my harp I'll take;
And from strings so long neglected
Heavenly themes awake.
From this land of death I'll hasten
To my Savior's side;
By this dark and sickly water,
I'll no more abide.

CHORUS.—Bending willows, land of darkness,
Babel's stream farewell!
Thoughts of Zion lovely Zion,
Now my bosom swell.

Gone has been all heavenly comfort,
Gone my Savior's smile;
Nought of earth could give me pleasure,
Nought my grief beguile.
Mocking foes would often chide me,
Saying, why so sad?
But, when I remember Zion,
How could I be glad?

Now my Savior comes to meet me,
With a smile of love;
Pilgrims, too, with welcome greet me,
As I homeward rove.
Angels look with joy to see me
In the narrow way,
And one kindly comes to guard me,
Lest again I stray.

Now as onward still I'm gazing,
Rises to my sight,
My long looked for, lovely city,
Gemmed with heavenly light;
Tones of sweet, seraphic music
Floating on the air,
Charm me on, with hastening footsteps—
Soon I shall be there.

J. A. LIBBY.

The Day-star is Rising.

AIR: A LIGHT IN THE WINDOW.

Oh! the day-star is rising for thee, brother,
The day-star is rising for thee;
For the Savior is coming with the mansions prepared
Oh! the day-star is rising for thee.

CHORUS.—Those mansions of glory we'll share,
Which Jesus has gone to prepare;
Those mansions of glory we'll share,
And praise him who brought us safe there.

Soon the angels are coming, be glad, brother,
The angels are coming for thee,
For the archangel's voice shall be heard everywhere,
"Now, gather my saints unto me!"

Our dear ones who sleep in the tomb, brother,
The summons will gladly obey;
They'll arise all immortal, and glorious, and bright,
And the angels shall bear them away.

Then be watchful, and waiting till then, brother,
For the morning is coming I see
When the good angels gather the dear ones of earth,
They, will not fail to find, you and me.

D. O. HINK.

Good News.

TUNE: "AWAY, AWAY," in FRESH LAURELS, P. 72.

Good news, good news, for Jesus is coming;
Lift your heads, rejoice and sing;
Be watchful, be ready, and love his appearing
Jesus is our King.

CHORUS.—Where the pearly gates, will never, never close,
And the Tree of Life by the crystal river grows;
In the city of God, with its calm repose,
Our glorious home shall be.

Good news, good news, for Jesus is coming,
Swift the hours are gliding by,
Oh! soon we'll drink from the clear flowing river,
And never, never die

Good news, good news, for Jesus is coming,
Soon we'll meet him in the air,
When the good angels come, to gather his children,
May you and I be there

I love to think of the Savior's appearing,
When our loved ones we shall meet;
And with them join in the song of redemption,
At our Jesus' feet.

Amen! amen! Lord hasten thy coming,
Burst the barriers of the tomb;
Oh! send the bright angels, to gather thy people,
To their eternal home

D. O. HINK.

Communications.

A Word for the Young Men.

In one of the popular works of a lately deceased author (about whose present existence, whether in heaven or hell, the world made "much ado"), there is a character introduced, who, from that time in youth when he left the associations of home for a distant school, until he reached the maturer years of manhood, was solemnly impressed with the idea that the world in general, and the people he met in particular, regarded him as "a very *young* gentleman." They seemed agreed that he should be treated courteously and listened to patiently; but after all, his words and thoughts were to be accepted with due allowance for his extreme "youthfulness." Such an impression conceived early in life, with no encouragement from his parents to stimulate him to a noble life, dwarfed his energies and kept him effeminate in mind and action for almost the remainder of his life.

This character, however fictitious the story of his life may be, is a true type of scores and hundreds of young men all over our land, in every community, in every church, who appreciate too well their "youthfulness."

While it is a fact that there are many, too many, who have a sufficiently important opinion of their merits; who use great swelling words and who seek the admiration and applause of men; who pray with themselves (if they pray at all), "God I thank thee that I am not as other men are," yet we must not overlook the other fact, that there are very many in the background, waiting for the waters to be troubled, who need to be sought out and an expression of sympathy shown toward them, and a kind word of encouragement whispered in their ear; who need to be placed where their powers will be taxed and their strength developed, and for these young men we speak this word.

That man or woman who takes this work into their heart, who determines to lend a helping hand to those who do not appreciate their powers, and who do not assume the responsibilities to which God calls his disciples, will be engaged in a noble enterprise.

John says—"I write unto you young men because you are strong." The apostle looked after the young men and sought to gain what they could give to the cause—vigor of mind and body, which is so necessary to an earnest and wise Christian life.

In the early history of the propagation of the gospel in this country, the work of bringing men to a knowledge of God was largely in the hands of the ministry. The pastor preached a long sermon and the Spirit convinced scores in the congregation of their sins. The work seemed done by wholesale, if I may so speak of it; but now a different state of affairs exist, and a new but more vigorous preaching of the gospel is required. In those days if the brethren lived good moral lives by faith, they considered their duty done and the privilege theirs of departing in peace. To-day the work of bringing men to Christ is very largely in the hands of the laymen, and the most effectual work accomplished for God, is by those who, believing that with Christ's help they can do all things, go out into the highways and hedges; in other words, who meet men on the street, in the office, at home, anywhere, everywhere, and cease not to tell the story of the cross, and how eternal life may be gained.

The work is now a retail work—one that you and I must do, my brother and sister, if we would see the grand results promised to those who sow beside all waters.

Especially is it true that young men are needed to scatter broadcast the truth; and shall we leave the word of encouragement unsaid that may influence some young man to commence a more zealous warfare against sin and error, who now fears to let his voice be heard in the prayer or social meetings, lest he be thought "too young" to speak for the Master?

This age filled as it is with corruption and error, demands a bold, outspoken Christianity. Everyone who has named the name of Christ should not only "depart from evil," but they should take a manly stand against the skepticism and the so-called 'Liberality' of the day. To do this successfully we must be familiar with, and know how to wield the "Sword of the Spirit"—The Bible must be opened and its truths in all simplicity given to the people. No book in the world was ever so generally possessed and so little comprehended as an English Bible in the present day. Everything in society is unfavorable to its profitable perusal. The ceaseless activities of the good—the restless insinuations of the bad—the multiplication of books—the mingling of things sacred and profane, all tend to keep men from feeding in the green pastures or reposing by the side of still waters.

Who will look after the young men and see that their activity, zeal and love for the cause is properly directed, and their labor encouraged? Such an one will be doing a much-needed and faithful work, and will one day hear it said, "As ye have done it unto the least of these, ye have done it unto me.

C. H. S.

Just to the Point.

I was much gratified with an article in THE TIMES for Sept. 19. It was headed "A Word with Women Preachers." I commenced preaching in this country when a woman preacher was a thing to be despised. But my heart was so full of love for God and his cause and poor sinners, I forgot myself in my great earnestness to do good. The result was, God blessed me and set before me an open door, and suffered no man to shut it. I rarely made an apology. In fact I am opposed to apologies in the desk, any how. People don't come to the place of worship to learn whether we are tired, and overworked, or have a cold, or did not think of speaking just then, or any of that sort of thing. They come to hear the gospel; and we, if we have any strength at all to speak, we had better be pointing poor sinners to the Lamb of God that taketh away the sin of the world, than drawing attention to ourselves.

But, after all, in nine cases out of ten, perhaps the people are more to blame than the poor woman, who, weak and trembling, ventures forward to speak a word for Jesus. Oh! it is hard, terribly hard, to brave public opinion, even though you know you are doing right. And when all this is pressing you down like a cart under sheaves, perhaps some beloved brother or sister whispers in your ear—"Now sister, just make a few remarks about woman's *right* to preach; for there are many here who don't believe in it." Would it be anything strange for a woman in such a case to make an apology? Not at all. Yet, very likely, by doing so she lessens herself in the minds of her congregation.

But there are times when a woman without any thought of alluding to herself or women's preaching, upon standing up in the desk feels *impressed* to speak a few words on this subject. If so, speak right out, and say all you feel. The better way, in my humble opinion, is usually to attend to the work at hand. If you come to preach the gospel, preach it, and if you feel an opposition against you because of your sex, announce that you will speak to them on that subject at a certain time and place, when you can take up the subject in a clear, concise, methodical manner that will leave an impression upon the public which half a dozen apologies would fail to accomplish.

The editor of THE TIMES says: "Fitness for the work, and not sex, is the required qualification for preaching the word." I was once present at a minister's meeting of one of our most popular denominations in this State where the question came up as to woman's right to preach; and the presiding elder gave a finely written essay, stating that women could do a great deal for Christ, and, among other things, she could, like Priscilla, take the minister to her home and instruct him in the way of God more perfectly. He closed and sat down to listen to criticisms. Mr. Eggleston, then a settled pastor in Winona, since an earnest worker elsewhere, arose. I listened intently for what he might say. He took the different points made in the essay, and met them in his own masterly style. I have time to refer to only two points. What an idea, said he, our presiding elder presents to us, when he says, a woman can instruct a preacher how to preach, and yet not preach herself. I should think if she could teach the preacher, she would be the one to preach! The question in my mind, said he, is not whether she should preach, but *can she preach?*

Then, beloved sisters in the Lord, lead holy and pure lives. "Study to show yourselves approved unto God, workmen that need not be ashamed;" and, let me assure you, your heavenly Father will sustain his workmen in the most trying situation, and prove to gainsayers that in the gospel dispensation "there is neither male nor female, for ye are all one in Christ Jesus."

RUTH M. ROWELL.

The Lord's Coming.—Its Prominence and Importance.

BY A CONGREGATIONALIST.

Why do the truths of the Second Advent fail to be appreciated and recognized by most of the professed people of God? is a question more easily asked than answered. Is it not difficult to understand, with the accumulation of passages from God's word, why there are believers in the Second Advent faith, who make the doctrine a speciality, for the burden of the Bible leans in that direction, but why every one who reads does not believe the doctrine and enjoy it, is one of the enigmas that cannot be fully explained this side of eternity. Is it because "the god of this world" has blinded their minds, lest they should see with their eyes and hear with their ears and understand with their hearts and be converted? Are they afraid of acquiescing in a doctrine that is unpopular and may bring upon them opposition and abuse? Does the doctrine of the world's conversion step in and leave the believer slumbering in his own splendid fancy of millennial progress and material advancement? Does the church take it for granted that because the general teachings of the pulpit are against the personal reign of Christ, therefore what the ministry says must be true? and so the conclusion is, if my minister, whose learning is so profound, be wrong, there cannot be much harm in my indifference!

Such are a few of the causes which operate to stupefy the people of the doctrine of the Lord's return. But this indifference will be seen to be wrong when we consider the great importance of the subject. If I am indifferent to it, I am careless respecting the hinge on which a large number of the prophecies turn. I am also indifferent to the tone and structure of the Lord's parables—to his transfiguration—the last supper, which is to be observed as a remembrance "till he come"—to his resurrection as the first-fruits—and to his ascension, coupled as it was with the promise of the angels: "This same Jesus who is now taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

When the disciples entered upon the work of their mission, as harbingers, to declare the gospel of the kingdom to all the world, the greatness of their task—which might have been appalling—had no terrors for them, for they were permitted to see to the end of their labors and persecutions; and this angelic promise ever acted as a charm and as an incentive to industry and perseverance.

Among the first lessons that we hear taught after the days of Pentecost, was that of Peter: "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 20, 21.) Paul, in writing to the church at Rome says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us; for the earnest expectation of the creature waiteth for the manifestation of the sons of God....For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8: 18–23.) To the church in Corinth he writes: "So that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1: 7, 8); and in the same letter he exhorts the brethren to "judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart; and then shall every man have praise of God." (ch. 4: 5). The 15th chapter is nearly all taken up with the same subject. The Christians at Ephesus are represented as "sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1: 14). To the church at Philippi the apostle says: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3: 20, 21). To the Colossians his utterances on the same topic are emphatic; but in writing to the Thessalonians he makes the subject so prominent, that, like some of the believers of our own day, they thought Christ's coming would be then; but in the second letter he corrects their mistake by showing how the development of the Papacy was first to be brought out—how this terrible system of iniquity had to grow and mature—how the Man of Sin had to "exalt himself above all that is called God, or that is worshiped, so that he as God" would sit "in the temple of God, showing himself that he is God;" which event has been most signally fulfilled in the late proceedings at Rome, and may possibly be the filling up of the measure of iniquity and blasphemy which should precede the final overthrow of the great western apostasy. Thus one might go on quoting largely from the scriptures of the Old and New Testament bearing on these things; but especially would we lay stress upon the Apocalypse of St. John, as bridging over the whole period from the first to the second coming of our Lord, and as telling us as plainly as the symbols can tell, of his personal reign and and triumph, after Popery and the false prophet are destroyed, and all "the heathen" who have been arrayed against him are dashed in pieces like a potter's vessel.

How the church can be indifferent to this all-important subject it is difficult to understand. Mr. Bickersteth says that "after careful examination" he has found "that at least, one verse of thirty in the New Testament relates to the second coming of our Lord Jesus Christ," and if there be included allusions to this great event, as well as different references, the proportion will be much greater, for "there are more than three hundred and twenty verses out of seven thousand nine hundred and fifty-nine found in the New Testament that point forward, as with eager gesture, to the future appearing of our Savior." So says Mr. Brooks, and he adds: "All the truths of God's word are of course important, but their relative importance, if I may so speak, can be fairly estimated by considering the prominence given to them in the revelations of the Holy Ghost. When, for example, we find the doctrine of our Lord's divinity repeatedly affirmed in every book of the New Testament, and the doctrine of human redemption through his blood pervading the gospel, and the doctrine of faith or belief in his name, as essential to salvation, stated about five hundred times, it is proper to infer that these doctrines possess special value to the mind of the Spirit. What shall we say, then, when we discover that the doctrine of our Lord's second coming is distinctly pro-claimed or incidentally mentioned in one verse of every twenty five, perhaps, in the New Testament? Can it be right to neglect such a truth? Can it be right to banish it from our thoughts as a forbidden subject? If our minister and professors in our theological seminaries should rarely or never clearly announce the doctrine of Christ's true and proper divinity, or his atoning sacrifice for sin, or the necessity of faith in him, they would be justly regarded by every real Christian as sadly derelict in duty, and surely they are no more derelict when they fail to announce the second coming of the Lord—no matter what their views are of his coming in relation to the millennium."

But whether men are interested or not interested in this theme, the drama of evil is coming to a close. Satan, the great embodiment and originator of evil, will soon have his career stopped. His day of spoliation is nearly at end. The arch-enemy of God and man will soon have done all the amount of damage to the race that he will be permitted to do. Then will come the fulfillment of the twentieth chapter of Revelation, and how glorious the scene! The great enemy of our race, the terrible calumniator and accuser of the brethren, the one who tried to frustrate our redemption in the wilderness by tempting our Savior to make bread of the stones, to cast himself from the temple's pinnacle, and to fall down and worship him, ends his career, and the awful reign of terror and devastation is over. The being who has so long held sway amongst principalities and powers of spiritual wickedness in high places, and who caused our first parents to be driven from the garden, is himself driven from his throne. The chain in the angel's hand—a fit symbol of subjugation—is placed around him, and he is secured. The agony of Gethsemane, the sufferings of the cross, and the scenes at the tomb, have fresh light thrown upon them. Death and hell are vanquished foes. The "restitution of all things" is begun. Man's probation is ended, and the great Sabbath of rest has commenced. The King of kings and Lord of lords reigns from sea to sea, and from the river to the ends of the earth, without a rival. Every knee bows to him, and every tongue confesses that he is Lord of all, to the glory of God the Father.

Though this sublime picture of the destiny of man and of his inheritance is so clearly portrayed in God's word, we too seldom hear it mentioned in our pulpits, and hence arises, in part, the distaste in the mind of the public of hearing the truth on this subject. The supposition that the Advent doctrine is connected with errors of a grave nature may have also something to do with it. It seems to me to indicate a want of courage not to proclaim these sentiments to the people.

[The above article is in tract form for sale at this office. $1. per 100. 20c a dozen.

Journeyings No.—3.

After driving more than a hundred miles over the prairie, through rich fields of ripening corn, stacks of gathered wheat and other grains, dotted here and there with the farm house of the well-to-do farmer, or the pioneer's rude shanty, like islands in the sea; the wild fall flowers cover many acres yet unbroken by the plow, and arrest the attention by their varied form and color. Yet there is a sameness to these scenes, and the traveller gradually becomes weary of the unbroken waste, and as I neared Janesville on the evening of Sept. 11, the shrubs, vines and [illegible] trees of the forest were a relief to the eye, while the song of the bird is made music for the ear. I found that my letter sent some three weeks before had reached its destination only about two hours previous to my arrival, too late to announce the appointment; consequently there was no public service. The evening however was well spent in conversation with Br. J. Dana and family. Br. and Sr. D., though united with the F. W. Baptist church here, are firm believers in the Advent doctrine, and joined this body at their earnest solicitation. He is superintendent of the Sabbath-school and has been blest in working for God with this people. They have urged him to go out into the field to preach the word, and this he intends to do as soon as circumstances will permit. But when he does so, he will go as an Adventist, and not hold his Baptist brethren responsible for the *so-called heresy*, which it will be necessary for him to proclaim if he is true to his conscientious convictions.

As I was leaving in the morning I was introduced to Eld. A. R. Brockett of the F. W. Baptists, formerly of the Christian order. We travelled on together through the timber and had a very busy time discussing points of interest on which we differed, all in good spirit, which made it very agreeable. At Mankato we separated, and I passed on to Kesota. I trust a door may soon be opened in Mankato, to proclaim the truth unto that people. Before holding the evening service at Kasota, a few friends assembled at Br. Butter's house, and we celebrated the Lord's supper—a precious season. I find that the interest awakened at the campmeeting has not died out. They are having interesting prayer-meetings, and two more are waiting to be baptised. The flock are few in number, and have not organized as yet.

Sept. 13, I stopped at Ottawa, and preached in the evening. A 'magic show in town that night took the largest congregation and their money. So we had but few out. But the occasion was one of profit. I here met Elds. Scott and Bacon, with several friends who were among my first acquaintances in this State. Some were detained at home by sickness whom I visited, with comforting words.

Passing on down the Minnesota valley on the 14th I called at Belle Plain on Br. H. Lewis, agent at the Railroad station, and here fell in with an old gentleman by the name of Fearing, who proposed that I should stop and preach that night. We went to inquire about the Baptist chapel, and found an open door and free pulpit. But the hour was so late that we could not announce an appointment in season to secure a congregation; so the meeting was postponed till some future time.

I arrived at Jordan that evening, and found a place of rest at the hotel. Early in the morning I called on Sr. E. L. Stoughton, near Shakopee. She formerly lived near Rockford, where she had had heard Br. and Sr. Fassett and others, and by searching the Scriptures had become convinced that we have the truth. She was a Methodist, and her pastor told her to "keep away from those Advent meetings." But that made her the more anxious to hear what they had to say.

In the evening met with an attentive congregation at the Presbyterian chapel at Bloomington, and tried to show them the signs that indicate the Lord's speedy coming, and that the saint or sinner is not now receiving their reward or punishment, and will not until Jesus appears as judge of mankind.

Br. Pond, the pastor of this church, has been a faithful laborer in this country for about forty years. He first came here as a missionary among the Indians, but now and for several years past his labors have been principally with this church. They have a flourishing Sunday-school and maintain interesting prayer-meetings. These two departments of a church are indispensable to its prosperity.

This is my third call at this place, and though perhaps the most of the church regard my views as erroneous if not dangerous, yet they have kindly opened their doors and given me an opportunity to speak to these interested to hear. Br. J. D. Scofield and family are the only Adventists I know of in this community. E. T. HIMES.

Atonement.

This is the word used in the Scriptures to denote the redemptive work performed by the Son of God for the race. That this work was a positive necessity for their future existence and welfare no believer in the Bible can doubt; but the question may legitimately arise when was this necessity provided for by Omnipotence, and what was the [illegible] of the work of Jesus as a *sin-bearer?*

In reply to the first question it must be obvious to the candid mind that this necessity was not only foreseen but amply provided for ere man was created, else how can we understand the expression—"The Lamb slain from the foundation of the world;" of being "chosen in Christ, before the foundation of the world; of eternal life promised, and grace given to us in Christ, before the world began;" etc. It would be difficult to interpret these and kindred passages on any other hypothesis than the one herein suggested. And why should we try to do so? Why not be willing to admit our Father knew the *need* of his children before he created them, and as a kind parent made provisions for that need? And why not believe that the sorrow and afflictions of this life, instead of being introduced by the devil, contrary to God's will, were designed for our benefit, and are calculated, as the apostle Paul declared, to work "for us a far more exceeding and eternal weight of glory." Or as Peter expresses it, "now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

The popular view suggests the belief that God's law was too *severe* for the race, and necessitated the death of his Son as a *substitute* to bear its penalty, else all was lost. What a reflection on the character and wisdom of our Creator! True the death of Christ was a sacrifice for sin—the antitype of the burnt offering under the law, and the ground of our acceptance with God. In him we receive the atonement. But atonement is more than Divine friendliness to us, even through the medium of sacrifice. It is our reconciliation to God. And the death of Christ opens the way and furnishes the means by which this may be effected. But instead of its being secured to us as substitution necessitates we are required to use the means or forfeit the benefit.

What then was the object of Christ's life and death on earth? Let Peter reply. "He was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." (1 Pet. 1: 21.) Or Paul: "That he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." (Tit. 2: 14.) Or the angel of the Lord: "Thou shalt call his name Jesus, for he shall save his people from their sins." (Mat. 1: 21.) Yes, this was the work of Christ; not to placate God, but to redeem man. The cup there given by the Father was evidently the endurance of evil *permitted*, not *inflicted;* for the reference to it is followed by the words: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me twelve legions of angels?" He suffered "the just for the unjust," not that the unjust might escape punishment, but "to bring us to God." How? Not by bearing the penalty for us, but by opening a way whereby we may escape from bearing it for ourselves. Guilt in terms of God's law *is not the fact that we have sinned*, but the *final refusal to use the remedy.* This is the only capital offense man can commit, but when it is committed, his doom is sealed. God is "in Christ reconciling the world unto himself;" but he did not go there to reside in consequence of Adam's sin; but was there already before he was created. Christ's death, then was not the *cause* of the Father's forgiving love, but *the highest form of of its manifestation.* Christ bore our sins in his body on the tree—died for us, not however in a *penal*, but in a *remedial* sense. The Father did not *punish* sin in the sufferings and death of his Son, but *grieved over it*.

How glorious the doctrine of the atonement appears when received from this stand point; and how we ought to reverence and love our heavenly Father, who in mercy gave his only Son to suffer and die that we might live. Our beloved Master was *perfected* through sufferings, and *glorified* as the result. His faithful followers will experience the same result from the same cause. He overcame the world, and thus he says: "To him that overcometh will I grant to sit with me in my throne, even also as I overcame, and am set down with my Father in his throne." (Rev. 3: 21.) Our present lot then in this mortal, suffering state was *designed* by our heavenly Father to be, and is, the best for us, and will so prove in the end, unless we *will* it to be otherwise by continuing in disobedience. Nor are any of the race children of the devil, in a full sense, unless they have *finally* rejected the remedy for sin, and thus become incorrigibly wicked. E. ROYCE.

Universalism in a New Dress.

A man by the name of Henry Dunn of England, has lately made the marvelous discovery that the entire human family, antediluvians, Sodomites, and all others, who have lived and died in sin—and that too, under the teaching of prophets, Jesus and his apostles—are to have a resurrection unto final salvation. He excepts a few who sin against the Holy Spirit, and says they will be lost. But with this slight exception the whole of Adam's posterity will ultimately be restored to life, have probation and such a flood of light and spiritual influence as to make their submission to the Lord Jesus Christ certain, and as a result all will be saved.

All the passages of Scripture usually quoted by Universalists are brought into requisition to sustain this new theory. The terms applied to the end of the wicked, such as destroy, destruction, perish, devour, consume, burned up root and branch, death, cut off, etc., etc., are interpreted to mean only temporal or temporary penalties for sin—having no eternal significance. Mr. Dunn explains all these words and phrases in the Universalian sense. The terms applied to the "*some*" or "*few*" whom he says will be lost are no stronger than those just mentioned, expressive of the doom of the mass of wicked men; and by a little figuring and spiritualizing, the "some" or few left out of the general restoration could be brought in, and so all would be saved, without the loss of a human being.

Eld. Jacob Blain of Buffalo and George Storrs of New York, are converts to, or advocates of this new phase of Universalism—for such it really is—and are sending out their publications proclaiming the good news that there is "Hope for our Race," namely that all who have lived and died in rebellion against God with a few exceptions will finally be saved! This wonderful discovery affords them great relief. Their troubled minds are now at rest. God is all love with them, and no justice—no consuming fire!! With this new light, bad men can rest easy, and take their fill of worldly pleasure. Criminals of every grade and shade can ply their atrocious calling without the risk of being lost forever!

Well, these brethren will never refute what they have written against the old lie of the devil: if they were to live until they were as old as Methusaleh, they could not overthrow their masterly arguments against the doctrine that they are now advocating. The Universalists will claim them, and with them they will have to affiliate. It is of no use to deny the fact that the new departure is a slightly modified form of Universalism.

N. FIELD.

From Southern Indiana.

As the continued progress of truth is always interesting to those of like precious faith, I will endeavor to give you an outline at the least of the very interesting meeting of more than a week in succession under the labors of Dr. N. Field. Quite a number of worthy brethren and sisters in this place and the adjacent neighborhoods, have for some years past rejoiced in the doctrine of the second advent of our blessed Lord and Savior Jesus, to set up his glorious kingdom upon the new earth, give the saints the long promised inheritance, and "put down all rule, all authority and all power," and sit "upon the throne of his father David, and reign over the house of Jacob forever."

We tried lovingly and Scripturally to bring these things before the minds of our brethren and sisters, and while some received the truth in the love of it, glad to learn that "the time of the end has come," "when the wise shall understand," and "the kingdom be given to the saints of the most High under the whole heavens" (not above them), yet there were others who rejected this latter-day message, and can see nothing either in prophecy or the signs of the times to indicate the approaching footsteps of our coming Lord; and they are unwilling to investigate the sacred page to see if these things are so. They turn away from the plain declarations of the holy oracles, in some instances saying that if the views we teach are in the Bible, they do not wish to believe them.

In view of these things and much more that could be said on the subject, we felt it our duty to call for letters from our respective churches and organize ourselves together as Advent Christians, loving and looking for the coming of our blessed Lord and Master. We all received (at least those who called for them) letters of dismissal, and last Sabbath we commenced spiritual housekeeping for the Lord, with seventeen members, most of them earnest workers in the Lord's vineyard.

Our meeting went on with increasing interest, and the Lord was pleased to bless the labors of our brother, and those of the church, so that eight more were added to our number; six by confession and baptism and two by relation. I never saw happier converts in my life, nor those who seemed to better understand the glorious plan of salvation than those who have come in to live with us. It has often been alleged against us, "that our doctrine never converted sinners," but made inroads upon professed Christians. I think none who heard some of the young converts speak in our morning meetings, would ever again urge that as an objection to our views. One young man who holds an honorable position in the United States service, and who has given his youth to the pleasures of the world, said on one occasion "I have been in many places, have loved the pleasures of the world, have given much of my time and means to the opera, the ball-room, and the theater, and thought I enjoyed myself; but I have enjoyed more real peace and pleasure in the last twenty-four hours than ever before in all my life."

And there were other testimonies similar to that. One who had been a ring-leader in his neighborhood for fun and frolic, a young man of more than ordinary talent, was brought to see his condition, and (like Frank Dudley at Holton) rose without being invited, and made a noble confession of his life, and asked to unite with us. Oh! it was a joyful time, and we received him, I assure you, with a hearty welcome, and hearts overflowing with gratitude for what the Lord had done for us.

One elderly sister, very feeble in body, said as she came out of the water where she had been "buried with Christ in baptism," I feel as though I was in a new world." I could fill my whole letter with incidents of interest, but must hasten.

The next thing we did was to talk about putting up a house of worship for the Lord, and the talk was not all, but names went down upon an article drawn up for that purpose, to the amount of several hundred dollars, so that in a very short time we expect to have a place of worship, free to all who wish to use it, when not occupied by ourselves. Our young men as well as the old ones, are taking hold of this work with a zeal worthy the cause they have espoused. We now number twenty-five efficient working members; and though this movement has cost us many struggles of mind, feeling the separation from those we love in the Lord to be painful in the extreme, yet duty and conscience seem to demand that we should unite together for the purpose of promulgating the second coming of our blessed Lord, so precious to us, and, strange to say, so unwelcome to our brethren with whom we stood connected. But we love them still, and would say with good old Abraham (whose children we are by faith), "Let there be no strife between us, for we are brethren."

And I trust the time is not very far distant when the early prejudices of all will give place to a candid investigation of the word of God, and then, I am sure the light will break in upon many minds who are not now in sympathy with us.

We ask your prayers for this infant branch of the parent vine, that we may "bring forth much fruit" to the honor and glory of God.

MARY A. TIBBETS.

To Lovers of the Truth.

To one and all I would say—Have you seen the offer in THE TIMES to send it three months for the trifle of thirty-five cents, to any address in the United States? If so have you availed yourself of the opportunity? If not, try it at once. Just spend one dollar if no more, and you will be pleased with the result. Let us show our faith by our works. Jesus is coming. May he not find us sleeping. But engaged in sending the glad news *far and near.* VIRGIL HUNT.

Southern Wisconsin Camp.

The meeting closed Oct. 1. It was a profitable meeting to many weary saints. Eight tents were pitched, besides the large tent. Some gave their hearts to Christ, and some returned to the fold. Two were baptised. The most of the social meetings were seasons of special interest. Some pronounced it the best meeting they ever attended. Union and devotion characterized the meeting in the main.

WM. SHELDON.

They who doubt the blessing of religion because they can find no Christian who is perfect, might as well deny the existence of the sun, because it is not always noonday.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, Oct. 10, 1871.

WANTED.—More new subscribers for the ADVENT TIMES. Everybody is authorized to act as agents.

REMEMBER the dedication feast at Auburn, Ill. this week. Let there be a grand rally from all that region, and beyond.

ON our seventh page will be found a notice of a work which will command the attention of every Biblical student. Read it.

WE trust Br. Collins' article will be read carefully, and considered candidly. We refer to it simply to say that we endorse it, fully.

THE way to have an excellent paper is for writers to send in their best efforts, and then leave the editor free to select the best of these in every department.

SOMETIMES when friends write to complain of delays in the appearance of their contributions, we wish they would just say which article of others that have appeared should, in their opinion, have been left out to make room for their own.

REV. J. WESTON, D. D. of New York preached lately from Ezk. 21: 27—"I will overturn, overturn," etc., that God designed and would have America a land of religious freedom and toleration. No doubt of it; but what has the text to do with that?

THE *Watchman and Reflector* thinks the signs of the times are not altogether hopeful. The weakening of the marriage tie and breaking up of the home relations augur no good. It points to France, demoralized, ruined, and shows that the very principles it deprecates have tended largely to bring her where she is, and warns this nation to beware.

ONE Moses Hull advertises himself as "a reformed Adventist," now a spiritist preacher. He was once a follower of Ellen G. White, and among the Seventh-day Adventists. And the fact that he considers his present moral condition, as compared with even his former estate, a reform, shows how utterly perverted his moral sense has become. We are sorry for him.

WE return hearty thanks to brethren whose pens have enriched our columns for some months past. It might be invidious to mention names. But we assure them that their efforts are appreciated by our readers as well as ourselves. We plead that they will still remember us—especially those who have been silent for some time.

WE lately noted one of Alex. Clark's errors; with greater readiness we call attention to this tersely stated truth, as uttered by him: "Holiness is best promoted by a simple discharge of daily duties as they come, by quiet, earnest devotion to God at home, in places of business, in common vocations and in ordinary relations, as Christ the great Exemplar taught."

WE have two remarks to make upon the attempt of "U. S." in the *Review*, to be very sarcastic. First, it is not true that among Adventists interested in the time-question "almost every man has a time of his own;" and, second, if we, as a body, had a woman (or any body else), to tell us just what we should and just what we should not believe, doubtless there would be only one opinion on any point among us.

JESUS said it, but who believes it? "It is more blessed to give than to receive." What a world this would be if in families, the church, and everywhere the principle were carried out. Oh! this miserable selfishness—always 'looking out for Number One!' And when 'Number One' is provided for, then, possibly thinking of others. *That* is not Christianity. Let every one seek another's good. There is a blessing in it.

HENRY J. RAYMOND is reported by a medium to be 'running a daily' in the spirit land: and offers to send a copy into this sphere. If it is such a journal as he published in New York, we would wish an exchange. But as the *Tribune* remarks—"we know very well what will be the contents of that celestial journal. There will only be a fresh quantity of nonsense.'

—By the way is the paper on which 'spirit dailies' are printed an 'immaterial substance?' And what about the types and presses: are they the ghosts of old types and presses?

WE observe of late that in reports of meetings a great deal of stress is laid upon *union and harmony* prevailing. Is this such a singular feature of religious experience as to call for special mention? Ought not brotherly love *always* prevail? One would think so. Yet Paul wrote—"If it be possible, *as much as lieth in you* be at peace with all men.' He seems to think that sometimes it would be impossible to keep peace; and in such cases it should be our study to be free from the fault of the disturbance. And in any event we must insist upon the apostolic injunction "first pure, then peaceable." Peace at the sacrifice of principle is a rotten thing.

MR. J. W. BROOKS told a plain truth when he asserted of the Futurist systems of interpretation, that their apparent removal of certain difficulties, "is a great inducement to many superficial readers to receive their views, who would fain be spared the trouble of reading history and of studying and comparing prophecy, and who are now satisfied to wait for events which are to speak with sufficient plainness for themselves." We are prone to exaggerate the importance of our own times sufficiently, without running into the absurdity of interpreting the mass of prophecy in Daniel's and John's symbols of a few years in this generation. They are a pictorial history of the world from the times of the prophets to the end. Let us so understand them, and we shall not be led greatly astray.

Zion's Herald talks of being "unclothed and clothed upon," but is decidedly "misty." It brings up Christ in his resurrection body, notices what the Gospels say of it, and says Christ is an example of one that has "passed through death." And here is where the mistiness comes over the *Herald*; it does not see that passing through death he *comes out of death*, not half-way through, in an intermediate state, but clear on the other side by the resurrection. But the only way the intermediate state, and life in death and going to heaven theories can be bolstered is by appropriating resurrection and new earth texts. The *Herald* also tells Mr. Beecher he is mistaken when he says—"We are not to suppose that there is a hell—literally a place of fire and brimstone," and exhorts him to "preach the word."...

THE NATURAL SENSE.

We have more than once observed difficulties which prophetic expositors find in interpreting the "weeks" of Daniel. (ch. 9.) One would think the matter very plain; for it reads—"From the going forth of the commandment to restore and build Jerusalem, there shall be," etc. Now as Jerusalem lay in ruins, or, rather, had been quite destroyed at this time, one would naturally suppose when they heard of a decree "to restore and build Jerusalem," that the event designed for the commencement of the sixty-nine weeks was now fulfilled. Nor would the mind be troubled or perplexed about the event referred to, should a dozen supplementary decrees, concerning details, repairs, material, etc., be issued.

Now God had said by the mouth of Isaiah "of Cyrus, *he* is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built." (ch. 44: 28.) No one dare dispute that this refers to the rebuilding at the conclusion of the Babylonian captivity. Now let us put two things together:

"Cyrus....shall perform my pleasure ....even saying to Jerusalem thou shalt be built." (44: 18.)

"From the going forth of the commandment to restore and build Jerusalem unto Messiah," etc. (Dan. 9: 25.)

Is there room for misunderstanding here? Did not the Holy Spirit in the latter quotation clearly refer to the former utterance in the first? Whence, then, this talk about decrees of Artaxerxes and others. *God* said Cyrus should utter the decree; not Artaxerxes, nor any other of his successors.

And in Ezra's first chapter we read of this very decree, an extract from it; and Josephus gives it in full. Why, then, has there been any difference of opinion upon a point so plain? We are told, in reply, that 'Chronology' compels us to place the weeks at a later date, in order that they may reach to the time of Christ, at all. The objection is, then, that 'Chronology' contradicts the natural sense of the Scriptures: and we reply, *so much the worse for* 'Chronology.' The Scriptures assert that from Cyrus' decree, promised in Is. 44: 28 to Christ, shall be sixty-nine weeks of years: and if 'Chronology' says the 483 years fall short of Christ's birth more or less years, we reply, Let God's word be true, and 'Chronology,' we may depend upon it, is the liar.

But, says the objector, Ptolemy's canon is proved by eclipses, "and is it not to be set aside for the authority of any writing whatsoever." What, not for the Bible? We shall "set it aside," for that record and risk the consequences. Let those who will follow Ptolemy, and reckon from Artaxerxes: we choose to follow Daniel and Isaiah, and believe that from *Cyrus'* decree to Christ was 483 years.

But the readers of THE TIMES for the past few months need not be told that Ptolemy's boasted Canon has been tried and condemned. It has been clearly proved that he was guilty of the blunder of reckoning *contemporaneous reigns* as *successive*.

To illustrate. Suppose Victoria should this year associate her son with herself in the government of England, and then live on until she had reigned forty years, in all. Suppose, also, that her son should reign forty years from his accession to joint-rule with his mother. Now all can see that if in making a chronology of English history the chronologer should reckon both reigns by adding forty years to forty years, he would make eighty years from the accession of Victoria to the death of Albert Edward, which would be a blunder of four years, arising from his counting *twice over* the time of the joint-reign of mother and son.

Now several Persian kings did associate their successors with them in the government, just as we have supposed in the illustration; and Ptolemy in making up his Canon did make the blunder of adding together the entire years of the reign of each monarch, making no allowances for the years of joint-reigns.

And when we correct the Canon by deducting the sum of his mistakes, we find just 483 years from the time Cyrus gave the decree mentioned in Ezra (ch. 1), to the birth of Christ.

Let us not be too hasty in adjusting God's word to human systems. It will adjust itself in good time.

A REMONSTRANCE.

The following correspondence relates to an article from the pen of Eld O. R. Fassett, which appeared in THE TIMES during December, 1870.

TO ELD. J. V. HIMES:

Dear brother in Christ our Life: Allow us your attention to the communication of Br. O. R. Fassett, touching Br. Colegrove. So far as appears to us you violate your own rule in publishing such a review. It impugns wounds and wrongs most deeply one of the best men among us. To say nothing of the doctrine referred to (in which Br. Colgrove has as good a right to make a mistake as any of us), it is not good citizenship to write or publish such reproach, as is involved in said article.

We do not presume to analyze and correct the wrongs, beyond this brief notice—to suggest the obligation that may rest on yourself to make amends so far as possible to the wounded heart of an humble, devoted, and educated Christian minister, who *loves* and *preaches* the coming and kingdom of Christ at hand.

Our information is that our beloved brother has felt compelled to labor with his hands for the support of his large and fine family of seven children; but that he is still beloved by the Advent brethren, where he still lives and preaches—and not as reported that he has abandoned them to preach to the Baptist church. J. B. Cook heard his appointment made by himself, Sept. 17, at our Sunday service, for the Sunday following, Sept. 24; and in all our intercourse with the brethren I heard no word from anyone, save words of affection, interest and confidence in this worthy brother and fellow laborer in the gospel of Christ.

Please publish this in THE TIMES, and oblige, yours,

J. B. COOK, C. W. LOW, B. C. SIMONDS, A. C. NEWELL, C. F. SWEET.

—Besides the above we have received the following from Eld. Colgrove, himself:

Br. Colegrove in a note wishes to have it remarked with emphasis, that so far as Eld. Fassett's criticism upon the "Alarm Bell" is concerned, the assertion that he intimated the emperor William to be the "Prince of the Covenant," is wholly untrue. He insists that he neither suggested nor conceived any such thing, but quite the contrary; and the criticism had no basis or substance of truth, in this regard. That *Napoleon* will prove to be this character, he *did* and does maintain; and when time shall have disproved this earnestly cherished conviction, he will hope to receive meekly, any penalty which may be properly affixed to the error.

—Since reading the above we have reread the article by Eld. Fassett, referred to. We find in it no *personalities*, but a strong review of the person's erroneous *teachings*, such as many desired to see, and *felt was due to the Advent body*. For if the doctrine of the Alarm Bell—in its various forms of publication—were true, *Adventism* is a delusion and a snare.

Personally we have the highest respect for Br. Colegrove as a Christian, which feeling we endeavored to show in some attentions which were as kindly declined. Br. Fassett would join us heartily in these sentiments, we are sure. But when we come to his *doctrine*—the expositions of prophecy given by Br. C. we must protest against them as subversive of quite all we have held dear during the past thirty years. If he is right, Adventists are all wrong; and they ought to confess it, too. However we have no hesitation in saying we are not wrong. We have been right in the main, and God has a work for us, if we will do it. *If we turn aside, he will raise up another people to do our unfinished work!*

It seems to fall to our lot to *speak out plainly* upon these matters. Many in private endorse all we have just said, and speak as strongly, and with even more force than ourselves, against the tendencies which would draw Adventists off from their great work, and distract their attention to other issues: but not many speak out publicly. It is not often pleasant to do so. But some one *must* do it, and we are not afraid of expressing our convictions, whenever duty points that way.

But we would not misrepresent. Hence if in a review in our columns of Br. Colgrove's views, any misrepresentation has occurred, we are heartily sorry; and affirm it was not malicious, but an error of the understanding; and we are obliged to our good brethren, and to himself, for calling attention to it, and hope to receive forgiveness for the fault, if it is so called.

But we wish it distinctly understood, that if the so-called "Napoleonic theory," advocated in "the Alarm Bell" is right, then the principles of interpretation of the Scripture laid down by Wm. Miller, and defended by him and his compeers in the *Signs of the Times*, *Midnight Cry*, *Advent Herald*, *World's Crisis* and the *Advent Times*, are *all wrong*: and Adventism is worse than a failure; it is a delusion.

But says one—*Futurism* claims that the end is at hand, as well as Adventism. Very good: but *upon what grounds?* An argument is worthless if the premises are false. And this is why we speak so strongly. Futurism and Adventism are opposed to each other in their very premises, or first principles. One or the other is wrong. We have looked the matter over candidly, and we affirm that *Adventism* (we use the term because it expresses the ideas of truth we refer to better than any other word can) *is right!* We lay no yokes upon the necks of others; nor would we compel any man to believe as we do except by force of reason. But while we are honored to occupy the position of editor of an Advent journal (and one thoroughly Christian, too, we trust); we conceive it to be our duty to maintain and defend, in accordance with our convictions, the cause that paper represents. And when our convictions are no longer in harmony with Adventism, we will resign unless sustained in our views by the body whose servant we now are. We may fall into errors—we are only human—but they are of the head, not the heart.

We are in perilous times. Going into battle Nelson *signalled* to his sailors, "England expects *every man* to do his duty." Heaven has signelled for every Christian man to *do his duty* in this crisis of the ages. We shall try to do ours, whether it be in plain speaking or maintaining wise silence. We firmly believe that Eld. Colgrove's views are highly erroneous, and calculated to do harm. And nearly every Advent preacher connected with either the Eastern or Western Associations, either as members or officers, agree with us in this. But we accord Br. C., the fullest freedom to preach and teach his views to the extent of his ability. He stands or falls to his own Master; not to us. And, we repeat it, if in attacking so serious an error, any article in THE TIMES has erred in spirit or by misunderstanding we are heartily sorry. Br. Fassett wrote warmly; and the provocation was great. But he attacked not the person, but *the error*. If to any it seemed otherwise, *he* as well as Br. Colgrove has been misunderstood.

RESPONSES.

General Publishing and Tract Fund.

C. W. Smith	$1 00	J Ball	50
C E Barnes	1 00	H T Miller	1 00
C C Anderson	1 00	C H Stouffer	1 00
S M Adams	1 00	Mrs R M Stouffer	1 00
Subscriber	50	Mrs R M Stewart	1 50
J E Brownell	10 00	A H Smith	1 00
S Pike	5 00	Julia Shaw	2 25
D Cogswell	2 00	D Shankland	1 00
S G Chamberlain	1 00	L E M	1 00
E	25	Maria Thompson	3 00
A Waffle	25	J F Atwood	1 00
E K Smith	2 0	I Myers	1 00
W Ide	2 00	A Sleter	1 00
Friend	1 00	A M Sidwell	1 00
Friend	50	L Record	1 25
J. W. C. Pickering	1 00	H Spotswood	50
A Hinckley	1 00	F S Rathbun	50
G W Rickard	50	K Mead	2 00

PLEDGES.

The undersigned agree to pay the sums affixed to names, toward paying the debt of the Western Association (about $1,000), whenever the full amount of the debt shall have been pledged.

H. Hubbard, $5.00; S. Pike, 10.00. B P Betts, 5.00 Thos. Davidson 5.00

The responses to our appeal last week are somewhat encouraging, and we feel more than ever like going on with our work. It has looked as though we must stop printing tracts for free distribution, and confine our publications to works for sale, until our debt was paid off. But we have hope, and a good degree of faith, too, that the time has come for a new impetus to be given to the cause in the West.

The first two replies to our call were from ministers—they will excuse mention of their names—Br. C. W. Smith, of Illinois, and Br. C. E. Barnes, of Massachusetts. What should we do without our sacrificing ministry, who, in violation of the old proverb, *do* seem to "go a warfare at their own charges."

Next, Br. Adams, of Portland, Me., says, with his gift—"I do hope and *pray*, that the minds of all the readers of THE TIMES may be impressed with the importance of this cause, and act as the Lord may direct." There is and has been much prayer on this subject; let there be still more, and we shall see glorious results.

Another, who has been on "the poor list," sends $1 for his paper, and says—"You do not require anything unreasonable in your appeal. And I am willing to do all I can, in so good a work." When we all get not only a willing mind, but, also, a *will* to act, we shall see great results.

"A subscriber" writes from Tennessee, Ill.:

"Br. Himes: I received my paper last night, and found folded in it *The Good Way*. I sat down and read it, and plainly saw where I have been in fault. I have always been anxious to give something to the cause, but it seemed that I could never find the

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR.

TUESDAY AFTERNOON, Oct. 10, 1871.

WANTED.—More new subscribers for the ADVENT TIMES. Everybody is authorized to act as agents.

REMEMBER the dedication feast at Auburn, Ill this week. Let there be a grand rally from all that region, and beyond.

ON our seventh page will be found a notice of a work which will command the attention of every Biblical student. Read it.

WE trust Br. Colins' article will be read carefully, and considered candidly. We refer to it simply to say that we endorse it, fully

THE way to have an excellent paper is for writers to send in their best efforts, and then leave the editor free to select the best of these in every department.

SOMETIMES when friends write to complain of delays in the appearance of their contributions, we wish they would just say which article of others that have appeared should, in their opinion, have been left out to make room for their own.

REV. J. WESTON, D. D. of New York preached lately from Ezk. 21: 27—"I will overturn, overturn," etc., that God designed and would have America a land of religious freedom and toleration. No doubt of it; but what has the text to do with that?

THE *Watchman and Reflector* thinks the signs of the times are not altogether hopeful. The weakening of the marriage tie and breaking up of the home relations augur no good. It points to France, demoralized, ruined, and shows that the very principles it deprecates have tended largely to bring her where she is, and warns this nation to beware.

ONE Moses Hull advertises himself as "a reformed Adventist," now a spiritist preacher. He was once a follower of Ellen G. White, and among the Seventh-day Adventists. And the fact that he considers his present moral condition, as compared with even his former estate, a reform, shows how utterly perverted his moral sense has become. We are sorry for him.

WE return hearty thanks to brethren whose pens have enriched our columns for some months past. It might be invidious to mention names. But we assure them that their efforts are appreciated by our readers as well as ourselves. We plead that they will still remember us—especially those who have been silent for some time.

WE lately noted one of Alex. Clark's errors; with greater readiness we call attention to this tersely stated truth, as uttered by him: "Holiness is best promoted by a simple discharge of daily duties as they come, by quiet, earnest devotion to God at home, in places of business, in common vocations and in ordinary relations, as Christ the great Exemplar taught."

WE have two remarks to make upon the attempt of "U. S." in the *Review*, to be very sarcastic. First, it is not true that among Adventists interested in the time-question "almost every man has a time of his own," and, second, if we, as a body, had a woman (or any body else), to tell us just what we should and just what we should not believe, doubtless there would be only one opinion on any point among us.

JESUS said it, but who believes it? "It is more blessed to give than to receive." What a world this would be if in families, the church, and everywhere the principle were carried out. Oh! this miserable selfishness—always 'looking out for Number One!' And when 'Number One' is provided for, then, possibly thinking of others. *That* is not Christianity. Let every one seek another's good. There is a blessing in it.

HENRY J. RAYMOND is reported by a medium to be 'running a daily' in the spirit land: and offers to send a copy into this sphere. If it is such a journal as he published in New York, we would wish an exchange. But as the *Tribune* remarks—"we know very well what will be the contents of that celestial journal. There will only be a fresh quantity of nonsense."

—By the way is the paper on which 'spirit dailies' are printed an 'immaterial substance?' And what about the types and presses: are they the ghosts of old types and presses?

WE observe of late that in reports of meetings a great deal of stress is laid upon '*union and harmony* prevailing. Is this such a singular feature of religious experience as to call for special mention? Ought not brotherly love *always* prevail? One would think so. Yet Paul wrote—'If it be possible, *as much as lieth in you* be at peace with all men.' He seems to think that sometimes it would be impossible to keep peace; and in such cases it should be our study to be free from the fault of the disturbance. And in any event we must insist upon the apostolic injunction "first pure, then peaceable." Peace at the sacrifice of principle is a rotten thing.

MR. J. W. BROOKS told a plain truth when he asserted of the Futurist systems of interpretation, that their apparent removal of certain difficulties, "is a great inducement to many superficial readers to receive their views, who would fain be spared the trouble of reading history and of studying and comparing prophecy, and who are now satisfied to wait for events which are to speak with sufficient plainness for themselves." We are prone to exaggerate the importance of our own times sufficiently, without running into the absurdity of interpreting the mass of prophecy in Daniel's and John's symbols of a few years in this generation. They are a pictorial history of the world from the times of the prophets to the end. Let us so understand them, and we shall not be led greatly astray.

Zion's Herald talks of being "unclothed and clothed upon," but is decidedly "misty." It brings up Christ in his resurrection body, notices what the Gospels say of it, and says Christ is an example of one that has "passed through death." And here is where the mistiness comes over the *Herald*; it does not see that passing through death he *comes out of death*, not half-way through, in an intermediate state, but clear on the other side by the resurrection. But the only way the intermediate state, and life in death and going to heaven theories can be bolstered is by appropriating resurrection and new earth texts The *Herald* also tells Mr. Beecher he is mistaken when he says—"We are not to suppose that there is a hell—literally a place of fire and brimstone," and exhorts him to "preach the word."...

THE NATURAL SENSE.

We have more than once observed difficulties which prophetic expositors find in interpreting the "weeks" of Daniel. (ch. 9.) One would think the matter very plain; for it reads—"From the going forth of the commandment to restore and build Jerusalem, there shall be," etc. Now as Jerusalem lay in ruins, or, rather, had been quite destroyed at this time, one would naturally suppose when they heard of a decree "to restore and build Jerusalem," that the event designed for the commencement of the sixty-nine weeks was now fulfilled. Nor would the mind be troubled or perplexed about the event referred to, should a dozen supplementary decrees, concerning details, repairs, material, etc., be issued.

Now God had said by the mouth of Isaiah "of Cyrus, *he* is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built." (ch. 44: 28.) No one dare dispute that this refers to the rebuilding at the conclusion of the Babylonian captivity. Now let us put two things together:

"Cyrus. . . . shall perform my pleasure . . . . even saying to Jerusalem thou shalt be built." (44: 18.)

"From the going forth of the commandment to restore and build Jerusalem unto Messiah," etc. (Dan. 9: 25.)

Is there room for misunderstanding here? Did not the Holy Spirit in the latter quotation clearly refer to the former utterance in the first? Whence, then, this talk about decrees of Artaxerxes and others. *God* said Cyrus should utter the decree; not Artaxerxes, nor any other of his successors.

And in Ezra's first chapter we read of this very decree, an extract from it; and Josephus gives it in full. Why, then, has there been any difference of opinion upon a point so plain? We are told, in reply, that 'Chronology' compels us to place the weeks at a later date, in order that they may reach to the time of Christ, at all. The objection is, then, that 'Chronology' contradicts the natural sense of the Scriptures: and we reply, *so much the worse for* 'Chronology.' The Scriptures assert that from Cyrus' decree, promised in Is. 44: 28 to Christ, shall be sixty-nine weeks of years: and if 'Chronology' says the 483 years fall short of Christ's birth more or less years, we reply, Let God's word be true, and 'Chronology,' we may depend upon it, is the liar.

But, says the objector, Ptolemy's canon is proved by eclipses, "and is it not to be set aside for the authority of any writing whatsoever." What, not for the Bible? We shall "set it aside," for that record and risk the consequences. Let those who will follow Ptolemy, and reckon from Artaxerxes: we choose to follow Daniel and Isaiah, and believe that from *Cyrus'* decree to Christ was 483 years.

But the readers of THE TIMES for the past few months need not be told that Ptolemy's boasted Canon has been tried and condemned. It has been clearly proved that he was guilty of the blunder of reckoning *contemporaneous reigns* as *successive.*

To illustrate. Suppose Victoria should this year associate her son with herself in the government of England, and then live on until she had reigned forty years, in all. Suppose, also, that her son should reign forty years from his accession to joint-rule with his mother. Now all can see that if in making a chronology of English history the chronologer should reckon both reigns by adding forty years to forty years, he would make eighty years from the accession of Victoria to the death of Albert Edward, which would be a blunder of four years, arising from his counting *twice over* the time of the joint-reign of mother and son.

Now several Persian kings did associate their successors with them in the government, just as we have supposed in the illustration; and Ptolemy in making up his Canon did make the blunder of adding together the entire years of the reign of each monarch, making no allowances for the years of joint-reigns.

And when we correct the Canon by deducting the sum of his mistakes, we find just 483 years from the time Cyrus gave the decree mentioned in Ezra (ch. 1), to the birth of Christ.

Let us not be too hasty in adjusting God's word to human systems. It will adjust itself in good time.

A REMONSTRANCE.

The following correspondence relates to an article from the pen of Eld O. R. Fassett, which appeared in THE TIMES during December, 1870.

TO ELD. J. V. HIMES:

Dear brother in Christ our Life: Allow us your attention to the communication of Br. O. R. Fassett, touching Br. Colegrove. So far as appears to us you violate your own rule in publishing such a review. It impugns wounds and wrongs most deeply one of the best men among us. To say nothing of the doctrine referred to (in which Br. Colgrove has as good a right to make a mistake as any of us), it is not good citizenship to write or publish such reproach, as is involved in said article.

We do not presume to analyze and correct the wrongs, beyond this brief notice—to suggest the obligation that may rest on yourself to make amends so far as possible to the wounded heart of an humble, devoted, and educated Christian minister, who *loves* and *preaches* the coming and kingdom of Christ at hand.

Our information is that our beloved brother has felt compelled to labor with his hands for the support of his large and fine family of seven children; but that he is still beloved by the Advent brethren, where he still lives and preaches—and not as reported that he has abandoned them to preach to the Baptist church. J. B. Cook heard his appointment made by himself, Sept. 17, at our Sunday service, for the Sunday following, Sept. 24; and in all our intercourse with the brethren I heard no word from anyone, save words of affection, interest and confidence in this worthy brother and fellow laborer in the gospel of Christ.

Please publish this in THE TIMES, and oblige, yours,

J. B. COOK, C. W. LOW, B. C. SIMONDS, A. C. NEWELL, C. F. SWEET.

—Besides the above we have received the following from Eld. Colgrove, himself:

Br. Colegrove in a note wishes to have it remarked with emphasis, that so far as Eld. Fassett's criticism upon the "Alarm Bell" is concerned, the assertion that he intimated the emperor William to be the "Prince of the Covenant," is wholly untrue. He insists that he neither suggested nor conceived any such thing, but quite the contrary; and the criticism had no basis or substance of truth, in this regard. That *Napoleon* will prove to be this character, he *did* and does maintain; and when time shall have disproved this earnestly cherished conviction, he will hope to receive meekly, any penalty which may be properly affixed to the error.

—Since reading the above we have reread the article by Eld. Fassett, referred to. We find in it no *personalities*, but a strong review of the person's erroneous *teachings*, such as many desired to see, and *felt was due to the Advent body.* For if the doctrine of the Alarm Bell—in its various forms of publication—were true, *Adventism* is a delusion and a snare.

Personally we have the highest respect for Br. Colegrove as a Christian, which feeling we endeavored to show in some attentions which were as kindly declined. Br. Fassett would join us heartily in these sentiments, we are sure. But when we come to his *doctrine*—the expositions of prophecy given by Br. C. we must protest against them as subversive of quite all we have held dear during the past thirty years. If he is right, Adventists are all wrong; and they ought to confess it, too. However we have no hesitation in saying we are not wrong. We have been right in the main, and God has a work for us, if we will do it. *If we turn aside, he will raise up another people to do our unfinished work!*

It seems to fall to our lot to *speak out plainly* upon these matters. Many in private endorse all we have just said, and speak as strongly, and with even more force than ourselves, against the tendencies which would draw Adventists off from their great work, and distract their attention to other issues: but not many speak out publicly. It is not often pleasant to do so. But some one *must* do it, and we are not afraid of expressing our convictions, whenever duty points that way.

But we would not misrepresent. Hence if in a review in our columns of Br. Colgrove's views, any misrepresentation has occurred, we are heartily sorry; and affirm it was not malicious, but an error of the understanding; and we are obliged to our good brethren, and to himself, for calling attention to it, and hope to receive forgiveness for the fault, if it is so called.

But we wish it distinctly understood, that if the so-called "Napoleonic theory," advocated in "the Alarm Bell" is right, then the principles of interpretation of the Scripture laid down by Wm. Miller, and defended by him and his compeers in the *Signs of the Times, Midnight Cry, Advent Herald, World's Crisis* and the *Advent Times*, are *all wrong*; and Adventism is worse than a failure; it is a delusion.

But says one—*Futurism* claims that the end is at hand, as well as Adventism. Very good: but *upon what grounds?* An argument is worthless if the premises are false. And this is why we speak so strongly. Futurism and Adventism are opposed to each other in their very premises, or first principles. One or the other is wrong. We have looked the matter over candidly, and we affirm that *Adventism* (we use the term because it expresses the ideas of truth we refer to better than any other word can) *is right!* We lay no yokes upon the necks of others; nor would we compel any man to believe as we do except by force of reason. But while we are honored to occupy the position of editor of an Advent journal (and one thoroughly Christian, too, we trust); we conceive it to be our duty to maintain and defend, in accordance with our convictions, the cause that paper represents. And when our convictions are no longer in harmony with Adventism, we will resign unless sustained in our views by the body whose servant we now are. We may fall into errors—we are only human—but they are of the head, not the heart.

We are in perilous times. Going into battle Nelson signalled to his sailors, "England expects *every man* to do his duty." Heaven has signalled for every Christian man to *do his duty* in this crisis of the ages. We shall try to do ours, whether it be in plain speaking or maintaining wise silence. We firmly believe that Eld. Colgrove's views are highly erroneous, and calculated to do harm. And nearly every Advent preacher connected with either the Eastern or Western Associations, either as members or officers, agree with us in this. But we accord Br. C., the fullest freedom to preach and teach his views to the extent of his ability. He stands or falls to his own Master; not to us. And, we repeat it, if in attacking so serious an error, any article in THE TIMES has erred in spirit or by misunderstanding we are heartily sorry. Br. Fassett wrote warmly; and the provocation was great. But he attacked not the person, but *the error*. If to any it seemed otherwise, *he* as well as Br. Colgrove has been misunderstood.

RESPONSES.

General Publishing and Tract Fund.

C. W. Smith	$1 00	J Ball	50
C E Barnes	1 00	H J Miller	1 00
C C Anderson	1 00	C R Stouffer	1 00
S M Adams	1 00	Mrs R M Stouffer	1 00
Subscriber	50	Mrs R M Stewart	1 50
J E Brownell	10 00	A H Smith	1 00
S Pike	5 00	Julia Shaw	2 25
D Cogswell	2 00	D Shankland	1 00
S G Chamberlain	1 00	L E M	1 00
E.	25	Maria Thompson	3 00
A Waffle	25	J P Atwood	1 00
E K Smith	2 00	I Myers	1 00
W Ide	2 00	A Sister	1 00
Friend	1 00	A M Bidwell	1 00
Friend	50	L Record	1 25
J. W. C. Pickering	1 00	R Spotswood	50
A Hinckley	1 00	P S Rathbun	50
G W Rickard	50	R Mead	2 00

PLEDGES.

The undersigned agree to pay the sums affixed to names, toward paying the debt of the Western Association (about $1,000), whenever the full amount of the debt shall have been pledged.

H. Hubbard, $5.00; S. Pike, 10.00. B P Betts, 5.00 Thos. Davidson 5.00

The responses to our appeal last week are somewhat encouraging, and we feel more than ever like going on with our work. It has looked as though we must stop printing tracts for free distribution, and confine our publications to works for sale, until our debt was paid off. But we have hope, and a good degree of faith, too, that the time has come for a new impetus to be given to the cause in the West.

The first two replies to our call were from ministers—they will excuse mention of their names—Br. C. W. Smith, of Illinois, and Br. C. E. Barnes, of Massachusetts. What should we do without our sacrificing ministry, who, in violation of the old proverb, *do* seem to "go a warfare at their own charges."

Next, Br. Adams, of Portland, Me., says, with his gift—"I do hope and *pray*, that the minds of all the readers of THE TIMES may be impressed with the importance of this cause, and act as the Lord may direct." There is and has been much prayer on this subject; let there be still more, and we shall see glorious results.

Another, who has been on "the poor list," sends $1 for his paper, and says—"You do not require anything unreasonable in your appeal. And I am willing to do all I can, in so good a work." When we all get not only a willing mind, but, also, a *will* to act, we shall see great results.

"A subscriber" writes from Tennessee, Ill.:

"Br. Himes: I received my paper last night, and found folded in it *The Good Way*. I sat down and read it, and plainly saw where I have been in fault. I have always been anxious to give something to the cause, but it seemed that I could never find the amount to spare that I wished to give, and I have consequently deferred it, hoping to be able soon. But I have resolved to *give now*, what I can, and give as often as I can. God help us all to do our whole duty. Please accept this fifty cents and my prayers."

—Very many have failed *just here*. Let us *all* do better. Will we not?

Another says: "I am trying to arrange my affairs, and improve my education [illegible] I can go out and labor in the Lord's vineyard. My heart is in the work, and you have my prayers—all I can give now."—And that is all that is asked, if it is all you have to give.

Another says: "Patient continuance in well doing is that which has a right to the hope of final success. What a blessing there is in letting patience have its perfect work....If you will walk by faith, buckle on that shield a little tighter, and do all things in Christ, and so there will be no failure."

—We do not anticipate a failure, brother. We have "faith;" and communications like your own strengthen us.

Br. E. K. Smith, Minn., sends a dollar, and remarks: "I feel a deep interest in the welfare of our office, and the promotion of the truth it publishes. I wish I could do more, than I am now able to. But I will enclose my mite, with my prayers for your success."

A letter from Sr. Stewart, of Nevada, O., brought $1.50 in gold and silver—a beautiful gift which will, we trust return large interest in the day of recompenses. An old West Indian Missionary sends us $4 to aid in publishing on paper the truths he once, when younger and more vigorous, proclaimed with the tongue.

Br. F. E. Brownell, of Rochester, N. Y., says with his gift:

"I wish it were more. As you say—I wish I were able to pay off the whole, myself. How cheerfully I would do it. And then the offering would be far too small, as compared with the benfits I have received from our bountiful Father. I am glad I am able to do this much."

Br. S. Pike, of Iowa, says: "I am not rich, but am determined henceforth to lay aside a certain portion monthly of my income for the Lord's service." Amen. This is a correct principle. Those with small incomes can lay aside a little; and those who receive greater returns, can do in proportion.

That ever faithful friend of the cause, Br. D. Cogswell, of Dansville, N. Y., sends the following good letter:

"Br. Himes: When I read your appeal, I said to myself—Now if every subscriber to THE TIMES would stop and think the matter over (say for five minutes), and then ask themselves the question—'Cannot I spare one dollar, at least, for the cause of him who has done so much for me?' I think the work would be done. Just think of it. One dollar from each subscriber would make a fund of over four thousand dollars!

"Now, brethren and sisters, shall we not take hold heartily and do this good work? *I say we will.* So I shall send two dollars—one for myself, and one for some poor widow who reads the paper, but cannot send anything. *Now do not neglect this, any one of you.* Send in your gifts—more or less than the dollar, according to your ability."

—Last week we paid $35 upon our interest bearing debt. Not a very large sum; but it is a beginning. Shall the balance be paid, and the interest stopped before January next? All will watch the responses to this question with interest.

THE "OWN HOOK" POLICY.

Br Sheldon has said many good things; but never anything better than this:

This distracting and ruinous policy is to be deplored, and should be everywhere discountenanced among us: "I am on my own hook." That is the meanest religious "hook" that one can hang on. Is not the church hook as good for you as for anybody else? Or are you better than others? If concert of action is to be discarded by one, why not by *all?* Then farewell to church order, and ordinances, and [illegible]; and look out for anarchy, distraction, and confusion—each man being his own leader, and responsible to nobody. If this principle on a large scale would blot out church order, how can it be right on a small scale? Think of Peter or James as starting up and saying—"I am going on my own hook; I will be responsible to none of you." Would not the voice of Paul have been distinctly heard—"Mark them that cause divisions?"

This "own hook" policy is ruinous to the cause of Christ wherever it breathes its blighting breath. Christ's cause flourishes in the element of union, but it withers under the touch of distraction, which is but another name for this "own hook" policy. Let the feeble ones all pull on the same rope, and pull the same way, and the result will be different from the effort of a dozen men pulling on a dozen different ways. In the former case there is union; in the latter, the "own hook" policy is exhibited, resulting in failure, and loss of time. In short, this "own hook" policy exalts itself above divine wisdom, repudiating heaven's prescribed plan. Be somewhere, and be true.

SAMPLE SUNDAY-SCHOOL LESSON.

A Sample Page of the Proposed Lesson Papers for Sunday-Schools.

LESSON I.—JANUARY 7, 1872.—THAT BLESSED HOPE.

Scripture Lesson—Titus 2: 11-15.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

GOLDEN TEXT—I will come again. JOHN 14: 3.

CENTRAL THOUGHT.—Waiting, watching and working for Jesus.

ADMONITION.—Let us not sleep as do others, but watch and be sober. 1 THES. 5: 6.

QUESTIONS:

What is meant by 'the grace of God hath appeared?' (Acts 20: 24; Col. 1: 6.) Do we understand that every individual of the race has heard the gospel? or that salvation is offered to all? (Mk. 16: 15, 16; Heb. 12: 15.) Do you know what is the marginal reading of this passage? What do you understand by 'salvation?' By what means does the grace of God reach us? (Jno. 5: 39; Rom. 10: 14, 15; Jno. 16: 13.) What is meant here by 'denying;' is it contradicting, or abstaining? Can you give some parallel texts upon the Christian's manner of life? What is it to be 'looking?' What is 'hope?' What hope is referred to here? (Acts 24: 15; Ps. 16: 9; Acts 26: 6.) What appearing is here mentioned? (Col. 3: 4.) How many 'appearings' of Christ are there to be? (Heb. 9: 28.) How did Jesus give himself 'for us?' For what purpose did he make the sacrifice? What is the final result of sin? (Rom. 6: 21.) What kind of a people does he desire? In what respects should they be 'peculiar?' What do you understand by zeal? Should Christians be zealous in all kinds of work? If not, in what kinds? Should they engage in works of a doubtful character, because they are popular? (2 Cor. 4: 2.) What things does Paul command to be taught? Are we commanded to look for the second advent? What is the best way to convince others that we love this "blessed hope?" (1 Jno. 3: 3.)

WE present our readers with this sample of the lessons we propose to publish, if we meet with sufficient encouragement. Each "lesson paper" will contain four or five lessons, according to the number of Sundays in the months. We have added Bible references to the questions by which scholars will be led to "search the Scriptures" for intelligent answers to the [illegible]tions—a great improvement, we [illegible]k, upon the style of papers now in [illegible]e. The pages will be of the same size as this, four to each paper. Let us hear from the friends of the Sunday-School, whether they approve and will help this good work for the children and youth?

THE STATE OF THE DEAD.

REPUBLICATION OF AN ABLE DEBATE.

Many of our readers will remember "the Field and Connolly debate" upon the state of the dead, held in Indiana, we think in or near Indianapolis, some twenty years ago. No finer debate has been reported, and it embodies quite all the arguments of any value upon both sides of the question.

As published in book form, it makes a volume of over three hundred pages; and the work has been the means of opening the eyes of a great many persons to the true Scriptural doctrine of the dead. But it has been for some years out of print, and only now and then can a copy be secured. By the liberality of Dr. Field—who by the way is a man of large views in all relations of life—we shall be able to publish an edition of this work at a price which will place it within reach of all. The book has sterling merit, and should as it will, take its place in our standard literature. Further notice hereafter.

From South Carolina.

The books and tracts came duly to hand. Thanks for them. Since I organized an Advent Church in this County, the excitement against us is intense. The churches are all closed against us, and a great effort is making to involve the whole subject in politics, thus diverting the public mind from the real matter at issue which is life alone, through Jesus Christ our Lord.

We are *Yankees, Radicals, New Englanders*; we get our religion from the North, etc., etc., thus stirring up all the lower passions of the human heart. Is not this a lamentable state of things? If the Son of God were to come to this earth to-morrow would he not find it just as it was in the days of Noah: full of violence and corruption? And yet does not this state of things argue very strongly that we are in the last days?

Well glory be to Jesus, I can say, I have not an unkind feeling in my heart against a human being on the earth. God knows my heart. If I could, I would take the human race in my arms and bind them together forever, in the love of God, through Jesus Christ our Lord. I try to preach all the time the speedy coming of the Lord, the literal resurrection of the dead, the everlasting destruction of the wicked, the eternal home of the good in the fair fields of Eden, in the restitution of all things, and entire consecration of heart and life and all we have and are to our blessed Savior. My congregations are large and attentive to the word preached.

Last Lord's day we appointed a committee of three substantial brethren to draw up a paper to be published in our papers setting forth our condition as a church, and making an appeal to all who may take an interest in us as an infant church, and assist us with a few hundred dollers to aid us to put up a house of worship. Winter is coming on and private houses will not hold our congregation. May a blessed God open the hearts of all who feel and pray for us. Yours in hope of eternal life

PEYTON G. BOWMAN.

The "Sick Man" of the East.

The growing power of Russia is evidently creating not a little uneasiness in Europe, and it is said by those who see cause for apprehension that more was really said and done at the Gastein Conference about the Eastern question than the public has yet been given to understand. It is plain enough that, if the conjointed interest of Germany and Austria can be subserved by acting in concert with the Western powers, Russia may be arrested, and that fated march of hers to the Bosphorus indefinitely postponed. But there are no indications of any such concert in a sense favorable to England and France, and, on the contrary, there are strong indications of a private understanding between Germany and the Czar that may pave the way to serious consequences. The order to substitute the study of German for that of French in all the Russian schools, the warmth of the Russian diplomatic relations with Berlin, the incessant military activity of which we get only occasional hints, all imply propitiation of the dominant central power and readiness to avail of any opportunity for putting in practice a long-cherished scheme. The humiliation of one of the Allies of the Crimean war, and the imputed unwillingness to quarrel and certain unfavorable condition for quarreling of the other, render the time favorable for what Germany alone could now apparently prevent. It is not to be supposed that Russia has abandoned her designs on Constantinople; and, if she has not, the sole question that will influence her course relates to time and opportunity.

The abrogation of those clauses in the treaty of 1856 which provided for the neutralization of the Black Sea, may be set down as the sure forerunner of collision. Hostilities may be long deferred, but cannot permanently be averted; the geographical and political elements unite with ethnographical ones to make the Russian movement toward the Golden Horn all but inevitable. It is all very well to say that the signatory powers are bound to defend the integrity of the Ottoman Empire; but if Germany, Russia and Austria determine to abrogate more clauses in the treaty, or to set it aside altogether, such things have been done before. It is a significant fact that the European press has begun closely to examine the Russian and Turkish Navies, and to compare their respective force. Many will be surprised to hear that Turkey has actually more guns afloat than Russia has, and when this is remembered, in connection with the circumstance that Russia has a far more extended coast line to defend than Turkey, as well as a much more extensive mercantile marine to look out for, the point becomes important. Russia, we should observe, has more ships and more seamen; but many of her ships are old, while most of the Turkish Fleet is new, as one consequence of the heavy losses at Sinope in 1853. The precise figures are given as follows:

	Russia	Turkey.
Iron-clads	34	13
Other steam-vessels	166	97
Sailing-vessels	29	53
Guns	2,370	2,283
Seamen and marines, including officers	64,021	34,000

As a further set-off against apparent disparity some of the Turkish ships are of immense force, the *Osman Ghazy*, one of the number, being both larger and more powerful than any ship of the Russian navy. The engineers of the Turkish ships, and some of the other officers, are from Western Europe, and are carefully-picked men. As regards the sailors, the Turks always fight bravely, and their conduct on the sea has seldom failed to do them honor. Finally we may say that since the discussion of probabilities has become so open and spirited, Hobart Pasha, a well-known admiral of the Turki[illegible] service, has written a letter to a Lo[illegible]don journal, in which there occur the following passages: "It has been said that if the Turkish navy is able to repel any attack from Russia on the Black Sea, the peace of Europe may remain for years undisturbed on the Eastern question. I venture to assure you that the Turkish navy is perfectly able at the present moment to repel any attack from Russia in the Black Sea, and I firmly believe will always be able to do so."

No doubt Turkey is relatively stronger, in the maritime sense, than has been commonly supposed; but whether she is better able to cope single-handed with her gigantic neighbor than she was in 1856 is less certain. It is, at all events, obvious that the abrogation of the clauses of neutralization must oblige Turkey to maintain her navy at a very high point of strength and efficiency, since nothing less than national existence itself depends upon it.—*N. Y. Times.*

EDITORIAL GLEANINGS.

Br. Hook has baptised five lately in Philadelphia. His name is an apt one. He is indeed a "fisher of men."——Br. R. Burtenshaw has removed to Hesperia, Mich. Br. E. B. Scott writes that the cause is flourishing there. Some thirty were present at their last communion, including Br. Grundy—late a Methodist, but now an Adventist preacher. Br. Scott is to baptise him, with his wife, also.——Brn. R. H. Scott and G. W. Green have closed a meeting at Turkey Run, S. H. Ind. Four additions.——Two souls were immersed by Br. Green at the close of his late debate.——Sr. L. M. Stoddard will remove to Lockport, N. Y. about the middle of October.——Wm. Mock, writes from California to an exchange, his desire that the Lord will send an Advent preacher there who will not mix *materialism* with the gospel of the kingdom. No minister *can* deliver the gospel message fully, without preaching the so-called materialism. If they leave it out, they preach not the gospel that Paul preached.——Brn. Libby and Gay baptised thirteen at the Mechanic's Falls, Me. campmeeting. It was a meeting with much to admire, and well appreciated by those in attendance.——The church at Lapeer, Mich. expect to have their chapel ready for the Q. M. for that District, Nov. 22, and desire a general attendance at the dedication.

The Times.

AT HOME.

- - - Illinois had 2,539,191 inhabitants, in June 1870.

- - - It is probable that the Hoosack Tunnel will be finished within thirteen months.

- - - The National Debt was lessened by over $13,000,000 last month—nearly half a million a day.

- - - Canada has a grievous record of corruptionists, also. Is the whole world getting rotten? It would seem so.

- - - A man in Peoria whose house was haunted by a ghost investigated the spirit with a gun and some bird shot. The specter proved to be material—by the name of McGraw.

- - - A competent committee have decided that certain work upon the new Court House for which New York paid over one million and four hundred thousand dollars, would have been a profitable job at $225,000.

- - - The drouth is becoming of almost unprecedented severity in the North-West. In some places only heavy rains can put out the fires. Elsewhere farmers complain that they cannot plough.

- - - If one wishes to *feel* what 'heart-sick' means, they should read the record of crime and suffering told in the daily papers. It is positively shocking, and we cannot conceive why it should be inflicted upon the public. It cannot be otherwise than demoralizing.

- - - Mr. Edsall, a prominent Chicago merchant was found dead in his house last Saturday morning, shot through the head. It is not known whether it is a case of suicide, or another mysterious murder. There was nothing to make suicide probable, and no clue to any murderer.

- - - Minnesota and Wisconsin have suffered from terrible fires in the woods and fields. The long drouth has turned the very soil to tinder, in which the fires work two and three feet deep. Fifty townships in Wisconsin have been burned over, with all the woods, crops and many of the dwellings; and some men, even, have perished in the flames.

- - - Seasonable advice: Keep up the fires. Half the diseases that afflict humanity at this season of the year are due to the half chilled condition in which people live. More coughs, colds, consumptions, and fevers are produced by sitting in half chilly rooms, on those days when it seems hardly necessary to build fires, than from all other causes.

- - - Mormon affairs still attract attention. Brigham Young and several other prominent Mormons have been indicted for bigamy. A General Conference is in session, and we judge the Mormons are studying whether it is best to submit to United States law, or resist by violence its interference with their so-called 'religious' convictions. The crisis cannot be far away.

- - - The thieving officers of the New York [illegible]y and county government, are to be pushed to the wall, so far as we may judge from present appearances. Civil suits are to be commenced for the recovery of a portion, at least, of their enormous stealings. Every day brings fresh developments of fraud and corruption. Scores of men are receiving large salaries who perform no service, and whose severest labor is drawing their pay. Some of the thieves are putting their property out of their hands, to secure their ill-gotten gains, if possible.

(*Continued on page 88.*)

amount to spare that I wished to give, and I have consequently deferred it, hoping to be able soon. But I have resolved to *give now*, what I can, and give as often as I can. God help us all to do our whole duty. Please accept this fifty cents and my prayers."

—Very many have failed *just here*. Let us *all* do better. Will we not?

Another says: "I am trying to arrange my affairs, and improve my education so that I can go out and labor in the Lord's vineyard. My heart is in the work, and you have my prayers—all I can give now."—And that is all that is asked, if it is all you have to give.

Another says: "Patient continuance in well doing is that which has a right to the hope of final success. What a blessing there is in letting patience have its perfect work....If you will walk by faith, buckle on that shield a little tighter, and do all things in Christ, and so there will be no failure."

—We do not anticipate a failure, brother. We have "faith;" and communications like your own strengthen us.

Br. E. K. Smith, Minn., sends a dollar, and remarks: "I feel a deep interest in the welfare of our office, and the promotion of the truth it publishes. I wish I could do more, than I am now able to. But I will enclose my mite, with my prayers for your success."

A letter from Sr. Stewart, of Nevada, O., brought $1.50 in gold and silver—a beautiful gift which will, we trust return large interest in the day of recompenses. An old West Indian Missionary sends us $4 to aid in publishing on paper the truths he once, when younger and more vigorous, proclaimed with the tongue.

Br. F. E. Brownell, of Rochester, N. Y., says with his gift:

"I wish it were more. As you say—I wish I were able to pay off the whole, myself. How cheerfully I would do it. And then the offering would be far too small, as compared with the benfits I have received from our bountiful Father. I am glad I am able to do this much."

Br. S. Pike, of Iowa, says: "I am not rich, but am determined henceforth to lay aside a certain portion monthly of my income for the Lord's service." Amen. This is a correct principle. Those with small incomes can lay aside a little; and those who receive greater returns, can do in proportion.

That ever faithful friend of the cause, Br. D. Cogswell, of Dansville, N. Y., sends the following good letter:

"Br. Himes: When I read your appeal, I said to myself—Now if every subscriber to THE TIMES would stop and think the matter over (say for five minutes), and then ask themselves the question—'Cannot I spare one dollar, at least, for the cause of him who has done so much for me?' I think the work would be done. Just think of it. One dollar from each subscriber would make a fund of over four thousand dollars!

"Now, brethren and sisters, shall we not take hold heartily and do this good work? *I say we will.* So I shall send two dollars—one for myself, and one for some poor widow who reads the paper, but cannot send any.' *Now do not neglect this, any of you.* Send in your gifts—more or less than the dollar, according to your ability."

—Last week we paid $35 upon our interest bearing debt. Not a very large sum; but it is a beginning. Shall the balance be paid, and the interest stopped before January next? All will watch the responses to this question with interest.

THE "OWN HOOK" POLICY.

Br Sheldon has said many good things; but never anything better than this:

This distracting and ruinous policy is to be deplored, and should be everywhere discountenanced among us: "I am on my own hook." That is the meanest religious "hook" that one can hang on. Is not the church hook as good for you as for anybody else? Or are you better than others? If concert of action is to be discarded by one, why not by *all?* Then farewell to church order, and ordinances, and [illegible]; and look out for anarchy, distraction, and confusion—each man being his own leader, and responsible to nobody. If this principle on a large scale would blot out church order, how can it be right on a small scale? Think of Peter or James as starting up and saying—"I am going on my own hook; I will be responsible to none of you." Would not the voice of Paul have been distinctly heard—"Mark them that cause divisions?"

This "own hook" policy is ruinous to the cause of Christ wherever it breathes its blighting breath. Christ's cause flourishes in the element of union, but it withers under the touch of distraction, which is but another name for this "own hook" policy. Let the feeble ones all pull on the same rope, and pull the same way, and the result will be different from the effort of a dozen men pulling on a dozen different ways. In the former case there is union; in the latter, the "own hook" policy is exhibited, resulting in failure, and loss of time. In short, this "own hook" policy exalts itself above divine wisdom, repudiating heaven's prescribed plan. Be somewhere, and be true.

SAMPLE SUNDAY-SCHOOL LESSON.

A Sample Page of the Proposed Lesson Papers for Sunday-Schools.

LESSON I.—JANUARY 7, 1872.—THAT BLESSED HOPE.

Scripture Lesson—Titus 2: 11-15.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

GOLDEN TEXT—I will come again. John 14:3.

CENTRAL THOUGHT.—Waiting, watching and working for Jesus.

ADMONITION.—Let us not sleep as do others, but watch and be sober. 1 Thes. 5:6.

QUESTIONS:

What is meant by 'the grace of God hath appeared?' (Acts 20:24; Col. 1:6.) Do we understand that every individual of the race has heard the gospel? or that salvation is offered to all? (Mk. 16:15, 16; Heb. 12:15.) Do you know what is the marginal reading of this passage? What do you understand by 'salvation?' By what means does the grace of God reach us? (Jno. 5:39; Rom. 10:14, 15; Jno. 16:13.) What is meant here by 'denying:' is it contradicting, or abstaining? Can you give some parallel texts upon the Christian's manner of life? What is it to be 'looking?' What is 'hope?' What hope is referred to here? (Acts 24:15; Ps. 16:9; Acts 26:6.) What appearing is here mentioned? (Col. 3:4.) How many 'appearings' of Christ are there to be? (Heb. 9:28.) How did Jesus give himself 'for us?' For what purpose did he make the sacrifice? What is the final result of sin? (Rom. 6:21.) What kind of a people does he desire? In what respects should they be 'peculiar?' What do you understand by zeal? Should Christians be zealous in all kinds of work? If not, in what kinds? Should they engage in works of a doubtful character, because they are popular? (2 Cor. 4:2.) What things does Paul command to be taught? Are we commanded to look for the second advent? What is the best way to convince others that we love this "blessed hope?" (1 Jno. 3:3.)

WE present our readers with this sample of the lessons we propose to publish, if we meet with sufficient encouragement. Each "lesson paper" will contain four or five lessons, according to the number of Sundays in the months. We have added Bible references to the questions by which scholars will be led to "search the Scriptures" for intelligent answers to the questions—a great improvement, we think, upon the style of papers now in use. The pages will be of the same size as this, four to each paper. Let us hear from the friends of the Sunday-School, whether they approve and will help this good work for the children and youth?

THE STATE OF THE DEAD.

REPUBLICATION OF AN ABLE DEBATE.

Many of our readers will remember "the Field and Connolly debate" upon the state of the dead, held in Indiana, we think in or near Indianapolis, some twenty years ago. No finer debate has been reported, and it embodies quite all the arguments of any value upon both sides of the question.

As published in book form, it makes a volume of over three hundred pages; and the work has been the means of opening the eyes of a great many persons to the true Scriptural doctrine of the dead. But it has been for some years out of print, and only now and then can a copy be secured. By the liberality of Dr. Field—who by the way is a man of large views in all relations of life—we shall be able to publish an edition of this work at a price which will place it within reach of all. The book has sterling merit, and should as it will, take its place in our standard literature. Further notice hereafter.

From South Carolina.

The books and tracts came duly to hand. Thanks for them. Since I organized an Advent Church in this County, the excitement against us is intense. The churches are all closed against us, and a great effort is making to involve the whole subject in politics, thus diverting the public mind from the real matter at issue which is life alone, through Jesus Christ our Lord.

We are *Yankees, Radicals, New Englanders*; we get our religion from the North, etc., etc., thus stirring up all the lower passions of the human heart. Is notthis a lamentable state of things? If the Son of God were to come to this earth to-morrow would he not find it just as it was in the days of Noah: full of violence and corruption? And yet does not this state of things argue very strongly that we are in the last days?

Well glory be to Jesus, I can say, I have not an unkind feeling in my heart against a human being on the earth. God knows my heart. If I could, I would take the human race in my arms and bind them together forever, in the love of God, through Jesus Christ our Lord. I try to preach all the time the speedy coming of the Lord, the literal resurrection of the dead, the everlasting destruction of the wicked, the eternal home of the good in the fair fields of Eden, in the restitution of all things, and entire consecration of heart and life and all we have and are to our blessed Savior. My congregations are large and attentive to the word preached.

Last Lord's day we appointed a committee of three substantial brethren to draw up a paper to be published in our papers setting forth our condition as a church, and making an appeal to all who may take an interest in us as an infant church, and assist us with a few hundred dollers to aid us to put up a house of worship. Winter is coming on and private houses will not hold our congregation. May a blessed God open the hearts of all who feel and pray for us. Yours in hope of eternal life

PEYTON G. BOWMAN.

The "Sick Man" of the East.

The growing power of Russia is evidently creating not a little uneasiness in Europe, and it is said by those who see cause for apprehension that more was really said and done at the Gastein Conference about the Eastern question than the public has yet been given to understand. It is plain enough that, if the conjointed interest of Germany and Austria can be subserved by acting in concert with the Western powers, Russia may be arrested, and that fated march of hers to the Bosphorus indefinitely postponed. But there are no indications of any such concert in a sense favorable to England and France, and, on the contrary, there are strong indications of a private understanding between Germany and the Czar that may pave the way to serious consequences. The order to substitute the study of German for that of French in all the Russian schools, the warmth of the Russian diplomatic relations with Berlin, the incessant military activity of which we get only occasional hints, all imply propitiation of the dominant central power and readiness to avail of any opportunity for putting in practice a long-cherished scheme. The humiliation of one of the Allies of the Crimean war, and the imputed unwillingness to quarrel and certain unfavorable condition for quarreling of the other, render the time favorable for what Germany alone could now apparently prevent. It is not to be supposed that Russia has abandoned her designs on Constantinople; and, if she has not, the sole question that will influence her course relates to time and opportunity.

The abrogation of those clauses in the treaty of 1856 which provided for the neutralization of the Black Sea, may be set down as the sure forerunner of collision. Hostilities may be long deferred, but cannot permanently be averted; the geographical and political elements unite with ethnographical ones to make the Russian movement toward the Golden Horn all but inevitable. It is all very well to say that the signatory powers are bound to defend the integrity of the Ottoman Empire; but if Germany, Russia and Austria determine to abrogate more clauses in the treaty, or to set it aside altogether, such things have been done before. It is a significant fact that the European press has begun closely to examine the Russian and Turkish Navies, and to compare their respective force. Many will be surprised to hear that Turkey has actually more guns afloat than Russia has, and when this is remembered, in connection with the circumstance that Russia has a far more extended coast line to defend than Turkey, as well as a much more extensive mercantile marine to look out for, the point becomes important. Russia, we should observe, has more ships and more seamen; but many of her ships are old, while most of the Turkish Fleet is new, as one consequence of the heavy losses at Sinope in 1853. The precise figures are given as follows:

	Russia	Turkey.
Iron-clads	24	13
Other steam-vessels	166	97
Sailing-vessels	29	53
Guns	2,970	2,283
Seamen and marines, including officers	64,021	34,000

As a further set-off against apparent disparity some of the Turkish ships are of immense force, the *Osman Ghazy*, one of the number, being both larger and more powerful than any ship of the Russian navy. The engineers of the Turkish ships, and some of the other officers, are from Western Europe, and are carefully-picked men. As regards the sailors, the Turks always fight bravely, and their conduct on the sea has seldom failed to do them honor. Finally we may say that since the discussion of probabilities has become so open and spirited, Hobart Pasha, a well-known admiral of the Turkish service, has written a letter to a London journal, in which there occur the following passages: "It has been said that if the Turkish navy is able to repel any attack from Russia on the Black Sea, the peace of Europe may remain for years undisturbed on the Eastern question. I venture to assure you that the Turkish navy is perfectly able at the present moment to repel any attack from Russia in the Black Sea, and I firmly believe will always be able to do so."

No doubt Turkey is relatively stronger, in the maritime sense, than has been commonly supposed; but whether she is better able to cope single-handed with her gigantic neighbor than she was in 1856 is less certain. It is, at all events, obvious that the abrogation of the clauses of neutralization must oblige Turkey to maintain her navy at a very high point of strength and efficiency, since nothing less than national existence itself depends upon it.—*N. Y. Times.*

EDITORIAL GLEANINGS.

Br. Hook has baptised five lately in Philadelphia. His name is an apt one. He is indeed a "fisher of men."——Br. R. Burtenshaw has removed to Hesperia, Mich. Br. E. B. Scott writes that the cause is flourishing there. Some thirty were present at their last communion, including Br. Grundy—late a Methodist, but now an Adventist preacher. Br. Scott is to baptise him, with his wife, also.——Brn. R. H. Scott and G. W. Green have closed a meeting at Turkey Run, S. H. Ind. Four additions.——Two souls were immersed by Br. Green at the close of his late debate.——Sr. L. M. Stoddard will remove to Lockport, N. Y. about the middle of October.——Wm. Mock, writes from California to an exchange, his desire that the Lord will send an Advent preacher there who will not mix *materialism* with the gospel of the kingdom. No minister *can* deliver the gospel message fully, without preaching the so-called materialism. If they leave it out, they preach not the gospel that Paul preached.——Brn. Libby and Gay baptised thirteen at the Mechanic's Falls, Me. campmeeting. It was a meeting with much to admire, and well appreciated by those in attendance.——The church at Lapeer, Mich. expect to have their chapel ready for the Q. M. for that District, Nov. 22, and desire a general attendance at the dedication.

The Times.

AT HOME.

— — — Illinois had 2,539,191 inhabitants, in June 1870.

— — — It is probable that the Hoosack Tunnel will be finished within thirteen months.

— — — The National Debt was lessened by over $12,000,000 last month—nearly half a million a day.

— — — Canada has a grievous record of corruptionists, also. Is the whole world getting rotten? It would seem so.

— — — A man in Peoria whose house was haunted by a ghost investigated the spirit with a gun and some bird shot. The specter proved to be material—by the name of McGraw.

— — — A competent committee have decided that certain work upon the new Court House for which New York paid over one million and four hundred thousand dollars, would have been a profitable job at $225,000.

— — — The drouth is becoming of almost unprecedented severity in the North-West. In some places only heavy rains can put out the fires. Elsewhere farmers complain that they cannot plough.

— — — If one wishes to *feel* what 'heart-sick' means, they should read the record of crime and suffering told in the daily papers. It is positively shocking, and we cannot conceive why it should be inflicted upon the public. It cannot be otherwise than demoralizing.

— — — Mr. Edsall, a prominent Chicago merchant was found dead in his house last Saturday morning, shot through the head. It is not known whether it is a case of suicide, or another mysterious murder. There was nothing to make suicide probable, and no clue to any murderer.

— — — Minnesota and Wisconsin have suffered from terrible fires in the woods and fields. The long drouth has turned the very soil to tinder, in which the fires work two and three feet deep. Fifty townships in Wisconsin have been burned over, with all the woods, crops and many of the dwellings; and some men, even, have perished in the flames.

— — — Seasonable advice: Keep up the fires. Half the diseases that afflict humanity at this season of the year are due to the half chilled condition in which people live. More coughs, colds, consumptions, and fevers are produced by sitting in half chilly rooms, on those days when it seems hardly necessary to build fires, than from all other causes.

— — — Mormon affairs still attract attention. Brigham Young and several other prominent Mormons have been indicted for bigamy. A General Conference is in session, and we judge the Mormons are studying whether it is best to submit to United States law, or resist by violence its interference with their so-called 'religious' convictions. The crisis cannot be far away.

— — — The thieving officers of the New York city and county government, are to be pushed to the wall, so far as we may judge from present appearances. Civil suits are to be commenced for the recovery of a portion, at least, of their enormous stealings. Every day brings fresh developments of fraud and corruption. Scores of men are receiving large salaries who perform no service, and whose severest labor is drawing their pay. Some of the thieves are putting their property out of their hands, to secure their ill-gotten gains, if possible.

(*Continued on page 88.*)

Correspondence

EDITOR'S JOURNAL.

ARKANSAS.

Jacksonport is a town of about 1,000 inhabitants. They have the usual number of saloons, and their share of intemperance. The place is the headquarters of the whiskey trade for a large region of country, both for the white and colored population. They have a secret temperance organization, peculiar to this State. The Grand Council has been in session here. I saw one of their leading men, who desired me to speak to them in case their meeting continued at night; but as it broke up in the afternoon, I went to the Methodist, South, prayer-meeting. It would have been of interest fifty years ago, when they sang many long hymns, and had other services to correspond. The leader told us that we must all be good, and that there was a good time coming when all should know the Lord from the least to the greatest; when the lion should lie down with the lamb, and nothing would hurt in all God's holy mountain. But people were wicked now, and some were very intemperate. "I am," said he, "a temperance man, and rejoice in the temperance reform. But if I should speak on temperance, I should speak on a heap of things besides whiskey." He wanted to say tobacco, etc. All understood it. Many people with whom I have become acquainted to-day (and temperance people, too), *eat it*, they use it to such excess. I have less and less hope of re forming men, except by genuine conversion to the principles of the gospel.

Before I went to the prayer-meeting I had an interesting interview with Mr. Boggs, and took supper with him. He is the Presbyterian minister here. We had a plain talk on the Advent, and the time of the event. I furnished him with books on the subject, and after a pleasant talk bade him adieu. He said "Come again!" I hope to speak here on my return.

I put up at the boarding-house of Mrs. Ann Wood. She is celebrated for keeping a fine house. It is every way preferable to the hotels. Mrs W. is a noble woman, and makes strangers feel at home. She is a member of the Presbyterian church. She wanted to know what the Adventists believed, which I was not backward to tell her; and shall send her publications, also.

I asked for my bill but she said, "I never charge *ministers.* Go and do all the good you can."

Col. Baker and myself having hired a private carriage, we took our journey to Batesville, twenty-five miles. We traveled through a variety of country. Sometimes on the banks and bottoms of Black River, and again on the White River; then over hills and through valleys, until at length we arrived at Batesville, on the highest land about here. We found a town fifty years old, first settled by the French, and taking its name from one of its oldest citizens. They have a fine Court House, and several churches, and a good public house. It is a fine looking town. Of course saloons and whiskey have their usual place, and draw a large class of people. These establishments are the curse and blight of Arkansas.

My first inquiry was for Eld. Rosebraugh. "Do you know such a man?" "Oh, yes! He lives nine miles out, on the canyon. You can get out on horseback." But I must first go to the post-office. On entering, I found an elderly lady, who by age or disease was "bowed together," and was deaf. But I found her polite, and every way acquainted with the business. Said I, Have you received letters lately for Eld. Rosebraugh? "Yes; and he has got them. He was here to-day; and he is to call soon for his paper. This is it [showing me THE TIMES.] He will call before he leaves town. You will find him in the street now. He wears a black, low-crowned hat, and a brown flannel sack. You will know him."

So I went out, and the second man I saw was Br. R. He was not looking for me until to-morrow, so I took him by surprise. I knew him from the Post Mistress' description, and called him by name. It was a joyful meeting. We proceeded at once to business. The first meeting was arranged for Batesville. And no chapel being open to us, we got the Court House, which was better. And having some notices left of the Memphis meeting, I altered the place of meeting to *Batesville* Court Room, and put them up in the most prominent places. The people gathered about them, and entered into conversation and discussion, so that our meetings will be well advertised. This done, the next thing was how to get out to Br. Rosebraugh's home. It was about four p. m., and above nine miles to go over a rough country and a difficult road. Failing to get an extra horse, the only way left us was for Br. R. to walk, and for me to take my satchel, and mount his mule. We had a safe trip, and got to his mountain home at dark, and were welcomed by Sr. Rosebraugh and the children. Supper was ready and waiting, and after being refreshed, we talked over the faith and the state of the cause. I sang a number of the Advent Hymns, with which they were not acquainted, but were greatly delighted. Giving thanks, we got rest.

Br. R. was from North Carolina. He received his first impressions of the Advent from the *Midnight Cry*, which I published in New York in 1842 and onward. But he lost sight of the truth for a time. Within a few years he got hold of a copy of THE ADVENT TIMES. His old impressions were all revived, and he has taken his stand for the truth again, out and out. Being a Baptist preacher, he has for his adherence to the Advent faith been opposed, and of late excommunicated from the Baptist church. I am here to help him, and shall spend a month in this wild and new country, where I may accomplish much more than could be done in the cities of the South.

MONDAY, Sept. 23. Yesterday the sun crossed the line; but the supposed usual storm has not reached us. The weather is beautiful. We have a great variety of climate and weather in our country. The Storm Signal Bureau, established by the Navy Department, receives and sends out by telegraph daily reports of the state of the weather, all over the country. Most of the daily papers give this report. It is found that by observing the indications of the thermometer and barometer, all over the country, that the weather for a day or more in advance can be safely predicted. By this means mariners and others avoid danger.

Our Savior said to the Jews, "Ye can discern the signs of the weather, by noting the conditions of the atmosphere; but why do ye not discern the signs of this time?" Had they observed the signs of Jesus' first advent, they would not have rejected him. But they were blind to all God had revealed, and crucified his Son, saying, "His blood be upon us, and our children!" And now that Jesus is soon coming the second time, the signs are manifested for this generation. Will they see them and get ready? Will they? It is to be feared, that most will reject him among the Gentiles, as the Jews did at his first advent! Individuals may be wise and learn from the past; but generations never!

Some years ago, in the mountains of this, Independence, county, iron, copper, zinc, silver, and manganese were found. But the war put an end to mining for a time. Work is now being resumed, and with capital and enterprise, rich developments might be made in all this region. In a walk to-day over the hills I picked up some specimens of iron and copper. The nature of the stones and lava indicate volcanic action.

Arkansas with her rich farming lands, has also mineral wealth. But the State is yet undeveloped. The people are just beginning to wake up to railroad and other enterprises. But with its temperate climate and rich lands, it will yet command an enterprising class of immigrants.

At night we had a singing meeting, to learn the people the Advent tunes and hymns, of which they are entirely ignorant. We had a room full at Br. Rosebraugh's, and a very interesting time. They were greatly delighted with our hymns, and the music, also.

SABBATH, Sept. 24. At an early hour we got up the mules and started for Batesville. We made ten miles in three hours. The jaunt was not bad. I felt well on arrival, and entered at once on my days' work in the Court House. It is as pleasant as a church. We had a large attendance, and perfect attention, on the subject of the *soul;* what is it? In the p. m. on hell and heaven; what and where?

At the close some of the educated men and women came forward to ask questions and converse candidly and freely; they accepting the most I had said as truth.

At night the audience was intensely interested. Many questions came up relating to the nature of man and his destiny, and the people seemed to feel that there was another side to the question than that they had always heard. Our meeting was indeed a glorious success. Br. Rosebraugh feels encouraged. Till now he has had no one to sympathize with him. Now he will have plenty of friends. All desire to hear more, but I must go on.

From D S Clark.

The tent-meeting at St. Charles commenced Sept. 6, and closed the 24th. As Br. Marston has given an account of the first two weeks, I need only add the interest continued until the close, in the midst of a united combination of opposition. The cool nights, county fair, etc., militated much against us. One was baptised, Sunday, Sept. 24. Br. Kendall remained during the meeting, and addressed the congregation Sunday eve. He came to this meeting to hear for himself, and has become fully satisfied that we have the truth, and is resolved to devote himself to its proclamation. May the Lord bless him and open to him rich fields of gospel labor.

We left Br. Pike's Tuesday noon, and pitched the tent Wednesday at Rochelle. Commenced the meeting in the eve. Thursday Br. and Sr. Marston came to our aid.

From H H Skinner Wexford Mich.

Having just finished reading the last TIMES, it is so full of good matter and encouragement that I feel constrained to take up my pen and say a word in its favor. I love the paper dearly for the glorious truths that it sustains and so boldly advocates. I love it for its Editor's *Journal*, telling to the brethren how the work and labor of love goes on, that "the poor are having the gospel preached to them," and a few here and there being prepared to enter into that rest which will know no weariness. I love it for its Pulpit; for in those sermons is the Balm of Gilead. I love the letters written by the dear ones scattered abroad, giving assurance of their faith and hope in the soon coming of the blessed Master. And may the time soon come when the faithful shall be gathered into the kingdom, to go no more out, or again be scattered abroad forever. I love it for its editorials, and its articles by contributors—good, instructive. And to sum it all up I love it for its labors for the cause of truth. It comes every week laden with its messages of love to gladden the hearts of *one* family—for I can speak for my own.

Br. E. N. Bliss, of Chicago, came to this place some three weeks ago, since which time he has been breaking the bread of life to the people. He is a workman that needeth not to be ashamed. Some say that every word is Bible. And I find by talking with them that they are just as good Adventists as any of us, only they don't know it. And those of us who were in the faith when he came, have been awakened to greater earnestness. We had prayed long and earnestly for help, and our Father heard our cries and granted our petition, and Br. Bliss came. And Br Brown has written that he will be here this week. My heart is lifted up in gratitude to the Giver of all good gifts. A strong effort will be made to raise up a people in this place that will say at last, "Lo this is our God, we have waited for him, and he will save us."

From Lemuel Record, Lancaster, Ind.

I wish to say to our brethren and sisters that we have had a refreshing and comforting time in this part of the vineyard of our Lord. The Lord has poured us out a blessing by directing, as we trust, Br. N. Field to come to labor with us at Volga. He, on the 14th of September commenced preaching Christ and him crucified, and proclaimed the good news of salvation, salvation through Jesus to all that believe, repent and obey his commands. The result was, a church organized embracing seventeen members.

The Lord has poured out a blessing in this place. And we have reason to praise his name. Yes we feel like saying with the Psalmist—"Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" There is now a little company of us here that will, as we hope and trust, be found keeping house for the Lord, and "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

To be sure there are those who are disposed to speak disrespectfully of us, and of our belief, because forsooth, we believe that Jesus knew just what to say, and said just what he meant, when he said, "I will come again;" and, also, when he said, "For the Son of man shall come in the glory of his Father with his angels; and *then* he shall reward every man according to his works." (Mat. 16: 27.) Now many of our neighbors say that we shall all be rewarded according to our works at death. The righteous go immediately to heaven, and the wicked are sent down to hell, to endure endless torment. But we verily believe that, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. *Then* shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:.... *Then* shall he say unto them on his left hand depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:... And these shall go away into everlasting punishment: but the righteous into life eternal." And we also believe the words of Peter, when he says—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Now this is the time—when the Son of man shall come"—that we expect to be received unto him, if we are righteous, and "ever be with the Lord." For that coming we are looking, and striving to be ready. Brethren and sisters pray for us that we may so live as to be ready.

From Fanny Reynolds Chicago Sept 2.

The hope of future glory grows brighter, and my spirit is much refreshed through attending the camp-meeting at Amboy. The voices of the dear brethren and sisters still ring in my ears. The language of Canaan which was spoken there, and the beautiful songs of Zion which were sung, still sounds to me more melodious than the sweetest music. It enraptures my soul with delight, and makes me feel as though I was already present with Christ, and that innumerable company whose robes have been washed and made white in the blood of the Lamb.

Oh! what glories await God's dear children. When Br. Thurber gets home, and gives that immortal shout, that he talks about, I expect to be there, and not as a silent spectator, either. Praise the Lord.

From James Sober Salem, Mich.

We find it very hard rowing without THE TIMES to help. True we have the blessed Bible, and this is all the preaching we have. We love the blessed hope; are grieved to see the mass walk in darkness, refusing to open their eyes, even lest they should see the light, and their sins be reproved. But God's word is true, whether man fear or forbear; and the world must be warned. This gospel of the kingdom must be preached for a *witness*, to all nations, and then the *end will come!* It is fearful to contemplate how many professed watchmen can see no signs of approaching day; while many more cry, "There is no danger! The Lord hath delayed his coming." But my brethren, 'mid all this darkness and confusion of tongues, let us hold forth the word of life to this generation, that like Noah we may prove ourselves preachers of righteousness. It may be some poor souls will be led to Jesus by seeing your good works, and thus we be found *workers together* with God in the salvation of perishing souls, for whom Jesus died, and whom he is coming to save with an eternal salvation. Come Lord Jesus, quickly come!

From O O Marston, New Rutland, Ill., Sep. 24

I have been with the brethren of this vicinity since last Wednesday and have had a most precious season of labor in the cause of Christ. It is my first visit among those of "like precious faith" in LaSalle Co. Br. Wm. McCullock, the pastor, gave me a cordial reception and most heartily co-operated with me in making my brief labors as beneficial to the cause as possible. He is a true man, and is highly appreciated as a pastor in this place. God bless him and his labors in maintaining the "present truth." The Advent cause everywhere, "needs," as Br. Himes says, "the help that *unites* and *builds up.*" The agents of distraction are all abroad. God help the standard bearers to stand in union in these perilous times. During my short stay I have tried to preach seven times. Much interest was taken in the truth. Although I preached on some of the most objectionable (to some) phases of Bible doctrine, such, for instance, as *man's nature*, etc., yet I have reason to think that there was no prejudice aroused against the truth. Paul's rule is a good one—"speak the truth, *in love.*" Men may be bold, emphatic and cutting if they only have a good spirit. Many thanks to these dear brethren and sisters for their kindness during my stay with them.

From A A Phelps LeRoy N Y.

Our tent campaign in this place closed this evening, with a large congregation and a good degree of interest. Many have had their theological systems reconstructed, several have been converted, and a society has been organized on a simple basis, with encouraging prospects for the future. Considering the thick-crusted bigotry and almost impenetrable sectarianism of this would-be aristocratic village, I feel that quite a victory has been won. A. P. Moore was with me during the first few days of the meeting, but W. A. Fenn has been my chief helper. W. E. Brown has also rendered efficient service. I have enjoyed "tenting" this summer pretty well. I trust *some* redeemed souls will shine in the everlasting kingdom as the result of the meetings held.

An Experience in Spiritism.

A lady writes to the *Oneida Circular* an account of her experience as a "medium." It will be seen that, though she rejects spiritualism as a guide to truth, she still believes in the genuineness of her "possession," only she thinks that she was often the sport of evil spirits. This is a conclusion in accordance with what we believe to be a growing conviction among close observers of these singular phenomena. We give the extract to which we allude:

"Of my experience as a medium, I can only say, in passing, that gifted as my spiritualistic friends thought me to be, in the line of free utterance, I cannot recall a single new truth or idea that was given to me. Indeed, as I now look back upon that experience, it seems more like a period of hallucination, bordering on insanity, than anything else. But a crisis came at last. I had been taught to believe in the false dogmas, that God is the author of all beings, and that, as he is himself perfectly good, evil can have an existence only in appearance; and hence I was ready to receive all spirits without calling their character or trustworthiness in question, and to accept in good faith all communications to me. But the utter failure of many predictions, both in respect to events and the time of their fulfillment, was too much for my credulity, and the conviction flashed through my mind that I was the dupe of wicked spirits. I heeded that conviction, and soon began to realize the deplorable condition I was in. The reaction brought such utter desolation to my soul that life seemed worthless. In attempting to look within, my better nature stood aghast at the rebellious state of my spirit. Finally, physical prostration brought with it a disposition to review my past life."—*Christian Union.*

Tour East.

BOSTON, MASS.

I had the pleasure of calling upon old and tried friends in this city, as I passed on my way to my appointment in Portland, Me. I put up with J. Emerson and family, with whom I have always found a hospitable home. I called on all the families and friends which my limited time would allow.

The tent meeting at Natick, mentioned in my last, intruded upon the time I had set apart for my visit in Boston. The friends must excuse apparent neglect. My visit East was altogether too hurried to be satisfactory to myself or my friends, but this could not be avoided. If another visit East is planned, I hope more time will be granted me.

I called at the *Advent Herald* office, and found Eld. Orrock at his post as editor of that paper. Had a pleasant call. As I passed through the office-rooms, former days and associations came freshly to my mind, when our lamented Br. Bliss occupied this post; and Br. John G. L. Himes was foreman of the printing-department, while I officiated as the pastor of the "Hudson St. Church." Alas! how many changes are apparent. I also called on Br. Apollos Hale at Charlestown, Mass.

I spent some little time at the *Crisis* office; and though I found not the editor there, yet the work at the office was being done by most efficient hands in the various departments. The office, and arrangements, and locality, are all that can be desired for convenience, and to do the work faithfully as it should be.

PORTLAND, ME.

Br. Adams furnished me a ministerial pass for the Alton Bay Camp-meeting, and I went on *via* Portland, Me., where I put up at the residence of Br. S. K. Dyer. I found here a pleasant home. My room overlooked the harbor, filled with anchored vessels, or those under sail, a most beautiful port. This sight of the ocean and harbor I greatly enjoyed, and shall not soon forget. I called on Br. York's family, located in this "Forest City" of the Northeast, and was sorry to learn that he was absent. Nor did I see the face of my brother whom I so much desired to greet during my stay. I visited other old friends in the city; and on the Lord's day addressed the congregation under the charge of Br. York, three times. A large attendance of friends was present, and greetings with former acquaintances and associates in labor and hope of the gospel was truly gratifying. The cause is good and encouraging in Portland, notwithstanding the trials and adversities through which it has been, and is still passing. The Lord bless this people.

ALTON BAY CAMP.

Monday, Sept. 11, I departed for this meeting, and arrived the same day. I found the locality a charming one. The scenery beautiful and romantic. The camp itself looking like an ancient Puritan city, with its frame houses in zig zag lines, and lining narrow and crooked streets. This meeting exceeds in numbers and interest every way the one at Springfield, which is called the "National Camp-meeting." The locality of our meeting at the latter place I regard anything but inviting. The committee will have to make another choice of grounds, should time last, or the old Wilbraham Camp-meeting will become a thing only in remembrance. If I was sadly disappointed at this my first visit at the camp-ground of Springfield, I was happily so at this of Alton Bay. The preacher's stand and tents in front, were arranged for the convenience of both the speaker and audience; and I was privileged with preaching the word to a large audience, whom I had no difficulty in making hear. Perhaps if Br. Grant had been present he would have made note of the fact, as I see he did not mention my name among the preachers at the stand at Springfield.

I should like to give the history of the origin of this camp-meeting at Alton Bay—how the Railroad managers offered in the beginning, and continue to grant inducements for the holding of this annual gathering. And I would speak of the blessed influence this meeting is exerting in New England; but I must forbear. Let me say it was a holy and blessed atmosphere there, and religion enough to keep in abeyance the world, and the tide of pride and fashion which visited the consecrated spot. I could find a place far up the hills where I could kneel and pray to my Savior in complete isolation from any human sight or ear. And such should be the locality of every meeting of this kind.

One poor soul I heard on going to my selected bower of prayer, still farther up, praying and agonizing with Jesus for pardon and salvation; and I secretly joined in the earnest petition of that burdened heart for saving mercy, without disturbing the troubled soul. (*Concluded next week.*)

O. R. FASSETT.

Harrisonville Ind., Debate.

This discussion between Eld. W. B. F. Treat, of Bloomington, Ind., on the the part of the Disciples, and Eld. G. W. Green, of Memphis, Ind., on the part of the Adventists, was held Sept. 5, 6, 7, 1871, before large, intelligent, and intensely interestied audiences.

Mr. Treat is regarded by his denomination a champion debater, at least in Southern Indiana. He is indorsed by the *Christian Record* as "a representative man," and during the discussion he was backed by some twelve or fifteen of his brethren in the ministry. He is a ready speaker, and displayed shrewdness and tact in the support of his cause. It must be said however, that he is not altogether fair as a disputant, as he persistently interrupted his opponent in his speeches, and that too, after his opponent had time and again kindly asked him to desist. Indeed this conduct was persisted in until some of Mr. Treat's own brethren became so disgusted as to rebuke him.

Mr. Green is also a ready speaker, though he does not talk quite so rapidly as does Mr. Treat. He has the confidence of his brethren, and he is not without some note as a debater, as this is by no means his first encounter, even with the Disciples. In this contest, it would seem that his brethren had so much confidence in him as to allow him to pass through the contest without backing on their part, as not one of the ministry was present during the entire discussion. As the result of this, there was no board of moderators. Eld. J. M. Matthes of the *Christian Record*, was called to act as chairman, but he refused to decide any question of order, thus allowing Treat to take his own course. Had there been a board of moderators, his bearing towards Mr. Green would have been considered inadmissible. Although every effort was made to irritate him, Mr. Green kept himself perfectly calm and tranqual throughout the entire discussion; and his kind and Christian deportment towards his opponent, together with the straight-forward and dignified manner in which he dealt with the subject, won for him the confidence of I might say all who heard the debate, except some of the more dogmatical Campbellites, who, notwithstanding the truth was made to stand stubbornly before them, were obstinately determined to remain "joined to their idols."

As I have said, Mr. Green was alone; but as a teacher of "the things concerning the kingdom," he planted himself upon the Bible, and amidst all the influence brought bear against him, without resort to sophistry, sneers, or abuse, triumphantly sustained his positions. It is a common remark that "Mr. Green is the fairest debater I ever heard." Again, "Green's conduct was decidedly more Christian than Treat's."

I give it as my candid opinion that outside the Disciple church here the majority give the decision to Mr. Green. And my own knowledge of the matter is, that Mr. Treat's theory received at the hands of Mr. Green an unmerciful, but well-merited castigation.

Eld. Green presented the Bible in an entirely new light to the majority of those that heard the debate, and as they have time to read, and examine his arguments in the light of the Bible, the certainty of his success is daily becoming "more and more" confirmed.

R. B. WILLIAMS.

PROSPECTUS.

An Interlinear Translation of the Sacred Scriptures.

It is not because there is any lack of translations or commentaries on the Bible, that the undersigned undertake this great work, but to meet the desire of those who wish to acquire a more independent and a nearer view of the holy truths revealed in the Word of God. To enable men to see the Divine truth for themselves, and this without devoting to it more time than they can spare, has been the great aim in our work. We believe that it will be found of great value as a book of reference on all disputed texts, and that any one with comparatively little study, will be able to make proper use of it. At the same time we believe that it will prove an invaluable aid to those who are striving to make themselves thoroughly acquainted with the Bible in its original tongue. On this account we recommend the work to the patronage of all lovers of the sacred Scriptures, and more especially to ministers of the gospel. The following is the plan of the work:

I. Above each word of the Hebrew, Chaldee, and Greek texts will be placed an English equivalent, which shall render its fundamental meaning and grammatical function in such a manner as to enable any one familiar with the English grammar, to analyze every sentence of the foreign language.

II. Words not found in the original, but necessary to complete the sense, will be inclosed in *brackets*, while the translation of such words of the original, as would be omitted in translating into good English is given in *parenthesis.*

III. There will be appended to each number notes, explanatory of the grammatical and other difficulties in the text. These notes will be paged independently, so that they may be bound by themselves.

IV. In order to enable beginners to pronounce the foreign idioms correctly, we shall give in the *first* part of the Hebrew, the Chaldee and the Greek, its pronunciation and accent; Webster's key of pronunciation being adopted for this purpose as far as it is applicable. In the subsequent parts the pronunciation will be omitted, in order to prevent too great a bulk.

V. In order that the student may soon acquire also a knowledge of the later Hebrew and of the Chaldaic, the books of Ezra and Daniel will appear immediately after the third part of the Old Testament. Thus the student will early become acquainted with the new element that enters into the later Hebrew.

VI. A succinct Chaldaic and Hebrew Grammar will also be given, together with a synopsis of the Hebrew, Chaldee, Syriac, Arabic, and Ethiopic verbs and nouns. This (of which in our *Essay on Semitic Comparative Philology*, published in the *Bibliotheca Sacra*, July, 1862, we have already presented some outlines) will be published as an Appendix, and separately paged; so that it may be bound by itself.

VII. The text and translation of the Old Testament will be issued in nineteen or twenty parts, the New Testament in seven or eight. Each part will contain about 160 octavo pages, and fifteen or twenty pages of the "notes."

From what has been said above it will be seen that this translation differs essentially from most of the other interlinear translations; the difference consisting chiefly in this, that the same word in the original receives always the same translation; derived significations being given, when necessary in the notes. By these means the radical signification of any word in the original being continually repeated, soon becomes fixed in the mind.

Thinking that beginners might be troubled by the great number of accents and punctuation marks in Hebrew, we omit those in the first part, as the accents are there given under each word in the pronunciation.

In the New Testament we shall as a general thing follow the text of Griesbach, but shall cite the varying readings of Tischendorf and others, whenever they prove of importance to the interpretation of the text. As the Biblical Greek was written by men living on Semitic ground, the interpretation will be kept in continual accord with the Hebrew way of thinking, and the Hebrew idiom.

DR. LEONARD TAFEL, *New York.*
REV. L. H. TAFEL, *Philadelphia.*
DR. RUDOLPH L. TAFEL, *London.*

NOTICE.

Dr. Leonard Tafel, of New York, has associated with himself, to insure the early completion of the work, his two sons, Rev. R. L. Tafel, Ph. D., of London, and Rev. L. H. Tafel, of Philadelphia, and will begin the publication of the work on his own account: the former publishers having transferred their subscribers to him. The first (Hebrew) part of the work is now in the hand of the printer and will be published in January, 1872. Twelve parts are already translated, so that there need be no unnecessary delay in the work.

The Hebrew and Greek parts will be published alternately, beginning with the Hebrew. No labor or expense will be spared to bring out the work in substantial and elegant style.

Price for each of the single parts of the Old Testament, One Dollar and Fifty Cents. Subscriptions are also received for the Old and New Testaments separately.

Price of Single Parts of the Old Testament to non-subscribers, Three Dollars; of single parts of the New Testament to non-subscribers, Two Dollars.

It is expected that every two months one Part will be issued: due notice will be given on the completion of each successive part to every subscriber, when, on remitting the stipulate price, the respective Parts will be sent by return mail.

Business communications should be addressed in the United States to Rev. L. H. Tafel, 635 Arch Street, Philadelphia; in England to Rev. R. L. Tafel, 14 Rothbury Villas, Stroud Green Lane, N. London.

—Subscriptions may be sent to the office of THE TIMES. For six bona-fide subscribers, a seventh copy will be sent *free.* It will be seen that this invaluable work will cost subscribers only about $10.50 a year.

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,500 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid in inquirers to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts, Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1. post-paid.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

CONSTABLE on FUTURE PUNISHMENT. The complete edition of this valuable work by Henry Constable, Prebendary of Cork, has now been published in this country. Let every body read it. It is having a wide circulation. Price, post-paid, 40c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 30c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 181 pp. Paper covers, 30c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

WHAT IS MAN? 6c; by mail, 7c.
THE SOUL; What is it? 6c; by mail, 7c.
THE SPIRIT; What is it? 6c; by mail, 7c.
RICH MAN AND LAZARUS. 6c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c. post-paid.

The above five works, by Eld. M. Grant—in one vol. 35c. post-paid. The first four in one vol.—large type—25c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 30c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth, $1.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM, By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 20.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $12 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp,* without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c. post-paid.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $2 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Cook. 460 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 25c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 20c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, Oct. 10, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed, the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

"Good Tidings."

The long looked for "Conference Book" has now appeared with the above title. See notice in another place, and send for a copy. $1. in cloth. 80c. in paper, postpaid.

Send a Stamp.

When you write a letter which requires an answer, make it an invariable rule to enclose a *stamp*, to pay the postage on the reply. Editors—and ministers, too—find their postage bills a heavy tax on their pockets.

The Minstrel.

We are entirely out of the *Minstrel*, and shall not be able to furnish any more for some weeks yet. Indeed, the plates are so badly worn, that we may defer another edition until we can make new plates, and give it an improved shape. Only a lack of means to work with causes the delay.

Advertise "The Times."

We furnish envelopes and paper bearing an advertisement of THE TIMES, at the following prices:

Twenty-five (25) envelopes, post-paid, 10c.—25 sheets *flat* note (2 pages) 15c.—25 sheets *flat* letter, 20c.—40 sheets of flat note and 25 envelopes, 25c.—40 sheets flat letter and 25 envelopes, 33c.—100 sheets of flat letter, 75c.—100 sheets flat note, 50c.

New Music.

"Jerusalem Forever Bright," by Amanda Bailey. Price 5c.

"Rest Over There," by Geo. E. Lee. 5c.

Praise Songs, 32 pp. of choice tunes. 15c.

Camp-Meeting Music, 16 large pages. 10c.

The four last named, to one address, 30c. For sale at this office.

Whitmore—Cheap Edition.

We are pushing this along as fast as possible. It is much better printed than the last, for our new press is doing good work. We are anticipating fresh and liberal orders. $1 for four copies, by mail. Five copies, by express, $1. Thirty copies for $5. $16 a hundred. We once heard of a demand for "cheap preaching." We think *this* is cheap enough. Every one can afford to have Whitmore, and Collins, and Sheldon preaching, and that, too, in places the authors themselves cannot possibly visit. Buy and distribute, or lend their works.

The Proposed Chart.

We confess to but little faith, at *first*, that our ideal of a complete prophetic chart could be realized. But we knew that many desired such a map of prophecy, and so made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. Shall we have the other ninety names?

John S. Lawver, M. B. Geer, Eld J. Raymond, C. C. Marston, F. Burr, The Chicago Church, D. O. Hink, I. C. Wellcome, J. F. Huber Grand St. (New York) Church.

Who will help fill up this list?

Nothing Better.

It is generally agreed that there is no better work upon the question of the nature of man than *The Doctrine of Immortality*, by James H. Whitmore. We have been selling the work at a very low price in order to procure for it the widest possible circulation; but have not sold less than one dollar's worth at single orders. It has occurred to us that many, perhaps, would like a single copy, or two copies, who would not wish more than that. Therefore, we give notice that we will send the book by mail, post paid, to any address (in the United States or Canadas) for TWENTY-FIVE CENTS.

Who will avail themselves of this liberal offer?

Advent Almanac and Year Book.

We purpose to issue early in December a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained: with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists: and we trust no such family will do without it. The price will probably be 10 or 12c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Sheldon's Latest Volume.

Sheldon's new book, The Life Beyond Death, is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Camp-meetings. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre-paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one quarter will be made by the dozen; one-third for twenty-five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

To Correspondents.

F. M. DUDLEY. Have not a copy of either number left.... S. M. LUM. You are right. He only asks us to do what we can.... J. G. SMITH. We appreciate the favor.... D. BURKHOLDER. Keep sowing. Fruit will appear by and by .... N. J. SADE. You are right. Good .... C. C. ANDERSON. Corrected. You were right. Thank you.... P. S. BUTLER. Rec'd. Thank you.... E. K. SMITH. We shall have an edition of the *Minstrel* ready before a great while. You will see notice of the TIMES .... J. W. TAYLOR. All right.... W. K. BROWN. Thanks.... A. H. P. WILSON. THE TIMES goes regularly to S. H. at Eaton Rapids .... E. McNITT. Hold on, hold in, and hold out to the end.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

E N Bliss Mrs M E Green C E Barnes A W Sibley F Burr (2) W M Palmer B Ballard W J Pierce A Raymond O D Gibson J S Ames C W Smith C Colgrove P W Hough M C Munson J Raymond H E Field W A Fenn J D Jones E P Goff E K Smith E J Orr J H Myres A J Marsh N J Sade C C Anderson P H Drake H G Miller M S Mansfield Z A Temple A D Wilkinson J T Rendlet S M Adams G W Pierce W K Brown G H Bandy G Mc Kinney P S Butler G W Rickard A Hickley J Hall W Ide F Reed E Alexander W Kinney A H P Wilson (2) E Wise W A Thomas D W Fuller C C Marston A Waffle E J Hayden A C Long C K Shaw P S W Deyo D Burkholder J Brown J Handlin B J Goodwin J G Smith D B Closman J Skam S M Lum G T Adams W Chalmers L Record J M Snook J L Stick H H Skinner G W Wyllys S Holland T Wilson.

Communications.

P W Hough W A Fenn J D Jones O R Fassett G W Green C R White.

Books and Tracts sent.

J. H Brown W M Northrop J Douglass E Robinson G F Brown W K Colling J Card E P Goff J Handlin Mrs E J Hayden J Raymond, E L Wait D D Reed (6) W H Kendall (2) N Morrow G P D Rice W Murphy O R Fassett (3) A Wilbur J S Ames S J Ball W E Carter A Stover J Craig F Allen S K Gibson Mrs D D Luce J Campbell L Town H Robinson A C Long E Blanchard (2) Mrs E Hayes P Sawyer J A Young E W Brown E Mecheaney P Billins L D F Armstrong H H Davis C E Southwick E T Himes T Cunningham S G Stevens W Leask (3) R Rock S C Wheeler P A Albright G Whipple J R Turner E Chase D H Abel (3) W H Markland J Marsh (2) S M Lum R R Bateman, H Rightmire J D Olney J F Wilbur G Tilley (2) T D Johnson (2) E N Bliss J W Kenston J Wiswell J Brown E P Goff W Kilgon A G Case W Murphy J L Russell S Rosebraugh G Craybe J C Hooper C D Russell J W Bray M J Janes L Record P Wilson A Farrow L Barnhart

By Express.

J G Watson G T Adams J F Huber P S Butler Z A Temple

Marriages.

STEBBINS—DUNHAM.—At the house of Mr. Sullane, Burns Valley, Wis., Sept. 14, 1871, by Eld. P. W. Hough, Mr. Arad Stebbins of Black River Falls, and Mrs. Hattie L Dunham of Burns.

(*Continued from page 85.*)

* * * The way things go in New York may be judged from the following item in the recent exposures by the N. Y. *Times*: The king of sinecure-holders is undoubtedly Cornelius Corson, who draws $10,000 a year as Clerk to the commissioners for the building of the Ninth District Court-house, $5,000 a year as Chief of the Bureau of Elections, $2,500 a year as Clerk to the Board of County Canvassers, $2,000 for preparing the proceedings of the Board of Supervisors, $2,500 as official reporter to the Board of Aldermen, (he lately resigned this place to a friend,) and $2,500 as stenographer of one of the Courts, besides receiving various amounts from the Supervisors for copying services. All of his positions are sinecures.

ABROAD.

* * * Constantinople has the Cholera.

The Russian Grand Duke Alexis has sailed from England for New York.

* * * Germany proposes to spend five millions thalers extra the coming year, on the navy, and coast defences.

* * * Germany seems all alive with opposition to "Infallibleist Romanism." And the government sympathises quite fully with the opponents of the last Papal blasphemy.

* * * The Italian government insists that the Professors in the Papal Colleges at Rome shall take the oath of allegiance to the government. Twenty of them utterly refuse to do so. They will not be allowed to teach, unless they submit. It begins to look a little as if the arch-persecuting power of the past, was itself suffering persecution.

* * * Ireland has furnished an heroic companion of those famous women, Grace Darling and Ida Lewis, in the person of an unnamed lady, who, seeing a brig wrecked and helpless in plain sight of the life boats at Drogheda, mouth of Boyne, put off in a small boat, and, at the risk of her life, rescued a man left on the wave-washed hulk. The world must have the name of this last heroine to embalm in song and story. And while we chant her praise, let our contempt fall on the male poltroons who refused to go to the rescue which this woman dared to accomplish. —*Tribune.*

* * * The friends of Peace (who by-the-way, were anything but peaceful in their late Congress) must be somewhat discouraged at the warlike preparation constantly going forward in Europe. Though we are steadily assured that tranquility broods over the nations, every one of them is quietly keeping up all the appearances of active readiness for war. The latest Power to fortify itself in military preparation is Russia, whose army is to be put in active training in order to test its efficiency in executing movements in large bodies. What with the unusual rehearsal of the battle of Dorking in England, the reorganization of the Swedish army, the projected Russian maneuvers, and general wakefulness in the European States, there is much to indicate anything but an expectation of a long peace. —*Tribune.*

* * * Either Persia is in a horrible condition from famine, or else the accounts are highly sensational. A writer Sept. 7, from Teheran, giving an account of the state of affairs in the famine-stricken province of Scherassan, says that during the month of July 8,000 persons perished in the city of Meschid, and that 40,000 inhabitants of the province have been carried off into slavery by the Afghans, who had taken advantage of the general disorganizations to make incursions for plunder. The bakers demand such exorbitant prices for their bread that the authorities had intervened, and a number of extortioners been executed. Mr. Dickenson says that the country is disturbed by frequent ins[illegible]. The pestilence still rages, and [illegible] are increased by destructive inun[illegible], not withstanding the fearf[illegible] of the country and people, the [illegible] Government has refused to avail itself [illegible] offered by the governments of Great [illegible] Russia.

RELIGIOUS ITEMS.

* * * The General Convention of the Episcopal church is in session at Baltimore. Several famous English Episcopalians are present.

* * * Spurgeon calls himself "Rev." no longer, but "pastor." Some of our American preachers might profitably follow the example, and drop a title which has no sort of appropriateness to the irreverent style of teaching they have adopted.—*Republican.*

* * * Spurgeon tells the following:—"I like the story of the servant-maid, who, when she was asked, on joining the church, 'Are you converted?' 'I hope so sir.' 'What makes you think you are really a child of God?' 'Well, sir, there is a great change in me from what I used to be.' 'What is that change?' I don't know, sir; but there's a change in all things; but there is one thing, *I always sweep under the mats now!*"

* * * The Bishop of Stuhlweissenburg, in Hungary, is an ultramontane. He believes in the Pope, and in the right of the Pope to be proclaimed infallible without having to ask anybody's consent thereto. Accordingly he made proclamation of the Pope's infallibility without imperial permission, for which he has been summoned to Pesth, and in the presence of all the Ministers in full Court dress, has been told by Count Andrassey that he had incurred the "Royal disapprobation and displeasure," and that he (the Count) was commissioned to convey to the Bishop "the Royal rebuke," and to express hope "that he will pay due respect to the laws and to the orders of his Majesty in future." This ceremony is not likely to hurt the Bishop's prospects ecclesiastically, but it is a solemn way of *snubbing the Pope*, which his holiness will doubtless appreciate.

Notices, Etc.

W. A. C. P. Association.

The Seventh Annual Meeting of the Western Advent-Christian Publishing Association, will convene in the Advent Chapel, Green St., Chicago, Ill., Wednesday forenoon, December 5, 1871. A full attendance of the members is desired.

The following amendments to the Constitution of the Association will be presented for action:

ART. XII. Sec. 1. The stock of this association is hereby made transferable, by the transfer of the certificate issued therefor, endorsed in blank by the original holder, his heirs, executors or administrators; and the entering of such transfer upon the books of the Association. The date of said entry of the transfer shall be the date of the transfer.

Sec. 2. This article shall take effect and be in full force from and after its adoption.

Amendment to Art. XI. To amend Art. XI. so that it shall read: "This constitution may be altered or amended at any regularly called meeting of the Association by a vote of *——— of the members present at said meeting: this amendment to be in force from and after its adoption.

Churches throughout the West are invited to elect delegates, selecting persons not already members of the Association. These delegates will not take part in the first meetings of the Association; but arrangements will doubtless be made to receive them to full membership at the earliest possible moment.

WM. L. HIMES, Secy.

---

* This space is left for the insertion of such a proportion as the members may choose.

P. O. Address.

All letters and papers for Eld O. R. Fassett should be directed to San Francisco, Cal., after Oct. 9 till further notice.

Notice—Minnesota.

The following Resolution passed, unanimously, at the last covenant meeting of the Winona Advent Christian Church:

Resolved, That we cordially invite the State Annual Conference to hold their next Session in our chapel, corner Broadway and Winona Streets in this city.

A. J. MARSH, Sec'y.

Notice.

I shall print a paper soon, on the season of the judgment. Will send it free to all who will send for it, either for themselves or to scatter.

Newark, N. J. ABRAHAM FLAVELL.

Notice.

I wish to locate in some neighborhood where my family will have the privilege of Advent meetings. Would like to find a farm of from 20 to 40 acres; with a comfortable house and water. Can pay about $600, but only a part of it down. Would like to settle where I could supply preaching, more or less, to the brethren in the vicinity. Parties interested can address me at Iron Hill, Iowa. R. S. DUTTON.

NOTE. We recommend Br. Dutton very freely, as "a workman that needeth not to be ashamed. Brethren anywhere need not hesitate to send for him. He will build you up and do you good. ED. TIMES.

Appointments.

MICHIGAN.

The Western District of the Michigan Conference will hold a Q. M. at Union Mills, commencing Oct. 26, and holding over Sunday. All are invited. W. L. HIMES, Sec'y.

INDIANA.

The second Q. M. of the Northern District of Indiana will be held at Union Mills, Laporte Co. commencing Thursday, Oct. 26—to hold over Sunday.

Railway connections: Laporte, on the Michigan Southern, and the Peru and Chicago Road; and Hanna Station on the Fort Wayne Road. Teams will be at Laporte every day of the meeting, except Sunday, to convey friends to Union. Also, arrangements at Hanna for forwarding all who come that way.

The church at Union Mills extends a hearty invitation to all in the regions around about who love the blessed hope to come up to the feast. A general old-fashioned rally is desired and expected. Come. E. C. ANDRUS, Sec'y.

D. MATHEWSON, Chairman.

ILLINOIS.

Beemerville, Oct. 8.

Milroy, Oct. 14 and over Sabbath.

Jericho church, Oct. 22 10½ a. m.

Aurora 3 p. m. as Bro. may arrange.

C. W. SMITH.

Ancona. Oct. 16. C. C. MARSTON.

The new Advent chapel at Auburn, Ill. will be dedicated at a meeting commencing Thursday, Oct. 12, and continuing over the following Sunday. Services by D. R. and M. S. Mansfield, Wm. L. Himes and others.

The church at Auburn extend a general invitation to all the friends in the region to come up to the Feast of Dedication, and rejoice with us over the Lord's blessing. We anticipate a precious season, a feast of fat things to the soul. Come from Carlinville, Springfield, St. Louis, Winchester, Manchester, and all the places round about it, too numerous for mention here. Our hearts and houses will be open for your entertainment.

The Illinois Central Conference will hold a session at the same time and place.

Auburn is on the Alton and St. Louis Railroad, a short distance S. W. of Springfield.

Pray for us.

For the church. A. S. CALKINS.

According to previous arrangements, there will be held a series of day meetings, commencing on the first Sabbath of November, and continuing over the following Sunday, at the Mount Joy church, Johnson Co. Eld. J. V. Himes has consented to be present on his return from the South. Elds. Lawver and Thomasson will be present to assist.

The propriety of organizing an Advent Christian Conference for Southern Illinois will be discussed and acted upon. Let us have a general rally of the Adventists of Southern Illinois, as well as every earnest inquirer after Bible truth.

F. A. CHILDS.

WISCONSIN

The dedication of "Zion's chapel," at Springville, Vernon Co., will take place Sunday Nov 26. Eld. J. V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means if possible; but with their prayers, especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church. P. W. HOUGH.

Crisis, please copy.

The first Q. M. of the Iowa Christian Conference will be held at Parkersburg, Butler Co. commencing Oct. 26, at 8 p. m. and hold over Lord's day.

Eld. Ramsey will be at the meeting, and many others. Let the churches send delegates, and all ministers who can attend be at this meeting.

ALONZO RAYMOND, Sec'y.

Butterfield S. H. near Fairfield, 2½ p. m., Oct. 8. Previous and succeeding evenings at Fairfield.

M. D. PEAVY.

MINNESOTA.

The next Q. M. of the St. Paul District, will convene at Millerburg S. H. on Friday Oct. 27. Dundas is the nearest station, on the M. & St. P. & M. R. R., seven miles from the place of meeting. If friends coming on the cars will write to G. W. Miller he will see that a team is there to meet them. EDWIN T. HIMES, Sec'y.

Eyota, Bliss S. H., 10½ a. m., Sunday, Oct. 15.

Eyota Village, Good Templar's Hall, 2½ p. m., same day.

Chester Village S. H., 7½ p. m., same day.

S. C. WELLCOME.

IOWA.

Tent Meeting in the Iowa Mission Tent, at Belle Plaine, Tama Co., to commence Oct. 11, 1871, and continue over Lord's day.

PETER S. W. DEYO.

The fourth Q. M. of the Winona District will be held at the Nicholas S. H. Canton Co. (Iowa), Friday October 20, continuing over Sabbath. Brethren wishing to attend can get information of the locality of the Nicholas S. H. of Wm. J. Bursell, Elliota or Peter Mitson, of Elliota.

A general attendance is solicited. Come with hearts burning with the love of God, ready to work. Let us examine our hearts, consecrate ourselves anew to God, enjoy a present and full salvation; then we can prevail with God, and our meeting will be a grand success for the cause of truth. S. C. WELLCOME, Sec'y.

The Deep Creek District Q. M. will be held at Toronto, Clinton Co., commencing Thursday, Oct. 26—to hold over Sunday. Preachers from abroad invited, and the people generally. Come one and all. R. B. DUTTON.

MISSOURI.

The fourth Q. M. of the third District of the Iowa and Mo. Conference will be held with the Prairie Valley church, in Davis Co. Mo. Oct. 13 and 14, the Friday and Saturday before the third Sunday. Ministers and members of other churches are invited to meet with us.

JOHN M. BLIVEN, Sec'y.

OHIO.

The A. C. Conference for the State of Ohio will hold its Annual Meeting in Nevada, Wyandot Co. commencing Thursday evening Oct. 26, and continuing over the following Sunday. Eld. H. G. McCulloch and other preaching brethren from abroad are expected, together with all those who belong to the Conference. Let every church in the State be represented by delegates, and come prepared to build up and not pull down. The church in Nevada send greeting to all.

W. S. JEFFERSON, Sec'y.

NEW YORK.

Buffalo, Sunday, Oct. 15.

Darien, and vicinity, where duty may call, Oct. 17 to 21.

Lockport, Sunday, Oct. 22.

County Line, Niagara Co., Oct. 24, and continue a week, if duty demands.

If any of the above appointments conflict, or are not desired, please notify me by Oct. 6, at Lincolnville, Crawford Co. Pa. If others on the route wish my labors, please write to me as above, or at the above named places.

J. T. ONGLEY.

Advertisements.

A BOOK WHICH

EVERY ONE SHOULD POSSESS.

Just published: 288 pp. 12mo, illustrated with numerous cuts, bound in cloth, $1.50, in paper, $1.00.

Free by mail on receipt of price.

First Help in Accidents and in Sickness.

A guide in the absence or before the arrival of Medical Assistance. Published with the recommendation of the highest medical authority.

The following are some of the subjects upon which it treats:—Bad Air, Bites, Bleeding, Broken Bones, Bruises, Burns, Choking, Croup, Cold, Convulsions, Dislocations, Drowning, Dysentery, Fevers, Fractures, Hanging, Nursing, Poisoning, Scalds, Sun-stroke, Sprains, Suffocation, Sunstroke, etc., and other accidents and sickness where instant aid is needed.

This volume, written by eminent physician, is a practical digest of extent fit medical knowledge, so far as relates to that aid which may properly be rendered in cases of accident and sickness in the absence of a physician.

Prepared for the press by editors of Good Health Magazine. ALEXANDER MOORE, (a10 5) Publisher Boston, Mass.

SPINNING WHEELS.

We have received for sale, for the benefit of the office of THE TIMES, a small lot of a very fine Spinning Wheel. This Wheel is so constructed that it may be fastened to a bench or table, while the operator sits in a chair, and can spin all day long without taking a step, besides doing more work than they can with the large old fashioned hand wheel, with its wearisome walk. Satisfaction guaranteed. Price, by express, $2.50.

Address: *ADVENT TIMES*, Buchanan, Mich.

THE LAWS OF LIFE.

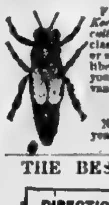
This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn St., Chicago, Ill.

BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To *new* subscribers to *both* journals, $2.50 a year.



FREE. Sample copies of the "*Bee Keeper's Journal and National Agriculturist.*" The finest paper of its class in the world. Every Bee-keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO., 14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

THE BEST SELF BINDER.

DIRECTIONS.
Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus, Publications are held firmly between strips as in a vise and a firm binding insured
EMERSON'S
TEMPORARY
BINDER

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 70c. cloth and imitation morocco; 80c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express.

FIRE EXTINGUISHER.

Over 300 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL Sec'y, 122 Washington St., Chicago.

For sale at this office.

PRINTING PRESS FOR SALE.

A second-hand Campbell 'Country Press' is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE, $800. Terms easy. For further information, address THOMAS H. SENIOR, Sun Building, New York city; or,

ADVENT TIMES, Buchanan, Mich.

NOTICE OF ATTACHMENT.

STATE OF MICHIGAN, The Circuit Court for the County of Berrien.

John W. Wilkinson vs William H. Earle & C. W. Emerson, Copartners under the name and style of Earle & Emerson,—In attachment. ¶ Notice is hereby given that on the fifteenth day of July, A. D. 1871, a writ of attachment was duly issued out of the Circuit Court for the County of Berrien at the suit of John W. Wilkinson, the above named plaintiff against the lands, tenements, goods, and chattels, moneys and effects of William H. Earle and C. W. Emerson copartners under the name and style of Earle and Emerson, the defendants above named for the sum of seventeen hundred dollars, which said writ was returnable on the first day of August A. D. 1871 and it appears by the return of said writ that property has been attached therein and that neither of the defendants can be found.

F MUSEY, Attorney for Plaintiff.

Dated this 28th day of August A. D. 1871.

THE ILLUSTRATED DOMESTIC BIBLE.

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,300 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding — Marbled Edge............$10.00
" " — Gilt Edge............[illegible]
Turkey Morocco — Full Gilt............[illegible]

Send by express on receipt of the price.

Address: Advent Times, Buchanan, Mich.

Advent Christian Times.

LIBRARY COPY
AURORA COLLEGE

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 12. BUCHANAN, OCTOBER 17, 1871. WHOLE NO. 392.

Contents.

Haste, Traveler, Haste—poetry; Sour Words; Peculiarly Dangerous Times; The Harvest is Past; That Day; Interesting Facts......89
Jesus' Coming, J. A. Newton; From San Francisco, D. D. Reed; Still "More Gravy" Wanted, Priscilla; Our Danger, S. B. Mabery; Boasting, F. Burr; Impartial Testimony, C. R White; Must Look into it, Wm. Johnston; Tour East, O. R. Fassett....90
The Army of Cavalry; Restoring Paris; What the Catholic Church Expects, P. W. Hough; Items; Advertisements........91
Brief Editorials; Time to awake; Removal; Auburn, Ill.; Late; Enterprise; The Chicago Church; Responses; Good Tidings; Queries; From Br. F. Burr; The Lawlessness of the Land; The Crash in Securities........92
The Great Fire........93
Editor's Journal; Letters from Theria B. Weaver, John Scarce, R. Alexander, A. F. Dugger, R. N. Bliss, S. C. Wellcome; Brief Extracts........94
What I Heard and Saw, P. W. Hough; The Goddess of Reason; Book and Tract Column........95
Business Agent's Department; At Home; Abroad; Notices; Appointments; Advertisements........96

HASTE, TRAVELER, HASTE!

Time's sun is fast setting,
Its twilight is nigh,
Its evening is falling
In clouds o'er the sky;
Its shadows are stretching
In ominous gloom,
Its midnight approaches—
The midnight of doom.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing,—flee, lingerer, flee.

Rides forth the fierce tempest
On the wing of the cloud;
The moan of the night-blast
Is fitful and loud;
The mountains are heaving,
The forests are bowed,
The ocean is surging,
Earth gathers its shroud.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing,—flee, lingerer, flee!

The vision is nearing—
The Judge and the throne!
The voice of the angel
Proclaims, "It is done!"
On the whirl of the tempest
Its Ruler shall come,
And the blaze of his glory
Flash out from its gloom,
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing,—flee, lingerer, flee!

With clouds he is coming!
His people shall sing;
With gladness they hail him
Redeemer and king!
The iron rod wielding,
The rod of his ire,
He cometh to kindle
Earth's last fatal fire!
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing,—flee lingerer flee!

SOUR WORDS.

1. They indicate a sour origin. They show that the heart is in an acid state. The hearer of such words cannot but have his own, and not very complimentary opinion of the speaker.

2. They make the speaker himself more sour. Words react upon those who utter them. They add fuel to the fire and augment the heat.

3. Sour words dangerously tend to make the hearer sour. They create an atmosphere which he breathes, and the virus is likely to penetrate his soul and make him sour too. Vinegar gives its own character to anything it can reach. So it is not the fault of the sour in heart and speech that they do not spoil all the sweetness there is about them.

4. Sour words are all but certain to give sourness to the countenance. The face is a telltale of the heart, and the heart's sourness, rising to the lips in bitter words, has wonderful power over all the features. Look on the countenance as the owner is using sharp and bitter words. Do you see a smiling June, or a scowling November?

5. Sour words are not soon forgotten. Sharp and piercing, they enter, like iron, into the soul. As with hooks of steel, they hang on to memory. All that you can recollect of some people is the sour wourds you have heard them use.

Now, my young friends, if sour words indicate a sour heart, and make the speaker more sour, and make hearers sour, and give a sour contenance, and make one's sourness long and painfully remembered—there are five reasons why such words should never be tourd upon your lips. Let the last ones you have used be the last!—SIMON, in *N. Y. Observer*.

"PECULIARLY DANGEROUS TIMES."

In a recent number of the *Sunday School Times*, H. S. Osborn, LL. D., remarks: "We are living in *peculiarly dangerous times* from the reading which is now brought out. At no former time in the history of our country has light reading been so much in demand as at the present day. All classes of persons,—learned and ignorant,—professional men, business men, —educated ladies as well as the nurse and help, the cook and the chambermaid, demand light reading—tales, stories, novels, or something 'exciting.' I have heard it asserted more works of this character have been sold in the past two years than had been sold during the preceding sixty years!" He then refers to Dr. Ray, of the Butler Insane Asylum, of Providence, R. I., as attributing the increase of insanity to "excessive indulgence in the reading of the novels, and works of similar character, which have, of late years, swarmed from the presses of New York, Philadelphia and Boston," and makes this quotation from the official report:

"The coarse exaggeration of every sentiment, by every possible form of unnatural excitement, giving no addition to one's stock of knowledge, no element of mental strength being envolved, prepares no one better for the stern realities of life. This indulgence is a characteristic of our times, and it is asserted, with distressing evidence, that many of the irregularities which prevail among us, to a degree unknown at any former period, are chargable to this very alarmingly prevalent habit."

We do not believe this alarm of danger is uncalled for. Our land is being flooded with this pernicious "light literature." It is the principal kind offered for sale at the news-stands, in the railway cars, and places of public resort. It behooves every Christian parent to look well to the character of his own reading and of that which he allows his children to have. "A paper will fill a void that nothing else will; and remember, both for yourself and for your children, that no paper ever came into a family for one year which did not exert an influence of a moral character, either good or bad, on some one in that family."—*Sel.*

THE HARVEST IS PAST.

"The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20.)

Such are the words which the weeping prophet Jeremiah put in the mouth of a "disobedient and gainsaying people." To us it seems strange that summer should be mentioned after the harvest, but this may be easily explained. In Palestine, the autumnal rains begin to fall the last of October. This is the seed-time. Grain usually matures in May, which is therefore the time of harvest. Later, and during the summer occurs the fig harvest.

This, then, is the passage expressed: "The grain harvest is past, the fig harvest is also ended, and we are not saved." The picture in all its sad beauty is this: the grain has been sown, the early rain has fallen, winter is over, the latter rain has also fallen, and the grain has matured. The reapers have entered the field and gathered much into the garner—but not all! The fig harvest has come and is ended, but many remain ungathered. Here and there stalks of grain in the open field, and figs upon the leafless trees remain, unsheltered and alone, when the harvesters have completed their work! These, when they find themselves left behind unsaved, lift up their voices with the mournful cry, "The harvest is past, the summer is ended, and we are not saved!" May we have grace given us to ponder the lesson of the harvest-field!

Alford, whose Critical Commentary on the New Testament is the most masterly production of the age, and places him in the front rank of expositors, says, "The Lord will come in person to this earth; his risen elect will reign here with him. This is my firm persuasion, and not mine alone, but that of Christ's waiting people, as it was that of his primitive apostolical church, before controversy blinded the eyes of the fathers to the light of prophecy."

THAT DAY.

Jesus in his teachings often speaks of *that* day. We instinctively ask what day is thus set apart from the rest. It is a significant word. We stand in awe of it—a day somewhere—standing out like a mountain. It is not a day, but *that* day. The Savior thus designates the day of judgment,—a king of days.

"Of *that* day and hour knoweth no man." (Mat. 24: 36.) When it comes we know not. We know simply this—it a fact in God's government. Slowly and steadily it is approaching. It encamps every night nearer to the race,—to us,—to me. We have no human almanacs that can foretell its coming. That it will come seems one of the fundamental thoughts of our mind, admitted everywhere and always. The Egyptians bore decided witness, in their books of the dead, to the coming of that day. Let not that day come upon you sleeping said Jesus. Duty is ours—that day is God's.

"Many will say unto me in *that* day Lord, Lord," etc. (Mat. 8: 22.) It will manifest the life. The husk of life, the covering, will be stripped off, and the man, what he is, will appear. It will not create anything, it will simply unfold and reveal. Without it, the world and God's dealings would be an insolvable riddle. We sometimes say "Murder will out,"—but it is not true. The court records show that it is but the fragment of the truth. All life, all history, all that we see of God, cry out for such a day.

"It shall be more tolerable in *that* day for Sodom," etc. (Lk. 10: 12.) It will be a day of judging and condemning. Men will sink downward, not only by moral gravitation, but also by judicial sentence. It is the doomsday of the soul out of Christ. Then God who seems sleeping when his laws are broken, will rise up. God is not dead, but long suffering. It seems no wonder that the Latin hymn, "Dies iræ,"—the day of wrath,—got such a hold upon the middle ages. It is an overwhelming thought,—the day of condemnation.

"There is laid up for me a crown of righteousness, which the Lord the righteous judge, will give me at *that* day." (2 Tim. 4: 8.) It is a day of Christian crowning. Midnight darkness comes upon the lost soul, but glorious daylight upon the saved soul. The uncrowned Paul in the Roman dungeon, will be the crowned Paul at God's right hand. That day comes uplifting the oppressed soul, bidding wronged ones stand by the right. It comes like music in the midst of the discordant notes of the world, saying, all will be made right here.

Is not the thought of that day sufficient to crush our hearts? It would affright us were we forced to meet it alone. Standing before that day, the redeemed heart can say, "Jesus died for me." The cross, the blood, make the only hiding place. We are accepted in the beloved one.—*Nat. Bap.*

Do not expect impossibilities from your minister. He has no power to work miracles. He is a man "of like passions" and infirmities with you. Exercise toward him a little of that charity which you need yourself. Among the things impossible to a minister we name four: He cannot preach two great sermons every Sunday. In addition to his duties and devotions, his private, domestic, and public duties—since in his calender there are only twenty-four hours in the day and seven days in the week—he cannot call at your houses every month in the year. He cannot know you are sick without being told. He cannot always divine the mischievous crotchets of unreasonable people without being told. Be kindly, therefore, in your talk about his preaching; let him know you are more anxious for him to make religious calls on the sick, the poor, and the erring, than social calls on those who do not need them. Send him word when you are sick, and understand that if for lack of such information he fails to call, it is he who is slighted, not you; and smooth the way for an explanation of all misunderstandings that affect his usefulness.—*Christian Advocate.*

INTERESTING FACTS.

Facts are more valuable than arguments. The following, I think, will be interesting to all who are seeking the truth:

The Hebrew word *ruach* translated *spirit* in the Old Testament, occurs *three hundred and seventy-seven times.* *Pneuma*, the Greek word rendered *spirit* in the New Testament *three hundred and eighty-five times.* Thus it will be seen that we have *spirit* in the original Scriptures (762) *seven hundred and sixty-two times.* But *not once* is it called *deathless* or *immortal.* We hear much from modern divines about man's "*deathless and immortal spirit,*" but marvelous as it may appear, no such phrase can be found in the whole Bible. One would think that in using the term over *seven hundred* times, the Bible ought, at least once, to qualify it by deathless if such were its nature. If man's spirit were deathless, the Bible would so represent it.

Nephesh is the word *soul* in the Old Testament, and is found in the Hebrew Scriptures (733) *seven hundred and thirty-three* times. *Psuche*, the corresponding word in the Greek rendered *soul*, in the New Testament occurs (105) *one hundred and five* times. Here we have (838) *eight hundred and thirty-eight* instances where *soul* occurs in the original Scriptures, and *here* is the place to inquire concerning the immortality of the soul. In all this great number of times the word occurs, is it once called *immortal?* NOT ONCE! How often does the phrase "immortal soul" occur in the Bible? *Not once!* These, dear reader, are sober facts that interest all who would treat this subject candidly. The world has been duped on this subject by an erroneous theology long enough. It is fully time that independent minds should arise and demand *proof* for the *immortality of the soul.* If God has written a book giving all needful information with regard to man's *origin, history, condition* and destiny, and if man's soul is *immortal*, and is destined to exist as long as God exists, have we not a right to expect not merely a *hint*, but a *plain* and *positive* statement of the fact? (Hastings.) No such statement can be found in any part of the Book. In the language of Prof. Wilson, it is worthy of notice that in all the 800 times the original words occur in the Bible, not once is the word immortal or immortality, or deathless, or never-dying, found in connection as qualifying the terms. The word soul is never used in the Bible to represent a conscious part of man existing when he is dead. (Grant.) Richard Watson, the great Methodist theologian, says: Some suppose consciousness is an essential attribute of spirit; and the soul is naturally immortal; the former of which cannot be proved, while the latter *is contradicted by the Bible*, which makes our immortality a GIFT, dependent on the will of the giver. Institutes, vol. 2, p. 82.

The soul that sinneth, it shall die. Ezk. 18: 4. If the soul were immortal, could it die? Anything that is immortal is deathless. An immortal being cannot die; but the soul that sinneth it shall die: hence the soul is not immortal. Dr. Dwight says: Whatever has been created can certainly be annihilated. The continuance of the soul, therefore, must depend absolutely on the will of God. C. C. MARSTON.

In A. D. 178, Irenæus, when opposing the Gnostics, who, following the creeds of Zoroaster and Socrates, asserted the absolute immortality of the soul, said: Life is not ourselves, nor of our nature, but of God; and that he who rejects the truths of God, deprives himself of the gift of duration to all eternity." And Arnobius, A. D. 303, said, "that there was a class of men who, elated with an extravagant opinion of themselves, tell us that their souls are immortal, and free from the stain of gross matter;" which doctrine he combatted as contrary to the Scriptures of Christ and his apostles.

Communications.

Jesus' Coming.

Jesus' coming is to be with the suddenness of the lightning's flash. The husbandman gathering his golden sheaves o'er his beauteous harvest field, will see that the "sheaves" are being gathered into the 'garner' of the Lord. The priest in his pompous robes, before the man-made altar, shall see; a "Priest" is come, to dwell forever over his own people. The "judge upon the bench," with a half finished charge to the jurors, or sentence upon the poor criminal, shall behold in that instant the "Judge at the door." The monarch on his throne, descends to the rank of a subject and submits to the one true King—"Christ the Lord!"

The world shall be as it was in the days just before the flood, defying God, and violating all principles of right, calling for "the promises of his coming," telling you "since the fathers fell asleep" there has been no change! Many have said Lord! Lord! and told us of the end of all things, the coming of Christ, and the burning of the world: but we see no change!

Now the brightness of his coming is the terror of men. One gleam of lurid light will shine over sea and continent and island, and dart down into every corner, and rise up to every "mountain-home," illumining the rugged rocks and chasms, and blaze across the fertile plains.

No people or tribe shall be overlooked. No character, or sin but shall come to light. Is it not true that the light of that day, "the day of the Lord," will shine with more than noon-day splendor, on every condition and character of men? The prospect of the coming of Christ, and of a burning world is a greater power to move men, than death itself. We find the apostles warning sinners in this style: I beseech you by the coming of our Lord and Savior Jesus Christ." "Be ye also ready;" "Occupy till I come." This is the order, the "marching order." By this we live, by this we could die!

In carelessness, and carnal serenity, the ungodly have staked their all—all for time, all for eternity; all for the day of a dissolving world. So suddenly shall that day break upon the world, there shall be terror in the mind of every impenitent, when they behold in the clouds the Son of man, come at last, to judge all mankind, If men are not moved by the timely warning given in the Scriptures; if they are not awakened by the consistent reasoning of the best talent among men; by the appeals of God and his servants, who shall be responsible for their terrible neglect? No remedy for this error: once lost, lost forever.

But look once more, and see the great day, the final end. You may feel for a time secure, but you know this security is transient, and how quick it might pass; and then your hopes, your long-cherished hopes, where, oh! where have they fled? Gone, and gone forever. Only one hope will be of value then. "Believe on the Lord Jesus Christ, and thou shalt be saved." J. A. NEWTON.

From San Francisco.

Br. Himes: The great Advent truths are gaining ground on this coast. I spent last Lord's day with the church in this city. There are a few old, tried saints, that came here years ago, who embraced the truth in the East; and they are fighting the good fight of faith and God is blessing their efforts. We had one of the happiest communion seasons last evening, that I ever enjoyed. The presence of our Lord was at the table.

We leave to-day for Vallejo to strengthen the little church there. Ever since that church was organized they have been growing in grace, and in the knowledge of the truth, and they stand up boldly for all the great truths, and that stirs the devil, and sets the preachers to work to put down the great Advent truths, and to make all hands believe that they have eternal life, independent of Christ, or his coming, to bring it to us, as is taught in the word. You see that it makes lively times among us. What we want is *sound, gospel truth,* and men that are not afraid to stan up *boldly* and preach the word, like the ADVENT TIMES. That paper is gaining favor on this coast, because it comes out so straight on the present truth.

There has been a present truth in all ages. Noah had a truth to preach in his day: The world was to be drowned. In the days of Christ, there was a present truth: that Jesus was the Savior of the world, and the devil hated it. And, thank God, *we* have a present truth to-day: and that is, no immortality, no life, no inheritance for the saints of God unless Christ comes again. But the false preacher stands up, and says we get all this when we die.

Br. Himes, make the truth as plain as *possible,* and expose sin and the errors of the day, and do not be afraid of coming out *very* plain. May God bless and give you divine wisdom, and health, and strength until Jesus comes.

D. D. REED.

Still "More Gravy" Wanted.

I like the idea presented by "Gaius" about Conference reports being dished up with fewer bones, and more gravy. Allow me to add that if some of the ministering brethren would leave out dry pieces, and fill up with "gravy," it would certainly please THE TIMES' readers better. We don't care what train you took; or to know that you preached to a school or meeting-house full at a certain date. Possibly four hundred other Advent ministers did the same thing the same evening; and if every one should report the fact, every time, THE TIMES would be filled with nothing else. We don't care so much about you, as about what the Lord is doing through you. Give us the *juicy parts*—experience, incidents, new conversions, baptisms, trials and persecutions for the truth's sake, joys and gleams of sunshine, and the like. These are always interesting. In short, write for the *whole body,* and rigidly prune out all you would not care to read from some other laborer, whom you never saw, nor expect to see, this side of kingdom.

I have made maple sugar some, and I had rather have one spoonful of syrup than a pailfull of sap. The pailfull may have all the sweet in it, but I cannot drink so much to get it. We want to hear from you all, often; but spare us the details.

In behalf of many, PRISCILLA.

Our Danger.

Christians are now surrounded by as many dangers as were those of the times of great persecution. It is a time when Christians need to take heed to the language of Jesus. He speaks (Lk. 21,) of his second coming and addressing those who would be alive at that time, says: "Take heed to yourselves, lest at any time your hearts be *overcharged* with surfeiting and drunkenness, and *cares of life,* and so that day come upon you unawares."

Now is the [illegible] the persecution is past, [illegible] arrived when Satan by his different agencies is working all abroad in the land, alluring the people from Christ; in fact is deceiving the nations, and preparing them for the battle of the great day of God Almighty. (Rev. 16: 14.)

It seems to be almost an impossibility for people to labor without being "overcharged with the cares of this life." It was always so. People had plenty of time for worship, family prayer and to attend the meetings of the Sabbath: but now many do not find time to pray even in secret. Ask them about it, and the reply is, "So much work to do, I don't seem to have time."

And so it is hurry, purry, from morning till night. This is a characteristic of this age. The people are many of them seemingly as they were in th days of Noah—Their imaginations perverted. But "let those who are *of* the day watch, and be sober," and *live* for eternity. Overcome the spirit of slumber that is creeping over the mind, and be ready for the coming of the Lord, for he is near, even at the door.

In conclusion, let me say in the language of the apostle: My brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness, [or as the margin reads] wicked spirits, in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day.... Stand having your loins girt about with truth, praying with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication, for all saints. S. B. MABRY

Boasting.

The Chicago Sunday *Times* of Oct. 8, contained a two column article on the prosperity of Chicago. The wealth of the city, the enterprise of its capitalists, the magnificence of its buildings of marble and stone, the enlargment of its borders, and the immense and rapidly increasing business of the city were puffed in the usual manner which characterises all such articles, when people wish to expand that old speech of former days,—"is this not great Babylon which I have built?"

There is no doubt but that the article in question expressed the truth on most if not all its points, as any one who in a brief visit here could very readily discover, but the spirit of boasting so prevalent in these last days is being continually exemplified in such articles as the one to which I allude.

But what a sudden change! Ere the people had retired to rest that very night the peal of the alarm bells sounded for fire. Fires are so frequent in this city that a single peal causes but little thought to the listeners. But soon the general alarm rang on the night air startling and arousing the whole city. Multitudes rushed to the scene of terror. Firemen labored strenuously, and the engines poured in a vast torrent of water upon the flames, but all in vain. The flames leaped on, and on and spread, and roared, and devoured all before it. Wood, and brick and stone, seemed all alike in its presence. The firefiend seemed to laugh and mock at the efforts of man to limit its power. The flames sprang and leaped from block to block, and behind it was but blackened ruins. And in a few short hours its work was done. Where the evening sun had thrown its departing rays on tower and dome, on palaces and massive works of art, the morning sunlight only pierced the cloud of smoke that arose from a mass of smouldering ruins. Where at evening light man boasted of the pomp and power of his achievements, the morning light fell on a sad and melancholy waste.

In one short night the change had had come. In a few brief hours the works of years were swept away. Would that with it had also passed away that proud spirit of boasting that leads men to say, "I have done great things." But no: that still remains. "*We* can rebuild. In five years time men shall only know of this by the story of those who saw it." There is sympathy; there is kindness; there is pity and aid for the destitute, but *there is no God.* Men may gnaw their tongues for pain but they will not "repent of their deeds to give God the glory." How vain is this boasting! The professed humility of the present day is most of it but mockery before God. Men do little things and boast of them as being great. The Lord permits the destroyer to bring to nought their works, and yet their pride and boasting is not stayed.

The world is drunken in its pride. Puffed up with vanity the cities of earth a[illegible] ripening for the judgement-day

[illegible] the work of art, or the progr[illegible] the age to which I object; but to that great swelling vanity that puts God so far away and makes man supreme. The world is filling up with this spirit, and, in spite of warnings and sad experience, man still boasts against his God. It cannot last long. Bable's tower reached not to heaven, Sodom and Gomorrah sunk in their maddened career. And so it will be soon with this generation. "Pride goeth before destruction."

Let the true church of the living God be awakened to the moral indications of these last days. O, Christians who love the Master's appearing, keep the true humility. Be watchful, be prayerful, be vigilant and active. The awful pulse of nature is throbbing with fever heat, and soon the final struggle must come. Amen! Let it come! Let the wheels of the fiery chariot roll, if they but bring the Lord of Glory. And let the waiting church on bended knees, but with up lifted hearts and eyes, watch for the first gleam of light that shall precede the golden halo of Messiah's throne. F. BURR.

Impartial Testimony.

How is it that while many of our intelligent men of the world in the fields of science are ever and anon announcing that the world gives indications of its speedy dissolution? Many of them if approached by Adventism at any other time, would denounce it. But yet, like Balaam blessing Israel, unwillingly bear testimony to its truth. The church with its learned corps of teachers, "men distinguished in the fields of learning," men that ought to be the first to know these things, repudiate them, and are crying "peace and safety!" to the world. The watchmen are drunken, but not with wine.—It is the intoxication of popularity and the pleasures of the world; living at ease, enjoying the good things of this world; their spirits kept in lively exercise by the "sociable," "bazaar," "festival," etc.; as at the bottom of a hand bill announcing a festival for the benefit of a certain church, the following was seen: "Come, let us have a joyous season!"

C. R. WHITE.

Must Look Into It.

I gave a copy of THE TIMES to a brother the other day, who promised to read it. I asked him if he believed the word of God. "Oh yes!" Do you believe the Lord told the truth when he said—"The soul that sinneth it shall die?" "To be sure I do." Then, do you believe your preacher when he says of the wicked—"the soul that sinneth"—shall never die, but live in hell to all eternity? He paused for a moment, held down his head and said, "I must look into that matter," and left me.

WM. JOHNSTON.

Tour East.

Returning to Boston in order to purchase tickets here to the far West, I bought *via* the Vermont Central, New York Central, and Michigan Central, going by way of Vermont Central, in order to meet appointments at Castleton, Vt., and Sandy Hill, N. Y. My appointment for

CASTLETON,

was on Thursday eve. Sept. 14. I arrived in the morning train in order to spend the day with Br. and Sr. Mathewson who reside in this beautiful, sequested village, and where our brother has long had the charge of the Advent church. The day spent in this Christian society was truly a feast to me, and one of spiritual profit. Br. M. visited with me some of the families of his parishoners, after first having gone with me by request to the grave of our departed Sr. Sherman. We stood over her slumbering dust and talked of her virtues, her usefulness while living, felt that "the memory of the just is blessed." Oh! how comforting if we must go to the cemetery, to visit the graves of those who leave behind them so many deeds of kindness, and such active seed in the cause of the Redeemer. These make the fragrance of their names and memory sweet and lasting, and stimulates us to imitate their Christian example, and gain with them a reunion in the unending life to come, where we shall know no more rude and sorrowful partings. We visited Br. Sherman and family, and found him at home lonely and sad, in the midst of his afflicted children. But they sorrow in hope, blessed be God. The attendance at the chapel, for several reasons, was not as large as we could have desired, but I trust the meeting was not in vain.

SANDY HILL, N. Y.

This was a field of my labors previous to moving to Minneapolis, Minn. The continued illness of my companion, and the danger of loosing her by death, from the character of the disease under which she had suffered for twenty years, with the advice of medical counsel, and also a providential call to this far distant region, led me to sever my connection with this church; a society church which did more for my temporal comfort, and that of my family, than any since my entering upon the ministry. I thank them for this, and for their kindness to my sick and helpless wife. The Lord reward them at the resurrection of the just. It seems like being at home to be with these dear Christian friends. Tears fill my eyes while I think I must live apart from them. I will not mention names or families; all are endeared to my heart. They are tried friends, cemented to us in closest union while we were in the furnace.

I spent my time in visiting Christian friends in this village, West Fort Ann, Kingsbury, and Fort Edward; and on Lord's day preached in the chapel at Sandy Hill, and in a Hall at Fort Edward, in the evening. The church helped me on my way liberally. Eld. Sibley is now the pastor of this people, who was absent at the time of my visit. I hope he may be successful in his ministry in this inviting field.

Recalling appointments made, and refusing all other pressing solicitations to stop on my return, after visiting my daughter and her family at Saratoga, N. Y., and my son's widow and child, also, I hastened home in the fiery chariots of the last days, precursors of the Lord's chariot of glory whose "wheels roll in fire." I had to do this in orde to make arrangements for immediate departure for a *tour West,* even to the Pacific coast! This was not contemplated when I first arranged to go East; but the repeated urgency of the calls from California and the advice o the brethren and Missionary Board at Springfield determined my duty; and as Providence unmistakably indicates this, I say, the will of the Lord be done; though I must confess that it is at the cost of much fear and trembling, and a sacrifice of home comforts.

But as heretofore in my missionary life, relying upon the promises of the Master and Lord, I go forward. (Mk. 10: 28–30.)

In my absence, which extended over the short period of seven weeks, I journeyed three thousand miles, through twelve States, or parts of States, and a portion of Canada West. I preached thirty-two times, visited 115 families, both the sick and well, attended two large camp-meetings, one tent-meeting; and visited three Advent Publication offices. I have seen many of my dear brethren and sisters with whom I formerly in years past held sweet and precious seasons of Christian fellowship and formed many new acquaintances with others looking for the Coming One. I have witnessed some of the most beautiful portions of our beloved land—together with its flourishing cities, villages, and towns.

Nothing has occurred to mar the pleasure of my journey. The angels of the Lord has been around about me, delivering me from many an unseen danger of which I shall know nothing 'till the day of the Lord reveals their number and character; and of one thing I am still cognizant that the Lord has called me, the least of all saints, to preach "the gospel of the kingdom" to this generation, and counted me worthy to carry the glad message of his coming and kingdom to the ends of our own favored country.

O. R. FASSETT.

The Army of Cavalry.

Under the first four trumpets of the book of Revelation we understand judgments are executed on Western Rome; under the fifth and sixth Eastern Rome suffers; while under the seventh the whole world is brought into judgment, God's enemies are destroyed, the saints rewarded, and the everlasting kingdom of Christ established. The prophecy of the seven trumpets is thus regarded as extending from the middle of the fourth century to the end of the present dispensation. The number of intelligent expositors agreeing in this general outline is not small.

A correspondent of the London *Rock*, in a series of articles on "prophecy in its bearing on the present crisis," presents some thoughts respecting the horsemen of the sixth trumpet which have interested us; and without adopting every item in the exposition we feel disposed to lay it before our readers, assured that it will repay perusal. Here it is:—

"*And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them.*"

Two prominent and unmistakable features are here given us, by which we may surely discern a fulfillment of this prophecy, if any fulfillment there has been.

First, there is a note of time; and, secondly, there is a description which can hardly mislead us. If we find these two things uniting in any page of history, we may be confident that we see the accomplishment of the prophecy.

First a note of time. "The angels were prepared for an hour, and a day, and a month, and a year, to slay the third part of men."

"Slaying the third part of men" is a symbolical expression for terminating and extinguishing the Eastern Empire. "An hour, and a day, and a month, and a year," computed, according to prophetic custom, "a day for a year," is equal to about 396 years.

The Eastern Empire, "the third part of men," was "slain" or put an end to, as we know, by the fall of Constantinople in A. D. 1453. This slaying, or extinction, was accomplished by the Turks. But if the Turks were called to this work by the sounding of the sixth trumpet, 396 years before, is there any trace of that call, that mission, in history? If we find this, the fact, surely, will be a striking one.

Counting back, from A. D. 1453, the date of the "slaying," three hundred and ninety-six years, we are brought to the year A. D. 1057. Do we find, in the page of history, any fact of note, occuring then, or about that time, and having a reference to this question?

We do. In the middle of that century, the Caliph of Bagdad, the remaining representative of the Saracen power, had become weak and feeble, and was unable to maintain himself in his seat of authority. In his distress, he looked round for help, and saw, in the rising power of the Turks, or Turkoman tribes of Central Asia, just the ally that he needed. In A. D. 1055 he addressed an application to Togrul Beg, the chief of the Turks or Turkomans, to come to his aid. Togrul and his Turks, hitherto "bound," or kept in by the Euphrates, now were loosed. Togrul went to Bagdad, was inaugurated as the Caliph's lieutenant, and then issued forth, says Abulfeda, to war with the Caliph's enemies, on the 18th of January, 1057. So commenced what has been known for eight hundred years as the Turkish or Ottoman Empire. And from the going forth of Togrul Beg, as the Caliph's lieutenant, to the fall of Constantinople and the Greek Empire, was just the predicted 396 years, "the hour, and day, and month, and year," of which St. John had spoken.

Surely this is no ordinary feature in the case; it is an agreement which no chance could have brought about.

But it does not stand alone. A very singular circumstance is next stated, which, if fulfilled, must turn probability into absolute certainty. The description of the army or military "force "loosed from the Euphrates," is one of no ordinary kind. "The number of the army of the horsemen were two hundred thousand thousand, and I heard the number of them."

"I heard the number of them," seems to mean, "my attention was called to this fact,—the statement was emphatic."

"Two hundred thousand thousand," would be more actually translated, "two myriads of myriads." A myriad is sometimes used in a definite sense, as meaning "ten thousand;" but quite as frequently in an indefinite, meaning a vast multitude.

Thus in Gen. 24: 60, "Be thou the mother of thousands of myriads." And in Num. 10: 36, "Return to thy thousands of myriads" (when all Israel had but 603,550 male adults. Num. 1: 46).

The prophecy speaks, therefore, merely of an immense army of horsemen, but of *horsemen only*.

Now where, in all history, do we find this fact? Cavalry has always been regarded, among military nations, as a necessary branch of an army. Thus in the army of Xerxes, the largest upon record, the infantry were millions, but the cavalry were 80,000. And so in the armies of Alexander, of Antiochus, of Hannibal, of Cæsar, we seldom hear of more than 20,000 or 30,000 horsemen. The same may be said of modern armaments; of Napoleon's, and of those of our own day. If half a million of men are brought together, four-fifths of them are usually foot-soldiers.

But in this one instance, and in no other, we hear of an army consisting of vast multitudes described as "The army of the horsemen." Again, we ask, in what page of history can anything like this be pointed out?

In one and only one. It pleased God that just at the predicted time, a great nation of horsemen should appear. And we find it in central Asia, in the eleventh, twelfth, and following centuries. Gibbon tells us that the cavalry of the earlier Turks of Mount Altar, were "both men and horses, proudly computed by millions."[1] On one occasion, he tells us, the sultan of Ghizni inquired of a Seljuk chief, "How many men he could furnish for military service?" "Send one of these arrows into our camp, and 50,000 men will mount on horseback." "And if these should not be sufficient?" "send this second arrow to the horde of Balik, and you will have 50,000 more." "But should I need the whole force of your tribe?" "Send my bow, and the summons will be obeyed by 200,000 horse." A little later we read, "The myriads of Turkish horse overspread a frontier of 600 miles from Tauris to Erzeroum, and the blood of 130,000 Christians was a grateful sacrifice to the Arabian prophet."[2] Again, he says, "the the forces of Seljukian Sultan Soliman, encountered by the Crusaders at Nice, are stated at 200,000 or even 360,000 *horsemen*." And Knolles speaks of the horsemen of the Turks in his day as above 700,000. Maleck Shah, the second in succession to Togrul Beg, is said to have kept for his household and for the chase, 47,000 horses. That is to say, for his mere court and pleasure, he kept a larger establishment of horsemen than was possessed by the great French empire of our own time, when it entered upon the greatest war of the present century.

Let these two proofs be added together, and their force will be seen to be irresistible. From the neighborhood of the Euphrates, an army, or rather a nation of horsemen, is announced as coming forth. *No other such army of cavalry was ever seen or heard of in the world.* But in Central Asia, in the eleventh and twelfth centuries, we know that such a people did exist. The prediction, too, bears a date. It is fulfilled in A. D. 1453. The action commences 396 years before that date, or in 1057. And it is in that year, as we learn from Arabic historians, that Togrul Beg, the chief of the Turkomans, is seen accepting the office of Lieutenant of the Caliph, and issuing forth from Bagdad, to be a "wo" to the Eastern Empire. Against that Empire he launches his "myriads of myriads" of horsemen; and begins a warfare which ends in the predicted time of 396 years in the "slaying of the third part of men."

Two or three minor incidents ought not to be wholly forgotten.

1. The prophecy speaks of "myriads of myriads," a myriad, strictly interpreted, being 10,000. And we find that the Turkish method of numbering their armies was by *tomauns*, a tomaun being 10,000. Thus Samarcand is described as equal to seven tomauns, because it could send forth 70,000 horse.

"Loose the four angels." Why are these destroying angels described as four? This is explained by the event. "On the death of Maleck Shah, the son of Alp Arslan, the successor of Togrul Beg, his Empire fell to pieces, and was divided between the four Seljukian dynasties of Kerman, Persia, Syria, and Roum."[1] So we see that the Seljuk Turks, though appearing to us at this distance of time as one power, were, in fact, four tribes or clans following one leader.

3. "Out of their mouths issued fire, and smoke, and brimstone, and by these was the third part of men killed."

Gibbon here, as in many other places, thinking nothing of St. John, involuntarily describes the fulfillment of his words, telling us how "the long array of the Turkish artillery was pointed against the walls, fourteen batteries thundering on the most accessible places; how the Greeks and the Turks were involved in a cloud of smoke, till the Turks at length rushing through the breaches, Constantinople was subdued," and "the third part of men was slain."[2]

There remains, of this second wo, but one sad feature:—"*The rest of the men, which were not killed by these plagues, repented not of the works of their hands; that they should not worship devils; nor of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*"

"These verses belong," remarks Mr. Birks, "to the interval after the fall of Constantinople until the dawn of their reformation." "The rest of the men" must describe the Church of the West. It had just seen the Eastern Church trodden under the hoof of the Moslem, yet it took not warning—it repented not.

This period from A. D. 1453 to 1517 was one of the darkest in the whole history of the visible church. The Popes, like the clergy generally, were notoriously wicked. Nicholas V. gave a safe conduct, and immediately put the holder of it to death. Sixtus IV. sold the offices of the Papal Conrt, and conspired to murder the Medici in the Cathedral of Florence. Innocent VIII. publicly owned seven illegitimate children. Alexander VI. died by poison he intended for some of his cardinals. At the Council of Lateran, A. D. 1512, one of the speakers said, "We have seen violence, rapine, adulteries, incest, so confound all things sacred and profane, so strike upon the sacred vessel, that admidst the waves of iniquity; she was almost foundered."
—*Advent Herald*,

"Restoring" Paris.

"Evil be thou my good", seems to be literally the ruling principle with many of the leading spirits of Paris. When the doors of the theaters were flung open after the peace, and original work to be talked of, it might have been supposed, and was certainly hoped, that misfortune would have had a chastening and purifying effect, which would be reflected even from the stage. As a matter of fact, the very first new play brought out—*Marcelline*, at the Gymnase—has one of the grossest plots ever conceived in Paris, and a forthcoming drama of which we have heard is said in this respect to be no better. In spite of these and other similar indications, the Parisian journalists have made a notable discovery, which is that their city is not vicious enough to be prosperous. The place has got to be a bore, they say, and there is not half as much foreign gold spent there as in the good old wicked times of the empire. This is a terrible argument in behalf of Napoleon, and the nice question arises with the republican journals whether it may not be possible to be prosperously naughty under democratic institutions; or, in other words, if vice and liberty cannot be made compatible.

Under these delicate circumstances, the excellent and patriotic *Figaro* has hit upon an idea. The problem is how to get back the rich strangers who once adored Paris, but who now shun it like a pestilence; who loved the gilding and purple of the Empire, but do not fancy the austere simplicity of the Republic; who luxuriate in the odors of Lubin, but shudder at that of petroleum; who liked to roll over the velvet asphaltum of the boulevards, but do not care to jolt over the plebian cobble-stones that replace it. How are these Sybarites to be restored to their allegiance, those Ephraims to be joined again to their idols? Clearly, reasons the scrupulous and sagacious *Figaro*, by making things attractive for them. Let pleasure be sufficiently seductive, and the wearyest and most judged must succumb. The project, then, is to turn Paris into a kind of sublimated Baden-Baden. The Palais d'Industrie will make, it is pointed out, a superb kursaal, and bear about the same relation to it that the Crystal Palace does to a glass coach. In this charming situation, in an edifice "decorated with the names of the most illustrious of earth's worthies, and once the center of the choicest works of man," the spectacle of what in this country would be styled a "champion gambling hell" would be, it is thought, appropriate and inspiring. To clutch the scepter of chance as it falls from the hands of Homburg and Baden-Baben, to unite the glories of both under the sumptuous roof, is a conception altogether worthy of its source. Those temples of feverish joy are soon, we are informed, to be shut, and so will no longer be a source of revenue to the German Treasury. Why not, then, grasp the golden prize, and forget Sedan and Gravellotte, in the enjoyment of those streams of wealth that may thus be diverted from the hated victors?

That the idea is seriously discussed may be deduced from the fact that an American has made the characteristic proposition to lease the Palais d'Industrie for the purpose described, and to pay three million of francs per annum for it. He is likely, no doubt, to have competitors in MM. Duprossior and Blanc, the prospectively ousted Lord's of the green cloth of Baden and Homburg, but, whoever triumphs, Paris will be, it is antiscipated, the gainer. The journalists declare that unless this, or something like it, is done, their beautiful city has become bankrupt. Let this scheme be carried out, and all the pleasure-seekers of the world will surge toward the Champs Elysee in a great tidal wave. Nobody with money and leisure can possibly resist, it is argued, this delicious habit of limitless hazard on a magnificent scale and at all hours. The rush from everywhere will "fill the hotels, cram the theaters, foster the jewelers and traiteurs, and restore to Paris that gayety and charming public naughtiness, the loss of which her reactionary journalists so tearfully deplore." If this beautiful conception be carried out—and it really is seriously threatened—it will be a fine practical illustration of the old truth that beneath what seems to be the lowest depths of degradation there may be a lower still. That so shameful a project should be deliberately canvassed is a sad proof of the moral degeneracy of the French character. Paris has suffered bitter misfortunes, undergone grevious mortifications, and for these she challenges and receives the sympathy of civilized mankind. But should this infamous design be consummated, we apprehend that few decent people anywhere would regret it if the last and crowning calamity were to come upon her, and Paris be blotted from the earth even as were the "Cities of the Plain."—*N. Y. Times*

What the Catholic Church Expects.

A brother in Leon Valley, who is well acquainted with the most of Catholic ministers in that section, when talking to one of their prominent men, remarked that they should study the Bible to know God's will, and not allow the priests to deceive them; their church was described in the Bible, and had passed through all its characteristics, except the burning of the city; and then Christ would be seen coming in the clouds of heaven to judge the world.

He replied that his was the first church, and was the only one that had authority to expound the Bible. That he would "bet $50" that the Pope would gain his kingly power in this generation. Yes, he "would bet his life."

The brother remarked he was not in the habit of betting. This was all said in perfect good feeling on both sides. Straws show which way the wind blows.

P. W. HOUGH.

Whatever Midas touched was turned into gold. In these days touch a man with gold, and he'll turn into anything.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

Sammy Bradburn said:—"Some of our brethren pretend to go into the pulpit without any previous meditation, and preach from the first text that happens to catch their eye; and this they call 'extempore' preaching. I call it 'extrumpery' preaching."

Learn to rebuke and silence the detracting tongue by refusing to hear. Never make your ear the grave of another's good name.

The world has learned that a thing is not necessarily good because it is dry. There is no religion in chips. We never could see any sanctity in husks.

A writer in a religious exchange says: "I would like to see a thinking department established in our theological schools."

Advertisements.

A BOOK WHICH
EVERY ONE SHOULD POSSESS.
Just published: 263 pp. 12mo, illustrated with numerous cuts, bound in cloth, $1.50, in paper, $1.00.
Free by mail on receipt of price.

First Help in Accidents and in Sickness.
A guide in the absence or before the arrival of Medical Assistance. Published with the recommendation of the highest medical authority.

The following are some of the subjects upon which it treats:—Bad Air, Bites, Bleeding, Broken Bones, Bruises, Burns, Choking, Cholera, Cold, Convulsions, Dislocations, Drowning, Dysentery, Fevers, Fractures, Hanging, Nursing, Poisoning, Scalds, Small-pox, Sprains, Suffocation, Sunstroke, etc., and other accidents and sickness where instant aid is needed.

This volume, written by eminent physicians, is a practical digest of scientific medical knowledge, so far as relates to that aid which may properly be rendered in cases of accident and sickness in the absence of a physician.

Prepared for the press by editors of Good Health Magazine.
ALEXANDER MOORE,
Publisher, Boston, Mass.
(a102)

SPINNING WHEELS.

We have received for sale, for the benefit of the office of THE TIMES, a small lot of a very fine Spinning Wheel. This Wheel is so constructed that it may be fastened to a bench or table, while the operator sits in a chair, and can spin all day long without taking a step; besides doing more work than they can with the large old-fashioned hand wheel, with its wearisome walk. Satisfaction guaranteed. Price, by express, $2.00.
Address: *ADVENT TIMES*, Buchanan, Mich.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

A GREAT CHANCE FOR AGENTS. Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn St., Chicago, Ill.

BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and Banner, one year, if paid in advance, $2.75. To new subscribers to both journals, $2.50 a year.

---

[1] Gibbon, c. xlii. [2] Gibbon, c. lvii.

[1] Encyclo. Metrop., Turkey.
[2] Gibbon, vol. XII, 66, 197, &c.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, Oct. 17, 1871.

WILL some of those who persistently deride the idea of conditional promises and prophecies, please take up Jer. 18: 1–10, and if it does not mean that God has sometimes uttered conditional prophecies, tell us what it *does* mean. We confess we cannot make anything else out of it.

WE need live earnest *short* articles for THE TIMES. And we *always* need them. They never come amiss to editor or readers: and the latter, especially, are pleased with them, and generally read them first. A long article, to read, must be *good*; the short ones always find readers.

SOME would have us suppress everything upon the time; others wish us to give everything. We cannot consistently please either of these parties. We are of opinion that the prophetic periods are a legitimate subject of inquiry, and our minds should be open to conviction as to their application. We propose to receive any light that may be shed upon this subject; but have no idea of calling *darkness* light for the sake of having a time argument of some kind.

CONSIDERABLE interesting matter is crowded out this week, by the details of the fire; also, some business items are laid over, on account of the editor's absence.

THE Chicago fire affects us financially, as it does thousands of others outside the city. We trust those owing the office will pay up as soon as possible, that we may meet our liabilities promptly.

J. W. BUTLER & Co., are doing business at 15 North Jefferson St., Chicago. They will soon have a full line of papers.

Marder, Luse & Co., type-founders, etc., are at 72 West Washington, and will be ready for customers as soon as machinery and material can be procured.

TIME TO AWAKE.

It is high time for us in the West—*Adventists* we speak to now—to *wake up*. God is speaking to the world in judgment. Fire, earthquake, storms, revolutions, disaster, and the letting loose of the basest passions of mankind, declare that earth's vintage is fast ripening, and the harvest is at hand.

Our duty in this crisis is plain. Now is our time to point men away from the temporal and perishing, and to the eternal and enduring. Now is the time to ring out our message as with a a trumpet all over the land.

Let not the cause be crippled because of the demands upon our charity. We must take care of the sufferers; but we must also give them the "good news" or gospel of the coming kingdom, now "*nigh* at hand." where no "flames devour or waves o'erflow."

Let us not slack our hands; but rather renew our consecration, and make new efforts and sacrifices for the truth's sake.

Now is our time for work! Now is our time to *speak!* Now is the time to proclaim by *press*, pulpit and *every means*, that men every where ought to repent, and give glory to God, and prepare to meet him in the impending judgment.

Will we do our duty? Will we improve the golden moments? Or will we be criminally neglectful? The times call for entire sanctification. Not a camp-meeting sanctification, or a mere state of feeling; but a *working consecration;* a self-denying consecration; a consecration full of life, power, and a will to do, to sacrifice and to suffer, if need be, in the best of causes. Let us "awake out of sleep; our salvation is nearer than when we believed."

REMOVAL.

There is considerable pressure for the removal of our office to some point enjoying better mail and railway facilities. We have very fair proposals from Jackson, Mich., and also from Chicago, Ill. Either would be good points. We shall do nothing rashly, but watch the leadings of Providence in the matter. We are ready to remain or remove wherever as may please the Master we serve. Meanwhile, we shall be glad to hear from any interested.

AUBURN, ILL.

To fulfill a promise made months ago, I last week attended the dedication at Auburn, Ill. The church in this section have built a fine chapel which will be a rallying point for time to come for all that region. All have done nobly; but the labors of Brn. Calkins, Parks and Williams deserve special mention. Owing to the bad weather which detained many friends from the feast, who intended to have helped liberally in paying for the house, a small debt remains upon it. But this will be removed by New Years. The meeting was attended by Brn. O. D. Gibson, Larkin Scott, Sr. Prescott, and Br. Mansfield, whose preaching proved refreshing and most acceptable. Sr. Mansfield did not arrive, and to the hour of going to press has not been heard from for one week. When she last wrote home she was sick at Castleton, Vt.

The rainy weather interfered with the attendance at our meeting; but we all felt to bless God for the much needed opening of the windows of heaven: for we were only a few, while the whole land was suffering from the drought. "All things work together for good to them that love God."

We congratulate Br. Calkins and his society upon the completion of their house of worship. We believe God will honor the sacrifice they have made.

When we left, we understood that Sr. Prescott, aided by Br. Calkins, would continue the meetings, perhaps through this week. W. L. H.

LATE!

The reason why our Western subscribers did not receive their papers at the usual time last week, was because the fire in Chicago destroyed all the magnificent mail arrangements of the Post Office in that city. The mail agents would not receive the bags upon the mail cars. Finally, yesterday, (the 16th) we succeeded in sending them to Detroit, from which office they will doubtless find their way to our readers in good time.

This week's paper may also be delayed by the lack of proper means for distribution of the Western mails.

ENTERPRISE!

Before the Chicago *Tribune* Building ceased burning, Mr. Joseph Medill had procured a new office, and it is the first of our exchanges in the city to reach our table. And we must say we like its tone since the fire, better than any voice we have heard from the Chicago press for months in the past. The *Tribune* crippled as it is for material to work with, is now *the* newspaper of the Northwest. We wish it success.

THE CHICAGO CHURCH.

This society were wonderfully spared in the late conflagration. But some families lost all but life; while a few met with partial losses. Among the sufferers are Brn. Foyen, Moses Smith, Pell, Andrews, Williams, A. T. Rice, besides others. The chapel was not injured, nor did the fire come near Br. Burr. The church is in good heart, and is doing its share to help not only the brethren, but all who need their aid.

Br. Burr will remain with them. The bond between this church and its pastor is a very strong one, though composed of many "tender ties," and will not be easily sundered.

RESPONSES.

General Publishing and Tract Fund.

Previously acknowledged $33.70

C M Shepard	$10 00	S Morrison	$3 25
J S C	25	C S Hall	1 00
A	1 00	C Williams	2 00
J Barnum	4 00	L R Kenney	1 00
J Burbank	1 00	A Cressey	25
G Gough	1 00	A S Kingsley	25
G Sowerwine	2 15	M S Hutchinson	50
A Perkins	1 00	N Metcalf	10
E S Rathbun	15	S M Mann	2 00
A S & S M Batters	1 50	E C Leavitt	15

PLEDGES.

The undersigned agree to pay the sums affixed to names, toward paying the debt of the Western Association (about $1,000), whenever the full amount of the debt shall have been pledged.

H Hubbard, $5.00; S Pike, 10.00; B F Betts, 5.00; Thos Davidson, 5.00.

We have many interesting responses to our call for help. Owing to absence from home, at the dedication, and many pressing duties, we have not been able to prepare them for the press. Other matter is delayed by the same cause. W. L. H.

GOOD TIDINGS.

A new work of 425 pp., in large, clear type. Sent, post-paid, to any address, for $1, in cloth binding, or 50c. in paper covers. A discount of one-third to ministers and theological students; also to those who purchase one dozen or more copies.

The design of the book is to give an exposition of Bible truth, relating especially to the nature of man, the future dwelling-place of the righteous, the condition of the dead, the time of the Christian's reward, the destiny of the wicked, the personal coming of Christ, the signs of the times, and our proximity to the judgment. This is a book to *read*, a book to *study*, a book to *lend*, a book to *sell*. Send on your orders at once. We wish to scatter it by thousands. Let the friends of truth lend a vigorous hand to introduce it everywhere!

QUERIES.

Sr. McC. We shall by and by give every instance where the word spirit occurs in the original Scriptures: then we can answer their question better than now.

S. E. L. In 1 John 5: 1, read 'begotten, for born, and all will be plain. In John 13: 36 Christ undoubtedly referred to his death by the cross. Peter declared his willingness to follow the Savior, even at the expense of his life; but Jesus replied that his moral courage would fail, and he would deny the Lord he loved so well. Yet, in after years, when his work was done, he would "follow him," in that sense; as he afterwards more clearly predicted in ch. 21: 18. In ch. 13: 33, he refers to his departure out of the world unto the Father.

C. B. C. The Bible Union renders Job 19: 25, 26—

> "I know that my Redeemer lives And in after time will stand upon the earth; and after this my skin is destroyed, and without my flesh shall I see God."

In the margin they put—And from my flesh, shall I see," etc. In a note they say—*without my flesh*—*i. e.* separate from my mortal body. *And from my flesh*, as some translate; *i. e.* from my body recalled to life at the resurrection of the dead." They then add—"But the other version is more consistent with the preceeding member of the verse." We regard this as one of the far fetched efforts made by the Bible Union to get the doctrine of separate spirits unto the Scriptures, by translations and by notes, some of which are referred to in an article in the *Advent Quarterly* for April 1871. If consistency with the context has any demands at all, the passage should evidently be translated with reference to the resurrection, and not the separate state; for Job has just referred to "the Redeemer standing upon the earth," which if it refers to Christ at all, must refer to his second advent and if to his second advent, then equally as evidently to the resurrection with which that event synchronizes.

Prof. C. E. Stowe maintains in the *Christian Union*, in an article upon which we cannot now lay our hands, that the passage teaches the resurrection. Dr. John Mason Good says the same.

Prof. G. R. Noyes, renders it:

"And though my skin be wasted away,
Yet in my flesh shall I see God,"

and applies it to this present life.

Dr. Adam Clarke refers it to the Savior and resurrection; and from him we quote Miles Coverdale's translation:

For I am sure that my Redeemer liveth;
And that I shall rise out of the ground in the last day;
That I shall be clothed againe with this skynne;
And se God in my flesh: Yea, I myself shall beholde him,
Not with other, but with these same eyes.

—Coverdale's version may be called a paraphrase, perhaps, rather than a translation; but we doubt not that he gives us the true sense, rather than the later translators, who seem determined to force Universalism into the Bible, if possible.

From Br. F. Burr.

Br. Himes: Of course you have heard of the terrible devastation of this city by fire. All the great business part of the city east of the south branch of the river is burned up as well as all of the north side. The fire commenced on the West Side from a lamp being kicked over by a cow while a woman was milking (so reported). Probably you will learn the main particulars from the papers. I have been this morning to see the ruins. As I stood on a high bridge and looked off upon the smouldering waste stretching nearly two miles to the right and left, I was more sensibly impressed than ever before of the vanity of earthly possessions. A strip about three miles long by one half mile wide lies in utter ruins. From Harrison street on the south to the extreme north of Lincoln Park is one complete waste, bounded on the east by the Lake and on the west by the River.

I suppose you will want to know how the Advent church stands affected by the fire. Most of us live on the west side out of the way of the fire; but those on the north side were burned out. Business is at a stand still at present, and financially our church is in a much weaker condition than before the fire.

The Lawlessness of the Land.

Our secular and religious press has much to say about the growing lawlessness of our people, and the reckless disregard of human life, evidently increasing at a most fearful rate in every part of the land, especially in our large cities.

Why should we be surprised at it? Strong governments, in a great measure, keep this lawless spirit in check, but when there is no restraint upon individual freedom, where men grow up without parental restraint, or the more wholesome restraint of God's law, and every man, because he is a man, without regard to his fitness, is permitted to have a voice in the government, and, from his very infancy, is reminded by the demagogue, who governs the land, of his "God-like privileges," this lawless and reckless spirit must of necessity be generated. Nothing but Christian culture can keep it in check. And, where is this wholesome Christian culture to be had? A very large proportion of the working people of our land have no Christian training at all, and in most instances, where they have any, it is most defective. Even the very literature of our Sunday-schools is poisoned with this idea of every man's "glorious right as a free citizen of 'the greatest of nations.'" Instead of teaching the boy "to do his duty in the sphere of life in which it pleases God to call him," his Sunday school book tells him to do right, and he may become President or Senator.

The French revolution which to-day tears down and destroys everything that is hallowed and sacred, and would rob every prosperous individual of his rights, clearly shows what may always be expected, where unrestrained freedom exists, without Christian culture.

Is there not much reason to fear that we are rapidly drifting into the same current, and that fearful revolutions may be in store for us? Like causes may be expected to produce like results. Even now we are beginning to hear in our midst the vandal cry of the communist and the agrarian, "Down with the rich, down with corporations, down with churches." None can deny the fact that the vulgar crowd now governs the land. Men of the highest character are now rarely selected to office. It is well known that the man who controls the most money and distributes it the most freely, is the man who gets the office, without regard to his fitness for for it. Bribery and corruption are fearfully on the increase. Though it is not yet true, it is a common saying that 'every man in office has his price.' Questions of the deepest interest, connected with the constitutional law, and vitally affecting the welfare of States and individuals, are now constantly settled according to the numerical strength of the party, whose prosperity is to be promoted or insured by its settlement. Solemn compacts, justice, truth, and every thing else that is sacred and holy, are now trodden under foot, where the interests of party demand it. Men in high places violate their oaths of office, and shamelessly say, "We cannot afford to go against our party." Thus we see every thing like Christian principle disappearing from among our rulers, and a very large proportion of the worst elements of our population turned aside from honorable pursuits, and absorbed in an everlasting "hunt for the spoils of office."

N. Y. Times.

The Crash in Securities.

While a cheerful and resolute spirit well becomes the situation, and the brave words of the Chicago *Tribune* are heartily indorsed by the nation, it is folly to try to hide from ourselves the fact that the consequences of the great fire are very serious. Those consequences, disastrous to Chicago herself, are more or less prejudicial to the whole country. Three hundred millions of property have been suddenly and irretrievably destroyed. This sum, we must remember, is a positive and real loss. If the whole list of the Stock Market goes down ten per cent. to-day, a great apparent loss would be entailed; and if that list went up again ten per cent. next week, an apparent gain would balance the loss. Yet, whoever made or sunk money in either fluctuation, the real amount of property at stake would remain precisely the same. Not so in the Chicago case. The loss here is as absolute as if so much gold coin had been sown up in sacks and pitched into the sea. Chicago will rise again magnificently from her ruins. The swiftness and the splendor with which she will be rebuilt, will hereafter, we may safely prophesy, be quoted as one of the wonders of the world. But the cash which is to pay for the work must be found afresh, and not a dollar of it can be plucked from her smouldering ashes.

The millions represented by those nine square miles of desolation are blotted out now, and must be replaced from without. A sum equal to or greater than the whole annual expenses of the Federal Government, equal to or greater than even the average loans of the New York city banks for September—an extravagant and hazardous exhibit—has been swept away, and

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, Oct. 17, 1871.

WILL some of those who persistently deride the idea of conditional promises and prophecies, please take up Jer. 18: 1-10, and if it does not mean that God has sometimes uttered conditional prophecies, tell us what it *does* mean. We confess we cannot make anything else out of it.

WE need live earnest *short* articles for THE TIMES. And we *always* need them. They never come amiss to editor or readers: and the latter, especially, are pleased with them, and generally read them first. A long article, to read, must be good; the short ones always find readers.

SOME would have us suppress everything upon the time; others wish us to give everything. We cannot consistently please either of these parties. We are of opinion that the prophetic periods are a legitimate subject of inquiry, and our minds should be open to conviction as to their application. We propose to receive any light that may be shed upon this subject; but have no idea of calling *darkness* light for the sake of having a time argument of some kind.

CONSIDERABLE interesting matter is crowded out this week, by the details of the fire; also, some business items are laid over, on account of the editor's absence.

THE Chicago fire affects us financially, as it does thousands of others outside the city. We trust those owing the office will pay up as soon as possible, that we may meet our liabilities promptly.

J. W. BUTLER & Co., are doing business at 15 North Jefferson St., Chicago. They will soon have a full line of papers.

Marder, Luse & Co., type-founders, etc., are at 72 West Washington, and will be ready for customers as soon as machinery and material can be procured.

TIME TO AWAKE.

It is high time for us in the West—*Adventists* we speak to now—to *wake up*. God is speaking to the world in judgment. Fire, earthquake, storms, revolutions, disaster, and the letting loose of the basest passions of mankind, declare that earth's vintage is fast ripening, and the harvest is at hand.

Our duty in this crisis is plain. Now is our time to point men away from the temporal and perishing, and to the eternal and enduring. Now is the time to ring out our message as with a trumpet all over the land.

Let not the cause be crippled because of the demands upon our charity. We must take care of the sufferers; but we must also give them the "good news" or gospel of the coming kingdom, now "*nigh* at hand," where no "flames devour or waves o'erflow."

Let us not slack our hands; but rather renew our consecration, and make new efforts and sacrifices for the truth's sake.

Now is our time for work! Now is our time to *speak!* Now is the time to proclaim by press, pulpit and *every means*, that men every where ought to repent, and give glory to God, and prepare to meet him in the impending judgment.

Will we do our duty? Will we improve the golden moments? Or will we be criminally neglectful? The times call for entire sanctification. Not a camp-meeting sanctification, or a mere state of feeling; but a *working consecration;* a self-denying consecration; a consecration full of life, power, and a will to do, to sacrifice and to suffer, if need be, in the best of causes. Let us "awake out of sleep; our salvation is nearer than when we believed."

REMOVAL.

There is considerable pressure for the removal of our office to some point enjoying better mail and railway facilities. We have very fair proposals from Jackson, Mich., and also from Chicago, Ill. Either would be good points. We shall do nothing rashly, but watch the leadings of Providence in the matter. We are ready to remain or remove wherever as may please the Master we serve. Meanwhile, we shall be glad to hear from any interested.

AUBURN, ILL.

To fulfil a promise made months ago, I last week attended the dedication at Auburn, Ill. The church in this section have built a fine chapel which will be a rallying point for time to come for all that region. All have done nobly; but the labors of Brn. Calkins, Parks and Williams deserve special mention. Owing to the bad weather which detained many friends from the feast, who intended to have helped liberally in paying for the house, a small debt remains upon it. But this will be removed by New Years. The meeting was attended by Brn. O. D. Gibson, Larkin Scott, Sr. Prescott, and Br. Mansfield, whose preaching proved refreshing and most acceptable. Sr. Mansfield did not arrive, and to the hour of going to press has not been heard from for one week. When she last wrote home she was sick at Castleton, Vt.

The rainy weather interfered with the attendance at our meeting; but we all felt to bless God for the much needed opening of the windows of heaven: for we were only a few, while the whole land was suffering from the drought. "All things work together for good to them that love God."

We congratulate Br. Calkins and his society upon the completion of their house of worship. We believe God will honor the sacrifice they have made.

When we left, we understood that Sr. Prescott, aided by Br. Calkins, would continue the meetings, perhaps through this week. W. L. H.

LATE!

The reason why our Western subscribers did not receive their papers at the usual time last week, was because the fire in Chicago destroyed all the magnificent mail arrangements of the Post Office in that city. The mail agents would not receive the bags upon the mail cars. Finally, yesterday, (the 16th) we succeeded in sending them to Detroit, from which office they will doubtless find their way to our readers in good time.

This week's paper may also be delayed by the lack of proper means for distribution of the Western mails.

ENTERPRISE!

Before the Chicago *Tribune* Building ceased burning, Mr. Joseph Medill had procured a new office, and it is the first of our exchanges in the city to reach our table. And we must say we like its tone since the fire, better than any voice we have heard from the Chicago press for months in the past. The *Tribune* crippled as it is for material to work with, is now *the* newspaper of the Northwest. We wish it success.

THE CHICAGO CHURCH.

This society were wonderfully spared in the late conflagration. But some families lost all but life; while a few met with partial losses. Among the sufferers are Brn. Foyen, Moses Smith, Pell, Andrews, Williams, A. T. Rice, besides others. The chapel was not injured, nor did the fire come near Br. Burr. The church is in good heart, and is doing its share to help not only the brethren, but all who need their aid.

Br. Burr will remain with them. The bond between this church and its pastor is a very strong one, though composed of many "tender ties," and will not be easily sundered

RESPONSES.

General Publishing and Tract Fund.

Previously acknowledged $83.70

C M Shepard......	$10 00	S Morrison..........	$2 25
J S C..............	25	C S Hall...........	1 00
A..................	1 00	C Williams.........	2 00
J Barnum...........	4 00	L R Kenney........	1 00
J Harbeak..........	1 00	A Looney..........	25
G Gough...........	1 00	A B Kingsley.......	25
G Sowerwine.......	5 15	M S Hutchinson.....	50
A Perkins	1 00	N Metcalf..........	10
E S Rathbun......	15	S M Mann..........	2 00
A S & S M Batters.	1 30	E C Leavitt.........	15

PLEDGES.

The undersigned agree to pay the sums affixed to names, toward paying the debt of the Western Association (about $1,000), whenever the full amount of the debt shall have been pledged.

H Hubbard, $5.00; S Pike, 10.00; B P Betts, 5.00; Thos Davidson, 5.00.

We have many interesting responses to our call for help. Owing to absence from home, at the dedication, and many pressing duties, we have not been able to prepare them for the press. Other matter is delayed by the same cause. W. L. H.

GOOD TIDINGS.

A new work of 425 pp., in large, clear type. Sent, post-paid, to any address, for $1, in cloth binding, or 50c. in paper covers. A discount of one-third to ministers and theological students; also to those who purchase one dozen or more copies.

The design of the book is to give an exposition of Bible truth, relating especially to the nature of man, the future dwelling-place of the righteous, the condition of the dead, the time of the Christian's reward, the destiny of the wicked, the personal coming of Christ, the signs of the times, and our proximity to the judgment. This is a book to *read*, a book to *study*, a book to *lend*, a book to *sell*. Send on your orders at once. We wish to scatter it by thousands. Let the friends of truth lend a vigorous hand to introduce it everywhere!

QUERIES.

Sr. McC. We shall by and by give every instance where the word spirit occurs in the original Scriptures: then we can answer their question better than now.

S. E. L. In 1 John 5: 1, read 'begotten, for born, and all will be plain. In John 13: 36 Christ undoubtedly referred to his death by the cross. Peter declared his willingness to follow the Savior, even at the expense of his life; but Jesus replied that his moral courage would fail, and he would deny the Lord he loved so well. Yet, in after years, when his work was done, he would "follow him," in that sense; as he afterwards more clearly predicted in ch. 21: 18. In ch. 13: 33, he refers to his departure out of the world unto the Father.

C. B. C. The Bible Union renders Job 19: 25, 26—

> "I know that my Redeemer lives And in after time will stand upon the earth; and after this my skin is destroyed, and without my flesh shall I see God."

In the margin they put—And from my flesh, shall I see," etc. In a note they say—*without my flesh*—*i. e.* separate from my mortal body. *And from my flesh,* as some translate; *i. e.* from my body recalled to life at the resurrection of the dead." They then add—"But the other version is more consistent with the preceeding member of the verse." We regard this as one of the far fetched efforts made by the Bible Union to get the doctrine of separate spirits into the Scriptures, by translations and by notes, some of which are referred to in an article in the *Advent Quarterly* for April 1871. If consistency with the context has any demands at all, the passage should evidently be translated with reference to the resurrection, and not the separate state; for Job has just referred to "the Redeemer standing upon the earth," which if it refers to Christ at all, must refer to his second advent and if to his second advent, then equally as evidently to the resurrection with which that event synchronises.

Prof. C. E. Stowe maintains in the *Christian Union*, in an article upon which we cannot now lay our hands, that the passage teaches the resurrection. Dr. John Mason Good says the same.

Prof. G. R. Noyes, renders it:

> "And though my skin be wasted away,
> Yet in my flesh shall I see God,"

and applies it to this present life.

Dr. Adam Clarke refers it to the Savior and resurrection; and from him we quote Miles Coverdale's translation:

> For I am sure that my Redeemer liveth;
> And that I shall rise out of the ground in the last day;
> That I shall be clothed againe with this skynne;
> And se God in my flesh: Yea, I myself shall beholde him,
> Not with other, but with these same eyes.

—Coverdale's version may be called a paraphrase, perhaps, rather than a translation; but we doubt not that he gives us the true sense, rather than the later translators, who seem determined to force Universalism into the Bible, if possible.

From Br. F. Burr.

Br. Himes: Of course you have heard of the terrible devastation of this city by fire. All the great business part of the city east of the south branch of the river is burned up as well as all of the north side. The fire commenced on the West Side from a lamp being kicked over by a cow while a woman was milking (so reported). Probably you will learn the main particulars from the papers. I have been this morning to see the ruins. As I stood on a high bridge and looked off upon the smouldering waste stretching nearly two miles to the right and left, I was more sensibly impressed than ever before of the vanity of earthly possessions. A strip about three miles long by one half mile wide lies in utter ruins. From Harrison street on the south to the extreme north of Lincoln Park is one complete waste, bounded on the east by the Lake and on the west by the River.

I suppose you will want to know how the Advent church stands affected by the fire. Most of us live on the west side out of the way of the fire; but those on the north side were burned out. Business is at a stand still at present, and financially our church is in a much weaker condition than before the fire.

The Lawlessness of the Land.

Our secular and religious press has much to say about the growing lawlessness of our people, and the reckless disregard of human life, evidently increasing at a most fearful rate in every part of the land, especially in our large cities.

Why should we be surprised at it? Strong governments, in a great measure, keep this lawless spirit in check, but when there is no restraint upon individual freedom, where men grow up without parental restraint, or the more wholesome restraint of God's law, and every man, because he is a man, without regard to his fitness, is permitted to have a voice in the government, and, from his very infancy, is reminded by the demagogue, who governs the land, of his "God-like privileges," this lawless and reckless spirit must of necessity be generated. Nothing but Christian culture can keep it in check. And, where is this wholesome Christian culture to be had? A very large proportion of the working people of our land have no Christian training at all, and in most instances, where they have any, it is most defective. Even the very literature of our Sunday-schools is poisoned with this idea of every man's "glorious right as a free citizen of 'the greatest of nations.'" Instead of teaching the boy "to do his duty in the sphere of life in which it pleases God to call him," his Sunday school book tells him to do right, and he may become President or Senator.

The French revolution which to-day tears down and destroys everything that is hallowed and sacred, and would rob every prosperous individual of his rights, clearly shows what may always be expected, where unrestrained freedom exists, without Christian culture.

Is there not much reason to fear that we are rapidly drifting into the same current, and that fearful revolutions may be in store for us? Like causes may be expected to produce like results. Even now we are beginning to hear in our midst the vandal cry of the communist and the agrarian, "Down with the rich, down with corporations, down with churches." None can deny the fact that the vulgar crowd now governs the land. Men of the highest character are now rarely selected to office. It is well known that the man who controls the most money and distributes it the most freely, is the man who gets the office, without regard to his fitness for for it. Bribery and corruption are fearfully on the increase. Though it is not yet true, it is a common saying that 'every man in office has his price.' Questions of the deepest interest, connected with the constitutional law, and vitally affecting the welfare of States and individuals, are now constantly settled according to the numerical strength of the party, whose prosperity is to be promoted or insured by its settlement. Solemn compacts, justice, truth, and every thing else that is sacred and holy, are now trodden under foot, where the interests of party demand it. Men in high places violate their oaths of office, and shamelessly say; "We cannot afford to go against our party." Thus we see every thing like Christian principle disappearing from among our rulers, and a very large proportion of the worst elements of our population turned aside from honorable pursuits, and absorbed in an everlasting "hunt for the spoils of office."

N. Y. Times.

The Crash in Securities.

While a cheerful and resolute spirit well becomes the situation, and the brave words of the Chicago *Tribune* are heartily indorsed by the nation, it is folly to try to hide from ourselves the fact that the consequences of the great fire are very serious. Those consequences, [disastrous to Chicago herself, are more or less prejudicial to the whole country. Three hundred millions of property have been suddenly and irretrievably destroyed. This sum, we must remember, is a positive and real loss. If the whole list of the Stock Market goes down ten per cent. to-day, a great apparent loss would be entailed; and if that list went up again ten per cent. next week, an apparent gain would balance the loss. Yet, whoever made or sunk money in either fluctuation, the real amount of property at stake would remain precisely the same. Not so in the Chicago case. The loss here is as absolute as if so much gold coin had been sown up in sacks and pitched into the sea. Chicago will rise again magnificently from her ruins. The swiftness and the splendor with which she will be rebuilt, will hereafter, we may safely prophesy, be quoted as one of the wonders of the world. But the cash which is to pay for the work must be found afresh, and not a dollar of it can be plucked from her smouldering ashes.

The millions represented by those nine square miles of desolation are blotted out now, and must be replaced from without. A sum equal to or greater than the whole annual expenses of the Federal Government, equal to or greater than even the average loans of the New York city banks for September—an extravagant and hazardous exhibit—has been swept away, and external capital must make it up. Wall-street has felt this keenly during the past two days, and, from appearances, will feel it more. The heavy fall in stocks may not be greater, as some claim, than the occasion calls for. There are, in either event, good grounds for beliving that the Chicago fire may prove the cause of a healthier state of things, however unpleasant the transition. It may, in other words, prick the bubble of inflated speculation, and so be followed by a decline greater than its intrinsic magnitude could ordinarily warrant. The puffed-up and "watered" condition of too many of our railroads is perfectly understood by well-informed and sagacious business men. Such a condition is necessarily unwholesome, and operates only for the profit of an interested minority. The public are mulcted by it in a way which, under a despotism, they might rebel against, and the cost of living has been artificially enhanced, by a system which infallibly tends to make the few very rich and the many very poor. Perhaps, we repeat, the Chicago fire is destined to give a heavy blow to inflation, and to restore prices to a natural condition. The indications in business circles, somewhat alarming as they undeniably for the moment are, favor such a hypothesis. Out of the nettle of financial danger, then, there is reason to hope, may be plucked the flower of financial safety. —*N. Y. Times.*

THE GREAT FIRE.

CHICAGO IN ASHES.—LOSS NEARLY $350,000,000.—OVER 500 LIVES LOST.

Great Fires in Michigan and Wisconsin.—Over Seven Counties Burned Over in Wisconsin.—Three or Four in Michigan.—Great Loss of Life.—10,000 People Shelterless.

SCENES IN THE TRAGEDY.

Great Conflagrations of Ancient and Modern Times.

On Sunday, October 8, occurred the most destructive conflagration of modern times. A catastrophe which, from its extent, rapid progress and complete execution has seldom been equalled and never exceeded.

At 9 35 o'clock on Sunday evening the alarm peal fell upon the ears of the people. The number of the box from which the signal was turned showed the fire to be in a row of two story wooden tenements on DeKoven between Twelfth and Jefferson streets. As soon as the alarm was given, the people, being excited by the fire of the previous night, and attracted by the illumination, rushed at once to the scene, and within ten minutes there was a perfect throng of people about the fire. The fire department was promptly on hand, but did no good. The buildings being of wood, and dry as tinder, the flames swept with the rapidity of the wind, which was blowing a perfect gale. Indeed, so swift did they march that a person could scarcely keep up with them while walking. The fire crossed the river diagonally, fifteen blocks distant, at Adams street, about midnight, burning the bridges at Adams, Lake, Taylor, and Van Buren streets. The bridges at Randolph and Madison sts. were saved, the fire at the latter place having sheered off and left a whole block untouched.

At the time the fire crossed the river, another broke out north of Ohio street and east of North State street, probably from incendiarism, some distance from where the fire was raging, and both fires were sped by the wind in a northwesterly direction, burning the whole business portion of the South Side and going over to the North Side destroying everything before it, and ending nearly seven miles from where it originated.

At intervals during the progress of the fire flames would break out in portions of the city hitherto untouched, and these it is now quite certain were the results of incendiarism. At eight o'clock on Monday morning a fire of this description broke out in the Jones school nearly half a mile from the nearest limit of the fire, on the corner of Clark and Harrison streets. This fire burned with much greater ferocity if possible, than the other destroying that portion of the South Side, near the lake, to the south of the city, taking the residences on Michigan avenue, Wabash avenue and buildings on several streets parallel to these that had been left untouched by the fire which passed over the city during the night, and completing the devastation on the South side, from Harrison street to the Chicago river, with the exception of one block of buildings on Market street from Randolph to Lake streets which is occupied by Fuller, Finch & Fuller, druggists, a flour commission house, a hide and leather store and a wholesale grocery.

The only other building standing in the burned districts, than those already mentioned, are the Illinois Central Elevator, at the junction of the Chicago river and the lake, a storestore house, and one large residence on the North side, occupying a full square, the latter of which with all its surrounding shrubbery bears no evidence of the devastating element, and it is said that but few of the trees were even scorched by the flames.

At one time it was thought the *Tribune* building would remain untouched. Gangs of men worked on the roof and at the basement throwing off cinders, and keeping the exposed parts deluged with water, until the danger was thought to be past. The men went into the building to obtain some sleep, and while there a change of the wind brought back the fire, and it was with great difficulty the men escaped before the building was wrapped in flames.

Many incendiaries have been caught, and in each case instant death has been their punishment. Every block is guarded at night by three men on each street and three men in the alley. One of the guards of the alley discovered an incendiary in the act of applying fire to a barn, and in the morning a dead body was carried out of the alley. On Tuesday at 6 p. m. a fire was started by an incendiary at the corner of Thirty-first and State streets. The mode of procedure was as follows: A piece of rope a foot long, unraveled and saturated with kerosene, the clapboard of the house pulled off, the rope thrust in and the match applied. This fire was timely discovered and extinguished, the incendiary was caught, and the last heard of him was that he was in the hands of an excited crowd, and was probably summarily dealt with. There have been about seventy five persons shot and hung for incendiarism.

The expressmen simply plundered the people who wished their household goods removed, and charged from $20 to $50 or even more for removing a load of goods to a place of safety. Many people gave away all the money they had to expressmen to have a few articles of their household goods removed but a short distance, and even then many of the goods were destroyed after being taken to a place of supposed safety. Thousands of persons have lost everything they had in the world with the exception of what clothing they had on their backs, and were left without a cent in their pockets. The thousands of families driven from their homes in the North Division, sought safety mostly on the vacant grounds along the North Branch, south of the rolling mills. One or two hundred acres were covered with furniture and bedding, clinging to which were thousands of homeless, shivering and hungry women and children, who laid out in the rain all night. Their condition is so pitiable as to draw tears.

About six square miles were burned over, and the loss is variously reported from $250,000,000 to $350,000,000. About 14,000 houses were destroyed. Chicago is under martial law, and the war department is doing all in its power to alleviate the sufferings of its destitute inhabitants. Sufficient rations have been issued, together with supplies contributed from various sources, to insure the people from want, at least in the way of food. Many tents are being distributed, but intense suffering prevails from the want of shelter and sufficient clothing.

It is thought the Insurance companies collectively will pay about 50 per cent. of their losses. The Chicago and Cleveland companies are reported insolvent, together with many companies in the State of New York. But all of the larger companies will pay their losses to the last dollar, which will make the aggregate about 50 per cent. The following is a list of elevators burned: Munger and Armour's, Galena, Illinois Central, A. Hiram Wheeler's, National, Vincent, Nelson & Co's. The following are standing and unharmed: Illinois Central, B, Flint, Thompson's and the two belonging to Munn and Scott, the two owned by Armour, Dole & Co., the Burlington, the old Iowa and Illinois River. The total amount of grain destroyed in the five elevators burned is over 1,600,000 bushels. Amount in store in the remaining elevators is about 5,000,000 bushels

There were eighty-nine newspapers destroyed, including dailies, weeklies and monthlies. At first view it was supposed that the two eight cylinder presses of the *Tribune* Company were unharmed to any serious extent, but a closer examination shows that one is nearly ruined, while the other can be repaired and made as good as new. Men have been put at work on the *Tribune* building, and it will be rebuilt as soon as possible, as nearly, a *fac simile* of the building destroyed as possible, only made more fire proof, if possible.

Chicago Oct. 13. The dawn of each succeeding day brings brighter prospects for this smitten city, and the feeling of hope and faith which springs up in the hearts of the energetic men who have made Chicago what it was, is strengthened every hour. Twenty-two of the twenty-four columns of this morning's *Tribune* are filled with advertisements of business men who have already secured new locations, and are either now ready or will be in a few days to commence business. Builders are overwhelmed with applications to put up new houses for business purposes. One contractor had last night sixteen contracts for substantial structures to be erected at once.

The *Tribune's* commercial article says there is still but little doing in produce circles, but our commission merchants and grain dealers are hard at work preparing to open out again on a full scale. Just as soon as the pecuniary arrangements will permit, which will be in a day or two, probably by the first of next week, many of them are helping to distribute food and clothing to the destitute. The remainder are filling up offices in the vicinity of the temporary trade rooms of fifty-one and fifty-three Canal street, where the Board will do business till the Chamber of Commerce can be built.

Some grain is moving out. Four charters were reported to-day. It is expected that grain will be moved out much more rapidly toward Monday, as the banks will be able to make advances by that time.

So far none but the bank vaults have been found at all injured. The Union National Bank vaults, which were at first reported blown up, are in a perfect condition, so far as the contents are concerned. The safes of the Fidelity Safe Deposit Company, L. B. Bryan & Co, were found open, and found to have no heat in them, and every dollar of the millions on deposit there is safe. The Company have established an office in the ruins, and invite the citizens to bring their money and other valuables there and deposit them free of charge until they can get better accommodations.

The savings banks of the city announce that they will at once pay in full all depositors whose deposits do not exceed $20, and not less than $20 to every depositor whose balance is more than that sum. The limit in the case of the later class of depositors is for the purpose of preventing a run by those who do not stop to consider the demoralizing effect of such an amount.

The Supervisors of Cook county met Oct. 12, and unanimously passed a resolution to rebuild the court house at once.

The agents of the Etna Insurance Company are now adjusting and paying their losses, which they say will not exceed two and a half or three million of dollars

A noticeable fact, and one of immense importance in the rebuilding of the city, is the almost perfect condition in which the fire has left the Nicolson pavement. The damage is so trifling as not to be worthy of mention. Miles of pavement on the North side are almost untouched and perfectly free of debris, and even in the South division, where both sides of the streets were lined with lofty brick and stone buildings, there is scarcely a point where a carriage may not be driven through the streets.

Evidence is accumulating hourly that the loss of life is greater than has been estimated in the dispatches, and the great number of persons still searching for the missing members of their families confirm these statements. There are many of the missing ones quartered at the relief headquarters, at the Congregational church on Washington street.

The amount of Insurance in companies which are likely to pay at par, is $26,411,500 There are a few other companies which, it is probable, will pay from 25 to 50 per cent, of their losses.

Fires Elsewhere.

MICHIGAN.

The past week will long be remembered by the people of the Northwestern States. Wisconsin, Illinois and Michigan have suffered from the ravages of fire to an extent unprecedented in a time of peace. Large tracts of land have been burned over in Wisconsin, Illinois and Michigan, destroying cities, towns, villages, farm houses, forests, and crops. Hundreds of human beings have perished in the flames, and the property destroyed may be reckoned by millions, reducing to poverty thousands of opulent and contented families, and indirectly affecting every interest and every person in the United States.

In fact the daily papers of the week past have recorded nothing but disaster.

Michigan has suffered severely; entire counties have been consumed. No less than six villages have been destroyed in a single county, and many of its inhabitants perished in the flames and from exposure.

On the same Sunday night on which Chicago was burned, a strong wind commenced to blow over Huron county, passing at different hours in somewhat different directions, but always tending out toward the lake at the east. By ten o'clock in the evening it was blowing very hard and by midnight it was a gale, rousing the slumbering fires in the forests into tremendous fury and bringing destruction upon the farms and the lake settlements.

The warning of imminent danger was first brought to the shore by men, women and children fleeing from the interior towards the the lakes and the fires shortly after burst on some of the settlements themselves. On that night the town of Sand Beach was totally burned. The inhabitants were driven out and many sought refuge in the lake, throwing the water over themselves to protect their bodies and faces from the intense heat occasioned by the burning of a great number of buildings near the shore. This town is almost totally ruined, its milling interest destroyed, and its population scattered far and wide. A number of its people are now, however, at Port Huron and other points on the shore

On the same night Forestville was [illegible]tirely burned.

On Monday night the fires attacked other settlements on the shore. Huron City, a place of quite a population and a good business point, was completely destroyed with the exception of four buildings. New River was about one half burned.

Tyre, a little settlement away from the lake has been utterly destroyed. Verona Mills is burned, as is also a hamlet, where a gentleman named Frank Boskowski resided and did business.

The whole business portion of Manistee was burned Sunday night, the 8th instant, including six saw mills, all the stores, shops, offices, warehouses, a vessel lying at the dock, and a large number of dwellings, in all about 290 buildings. From this it would seem that a large number of mills around the Lake for a distance of six miles are safe. The loss is estimated at $1,200,000.

Fifteen hundred persons have been by this calamity turned into the streets homeless, and many of them without a change of clothing.

WISCONSIN.

Green Bay, Oct. 10, 9 p. m.—The report of the burning of Williamson's mills is fully confirmed. Fifty lives are lost, and ten bodies are badly burned, and only three uninjured, one of whom is in the city.

At Pensaukee between twelve and fifteen barns and dwellings on the Little River road were burned. The farmers in that section have suffered generally in the loss of fences and hay, and many of them have been burned out wholly.

Green Bay, Oct. 11.—On Sunday night about nine o'clock, a fire broke out in the south part of the Belgian settlement at Brussels, Door county, destroying 180 houses, and leaving nothing of the large and flourishing settlement but five houses. Nine persons are missing; they are supposed to have perished. This morning two hundred people breakfasted on four loaves of bread.

Houseless, they camp on their land, and seem struck dumb by the great losses. Their houses, barns, implements of farming, household furniture, and cattle, are burned and destroyed. The roads are filled with carcasses of horses, cattle, sheep and hogs, dying from the smoke and heat.

The inhabitants, during the conflagration, only saved their lives by throwing themselves upon the ground and covering their heads. The most pitiable state of things exists all through the district visited by the fire, and hunger and starvation are staring the wretched inhabitants in the face.

The steamer Union has just arrived from Peshtigo with a number of burned and otherwise injured survivors of the fire of Sunday night, and the steamer St. Jo, it is reported, will be in soon with one hundred more. The Dunlap House, at Marienette, is full of the worst cases of burned people, who arrived at that place in wagons yesterday and to-day.

Fond du Lac, Oct. 11.—The Fond du Lac people are contributing money, food and clothing liberally to the sufferers. The reports from the northern districts and Green Bay are hourly worse. The accounts of the suffering is unparalleled. It is thought the least estimate will not be less than five hundred deaths by burning and drowning. Clothes, food and money are needed there.

A correspondent writes from Menominee, Oct. 9: The village of Peshtigo is burnt to the ground, and from 1,000 to 1,500 persons are out of homes and employment. The fire was seen last night first at half-past eight, and at ten p. m. every building was on fire, together with the Great Peshtigo Manufacturing Co.'s pail and tub factory. The wind came from the southwest, and was heard coming an hour before it burst upon the town, and many were awakened from sleep with barely time to hasten to the river and sink themselves in the water to save their lives. No mortal man could live in such a heat. The flames rolled mountains high and swept every building, stable and fence, and left a scene most horrible to behold. Mr. J. J. Tauer nearly perished in saving his family, and lost three in the flames, and Mr. Beebe's family, one child; and some one took this child to the river. The whole town ran for the river, hanging on to logs and brooms, and had frequently to duck their heads to save their lives. As many as seventy five are are supposed to have been burned to death. Children and mothers and husbands and wives are separated by the fire king, never to meet again. The building of the Peshtigo Manufacturing Company was lost with all the stock and machinery and stores and warehouses, and the Peshtigo House, all the stores, and property to the amount of five or six millions. I just hear of the death of seventy-five persons, who could get to no water, and were strangled and burnt to death. A small village twelve miles from here, of 18 persons, perished at Burch Creek, and it is sickening to see the sufferers come with eyes [illegible] and fearfully maimed, some for life. Many children were lost wandering from their homes to the river. The whole west coast is on fire from Green Bay to Menominee. Other towns are threatened—Depere, Wrightstown and Fort Howard. Fires are raging in and around them, and God knows when all this will end.

Later advices show that matters are in a much worse condition than shown in the above. It is thought at least 1,500 have perished from the flames and exposure.

Scenes in the Tragedy.

The future historian of the great fire of Chicago will have as thrilling a theme as the Plague of London. Already through the smoke of the yet smouldering conflagration, we begin to catch glimpses of the many episodes of individual suffering or daring that hightened the picturesque horrors of this heavy calamity. Not the least impressive of these is the weired picture of that old woman, familiar by this time to the entire country, who, crazed with terror, was seen to rush through the burning streets, singing a Mother Goose melody. Another observer saw from the tower of the Court-house, a picture of heart-rending agony. The janitor of a large five story building had barely time to escape to the roof with his wife and three small children. There these unfortunates found themselves cut off from all chance or hope of rescue. On all sides moved toward them the devouring flames, and so one by one the members of this hapless little household lay down and died.

In the burning of the Court-house was repeated one of the most painful incidents of the fate of the Paris Commune. The Hotel de Ville was then consumed, and with it a number of prisoners confined in its cells. So with the Chicago Court-house. The jailor believed it to be fire-proof, and refused to let out his prisoners, although an excited crowd clamored for their release, and even threatened him with death. He fled, and within half an hour the building was in flames, and the seventy convicts confined in it perished by the most hideous of deaths. Their fate seems terrible enough, and yet had they been released they might have agravated the destruction and anarchy. As it was, fiends in human shape were not wanting in the midst of this awful ruin to ply the torch and to add robbery and murder to the woes of this stricken people. The significant dispatch relating that several of these wretches had been shot or hung at once, "as was most convenient," shows the temper in which their marauding was regarded. Still more tragic was the fate of another scoundrel, who attempted to despoil the cashier of a bank as he was emerging with his arms full of bonds and bills. Having prostrated the official with a blow, he was securing the plunder, when an opportune policeman arrested him. The villain shot his captor, and darted into the crowd. But the bystanders fell upon him furiously, and without waiting for even the summary practice of the lamp-post, tore him, it is said, literally limb from limb.

These and kindred scenes must have been the veriest commonplaces all through that appalling Monday night. Doubtless the full horrors of the tragedy will never be accurately known, as it is almost certain that for a long time to come they will not be adequately depicted, even if they are entirely realized. Calamities of this frightful magnitude require the historical perspective to bring out their true proportions. But some day another Defoe will weave from the incidents of that night's work such a story as shall make another generation shudder and weep.—*N. Y. Times.*

We since learn that the prisoners were not burned.—ED.

The Great Conflagrations of Ancient and Modern Times.

In ancient warfare the usual custom of the conquerors of a city was to put the people to the sword, and destroy the city by fire. The burning of Athens, Persopolis, Carthage, Alexandria and Rome are the most prominent examples. Athens was burned by the Persians on the invasion of Xerxes. The city of Persopolis was destroyed by Alexander the Great, in revenge for the burning of Athens. It was the richest city in the Persian empire, and was so completely destroyed that naught remains of her but the famed forty pillars to to attest her former greatness. A century later occurred the conflagrations that swept Carthage into oblivion. It was destroyed by the order of the Roman Senate. The fire lasted twenty-three days.

In time Rome herself was burned The fire raged for six days and seven nights, and out of fourteen quarters only three escaped. The origin of the calamity is involved in doubt.

Constantinople has suffered most of all places from fire. The houses are so closely packed, and the means of extinguishing fire have been so inadequate, that a conflagration once under way could scarcely fail to destroy the whole city, a catastrophe which has occurred several times in its history.

The great fire of London broke out at one o'clock on Sunday morning, Sept. 2, 1666, at the house of a baker in Pudding Lane, Fish Street Hill. It is not agreed by historians whether the fire originated from accident, or design. It was stopped by blowing up several houses with gunpowder. 13,200 dwelling

(*Concluded on p. 98.*)

external capital must make it up. Wall-street has felt this keenly during the past two days, and, from appearances, will feel it more. The heavy fall in stocks may not be greater, as some claim, than the occasion calls for. There are, in either event, good grounds for beliving that the Chicago fire may prove the cause of a healthier state of things, however unpleasant the transition. It may, in other words, prick the bubble of inflated speculation, and so be followed by a decline greater than its intrinsic magnitude could ordinarily warrant. The puffed-up and "watered" condition of too many of our railroads is perfectly understood by well-informed and sagacious business men. Such a condition is necessarily unwholesome, and operates only for the profit of an interested minority. The public are mulcted by it in a way which, under a despotism, they might rebel against, and the cost of living has been artificially enhanced, by a system which infallibly tends to make the few very rich and the many very poor. Perhaps, we repeat, the Chicago fire is destined to give a heavy blow to inflation, and to restore prices to a natural condition. The indications in business circles, somewhat alarming as they undeniably for the moment are, favor such a hypothesis. Out of the nettle of financial danger, then, there is reason to hope, may be plucked the flower of financial safety. —*N. Y. Times.*

THE GREAT FIRE.

CHICAGO IN ASHES.—LOSS NEARLY $350,000,000.—OVER 500 LIVES LOST.

Great Fires in Michigan and Wisconsin.—Over Seven Counties Burned Over in Wisconsin.—Three or Four in Michigan.—Great Loss of Life.—10,000 People Shelterless.

SCENES IN THE TRAGEDY.

Great Conflagrations of Ancient and Modern Times.

On Sunday, October 8, occurred the most destructive conflagration of modern times. A catastrophe which, from its extent, rapid progress and complete execution has seldom been equalled and never exceeded.

At 9:35 o'clock on Sunday evening the alarm peal fell upon the ears of the people. The number of the box from which the signal was turned showed the fire to be in a row of two story wooden tenements on DeKoven between Twelfth and Jefferson streets. As soon as the alarm was given, the people, being excited by the fire of the previous night, and attracted by the illumination, rushed at once to the scene, and within ten minutes there was a perfect throng of people about the fire. The fire department was promptly on hand, but did no good. The buildings being of wood, and dry as tinder, the flames swept with the rapidity of the wind, which was blowing a perfect gale. Indeed, so swift did they march that a person could scarcely keep up with them while walking. The fire crossed the river diagonally, fifteen blocks distant, at Adams street, about midnight, burning the bridges at Adams, Lake, Taylor, and Van Buren streets. The bridges at Randolph and Madison sts. were saved, the fire at the latter place having sheered off and left a whole block untouched.

At the time the fire crossed the river, another broke out north of Ohio street and east of North State street, probably from incendiarism, some distance from where the fire was raging, and both fires were sped by the wind in a northwesterly direction, burning the whole business portion of the South Side and going over to the North Side destroying everything before it, and ending nearly seven miles from where it originated.

At intervals during the progress of the fire flames would break out in portions of the city hitherto untouched, and these it is now quite certain were the results of incendiarism. At eight o'clock on Monday morning a fire of this description broke out in the Jones school nearly half a mile from the nearest limit of the fire, on the corner of Clark and Harrison streets. This fire burned with much greater ferocity if possible, than the other destroying that portion of the South Side, near the lake, to the south of the city, taking the residences on Michigan avenue, Wabash avenue and buildings on several streets parallel to these that had been left untouched by the fire which passed over the city during the night, and completing the devastation on the South side, from Harrison street to the Chicago river, with the exception of one block of buildings on Market street from Randolph to Lake streets which is occupied by Fuller, Finch & Fuller, druggists, a flour commission house, a hide and leather store and a wholesale grocery.

The only other building standing in the burned districts, than those already mentioned, are the Illinois Central Elevator, at the junction of the Chicago river and the lake, a stovestore house, and one large residence on the North side, occupying a full square, the latter of which with all its surrounding shrubbery bears no evidence of the devastating element, and it is said that but few of the trees were even scorched by the flames.

At one time it was thought the *Tribune* building would remain untouched. Gangs of men worked on the roof and at the basement throwing off cinders, and keeping the exposed parts deluged with water, until the danger was thought to be past. The men went into the building to obtain some sleep, and while there a change of the wind brought back the fire, and it was with great difficulty the men escaped before the building was wrapped in flames.

Many incendiaries have been caught, and in each case instant death has been their punishment. Every block is guarded at night by three men on each street and three men in the alley. One of the guards of the alley discovered an incendiary in the act of applying fire to a barn, and in the morning a dead body was carried out of the alley. On Tuesday at 6 p. m. a fire was started by an incendiary at the corner of Thirty-first and State streets. The mode of procedure was as follows: A piece of rope a foot long, unraveled and saturated with kerosene, the clapboard of the house pulled off, the rope thrust in and the match applied. This fire was timely discovered and extinguished, the incendiary was caught, and the last heard of him was that he was in the hands of an excited crowd, and was probably summarily dealt with. There have been about seventy five persons shot and hung for incendiarism.

The expressmen simply plundered the people who wished their household goods removed, and charged from $20 to $50 or even more for removing a load of goods to a place of safety. Many people gave away all the money they had to expressmen to have a few articles of their household goods removed but a short distance, and even then many of the goods were destroyed after being taken to a place of supposed safety. Thousands of persons have lost everything they had in the world with the exception of what clothing they had on their backs, and were left without a cent in their pockets. The thousands of families driven from their homes in the North Division, sought safety mostly on the vacant grounds along the North Branch, south of the rolling mills. One or two hundred acres were covered with furniture and bedding, clinging to which were thousands of homeless, shivering and hungry women and children, who laid out in the rain all night. Their condition is so pitiable as to draw tears.

About six square miles were burned over, and the loss is variously reported from $250,000,000 to $350,000,000. About 14,000 houses were destroyed. Chicago is under martial law, and the war department is doing all in its power to alleviate the sufferings of its destitute inhabitants. Sufficient rations have been issued, together with supplies contributed from various sources, to insure the people from want, at least in the way of food. Many tents are being distributed, but intense suffering prevails from the want of shelter and sufficient clothing.

It is thought the Insurance companies collectively will pay about 50 per cent. of their losses. The Chicago and Cleveland companies are reported insolvent, together with many companies in the State of New York. But all of the larger companies will pay their losses to the last dollar, which will make the aggregate about 50 per cent. The following is a list of elevators burned: Munger and Armour's, Galena, Illinois Central, A, Hiram Wheeler's, National, Vincent, Nelson & Co's. The following are standing and unharmed: Illinois Central, B, Flint, Thompson's and the two belonging to Munn and Scott, the two owned by Armour, Dole & Co., the Burlington, the old Iowa and Illinois River. The total amount of grain destroyed in the five elevators burned is over 1,600,000 bushels. Amount in-store in the remaining elevators is about 5,000,000 bushels.

There were eighty-nine newspapers destroyed, including dailies, weeklies and monthlies. At first view it was supposed that the two eight cylinder presses of the *Tribune* Company were unharmed to any serious extent, but a closer examination shows that one is nearly ruined, while the other can be repaired and made as good as new. Men have been put at work on the *Tribune* building, and it will be rebuilt as soon as possible, as nearly a *fac simile* of the building destroyed as possible, only made more fire proof, if possible.

Chicago Oct. 13. The dawn of each succeeding day brings brighter prospects for this smitten city, and the feeling of hope and faith which springs up in the hearts of the energetic men who have made Chicago what it was, is strengthened every hour. Twenty-two of the twenty-four columns of this morning's *Tribune* are filled with advertisements of business men who have already secured new locations, and are either now ready or will be in a few days to commence business. Builders are overwhelmed with applications to put up new houses for business purposes. One contractor had last night sixteen contracts for substantial structures to be started at once.

The *Tribune's* commercial article says there is still but little doing in produce circles, but our commission merchants and grain dealers are hard at work preparing to open out again on a full scale. Just as soon as the pecuniary arrangements will permit, which will be in a day or two, probably by the first of next week, many of them are helping to distribute food and clothing to the destitute. The remainder are filling up offices in the vicinity of the temporary trade rooms of fifty one and fifty-three Canal street, where the Board will do business till the Chamber of Commerce can be built.

Some grain is moving out. Four charters were reported to-day. It is expected that grain will be moved out much more rapidly toward Monday, as the banks will be able to make advances by that time.

So far none but the bank vaults have been found at all injured. The Union National Bank vaults, which were at first reported blown up, are in a perfect condition, so far as the contents are concerned. The safes of the Fidelity Safe Deposit Company, L. B. Bryan & Co, were found open, and found to have no heat in them, and every dollar of the millions on deposit there is safe. The Company have established an office in the ruins, and invite the citizens to bring their money and other valuables there and deposit them free of charge until they can get better accommodations.

The savings banks of the city announce that they will at once pay in full all depositors whose deposits do not exceed $20, and not less than $20 to every depositor whose balance is more than that sum. The limit in the case of the later class of depositors is for the purpose of preventing a run by those who do not stop to consider the demoralizing effect of such an amount.

The Supervisors of Cook county met Oct. 13, and unanimously passed a resolution to rebuild the court house at once.

The agents of the Etna insurance Company are now adjusting and paying their losses, which they say will not exceed two and a half or three million of dollars.

A noticeable fact, and one of immense importance in the rebuilding of the city, is the almost perfect condition in which the fire has left the Nicolson pavement. The damage is so trifling as not to be worthy of mention. Miles of pavement on the North side are almost untouched and perfectly free of debris, and even in the South division, where both sides of the streets were lined with lofty brick and stone buildings, there is scarcely a point where a carriage may not be driven through the streets.

Evidence is accumulating hourly that the loss of life is greater than has been estimated in the dispatches, and the great number of persons still searching for the missing members of their families confirm these statements. There are many of the missing ones quartered at the relief headquarters, at the Congregational church on Washington street.

The amount of Insurance in companies which are likely to pay at par, is $36,411,500. There are a few other companies which, it is probable, will pay from 25 to 50 per cent, of their losses.

* * *

Fires Elsewhere.

MICHIGAN.

The past week will long be remembered by the people of the Northwestern States. Wisconsin, Illinois and Michigan have suffered from the ravages of fire to an extent unprecedented in a time of peace. Large tracts of land have been burned over in Wisconsin, Illinois and Michigan, destroying cities, towns, villages, farm houses, forests, and crops. Hundreds of human beings have perished in the flames, and the property destroyed may be reckoned by millions, reducing to poverty thousands of opulent and contented families, and indirectly affecting every interest and every person in the United States.

In fact the daily papers of the week past have recorded nothing but disaster.

Michigan has suffered severely; entire counties have been consumed. No less than six villages have been destroyed in a single county, and many of its inhabitants perished in the flames and from exposure.

On the same Sunday night on which Chicago was burned, a strong wind commenced to blow over Huron county, passing at different hours in somewhat different directions, but always tending out toward the lake at the east. By ten o'clock in the evening it was blowing very hard and by midnight it was a gale, rousing the slumbering fires in the forests into tremendous fury and bringing destruction upon the farms and the lake settlements.

The warning of imminent danger was first brought to the shore by men, women and children fleeing from the interior towards the the lakes and the fires shortly after burst on some of the settlements themselves. On that night the town of Sand Beach was totally burned. The inhabitants were driven out and many sought refuge in the lake, throwing the water over themselves to protect their bodies and faces from the intense heat occasioned by the burning of a great number of buildings near the shore. This town is almost totally ruined, its milling interest destroyed, and its population scattered far and wide. A number of its people are now, however, at Port Huron and other points on the shore.

On the same night Forestville was entirely burned.

On Monday night the fires attacked other settlements on the shore. Huron City, a place of quite a population and a good business point, was completely destroyed with the exception of four buildings. New River was about one half burned.

Tyre, a little settlement away from the lake has been utterly destroyed. Verona Mills is burned, as is also a hamlet, where a gentleman named Frank Buskowski resided and did business.

The whole business portion of Manistee was burned Sunday night, the 8th instant, including six saw mills, all the stores, shops, offices, ware houses, a vessel lying at the dock, and a large number of dwellings, in all about 290 buildings. From this it would seem that a large number of mills around the Lake for a distance of six miles are safe. The loss is estimated at $1,200,000.

Fifteen hundred persons have been by this calamity turned into the streets homeless, and many of them without a change of clothing.

WISCONSIN.

Green Bay, Oct. 10, 9 p. m.—The report of the burning of Williamson's mills is fully confirmed. Fifty lives are lost, and ten bodies are badly burned, and only three uninjured, one of whom is in the city.

At Pensaukee between twelve and fifteen barns and dwellings on the Little River road were burned. The farmers in that section have suffered generally in the loss of fences and hay, and many of them have been burned out wholly.

Green Bay, Oct. 11.—On Sunday night about nine o'clock, a fire broke out in the south part of the Belgian settlement at Brussels, Door county, destroying 180 houses, and leaving nothing of the large and flourishing settlement but five houses. Nine persons are missing; they are supposed to have perished. This morning two hundred people breakfasted on four loaves of bread.

Houseless, they camp on their land, and seem struck dumb by the great losses. Their houses, barns, implements of farming, household furniture, and cattle, are burned and destroyed. The roads are filled with carcasses of horses, cattle, sheep and hogs, dying from the smoke and heat.

The inhabitants, during the conflagration, only saved their lives by throwing themselves upon the ground and covering their heads. The most pitiable state of things exists all through the district visited by the fire, and hunger and starvation are staring the wretched inhabitants in the face.

The steamer Union has just arrived from Peshtigo with a number of burned and otherwise injured survivors of the fire of Sunday night, and the steamer St. Jo, it is reported, will be in soon with one hundred more. The Dunlap House, at Marienette, is full of the worst cases of burned people, who arrived at that place in wagons yesterday and to-day.

Fond du Lac, Oct. 11.—The Fond du Lac people are contributing money, food and clothing liberally to the sufferers. The reports from the northern districts and Green Bay are hourly worse. The accounts of the suffering is unparalleled. It is thought the least estimate will not be less than five hundred deaths by burning and drowning. Clothes, food and money are needed there.

A correspondent writes from Menominee, Oct. 9: The village of Peshtigo is burnt to the ground, and from 1,000 to 1,500 persons are out of homes and employment. The fire was seen last night first at half-past eight, and at ten p. m. every building was on fire, together with the Great Peshtigo Manufacturing Co.'s pail and tub factory. The wind came from the southwest, and was heard coming an hour before it burst upon the town, and many were awakened from sleep with barely time to hasten to the river and sink themselves in the water to save their lives. No mortal man could live in such a heat. The flames rolled mountains high and swept every building, stable and fence, and left a scene most horrible to behold. Mr. J. J. Tauer nearly perished in saving his family, and lost three in the flames, and Mr. Beebe's family, one child; and some one took this child to the river. The whole town ran for the river, hanging on to logs and brooms, and had frequently to duck their heads to save their lives. As many as seventy five are are supposed to have been burned to death. Children and mothers and husbands and wives are separated by the fire king, never to meet again. The building of the Peshtigo Manufacturing Company was lost with all the stock and machinery and stores and warehouses, and the Peshtigo House, all the stores, and property to the amount of five or six millions. I just hear of the death of seventy-five persons, who could get to no water, and were strangled and burnt to death. A small village twelve miles from here, of 18 persons, perished at Burch Creek, and it is sickening to see the sufferers come with eyes [illegible] and fearfully maimed, some for life. Many children were lost wandering from their homes to the river. The whole west coast is on fire from Green Bay to Menominee. Other towns are threatened—Depere, Wrightstown and Fort Howard. Fires are raging in and around them, and God knows when all this will end.

Later advices show that matters are in a much worse condition than shown in the above. It is thought at least 1,500 have perished from the flames and exposure.

* * *

Scenes in the Tragedy.

The future historian of the great fire of Chicago will have as thrilling a theme as the Plague of London. Already through the smoke of the yet smouldering conflagration, we begin to catch glimpses of the many episodes of individual suffering or daring that hightened the picturesque horrors of this heavy calamity. Not the least impressive of these is the weired picture of that old woman, familiar by this time to the entire country, who, crazed with terror, was seen to rush through the burning streets, singing a Mother Goose melody. Another observer saw from the tower of the Court-house, a picture of heart-rending agony. The janitor of a large five story building had barely time to escape to the roof with his wife and three small children. There these unfortunates found themselves cut off from all chance or hope of rescue. On all sides moved toward them the devouring flames, and so one by one the members of this hapless little household lay down and died.

In the burning of the Court-house was repeated one of the most painful incidents of the fate of the Paris Commune. The Hotel de Ville was then consumed, and with it a number of prisoners confined in its cells. So with the Chicago Court-house. The jailor believed it to be fire-proof, and refused to let out his prisoners, although an excited crowd clamored for their release, and even threatened him with death. He fled, and within half an hour the building was in flames, and the seventy convicts confined in it perished by the most hideous of deaths. Their fate seems terrible enough, and yet had they been released they might have agravated the destruction and anarchy. As it was, fiends in human shape were not wanting in the midst of this awful ruin to ply the torch and to add robbery and murder to the woes of this stricken people. The significant dispatch relating that several of these wretches had been shot or hung at once, "as was most convenient," shows the temper in which their marauding was regarded. Still more tragic was the fate of another scoundrel, who attempted to despoil the cashier of a bank as he was emerging with his arms full of bonds and bills. Having prostrated the official with a blow, he was securing the plunder, when an opportune policeman arrested him. The villain shot his captor, and darted into the crowd. But the bystanders fell upon him furiously, and without waiting for even the summary practice of the lamp-post, tore him, it is said, literally limb from limb.

These and kindred scenes must have been the verisest commonplaces all through that appalling Monday night. Doubtless the full horrors of the tragedy will never be accurately known, as it is almost certain that for a long time to come they will not be adequately depicted, even if they are entirely realized. Calamities of this frightful magnitude require the historical perspective to bring out their true proportions. But some day another Defoe will weave from the incidents of that night's work such a story as shall make another generation shudder and weep.—*N. Y. Times.*

We since learn that the prisoners were not burned.—Ed.

* * *

The Great Conflagrations of Ancient and Modern Times.

In ancient warfare the usual custom of the conquerors of a city was to put the people to the sword, and destroy the city by fire. The burning of Athens, Persopolis, Carthage, Alexandria and Rome are the most prominent examples. Athens was burned by the Persians on the invasion of Xerxes. The city of Persopolis was destroyed by Alexander the Great, in revenge for the burning of Athens. It was the richest city in the Persian empire, and was so completely destroyed that naught remains of her but the famed forty pillars to to attest her former greatness. A century later occurred the conflagrations that swept Carthage into oblivion. It was destroyed by the order of the Roman Senate. The fire lasted twenty-three days.

In time Rome herself was burned. The fire raged for six days and seven nights, and out of fourteen quarters only three escaped. The origin of the calamity is involved in doubt.

Constantinople has suffered most of all places from fire. The houses are so closely packed, and the means of extinguishing fire have been so inadequate, that a conflagration once under way could scarcely fail to destroy the whole city, a catastrophe which has occurred several times in its history.

The great fire of London broke out at one o'clock on Sunday morning, Sept. 2, 1666, at the house of a baker in Pudding Lane, Fish Street Hill. It is not agreed by historians whether the fire originated from accident, or design. It was stopped by blowing up several houses with gunpowder. 13,200 dwelling

(*Concluded on p. 96.*)

Correspondence

EDITOR'S JOURNAL.

IN ARKANSAS.

MONDAY, Sept. 25. We enjoyed the hospitalities, while in town, of Mr. Marcus Wycough. His family were Southern Methodists, and very excellent people. They invited Br. Rosebraugh and myself to make their home our home, and took our beasts, also, to their stable. They have our sincere thanks. Some of the family expressed satisfaction in hearing the preaching.

We returned at noon, and I spoke at the chapel in Ashley, to a crowd. They had not heard before on the Advent doctrine. The interest was intense. Fathers, mothers and children, all crowded to hear. No sacrifice was spared to hear the gospel of the kingdom. One came to me at the close, asking to go with us, and others expressed a desire to unite with those in this faith of the Lord's coming.

TUESDAY, Sept. 26. I visited the "Blowing Cave," in Ashley, Independence Co. There are several of these caves in this county; but I had time to visit only one, a few miles west of Br. Rosebraugh's home. We clambered up the mountain side, Laura Rosebaugh leading the way, and soon came to the mouth of the cave. It was one hundred feet wide, and the arch about seventy-five feet high. It formed a beautiful hall, that would hold an encamped army. Stalactites hung in rich profusion from the roof, and shone like diamonds in the light of our torches. We passed into the interior, which is open, and mostly convenient for walking. A few places were low, and we had to stoop. It is about half a mile in length. It is the most beautiful cave I have ever visited.

At night I spoke on the "Image" of Dan. ch. 2. The crowd had increased, and the interest likewise, if possible. At the close, we received applications for baptism, and membership in the new church.

WEDNESDAY, Sept. 25. At an early hour, got up the mules, and rode three miles to Polk's Canon, for baptism. Where a goodly company gathered. The morning was without a cloud. God was with us at the water's side, and gave his blessing upon the ordinance of immersion into Christ. As Laura came out of the water, her parents, Br. and Sr. Rosebraugh, embraced and kissed their dear child, given to them again, as it were, in the Lord, and now on her way to the kingdom. How blessed to see our children walking in the truth. We hastened back, and at noon the people gathered at Br. R's, house, when I spoke on the Lord's supper, and also of church organization, and the duties of the members. I then organized the church, after which Eld. Rosebraugh was chosen pastor, and Br. J. P. Williams was ordained elder. We then partook of the Lord's supper. We gathered about the table and enjoyed a season of deep interest. It was the first time they had ever seen the company sit around the table, but they thought it was the Bible way, and a way much to be preferred. This service concluded, Eld. R. took the yellow mule, and his wife the white pony, and I took the "old white Rock," as he is called, and we drove through the timber, and over the hills, to Ruddell, about nine miles. We were late, and had to make a "forced march" but got to the appointment just in time. We found a half finished log chapel, which was about as much protection as "out of doors." The night wind was cold, and the draft through the building was uncomfortable. I spoke on the prophecies relating to the first advent. The people are for the truth. At the close we were kindly entertained by Wm. M. Nelson. I was quite chilled through; but was soon made comfortable on arriving at Br. N's. He is a Methodist, but has read, and heard of the advent doctrine enough to make him feel an interest in the subject.

This has been a hard day's work, and I feel some fatigued. But I enjoy the best of health, and good cheer. praise God!

THURSDAY, Sept. 28. Rode four miles and preached in the Head Stream log school house, good hearing, and on my return a church is to be organized here. Here we enjoyed the hospitality of Br Albert Shaw—formerly a three months subscriber to THE TIMES, who now wants it as long as he lives. He with his devoted wife, is fully in the faith. At night returned to the log chapel in the woods, and spoke on the nearness of Christ's coming. It was still cold, but had a hearing and hope for fruits. At the close rode back to Br. Shaw's, where we had comfortable quarters in his log cabin. There were eleven of us in all, including children; and we had the best of country accommodations for us. Such hospitality is given with hearty good will, and the people only wish they could do better, while they enjoy the society of their visitors exceedingly. It is a great treat to them.

FRIDAY, Sept. 29. Rode into Batesville for my mail, and got nothing, save a copy of THE TIMES. I am ten days from home, as to mail, and then it is not certain. I got a TIMES two weeks old, and am glad of that. This p. m. I go into the country to continue my work.

From Theria B Weaver, North Dana, Mass.

My heart has been greatly cheered by reading THE TIMES, and more especially the last two papers, and the sermon by Br. Preston upon faith. I do not know when I have read anything that did me more good. I felt that it was written expressly for me. I am glad God has dear ones that can write to cheer and strengthen the weary, tired, tempted, sick and suffering ones, as they lie upon their beds of pain and distress, wearing their lives out in pain and weariness. God bless the dear ones that contribute to its columns.

And this morning, as I lie here in my bed, unable to be taken from it at all, my heart has been greatly cheered by reading the letters and articles. Tears of joy and sorrow were shed by poor me. Tears of joy, to know we are so near home as signs seem now to show; tears of deep sorrow for those who have been called to part with loved ones. But although it may be sad and heart-rending to see the dear ones laid beneath the cold ground; yet they will live again more beautiful than ever before, in the new earth. Although now the hands are folded on the pulseless heart, and the loving eyes are closed, and the sweet voice hushed in the silence and stillness of death; and you miss their sweet words of love and hope, and comfort; yet the trumpet's voice will wake them. "I am the resurrection and the life," says Jesus. And the voice of the archangel and the trump of God will soon be heard," arousing the nations, awaking the dead from their cold, dusty pillows.

My heart rejoices in God my Savior, and I pray God to hasten the glad day when no more death shall be known, no more weary painful days and nights; no more tired aching bodies; O, blessed Savior, we long to see thy face! to praise thee, and bless thee, and adore thee, for that goodness and love thou hast shown us all the days of our weary pilgrimage. Come and heal the sick! We long to feel thy power, thy healing touch, when those lifeless feet and weary limbs shall be made able to walk. Who can but rejoice at Jesus' promise to "come quickly?"

From John Scarce, Mt. Ayer, Iona.

The Advent views are entirely new in this section; were never preached here until last August, when Br. Dugger and McClure held a ten days meeting, which resulted in the organization of an Advent-Christian church, of a good element. From the interest to hear, and the prospect before us, we expect shortly to see a large church built up in this community. I am doing what I can to spread the Glad Tidings of the Kingdom which God has promised to them that love him. Yes, now I believe that the kingdom, instead of being the church, is the promised inher[illegible]ance, and is yet future, to be given t[illegible] God's people when Christ comes the [illegible]ond time. Then we expect to [illegible] mortality at the appearing of [illegible] We have not got it now, as is [illegible]only taught; but, according to [illegible] must "seek for it," and put it on at [illegible]surrection.

Brethren tra[illegible] in the ministry will remembe[illegible] [illegible]dd Co. church, ten miles Sou[illegible] Ayer, you will always find kind [illegible]es to stop with, and an open [illegible]bor. Br. Geo. McClure wi[illegible] [illegible] us one year, mont[illegible] [illegible] F. Dugger will visit t[illegible] can conveniently.

From E Alex[illegible]hiladelphia Pa.

It may be [illegible]uraging to hear of the work going on under the auspices of Br. John G. Hook. The new church was organized by him, and consisted of forty-three members. At the present time a large number are worshiping under a tent, which was pitched on Aug 28. at Seventeenth and Spring Sts. Meetings are held every evening, and also each afternoon. Much interest is manifested, and many have been converted. Five have already been baptized and others are ready for that solemn ordinance. On Saturday evenings a Christian temperance meeting is held, in which Christ is set forth as the only refuge for the poor inebriate; and it has been blessed to the conversion of one, who for many years was a confirmed drunkard, and was also, one of the higher class of mediums amongst the Spiritists.

His case is a remarkable one, and worthy of particular notice. For a long term of years, he practised among the sick as a healing medium; and yet according to his own testimony, could never treat the Bible as only a history, or deny the divinity of the Lord Jesus Christ. It seemed as if the Spirit of God always followed him, until he was led to the temperance meeting, and the following Sunday morning to hear Br. Hook preach. It seemed to him that he could hear a voice saying to him during the sermon, "Child come home!" and without a moment's hesitation he replied, "I will!" and the work was done. He promises to be a useful member of the church of Christ; and instead of drinking daily, spending his money that way, he has consecrated all that he has to the service of his blessed Master.

There has been also converted, a few months ago, under the labors of Br. Hook in this city, an infidel, who is now preaching the word in the highways and hedges, and compelling men to come in to the gospel feast. The labors of God's faithful servant have indeed been blessed, and the work is still progressing. No doubt many will be added to the church of such as shall be saved.

The work of striving to save the perishing is not all concentrated in one place, but scattered around in all directions, on the open lot, down by the wharf, at West Philadelphia, and wherever a field of labor is found: both men and women are engaged in it. The blessing of the Lord has not been withheld. I trust this will in a measure inspire the people of God with fresh courage and renewed dilligence, in their work and labor of love, knowing that it is not in vain, in the Lord.

From A F Dugger.

I came to Greenland, Mo. Sept. 3, and held meetings over the Sabbath with full houses. The brethren here are alive, and will do what they can to sustain the truth. Passed on to the Morgan S. H., and put up with Dr. W. F. Clark, who is an excellent physician, and now is interested in the Advent views. He is a reader of THE TIMES, and says he wants some tracts to distribute, which I agreed to send him. I also enjoyed a friendly visit with Eld. T. R. Ferguson, a Baptist minister, who received me very kindly. We talked over the differences between us, I hope he may yet see the truth and preach it.

Sept. 7 I was with the Empire church. Spoke from 2 Pet. 3: 10; "But the day of the Lord will come as a thief in the night," etc. I showed that there were two classes referred to in Scripture—the children of night and the children of the day. (1 Thes. 5: 4); that Jesus' coming to the former class, would be as a thief in the night, because they would not be loving and expecting his appearing. Let us be children of the day, to whom he will *not* come as a thief.

Sept. 10, at Clear Creek, I met Br. Geo. L. McClure, and held meetings over the Sabbath. On the 13th, at 2 p. m., we met at the water side, and four intelligent souls were immersed into Christ. Among them was a child only ten years of age. Though young, yet his faith seems strong. His mother told me that he had been wanting to unite with the church for over a year; and they had kept him from it, thinking that he was too young; but this time he refuted all their arguments, and went forward in obedience. May the Lord bless him. Held meetings Thursday and Friday evenings, and met at the water side again, and baptised two others. We have a live church here. It is an element of power. Its influence is felt throughout the community. Br. McClure will act as their pastor the coming year. He is a faithful and efficient worker.

From E H Bliss, Wexford, Mich:

I left Chicago the last week in Janury for White Water, Grand Traverse Co., by request of Br. and Sr Stephen. Pray to break to them the bread of life. I left Chicago with twelve dollors, the loan of a dear child of God, thinking that would carry me through. I arrived at Big Rapids with fifty-nine cents left, and one hundred miles by stage from my destination, and three nights to spent on the road. But my trust was in the Lord and he soon provided me a way to go, and I arrived safe at the end of my journey. I found a little church of nine members. They came from New York some eight or nine years ago, organized themselves into a church and had a prayer and conference meeting every week; and the Lord blessed them, and sinners were awakened.

But jealousy was stirred up in the class three miles from there, and they sent their Elder to form "a union meeting," which he did. This seemed to be the means of grieving the Spirit of God, and in a little while their meetings died out; and when I arrived they had not had a prayer meeting for over a year. One said he should not try to live a Christian again, as no one *could* be a Christian in that country—that it was a God-forsaken place.

But in the name of my Master I went to work, and for two months I held five and six meetings a week, until the going was too bad for them to get out; and when I left the church was in good working order. And he who thought no one could be a Christian in that place, was so full of the Spirit of the Lord that it would fairly seem to shine in his eyes when he talked to us of his hope in the new earth. Bless the Lord, to whom be all of the praise. His son, and one other man, with his wife, were brought to see the truth, and I expect ere long to have the privilege of planting them in the likeness of my dear Lord's death.

On the fourth day of July, I left Chicago again for White Water with the vow registered on high that by the help of my Heavenly Father, and in the name of my Master, I would sound the gospel trumpet through the Grand Traverse regions. And by the wisdom given me I have done it, with no uncertain sound, in White Water, and on the east shore of Elk Lake, and Wexford, where I have had the pleasure of seeing the power of God work on the hearts of men, and with the knowledge that the truth has taken effect. Soon I expect to see a harvest. Pray for us, that the words may have free course.

From S G Wellcome, St Charles Minn.

Most of my time the past year has been spent laboring in the field, preaching, attending prayer-meeting and visiting in families. While I look back upon the past, I see that my efforts have been weak, but the Lord wonderfully blessed and strengthened me, and has blessed the people, also, and the cause is prospering all through this region. Many have turned to the Lord, and enjoy the blessed hope of the gospel: not through my labors alone, but a number of preaching brethren have visited us, and their work blessed to the good of souls. Two years ago, darkness was hovering over this section like a cloud. Good seed had been sown, but the cause was in a weak state, until Br. Wm. Bursell and Sr. Rowell preached to the people, when light seemed to beam forth, and the little band became encouraged by a revival in the vicinity of Utica. A church was organized in Utica in July 1870, of over twenty members. I was requested to come and preach to this people, which I have endeavored to do, to the best of my ability, for a year. During that time, Sr. Rowell, Brn. R. Ramer, E. T. Himes, Fassett, and my brothers C. H. and I. C. Wellcome have visited and preached to the edifying of many.

Last spring with my brother C. H. Wellcome I held a protracted meeting, and forty persons professed to have found the Savior. A number lived at a distance, and when they returned to their own neighborhoods, carried a blessing with them. Some belonged to Presbyterian and Methodist families, and will probably unite with those churches. May God make them the means of sowing the seeds of truth wherever they go. Eighteen have been baptised the present summer.

The church has its trials, of course; but I hope and trust that by proper management it will become one of the most flourishing churches in the State. Sr. Rowell is to labor at Utica and vicinity the present year. God bless her labors and give her wisdom to push forward the good begun work. A good union feeling has been kept up with the different denominations in the place, and I trust it will continue. There is no place that I am acquainted with that gives better congregations than Utica, I have visited many families, and have disposed of over $60 worth of Advent books among that people, which shows that there is an earnest seeking after truth.

I now reside at St. Charles and preach at this place, Eyota, Chester, Miola, and Plainview, and wherever the door may open, and God gives me health and strength to labor. Last Sunday I met with L. Rowell at Utica, and had the privilege of burying five happy souls in baptism, all young people and strong in the faith. They represented four nationalities—Norway, Germany, England, and this country. Praise God for his wonderous works.

The friends at Utica and St. Charles have done well by me, giving me a kind welcome, treating me as one of their family, giving freely to help sustain me. And last Thursday they came together to the number of about 200, not only Adventists, but some of all denominations in the place, and many of the unconverted, and children, and made me a *visit*, giving me besides kindly greetings, about $60 in money and many useful articles. Oh! how it cheered my heart to see such appreciation of my labors, which have been so weak. Many of my little friends were out to see me, and all remembered Br. Wellcome, and their little happy faces bid me God speed, while they brought a free-will offering to their pastor. God bless the lambs of the flock.

The visit was at Br. Cheatham's grove. Sr. Rowell was present and made some excellent remarks, also, Br. Craven, a Presbyterian preacher.

Brief Extracts.

Br. N. Reed, Wayne Co. Pa.: I praise the Lord that the time of deliverance is so near. In reading the reports of the campmeetings I learn the spirit manifested; all striving for holiness, with an entire consecration to God. It does seem to me that it is the last sign spoken of, when the Bride shall make herself ready: then the Bridegroom will come and receive her to himself. Go on, dear brethren and sisters: be faithful; study God's word to know what his will is, and do it, and the Lord will be with you. And remember me in prayer, living here isolated and alone, having to meet opposition on every hand.——————

——Br. Zed Raymond, Hutchinson, Minn. I have been at work all summer, house-building. and have earned some money; so I can preach to three churches, supply them in reading, or most of them. Some help a little, and more none. I furnish hymn books, and help the poor clothe their children, and "pack" my own loads, on foot. I have preached every Sabbath this summer, and have not rested one day. This is frontier life, and missionary work indeed, for one sixty-two years old.——————Br. B. J. G., Chickasaw Co. Io: A few months ago I was somewhat amused on reading a letter from one of our preachers. During one of his preaching tours, he said, he came to a certain town, and went to the P. O. and "inquired who took *our* papers." The thought occurred to me—Why did he not inquire who took *Christian* papers, as he is a stickler for that name? He perhaps anticipated this answer: Many take Christian papers, but which denomination of Christians have you reference to: Baptist, Methodist, Adventist, or some other.——————Br. C. R. Stouffer, Chicago: The world is too full of those who are willing to go aboard the train of Salvation if they can only take a sleeping car right through, without being disturbed. Christianity, if it be true to itself, requires that a battle shall be fought and a victory won ere we enter into the rest that remaineth, and to fulfill its requirements, no man has a right to keep silent while there remains a soul to be saved, or a saint to be encouraged and strengthened.——————

——Br. E. J. Martin, East Randolph N. Y.: We are now making an effort to repair an old chapel we have in our place, that has been useless for a number of years, that we may have a place to worship with less annoyance from those professing to be God's children, and yet warring against his truth. We would like to have a place of worship that we could freely call [illegible] and Whitmore and oth[illegible] preach the truth to us [illegible] Much has been said [illegible] in this place for the [illegible] year. Many have professed to beli[illegible] the doctrine. That is good, so far. [illegible]ut a mere profession of belief in [illegible]trine, though it may be Bible truth, [illegible] will save a soul from death. Nothing short of a practical, devoted Christian life, enduring to the end, will ever enable one to enter into the kingdom of God.——

——Br. W. K. Colling (an aged brother, over eighty years old) London, Eng.: I earnestly pray for you that our heavenly Father may abundantly bless you, and all who are associated with you in the good work you are doing. May you be the means of opening the eyes of the blind, and to stop the mouths of gainsayers and revilers, as well as to comfort God's dear children. Looking for that blessed hope, and the manifestation of the glory of the great God and of our Savior Jesus Christ, I am yours sincerely, in Christ Jesus.——

Br. C. H. Sawin, Worcester, Mass.: I love the truth. How can any one love God unless they know him? We must know him. It is a knowledge of inestimable value to know what we worship. It seems to me it is better to trust in God than in anything else—that Christ alone, of himself (without the aid of Greek or heathen mythology), is able to fulfill every promise. The Scriptures are fast fulfilling. Light is spreading and the Lord prospers the work. Every sign and omen seems to look encouraging to the believer in the literal coming and reign of Christ. It seems as though the empire of France had come to a stopping place. She has had no settled government since the Prussian war. Her prophetic history, without doubt, is ended. The others also are fast approaching their destiny; the dying groans of papacy will soon become extinct. Oh! I long to see that day when all the saints will meet in their blissful happy home. Friends of Jesus, be watchful and prayerful that you may be found of him in peace at his glorious appearing.——

——A sister writes: I wish we could have a good meeting here with some one to preach who is not so much interested in the Jews as to forget their mission to the gentiles.——

——Br. P. V. Foulks, Forest Bay, Mich.: I am an Adventist! "What, an Adventist?" Yes, Praise the Lord I am. And I hope I shall always be a good one, and at last receive the reward that Christ shall bring at his advent. I find a great deal of comfort in serving the Lord, in this faith. I was brought up among the Presbyterians, and lived many years in that church, but I saw much not in accordance with the gospel; and I certainly have a right to complain that they did not teach me the plain truth. Yet it was hard for me to be persuaded that I was not baptised right. But I saw it at last—that sprinkling was not burial with Christ in baptism; and now I have been *buried* with him, according to the commandment. The Lord has blessed me much, and especially in my sickness. I feel that he has heard my prayers, with the petitions of others and is raising me up. Thank God for the privilege of approaching him in prayer.

"Oh! what peace we often forfeit
Oh! what needless pain we bear;
All because we do not carry,
Every thing to God in prayer."

Sr. H. Harrington, Weseca, Minn. We don't have any preaching here except our papers. There are meetings all around us; but oh! such preaching. There is too much romance in the church now-a-days—novels and story papers, and what some folks call religion, all mixed up together. They sit and groan over it; and then when called upon to get up and tell their feelings they say they are "determined to do better than they have done; they feel to mourn over their shortcomings;" but somehow they do not seem to improve at all. Evidently there is need of more godly sorrow unto a repentance that needeth not to be repented of.——

Br. J. McKinley, Moline, Ill.: I would say to the scattered brethren, that we are all glad to hear from them through THE TIMES, and to hear of their strong hopes of immortality through Christ the life-giver. We wade through trials, but continue our meetings every week, in hope that the Lord will soon come: sometimes cast down, but yet not forsaken of the Lord. We still have faith that these light afflictions which are but momentary, will work out for us a far more exceeding and eternal weight of glory, when the Life-giver comes.

What I Heard and Saw.

Our Methodist friends held a ministerial Association in this place, Aug. 22, 23, 24. The first evening and first day I was present and its proceedings were such that I deem them worthy of publication. Not because I wish to belittle them (for I bear them record that they have in past days done much good; but the gold has become dim); but because our brethren and sisters are surrounded by the same methods and influences that were employed at that Association, and therefore liable to be led astray from the truth, as it is in Jesus.

On the eve. of Aug. 22, six ministers were present. The preacher took the stand and remarked—"I cannot tell the audience *where* my text is, for I find (by inquiry) there is not a Bible nor Hymn Book among us: but I will tell the text, which will answer every purpose." He then proceeded with some useful remarks.

On the 23d, at the forenoon session, Eld. Bronson in the chair, and Eld. Springer (of Sparta) Secretary.

1. Essay on Faith and Fanatacism. Very good. Criticisms called for, responses given, too.

2. Essay on the divine nature of Christ. It claimed that all the saved believed in his God-head, and without this faith there was no salvation. Criticisms called for. Response mostly by Eld. Springer, who said he found good Christians who did not endorse the doctrine of the Essay. He mentioned some who were converted at Methodist meetings who are now nonbelievers in the doctrine taught in the Meth[illegible]ist Discipline, yet who believed J[illegible]s was the Son of God, begotte[illegible] the spirit of God, or as Paul has [illegible] 'made of a woman;" or "the wor[illegible]ecame flesh, and dwelt among us, (and we beheld his glory the glory of the only begotten of the Father) full of grace and truth;" and he, therefore, could not cast off such. finally they agreed that such had been converted right, but had strayed.

The next essay of note was on the punishment of the wicked. This was filled with the doctrine or the immortality of the soul and a permanent burning hell, and the unending conscious suffering of the lost. The chairman remarked that they would adjourn for dinner before calling for criticism. During the recess I met Elds. Springer and Wright of Galesville. They inquired if I could be with them through the session. I answered, No, for I had already trespassed on my time, to reach appointments. But, said they, can you not be with us this afternoon? I replied in the affirmative; and I saw in their eyes and manner all that I afterwards witnessed.

When the session opened, the Chairman called on Eld. Wright for criticism. He replied that he had a criticism, but wished Eld. Springer to offer one first, as he understood he had one. Springer said he had a great difficulty in his mind, that must be removed before he could believe the doctrine in the essay. He stated (1) natural affection. (2) First law given to man was couched in these words: "In the day thou eatest thereof thou shalt surely die." (Gen. 2: 17.) He remarked that it would seem that the divine Being in giving a law to Adam, which if violated would certainly be followed by the penalty, would have stated it in plain language: and if he did so this passage could not be offered as teaching eternal conscious suffering in hell. (3) This view is strengthened by the language used by the divine Being in passing sentence on the man: "Dust thou art and unto dust shalt thou return." (Gen. 3: 19.) He remarked here; God should have spoken plainly. But if we admit the doctrine in the essay, we cannot see, at least it is difficult to see, any relation between the language used by our heavenly Father and the doctrine of eternal suffering in hell. (4) The history given of Adam, strengthens this view. "Adam lived 930 years, and he died." (Gen. 5: 5.) (5) The way old saints and prophets speak of death, is as an unconscious state. Job says: "Man lieth down, and riseth not till the heavens be no more." (ch. 14: 12.) David says: "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." (Ps. 146: 4.) (6) The righteous are represented in the same condition in death; "The righteous perish, and no man layeth it to heart." (Ps. 57: 1.) Paul declares that if there is no resurrection, they that had falen asleep in Christ had perished." (1 Cor. 15: 18.) (7) Inasmuch as the punishment of the wicked is said to be the second death (Rev. 12: 8), from which the righteous escape (Rev. 20: 6), it would seem to be a repetition of the first death on the lost. It does not seem to carry with it conscious suffering, as taught in the essay. (8) Terms used: destroy, consumed into smoke, be as though they had not been. Malachi says they are burned up root and branch; and Paul says, they shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. (9) Peter says God made the people of Sodom and Gomorrah ensample for those who after should live ungodly. Yet he says they were reduced to ashes as Malachi has taught. (10) This same doom is mentioned by Jude as "suffering the vengeance of eternal fire."

(11) In conclusion; if those Scriptures referred to are to be taken literally and those in the essay figuratively, then my difficulty remains: but if otherwise, then it is removed.

The Elder in the chair arose and said, Taken literally? Yes, that is a dodge. If those Scriptures be taken literally, why not this? (John 7: 38) "Out of his belly shall flow rivers of living water!" All any one has to do to obtain hydraulic power, is to get a good man to stand at the head of a ravine; they can build all the mills wanted. And the flimsy argument about their being punished with everlasting destruction from the presence of the Lord and the glory of his power. We read that Cain went out from the presence of the Lord, and dwelt in the land of Nod, and raised a family. It's a wonder any follow such simple expositors.

At this point one inquired—"Where *is* that text, about everlasting destruction, referred to by Br. Springer? One said in Matthew; others mentioned some other book. I then ventured to say, 2 Thes. 1: 7. They did not seem to like it; but the text was explained to mean living in hell torments forever.

Eld. Mead, from Leon, said that he understood Hebrew, and *sheol* did not mean what we, as a people said it did; but it represented a cave, with a bottom and top to it; a proper discription of hell. This doctrine was like the fashions. When they get old in England they came to America as a new fashion. So it was with this doctrine. It had spent its force there by being headed by the truth, and had sailed over to America as something new. We should see it die.

Eld. Wright said it was very plain from Eccl. 3: 19, 20, that the body died, but v. 21, and ch. 12: 7 proved that the never-dying soul went to heaven. He then called on Paul for proof, etc.

Another said he had heard one of these preachers, and he was glad; for he saw our weakness. We (Adventists) were men of small minds, and very poor reasoners. We only went around breaking up churches. Some of their best members had been led astray and made to believe the Methodists are false teachers. This heresy must be met at every corner. He put us down as very low, and while he was doing so, the Lord blessed me so with his love, I could have shouted. But I feared I might offend.

The next one said that he had noticed that Methodism had not been so prosperous of late as formerly; and he thought that it was mainly owing to their leaving out of their ministry (quite too much) a burning hell, which was responded to by "that's true!"

At this Eld. Springer was called up by the Chair. He said, "Straws tell which way the wind blows." When he saw ministers and members eaten up by some erroneous and dry doctrine, he thought there was not much religion there. He could say that although he had been to prayermeeting among this people (Adventists) in Sparta, he had done it to be friendly and see what was going on; but he was a Methodist, through and through. (Amens sounded.) He believed the doctrine in the essay. (Amen, louder.) That so many years ago he was converted (another Amen), and one year ago God sanctified him, soul, body and spirit. (Prolonged amens.)

Here the man stands before your face, reader, with all his duplicity, and yet claims to be *sanctified*. "By their fruits ye shall know them," says Jesus.

P. W. HOUGH.

The Goddess of Reason.

It may not be generally known that the woman who, in the Reign of Terror, personified the "Goddess of Reason," died in Alsace but a few years ago. In a note of Prof. Farrar, in his late admirable Hulsean lecture, he says: "The unfortunate 'Goddess of Reason,' who had been adored with bacchanalian dances, as she sat in white robes, blue mantle and red cap, with a pink in her hand, on the altar of Notre Dame, died so late as Sept. 30, 1863, 90 years old, idiotic, blind, and a beggar in Alsace."—*Ex.*

John Wesley said: "I dare no more fret than curse and swear."

Our Book and Tract Column

ADVENT TRACTS—WESTERN *SERIES.* Sermon on Hell; The Penalty of Sin. Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself. Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath, Everlasting Punishment—64 pp. The Everlasting Dominion—80 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—2 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—44 pp. Restitution—36 pp.
Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers in to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. *Comprising the four* following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

LAST DAY TOKENS. *An edition* of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1. post-paid.

THE HARMONIUM: *Being an exposition* of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

WHO ARE SADDUCEES? *Truth* Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

CONSTABLE on FUTURE PUNISHMENT. The complete edition of this valuable work by Henry Constable, Prebendary of Cork, has now been published in this country. Let every body read it. It is having a wide circulation. Price, post-paid, 40c.

TWO HUNDRED STORIES *For* Children. By T. M. Preble. Nineteenth thousand. Illustrated. 204 pp. 75c. post-paid; $8 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. *By* "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. *In two parts.* I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 117 pp. Paper covers, 25c.

THE PRESENT TRUTH; *or, Meat* in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 64 pp. 10c.

WHAT IS MAN? *5c; by mail, 7c.*
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is it? 5c, by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post paid.
The above five works, by Eld. M. Grant—in one vol. 40c. post paid. The first four in one vol.—large type—35c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 30c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth, $1.

THE THREE KINGDOMS; *or,* the Plan of Salvation. By T. M. Preble. 15c.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.
THE TWO ADAMS. "The first man is of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The *PHENOMENA OF MODERN SPIRITUALISM.* By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; *or, The* Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

THE DAYS IN WHICH WE *LIVE.* 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 25c
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 20.

ENGLISHMAN'S HEBREW *Concordance,* with English and Hebrew index. $22 by express.
ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $8 by express.
ENGLISH GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

SIGNS OF THE TIMES; *or, A* Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE *VOICE OF GOD.* By John Couch. An exposition on Dan. 11. 10c.

DEATH NOT LIFE; *or, The Des*truction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED *BY THE BIBLE,* and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; *being* a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; *or,* Tokens of a Speedy Redemption. By Hastings. 25c.

EMPHATIC DIAGLOTT; *containing* the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 16 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO *version* of the New Testament, by Murdock. $2 50, post-paid

THE NEW TESTAMENT. *American* Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: *A choice* collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. *A convenient little* instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. *Contains* the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 30c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; *or,* The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY *BIBLE.* For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

FEW SAVED; *or, The Awful Con*dition of the World. 15c.

ADVENT KEEPSAKE; *or, a Bi*ble text for each day of the year. 45c. post-paid.

THE BEREAN'S CASKET. *A* Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $2; leather $2 50
THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 400 pp. $1 25 by mail.
A TREATISE ON MATT. 24 and 25, Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 75c.
CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 25c.
ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 20c.
THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.
CHURCH SPECTACLES. 5c. 40c. a a dozen.
The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Oct. 17, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS. { Two Dollars a year. One Dollar for six months.

[illegible] the doctrine of the personal [illegible] an event "nigh at hand," [illegible] Inheritance in the [illegible] the unconscious state [illegible] the finite [illegible] wicked, personal [illegible] to God on the [illegible]

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and [illegible] the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are as [illegible]

Joshua V. Himes, PRESIDENT; Wm Sheldon, VICE [illegible]; O. R. Knapp, [illegible] Wm L. Himes, SECRETARY; F. Burr, O. R. [illegible] COMMITTEE.

Joshua V. Himes, Business Agent, To whom all communications should be addressed.

"Good Tidings"

The long looked for "Conference Book" has now appeared with the above title. See notice in another place, [illegible] for a copy. $1. in cloth. 50c. in paper, postpaid.

Send a Stamp.

When you write a letter which requires an answer, make it an invariable rule to enclose a stamp, to pay the postage on the reply. Editors and ministers, too [illegible] postage bills a heavy tax on their pockets.

The Minstrel.

We are entirely out of the *Minstrel*, and shall not be able to [illegible] at present. Indeed, [illegible] we may defer another [illegible] we can make new plates and give [illegible] a [illegible] work [illegible]

Advertise "The Times"

[illegible] and paper [illegible] an advertisement [illegible] the following prices:

[illegible] postpaid, 10c.—25 sheets [illegible] letter, 25c.—10 [illegible] 25c.—10 sheets [illegible] sheets of flat letter [illegible] note, 5c.

The Proposed Chart.

We confess to but little faith, at first, that our ideal of a complete prophetic chart could be realized. But we knew that many desired such a map of prophecy, and so made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. [illegible] we have the other ninety names?

J. [illegible] Lawver, M. B. [illegible] J. Raymond, C. C. [illegible] F. Burr, [illegible] D. O. Hink, I. [illegible] Grand St., New York, [illegible] Church at [illegible] Ill.

Who will help [illegible]

Nothing Better

It is generally agreed that there is no better work upon the question of the nature of man than *The Doctrine of Immortality*, by James H. Whitmore. We have been selling the work at a very low price in order to procure for it the widest possible circulation; but have not sold less than one dollar's worth at single orders. It has occurred to us that many, perhaps, would like a single copy, or two copies, who would not wish to [illegible] that. Therefore, we give notice that we will send the book by mail post-paid, to any address (in the United States or Canadas) for TWENTY FIVE CENTS.

Who will avail themselves of this liberal offer?

Advent Almanac and Year Book.

We purpose to issue early in December a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained: with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists: and we trust no such family will do without it. The price will probably be 10 or 12c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Sheldon's Latest Volume.

Sheldon's new book, The Life Beyond Death, is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Camp-meetings. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre-paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one quarter will be made by the dozen; one third for twenty five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

To Correspondents.

D. B. ROGERS. You are right in your view of 2 Cor. ch. 5, and will find the argument clearly stated in Whitmore's *Doctrine of Immortality*.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

R Smith R A Miller C C Marston (2) J Burbank L R Kenny J Barnum D W Rook D C Cowin T W Brooks D N Laing R R Holbrook A B Huntington S Judson C Williams G W Bailey J C Mann W Murphy M S Mansfield C S Hall J D Goodrich A Bowers S E Mabey C A Sumner W A Fenn L C Collins H Christinson H Bailor E A Wicks O Thomson S F Johnson J Roberts T Champion A Bailey C R Hall W H Hale W P Cunningham C Churchill J Loucks J W Thomson C M Shepard H Hunter J Walley E C Lavin H A Sharp H M Butters S M Mann R H Rathbun A Perkins E Purdy M L Hatch [illegible] J Fenlick C W Marcellus G Sowerwine A Kingsley J S Harrington P H Watt G Gough J Baker J Sparks E Burkholder A Crossey J P Everet J Spanton J M Baker H A Sumner A F Dagget W N Pile C W Smith S Morrison W C Edwards E M Kent P L Wilson W E Colling S Bailey R C McLane J Marsh E B Bella M M Maxwell T Davidson E H Lanphere P G Bowman W Hobbs J D Jones W Sheldon R H Durley C M Case I K Simpson A Pollee W H Moseley H Munger Mrs L Rogers E Blose W K Carter W H Rocher C Braden O R Fassett (2) O S Knapp Mrs C Anderson J Lowry M M French E S Robbins Wm Lindsey E J Ros W Burnham J L Chadwick E T Himes J Fox T C Baker D A Bradley E Everett C Williams G Wright W C Hicks F H Durand C W Patchet T J Giddings A E Babcock G W Montgomery E W Churchill S J Birkett B F Cordray D D Reed R B Dutton.

Books and Tracts by Mail.

A B Cushing J W Taylor J Johnson G W Pierce J J Johnson J D Whitford E Spotswood (2) B T Miller (2) S K Gibson J Reed J D Gebhart S P Whitney D W Fuller (2) P Hitchcock C Holderness G M C Roberts E A Miller T E Arnold S Weaver R S Johnson W A Thomas C E Barnes J A Johnson E K Smith W Lindsay C L Jones R A Miller (3) M J Kales E J Hayden J Little T J Fallow E Spotswood D C Williams L Beckwith D N Laing W Lindsay G Wright J S Chadwick M M French A M Sidwell J H Brown W Murphy J D Goodrich (2) E S Robbins C M Case D A Bradley J Barnum S S Walker C W Marcellus J Roberts T Champion A Bowers G Sowerwine (2) A Crossey W Jones C Watkins J Watkins A Lewis C B Hudson W A Fenn.

Express—J B Lawver E W Wilson D W Rook C C Marston.

(*Continued from p. 92.*)

houses, 89 churches, and 400 streets were destroyed by this conflagration. The extent of the ravages covered 436 acres, and the value of property destroyed amounted to $50,000,000.

Moscow, though destroyed from political reasons, was probably the most disastrous conflagration of modern times; disastrous not only to the army of Napoleon, and to the fortunes of this remarkable man, but to the inhabitants, of whom no less than 330,000 were rendered homeless in the midst of winter. The pecuniary loss to the city was about $250,000,000.

The fire in Liverpool in 1842, the great fires within the last twenty years in London, and the dreadful scenes of last April in Paris, are among the principal conflagrations that have occurred in Europe during the last century.

The great fire in New York, which broke out on the 16th of December, 1835, and raged fiercely for three days, laying waste the business part of the city, has been regarded as the greatest conflagration in America previous to the Chicago catastrophe. It consumed 648 houses and stores, with $18,000,000 worth of property. Four years later 46 buildings were burned, entailing a loss of $10,000,000. In 1845 another fire occurred, destroying 268 buildings, causing a loss of $6,000,000.

Pittsburg was the scene of a conflagration, April 10, 1845, which destroyed 1000 buildings. Loss, $6,000,000.

St. Louis endured a similar calamity in 1850, leveling 418 buildings, and destroying 23 steamboats. Total loss, $6,000,000.

The fire at Portland, Me., July 5, 1866, destroyed 1000 buildings. Loss, $9,000,000. Insurance, $4,000,000.

At Quebec 1500 houses were burned, and a vast amount of property was consumed on the 28th of May, 1845. One month later 1300 buildings were destroyed, amounting in all to two thirds of the whole city.

In June, 1846, the whole city of St. Johns, New Foundland, was destroyed, and 6,000 people rendered homeless.

Thus it will be seen that no conflagration of modern times begins to equal the calamity of Chicago, where at least 15000 buildings, and property to the value of $350,000,000 destroyed, and 100,000 inhabitants left homeless.

The Times.

AT HOME.

" " " A Wilmington, (Del.,) dispatch says: The terrible shock, which many supposed to be that of an earthquake yesterday morning, was caused by the explosion of nearly 200 kegs of powder, about three miles from that city, while it was being carried from the powder works. The force of the explosion was felt at Coatesville, (Penn.,) creating the impression that it was an earthquake.

" " " The ringleader of a gang of desperadoes, who attempted to throw a passenger train from the track, near Milwaukee, Wis., on Wednesday night, have been arrested. The gang was a part of a Chicago plundering party escaping from that city, with the intention of raiding on Racine or Milwaukee. The railroad authorities prevented their further progress north. They retaliated by attempting a wholesale slaughter of passengers.

" " " A thorough system of disbursing relief to the sufferers has been organized in Chicago under the Mayor, the Relief and Aid Society, and prominent citizens, which has the approbation also of Gen. Sheridan. The Mayor issued a proclamation yesterday, setting forth that order and security of life were restored, and that all the sufferers by the fire were sheltered and provided with food. He, however, says that vast numbers will be wholly dependent on the benevolence of their fellow-creatures for food and shelter during the coming winter. The dispatches indicate that the prospects for the revival of business grows brighter every day. The banks, it is estimated, will be in a condition to realize three-forths of their loans.

" " " The *Tribune* says of Mormon affairs: It is certain that men who in Utah assume that they can keep harems will be tried for adultery under their own Territorial law, administered by officials of the United States. It is an undoubted fact that many secret murders have been committed by the Danites, or Angels of Destruction, probably under orders from the Mormon dignitaries. The massacre of Mountain Meadows, by which a colony of immigrants was secretly exterminated, was the work of Mormons. Immigrants crossing the plains to California were waylaid, robbed, murdered, and harassed in every possible manner. Were such men as Sidney Rigdon and William Hickman, alluded to in late correspondence of the *Tribune*, to turn State's evidence, we should doubtless have unfolded a chapter of horrors and crimes that would condemn to death a regiment of the specious hypocrites of the Mormon priesthood, whose conviction otherwise will be difficult. Though polygamy is not the real point of attack in Utah, it is doubtless the instrument which in the hands of the United States Courts shall break the brittle hierarchy in pieces. The day of its doom seems near. Not only must the people of Utah be taught that polygamy cannot be tolerated in the United States any more than widow-burning can be permitted in Montana, in obedience to pretended heavenly visions, but the impudent assumptions of their Church and State Government must be destroyed forever. With the advance of liberal ideas everywhere, some light has dawned in the dark abodes of Mormonism itself, and intelligent schism and recantation of error are not only troubling the hierarchy but aiding the United States' authorities to tear away the refuge of lies which, however it may resist the present attack, is bound to go down before this decade shall pass away.

ABROAD.

" " " The Progressists are about to organize the party throughout Spain.

" " " The engineers' difficulty at Newcastle is still unsettled, and serious disturbances are threatened.

" " " It is asserted that many congregations of Roman Catholic orders are about to leave Rome for England and America, to found convents.

" " " The people of Ogulin, a town in Croatia, a province of Austria, are in revolt, on account of the sale of the forests in the district known as the Military Frontier.

" " " It is a common saying in Paris that "nothing is stable in France except the provisional," and that "nothing can be counted on with certainty expect the unexpected and unforseen."

" " " We have again accounts of several dreadful shipwrecks on the coast of England. The year has been specially disastrous to shipping, and probably more so on the English coasts than for many years.

" " " Napoleon writes that he awaits with confidence the action of the French people, *i. e.* to restore his dynasty, of course. It will not do to write impossible against anything, in this age: but we have no idea that France will receive back her ignominiously defeated ruler.

" " " A majority of the members elected to the French Conseils-Genereaux are supporters of the present Administration and friendly to the President. About one-ninth of the number returned are Bonapartists. The London *Echo* reports that M. Pouyer-Quertier is on his way back to Versailles with the Customs Treaty duly ratified and signed. It is also reported that the German Government has consented to the entire evacuation of French territory. On the other hand a dispatch from Berlin says that M. Pouyer-Quertier is offering concessions to Germany in the treaty negotiations, for the purpose of securing the evacuation of six departments.

Notices, Etc.

W. A. C. P. Association.

The Seventh Annual Meeting of the Western Advent-Christian Publishing Association, will convene in the Advent Chapel, Green St., Chicago, Ill., Wednesday forenoon, December 5, 1871. A full attendance of the members is desired.

The following amendments to the Constitution of the Association will be presented for action:

ART. XII. Sec. 1. The stock of this association is hereby made transferable, by the transfer of the certificate issued therefor, endorsed in blank by the original holder, his heirs, executors or administrators; and the entering of such transfer upon the books of the Association. The date of said entry of the transfer shall be the date of the transfer.

Sec. 2. This article shall take effect and be in full force from and after its adoption.

Amendment to Art. XI. To amend Art. XI. so that it shall read: "This constitution may be altered or amended at any regularly called meeting of the Association by a vote of *—— of the members present at said meeting: this amendment to be in force from and after its adoption.

Churches throughout the West are invited to elect delegates, selecting persons not already members of the Association. These delegates will not take part in the first meetings of the Association; but arrangements will doubtless be made to receive them to full membership at the earliest possible moment.

Wm. L. Himes, Secy.

---

* This space is left for the insertion of such a proportion as the members may choose.

P. O. Address.

All letters and papers for Eld O. R. Fassett should be directed to San Francisco, Cal., after Oct. 9 till further notice.

Notice—Minnesota.

The following Resolution passed, unanimously, at the last covenant meeting of the Winona Advent Christian Church:

Resolved, That we cordially invite the State Annual Conference to hold their next Session in our chapel, corner Broadway and Winona Streets in this city.

A. J. Marsh, Sec'y.

Notice.

I shall print a paper soon, on the season of the judgment. Will send it free to all who will send for it, either for themselves or to scatter.

Newark, N. J. Abraham Flavell.

Notice.

I wish to locate in some neighborhood where my family will have the privilege of Advent meetings. Would like to find a farm of from 20 to 40 acres; with a comfortable house and water. Can pay about $400, but only a part of it down. Would like to settle where I could supply preaching, more or less, to the brethren in the vicinity. Parties interested can address me at Iron Hill, Iowa. R. B. Dutton.

NOTE. We recommend Br. Dutton very freely, as "a workman that needeth not to be ashamed." Brethren anywhere need not hesitate to send for him. He will build you up and do you good. Ed. Times.

Appointments.

MICHIGAN.

Port Sanilac, Good Templar's Hall, every Sunday, at 3 p. m.

School House two miles north of Port Sanilac, every Thursday eve. for the present.

Decker S. H., near Davisville, Friday, Oct 20 and every two weeks.

Worth, in S. H. near Christian chapel, Sunday eve. Oct. 22, and every two weeks.

Mariett, Advent chapel, Monday and Tuesday eve., Oct. 23, 24. Geo. Wright, Jr.

The Western District of the Michigan Conference will hold a Q. M. at Union Mills, commencing Oct. 26, and holding over Sunday. All are invited. W. L. Himes, Sec'y.

INDIANA.

The second Q. M. of the Northern District of Indiana will be held at Union Mills, Laporte Co. commencing Thursday, Oct. 26—to hold over Sunday.

Railway connections: Laporte, on the Michigan Southern, and the Peru and Chicago Roads; and Hanna Station on the Fort Wayne Road. Teams will be at Laporte every day of the meeting, except Sunday, to convey friends to Union. Also, arrangements at Hanna for forwarding all who come that way.

The church at Union Mills extends a hearty invitation to all in the regions around about who love the blessed hope to come up to the feast. A general old fashioned rally is desired and expected. Come. E. C. Andrus, Sec'y.

D. Mathewson, Chairman.

ILLINOIS.

Afton, Oct. 29.

Jericho church, Oct. 22 10½ a. m.

Aurora 3 p. m. as Brn. may arrange.

C. W. Smith.

Ancona, Oct. 16. C. C. Marston.

According to previous arrangements, there will be held a series of day meetings, commencing on the first Sabbath of November, and continuing over the following Sunday, at the Mount Joy church, Johnson Co. Eld. J. V. Himes has consented to be present on his return from the South. Elds. Lawver and Thomasson will be present to assist.

The propriety of organizing an Advent Christian Conference for Southern Illinois will be discussed and acted upon. Let us have a general rally of the Adventists of Southern Illinois, as well as every earnest inquirer after Bible truth.

F. A. Childs.

WISCONSIN.

The dedication of "Zion's chapel," at Springville, Vernon Co., will take place Sunday Nov 26. Eld. J. V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means if possible; but with their prayers, especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church. P. W. Hough.

Crisis, please copy.

MINNESOTA.

The next Q. M. of the St. Paul District, will convene at Millerburg S. H. on Friday Oct. 27. Dundas is the nearest station, on the M. & St. P. & M. R. R., seven miles from the place of meeting. If friends coming on the cars will write to G. W. Miller he will see that a team is there to meet them. Edwin T. Himes, Sec'y.

IOWA.

The fourth Q. M. of the Winona District will be held at the Nicholas S. H. Canton Co. (Iowa), Friday October 20, continuing over Sabbath. Brethren wishing to attend can get information of the locality of the Nicholas S. H. of Wm. J. Burrell, Elliota or Peter Mitson, of Elliota.

A general attendance is solicited. Come with hearts burning with the love of God, ready to work. Let us examine our hearts, consecrate ourselves anew to God, enjoy a present and full salvation; then we can prevail with God, and our meeting will be a grand success for the cause of truth. S. C. Wellcome, Sec'y.

The first Q. M. of the Iowa Christian Conference will be held at Parkersburg, Butler Co. commencing Oct. 26, at 6 p. m. and hold over Lord's day.

Eld. Ramsay will be at the meeting, and many others. Let the churches send delegates, and all ministers who can attend be at this meeting.

Alonzo Raymond, Sec'y.

The Deep Creek District Q. M. will be held at Toronto, Clinton Co., commencing Thursday, Oct. 26—to hold over Sunday. Preachers from abroad invited, and the people generally. Come one and all. R. B. Dutton.

MISSOURI.

The fourth Q. M. of the third District of the Iowa and Mo. Conference will be held with the Prairie Valley church, in Davis Co. Mo., Oct. 13 and 14, the Friday and Saturday before the third Sunday. Ministers and members of other churches are invited to meet with us.

John M. Bliven, Sec'y.

OHIO.

The Lord will, I will commence a meeting at Millville, Hocking Co., Ohio, Oct. 24, and continue as long as the interest may demand. Br. J. M. Snook will be there on the 31st to assist in preaching the word. A. E. Babcock.

The A. C. Conference for the State of Ohio will hold its Annual Meeting in Nevada, Wyandot Co. commencing Thursday evening Oct. 26, and continuing over the following Sunday. Eld. H. G. McCulloch and other preaching brethren from abroad are expected, together with all those who belong to the Conference. Let every church in the State be represented by delegates, and come prepared to build up and not pull down. The church in Nevada send greeting to all.

W. S. Jefferson, Sec'y.

NEW YORK.

Darien, and vicinity, where duty may call, Oct. 17 to 21.

Lockport, Sunday, Oct. 22.

County Line, Niagara Co., Oct. 24, and continue a week, if duty demands.

If any of the above appointments conflict, or are not desired, please notify me by Oct. 6, at Lincolnville, Crawford Co. Pa. If others on the route wish my labors, please write to me as above, or at the above named places.

J. T. Ongley.

Advertisements.

A BOOK WHICH
EVERY ONE SHOULD POSSESS.
Just published: 256 pp. 12mo, illustrated with numerous cuts, bound in cloth, $1.50, in paper,
Free by mail on receipt of price. $1.00

First Help in Accidents and in Sickness.

A guide in the absence or before the arrival of Medical Assistance. Published with the recommendation of the highest medical authority.

The following are some of the subjects upon which it treats:—Bad Air, Bites, Bleeding, Broken Bones, Bruises, Burns, Choking, Cholera, Cold, Contusions, Dislocations, Drowning, Dysentery, Fevers, Fractures, Hanging, Nursing, Poisoning, Scalds, Small-pox, Sprains, Suffocation, Sunstroke, etc., and other accidents and sickness where instant aid is needed.

This volume, written by eminent physicians, is a practical digest of scientific medical knowledge, so far as relates to that aid which may properly be rendered in cases of accident and sickness in the absence of a physician.

Prepared for the press by editors of Good Health Magazine. ALEXANDER MOORE,
(s103) Publisher, Boston, Mass.

SPINNING WHEELS.

We have received for sale, for the benefit of the office of THE TIMES, a small lot of a very fine Spinning Wheel. This Wheel is so constructed that it may be fastened to a bench or table, while the operator sits in a chair, and can spin all day long without taking a step; besides doing more work than they can with the large old-fashioned hand wheel, with its wearisome walk. Satisfaction guaranteed. Price, by express, $2.50.

Address: ADVENT TIMES, Buchanan, Mich.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn St., Chicago, Ill.

BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to *both* journals, $2.50 a year.

FREE. Sample copies of the "*Bee Keeper's Journal and National Agriculturist.*" The finest paper of its class in the world. Every Bee-keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO.,
14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

THE BEST SELF BINDER.

DIRECTIONS. Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus Publications are held firmly between strips as in a vise and a firm binding insured.

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 70c. cloth and imitation morocco; 80c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express.

BABCOCK
FIRE
EXTINGUISHER.

Over 800 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL, Sec'y,
123 Washington St., Chicago.

For sale at this office.

PRINTING PRESS FOR SALE.

A second hand Campbell "Country Press" is for sale at this office. Has been used for four years. Is efficient for the work of any ordinary country printing office. Is sold to make way for a larger press of the same manufacture. PRICE, $600. Terms easy. For further information, address THOMAS H. SENIOR, Sun Building, New York city; or
ADVENT TIMES, Buchanan, Mich.

THE ILLUSTRATED
DOMESTIC BIBLE.

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,500 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding — Marbled Edge.............$10.00
" " — Gilt Edge.............. 12.00
Turkey Morocco — Full Gilt.............. 16.00

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.— An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $2 50. By mail, $2 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

Proposed Almanac
& Year Book =
last p —

LIBRARY COPY
AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

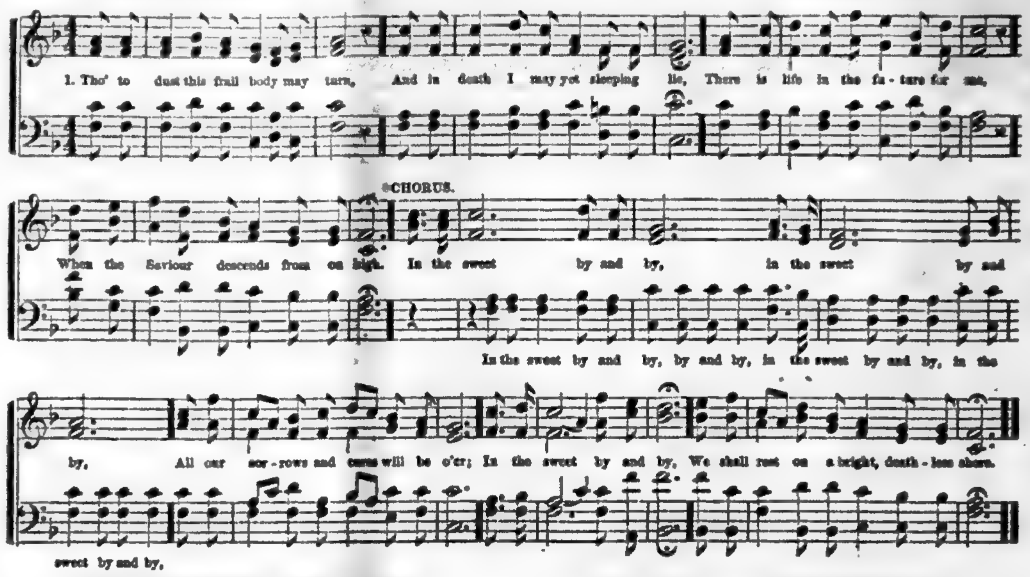
VOL. IX.—NO. 13. BUCHANAN, OCTOBER 24, 1871. WHOLE NO. 393.

Contents.

Life in the Future—music; The End of Time; The Wicked Shall be Burned Up 97
Spiritism vs Truth—poetry; Atonement, Wm. A. Fenn; Reuben Against Himself, C. C. Marston; Peace in Jesus, J. E. G.; Further Thoughts upon Hades, Henry Constable; Things New and Old 98
Responses; Body and Mind, No. 1, J. H. Whitmore; Good Tidings 99
Brief Editorials; What is to be Done? Hints for Critics; About that Chart; Responses; The Chicago Fire; Sunday School Lessons; A Generous Gift; New Tracts—Delayed; An Alternative; I Come Quickly 100
The Prospects of the World; At Home; The Cradle and the Grave of the Fire; Chicago Items 101
Editor's Journal; Letters from L. D. F. Armstrong, C. R. White, W. G. Houtse, and Ruth Miller 102
Letters from A. P. Moore, M. S. Wellcome, Addie Holmes, G. W. Wyllie, B. Giddings, K. S. Rathbun, E. B. Dutton, S. B. Mabey and John Bower, Journeyings, No. 4, E. T. Himes; Speak Out; Book and Tract Column 103
Business Agent's Department; Abroad; Religious Items; Book Notices; Obituaries; Marriages; Notices; Appointments; Advertisements 104

LIFE IN THE FUTURE.

Words by M. M. WEAVER. Music by GEO. E. LEE.


1. Tho' to dust this frail body may turn, And in death I may yet sleeping lie, There is life in the fu - ture for me,
When the Saviour descends from on high.
CHORUS.
In the sweet by and by, in the sweet by and by,
In the sweet by and by, by and by, in the sweet by and by, in the sweet by and by,
All our sor - rows and cares will be o'er; In the sweet by and by, We shall rest on a bright, death - less shore.

2 Though through sickness and want I may pass,
And though lonely my earthly lot be,
There is health and rich treasures untold,
To possess in the future for me.—CHORUS.

3 There are songs that no mortal has heard,
There are sights that no mortal can see;
There are pleasures and friends that are true,
And a home that's eternal for me.—CHORUS.

4 Pilgrim, cheer thee, and trusting go on,
For not long shall thy pilgrimage be;
There is rest, there is life, there is peace,
And a home in the kingdom for thee.—CHORUS.

Price, 5 cts. single sheet, 50 cts. per dozen. Published and for sale by GEO. E. LEE, Brimfield, Mass.

THE END OF TIME.

The word of prophecy assures us (Rev. 5: 6) that there shall come a day on which an angel shall lift up his hand to swear by him that liveth for ever and ever that there shall "be time no longer."

The end of time!—This includes the end of our earthly gains and enjoyments. Now, the lust of the flesh, the lust of the eye, and the pride of life, are variously indulged—but then the miser is forced from his gold; the lofty are brought low; the drunkard no longer calls for his glass; the lewd no longer glory in their shame. And is it fit, O men! that you should fill up life with vices that degrade, or with vanities that can at best but amuse you? Take heed, my friends, that your souls do not live too much on any of the satisfactions of this life; that your affections be not set upon them in too high a degree, that you make them not your idols—lest you be left helpless and miserable; for they cannot follow you into the world of souls; they are the things of time, and have no place in eternity. "The end of all things is at hand, therefore be ye sober." Be ye moderate in every enjoyment on earth, and prepare to part with all, when the angel shall pronounce "that time shall be no longer:" his sentence puts an end to every earthly joy, and every mortal hope.

The end of time! Then closes the season of conversion. We come into the world ignorant, and are naturally prone to sin. The image of God is lost, and life is the only space allotted for its recovery. If we die without a change, we must remain for ever unholy. Oh! what awakening inquiries does the thought suggest! Am I renewed by the Holy Spirit? What are my delights and my desires? Is my heart a temple of God, or the seat of sin? How short the term during which these inquiries are to be resolved!

Time shall end!—How valuable then while it lasts, particularly to the unprepared! Every hour to them is a merciful respite. Go forth and meet you offended Sovereign. "Seek him while he may be found; call upon him while he is near." Go in the name of Jesus; plead his righteousness, his death, his intercession; and say, "God be merciful unto me a sinner!"

Time shall end!—Oh! the strange folly and madness of those who are afraid of the end of time whenever they think of it; and yet who know not what to do with their time, as it runs off daily and hourly! They find not their souls ready for the judgment, and yet they live from year to year without any further preparation for it. they waste their hours of leisure in mere trifling; they lose their seasons of grace, their means and opportunities of salvation, in a thoughtless and shameless manner, as though they had no business to employ them in; they live as though they had nothing to do with all their time but to eat and drink, and be easy and merry. From the rising to the setting sun you will find them still in pursuit of vanities; they waste God's sacred time as well as their own, either in a lazy and careless manner, or in following after sin ond madness, while the end of time is hastening upon them.

Time shall end!—Do I observe the declining day, and the setting sun sinking into darkness? So decline the days of life, the hours of labor, and the seasons of grace! Oh! may I finish my appointed work with honor, ere the light be fled! May I improve the shining hours of grace, ere the shadows of the evening overtake me, and my time of labor is no more.

How useful a practice would it be to suppose ourselves often at the end of time; to imagine ourselves just under the sound of the angel's voice; or at the tribunal of Christ, and to call our souls to solemn account in what manner we have passed our time hitherto.

Have you learned that important and eternal rule of prudence, "Never delay till to-morrow what may be done to-day; never put off till the next hour what may be done in this." Have you not often proved your own folly by neglecting present duty? Solomon tells us (Eccl. 3: 17), there is a time for every purpose and every work under the sun; a proper time for every lawful work of nature and life; and it is the business and care of a wise man to do proper work in proper time; but when we have let slip the proper season, how often have we been utterly disappointed! Felix put off his discourse with Paul about the faith of Christ, and righteousness, and judgment to come, to a more convenient time, which probably never came. (Acts 24: 25.) And the word of God teaches us, that if we neglect our salvation in this present day of grace, the angel is ready to swear "that time shall be no longer."

What time may yet lie before you for improvement, God only knows; the remnant of earth's days is with him, and every evening the number is diminished. Let not the rising sun upbraid you with continued negligence. Remember your former abuses of hours, and months, and years, in folly and in sin; or, at best in vanity and trifling. Let these thoughts of your past conduct impress your hearts, so as to keep you ever vigorous in present duty. Since you have been so loitering in your Christian race in time past, take larger steps daily, and stretch all the powers of your soul to hasten toward the crown and the prize. Hearken to the voice of God, in his word, with more attention and desire to profit; pray to a long suffering God, with double fervency; cry aloud and give him no rest till your sinful soul be changed into penitence, and renewed to holiness; till you have some good evidence of your sincere love to God and unfeigned faith in his son Jesus. Never be satisfied till you have come to a well grounded hope, through grace, that God is your friend, your reconciled Father, that when time shall end you may enter into the regions of light and peace.

THE WICKED SHALL BE BURNED UP.

Is there any difference between *burning a thing forever* without consuming it, and *burning it up?* I think there is a vast difference. When a thing is "burned up" it certainly cannot have an existence and be still burning. Modern theology teaches that sinners are to be tortured eternally in a "lake of fire." If it can be proven by the Bible that they are to be "burned up," we must conclude that *modern theology* and the *Bible* are not in harmony on the destiny of the impenitent. We must also conclude if the Bible explicitly declares that the wicked are finally to *be burned up*, that after this infliction of retributive justice takes place, there will be nothing left to "hurt nor destroy in all God's holy mountain." (Is. 65: 25.) Then will come the time of universal worship to the Lord, described by the Revelator in the following eloquent words: "And EVERY CREATURE which is *in heaven*, and *on the earth*, and *under the earth*, and such as are *in the sea*, and ALL *that are in them* (wonder where the "lake of fire" is in which are countless millions of condemned, immortal souls uttering their shrieks of anguish while the ceaseless ages roll on!), heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5: 13.)

Let the following passages decide whether sinners are to be *eternally burning*, or whether they are to be *burned up:*

Mat. 3: 13: "Whose fan is in his hand and he will thoroughly purge his floor and gather his *wheat* [the righteous] into the garner; but he will *burn up* the *chaff* [the wicked] with *unquenchable fire*. It is "unquenchable fire" because it cannot be hindered in its work, *i. e.*, in *burning* up the *chaff*, not because it will burn eternally. Ps. 97: 3; "A *fire* goeth before him and *burneth up* his enemies around him. Heb. 6: 8: "But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose *end is to be burned*." Is. 1: 28, 31: "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. And the strong shall be as tow and the maker of it as a spark, and they shall both *burn* together, and none shall *quench* them." Mal. 4: 1: "For behold, the day cometh that shall *burn as an oven;* and all the proud, yea, and all that do wickedly, *shall be stubble;* and the day that cometh SHALL BURN THEM UP, saith the Lord of hosts, that it shall leave them neither *root nor branch*."

Reader, that day will be a dreadful day to the ungodly; but to the righteous it will be an epoch of joy that no human being can describe. May we be among the latter class.

O. C. M.

The labels on THE TIMES should all read '72 Does yours?

Spiritism vs. Truth.

They say the spheres are beautiful,
Fairer than thoughts at even;
And nightly come angelic forms,
To tell us of their heaven.
They tell us spirit forms are waiting
To welcome us above;
And through the air are moving
Those messengers of love.

They tell us they are watching
Our actions here below
And that the thoughts and feelings
Of our inmost soul they know,
That, hovering 'round us nightly,
They guard us from all sorrow;
And that THEY God's children are
Who will THEIR precepts follow.

So they stigmatize all others
As lunatics or fools,
Who will not be subverted,
And made their willing tools,
They say they are the spirits
Of those who dwell in clay;
And day and night to teach us,
From Heaven they wing their way.

They tell us man shall "never die,"
But that he is immortal—
And give the lie to Jesus Christ,
Who burst the gloomy portal
And rose triumphant from the grave,
A conqueror of its power;
Yet told us not of what transpired
In that dark, gloomy hour.

But he hath told us that we should
Our silent slumbers keep
Until the last, loud trumpet'ssound
Should wake all them that sleep:
Then in immortal life arise
And see a new earth's bloom—
A long-lost paradise restored,
Beyond the cold dark tomb.

That man should never, never die
Was told by one of yore;
And they did listen to his words,
That they should not die—"sure."
But God hath told us in the Word
Of pure prophetic truth,
That in the grave no "thought" can come
To either age or youth.

That "sons and daughters may grow up,
Meet 'round the "honored" board—
Yet to the sleepers in the grave
Comes not a single word.
And yet again, we hear the word
Of prophets long since gone:
No thoughts of God, Heaven, Earth or Home
To dull their ears are borne.

They "praise not" God in death's embrace,
And give no thoughts to him;
But there they "rest in hope" of life
When Jesus Christ shall come.
Then let us press the battle hard,
And never say "give" way;"
But put God's holy armor on—
Through him we'll gain the day.

G. W. BAILEY.

Communications.

Atonement.

The grand center of every theological blunder in the Christian world has a marked line of thought running out from Christ as the Savior, Mediator, Redeemer, or Reconciler of mankind. The idea conceived relative to the atonement and the relationship of Christ to man, and man to God, forms the key of many very erroneous conclusions, or is, else, the binding stone of the mighty arch of truth.

The idea that God sent Jesus Christ forth as a sacrifice for the sin of the world is as plainly taught in the gospel as the fact that he came into the world at all. The fact that Christ came as a substitute for Adam, as a second representative head, is too plainly taught in the following scriptures to make it necessary for the most ignorant to be in darkness, unless blinded by tradition; which, by the way, is the sad state of very many who do not realize the cause of their darkened minds.

Is. ch. 53, is a prophetic history of the sufferings of Christ, and that, too, as a substitute for sinful man. Let every reader of this article turn to the above chapter and read it carefully and prayerfully, and let every mouth cease to cry against "substitution" in the doctrine of the atonement, hereafter.

But let me place before you a few passages from the gospels, and see if they teach the same idea. "The next day John saw Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." (John 1: 29.) Not the sins of the world, but the sin of the world—the great Adamic sin; committed by the representative head of the race, and expiated in Christ the second Adam, or next great representative head.

Again. "For he hath made him to be sin for us who knew no sin; that we might be made made the righteousness of God in him." (2 Cor. 5: 21.) "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." (Gal. 3: 13.) "So Christ was once offered to bear the sins of the many," (Heb. 9: 28.) "Who his own self bare our sins in his own body on the tree." (1 Pet. 2: 24.)

If here is not substitution set forth in unmistakable terms, how can such a thing be taught in any form of speech?

If there is no such thing as unreconciliation on the part of God because of man's sins, why does a penalty fall upon man? And if God does not demand a sacrifice for sin, but sent Christ to suffer simply to give us a great demonstration of his love for us; may he not put forth his hand again in some greater manifestation of his love, so that the hardest shall be melted into contrition before him?

If man is affected by the atonement only as he *acts*, how are the wicked to be raised? The truth is, the race are passive, both in the transgression and the sacrifice for it; and only the first and second Adams are active. The first failed in his trial; and the second was obedient and successful. The lives of the race inhered in the first Adam, and for one sinful act were forfeited. (Rom. 5: 18.)

The second Adam comes, and takes the place of the first; endures the trial and redeems us from the curse of the law, and takes our case in his own hands, and declares we shall all live again. (John 5: 28; 1 Cor. 15: 22; Rom. 5: 18.)

This position is the only one that furnishes a perfect antidote for non-resurrectionism, or universal salvation for all after the resurrection.

Christ pays the Adamic debt and all come up; and those who have sought for glory, honor, and immortality, or those who have never sinned, will have a right to their life after it is restored.

WM. A. FENN.

Renan Against Himself.

Few are the acknowledged defects in the vaunting infidelity of the 19th century. The broad and unscrupulous assertions of modern infidels are given out in many cases without a shadow of authentication, with the vain hope that force of expression will answer for force of argument. But with the careful reader such things have fallen into complete disuse. He demands a foundation of more solidity than mere bold assertions for the base of a proposition to which he is to give unqualified credence. Ernest Renan, the French infidel, in his, *Life of Jesus*, endeavors to make a point against the Gospel of Luke, by which he unconsciously catches himself. He says Luke ch. 21 was undoubtedly written after the siege of Jerusalem. Well, what of that? Who cares if it was? And he quotes vv. 9, 20, 24, 28, and 32 to prove it. He claims that the record is "legendary." It is merely a compilation of current stories, written out from memory. He would therefore insinuate that Jesus never made the declarations contained in those verses, but that Luke wrote them years after their fulfillment, in the shape of prophecies, thus charging Luke with the basest hypocrisy imaginable. In this immediate connection he credits Luke with "*the most perfect unity*," etc., leaving the impression that there can be no doubt as to the authenticity of this Gospel.

Renan doubtless takes this turn to hold the reader. The insinuating slur at first would disgust the pious reader, and the book would be rejected with contempt. But the smoothness of the latter destroys the roughness of the former and thus the casual reader is not offended, and is prepared for stronger meat as he advances in the body of the book. It must be discovered by carefully scrutinizing both horns of this dilemma that Renan has gotten himself into a box. First he unhesitatingly charges Luke with dishonesty, hypocrisy, etc. Of course he does not in so many words, but in an undertone, sluringly. And within twenty words from this, he declares that Luke is perfectly harmonious, and unpretentious. Which shall we believe? Renan's book is puffed and heralded as *standard*, and is regarded by many as infidelity gone to seed; and yet it abounds, all through its 376 pp. with just such flat and hearty contradictions as the above.

Several of the passages to which he refers for proof that Luke's gospel was written by a designing party, had not the slightest reference to Jerusalem's downfall, but refer in the most glowing terms to that greatest of all events, the glorious second coming of the Lord Jesus, and hence remain still on the docket of unfulfilled prophecy. Read v. 26. Renan ought certainly to have had discrimination enough to have seen that the "these things" spoken of did not refer to the events that clustered around the subjugation of the Jewish metropolis, but to those of grander and sublimer events whose history was not recorded for many centuries after the desolation of Jerusalem by Titus the Roman chieftain, and whose mission was to admonish the nations of the near approach of the "Lord of lords and King of kings."

C. C. MARSTON.

Peace in Jesus.

Jesus said to his disciples, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

How thankful I am that these blessed words were ever written in the Holy Bible for our consolation, they are precious to me. I believe I understand their meaning. When I look around me and see the sufferings, and hear of the trials of dear friends, those that are dear by the ties of Christian friendship, it is then that I feel thankful that there is a being that we can find peace in. Yes, we can go to Jesus with our every sorrow. He will listen to the cries of his children. He will give that peace that we can obtain no where else. He will not forsake us. He will not turn us empty away. He has promised that his grace shall be sufficient for us.

How full of love and pity, how consoling, how comforting, to have such a dear friend as this. When we stand by the death bed of one we love, we feel that our hearts will break; feel that it is hard for us to say, "Not my will, but thine be done, O Lord!" It is then we look to Jesus for strength, consolation and peace. He alone can give that peace to the believer, that the world cannot give nor take away. He alone can raise our loved ones from their graves, and give them life everlasting.

But we are commanded to "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life;" and, "to him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne," said Jesus.

How much we ought to be encouraged to do right, and pray that we may have grace in our hearts continually, that we may overcome all the evil influences that surround us. If we only have the love of God in our hearts what a glorious eternity awaits us! For "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." May we ever have this peace, be overcomers, and be crowned with eternal life when Christ comes.

J. E. G.

"Further Thoughts Upon Hades."

I quite agree with Mr. White that in our consideration of *hades* we "must separate the question of consciousness from that of survival." Unconsciousness may consist with life. My own opinion for a while was that there was in *hades* a survival of the soul "as a distinct entity," but that it was wholly unconscious; I now see this midway position to be untenable. Man, whatever man is, wholly dies until the resurrection. When God has withdrawn from man his own spirit of life, man cannot but die. His death is called a sleep, because he will be raised out of it.

There is one point adverted to by Mr. White in his article in the *Rainbow* for September, as also in his article in the *Rainbow* for June, on which he lays special stress, and in which he makes special allusion to an argument of mine in my *Duration of Future Punishment*, on which I now as fully rely as ever. It refers to the meaning which all Greek writers, according to Mr. White, attach to the word *hades*. If Mr. White were correct, I confess, I for one, would not know how to reply to his argument from it. Mr. White, however, is not here correct.

In his article for June he says that *hades* "signifies in all writers, whether of prose or poetry, a place beneath the world where popular faith placed the souls departed." (p. 209.) In his article for September, he says that "no Greek speaker or writer ever thought that the grave was comprehended in the idea of *hades*." (p. 419) Mr. White is here incorrect. It is true that the idea he mentions was often entertained by Greek writers, but it is by no means the case that such was the universal idea. Indeed, it was chiefly the scope for fancy and imagination that this idea gave room for that caused the word to be used in this sense so extensively as it was. We find it thus used by poets and others, who did not believe in the survival of the soul at all.

Hades very frequently in Greek writers meant the grave. We naturally turn to a Greek Lexicon to know the meaning or meanings, of a Greek term. When we turn, then to Liddell and Scott's Lexicon, reckoned, we believe, the first Greek Lexicon of our day, we find the following given as the meanings for *hades* in Greek writers:—"1. Pluto, the God of the nether world. 2. The nether world, the grave, death." Liddell gives references for each of these meanings.

I will merely add to the authority of Liddell the authority of one of the most learned men of any time, that of Abp. Usher, once Primate of Armagh. He expressly states in his *Answer to a Jesuit*, ch. 8, that *hades* often in Greek writers means the grave, and gives instances of it. We will content ourselves with one quotation. *Hades*, says Usher, "is taken for a tomb in that place of Pindarus: 'Other kings have gotten a tomb (*hades*) apart by themselves before the house, or before the gates of the city." And, therefore, we see that *hades* is by Suidas in his Lexicon, expressly interpreted *Ho taphos* and by Hesychius *tumbos, taphos*, a tomb or a grave. And in the Greek Dictionary set out by the Romanists themselves for the better understanding of the Bible, it is noted that *hades* doth not only signify what we commonly call hell, but the sepulcher or grave also." Of the Septuagint translation, Usher says, "*hades*, in the translation of the seventy-two seniors, is not rarely, but very usually, taken for the place of dead bodies."

We do not then come to the Hebrew, *sheol*, and its Greek equivalent, *hades*, in Scripture with one fixed definite meaning attached to this latter word in Greek writers. It had among them a great variety of meaning. Some of them meant by it the grave, some meant a heathen God living under earth; thence it came very commonly to mean the place under earth where it was supposed he ruled over a multitude of unsubstantial ghosts or souls of men. We then come to Scripture to know which of these meanings it sanctions, and we fearlessly assert that it never means either the god Pluto, or Pluto's realm of shadowy ghosts, but always the grave, or death, God's penalty for sin.

Perhaps Mr. White may think this of some weight in a question which is certain of thorough discussion in our day. The popular idea of the intermediate state, based upon some of the speculations of Plato, which were taken up by heathen poets and others as a fruitful field for the play of passion and imagination, forms the scarcely-suspected basis for the most enormous amount of falsehood in professing Christendom.

HENRY CONSTABLE.
—*Rainbow*

Things New and Old.

We are charged with "heresy," and are grateful to the Lord that the charge is merited; for the heresy has no relation to his word, but to certain teachings which, on diligent examination, we find inconsistent with his word. Those who brand us with heresy in relation to revelation, bear false witness against their neighbor; for we believe, with faith unfeigned, what holy men of God, moved by the Holy Spirit, have spoken. Those who limit the charge to portions of creeds and theological systems which have no authority over conscience, pay us a compliment when they intend a censure; for *truth* is so unutterably important that the man who has determined to test her claims for himself by the only infallible standard, thereby gives evidence that he is profoundly in earnest. If we are content to knock away props which many generations have deemed necessary to the safety of the building, whilst acknowledging that our all depends upon its safety, it must be admitted that we have faith in the Builder. If ours were in the hands of bold scepticism, bent upon the overthrow in one common ruin of all that is venerable for age and beautiful for truth, we should richly deserve all the bitter things which have been said concerning us. But it so happens that the men who know us best, are the men who can bear the most emphatic testimony to our loyalty. After more than thirty years service in the great cause of Christianity, by the pen of the living voice, it would be passing strange if our hearty allegiance to this divine system should be justly suspected now. Scattered through our writings are certain sentiments which we would not utter to-day, not because our admiration of the system they were intended to vindicate is less, but because experience and study have convinced us that they are not tenable, their orthodoxy is unimpeachable; but when that is all that can be said for a doctrine, it is time to sacrifice it on the altar of truth, notwithstanding the honored names that have given it their suffrage, and the length of time it has dwelt in the church. If we had not unlearned as well as learned something all these years, ours would be a blank retrospect. There are men who make it their boast that they never changed an opinion in religion. Of the fact we have no doubt, but whether it is something to glory in is another question. This is the class of minds that cannot comprehend the action of increased light on minds of a different order. One of our censors insinuates that for a quarter of a century we have concealed our views on the destiny of the wicked. Whether falsehood or malignity is the strongest element in this statement it is not worth our while to inquire; but men of this type are the dead weight of the church; they are the merest echoes of everything that has been stereotyped in creed or catechism; and if a man, using his protestant birthright of going to the Bible for himself, finds reason there to change his view on any subject, they immediately brand him as a base hypocrite, who always held his present "heresy," but concealed it in the pulpit for the sake of a piece of bread. Such men will not cease to measure others by themselves; for they are incapable of imagining any higher standard. Minerva sprang full grown and completely armed from the head of Jupiter, and these wise men expect perfect theologians as soon as the pulpit is entered. In everything—in all departments of trade, science, literature, philosophy—we are encouraged to go on by these infallibles who denounce the Pope's infallibility, on the principle that they do not like a rival: but when we touch the accumulated priestly rubbish of centuries, that has covered the Book of Salvation with darkness, and filled every corner of the temple with dust and cobwebs, we are denounced as heretics, dangerous innovators, teachers of "new doctrines;" and—as a worthy minister said in a pious passion the other day—"Burn the *Rainbow*!"

But now let us look at this matter without prejudice. You would not condemn us, or any who think with us, unheard? That would not be worthy of Englishmen. You would not charge us, or any who think with us, falsely? That would not be Christian. Now is it really the case that this magazine teaches new and dangerous doctrines? If they are absolutely new, they must be dangerous; for there was a faith once delivered to the saints, and we have no belief in any new revelation whilst this age lasts. So, having granted the danger if the novelty can be proved, we have narrowed the issue to a point, and shall be able to proceed without embarrassment. But "new" is a relative term. What if it should be found that our doctrines are "things new *and* old?—new in relation to current theology; but old as the days of prophets and apostles notwithstanding? This is what we claim for them—this is what we have repeatedly proved to be the fact. We challenge certain points in the theology of Christendom—both papal and protestant—with a departure from the ancient faith, with "heresy" in the evil sense of that word; and we affirm, on inspired authority, that our maligned doctrines were the common heritage of the Christian church before either popery or protestantism was ever heard of. As religious conservatives we have gone back, not to the era of the reformation, not to the time of hair-spliting scholasticism, when men turned Scripture into riddles to test their ingenuity, and not to the age of the "Fathers," when the fatal compromise between pagan philosophy and Christian truth was affected; but to the days of our Lord and his apostles, when truth shone forth in her virgin purity, a thing of beauty and joy unspeakable; and there at the fountain-head and source of all that is "true, honest, just, lovely, and of good report," we have found proof irresistible that several of the leading doctrines of the orthodox faith are not of God but of men.

Take one point in illustration—the subjugation of the world to God. That great and wonderful event is to be effected, says orthodoxy, by the agency of the church in preaching the gospel to every creature. The *chief* object we had in view in establishing the *Rainbow*,—an object which will maintain its supremacy over all others as long as the magazine exists—was to teach that this is a fundamental and bewildering mistake, causing endless confusion as to the nature and calling of the church, the meaning of the present dispensation, the return of Christ in glory, and the setting up of his everlasting kingdom. We teach—thanks be to God for the privilege!—that our blessed Lord returns from heaven before his kingdom or any part of it can be manifested; that the time of his return is purposely concealed, and may be at any moment; that the church is an election out of the nations; and that the subjugation of the world will be the result of Christ's royal authority as visibly manifested Sovereign of mankind. Is this teaching "new?" It is, in relation to modern orthodoxy. Is it "old?" It is as old the holy documents from which every item of it is derived, and by which its truth is absolutely proved. It is vain therefore to ask us to act otherwise than we are doing. We have no choice in the matter. Whether men applaud or censure, smile or frown, help or hinder, we teach and preach the speedy coming of our divine Lord in power, majesty, and glory ineffable!—*Rainbow.*

Responses.

A Friend in Crawford Co. Ill. writes:

I send you 50c., and my good wishes for you and the cause of truth. Although I am a subscriber and reader of the TIMES and of some of your tracts, I do not claim to be a Christian. I used to be a Methodist; but though I believed some of their doctrine, some I did not believe. Baby baptism and total depravity, as well as the Trinity, doctrine I could not see; and Adventism has been the means of my disbelieving a good deal more of their creed. Eld. Miles Grant's Exposition of Spiritism was forced on me to read just in time to save me from the meshes of that devilish doctrine. Thank God for people that will urge men to read the truth.

Now, my Adventist friends: none of you ought to be poorer than I am. Let every subscriber pay up for his own paper, and send it to as many as he can; and send something to help put the TIMES office out of debt.

Sr. Almira Waffle says: "I have but 25c. If I wait to make it a dollar, I may not send anything. So I will send this, with my prayers that God will bless his truth, and spread the knowledge of the soon coming kingdom far and wide. I long to enter into that rest."

Br. C. R. Stouffer writes from Chicago; "Dear TIMES: I do not see how one of your readers, whether friend or foe, could withstand the appeal you have sent out for assistance, If ever I coveted wealth I did on reading of your necessities and of how little is being done to meet the wants of the publishing interest. I can send you only a small sum, hoping that it will not be too small to do you good, and that from the East and West, North and South there will come such contributions as will serve to lift the debt that is heavy upon you, and enable THE TIMES to go on its way rejoicing, with means enough to keep the white winged messengers of the coming kingdom flying abroad, silently preaching of one who shall come in the glory of his Father with all the holy angels.

Br. and Sr. J. A. Peterson of Chicago, had talked over the matter before the fire and had determined to send a dollar to aid us. He was burned out, and lost everything; but succeeded in obtaining work at once, and so determined to keep their promise, which he considered as made to the Lord. He said: "The Lord will keep all his promises to us: why should we not pay all our vows to him?" When we thought of their losses, and how they slept the night after the fire on the cold ground, with a *side walk* for a covering, we thought to refuse the offering: but it was presented in such a spirit that we felt it would be cruel to do so. Heaven's blessing will attend *that* gift surely.

Sr. Julia Shaw, Dayton Ohio. "My offering is a small one. I am over sixty years old, and work out for a living. But I give what I can freely, praying and hoping that God's blessing will rest upon you, and upon the Press, and upon the whole Advent church: and may thousands be added to the number of those now waiting for Jesus' appearing.

A brother well known for his liberality, in Northwestern Wisconsin, with his family sends $10, and remarks: "I should be glad to do more, but my means are small and tolerably well taxed in support of the cause in my own neighborhood. May the Lord give grace and wisdom to so fulfill my stewardship that I may hear the Well done!"

—We would not have local interests neglected for the sake of the general interest, by any means. But *both* should be sustained, and *can* be, if we will only all do our duty.

A Sister at Lewiston, says: We cannot let such earnest appeals pass unheeded. And knowing that a little will be better than nothing, I enclose $2, hoping to be able to send more soon. May the blessing of God rest upon you, and the way be opened that the truth may be spread. The signs of the near approach of Jesus are very clear, and therefore what we do must be done quickly. Oh! that we may all realize the duty which we owe to the cause of Christ.

Sr. Tipple, Rutland, Wis. says: I could say much to you and to all who love the Lord, of the goodness of God to me, in leading me into the light of the truth. I cannot express the peace and joy I feel, as trusting in the precious blood of Jesus. I look for his coming and kingdom as near, the hope cheers and strengthens me, amid life's turmoils and cares, of meeting with all the children of God on the *new* earth, where we shall be delivered from this body of sin and death, and be like Jesus. The conflicts we now have with a carnal nature will be over and we shall rest in his love forever. May God prosper the Advent cause, and all connected with it, and who labor for it. You have a heavy burden and much care in your department, but I know that God will sustain and bless you in your labors of love for his name's sake.

A Br. and Sr. in Sullivan Co. Mo. says: We have worked hard to improve our land, and make a living. So far it has been hard to make both ends meet. But thanks to our Heavenly Father for the good health we have enjoyed. Soon we hope to have a comfortable home and be able to do something for the cause. We send you a very small present, wishing it was more.

A few words about our lamented Father Higgins. We had great hope that through his labors a small band might be raised up here to walk with us, that we should not feel so much like strangers in a strange land. But he who doeth all things well has seen fit to release our brother from toil and pain, and let him rest a little while, till Jesus comes. And we wait, and pray, hoping the Lord may send some this way to preach the word. If we had not lived so far from the railroad we should have asked you to stop with us on our tour West. We hope yet to have the pleasure of hearing you preach the gospel of the kingdom. While we read the reports of the good meetings, we can only sit and wish we *could* have been there.

Sr. Williams, Mt. Clemens, Mich. Oh! that every Advent family may be impressed to do something for this cause. I have long felt as if I ought to pay something for publishing tracts, and neglect is my only excuse; for I could have spared a few shillings. We attend the meetings in town. The hat or plate is passed every Sabbath morning. Sometimes the sermon is good at others it is very mixed. I am thankful I can discern between Bible truths, and popular theology.

I have not forgotten where I received my education. It was in the summer of 1866, at a tentmeeting at Mt. Clemens. I often think if I could enjoy that privilege again, I should know how to appreciate it. Oh! the happiness of hearing the truth as I heard it then for the first time from Elds. Himes and Mansfield. Since then I have had THE TIMES, and *Quarterly*, and other publications to help me on.

We have had no preaching since Br. Snook was here in the spring. We went six miles four weeks ago to hear Br. Fuller. He administered the Lord's supper and we had a precious season. There seems to be several interested in that neighborhood. Br. Fuller works hard on his farm, and does all he can to spread the truth. There are now two ready for fellowship with the church.

Br. Joseph Baker, Cortland Co. N. Y. says: I can now read my Bible and understand what I read. It has always been a comparatively sealed book to me, and in consequence I have always been a little skeptical. I tried all my early days to lean on Universalism, but was never entirely satisfied with it. I was driven to believe that doctrine in trying to believe the immortality of the soul. Of course I thought that was true, as I had always been taught so, and knew nothing else. Now I have learned differently.

Body and Mind[1].—No. 1.

The Gulstonian Lectures for 1870, were delivered before the Royal College of Physicians, London, by Dr. Henry Maudsley, formerly resident physician of the Manchester Royal Lunatic Hospital. These lectures soon after delivery, were published in London and New York, and were received with great favor on both sides of the Atlantic. The publication of his previous work *The Physiology and Pathology of the mind*, marked the beginning of a new era in the study of mental science, and prepared the public mind for a thorough appreciation of the present volume. Dr. Maudsley states his object to have been to "bring man, both in his physical and mental relations, as much as possible within the scope of scientific inquiry." The first lecture is devoted to an exposition of the physical conditions of mental function in health. In the second lecture, mental disorders are shown to be neither more nor less than nervous diseases in which mental symptoms predominate. The third lecture takes a general survey of the pathology of mind, and treats of the relations of morbid states of the body to disordered mental functions. The appendix contains two intensely interesting chapters on the Limits of Philosophical Inquiry, and The Theory of Vitality.

The method adopted by Dr. Maudsley in the prosecution of his studies is that of induction. Beginning the study of mind as observed in its humblest bodily manifestations, he proceeds in a strictly scientific way to show that, step by step as we advance in the scale of being from the lower to the higher order of animals, we meet in succession the same evidences that convince us that mind, so far as it is a legitimate subject of scientific inquiry, is not an entity distinct and separate from the body. He ends his observations at a point where most writers on mental science begin. He is right and they are wrong. Why should not the inductive method which has in other studies produced the most gratifying results, be as rigidly and as justly applied in the study of mind as in the study of other phenomena? He illustrates the use of this method in various ways, but in none so happily as where he speaks of the manifestations of intelligence in the lower animals. Speaking of the wonderful results of nerve functions displayed by the ant and the bee, he says:

"Granting however, that the bee or ant has these traces of adaptive action, it must be allowed that they are truly rudiments of functions, which in the supreme nerve centers we designate as reason and volition. *Such a confession might be a trouble to a metaphysical physiologist, who would thereupon find it necessary to place a metaphysical entity behind the so-called instincts of the bee,* but can be no trouble to the inductive physiologist; he simply recognizes an illustration of a physiological diffusion of properties, and of the physical conditions of primitive volition, and traces in the evolutions of mind and its organs, as in the evolution of other functions and their organs, a progressive specialization and increasing complexity."

His definition of memory is very similar to that given by Oliver Wendell Holmes in his Harvard essay on mechanism of thought and morals. "*Memory,* says *Dr. Maudsley, is the organic registration of the effects of impressions, the organization of experience. And to recollect is to revive this experience—to call the organized residua into functional activity.* ....Accordingly, in a brain that is not disorganized by injury or disease, the organic registrations are never actually forgotten, but endure while life lasts, no wave of oblivion can affect their characters. Consciousness, it is true, may be impotent to recall them; but a fever, a blow on the head, a poison in the blood, a dream, the agony of drowning, the hour of death, rending the vail between our present consciousness and these inscriptions, will sometimes call vividly back, in a momentary flash, and call back too with all the feelings of the original experience, much that seemed to have vanished from the mind forever. In the deepest and most secret recesses of mind, there is nothing hidden from the individual self, or from others, which may not be thus sometime accidentally revealed; so that it might well be that, as DeQuincey surmised, the opening of the book at the day of judgment shall be the unfolding of the everlasting scroll of memory."

In this connection, and as a further illustration of the subject, as well as to show how eminent men on both sides of the Atlantic view the question, I may be allowed to give, notwithstanding its length, the following extract taken from the oration of Oliver Wendell Holmes, before the Phi Beta Kappa Society of Harvard:

"The problem of memory is closely connected with the question of the mechanical relation between thought and structure. How intimate is the alliance of memory with the material condition of the brain, is shown by the effect of age, of disease, of a blow, of intoxication. I have known an aged person repeat the same question five, six, or seven times during the same brief visit. I once asked to see a woman who had just been injured in the street. On coming to herself, 'Where am I? what has happened?' she asked. 'Knocked down by a horse, ma'am—stunned a little—that is all.' A pause, while one with moderate haste might count a hundred, and then again, 'Where am I? what has happened?' 'Knocked down by a horse, ma'am—stunned a little, that is all?' Another pause and the same question again, and so on during the whole time I was by her. The same tendency to repeat a question indefinitely has been observed in returning members of those worshiping assemblies whose favorite hymn is "We won't go home 'till morning." Is memory then, a material record? Is the brain like the rocks of the Sinaitic Valley, written all over with inscriptions left by the long caravans of thought as they have passed year after year through the mysterious recesses?

"When we see the distant railway train gliding by us in the same line, day after day, we infer the existence of a track which guides it. So when some dear old friend begins that story we remember so well, switches off at the accustomed point of digression, coming to a dead stop at the puzzling question of chronology, off the track on the matter of its being first or second cousin of somebody's aunt, set on it again by the patient listening wife who knows it all as she knows her well-worn wedding ring; how can we doubt that there is a track laid down for the story in some permanent disposition of the thinking reason? The objection to the existence of such a material record, that we renew our bodies many scores of times, and yet retain our earliest recollections, is entirely met by the fact that a *scar* of any kind holds its own pretty nearly through life, in spite of all these same changes, as we have not far to look to find instances.

"I must premise that a million of the starry brain cells could be packed in a square inch, and that the surface of the convolutions has been estimated at 670 square inches, and their depth one-fifth of an inch. My illustration is derived from microscopic photography. I have a glass slide on which is a minute photographic picture which is exactly covered when the head of a small pin is laid upon it. In that little speck are clearly to be seen by a proper magnifying power the following objects: The Declaration of Independence, with easily recognized fac-simile of all the signers; the arms of all the original thirteen states, the Capitol at Washington, and very good portraits of all the Presidents of the United States from Washington to Mr. James K. Polk. These objects are distinguishable with a power of fifty diameters; with a power of three hundred any one of them becomes a sizeable picture. You may see if you will, the majesty of Washington on his noble features, or the will of Jackson in those hard lines of the long face, crowned with that bristling head of hair in a perpetual state of electrical divergence and centrifugal self-assertion.

"Remember that each of these faces is the record of a life. Now recollect that there was an interval between the exposure of the negative in the Camera and its development by pouring a wash over it, when all these pictured objects existed potentially, but absolutely and incapable of recognition, in a space of collodion film which a pin's head would cover, and then think what Alexandria libraries, what congressional-document loads of positively intelligible characters, such as one look of the recording angel would bring out, many of which we can develop at will, or which come before our eyes unbidden, like Mene, Mene, Tekel, Upharsin, might be held in these convolutions of the brain which wrap the talent entrusted to us, too often as the folded napkin of the slothful servant hid the treasure his master lent him."

The above hypothesis so ingeniously stated and illustrated by Dr. Holmes, is far more credible, than the supposition that mind is an immaterial spirit-entity residing in the brain, and using its dwelling-place as an organ for the expression of its ideas.

I must right here express my admiration of Dr. Maudsley's style, which to my notion is unequalled by that of any other scientific writer of the age. He never smothers his ideas in a multitude of words. It is evident that he did not graduate at a circumlocution office. What he wishes to say he proceeds forthwith to utter without recourse to those provoking preliminaries, and affected apologies that lumber the pages and obscure the meaning of many of his cotemporaries. Hitherto eminent physiologists for the most part have felt themselves hampered in giving expression to their real opinion of the relations of body and mind, by the metaphysical notions about the mind so prevalent in most schools of theology. But Dr. Maudsley dares to speak the truth as he understands it, without begging the tolerance or deprecating the censure of any school of philosophy or religion. How refreshing it is to read the matured convictions of a well educated, honest-hearted, clear headed, truth loving, and plain-spoken man! Perhaps you have read Edwards and Calvin, and McCosh on the Will. Perhaps you have admired the subtlety of their logic and the force of their reasoning. If so you will find that Dr. Maudsley is a terrible iconoclast. He appears to delight in exposing popular shams and in demolishing popular ideas. Nothing can excel the terseness and vigor of the following passages:

"Physiologically, we cannot choose but reject *the* will; volition we know, and will we know, but *the will*, apart from particular acts of volition or will, we cannot know. To interpose such a metaphysical entity between reflection and action thereupon, would bring us logically to the necessity of interposing a similar entity between the stimulus to the spinal cord and its reaction. Thus, instead of unraveling the complex by the help of the more simple, we should obscure the simple by speculations concerning the complex. As physiologists, we have to deal with volition as a function of the supreme center, following reflections, varying in quality and quantity as its cause varies, strengthened by education and exercise, enfeebled by disuse, decaying with decay of structure, and always needing for its outward expression, the educated agency of the subordinate motor centers. We have to deal with will, not as a single, undecomposable faculty, unaffected by bodily conditions, but as a result of organic changes in the supreme centers, affected as certainly and seriously by disorder of them as our motor faculties are by disorders of their centers. Loss of power of will is one of the earliest and most characteristic symptoms of mental derangement; and whatever may have been thought in times past, we know well now that the loss is not the word of some unclean spirit that has laid its hands upon the will, but the direct effect of physical disease."

Dr. Maudsley has no patience with, or sympathy for, the theory of eminent theologians who have labored so assiduously to derrogate the body. He never calls it a "vile tenement," a "prison-house of clay," or "the house that the soul lives in." Having made cases of mental derangement a special study, he found that insanity was invariably caused or accompanied by nervous disorders. Very properly, therefore, he treats insanity as a branch of medical practice. According to the old notions of metaphysical psychology, the mind as an immaterial entity could not come into contact with the body though residing in it, and consequently medical treatment for insanity was thought to be most absurd, as indeed it would have been had that theory possessed the least foundation in fact. The past treatment of the insane, given up to the tender mercies of coarse and ignorant jailers, will for all time to come constitute a dark page in the history of Christian enlightenment and civilization. The savage cruelties of the past centuries, exercised on the most unfortunate of patients, were largely owing to the basis of treatment, founded on the notion of man's double nature. "The habit of viewing mind as an intangible entity or incorporeal essence, which science inherited from theology, prevented men from subjecting its phenomena to the same method of investigation as other natural phenomena; its disorders were thought to be an incomprehensible affliction, and in accordance with the theological notion, due to the presence of an evil spirit in the sufferer, or the enslavement of the soul by sin, or anything but their true cause—*bodily disease.*"—*J. H. Whitmore, in Bible Banner*

GOOD TIDINGS.

A new work of 425 pp., in large, clear type. Sent, post-paid, to any address, for $1, in cloth binding, or 50c. in paper covers. A discount of one-third to ministers and theological students; also to those who purchase one dozen or more copies.

The design of the book is to give an exposition of Bible truth, relating especially to the nature of man, the future dwelling-place of the righteous, the condition of the dead, the time of the Christian's reward, the destiny of the wicked, the personal coming of Christ, the signs of the times, and our proximity to the judgment. This is a book to *read*, a book to *study*, a book to *lend*, a book to *sell*. Send on your orders at once. We wish to scatter it by thousands. Let the friends of truth lend a vigorous hand to introduce it everywhere!

THE Chicago fire affects us financially, as it does thousands of others outside the city. We trust those owing the office will pay up as soon as possible, that we may meet our liabilities promptly.

---

[1] *Body and Mind*: By Henry Maudsley, M. D., London New York, Appleton & Co., 1871.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, Oct. 24, 1871.

WANTED—New Subscribers.

THE mee[illegible] with Mt. Joy church (Southern Illin[illegible] necessarily postponed. Let all interested read the corrected notice.

"I will never leave thee." J. C. Ryle says, that the original Greek of this passage implies—"I will never, no never, no, nor ever forsake thee." What can we ask more?

No Beecher ever uttered wiser words than those by Miss Catherine E. Beecher in a late *Independent*: 'The Bible is written for the common people in the popular language, and is to be interpreted by the rules used by them in common life.'

IF immaterialist journals are not more careful in what they say and quote about the offices of the brain in the human organism, they will be making converts to materialism ere they are aware. They tell the plain truth quite frequently, as to thought emanating from the brain.

A Hindoo reformer charges that a professedly Christian nation—England—is responsible for the introduction of the use of spirituous liquors into India. Liquor shops are allowed by the British government in every village, and vice, desolation and death follow in their train. Sad work for Christian (?) lands to be about in the last days.

IN his last letter home the editor says: "This morning a bear walked up to our cabin door. A few mornings since one visited the neighborhood, and took a pig in his 'arms,' or fore legs, and walked off with it upon his hind legs. Three bears run a bee-hunter, who had no gun, out of the woods a short time since. But I do not think they will drive *me* away till my work is done."

WE give elsewhere from an able New York journal, a striking article upon *the prospects of the world*. We omit the conclusion, which is merely a statement of delusive hopes of the future—hopes that the forces which have hitherto failed to insure peace, will yet triumph. When will the lesson be learned, that the world will reach its final destiny, not by progression, but by a sweeping revolution guided by the hand of the Almighty?

THE dry weather continues, and fires are in sight on every side. One thing is becoming very evident—the earth *can* burn; and not a few hearts have been made to throb with fear that these fires are but precursors of the final conflagration. Better seek an interest in Christ. If he is your portion, you cannot fear, but will rather rejoice over every token that bespeaks the end of the temporal and the near approach of the eternal.

THE mortality of immortals! We commend the study of this topic to immaterialists, generally; and especially to those who in obituaries speak of death as both 'mortality' and the 'gate of life,' and declare its subjects are 'crowned,' and yet look to the resurrection for comfort and reward and reunion. Do be something and somewhere! If victory crowns and rewards come at death, they do not come at the resurrection. Take a stand somewhere, and don't mix things so.

'I confess I am unable to perceive how death or the grave ever could have any power over the soul of any man.'—*Cor. Proph. Times.*

If this man will read the following Scriptures he may revise his theology: Is. 38: 17; Ps. 33: 10; 49: 15; or Ps. 30: 3, where David praises God that his soul is brought up from the grave. And many more like passages might be quoted, showing plainly that death and the grave do have power over the soul, and, once dead, hold it with a grasp that only the Infinite can loose.

A CORRESPONDENT says that in the course of a private discussion upon the merits of 'King James' Translation,' his opponent affirmed that the scholars who made that version had the very manuscripts written by the apostles themselves; and he wishes to know if there is any truth in the assertion.

We reply, *none at all!* The oldest manuscripts accessible to King James' translators, were not older than of the sixth century. The oldest now in existence are the Alexandrian, the Vatican and Sinaitic, of which the last is the earliest, and dates probably from the middle of the fourth century. The assertion that the original manuscripts written by the authors of the New Testament are now in existence, preserved in London, betrays either brazen impudence, or dense ignorance.

WHAT IS TO BE DONE?

The calls for laborers are unceasing. But the call is not for men (or women—for both are properly engaged in preaching the gospel) who simply wear the badge of the ministry, but for *effective* workers.

The church is undoubtedly largely to blame for the scarcity of ministers, in that she fails to properly provide for their necessities, even. Hence many men, who if properly supported would have time to "study" to that end, now fail to show themselves approved in the ministry, because quite all their time, and much of their strength is absorbed in some secular avocation, which leaves them no opportunity to fulfill the exhortation of the great apostle to improve their gift.

And we frankly confess that we have no sympathy for those calls for help where the preacher is expected to make *all* the sacrifice. Many want preachers, and say, 'We will give you a home, while you stay?' Very good. And if this is, honestly, all you can do, it is enough. But be the sacrifice more or less, when a preacher is invited to hold meetings, those who invite him should frankly state the case, just as it is, and tell him whether or no they mean the sacrifice to be *his*, or whether they purpose to bear the burden with him.

But we are not writing of the churches' duties to the ministry in this article; it is the ministers themselves we want. We are in need of men who after sitting down and counting the cost can cheerfully resolve to give *all* for Christ, hope for no adequate return here, but have respect to the recompense of reward that enabled Moses to renounce the royal throne of Egypt. We want men who are willing to begin in the lowest places and *climb up*. We want men with higher conceptions of a minister's duty, than the idea that it means to preach twice on Sunday, and and set an example of laziness to the flock during the rest of the week. We want studious men, who will search everywhere for light on the word of God, that they may be able to interest and teach others. We want pious men, who will see nothing gained in a converted head, unless it is accompanied by a changed heart.

We do not ask for *perfect* men: we know they cannot be had. But we do ask for men who are striving to attain to that high standard—the measure of the stature of perfect men in Christ Jesus.

We cannot pick them out. They must select themselves. Not every one who feels anxious for the salvation of souls is called to preach. But many who have been called have failed to obey. Sometimes they have excused themselves by demanding some supernatural evidence of the divine will in the matter. But this is wrong. You should listen to your own convictions; you should obey the voice of the church. You need not, and should not thrust yourself forward; but if you have convictions on the subject, first count the cost; make up your mind if you can afford the sacrifice; and if you decide that you can, then alone, before God, consecrate yourself with a solemn vow to go forward in duty as he may open the way for you.

Many useful preachers made this secret vow years ago, and were afterwards astonished when the request came for them "to preach." But the vow was on them; they obeyed; and one step led to another until they found themselves unable to supply a tithe of the demand for their labors.

We do not need men who "know it all"—to use a common expression. We have enough of that class—too many, already. We want men who will be willing to learn: learn by experience, and learn by observation. The minister who goes from place to place committing the same errors of judgment everwhere, thereby injuring himself and the churches, is culpably negligent, and deserves all he suffers. The man who preaches his audiences away from him, instead of to him, ought to find out the reason why it is so. It is of no use for him to kick against the goads, and persist in following his own ideas: if this is the general result of his preaching, either he has missed his calling, or he is to be blamed for it. If his sermons are too dry, he should try to make them juicier. If they drive away their hearers by their length, they should be shortened. If the preacher is prone to ride a hobby, or to indulge sameness, he should study variety in his topics. In short he should seek by every means that does not involve the violation of principle, to make his message attractive as well as edifying.

On the other hand he should not "despise the day of small things," but be encouraged by every bud promising fruit of his labors; and work perseveringly against outward obstacles, as well as the difficulties referred to above.

What shall be done? Even as we write there comes a call from Oregon for a preacher. Where are the laborers? And what are they doing?

HINTS FOR CRITICS.

We suggest that the writers, especially immaterialists, upon the passage usually alluded to by the expression, "Paul's desire to depart," take pains to meet the following points.

1. Whether or no the word *desire* in the original is a strong superlative, or simply means a mere wish, or ordinary mental emotion.

2. How Paul made the blunder of [illegible] the same letter of recovery [illegible] dangerous sickness as *a deliverance*, and of death as an event that *he* desired above every thing else.

3. Give a literal translation of Paul's language, of *just his words*, with the precise grammatical construction he used.

4. Show how *eis to analusai* can be consistently rendered *to depart*.

5. Whether *analuo* is not sometimes grammatically rendered *return*.

6. How that the sense and laws of grammar *forbid* that rendering here.

7. Show that when Paul says "to die is gain," he means gain to himself.

8. Show how Paul come to say that he would *not* choose between life and death; that he was *in a strait* between them; and yet in the very moment that he announced his *strait*, declare a *strong desire to die*, as the best possible event that could happen to him.

There are some other points, but these will suffice until they are cleared up.

ABOUT THAT CHART.

Br. Wm. L. Himes: Permit me to ask you a few questions about the proposed New Chart. That a good Prophetic Chart is much needed by the ministry and other Bible students, is true. But it should be sufficiently large, and the symbols and figures sufficiently large and separate as to be clearly distinguished by an audience in large houses and tents.

1. Is it to be so arranged?
2. What are to be its special features differing from others?
3. What is to be its size?
4. Whose scale of chronology do you intend to follow?
5. Do you intend that it shall definitely locate the commencement and terminus of the prophetic periods, or only give them on a probable scale?

A reply to these points may produce a greater interest on the subject of aiding the enterprize.

I. C. WELLCOME.

REPLY.

The above are fair questions. We are glad they have been proposed. We answer them in their order.

1. It is to be so arranged that the figures may be clearly distinguished by the most distant portions of the congregation in any ordinary hall or chapel.

2. Size, clearness, number of the symbols displayed, and their combination.

3. We have not yet determined the exact size. But *up and down* it will be about five or six feet; and *long* enough to contain all the matter promised on it. It will roll sideways, and may be all displayed at once, or only a portion of it, as the lecturer may choose.

4. We do not intend it strictly for a chronological chart, but for *a chart of prophetic symbols*. We shall give on it *several* of the best chronologies, in a way to aid lecturers who may wish to compare them.

We do not intend to make it a *definite time chart*. We shall simply illustrate the prophetic periods, with their probable eras. Each lecturer can then apply them according to his own views of their significance.

In short, we intend, if we are sustained in the enterprise, to issue a chart of the prophecies that will supersede all others, because of its comprehensiveness, clearness, and beauty. We propose not a chart of *our intepretation* of prophecy; but *a map of the symbols, themselves*, to be interpreted by the lecturer or preacher.

RESPONSES.

General Publishing and Tract Fund.

Previously acknowledged $96.05

J A Lawrence	$ 50	L Record	$1 25
R Mead	2 00	M A Tomlinson	1 00
A J Roberts	50	J G Massey	2 25
L C Tipple	2 00	Henry Welty	1 50
J Wallace	50	H Rightmire	1 75
P M Grinnell	2 00	J F Huber	1 00
J W Graham	3 00	J S Hastings	3 00
P G Marsh	2 00	F W Haskell	3 00
H W Norville	1 00	J S Morrison	25
L H Shepard	10	J A Peterson	1 00
K Williamson	1 00	J B Wormington	3 50
Iowa A C Conference	2 10	Mrs Vibbard	1 00
E R Stebbins	2 00	S K Conklin	1 00
J P Kahleman	2 25	J H Westcott	50
J Campbell	1 00	C Beckwith	2 00
L Wall	50	L C Collins	5 00
J S Galloway	50	J Bower	50
T Gainsforth	1 00	C Coates	50
P Foulke	10	J D Olney	1 00
J Catlin	2 00	C & L Crenshaw	25

PLEDGES.

The undersigned agree to pay the sums affixed to names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

Previously acknowledged, $25.00.

G E Merrill, $5 00; H W Norville, 5 00; F A Childs, 25 00.

The Toulon, Ill. church proposes to take a monthly contribution for the tract cause. Where there are regular meetings, this is an excellent plan.

Br. Saml. Morrison, says: I will do what I can; for it was by reading THE TIMES and tracts that I received light and was led to change my views. I was brought up to believe in immortality of the soul, endless torment, etc., and supposed they were right. But now I see plainly enough they were not so.

Br. and Sr. Butters, Le Sueur Co. Minn. We will lay by ten c. a week as long as the Lord gives it to us. Send us some of the little envelopes.

Br. John Manwell, Iowa. I have wondered why you did not stop THE TIMES, I have been so behind hand. but it has been a welcome visitor. I love the truth it maintains, and think it gets better and better. Oh! how good it is to walk with Christ here, in full hope of his coming soon to give us crowns of glory and immortality.

Sr. Hannah Reed of Louisville sends a new subscriber, paid in advance as "an encouragement." And it is so. The new subscriber was obtained by lending her own paper for others to read. See to it, that any one who will read it, has THE TIMES.

THE CHICAGO FIRE.

We have been so busily employed that we have had no time to write upon the lesson of the fire. But we have given our readers the best accounts we could obtain; and next week "Our Pulpit" will be filled with a discourse from Br. F. Burr, delivered on the Sunday after the disaster. The lesson of the prevailing fires is that "all is vanity!" God is warning the world to be ready for the *final* conflagration. But oh, so few heed his calls. Still it is the time for his servants to work. The world is startled; and if we faithfully proclaim our message, *some* will listen. We should be sanctified "soul, body, and spirit" to the work.

SUNDAY SCHOOL LESSONS.

The specimen page of our proposed Lesson Papers for Sunday Schools has called forth some very favorable responses. But we would like to hear from a few others. We would especially like the opinion of the editor of the *Young Pilgrim;* and to know if we can have his co-operation in the enterprise.

A GENEROUS GIFT.

Br. Daniel Clow has given us to aid in publishing the new Chart of the Prophetic Symbols, one of his justly famed Hand-raking Reapers.

The regular price of this machine is $160. But as the harvest season is over for this year, and the means for the Chart will be needed soon, he has made a reduction of FORTY DOLLARS in the price in favor of the buyer—a discount of *twenty-five per cent*—sufficient interest, surely, upon an investment of $120, the price at which we will sell the machine if taken soon.

Who will help us, and at the same time help themselves by a timely investment. See advertisement.

NEW TRACTS—DELAYED.

We have manuscripts of several new tracts, which we were hoping to publish soon. But the fire in Chicago destroyed the only electrotyping establishment within our reach that would do work at reasonable figures. Hence we can publish nothing more that needs to be electrotyped or stereotyped for some little time. Messrs. Marder, Luse & Co. will fit up up their establishment at the earliest possible moment. But a considerable delay is inevitable.

We are sorry to announce that the plates of a new tract by Br. O. R. Fassett, some twenty pages, were destroyed. We regret this delay, for it was the finest thing we have seen upon "*Paul's desire to depart.*" (Phil. 1: 21, 22.)

An Alternative.

If our home be not in heaven, where God is upon his throne, where the angels are, and where no sin is found, then will it be in hell (Gehenna), with the devil and his angels. For these are the *final* and *eternal* destiny of man......The earth and all its tenantry shall have fulfilled its end and passed away, the righteous in glory, the ungodly in hell (Gehenna), after which no change is to take place; if so, it has not been revealed. These theories of "materalism," "adventism," "soul-sleeping," and many other kinds of unbelief are dangerous to the welfare of the church of God, and are influencing those who are weak and unstable in their belief. Sooner or later these cloaks of infidelity must be fairly and squarely met, and we hope and pray that our dear brethren who have a tendency to be led away, will pray God to help them contend for primitive Christianity. Amen. The carnally minded desire to remain on earth, but the Christian pants for immortality, and a home in the city, whose builder and maker is God.

—The above we extract from a deciple monthly. We have no comments—only we would like to see the writer's family-physician and learn from *him* how anxious he is for death and glory. We think the Doctor's testimony would show that like all the rest—he is ready to go to glory, *when he can't help himself!*

I Come Quickly.

In the seventh verse of the last chapter of the Revelation of Jesus Christ, he tells us, "Behold I come quickly." A little further on this monition is repeated, "Behold I come quickly." Lest there be a believer whose dull ears should not have caught the sound before, his very last words are, "Surely I come quickly." To this thrice repeated warning the beloved disciple, as our representative, makes answer, "Amen. Even so, come, Lord Jesus."

Seventeen hundred years have gone, and our Lord's "quickly" yet tarries. Nevertheless his virgin church may well stand waiting with lamps trimmed. Events accumulate fast, pointing to the Bridegroom's speedy coming. We know not just how soon the time may be, "at even, or at midnight, or at the cock-crowing, or in the morning." But there are many things which indicate that the time is approaching. Many good men have interpreted Daniel's prophecy of 1335 days (or years) after the apostasy to have been recently fulfilled, and their expectation of the downfall of the Pope seems to a large extent realized.

Recent events recall Christ's words, "Great earthquakes shall be in divers places, and famines and pestilences."

Certainly during the last eighteen months such things have held high carnival. Hurricanes have swept the seas, earthquakes and tidal waves have overwhelmed city and country, in ruin. The Black Death in Barcelona, and the pestilence and famine in Persia have been appalling. The cholera is again marching westward.

"And there shall be signs in the sun, and in the moon, and in the stars."

During the past two years there have been unusual auroral displays in the heavens. Richard A. Proctor, one of the ablest men of England, says recently in a scientific article in the *London Daily News:*

"In whatever way it may be brought about, certain it is that disturbances of the sun are reflected in terrestial auroral displays. The auroras which have occurred lately were predicted by astronomers who know that *the sun is undergoing, during the present year, disturbances of the most amazing nature.* Solar spots of various dimensions have been counted by the hundred of late, and we now know that when the sun is thus spotted, our earth sympathizes with the central orb. Thrilling from pole to pole with magnetic tremor, she spreads out over both hemispheres the auroral banners that indicate the progress of electric revolutions."

"And upon the earth distress of nations with perplexity."

Certainly of late there has been sad distress and perplexity in sunny France; the widows and orphan children of Germany have not yet forgotten their sorrow. There is not a tranquil nation in Europe, excepting, perhaps, free little Switzerland, and some of the minor kingdoms of the far North.

Daniel tells us among the signs of the end, "Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." Verily the wicked are doing wickedly here in New York and elsewhere in these days; but, on the contrary, there never has been a time when so many believers were yearning after heart purification. Those who feel it their special duty to urge the church to higher consecration and fuller trust, tell us that the impetus that has been recently been given to the work is wonderful. Everywhere in the land Christian people are beginning to feel desires after inward whiteness.

Just when the Lord will come we cannot tell. We care not to spend our time in efforts to divine the day or the hour. But yet we believe that the creation groaneth, travailing in pain, ready to be delivered.

The practical lesson of the times is this: WATCH! Ye know not in what hour your Lord will come. WORK! Your time for working in this sin-cursed world, where there is so much work to do, may be very short. CONSECRATE ALL! It is no time for half-hearted men or measures. He hath redeemed us with great cost; we owe him all we have and are. TRUST FULLY! Lean on the arm of him who holds in his fist countless worlds, and yet stoops to your most trivial wants. With him you can be made worthy to live in this great day; without him you can do nothing.—*Christian at Work.*

The Prospects of the World.

Some twenty or twenty-five years ago, the idea got into the heads of large numbers of enthusiastic people that an era of peace and peaceful progress, or a sort of millennial era, was about to dawn upon the world, and that nations, having at last realized the evils and folly of war, would henceforth dwell together in the pacific fraternity of humanity, advancing in civilization from one step to another, and placidly enjoying the fruits of knowledge, science, freedom and Christianity. Everybody of mature age must remember the hopes that were then excited. We heard eloquent orators, after dilating upon the "horrors of war," argue that nations were now too highly enlightened ever again to engage in such sanguinary and ruinous struggles as had previously disgraced the human race. Poets began to celebrate, in lofty strain, the approach of the era of universal peace. The pulpit was full of hope that the predictions of the ancient Hebrew seers were at last about to be fulfilled. The newspapers argued that the spread of intelligence and knowledge would render wars impossible, and that the progress of national acquaintanceship would result in universal fraternity. "Peace Societies" were established in all civilized countries, and meetings to promote the "peace cause" were attended by enthusiastic multitudes. Statesmen began to see that wars were necessarily damaging, and spoke of the establishment of international courts of adjudication, or a "Congress of Nations," where the principles of justice and public welfare might be brought to the settlement of all disputes. It seemed that at last the happy day was about to dawn, when, as Robert Burns had sung—

> Man to man, the world o'er,
> Would brothers be, and a' that.

Or as the angel had proclaimed, there should be "peace on earth, and good will to man"—the happy time foreshadowed by Tennyson when he

> Dipped into the future, far as human eye could see,
> Saw the vision of the world, and all the wonders that would be,
> Till the war-drum throbbed no longer, and the battle flags were furled.

But how, in the meantime, has the splendid prospect then held out to us been realized? Alas! hardly ever, in the history of this war-blasted world, has there been more continuous war than in the past twenty years, or the years which immediately followed the time of these glittering predictions of universal peace! Hardly ever, if ever, in the sanguinary annals of the human race, have there been, in an equal period of time, wars more destructive than the six or eight gigantic struggles since waged by the civilized nations of the earth—the most highly civilized nations.

The statement may appear startling, but we do not make it carelessly. Let us briefly indicate the wars of our time, as they have lately been accurately collected by a writer to whom we owe the leading idea of this article.

First, after the popular revolutionary struggles of 1849, came the Crimean war in 1854—when Great Britain, France, Turkey and Sardinia were arrayed against Russia—which lasted for two years—in which there were sanguinary battles at Balaklava, Inkermann, the Alma, the Malakoff and other places, and which ended in the humiliation of Russia after the Czar had died broken hearted.

Three years later, or in 1859, came what was termed the Italian war—when France and Italy were arrayed against Austria—which was of but few month's duration, but in which mighty battles were fought with immense carnage—battles like Solferino and Magenta, at the former of which forty thousand men were killed or wounded—and which terminated in the humiliation of Austria, and her loss of her Italian province of Lombardy.

Next in order came the American civil war of 1861, one of the most stupendous and destructive wars in the history of the human race, which was of four years' duration, in which not less than four millions of men fought, and half a million were killed or wounded—a war of a hundred great battles, from Manassas to Donalson, from Vicksburg and Chattanooga to Petersburg and Richmond.

Less than two years after its close came the great war of Prussia and Italy against Austria in 1866, a war which lasted less than half a year, but in which one of the greatest and most sanguinary battles of modern times was fought, the battle of Sadowa, in which nearly forty thousand men were killed or wounded; a war which resulted in the humiliation of Austria and her exclusion from the German Confederation.

Next in order of time comes the tremendous war, fearful in its carnage, profound in its results, which broke out in July of last year between Germany and France—a war illustrated at Weissenburg and Gravelotte, Metz and Sedan, the siege of Strasburg and the siege of Paris—a war of huge battles, in which twenty thousand, forty thousand, sixty thousand men were killed or wounded—a war which ended in the destruction of the formidable army of France, in the overthrow of the dazzling but demoralized empire of the Third Napoleon, and in the seizure by the victorious Germans of the eastern provinces of France.

Next and last in this brief review comes the horrible war which raged around Paris in the present year, from the beginning of March to the close of May. All we [illegible] to say about this most cruel and savage of wars is that it has just been fought in Paris, the "capital of civilization"—city of splendor and luxury, art and science, of polish and elegant manners, of gardens and boulevards, galleries and libraries—city of a thousand newspapers—city of cosmopolitan attraction and illustrious history. It was in "gay Paris" that the most ferocious of modern wars—a civil war, at that—has just been fought.

We will say nothing of the other wars of the last twenty years—the sanguinary war carried on by the British Government in the East Indies from 1857 to 1859—the war of France and Great Britain against China in 1860—the Maximilian war in Mexico from 1862 to 1866—the Danish war in 1865—the Paraguayan war in 1866, or other minor wars that might be mentioned. We have already shown to a sufficient extent how sanguinary has been the record of the human race for the last twenty years.

These numerous and baleful wars came upon the world while yet eloquent orators were dilating upon the "horrors of war," and philanthropists were proclaiming the advent of the era of universal peace, and peace societies were making their demonstrations, while the telegraph united the nations, and science was constantly winning new triumphs, and industry, commerce and invention were ameliorating the condition of the human race, and freedom and knowledge were spreading, and the principles of justice and Christianity appeared to be gaining new power over nations and governments. Mankind had just begun to enjoy the prospect of universal and perpetual peace and fraternity,—had just begun to dream of the Golden Age, when the devouring flames burst forth nearly over the whole earth.—*Scottish-American Journal.*

The Times.

AT HOME.

The Cradle and the Grave of the Fire.

Nothing could be more ignoble and commonplace than this quarter of Chicago. I reached it by crossing over the long drawbridge at Twelfth St., which was swinging gracefully on its pivot as I came. The streets were all filled with wagons loaded down with furniture, which exposed to the gaze of the loungers the broken life of the family. The air of the quarter was wholly foreign and not quite reputable. Even the little church of St. Wenzel added to the Bohemian air of the district. German volunteers were guarding the relief stores from hungry Czechs, who would make irregular forays on the provisions. Both sides thought their dignity required they should speak English instead of their native tongue. "Keep your fingers von dem pretzels off, or you'll git a het on you" "Yes! I bet you got a heap o' style, don't it." These colloquies sometimes give us moments of conjecture as to the final doom of our language. I found Dekoven St. at last, a mean little street of shabby wooden houses, with dirty door-yards and unpainted fences falling to decay. It had no look of Chicago about it. Take it up bodily and drop it out on the prairie and its name might be Dickskillet station as well as anything else. The street was unpaved and littered with old boxes and mildewed papers, and dozens of geese wandered about with rustic familiarity. Slatternly women lounged at the gates and bare legged children kept up an evidently traditional warfare of skirmishing with the geese. On the south side of the street not a house was touched. On the north only one remained. All the rest were simply ashes. There were no piles of ruin here. The wooden hovels left no landmarks except here and there a stunted chimney too squat to fall. The grade had been raised in places and left untouched in others, so that now, as in the North Division, the roads seemed like viaducts, and scorched and blackened trees seemed growing out of sodded cellars. But of all the miserable plain stretching out before me to the burning coal-heaps in the northern distance, I was only interested in the narrow block between Dekoven and Taylor streets, now quite flat and cool, with small gutter boys marching through the lots, some kicking with bare feet in the light ashes for suspected and sporadic coals, and others prudently mounted on stilts, which sunk from time to time in the spongy soil and caused the young acrobats to descend ignominiously and pull them out. This was the Mecca of my pilgrimage, for here the fire began. One squalid little hovel alone remained intact in all that vast expanse. A warped and weather-beaten shanty of two rooms, perched on the piles, with its planes nailed half way down them like dirty pantalets. There was no stabler hut in Chicago nor in Tipperary. But it stood there safe, while a city had perished before it and around it. It was preserved by its own destructive significance. It was made sacred by the curse that rested on it—a curse more deadly than that which darkened the lintels of the house of Thyestes. For out of that house, last Sunday night, came a woman with a lamp to the barn behind the house, to milk the cow with the crumpled temper, that kicked the lamp, that spilled the kerosene, that fired the straw, that burned Chicago. And there to this hour stands that craven little house, holding on tightly to its miserable existence.

I stood on the sidewalk opposite, as in duty bound calling up the appropriate emotions. A strange, wrinkled face on a dwarfish body came up and said, "That's a dhreadful sight." I assented, and he continued in a melancholy croon: "Forty year I've lived here—and there wasn't a brick house but wan, and that was the Lakeside House, and it's gone now; an' av ye'll belave me, Soor, I niver see a fire loike that." I believed him thoroughly, and he went away. My emotions not being satisfactory from a front view of the shanty, I passed around to the rear, and there found the Man of the House sitting with two of his friends. His wife, Our Lady of the Lamp—freighted with heavier disaster than that which Psyche carried to the bed side of Eros—sat at the window, knitting. I approached the Man of the House and gave him good-day. He glanced up with sleepy, furitive eyes. I asked him what he knew about the origin of the fire. He glanced at his friends and said, civilly, he knew very little; he was waked up about nine o'clock by the alarm, and fought from that time to save his house; at every sentence he turned to his friends and said, "I can prove it by them," to which they nodded assent. He seemed fearful that all Chicago was coming down upon him for prompt and integral payment of that $200,000,000 his cow had kicked over. His neighbors say this story is an invention dating from the second day of the fire. There was something unutterably grotesque in this ultimate atom feeling a sense of responsibility for a catastrophe so stupendous, and striving by a fiction, which must have heavily taxed his highest powers of imagination, to escape a reckoning he was already free from,

> Like his fellows the midge and the nit,
> Through minuteness, to wit.

Having seen the beginning of the fire we thought it worth while to track it through its rise and its grandeur to its magnificent end after a glorious day's life. There is a very singular caprice of the fire in the North Division, equally remarkable with that in Dekoven st. The house of Mr. Mahlon Ogden, a large frame building standing very near the street, is entirely untouched, while the entire region around it is laid bare. Even the church across the street, which stands entirely detached, is destroyed. The escape of the Ogden mansion is as complete and mysterious as if it had worn an invisible coat of asbestos. The fire was no less singular in what it attacked than in what it spared. Just beyond this house, which would seem with its dry seasoned pine a most appetizing morsel for the fire-devil, there lies a green and tranquil grave-yard, with nothing in it to attract a well regulated fire. But this fiery tempest has swept in among these graves and tombstones, has sought out with an apparent disregard of conducting material, the humble wooden head-boards, and has even gnawed the marble in many places. The last expiring efforts of the flames were in the quiet German cemetery at the gate of Lincoln Park, by the shining beach of the lake. It is here that hundreds of the hunted fugitives of the North Division, hotly chased by the fire, came to pass that first miserable night of hunger and cold. Loads of household goods were brought here, and dashed carelessly upon the ground. As the hard night wore on, and the cold wind came blowing in from the "unsalted sea," chilling the blood after the fever of the day, these unhappy people began to break up and burn the furniture they had saved, and brought so far with labor and pain. Everywhere you may see the traces of that wretched vigil of heart-breaking desperation. At one point was a pile of half burned picture-frames profusely gilded and elaborately carved, and at another there lie the scattered fragments of a richly-inlaid cabinet. A library chair has its back burned away and its upholstery wrinkled and singed with the watch-fire. But there are other and more revolting evidences of the misery which on that night gave many over into infernal guidance. I passed one modest grave, near the scene of a night-camp. A heart was carved upon the wooden tomb stone by pious hands, and into this touching emblem a steel fork had been driven by some brutal fist. Above the outraged blazon were the tender words, *Ruhe Sanft* ("Sleep Softly").

The scenes witnessed in that quiet graveyard during that night of horror were enough to appall the stoutest temperaments. A throng of half maddened sufferers struggled through the grove looking for their friends and finding no one, oppressed by a weight of anxiety that caused them to neglect their physical discomforts. Delicate women came as they escaped from death in thin fitting night clothes blown about by the early autumn wind. Several were in a state which demanded the gentlest care and sympathy. Many little children were thrown into the crowd too young to speak their parents' names. And upon all the crushing blow of an enormous and irremediable disaster had fallen and rendered them for the moment incapable of rational judgment. I heard of one company of German singers from a low concert saloon, who flew out into the night with nothing but their tawdry evening dresses, who sat shivering and silent in a huddled group in the lee of a tomb-stone, their bare arms and shoulders blue and pinched, and the tinsel flowers in their hair, shining with frost. They talked little, but sometimes they cheated their misery with songs, and it had a strange effect to hear in that gloomy and sorrow-stricken place the soft impurities of the Vienna muse, and the ringing and joyous jodel of the Tyrol. Near by the fragments of a Methodist congregation had improvised a prayer-meeting, and the sound of psalms and supplication went up mingled with that worldly music to the deep and tolerant heaven.

The fire could get no hold on the green wood of Lincoln Park and so gave it up, and went furiously off to the left and ate up all the pretty suburban houses on that side, and ended only when the wide prairie lay before it with nothing more to burn. At the corner of Willow and Orchard sts., the noble outlines of the Newberry School bounds the line of devastation as if to say that the future hope of Chicago, the power that shall yet rise superior to calamity, is Intelligence.—*N. Y. Tribune.*

Chicago Items.

– – – Don't believe all you read about the Chicago fire; there are many gross misstatements.

– – – It is quite certain that the pecuniary losses by the Chicago fire cannot be less than $300,000,000.

– – – Mr. Cheney's church is burned up—which relieves the Episcopal body of a controversy likely to do it no small injury.

– – – It is now said the spirits predicted the great fire. The curious point is, that not a soul of the Spiritists took advantage of the prediction to either sell out or move away.

– – – The Methodists lost their Publishing House, with press and all fixtures and stock, five churches, and much property belonging to the Garrett Biblical Institute and North Western University—their theological schools.

– – – A lady saved her canary bird and music box. At the place where she rested on the street, the bird began to sing cheerily, while the music box played "Home, Sweet Home!" bringing tears to the eyes of many whose homes had been licked up by the flames.

– – – Mountain fires prevail throughout the length of California.

– – – The Canadians are worrying about another Fenian invasion.

– – – The late elections—Ohio, Iowa, Pennsylvania,—all went Republican.

– – – Grain is going East from Chicago at the rate of 400,000 bushels a day.

– – – The prevailing epidemic of crime appears to be attempts to burn cities and towns. They are numerously reported.

– – – A hurricane in Hanover, Mich. destroyed the Methodist church, by which we understand the *house* not the people.

– – – While the West is burning the East is being flooded. An unprecedented freshet is reported on the Penobscot, and other Maine streams.

– – – New England, or a part of it, has had another earthquake. Nothing serious; but it may serve to remind the people that the world can be shaken.

– – – Gold mines in Winnipeg, or reports that they are there, have sent hundreds into that region, who hope to get rich suddenly. Better stay at home.

– – – In the last three years the debt of New York city has been doubling every year. By Jan. 1, it will reach $120,000,000. No one dare say how much of this has been stolen.

– – – The Mormon trial has begun. The testimony, thus far, is definite and clear. It remains to be seen if the government will carry out its good begun work, and put down, or out, this infamous system.

– – – A new kind of type for the blind has been invented by Reuben Vose, a New York broker, by the use of which it will cost only $2 to print a Bible, instead of $50, as at present, and to further complete the system, a printing press has been constructed by which the blind can print for themselves, enabling them to carry on correspondence with their friends as well as those with eyes.

– – – The European and North American Railway which was opened on the 17th inst, connects Halifax and some of the most valuable portions of the provinces by rail with Bangor, and consequently with Boston and New York and the great railroad centers of the country. It is expected when in proper running order, to be the means of reducing the time of passage between London and New York to six or seven days. The distance from Bangor to Halifax is 478 miles.

– – – From all parts of the world we continue to receive tidings of destruction of life and property by flood, fire, and shipwreck. In China, the storms and floods, of which we have previously had some accounts, are reported to have swept away three thousand persons. The Russian mining town of Bogoslovsk, in the Ural mountains, has been burned by incendiaries; and in addition to the great disasters in our own country already chronicled, we are beginning to receive accounts of numerous wrecks which occurred during the late gale along the Lake and Atlantic coast. At Halifax, ports on the St. Lawrence, and on both sides of the great Lakes, the devastation has been unusually heavy. These and the other great calamities that have overtaken us, are proofs of the helplessness of man, with all his proud achievements in science, against the unleashed elements by which he is surrounded.—*N. Y. Tribune.*

– – – The latest advices from Detroit bring the details of the Michigan fires. Manistee is completely consumed, and the loss is estimated at $1,300,000. The village of Glen Haven, in Grand Traverse Bay, was entirely destroyed, and forty families were left homeless. The principal portion of Holland was burned, involving a loss of $500,000. In Isabella Co. the damage to pine timber is more than half a million of dollars, and nearly every settlement in the county was burned. At Forestville not a house was left standing. The village of Sand Beach was utterly consumed. Verona, Centre Harbor, and Forest Bay are burned. On Sunday fires were raging in various parts of Gratiot County. In Tuscola County the destruction of property was confined to the pine woods. In Newaygo County several mills were burned. At White Rock in Huron County, a village of 300 people, every one of the inhabitants was obliged to flee into the lake to escape being burned. Saginaw was saved by a sudden veering of the wind. The ravages by fire in the neighborhood of Swan Creek were terrible. The whole face of the country in that section has been completely devastated. The reports of losses constantly coming in are fearful, and

(*Continued from p. 101.*)

Correspondence

EDITOR'S JOURNAL.

ARKANSAS TOUR.

Friday, Sept. 29. (continued.) Returned to Br. Shaw's on the way to Br. Robinson's, some fourteen miles, where I was to speak at night. On arrival we found Br. Brown, from Buckhorn. He had just got word of my arrival, and hastened to meet me here. Br. B. was formerly a preacher of the M. E. Church, South. He is now an out and out Adventist, and will unite with us. He is young and full of courage and hope. We soon got up the mules again, and drove on to the meeting, and arrived just in time. Br. Robinson had seated his large room in the log house, and we had a good gathering of his neighbors, to whom I spoke from 2 Pet. 1: 14, opening to them the prophecies. Brn. Rosebraugh and Brown followed. We were all weary. The nights now are very cold, but the days are warm as the summer, in the clear sunshine. I have not noticed a cloud for a week or more. Everything is dry and parched. Sky clear as crystal.

Br. Robinson, with whom we stopped, is a Baptist; but when the church cut off Eld. Rosebraugh, he took his stand with him for the truth. He is an old settler, has a large family, and has struggled to raise them up in this wild country. The war well nigh ruined him, and, indeed, about all the rest of the people in this region. The account they give of their sufferings from both armies is awful. But they have lived through it, and are now rising out of the ruin, though still poor. And those of them who have heard the Advent doctrine are cheered with the blessed hope of better times and things soon to come. My visit to them is of great comfort, and they will now take their stand for the truth, and fight their way through all opposition.

Saturday, Sept. 30. We all started early for Wallace's Creek Chapel—five miles. It is an open log house on the banks of the Creek, in the heavy timber, with no dwelling in sight. Our road was mostly through the thick and heavy timber, seeing an occasional log cabin on the way. We forded White River, safely, which is now very low. We also passed through some rich cotton fields, on the River Bottoms. The yields are large. But the people who live on the bottoms are mostly sick with chills, and many are moving to the hills for health and life. The bottom lands are worth $50 an acre; while the hills or high lands sell for from $3 to $10. Many choose these, with a view to health and life, though they make less money.

We had been kindly invited to attend this meeting, and the people generally wanted to hear me on the Advent. But while we were waiting for the minister, who was late, some of the officers of the church made up their minds that it would be a dangerous thing for me to speak; and so on the arrival of their preacher—who, by the way, is a liberal minded man, with a leaning toward the Adventists—he was instructed *not to recognize me;* so we came on to our next place of meeting, ten miles further, through the woods, up the Blue Mountain. Here we were welcomed to the log cabin, without a window, of Abraham Hester, an excellent old pilgrim, having some of the qualities of Father Abraham, as to the faith of good things to come. He was formerly of East Tennessee, and removed after the war, and settled on this mountain top. The land here is a *dime an acre!* And it is a rich, productive soil, when once cleared up.

Br. Hester's location is a beautiful one on the mountain top, surrounded with trees, and seemingly secluded from the rest of creation. The horizon seems to shut down within a few miles. One can see nothing beyond for the trees, over which the canopy of heaven closes like a vast dome. I never before reached such an isolated spot. This is getting as near out of the world, and about as *high up* in it as I have ever been. There is a fine mineral spring in the door yard, and with the best possible atmosphere, it is a fine region for life and health. Father Hester says there are a few farms left, and he would like to have some good Adventists come and settle upon them. He has good neighbors, and they live in peace. If any should wish to get out of the stirring and confused portion of the earth, and find a place of real retirement, they can have it here.

There are plenty of deer, bears, "catamounts," and other wild animals for hunting. The people are some annoyed with them, but in no danger. None have been injured as yet. *Bruin* helps himself to corn, and the panthers take a pig occasionally.

Sabbath, Oct. 1. I spoke in the log house at 11 a. m. on the evidences of Christ's Messiahship, and of his second coming. At the close I immersed Br. Brown, who has for years known only the *substitute* (sprinkling) for baptism. We baptised in a beautiful spring of water, clear as crystal. The basin consisted mostly of a rock, worn out by the water, and could not have been better fitted for the purpose. The people gathered about, and we had a solemn, and yet sociable season. It led us all to see the plan of God for future life—by the *resurrection.*

In the p. m. we gathered again. Br. Burr, a Baptist preacher, asked me some pertinent questions relating to the future of the wicked. I answered them in the hour's discourse. I think many received light on the passages relating to the rich man and Lazarus, thief on the cross, etc.

At night I spoke at Br. Hester's on the mountain top. It was a time of much blessedness. When Father Hester spoke, the whole house was in tears. At the close seven gave their names to become members of the new church. And so the work goes on.

Monday, Oct. 2. I rise refreshed with the mountain air, and my rest in the windowless log cabin. The poor have the gospel in this destitute region.

At 11 a. m. our place was filled again, when I spoke on church organization, and the duties of church officers. We then organized an Advent church, the place of meeting being at Buckhorn. Br. John B. Brown was ordained to the work of the ministry. He was chosen pastor of the church, and Br. Hester was chosen deacon. We then sat down to the Lord's Supper, all enjoying it much. This is the second church organized among the Adventists in Arkansas. The prospects are good for stability and growth. I rest from preaching to-night, and enjoy the mountain air, without cares or work. It seems almost like being out of the world. I have had no mail for more than two weeks, and I have not seen a secular paper for some time, to learn how the world goes on. I get The Times two weeks after publication, and am very glad of this. But these deprivations are nothing when we know that good is being done in the cause of Christ.

Friday, Oct. 3. To-day I preached the funeral sermon of Sr. Nancy Brooks, wife of J. W. Brooks, formerly of Jonesboro, Ill. She was converted through the agency of Dr. Fletcher, during his visit to White River, with his steamboat, some years ago. She was ever after a reader of the *Voice,* now Times, and enjoyed it as a weekly feast while she lived. Coming into this wild region, where there were no Adventists, she maintained and died in the faith. The last words she wrote in her Bible were "Blessed Hope," and I spoke from these words.

We had a large attendance, and the leading men of the place were out to hear. They wanted to know what we believed of the dead, which I was ready to tell them. I brought out the Bible view of the sleep of the dead, in entire unconsciousness until the resurrection. The people saw the truth, and some said if I remained much longer, and continued the discussion of Bible themes, the whole community would go with us. Two Baptist preachers were present, with whom I conversed on several, to them, difficult points as to the destiny of the wicked. One of them is said always to use in his public prayers this expression, when praying for the wicked: "Where the worm dieth not, and the fire is not quenched." I referred him to Is. 66: 24, as an exposition of Mk. 9: 43. The worms feed on *dead carcasses,* not "immortal souls," or "ghosts." It remains to be seen whether he will *revise* his prayer.

At night I preached in a log cabin to the mountaineers. I spoke on the subject of perfect peace, and helped them to the higher life. It was received with joy and much approval. After meeting they kept me singing from the *Minstrel* for an hour, delighted with the hymns and tunes, which were all new to them. I was as happy, yea more so than I could have been in a royal palace. Bless God for the privilege of preaching to this poor people.

Wednesday, Oct. 4. To-day heard of a Baptist minister in White Co., by the name of Lenox, who, it was reported, had been excommunicated from the Baptist Association for holding the Advent faith. It was a mere rumor, and I could hardly have faith in it. Yet I felt that the Lord had sent me here to do his good work, and search out his people, and that as a pioneer, I ought to follow up even reports of believers of the truth. Hence I at once despatched a messenger forty miles to find the man, and get a report from the man himself. After a journey of two days and a half the messenger returned with a note from Br. Lenox, who did not prove to be a *myth.*

He wrote me that my letter was as great a surprise as though it had dropped from heaven. And the books I sent him he said was just the thing he needed: they were invaluable. I had sent him Whitmore on *Immortality,* and Collins on *Hades,* &c.

He had, indeed, been cut off from his Association for preaching that men would not suffer eternal life in misery; and his church was to take up the subject and discuss it this week, after which he would meet with us in conference, the 22d inst. There is another minister, also, near him, holding the same views—Eld. Samuel Tarver, who has written upon this subject in the *White Co. Record,* an article we shall copy soon. He has the right ring. Light is spreading in this region.

At 10 a. m. Eld. Rosebraugh and myself started down the Blue Mountain for our next meeting, at Bickle's Cove. We were soon at the Christian Chapel in the valley—an open log house. We had a noble gathering of the leading minds of the country. I gave them two sermons on the glorious advent, and the time of the event. It was well received, and the truth is making some progress here. But we have no elements for a church as yet. I was invited to the hospitalities of Br. Henry Bickle, one of the first settlers. He has raised a family of sixteen children, none of whom have ever used tobacco, a remarkable circumstance when we consider that nearly all the men, women and children, even from seven years old, practice chewing, smoking or "dipping!" He is well-to-do, and made us welcome to his hospitalities.

The "Cove," or valley, is entirely surrounded by beautiful mountains. It contains some 500 acres of rich land, which yields good harvests of wheat, cotton, fruit etc. Land is ten dollars an acre. Plenty of wood, and springs of water.

From L D F Armstrong, Detroit Mich.

Though my present church relation is not directly with the Advent brethren, and though upon some points of faith I may differ with some of them, I nevertheless feel a very great sympathy with them in their views of life only in Christ, and no future eternal life out of him; and, also, in regard to the blessed hope of the gospel, the coming and kingdom of our Lord and Savior Jesus Christ. With my present light I am not able to see with you and others of our Advent brethren in your interpretation of the prophetical teachings of God's word; but I find the same difficulty with some of the views of prophecy put forth by our Millennarian brethren, in regard to the Age-to-come or the Millennial state. Whatever that state shall finally prove to be, it will be glorious. I think that too many are disposed to present their own speculations concerning it, rather than what the word plainly declares. But such a course is by no means confined to Advent brethren, as some would have us believe.

Oh! that the Lord would enable us by his grace to more fully appreciate our high calling of God in Christ Jesus, and ever keep us with the eye of our faith fixed, with strong hope, upon the mark of the prize, forgetting as it were the things which are behind and continually pressing forward. And let us not be satisfied with the bare letter of the word, but let us enter into and enjoy its spirit. Let us by faith ever feed upon him whom that word reveals as the Bread of Life, and the Water of Life, and the Tree of Life, the Resurrection and the Life, the Way, the Truth and the Life, Jesus Christ, our all and in all; out of whom we have nothing, but in whom we have all things. Let us think less of ourselves and of perfection in ourselves, and more of Christ and of our perfection in him, and of our present exaltation *in him,* the head even our *living head,* already exalted, and his body, the church, now in its humiliation, filling up the sufferings of Christ, but patiently waiting for and believing the day as very near, when the eternal glory shall be manifested, and they shall all together be manifested with him, seeing him as he is, and being made like him. Then, and then only, shall this mortality put on immortality, and death shall be swallowed up of life. Oh! that among those who are professedly receiving this crowning truth of God's word, there may none be found with whom it is a mere theory with which they think they can successfully battle against other opposing theories; but may they rather believe with the heart (the affections) unto righteousness. We may have all knowledge, but if we are destitute of *love,* we are but as sounding brass or tinkling cymbals. Many can talk the truth; but it is better to *live it!* This is the more excellent way; graces before gifts; the cross first, and afterward the crown, even the crown of righteousness, which is laid up for us all who love him and his appearing.

From C B White. Pike Co Mo.

This has been a year of years with me. My brethren have been increased. Old Babel's oven has been heated seven times hotter than usual, and principally from a quarter least to be expected; "For its was not an enemy that reproached me" [oppressed me Ps. 45: 12, 14.] "Yet nevertheless I live; yet not I, but Christ liveth in me." And the life that I live, is by faith in the Son of God, who loved me and gave himself for me. Bless God for his word, which is sweeter to my mouth than honey in the comb. "Wait on the Lord and do good: so shalt thou inherit the land: when the wicked are cut off thou shalt see it." (Ps. 37.)

That time has not yet come but is near, yea very near. I have oft times been disappointed, have thought, surely our beloved will come *now.* But my faith is as strong, if not stronger than ever.

The church has ever been subject to disappointments. See at the first advent, when her Lord had been cruelly put to death. The church thought all was lost. "We trusted it was he that should have redeemed Israel." Faith has to be tried. "Many shall be tried, purified and made white."

Some says it is of no use, and even wrong to make any further calculations of the prophets periods. I know we have all been thus educated; and "as the twig is bent the tree's inclined." And I know that at the first advent it was a saying of the Jewish Rabbin's—"Perish the man that shall calculate the time." However we can't all see alike; but let us all watch and be ready; ever praying, "Come Lord Jesus, come quickly."

After a long drought, during which there had been many very favorable appearances of rain, but all signs had failed, one evening the clouds gathered, and the long wished for and much needed refreshing showers came. All admitted that the signs were much less favorable than at times before, and some did not even indulge the hope of rain.

Perhaps thus shall it [illegible] the Son of man cometh. The signs may not be to us as plain as heretofore: hence the numerous and positive exhortations to watch, and the caution, "Beware lest I come upon you as a thief;" "for as a snare shall it come upon them that dwell on the face of the earth."

From Wm G Houtse, Troy Grove Ill.

As to the Earl meeting I must say, that it was impossible for me to get away from the care of my sick wife; who was no better while you were at Amboy. I was thinking at the time of those meetings, how happy you must have been. Although I am denied those privileges here, I hope sometime, when it shall please God, to enjoy with you and others who are true believers the fruition of a well spent life, even if mine was idly spent.

You know about how it is for me to live here. Every question which can be gotten up that seems to favor the doctrines of the different churches of our place is put to me to be answered. As I am almost alone in the Advent faith. The immortality question I have answered them to their own satisfaction: they say no more about it. Mark S. Foscutt, from Plans—a Latter-day saint—came to our Grove, and he was requested to call on me, and talk me out of my views of the Bible relative to immortality and the unconscious state of the dead. By invitation I went to hear him preach. Learning his views at once, I was asked to discuss those questions with him. I partly consented. So I asked him whether I was to understand that he said, God was Almighty—that he had foreknowledge of everything which should come to pass; and whether God created Adam immortal. He answering affirmatively all the questions, I read to him Gen. 2: 16, 17, and asked him to state to me clearly, how God could use such language to Adam, saying that in the day of his transgression, he should surely *die,* when *he* claimed that immortality was unceasing existence—could not die?

He has never been here since; and I still believe that the *gift of God* is eternal life, and the wages of sin is death.

Next Friday evening we discuss the wine question. Two weeks ago the people had a temperance picnic in the grove, and my name was on the list to speak. I made some remarks relative to using fermented wine for sacrament, which did not exactly suit some of the ministers present, nor a good many church members. The remark to which they took exception was this: I said that I did not believe that anciently fermented wine was used. I was challenged to defend my view. So next Friday evening we are to discuss the matter in the Baptist church. I think I am right.

From Ruth A Miller, Van Buren Co Iowa.

I am glad of the privilege of reading your good books and papers. They are my heart's delight, because they give me so much more light on the Scriptures, than the old theory that I was first taught to believe. I learned to love my Savior while young, and the Bible was my study day by day. Yet I could never be confirmed in my own mind what the real punishment of the wicked was. I was for some years almost a Universalist; but still did not dare to place confidence in that theory, though many things looked reasonable. That doctrine was the first that taught me that *sheol* and *hades,* rendered hell in our English Bible, was the grave. Yet the word of God appeared to have in many parts contradictions; and my great desire and prayer was, that I might have a true and perfect understanding of it; for I had full faith in his word, notwithstanding all this. And now I thank the Lord that I am permited to see the gospel in its true light, and feel fully persuaded in my own mind. And I would be very glad for others to see as I do.

It would be a great privilege to mingle in the society of my beloved brothers and sisters in the church of my own faith, or go where they are enjoying some of those good camp and other meetings, I read of in The Times. But my means are so limited that it is out of my power to get to them as yet. Still hope and pray that there will be a way opened some day. If not before, there will be when Christ comes to take his children home—those that prove faithful to the end.

"I'm sighing for home, and the thought 'tis nearing,
Makes me cry the more earnest for Jesus to come;
I'll sigh for the kingdom, till Christ shall appearing
Permit me to enter my long looked for home
Sweet Home!
Permit me to enter, my long looked for home."

What a beautiful hymn! It does my soul good to read those letters in THE TIMES, I can hear from a great number weekly if I can't see any of them. But there is a place where my hopes are stayed; my heart and my treasures are there, where I hope to meet you all. We shall see eye to eye. Pray for me.

From A P Moore Linden N Y.

I am glad to report my health very much improved since I left Boston and came into Western New York. I have been out of doors the most of the summer and I feel it has been a great blessing to me. I now feel that I can labor more untiringly than heretofore in trying to spread the news of our soon-coming King.

The truths that brought us out to wait for Jesus from heaven are dearer to me than life itself, and I want to be in the condition to best advocate those truths. I am not ashamed of them. Have labored as the way has opened the past summer. I want the Lord to open doors of usefulness before me. I never have solicited an appointment yet, where there was a church. I have an abhorrence of ministers "crowding around" where they are not wanted. I am the Lord's, and as he opens the way I am ready to walk therein.

When we came into this section last spring, prejudice was very strong, and I could see that people were shy of me. But we have kept right on in a straightforward way, and week by week have seen the power of prejudice giving way. When I am at home on Sunday and go to the Baptist or Presbyterian churches of our town, I am invited into their pulpits; and I have a standing invitation to preach in the Baptist church, and had an appointment given out to-day in both churches for Br. Couch to preach next Tuesday eve. in the Baptist church, and I hope to see the truth take root and spring up here. I expect yet to see in this neighborhood a company raised up to "serve the living and true God and wait for his Son from heaven." Am at liberty to go as the way may open, and labor to save men from the wrath to come. I want to "know no man after the flesh," and am not for sale to help build up parties or cliques, but want to gather with Christ and the great truths we as a people represent.

From M S Welcome, Tuscola Co. Mich.

Dear Brothers and Sisters of THE TIMES. I have read your communications with pleasure, and I think with profit. I am one of the little band of believers in Bible truths. Last May Br. Durand came here and labored two or three weeks and organized a church of eight members. Prejudice was very strong. They said all manner of evil about him and the doctrine he advocated. They said we were the Sadducees of old, revived, and it did seem as though Satan had full possession of the community. But, thank the Lord, prejudice is wearing away.

The time for quarterly meeting came and with it our good brothers Mackie, Snook, Wright, Hicks, and others. It did seem as though the windows of heaven were opened, and showers of grace came down. Sinners were converted, backsliders reclaimed, and numbers added to the church. We now number twenty-six, and still the interest increases. Br. Mackie remained two weeks, and enlightened all of our minds in regard to the great truths of the Bible.

I do bless God that the Bible that was once a sealed book to me, is now the joy of my life. I feel that I can never praise God enough for what he has done for my family. Two weeks ago there was only one lone petitioner in the family. Now there are four to bow around the family altar, and sweet songs and thanksgiving ascend to God. Praise the Lord, O my soul, and all that is within me praise his holy name!

From Addie Holmes Sanilac Co Mich:

I do love my Savior, and it is a great pleasure to me to be one of his witnesses. It is a year and a half since I first sought for the truth as it is in Jesus; and I can truly say that I have enjoyed more true happiness than in all my past life of sin and folly. I have just passed through a severe illness. I thought of my Savior, how he suffered and died for me; and I felt that if it was his will for me to pass away, that I could bid farewell to all dear friends, and say that all was well: for I have faith to believe that Christ will soon come, and raise his sleeping ones, and give them life eternal. I feel daily more encouraged to press on toward the mark of the prize; and when I think of Christ's appearing, and the beautiful home prepared for all his saints, I seem to forget all my trials and afflictions here, and long to be there.

From Geo W Wyllys, Dustin Ill.

I am still holding on to the faith, believing that the coming of the Lord is not far distant. But can we realize as we ought what manner of persons we should be in all holy conversation and godliness? I feel that there is a proneness in me to wander from the living God; and that when I would do good evil is present. But I feel determined, by his grace, to hold on to his precious promises, and if I do, I believe he will bring me safely through. We are living in perilous times. Scarce a day passes but what our ears are saluted with the story of murders and suicides. Some of late have been very near us, almost in our own neighborhood. We see that wicked men and seducers wax worse, and we read that it will be so at the end. And when I look around me and see the manifestations of the depravity of the human heart, my heart mourns within me, and I pray the Lord to protect me and keep me to his coming.

From B Giddings, Boyne Mich.

We removed from Illinois to this place last spring. We started meetings as soon as we could, in this wilderness country. There was not a family around but would go to a dance; but thanks be to the good Lord, some have turned their faces Zionward, put their trust in God, and are trying to prepare to meet Jesus when he comes. We have preaching every two weeks, and prayer meeting every Thursday evening.

Just one word to the brethren and sisters who use the filthy weed, tobacco. It is about one year since I quit smoking. I had used it about eight years; always said I could not quit using it. But that was a mistaken notion. Let all who use it determine to quit it, for at least one year. Put your trust in the Lord, and your pipe in the fire, and he will give you strength to overcome the appetite.

From E S Rathbun, Crawford Co. Ill.

I am enlightened enough to believe that right is might, and that truth will prevail. There is a Methodist minister here who only two years ago pronounced me a heretic, who now says after all that the "Soul-sleepers," as the Adventists are called here, are about as near right as any of them. My opinion is, if this same preacher could hear you, or some others of your faith, deliver a series of lectures, that he is so honest that he would go to preaching like those that he used to denounce as heretic.

As for the community here, although there is and has been a great lack of vital godliness, still they would like to hear Advent preaching; therefore if you or some of your preaching men can come into this part of the State, it does seem to me that there would be good accomplished, and a work commenced that would go on until the Judge appears. I have tried to get the professing folks, or church members, in this locality to commence and hold a series of prayer meetings, with the understanding that no preaching would be allowed during the process of such a meeting. But they seem to think that this is not the place to try the strength of prayer.

From R B Dutton, Iron Hill Iowa.

I have just got home from the tent-meeting at North Bend. We had a good time. The Baptist brethren in the neighborhood (and two ministers among them), received us kindly, and treated us like brethren. They brought in eatables of various kinds, and told us if we wanted more to let them know. They also provided for our teams without money and without price. Our Baptist preacher took my team home with him and kept it through the whole meeting. The Methodists in the neighborhood were more prejudiced against us at first; but the good Lord removed that, and then it seemed as though they could not do enough for us. Lord, bless that people! About twelve rose for prayer. Six were baptised, and quite a number of backsliders were reclaimed. We can truly say the Lord was with us. Praise his holy name.

From S B Mabey, DeKalb Ill.

The cause in DeKalb is gaining ground. We hope for better days to dawn, of prosperity and increase among this people. We receive a very kind welcome among the many friends, and also from those of other denominations. We think prejudice will continue to decrease as people become more acquainted with us, and our works of faith and love as a people.

From John Bower.

I have just returned home from a trip into the Grand Traverse region. At Br. Skinner's, near the north line of Wexford Co. I found Br. E. N. Bliss from Chicago. He had been laboring to some extent and waked up quite an interest, and had opened the way. I commenced preaching Sunday Oct. 1, and continued with them eleven days, preaching thirteen discourses. Congregations were large. A number rose for prayer. Seven confessed Christ, heads of familes. Sunday the 8th, I planted two sisters in the likeness of Christ's death, by baptism. Others were convinced, and I hope will go forward soon. In the evening fourteen sat down at the table of the Lord. It was a good time. On Wedensday eve. the brethren met before preaching, and I organized a church of eleven members, Br. Albert Brigham, elder. I think a number will unite with them soon.

At the close I requested all that felt they had been comforted by my visit among them to rise upon their feet. A large portion of the congregation rose up. Many were deeply convicted, and I hope they will decide to be the Lord's. They helped me after a godly sort, but did they not meet my expenses. It is a new settlement. The people are commencing to live, and the frost and drouth hurt them much this season.

I would say that I intend to devote the most of my time to new fields and holding protracted meetings; and if any of our brethren will help to meet expenses and supply with tracts, it will be thankfully received. Also, if there are any that wish my labors, they can write me at Lakeview, Mich.

[We heartily commend Br. B. to the confidence of all. ED. TIMES.

Journeyings. No. 4.

I resumed my journey at an early hour, September 16, and on arriving at Minneapolis, I found the city alive with people who were gathering to see the great horse race that comes off today. It is the closing day of the county fair that has been held here the past week, and the horse race seems to be the most important part of it. A mere exhibition of stock with the products of the earth and the industry of the people, as seen in machinery and the various articles that are contributed from the farm and the workshop, is considered rather a dry entertainment for these fast times. Hence the horse race is added, which seems to satisfy the popular appetite, judging from the apparent relish with which the majority participate in it. It is really sad to see so many professed disciples of Christ joining heart and hand in these worldly pleasures. I overheard one man remark with a laugh, as I passed by, "The churches are all racing horses!"

The day has been spent in visiting some of the scattered ones in this place and at St. Anthony and St. Paul. As the evening shades gather once more I find myself with the little church at West St. Paul. Br. N. N. Thompson has sold out here and with his family will move to Mower Co. about three miles from Austin. We shall miss him here, but trust his removal may prove to be the means of letting the light shine in that region where he is to make a new home.

Spent Sunday with the church here and at Cottage Grove. The membership is small, but we have good congregations who are in sympathy with us, and I trust more of them may yet be gathered to the fold of Christ. Monday and Tuesday evenings were spent with the church at Castle Rock and High Prairie. At the former place I met Brn. Geo. and Robbins Miller, with whom we enjoyed a social season, talking chiefly about the Advent cause—what had been done in the past and what remained to be accomplished in the future, especially in the West.

The evening of the 20th I stopped at Pine Island where Br. Reuben Bolles had given out an appointment for me and secured a hall for our meeting. A Spiritist and Latter-day-saint had just closed a discussion on the merits of the religion of Jesus Christ. In the same hall I spoke to the congregation giving a general lecture on the second coming of Christ, and the events to transpire at that time.

Thursday evening I met with a little company at Viola in the little school-house, where we spent an hour in worship. The subject considered was the Bridegroom and the Wise and Foolish Virgins, that went forth to meet him. It is a solemn inquiry for us to make at this time, so near the midnight hour—"Is my lamp trimmed and burning, and have I oil in my vessel?" If so, while he yet tarries should we be overtaken by death, all will be well; or if we live to see the day of his coming we shall all be ready to join with those who will then arise and trim their lamps and go in to the wedding.

Friday brought me once more to my home in Winona. In the evening I attended our regular monthly church meeting, a season of much interest. Three presented themselves for baptism. The following Sunday was a day of blessings for the church. Our congregation was quite full. The baptism at the levee at noon was a most solemn occasion; a large company assembled there, and the day closed with the commemoration of the death of our Lord. E. T. HIMES.

Speak Out.

Don't practice prevarication or circumlocution, young friends. It may be true of language, as judged by the dictionary, and as charged upon it by a famous satirical writer, that it was seemingly invented to hide thought instead of expressing it. To this purpose the "ifs" and "ands" and "perhapses," &c., are very frequently put. But we warn you more earnestly against their prevaricating use, if you are desirous of maintaining your self-respect and integrity.

No; never prevaricate. If a question is asked you, answer promptly and squarely, or decline answering altogether. And the latter course it is your privilege to take if an improper question is put to you, from idle curiosity, or some worse motive. There is nothing more attractive in young people than frankness of bearing, frankness of look as well as of speech, an open countenance and a truthful tongue, an eye that never winks beneath the burdens of a falsehood, and a lip that refuses to let a lie pass over it. There are no words in the English language more valuable than the little monosylables, "yes" and "no." There is no prevarication in them when properly uttered.

But when they are drawled out into 'y-e-s' and 'n-o-o,' then they become words of prevarication. Out with them, in a clear ring of the voice when you speak them. Only so will you do justice in your native sense of propriety; only so can you be truly happy. There is nothing so safe in the long run, and surely nothing more beautiful, than truth, truth frankly spoken. Therefore, speak out.—*Sel.*

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell, The Penalty of Sin, Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself, Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath, Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, brief and convincing. We could fill a page with the testimonials of its great merits. 230 pp. Cloth, $1; paper, 60c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to all hymns therein to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 60 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a dissection of a review of Andrews's pretended History of the Sabbath. In two parts. By T. M. Preble. 472 pp. $1.

FUTURITY. Comprising the four following themes: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

CONSTABLE on FUTURE PUNISHMENT. The complete edition of this valuable work by Henry Constable, Prebendary of Cork, has now been published in this country. Let every body read it. It is having a wide circulation. Price, post-paid, 60c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 117 pp. Paper covers, 25c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is it? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post paid.

The above five works, by Eld. M. Grant—in one vol. 40c. post paid. The first four in one vol.—large type—35c. post paid. "Spiritualism Unveiled," bound with Hall's "Bible View of the Personality of God," 35c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth, $1.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of infidels. By H. L. Hastings. 10c.

THE DAYS IN WHICH WE LIVE. 10c.
An Exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
An Exposition on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation XI. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 30.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $22 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By F. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 40c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 20c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $3 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 15c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth. 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c. post-paid.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $2 50.

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 461 pp. $1 25, by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $3 a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 60c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Oct. 24, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

THE TIMES maintains the doctrine of the personal coming of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; perfection by grace and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches comprising the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. [illegible], and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

"Good Tidings"

The long looked for "Conference Book" has now appeared with the above title. See notice in another place, and send for a copy. $1. in cloth. 50c. in paper, postpaid.

The Minstrel.

We are entirely out of the *Minstrel*, and shall not be able to furnish any more for some weeks yet. Indeed, the plates are so badly worn, that we may defer another edition until we can make new plates, and give it an improved shape. Only a lack of means to work with causes the delay.

The Babcock Extinguisher.

The fire in the roof of the coal vault of the Tribune Building was on yesterday speedily extinguished by Mr. W. R. Patterson, Superintendent of the Babcock Extinguisher Company, for which the thanks of the association are gratefully tendered.—*Chicago Tribune*, Oct. 21

Nothing Better.

It is generally agreed that there is no better work upon the question of the nature of man than *The Doctrine of Immortality*, by James H. Whitmore. We have been selling the work at a very low price in order to procure for it the widest possible circulation; but have not sold less than one dollar's worth at single orders. It has occurred to us that many, perhaps, would like a single copy, or two copies, who would not wish more than that. Therefore, we give notice that we will send the book by mail, post-paid, to any address (in the United States or Canadas) for TWENTY-FIVE CENTS.

Who will avail themselves of this liberal offer?

Advent Almanac and Year Book.

We purpose to issue early in December a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained: with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists and we trust no such family will do without it. The price will probably be 10 or 12c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Sheldon's Latest Volume.

Sheldon's new book, The Life Beyond Death, is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Camp-meetings. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre-paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one quarter will be made by the dozen; one-third for twenty-five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

The Proposed Chart.

We confess to but little faith, at first, that our ideal of a complete prophetic chart could be realized. But we knew that many desired such a map of prophecy, and so made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. Shall we have the other needed names?

John S. Lawver, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, The Chicago Church, D. O. Hink, I. C. Wellcome, J. F. Huber Grand St. (New York) Church. Church at Auburn, Ill. C. Libby (pd.)

Who will help fill up this list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $120. See advertisement.

To Correspondents.

W. K. COLLING. We had already sent you a package of the books, by mail. Trust you will receive them. Always glad to hear from you....N. C. MILLER. We have now written three letters to you at Valparaiso, Mo. Your paper goes there, and we presume you get it. But why do you not receive letters. We would like to communicate with you....W. H. HULS. Cannot possibly attend your next meeting. Will help you when we can....P. L. WILSON. We know of no Advent minister in good standing, or that we could commend, at the point you name. The discussion has been delayed by the other party. He has now promised to be ready Jan. 1....W. A. ALLEN. That firm was burned out in Chicago. We have only our private copy of the Guide left....C. W. PITCHER. Thank you....JAMES BURBANK. What is your P. O. Address? You do not give it....J. F. HUBER. Only that first sixteen pages was printed. Before another "form" could be "set up," it became apparent that "The Advent Quarterly" must be suspended for a time, at least. But it will live again, should time last. Papers sent ...M. E. PALMER. Thank you. Have sent....R SPOTSWOOD. We learn that Br. Marston will visit you. We intended to come when we could; but it will be some time yet. But he can come soon. ....J. R. TURNER. Br. P. G. Bowman's P. O. Address is Lydia, Darlington, Co., S. C. We will call on you if we ever pass that way. We know of no 'political preachers' among the Adventists, at present. Whether it is right or not to preach on politics depends altogether on how 'politics' conducts itself. With questions of political policy we have nothing to do; but we shall stand for *principles*, come what may. However, this may not cover the ground you refer to. You do not speak definitely. Your other question is answered in another part of this paper. Glad to help you all we can....M. GREEN. Music was sent. If not yet received, please let us know.

Communications.

D O Hink W A Fean (2) J G C., M B Smith A F Dagger C C Marston H Peppell.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

☞ J P Everett E A Bowe D O Hink W C Hall J Persons Mrs M A Tomlinson A E Rathbun V F Hunt S J Rosbrook A English G A Bingham D Quill J Pickard A J Roberts P Williams J G Massey W F Fahnestock W N Lamb N Whitman L C Tipple M A Tibbets W J Cady H Righter Mrs J C Moulton J Wallace A P Moore A Raymond H Welty E S Rathbun M S Palm M Clegg P Hitchcock W A Allen E K Smith S E Pearl E B Scott J F Huber J Persons L D Smith L Hemick S S Combs F King S K Gilbert C S Brand J S Morrison W Valentine H W Norville S Hinkle H Willett W S Mann T P Richards [illegible] T W Hassell C C Marston P G Marsh C R Stouder L H Shepard T S Thomasson M E Green T Yates J S Hastings E C Armstrong J W Graham C E Barnes H F Carpenter G E Merrill W Patton J H Preston F Burr (2) D Clow J Campbell E P Langworthy J H Westcott W Siddall H S Johnson G T Adams A B Cushing N W Spencer J P Kehleman A Mandell W Shepard I C Wellcome F Kingsley G W Green S Abbott D Conklin J Wendell H Constable D H Johnson S J Brimhall W P Barr Mrs S Thayer L P Berry J S Galloway F Lombard J N Porter J D Plackett J S Lawver W F Fahnestock J Catlin J W Barritt F A Childs C Libby W J Cumins J D Olney P Foulks J J Goyer H Munger A F Dagger G T Adams J W Folwell J W Turner R H Jarvis F Wright.

Books and Tracts by Mail.

J N Porter S K Gibson L Shepard M K Prescott W C Hall A Underhill M A Tomlinson A E Rathbun J G Massey R Smith F W Brown E S Rathbun M Hammack D H Abel C W Connolly T Howell M Clegg W A Allen S Rogers C Churchill J Handlin Mrs H Seller S Abbott (2) J S Lawver W F Fahnestock A B Huntington J S Galloway (2) Mrs S Thayer R S Johnson F Lombard D H Johnson A B Cushing (7) W Siddall H W Norville W Shepard Mrs S Abbott (2) C W Marcellus (2) R A Miller E R Stebbins (2) H Willett F W Haskell D C Corwin (2) J F Huber J Yates J Persons Mrs L C Tipple W N Lamb (2) H Welty H Rightmire S J Brimhall H D Underhill.

Express—E A Bowe J Langley.

(*Concluded on p. 104.*)

hundreds of people are left entirely destitute. Along the Bay City State Road the fire also did great damage. Barns, houses, and crops were consumed and in many instances people lost all they had in the world.

ABROAD.

* * * Thirty deaths a day is the report from Constantinople.

* * * Another tunnel through the Alps—at Mt. St. Gothard—is projected.

* * * In the recent storms and floods in China some three thousand persons perished, with large amounts of property.

* * * Bogovolsk, in Russia, inhabited chiefly by Jews has been burned by incendiaries. 800 houses were destroyed.

* * * The Chinese steal ocean telegraphs—i. e., they fish them up and cut off large pieces which they appropriate to their own purposes.

* * * France and Germany have finally concluded their peace treaty. Twenty-six departments are to be evacuated by the Germans, but not occupied by the French, till the German War bill is paid up.

* * * Full reports of the last German expedition to the North Pole are published. It is claimed that the expedition was successful. The Polar sea was discovered free from ice and swarming with whales.

* * * The revolution in the Japanese government moves steadily forward. The latest *Coup d'etat* is the abolition of the feudal system, and the centralization of power in the hands of the Mikado. This will remove some obstructions to "the progess" of Japan.

* * * A horrible epidemic has broken out in Kurdistan. Its symptoms closely resemble the plague. Tumors under the armpits, a characteristic of the London infection of 1665, purple stains on the skin, bloodshot eyes, and almost unexceptional fatality are the prominent signs.

RELIGIOUS ITEMS.

* * * Guatemala, one of the most priest-ridden countries of this continent, has expelled the Jesuits.

* * * The Disciples had just started a publishing house in the city, and lost everything, including the subscription list of a child's paper.

* * * *St. Peter* exults in the statement that "the Pope's health is still red, rosy, robust and rubicund as ever." There is a right royal ruddiness realized in this redundancy that might almost justify the old-time *soubriquet* of the Scarlet Lady.—*Chris. Union.*

"Thus out of the mouth of babes and sucklings God perfects praise. New choirs of glorified children, each moment, are forming in heaven."—Extract from a Sermon by Eld. Slater.

—We should be pleased to see the passage in the word of God that warrants such a statement as the above. His Bishop, in the same pulpit, declared, "No Saint has yet entered heaven—no sinner has yet gone to hell." We endorse the Bishop's view. The song of redemption cannot be sung before that redemption is consummated by the resurrection and glorification of the saints.—*Baptist.*

* * * Among the ruins of the Western News Company's establishment, where an immense stock of periodicals and books was reduced to ashes, there was found a single leaf of a quarto Bible, charred around the edges. It contained the first chapter of the Lamentations of Jeremiah, which opens with the following words: "How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her." And that was the only fragment of literature saved from the News Company's great depot.

* * * Three Presbyterian churches had over 100 additions last year; 9 had between 76 and 100; 31 had between 51 and 75; 290 had between 21 and 50; 494 had between 11 and 20; 675 had between 6 and 10; 185 had 5; 275 had 4; 310 had 3; 377 had 2; 402 had 1; and 1,514 had no additions at all. This last item the *Presbyterian*, with some reason, pronounces startling. The church that adds to its numbers not a single member in the course of a year is in a sad condition: and the fact that a single denomination reports 1,500 such churches is melancholy evidence that the Christianity of our time is not so efficient as it ought to be.

—Is this the latter-day progress?

Book Notices, Etc.

D. P. FAULDS, Main St., Louisville, Ky., sends us some fine music for the piano, and will send his list to all applicants. Music mailed free of postage, on receipt of price.

AMONG the religious papers of Chicago, the *Standard* comes to the surface first. We have received a circular from the publishers announcing that their subscription list is saved: almost everything else is lost. As soon as type and other material can be procured, this able Baptist journal will be published again. Office for the present, 13 Harmon Court.

We are happy to speak a good word for the *Christian at Work*, an illustrated weekly, published by H. W. Adams, 27 Beekman St., New York city. Send a stamp for specimens. It has much sound teaching in its columns. And the article we quote from it this week shows that one writer at least, is awake to "the signs of the times."

THE question "how he was to live" was a "Knotty Question" to the poor street sweeper, and the "Illustrated Christian Weekly" of October 21st has ably illustrated his perplexities. The "Grain Fleet in New York," "Bethany Sunday school" at Philadelphia, the "Sacred Bambino" at Rome, and a story showing the power of kindness over animals, are the other subjects of illustrations.

The second three months' numbers of this paper are now ready, bound in paper covers, and will be sent by mail post-paid on the receipt of sixty cents.

Address at 150 Nassau St., New York.

ONE Hundred and Eleventh Volume. Number 1426 of *Littell's Living Age*, for the week ending Oct. 7, begins the one hundred and eleventh volume of that periodical, and is a good number with which to begin a subscription. It contains a Quarterly Review article on Jeremy Taylor; Comets and Comets' Tails, Saint Paula; a Famous Frenchman, Dark Blue; Some Words about Sir Walter Scott, Cornhill Magazine; The Situation at Versailles, Spectator; an instalment of Wilfred Cumbermede, by George Macdonald; besides numerous shorter articles, poetry, &c. The *Advance*, of Chicago, well says of the *Living Age*, that "it is a monthly that comes every week." The subscription price is $8 a year, or for $10 any one of the $4 magazines sent with the *Living Age* for a year. Littell & Gay, Boston, Publishers.

Obituary.

DUTTON, In Buchanan, Oct. 3, Harry C., only son of David S. and Martha Dutton: aged 6 years, 1 month, and 23 days.

Our little Harry is gone; but we mourn not as those who have no hope.

BUSH. Fell on sleep, Feb. 2, 1871, Charles L., son of Richard and Lucinda Bush, of Mt. Sterling, Brown Co. Ill.: aged 6 years and 19 days.

This dear child was loved wherever known. Funeral services by the writer, Sunday, Sept. 17.

GEO. W. HURD.

In a late number of the Port Huron *Commercial* we find the following obituary of a warm friend of the Advent cause:

On Friday last, Mr. John Moorehouse, of Berlin township, died at his residence at Baker's Corners, of disease of the heart. His death was very unexpected, and although he had been slightly complaining for a few days previous, he had not been confined to his house. On Thursday he retired as usual, sleeping soundly until about three o'clock in the morning, when he awoke in considerable pain, and a few moments thereafter expired. He was seventy-four years of age, and leaves a widow and a numerous family to mourn his loss. His funeral, which took place on Sunday, was the largest ever known in the town of Berlin. The sermon was delivered by Eld. Adam D. Mackie, from the text "I know he shall rise again;" and was an eloquent tribute to the many virtues of the deceased. Mr. Moorehouse had many warm friends, who deeply regret his loss.

Marriages.

MICHELL—HEX. In Boyne, Mich., by Eld. T. J. Giddings, Sept. 28, Mr. Andrew Michell and Miss Henrietta Hex.

HATCH—PEGAN. In Buchanan, Mich. Aug. 19, by Eld. D. R. Mansfield, Mr. Irwin J. Hatch, of Dowagiac, Mich., and Miss Etta Pegan, of LaPorte, Ind.

TERWILLIGER—SIMPSON. At the residence of the bride's sister, DeKalb, Ill., Oct. 8, 1871, by Eld. S. B. Mabey, Mr. Robert C. Terwilliger and Miss Roxana S. Simpson, all of DeKalb.

Notices, Etc.

Notice.

I will sell at a low figure, to any Advent preacher, who comes properly recommended, three lots of land —40, 80, or 120 acres. The land is 1¼ miles from the Railway station, and has buildings, orchards, and sufficient water. My object is to procure in our midst a man of God, who will preach the word, regardless of popularity, to the Advent church in this region.

Further information can be obtained of
Wm. H. Hull, Rockbridge, Ohio.

W. A. C. P. Association.

The Seventh Annual Meeting of the Western Advent-Christian Publishing Association, will convene in the Advent Chapel, Gr[illegible], Ill., Wednesday forenoon, December [illegible] all attendance of the members is desired.

The following amend[illegible] constitution of the Association will be pr[illegible]:

ART. XII. Sec. 1. The stock of the association is hereby made transferable, by the transfer of the certificate issued therefor, endorsed in blank by the original holder, his heirs, executors or administrators; and the entering of such transfer upon the books of the Association. The date of said entry of the transfer shall be the date of the transfer.

Sec. 2. This article shall take effect and be in full force from and after its adoption.

Amendment to Art. XI. To amend Art. XI. so that it shall read: "This constitution may be altered or amended at any regularly called meeting of the Association by a vote of *——— of the members present at said meeting: this amendment to be in force from and after its adoption.

Churches throughout the West are invited to elect delegates, selecting persons not already members of the Association. These delegates will not take part in the first meetings of the Association; but arrangements will doubtless be made to receive them to full membership at the earliest possible moment.

WM. L. HIMES, Sec'y.

* This space is left for the insertion of such a proportion as the members may choose.

P. O. Address.

All letters and papers for Eld O. R. Fassett should be directed to San Francisco, Cal., after Oct. 9 till further notice.

Appointments.

MICHIGAN.

The second Q. M., Northern District, will be held at Hesperia, Thursday, Nov. 23, and over Sunday. General attendance solicited. We expect the best meeting ever held in these parts. Come to the feast. E. B. SCOTT.

St. Johns, as Br. Branch may arrange, Nov. 5. JOHN BOWER.

The Western District of the Michigan Conference will hold a Q. M. at Union Mills, commencing Oct. 26, and holding over Sunday. All are invited. W. L. HIMES, Sec'y.

INDIANA.

The second Q. M. of the Northern District of Indiana will be held at Union Mills, Laporte Co. commencing Thursday, Oct. 26—to hold over Sunday.

Railway connections: Laporte, on the Michigan Southern, and the Peru and Chicago Roads; and Hanna Station on the Fort Wayne Road. Teams will be at Laporte every day of the meeting, except Sunday, to convey friends to Union. Also, arrangements at Hanna for forwarding all who come that way.

The church at Union Mills extends a hearty invitation to all in the regions around about who love the blessed hope to come up to the feast. A general old-fashioned rally is desired and expected. Come. E. C. ANDRUS, Sec'y.
D. MATHEWSON, Chairman.

ILLINOIS.

Macon, Macon Co. Oct. 23 to 27.
Mahomet, Champaign Co. Sabbath, Oct. 29, and till Wednesday of the following week, as Br. Skeels may arrange.
Amboy, Lee Co. Sabbath, Nov. 5.
C. C. MARSTON.

Lafayette, Sabbath Oct. 22, at 3 p. m.
Milroy, Oct. 29. Subject, Rev. ch. 18.
HIRAM WILLETT.

According to previous arrangements, there will be held a series of day meetings, commencing Thursday November, 16, and continuing over the following Sunday, at the Mount Joy church, Johnson Co. Eld. J. V. Himes has consented to be present on his return from the South. Eld. Lawver will be present to assist.

The propriety of organizing an Advent Christian Conference for Southern Illinois will be discussed and acted upon. Let us have a general rally of the Adventists of Southern Illinois, as well as every earnest inquirer after Bible truth.
F. A. CHILDS.

Afton, Oct. 29.
C. W. SMITH.

WISCONSIN.

The dedication of "Zion's chapel," at Springville, Vernon Co, will take place Sunday Nov 26. Eld. J. V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means if possible; but with their prayers, especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church. P. W. HOUGH.
Crisis, please copy.

MINNESOTA.

The next Q. M. of the St. Paul District, will convene at Millerburg S. H. on Friday Oct. 27. Dundas is the nearest station, on the M. & St. P. & M. R. R., seven miles from the place of meeting. If friends coming on the cars will write to G. W. Miller he will see that a team is there to meet them. EDWIN T. HIMES, Sec'y.

IOWA.

The Christian Chapel at Floyd, Iowa, will be dedicated Nov. 19. Sermon by Eld. C. C. Ramsay.

Also, the second Q. M., of the Iowa Christian Conference will be held at the same place, commencing Nov. 18, at 7 p. m. All are cordially invited. ALONZO RAYMOND, Sec'y.

In Jackson Co, from Nov. 7, to 17, to labor in the cause as Brs. Chandler, Dutton and others may arrange. Shall likely remain in Iowa a month or six weeks, as the way may open.
C. C. MARSTON.

The Q. M., of District, No. 2, Iowa and Missouri Conference, will be held with the church near Claremont, Nodaway Co Nov. 17 and holding over Sunday. Let all attend.
WM. PATTON, Sec'y.

The first Q. M. of the Iowa Christian Conference will be held at Parkersburg, Butler Co. commencing Oct. 26, at 3 p. m. and hold over Lord's day.

Eld. Ramsey will be at the meeting, and many others. Let the churches send delegates, and all ministers who can attend be at this meeting.
ALONZO RAYMOND, Sec'y.

The Deep Creek District Q. M. will be held at Toronto, Clinton Co., commencing Thursday, Oct. 26—to hold over Sunday. Preachers from abroad invited, and the people generally. Come one and all. R. B. DUTTON.

OHIO.

The Lord will, I will commence a meeting at Millville, Hocking Co., Ohio, Oct. 24, and continue as long as the interest may demand. Br. J. M. Snook will be there on the 31st to assist in preaching the word. A. K. BABCOCK.

The A. C. Conference for the State of Ohio will hold its Annual Meeting in Nevada, Wyandot Co. commencing Thursday evening Oct. 26, and continuing over the following Sunday. Eld. H. G. McCulloch and other preaching brethren from abroad are expected, together with all those who belong to the Conference. Let every church in the State be represented by delegates, and come prepared to build up and not pull down. The church in Nevada send greeting to all.
W. S. JEFFERSON, Sec'y.

Advertisements.

THE CLOW REAPER.

This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis., was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty*. The Clow Reaper was marked *forty*, or perfect, by the committee. The other machines ranged from 38½ down to 21¼. This machine is specially admirable for its light draught—which saves horseflesh; it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for lowering and raising the cutters. For the facilities for turning and backing. It can be used as a mower as well as a reaper. No cog-wheels are used to drive the sickle. It has had fewer accidents from breakage than any other machine.

Usual price, $160; but the machine presented to THE TIMES office will be sold for ONE HUNDRED AND TWENTY DOLLARS, if taken soon.

For any further information, address J. V. Himes, Buchanan, Mich.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or travelling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn St., Chicago, Ill.

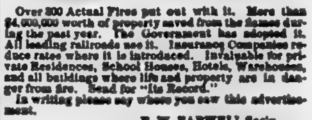
BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to *both* journals, $2.50 a year.

FREE. Sample copies of the "*Bee Keeper's Journal and National Agriculturist*." The finest paper of its class in the world. Every Bee-keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO., 14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

THE BEST SELF BINDER.



DIRECTIONS. Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus Publications are held firmly between stripes as in a vise, and a firm binding insured.

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 75c. cloth and imitation morocco; 80c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express.

BABCOCK
FIRE
EXTINGUISHER.

Over 300 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL Sec'y,
128 Washington St., Chicago.

For sale at this office.

THE ILLUSTRATED DOMESTIC BIBLE.

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,300 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding — Marbled Edge.................$10.00
" " — Gilt Edge........................ 12.00
Turkey Morocco — Full Gilt........................ 14.00

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

Arkansas Pine Outlook

LIBRARY COPY
AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.---NO. 14. BUCHANAN, OCTOBER 31, 1871. WHOLE NO. 394.

Contents.

Death, O. R. Fassett; Charge to a Pastor; A Burning World, John Bunyan; Infidel Works, Sel.; How You Can Help Us, Editorial. 105

Behold he Cometh—poetry; Doctrines of Devils, Wm A Fenn; Jealousy, C. C. Marston; A Letter to the Press, D G Hisk; Why not use Tobacco, M. B Smith 106

The Witness of the Spirit; Consecration, Wm A. Fenn; Night and Day, R. H. Lamphere; The Outlook; A Conscientious Murderer; The Chicago Fire, F. Barr 107

Brief Editorials: The Fires; The Money; The True System; If you Were not There; Post Office Addresses; A Conversational Illustration; The Bible Banner, A. A. Phelps, Responses.....108

The Fire in Eastern Michigan, E. H Durand; Evening Talks with my Neighbors, J. S. Lawyer; From San Francisco, A.; Mental Aberration; Sunday in the Stomach, Editorial Gleanings; At Home, Chicago Items. 109

Editor's Journal; Letter from J. L. Hastings...... 110

Letters from a Methodist brother, J. W. Johnson, W. K Colling, A. F. Dugger and R. A. Miller; Mormon Immaterialism; Letter from California; Book and Tract Column 111

Business Agent's Department; Abroad; Religious Items; Notices; Appointments; Advertisements.112

Advent Christian Times.

BUCHANAN, MICHIGAN

TUESDAY AFTERNOON, Oct. 31, 1871.

Death.

The Scriptures speak of three kinds of death: spiritual or moral death; natural or physical death; and "the second death" or the destruction of "*soul and body* in *gehenna.*"

Spiritual death, is not death in fact, but a figure of speech, representing moral condition, and drawn from the existence of death in reality. It is a condition of "death in trespasses and sins," which is the opposite of spiritual life. In this death the whole human family are involved, save *the innocents* who have not come to the years of accountability, and have never personally sinned, and those who have been quickened "by grace through faith." (Eph. ch. 2.) From this death men must be revived, quickened, and re-live, or perish in their sins; and naught but the Holy Spirit can quicken dead sinners to a spiritual life that they may escape "the wrath to come."

Natural or Physical death, is the penalty for the Adamic transgression in which the whole human family are involved, and under which they suffer for the original sin. It is the dread calamity which has fallen upon our world, and which the world has witnessed through the passing generations from the beginning to this hour. (Gen. 2: 17; Rom. 5: 12.)

Attempts have been made by certain theologians to maintain that the death threatened in Gen. 2: 17, and negated by Satan (Gen. 3: 4) was spiritual or moral death. But all such efforts must prove abortive, and forever cover those who advocate the theory with shame and confusion. As though God had threatened as a penalty for sin, *that one would be a sinner!* These men, also, contend that physical consequences are the legitimate results of sin, or a condition in sin, but not necessarily the penalty threatened.

All this theological effort to maintain this interpretation, is to bolster another theological dogma, unfounded in the Scriptures, and that is, that the penalty of God's moral law since revealed which is thus given "The soul that sinneth it shall die"—is "a condition in sin," insuring "endless misery and suffering," or everlasting life in hell-torments! which they claim is "a death that never dies!"

What strides in "corrupting" the sacred text, will not theologians take to sustain "a pet theory," however absurd and unreasonable, which is toppling to the ground! So God threatened Adam—"In the day that thou eatest thereof, thou shalt be a sinner!" And this is the penalty for sin in the Divine administration! How would this look in human jurisprudence? The penalty for theft shall be, *that a man shall be a thief.* For arson, *that he be guilty of arson.* For forgery, *that he shall be a forger.* And for murder, *that he shall be a murderer!* Of what force would human law be, with simply such penalties affixed? Will God be less wise than men? and his laws less effective and more senseless than human law?

God defines the penalty for the Adamic transgression when the Eden pair were summoned before him in judgment: "Dust thou art, and unto dust shalt thou return." (Gen. ch. 3.) How with this explanation which a child can understand, the wise men of our age fail to see or comprehend the truth, is a mystery, unless they have a theology adverse in its teaching, which needs to be sustained at the expense of the word of God.

Death, also, is thus defined in the Scriptures: "Then shall the dust return to the earth as it was; and the spirit to God who gave it." (Eccl. 12: 7.) All that is constituted of dust in man "returns to the earth as it was," in death; and that which is not dust as "the breath or spirit of life," returns not to the earth, of course, but "unto God" who gives it, and who is the sole author of "the breath of the spirit of life." If that which "returns to God who gave it," of all men, on their dissolution in death, had a conscious existence or was a personal entity prior to birth into life, then *it* will "return as it was," also, unto God, in a state of conscious being. But few will take this position, I am inclined to think, when they really consider it.

Physical death, or destruction of personal being, is the penalty for the original transgression, to which Adam and his whole posterity are subject: "By one man *sin* entered into the world, and *death* by sin; and so *death* passed upon all men." (Rom. 5: 12.) "It is appointed unto men once to die." (Heb. 9: 27.) By which it cannot but be observed that *sin* and *death* are kept entirely distinct, the one the sequence of the other, as its terrible penalty!

The dread reality of death as it has and does exist in our fallen world, is wholly inexplicable save upon the consideration that it follows *sin* as a punishment. Why will any ignore the fact or try by equivocation or subtlety to avoid the conclusion which is inevitable. It is to be observed that the sentence given in Gen. 2: 17, is thus rendered in the margin: "Dying thou shalt die." And Dr. Adam Clark gives it this construction: "Thou shalt become mortal, and continue in a dying state till thou die."

It is contended also by others, that the death penalty is only executed upon the body of a man, while there is "a spiritual entity in man, which constitutes his personal identity, and survives the stroke." But the sophistry of this reasoning is fully expressed when we consider the sentence pronounced by the Judge:" "THOU SHALT SURELY DIE!" To make this to be addressed simply to the body of man, is perfectly ridiculous! Every one who has not a theory to sustain at variance with the idea, will admit at once that this sentence is addressed to man *as man;* and certainly must include his thinking, intelligent self if any part: for no other could be consciously addressed. And would God attempt to address any other than than man's personal intelligent entity? Furthermore, does God punish with death the mere irresponsible body of man, while he lets *the sinner* escape the penalty? For it takes intelligence to sin. Any way this may be reasoned, we cannot avert the legitimate conclusion that man in his entire being is under sentence of death. To attempt to argue otherwise partakes of the subtlety of that old serpent, the first enemy of man, who beguiled our first parents into the belief—"ye shall not surely die."

The death inflicted upon Adam and his prosterity is, therefore, cessation of life, and destruction of person. And Webster thus defines the word "death:" "That state of being, animal or vegetable, but more particularly of an animal, in which there is total and permanent cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action."

If this be the case, and none will question it, then death must be the destruction of living, sentient being, and as the Scriptures affirm it to be an "enemy." Milton calls it a "grizzly terror." It is "the king of terrors." From this death Jesus Christ as "The Lord of the dead," is to restore all men again to life, bring a justification from the penalty of the Adamic transgression; and also to give award. (John ch. 5; 1 Cor. ch. 15.)

The second death. There are but two deaths in fact; *spiritual death* being a mere figure of speech. The *first death* is that following original sin, the sad effects of which we have witnessed for now six thousand years, bringing the successive generations down to the dust. "*The second death*" is the penalty of God's moral law; and is to be visited for individual transgression. "The soul that sinneth it shall die;" and for rejection and disobedience to the gospel. This penalty will be executed upon all the finally impenitent and incorrigible at the day of judgment. It consists in the destruction of the soul and body in *gehenna* (Mat. 10: 28), the "lake of fire." (Rev. ch. 20.)

This is called everlasting punishment." (Mat. 25: 46.) Not because God will be everlastingly inflicting the punishment, but because it is eternal in its effects. The punishment is "death as in the first death;" but while there is a release from the latter there is none from the former. That is *everlasting* death. It is called everlasting destruction; not because God will everlastingly be destroying the wicked and never accomplish the end; for they are "suddenly to be destroyed, and that without remedy;" a "sudden destruction" is to "come upon them, and they shall not escape:" but because the destruction is complete, and final, and everlasting in its consequences.

It is call "eternal judgment;" not because God will be eternally judging and executing the judgment written upon the wicked; but because the judgment sentence can never be revoked, and the execution never reversed.

The agent of destruction is called "eternal fire, unquenchable fire:" not because "the lake of fire" is endlessly burning and consuming the sinners lost and ruined, and yet never effecting the purpose of "burning them up;" and is to continue burning to all eternity and never be extinguished; but because the effect of the fire will be complete and eternal, before the fires of *gehenna* go out: "He will burn up the chaff with unquenchable fire." Even "Sodom and Gomorrah are set forth an example, suffering the vengeance of eternal fire."

The doctrine of an endless hell of torment, unceasing and unmitigated, and ever increasing in despair and anguish while eternity endures, is a theological dogma which has done immense evil; staggering the faith of men in the Bible, and the God and Christ of the Bible; and is a slander upon the character of the most High, as it makes him the most unfeeling, and unmerciful, and unjust of all beings in the universe.

Omnipotent Jehovah in infinite justice and goodness, will put out of existence every being who is undeserving of eternal life. "All the wicked will God destroy." O. R. FASSETT.

Charge to the Pastor.

Make up your mind you must work, but if you consider yourself a fellow-member with the rest, don't work alone. Help your church, but don't carry it. If you find meddlesome busybodies, give them plenty to do. They hate real work as a mosquito does smoke.

Be neither a baby nor a king.

Your main business is to preach; but to do this you must know your people and ascertain their wants. Don't visit just to *please*, but to help on your work. Some families will need six visits to another's one; go where you can hurt the devil most. Be governed by men's wants, not their complaints.

Preach not as others do, but as you and God can best arrange it. Fill your hearer with sound reason, then cork him tight with a strong application, binding it with a "Thus saith the Lord." Be sparing, if not a little stingy, in using old sermons. Remember, when the stream of study stops flowing, the pulpit pond lowers. Give no censures unless there is love enough to prevent their drowning in hatred. It requires much love to praise, more to improve. Attack *measures*, and "hit" people only when they stand between, you, and the devil.

You must begin on time, and not be long in uttering what you have to say, if you would have this busy age stop to listen. If you would preach your best sermons, practice them faithfully beforehand. Be bold, but remain a Christian gentleman. When you hit the heart don't forget the head, and *vice versa.*

Endeavor to be the greatest man in the parish, and that by being the servant of all. Be childish enough to think you never can be left away from Christ. Run to show him all you have and ask him for all you want. Work when you can, retire when you must, and you shall have favor with God when you will.—*Congregationalist.*

A Burning World.

It is said by astronomers that during the last two or three hundred years over thirteen fixed stars have disappeared from the sky. One of them in the Northern Hemisphere was especially noted. It grew so bright that it could be seen by the naked eye at midday. It appeared to be a world on fire. The color changed from dazzling white to a reddish yellow, and then faded to an ashy paleness. Who could but watch it with feelings of the deepest interest and solemnity! For sixteen months the appearance continued, and then it disappeared forever from the sky.

Such a phenomenon our world may sometime present to watchers upon other stars. "The world also, and the works that are therein, shall be burned up." Just think of the treasure of gold and precious stones, the costly fabrics wrought with so much skill, the beautiful works of art so highly prized and choicely preserved—all these are to be swept away, as if they were only chaff. Altogether they are not so much in God's sight as the soul of one poor beggar child. Let us learn to look upon worldly treasure as God does, and to value the soul at its real worth. Is it wise to cast away all its happiness for a few trifles that you must soon leave, and that in the end will all be destroyed? —*Presbyterian.*

John Bunyan.

It being well known to some of his persecutors in London that Bunyan was often out of prison, they sent an officer to talk with the jailor on the subject; and, in order to find him out, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that, though the jailor had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the jailor blamed him for coming at so unreasonable an hour. Early in the morning the messenger came, and, interrogating the jailor, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger was gone, the jailor, addressing Bunyan, said, "Well, you may go out again just when you think proper, for you know when to return better than I can tell you."—*Sel.*

Infidel Writers.

We have had writers of that description who made some noise in their day. At present they repose in lasting oblivion. Who, born within the last forty years, has read one word of Collins, and Tobland, and Morgan, and that whole race who called themselves free-thinkers? Who now reads Bolingbroke? Who ever read him through? Ask the booksellers of London what has become of all those lights of the world. In a few years their successors will go to the family vault of "all the Capulets." Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle repose beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that they who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all, they are other than the little, shriveled, meager, hopping, though loud and troublesome insects of the hour.—*Edmund Burke.*

How You Can Help Us.

1. Let your friends and neighbors see your paper; induce them to subscribe; forward their names and money.

2. In every town and village there are many families who take no religious paper. People who investigate are surprised to find the proportion of such so great. You can do a real missionary work in this direction. The gospel is just as precious where you live as in China, and so are men's souls.

3. Interest your pastor to lend his aid toward reaching every family in the parish. We will furnish specimen copies for distribution gratuitously.

☞ The above suggestion will be useless unless carried into effect by our subscribers. ED. TIMES.

"Behold he Cometh."

Ages ago in the Eastern lands,
They watched for him,
List'ning oft for his chariot wheels
As the day grew dim,
And wondered if he would come again
From Olivet,
With welcoming words on their lips they looked—
And he tarries yet

Every year across winter snows,
With wistful eyes,
Eager disciples have watched for him
To come from the skies;
Every year under summer suns
They have sung his praise,
And cried for him from their yearning hearts—
But he still delays.

They died at their watch on the beacon hights,
And we take their place;
We long, as they longed in the olden days,
For the sight of his face;
The sad earth wants him in her deep wo
To give her rest;
But the years pass on, and he does not come
To make us blest.

Sometimes we look at the floating clouds,
And in fancy trace
The shining robes and the feet of brass,
And his glorious face;
We hush our breath when the gloaming comes,
And can almost hear
The thrilling sound of his blessing words,
But he is not near.

Yet courage, brothers! we have his word,
And he will not fail;
Let us be patient, and watch and wait
Till our prayers prevail.
He will surely come, as he said he would,
In the light sublime;
And we shall forget, as we see his face,
This waiting time.

—Marianne Farningham.

Communications.

"Doctrines of Devils."

The above Scriptural phrase is indicative of much more than the religious world seem to apprehend. We cannot fail to discover two things at once growing out of this language. (1) There are devils; (2) They have doctrines to which men will give heed.

Let us first inquire where these devils got their doctrines. There seems to be a system of some kind carried on among the devils, and that system seems to head up in the old Serpent, or Satan, who appears to be the Prince of the power of the air, and to stand at the head as dictator of the faith of his kingdom.

We should naturally suppose that some central idea would constitute the basis of his doctrine; and that each of his wonderful systems of religious faith would sustain a strong analogy to that central idea. Now if if we can discover what that grand center of his system is, we shall be able to detect his doctrines, as they are endorsed by men, as he has no other object to accomplish in his mighty work but the ruin of the race of mankind. And he would, of course, set up a system in opposition to the one God has established; and would very likely begin operations about the same time, for fear God would get the start of him in establishing *his* system first.

Reasoning from these premises, we should go back in the history of man and find how matters were conducted at the outset of human existence. We find that God placed man in a beautiful garden, and bade him eat of its luxuriant fruit. Even the tree of life was his to partake, while he should observe the restrictions placed upon him, which were to let one tree in the garden alone; he being forbidden to touch it, lest he die.

While apparent contentment seemed to be enjoyed by man in this beautiful place, all at once there is a voice heard saying, "Yea, hath God said ye shall not eat of every tree of the garden?" The reply was: "We may eat of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it; neither shall ye touch it, *lest ye die.*" The voice is heard again, saying, "*Ye shall not surely die.*"

Here is warfare begun. And man is the victim of the contest. God said to him, "Ye *shall* surely die;" and the fo declared, "Ye shall *not* surely die."

The principle laid down by God here, is, that sin shall be punished with death, as the result of partaking of the forbidden fruit; but, the enemy affirms, rather, an advantage will be gained: in that man will become as gods, knowing good and evil.

There is a claim of a modern date, which savors largely of this idea, viz. "Death gives us more than was in Eden lost; this King of Terrors is the Prince of Peace." Again, there is another idea of modern date that looks very much like this original doctrine of the fo. "There is no such thing as death; that which appears to be death, is only transition." Is it not plainly to be seen that the two systems started in Eden were, *death as the result of sin*, and no death following disobedience?

Let us now place in juxtaposition the two doctrines placed before man in Eden, and those which have been kept before him through the history of the world.

God said: "Thou shalt surely die." (Gen. 2:17.)	Says the fo: "Ye shall not die." (Gen. 3:4.)
"Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth, and in that very day his thoughts perish." (Ps. 146:3, 4.)	"Thought and reason are essential qualities of spirit, and cannot perish; but must endure as long as God endures." "Matter cannot think."
God speaks of man in death, saying: "His sons come to honor, and he knoweth it not. They are brought low, but he perceiveth it not of them." (Job 14:21.)	"The spirits of the dead become the guardian angels of the living, and know all about the condition of surviving friends."
"For the living know that they shall die; but the dead know not anything." (Eccl. 9:5.)	"The dead know more than the living, and the unchained soul is a thousand times more capacitated to comprehend God and eternity than the living man."
"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" (1 Cor. 15:32.)	"The soul of the righteous man will go immediately to heaven, where are pleasures forevermore."
Again: "I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thes. 5:23.)	"Some believe in the resurrection of the body, but not I. Good by flesh and blood, I have had enough of it. What I shall have in its place I know not." (Beecher, as reported in *N. Y. Herald*, May 8, 1871.)
"By one man sin entered into the world, and death by sin." (Rom. 5:12.)	"There is no such thing as death: that which appears to be death is only transition."
"The last enemy that shall be destroyed is death." (1 Cor. 15:26.)	"Were death denied, poor man would live in vain."

Hanging on the tree of inherent immortality is Mohammedanism, and Swedenborgianism, and Mormonism, and Spiritism, and Universalism, and the superstitious notions of purgatory, and the intercession of saints. Is it not a little strange that a cardinal doctrine of Christianity, if pure, should produce such fruits as these?

Lest some should doubt the correctness of our application of the above systems to the doctrine of inherent immortality, let us analyze a little. The grand center of Mohammedism is the natural immortality of man; upon which dogma the seven hells and heavens of that system are adjusted. That system could not continue a moment, could you convince all its subjects that a dead man is *really dead?*

Swedenborgism is built entirely upon the idea of natural immortality. This is a system of Spiritism, in one form, from beginning to end, and repudiates a literal resurrection of the dead.

Mormonism, too, stands on the same basis, and could not hold together were it not for the notion that the spirit of a dead prophet told Joe Smith where the copper plates were, and told him how to interpret them.

Take the idea of man's natural immortality away from Spiritism, and it never would draw the second breath.

Convince the Universalist that man does not act or think in death, and the chance for future and universal restoration is used up: as there is no chance for the soul to answer for wrongs done, by suffering the penalty due its sins; and by virtue of ability to endure the penalties inflicted satisfy justice, and be restored to favor and happiness.

Christ says "a good tree cannot bring forth evil fruit." Hence I conclude the tree of inherent immortality is a corrupt tree, and planted by Satan; and *his* doctrines grow upon it. Let us beware of anything that savors of the devil's doctrines.

WM. A. FENN.

Jealousy.

"Jealousy," J. N. Brown says, "is that particular uneasiness which arises from the fear that some rival may rob us of the affection of one whom we greatly love, or suspicion that he has already done it."

Webster says: "Jealous means suspicious; apprehensive of rivalship," etc.

Jealousy among ministers is one of the most successful mediums through which the devil, at the present time, operates upon the work of God. It often happens that at the very time when unity of purpose and concert of action is most needed upon the part of the ministry, and when the success of the entire scheme depends most upon such a course, that the devil will spring some trap of jealousy and by the suspicious apprehension of some tool of Satan in the form of a jealous minister, the whole plan is thwarted, and the work that otherwise might have been a glorious triumph, proves a complete failure.

It is *natural* for some men to be jealous. They look with suspicion and disparagement upon every scheme that has not its origin in the fostered palace of their own inventiveness. They are men who never fail, only as the result of the stupidity of those associated with them. The efforts that are purely their own are invariably grand and triumphant successes—*their own report* being witnesses. Such men we should expect to be jealous of everything that looks like success outside of their own track.

Ought this to be the case? Have ministers any time to spend in jealous bickerings about each other? I write not thus because I have had any very particular experience in this direction of late; but I *have* seen the working of it, in other days. And my experience with it has led me to abhor it as one of the most deadly foes with which a living ministry can be infested. When we see the blessing of God attending our brethren and signal success appearing to perch upon their efforts to promote God's glory, then for us to become jealous of them, and fear they might outstrip us, or get more honor than we, is simply ridiculous: and such conduct should be spurned with contempt from the dignity of his position by every man who would be a worthy and acceptable minister of the New Testament. Ought we not rather to rejoice when we see success attending the labors of any faithful servant of God? If our brethren have talents of a superior order compared with our own, let us not begin our jealous whisperings about their pride, enlarged cranium, etc.; but let us pray God to keep them humble, and most heartily and with all the energy of our whole being unite with them in the good work of saving perishing souls and spreading the knowledge of the truth as it is in Jesus.

The jealousy already referred to may properly be called an ungodly jealousy. The very nature of the case precludes the idea of there being any God in it. There is a jealousy, however that all ministers should have. Paul calls it "Godly jealousy." He says, "for I am jealous over you (the church) with a godly jealousy." (2 Cor. 11:2.) Reference is here had to that ever diligent watch-care with which the faithful pastor guards the sacred interests of his flock. There should be more jealousy of this kind in the ministry and less o[illegible] which we first referred. [illegible] help all to whose charge is co[illegible] the proclamation of "the present truth" to be faithful to God, to each other, to the truth, to the church and to humanity. Amen. C. C. MARSTON.

THE great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core. Men who will condemn wrong in friend or fo, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth, and look the world and devil right in the eye. Men that neither brag nor run. Men that neither flag nor flinch. Men who can have courage without shouting to it. Men in whom the courage of everlasting life runs still, deep and strong. Men too large for sectarian bonds. Men who do not cry, nor cause their voices to be heard on the streets, but who will not fail, nor be discouraged, till judgment be set in the earth. Men who know their message and tell it. Men who know their places and fill them. Men who know their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.—*Sel.*

A Letter to the Press.

Dear Press: You will pardon the liberty I take in addressing you these few lines. I congratulate you upon your prosperous journey to our publishing office, and I am heartily glad you met with a warm reception; and am further pleased to know you were enabled to enter at once upon your task of "pressing" the importance of present truth; and I do hope that these good brethren will never compel you to stop this pressing, for the want of fire, water, paper, ink, or any thing else that you may need.

By the by, I understand that you and Br. William had a little private conversation while you were being enstalled in your place, in regard to the *kind* of people you had come among, and the nature of the work they would expect you to perform and whether you could expect that they would "back you up," while you kept *pressing* the truth before the people. My opinion is, that the longer you are among us, and the more you and our people get acquainted, the better each will like the other; and I think you will find us "true blue," as the saying goes.

Now I want to say a few words about a late speech you made to our people in which you "pressed" the necessities of our Publishing Office. I was glad when I read that speech, and as I read I began to feel, then I began to think, and pray too, and the result of it all was that I came to the following conclusion: that Advent believers cannot, must not, and will not, treat such appeals with indifference or neglect. Why Br. Press, I knew our people twenty-five years ago, and I knew they were, and are still a feeling people. They have and can still feel deep into the pocket for the sake of Jesus and his cause, and rejoice in the privilege of so doing.

Therefore I come to a second conclusion: that the apparent lack upon our part to relieve our publishing office is, that while we do not lack *feeling* nor yet *means* to show our feeling, we do lack a suitable plan by which each individual can give his or her mite. For it is true, that the large amount necessary to carry on the cause we all love must largely be made up of "mites."

So I came to a third conclusion, which was that I would write to you and suggest a plan and have you press it upon our people. So here it is.

THE CHILDREN'S FREEWILL OFFERING.

OBJECT: For the Publication of the Glad Tidings of the Coming Kingdom.

PLAN OF WORK: Let every subscri[illegible] THE TIMES, be it father, mother, [illegible]ther, sister or friend, resolve that each child of the family (and you said there were 4,000 families) shall receive a few cents per week, at least for the month; and that at the end of every month, each child shall send to the office of THE TIMES, the amounts received, with their names, and the same be acknowledged by you. I suppose we can safely average two children to every family where THE TIMES is read, so that for the 4,000 families we shall have 8,000 children, and five cents a week to each would be 40,000 cents or $400 dollars a week. One month would swell it to $1,600, and three months to $4,800.

Now Br. Press, don't you think the plan is a good one? This large amount can be secured by only the small mites of five cents a week, given through our dear boys and girls, who we hope will go with us into the blessed kingdom when Jesus comes; and who will remember about this when we shall forget it.

Poor as I am, I believe that I can well afford to give five cents a week to each of our little ones (and I have three, God bless them.) Why the thought of bringing my de[illegible] children into sympathy with m[illegible]lping on the cause of Jesus, [illegible]self more than an equivalent, n[illegible] mention the pleasure and happiness the children will derive from being made the direct contributors to the cause of Jesus.

Now Br. Press, what say you? Will you submit this to our people? If so, then "fire up," and be about it. Make the warmest impressions you can. Dress the plan up in your own style; only don't fail to have "plenty of gravy" to go with it.

Please answer this soon.

Yours working for Jesus,

D. O. HINK.

—I don't know as I can add anything to the above, except to endorse and print it. PRESS.

Why Not Use Tobacco?

First of all, it is poisonous! Mark its sad use on those just beginning its use. Also its blighting, withering influence on the minds, as well as bodies of those who are its habitual users. It is *tyrannical!* Who among its votaries doubts this. Not that young man, who several years ago began to chew tobacco for the avowed purpose of saving his teeth, Saying, "I'll risk it! I can quit it any time I choose!" Twelve years have passed and what does the sequel show? Teeth badly decayed, heart disease, nervous debility, and with these, comes an awakening consciousness of the evil of tobacco, and a desire to be free from its power. After a three month's siege tobacco comes off victorious, because it is the strongest, having a foothold in every nerve and fibre of the system.

Young men, beware of the first taste of tobacco, as well as the first glass of liquor. Both are a step in the wrong direction, difficult to retrace. It is filthy! So its best friends acknowledge. Some months since while speaking with a Christian brother about its use, he remarked, "It is an *abominable, filthy* habit, and I wish I was rid of it." "Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14:22.)

It is expensive! Let every person who uses this unnecessary article, make an estimate of the cost of the same and he will be surprised to see how much he is throwing away. Let that brother and sister down in —— county, count the cost before they ever buy another pound of tobacco, while they are too poor to afford a religious paper whose truths they profess to love. Don't let it separate you from the love of God. This is the sure foundation.

It makes men forgetful! A short time ago, I heard a lady say, she "hated tobacco worse than ever," because her faith had been sorely tried with a good brother, who uses it excessively. Said she, "I had repeatedly been solicited to visit them (with husband, who sometimes passed that way), but could scarcely afford it, as the fare would be nearly ten dollars. Quite an item for the wife of a minister who has no salary. At last the invitation came: "Tell her to come and it shan't cost her a cent." So the trip was made. They received a hearty welcome, a God bless you, come again!" and—that was all! Did he forget?

Tobacco hinders the spiritual growth and development, just in proportion as it poisons mind and body. Don't try it. Let alone the unclean thing! It is a shame to Christianity to spend money in this way. Verily, this is taking the Lord's money and consuming it upon the lusts of the flesh, while the Gospel of Christ goes a begging.

"Let us who have named the name of Christ depart from iniquity." Making our bodies fit temples for the Holy Spirit to dwell in. "Present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." (Rom. 12: 1.) "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31.) M. B. SMITH.

Jericho, Ill.

The Witness of the Spirit.

This great blessing is the privilege of all true believers. Wesley says: "By a sense of pardon, I mean a distinct, explicit assurance that my sins are forgiven." Says another writer: "I should have never looked for a witness of the Spirit, had I not found numerous Scripture which positively asserted, or held it out by necessary induction; and had I not found that all the truly godly of every sect and party, possessed the blessing—a blessing which is the common birthright of the sons and daughters of God. Wherever I went among deeply religious people, I found the blessing. All who had turned from unrighteousness to the living God, and sought redemption by faith in the blood of the cross, exulted in this grace. It was never looked upon by them as a privilege which some peculiarly favored souls were blessed with; it was known from Scripture and experience to be the common lot of the peple of God. It was not persons of a peculiar temperament who possessed it; all the truly righteous had it, whether in their natural dispositions sanguine, melancholy, or mixed. Simple and illiterate as well as those of high cultivation, had a full and clear evidence that God, for Christ's sake, had forgiven their sins; the Spirit itself bearing witness with their spirit that they are the sons and daughters of God."

Martin Luther says: "Let us assure ourselves that God sendeth his Spirit in our hearts." John Calvin says: "The Spirit of God gives such a testimony with our spirit that we perceive our adoption to be certain." Bp. Hooper said: "Blessed is the man in whom God's Spirit beareth record that he is the son of God." Abp. Usher says: "From adoption flows all the Christian's joy, the spirit of adoption." —*Sel. by D. C. Corwin.*

Consecration.

The above term is expressive of that state which distinguishes between the worldling and the Christian. It implies a separation from a common to a sacred use, whether it pertains to ones own self, or to a thing that may be appropriately used in the service, or worship of God.

It is exceedingly gratifying to see some waking up to this very important work, and giving themselves and all they possess into the hands of the blessed Savior, and no longer regarding themselves as their own, but as the purchased children of Christ, bought with his own precious blood.

We have long thought that there would be a power to draw out some to the consideration of this indispensable work; and it is certainly pleasing to see any who have hitherto neglected such very prominent gospel truth, walking up to the altar of full consecration to God, which is the only condition of acceptance with him.

We as a people are certainly in advance of the world, professedly, so far as Bible truths are concerned; and when we find some who are behind the Methodist denomination in the work of consecration we are glad to see them step into the waters and be healed. If there are still others, who have neglected this first principle of Christianity, and are only theorists, would it not be well for them to bestir themselves and do the first works, if they have begun in the middle or at the last end of Christian duties. Let us begin right, and progress right, and then we shall be likely to end right.

W. A. FENN.

Night and Day.

What a beautiful thought is embodied in those words of holy writ—"and the evening and the morning were the first day," "and the evening and the morning were the second day." Morning has, and ever shall follow evening; and though our whole life may seem like one continual night, it shall truly be succeeded by the brightness of eternal day.

In computing time, *we* reckon that day commences at twelve o'clock, and thus we have both its extremes shrouded in darkness. We have a similar idea of life; of morning's childhood, and evening's old age. But it need not be thus with the Christian's life; for the evening-time may be brightened by the countenance of our heavenly Father; so that which seems to us like a beautiful sunset scene, is but a type of a single ray from the sun which will shortly usher in the bright and glorious morning of the resurrection.

We read of those in ancient times who died, being "old and full of days," yet how many have died being old and full of *nights*. Evil thoughts and deeds, unthankfulness and complaint, are such as make up our nights. Our days are made up of pure thoughts and righteous deeds; sorrow patiently borne; words of sympathy to the poor; little acts and looks of kindness which bring back the glad sunshine of some weary soul, and are as balm to the wounded spirit. They are the bright gems, whose radiance sparkles through all time, and by whose clear light we can behold the highway cast up for the ransomed of the Lord. Then can we look beyond to that city which hath no need of light of the sun nor of the moon.

R. H. LAMPHERE.

Oberlin, O.

The Outlook.

The end *is* near. Travel all over the country and see things as they really are, here and there; read the daily record of the world's "goings on;" above all, read the best and only book in the present strife and confusion, haste, and material progress and exclusive pride therein; and it comes upon us more and more with awful force—*the* judgment is near! Hedged about by the rules and respectabilities of sect, and so prejudiced against the simple truth, earnest Christians of all denominations are beginning to see the light; manifesting their partial enlightenment in one or another dazzling fashion; seeming—O, strange phenomena!—to rejoice over and help forward a revelation which they in their creeds and articles and formal, personal statements deny; admitting away, one by one, the once asserted force of the comparatively few points of Revelation on which the anti-Advent formula reposes.

And yet, when I go into a little Advent chapel, and see the smallness of the number gathered there, and realize something of the blameable coldness that is in the hearts of many of the most highly privileged in Scripture illumination, I wonder where faith is to be found on earth; and when I see visions of an infinite compassion that considers the infirmities of man. Then it is not for any neighbor that regret or censure spring, but one feels as if in his own shortcomings he knew of a wide waste of barren soil;—in a multitude of unbelievers the sense of desolation and of individual responsibility seem alike enhanced. It is only to strive, strive, strive; if by any possibility we may attain the prize of eternal life—so soon to be conferred or forever refused. Then how the *wisdom* which Christ imparts—and concerning which I recently heard Eld. Hastings speak so comfortingly—comes to the mind. What *is* this world and its troubles and plans?

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

A few shall be waiting and longing, in sufficient hope and trust, while millions will be knocking when he cometh. Talk of revolutions? When the despised of this world shall become the princes of the new earth, these discords which now concern us so mightily will fade away into everlasting contempt. And the strain of the whole meditation comes again: This Revolution is at hand, even at the doors! Our minds sweep over thousands of indications that correspond to the prophecy; and in this we cannot be mistaken. We seem to be past the day and hour when in any promiscuous audience it is necessary to enumerate testimonies to the fulfillment of Paul's picture of the last seconds of time.

A few score of people, in all this crowded city of two hundred thousand inhabitants, openly and specially signify their understanding of this season, as the Book has foretold it. This truth is no longer hid, as far as any lack of mere proclamation is concerned. Yet only a handful are gathered in acceptance of the Revelation which closes the volume. The devil says, It cannot be worthy of acceptance, or the heralds should be counted by thousands, and the waiting children of Christ by tens of thousands. But we know of a verity that the end is at hand.

Thank God, that Book which distinctly marks the signs of the closing age of this earth tells us in the brightest letters how to get ready for the change of residence—to that eternal world, which the righteous alone shall enjoy.—*C. in Crisis.*

A Conscientious Murderer.

A late narrative of travels in Russia contains the following illustration of religious fervor in that country: A lady, on leaving a private party in St. Petersburg, at a rather advanced hour in the morning, called a droshkee, and having given directions to the driver, the latter proceeded toward her home, as she thought, instead of which he drove her to a rather deserted part of the city, when suddenly he turned round and cut her throat, the rich sable-lined cloak in which she was enveloped having excited his cupidity. Having divested her of this, he dragged the body to the brink of the canal and threw her into it. He then folded up the cloak and laid it on the seat.

On his way back to his stand he was hailed by a gentleman, and, however, reluctant, obliged to take him up as a fare. The gentleman not only noticed the cloak but touching it found his fingers stained with blood. He said nothing until he reached a police station, where having ordered the driver to stop, he gave him into custody on suspicion. The gentleman happened to be the husband of the murdered lady, and by the light recognized the cloak as belonging to his wife. The tragedy happened during Lent, when meat is forbidden. The man confessed the crime. The murdered lady had a little basket with her which contained a pie. Having been asked by the commissary why he had not eaten the pie, "How could I think of eating the pie?" replied the assassin; "it may contain meat, and (devoutly crossing himself) I am, thank God, a good Christian."—*Cor. Advent Herald.*

Our Pulpit.

The Chicago Fire.

Abstract of sermon by Eld. F. Burr, in Green St. Chapel, Sunday evening, Oct. 15th, 1871.
Lesson: Heb. ch. 8. Texts: Luke 13: 1-5 & 21: 26.

I. The Hand of God.

No event, be it small or great, can transpire in the universe, without the knowledge and permit of the Almighty. And in the years that are past since sin first entered with its attendant train of disasters, amid the rising and falling, the building up and overturning of temporal works, nothing has transpired without either the direction or permit of God. Those who are not God's children do not often see it in this light. They have their idea of fortune and misfortune separate from an overruling Providence, and if they prosper it is attributed to their own energy, or to some natural force or law with which they acted in harmony; and if disaster comes, it is because they failed to act aright in view of some natural law, or because the forces of nature were contrary to them.

The people of God, recognizing God as supreme controler, see all events in the light of his revealed word, and are not puffed up by prosperity or disheartened by adversity. In great events that take the world by surprise, the disciples of Christ see the purpose of God in the fulfillment of the prophetic word, and are therefore not astonished.

Look back a few years and notice some of the events that illustrate this. Notice the manner of the settlement of this country, and the establishment of this government. The unconverted student of history remarks it as quite a strange thing that so many of the first settlers should choose the rough hills of New England and endure such hardships, in preference to choosing a portion more easily subdued, and with a less rigid climate. And then, it is strange also that the few colonists should so successfully resist the power of Great Britain in their revolution. And he glories in it, and says, "We are a mighty people, and have done great things!" But the attentive servant of God sees all this as a means in reserve by the Heavenly Father to bring about the fulfillment of prophecy which reads, "Many shall run to and fro, and knowledge shall be increased." Under the former monarchial systems there was no progress for ages: but to ripen the world for judgment, there is brought forth a system of government and a people that shall infuse new life and move the masses in a progressive way. God has accomplished this, and the end is near.

Also the stretching of the Atlantic cable beneath the ocean's wave, and the invention of the telegraph itself, are regarded as great achievements of man, and, indeed, they are; but the purpose lies beyond all this in the mind of God, even a preparation for Babylon's downfall, when the exclamation "Alas! alas!" may be sounded throughout all lands by one pulsation of the knowledge of man.

And the great civil war this people have recently passed through, has been regarded as a dire calamity, and a judgment of the Almighty for the sins of the people, and indeed it was all this and something more. The prophecy of Habakkuk in the third chapter, which I read to you as a lesson, speaks of the "tents of Cushan" as being in affliction. The marginal reading of "Cushan" is "Christophia." This was to be the case just preceding the time of judgment, and in the troubles of the African race and their deliverance from bondage in this country, we have its fulfillment.

And we have had the signs in the darkening of the sun on May, 19th, 1780, and the falling stars in November, 1833, and the elements of land and sea have manifested a strong tendency to show the approaching dissolution of nature's forces as they now subsist. We have seen the shores of continents swept by tidal waves, and whole islands engulfed, in answer to the expression of the "sea and the waves roaring," or "raging."

We have seen the earth heave and quake in every land as it "reels to and fro, and staggers like a drunken man."

And now, there comes the most appelling devastation of fire, and with one fell swoop the destroying angel touches city and country, and wo and ruin unexampled follow in his course.

II. The Fire.

Look at the experience of this great city of the Northwest, and see an example of Jehovah's power. One week ago to-night the people of this city went to their beds in peace as usual. The Sunday *Times* of that day contained a two-column article on the wealth and glory, and progress of Chicago. It boasted in unmeasured terms of what had been done and what was being done, but it was only a sample of the boasting that has been often repeated in times past. It was like Nebuchadnezzar's great speech, "Is not this great Babylon which I have built?" But the spoiler came, and in one day the glory and pride of this city came to nought, and those temples, and palaces, and works of art, the boast of man, were a blackened, crumbling, ruined mass.

III. Why is this?

Some say it is a judgment upon the city for its wickedness. Perhaps so. But why are not other cities as wicked as this also visited? Are not the people of Chicago as generous, as large-hearted, as humane, as others? Nay; but the people of Chicago are notable for these good qualities. There is crime enough here, and I would not cover it, but "are Chicagoans sinners above all people because they suffer such things?" I tell you nay, "but except ye repent ye shall all likewise perish." The Almighty is showing the world by visible tokens the coming dissolution of all things, and in these startling scenes we are warned to be ready for the "great and notable day of the Lord." And in that great fire one peculiar feature was noticable. Where the hindrances were the greatest, there the fire burned the fastest, and raged the fiercest, and seemed the most fiendish. Did you notice this, and that the first mile of its course after it commenced the south branch occupied but about four hours, while the next two miles occupied sixteen hours? But the first mile on the south side was mainly of buildings of brick, and stone, and iron, while the last two on the north side were mostly of wood. Will stone, and brick, and iron, consume quicker than wood? Yet they melted down like wax as it were before the intense heat, while the wooden blocks on the north side were much longer in consuming. It brought to my mind as I stood beholding it, the account of the fire that consumed Elijah's sacrifice on Mount Carmel, in which the fire burned the sacrifice, and the wood, and the stones, and licked up the water in the trench. The hand of God was in this conflagration, not merely because of sin, but also because of judgment to come.

IV. *Its effect.* Have the people learned true wisdom from this sad experience? Are they permanently benefited in a moral sense? I fear not. Pride is humbled for a time, but it is pride still. There is no more real recognition of God's word to day than one week ago. The imminent danger is past, peace abides with us, and men whose "hearts failed them for fear," are growing harder and prouder than before. New Chicago will be a magnificent city, and the world shall be prouder of it than ever.

But there are a few who see another city of golden light and fadeless glory, and the hearts of such failed not amid the general gloom. I have not seen a disconsolate pilgrim in all this. On the contrary, they are happy and cheerful. How joyfully they take the spoiling of their goods, knowing that in heaven they have a more enduring substance. Indeed our brethren who are losers of earthly property by the fire seem to be the happiest class among us. And one brother told me to-day in my house that the night after the fire he spent under the sidewalk, and said it was the happiest night of his life. Think of the sustaining grace in all these sad scenes. Can the world present anything like it? The man of the world may endure hardness, but will his happiness be increased at such a time? I think not. Let us all drink of the same peaceful fountain that we also may have grace to sustain in the hour of need.

V. *What next?* We are past the imminent danger, and the people will be more careful hereafter, and we will have no more such scenes. So says the world, but my friends, I have a different word of instruction for you to-night, from that. I cannot say to you that we are past all such scenes of disaster as this, I see the dark cloud of disaster hang heavier before us than it has been heretofore. Take courage now, the worst is to come. I see in the appalling disaster, connected with the terrible devastation by fire in several of our neighboring States but fresh tokens of a coming judgment day, and as we near that day the omens will thicken, and the scenes are to be still more terrific. As a ship that sails over the sea, and nears the harbor amid the storms of a surf beaten shore, so the church of Christ are passing on and nearing the eternal haven, and the tempestuous gale that shall carry us through the judgment scenes is not to abate, but to increase. Nevertheless we stand firm. Let the storms beat, and the night grow blacker in darkness and gloom, the people of God fear not the danger, for our heavenly Father is at the helm.

I do not expect many will be willing to receive this. It is cold comfort to a worldly-minded man, and there are but few who are not too worldly-minded to accept this truth that cuts off their darling earthly hopes. The people of Chicago do not wish to hear such a solution of the question of the future. Men who preach such things are in no higher repute to-day than were Noah, Isaiah, or Jeremiah in their day. The people have had trouble enough already, and do not wish the wound made worse, but call for some mollifying ointment. Dear hearers, I tell you truly, there is no healer but Jesus. There is no other ark of safety amid these storms. The trouble of the sore is, there is proud flesh, and it must be cut away or you perish. Earth is growing palsied in her circulation, and trembles with age, and is weak with labor, and must soon pass away. Happy is he who profits by these lessons of the past and present, and lays up his treasures in heaven. Events do not go backward in their lessons but press forward toward the close. Dr. Croly has written of it in dramatic poetry—

"But a day is coming fast,
Earth thy mightiest and thy last;
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empire's groans,
Burning temples, trampled thrones;
Then ambition rue thy lust—
Earth to earth and dust to dust."

Thus it shall be for a brief portion of time, and beyond the judgment day the fairer scenes of glory await the weary, faithful pilgrim. O sinner, ponder well these lessons. Remember, that while the scenes around us bring naught but fear to those who have no hope in Christ, there is a fount of inexhaustible love ready for you, if you will but give yourself up to be guided and saved by him who died for you, and who rose again for our justification. Cast away your pride and accept this precious Savior, and all will be well with you.

Advent Christian Times.

JOSHUA V. HIMES, ... Editor.

Tuesday Afternoon, Oct. 31, 1871.

We have an interesting letter from Br. Fasset, who has arrived safely in California, for our next paper. It was received just as we were going to press.

The Boston *Traveler* thinks Tilton's eulogy of Mrs. Woodhull paralleled only by the deification of the harlot in the French Revolution. The *Traveler* is right, except that the former act was endorsed by multitudes, and the shame of the latter is centered upon a few.

A text for the times may be found in Gal. 6: 10. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Those who would know the dividend upon this investment can learn of it by reading vv. 8 and 9.

By an oversight, the gift of *four cents*, by a little boy at Alton Bay, was not mentioned in our receipts. It was given with evident heartiness, and as thankfully received as any donation that has reached us. We do not know his name. It is doubtless in the Book of Life; and may he so live that it may never be blotted out of that record.

The *Gospel Visitor*—organ of the Dunkards—frankly avows its faith that the spirits of the dead hang around their friends, the churches where they used to worship, and the *grave*-yards. This gives new color of probability to many ghost stories. But how came God's inspired prophet to make such an awful blunder, and say that the dead *perceive it not*, whether their sons come to honor, or are brought low! After all, perhaps its the *Visitor* that is wrong, and the Bible is right. We think so!

A writer in the *Christian Advocate* in the midst of a very weak criticism of the Bible Union Translation, makes one good point, concerning its rendering *hades* by underworld:

> 'And in the underworld.' Now this is not a literal translation, nor is the word English in the sense in which it is here used; it is not found in Johnson and Webster at all. Worcester introduces it, but as in the sense of the lower or inferior world. By no means is it a translation of *hades*.

It is worth while to make a note of the fact that the *Baptist*, a leading journal of its denomination South, says:

> We know nothing of Christ's invisible kingdom or church, nor do the Scriptures teach us that he has either a 'church' or 'kingdom' in heaven; hence, the expressions we so constantly hear in prayer, 'thine upper and better kingdom,' 'the church triumphant in heaven,' etc., teach the people falsely, and should be avoided. Christ's triumphant church and glorious kingdom universal, will ultimately be here on this earth, the scene of his suffering and seeming defeat.

While traveling recently in Illinois, we happened to be in a car with a number of legislators going to the recent extra session of the legislature of that State. Presently one of them proposed to get up a euchre party to "*kill a few hours of time.*" Another, who sat directly behind us, indulged about equally in scoffs at religion and his brandy bottle. Are these the men to make laws in these times? Men who on their way to one of the most important sessions of their body, must have a game of cards to "*kill the time!*" Men who fear not God, and set examples of profanity! There is much said of progress and reform. Evidently both are needed, and at headquarters too.

One of the train boys on the Michigan Central Railroad recently while distributing his "prize packages" offered them to two Methodist ministers, one of whom proceeded to rebuke him for encouraging "gambling." The train boy, in retorting desired to know wherein his prize-package sales were any worse than the grab bags, post-offices and fish-ponds of church festivals? And the minister, evidently guilty, was shut up. He had nothing to say. Shame, shame on the ministry and churches who compromise the gospel message by "doing evil that good may come." And let those who oppose such things—as some do—be more fervent in opposition than ever.

A writer in the *Prophetic Times*, on the intermediate state, depends upon 'an unbroken chain of circumstantial evidence.' His chain has two links: The 'spirits in prison' of 1 Pet. 3: 18, 19, and 'the angels that kept not their first estate,' of Jude. And he triumphantly asks—'Is not the existence of an intermediate state plainly taught in these two passages?' Possibly we are very dull: but we cannot with our present intelligence perceive what the condition of certain fallen angels has to do with the condition of man in death. Our friend has no 'chain' at all—he has only two links, and they do not belong together.

The *Prophetic Times* has an article on 'the intermediate state.' Its concluding words are, 'From all false doctrine, heresy and schism, good Lord deliver us'—a prayer that could hardly be offered in a more appropriate connection: for while the first portion of the article is full of eminently sound and strong points, the latter part is almost undiluted error. And his 'best hold' in any event is 'a chain of *circumstantial* evidence,' or inferential testimony. This sort of evidence is well enough when there is no other witness to be had, though even then it is often of the most deceptive character. But whoever heard of *direct testimony* being set aside by circumstantial evidence? It is only done in immaterialist theology.

The *Baptist* informs a correspondent that "*hades* means nothing more than the 'spirit world.' That part occupied by the spirits of saints is called Paradise. Thither Jesus in spirit went with the thief, and preached to the spirits therein during the space of three of our natural days."

—It is quite certain that *hades* means 'nothing *more*' than that. The term is used in that sense by some of the heathen writers. But it is also used by them of the grave, the tomb or sepulcher: and in the Scriptures has *only this sense*. Hezekiah says—'*Sheol*, or *hades* cannot praise thee.' (Is. 38: 18.) David says: 'Like sheep they are laid in *sheol*, or *hades*.' (Ps. 49: 14.) Substitute 'spirit world' for grave in either of these passages, and we should not only be taught that spirits are unconscious, but that 'sheep' after death are 'laid in the spirit world,' also!

The *Christian Record* thinks we, and others might attend the Harrisonville debate. When any clear-headed Advent preacher can have a candid chairman, knowing enough of the rules of public debate to be able to deal justly by both parties, we feel willing to risk him, alone, against a meeting house full of opponents. But if we could have known that not one among Eld. Green's many opponents would act the gentlemanly and Christian part to this extent, we would certainly have made an effort to be present; though with little faith that any moderator's decision would have been respected by such an audience. As to the claim that the victory of Treat over Green was 'overwhelming'—that was to be expected. We seldom hear of a debate in which *both* parties are not overwhelmingly victorious—both sides always 'whip,' as the boys say. Our friends affirm that Br. Green maintained his cause, *in spite of unfair treatment*. We were not present, but we believe what they say about it.

THE FIRES!

It is well to talk about "natural causes;" but there is a God, and what we call nature is but the manifestation of his works, and of the principles upon which they are accomplished. He rules in nature and over nature, and nothing occurs, even the fall of a sparrow, or the dropping of a hair from our heads, without his notice. Hence while we talk about human agencies, the drouth, the winds, atmospheric conditions, etc., as connected with the fires of this season, we must not forget that God's hand is in and over all these startling catastrophes.

The record of the fires is absolutely appalling to the mind that soberly considers it. From the time the first faint rumors of the Minnesota and Wisconsin conflagrations came to our ears, almost every day has added new terrors to the list of disasters, until we must cease to wonder that some have asked themselves if the fires of the last days are really kindling. The record is unprecedented. "The judgments of God" are in the land; but it remains to be seen whether "the people will learn righteousness."

But we would not be misunderstood. We do not think it true that the people of the Minnesota woods, of the Wisconsin pineries, of Eastern Michigan, or of Chicago were sinners above all men. This is not what God designs to teach by providential calamities. The solemn lesson is best expressed in our Savior's own language—"Except ye repent, ye shall all likewise perish." God is calling upon the nations to repent and give glory to him. He is seeking to show them the vanity, yes, *the folly* of living for this life and this world. His providential dealings would, or should lead them with one voice to cry—Is there anything better, more permanent and enduring than this world affords? and how can we be saved from the apparently impending doom of all things?

Some are thus affected, and would lay hold upon the hope of the gospel if it were fairly presented to them; and among all the great needs of the present time, there is none greater than the necessity for men full of the Spirit and power of God to proclaim to the perishing world the gospel of Jesus Christ—to tell them that only by a living union with him, by the principle of faith and the operation of the Holy Spirit, can they come into possession of endless life or an enduring inheritance. And this proclamation must be made by men who feel their message and have received an unction from on high. As Adventists we claim to have the message that the world needs at this juncture. Hence our duty is plain: we should either deliver the message with power, enthusiasm and energy; or else we should retire from the field, and cease to assert that we have the truth for the times, or, as Peter styled it—"the present truth." It is no time to *talk* the next world and *live* as if there were no other world than this; but a time to make God's cause first in every relation in life—to do, to suffer, to sacrifice in order to let the world hear the proclamation that only a little while remains for probation; that soon he that is filthy, unjust, without Christ, must so remain, and therefore perish in the great cleansing fires of the approaching day of God.

Let us, then, who claim to have received the light of God's word, either rise to the level of the responsibilities which that light imposes or renounce our high pretensions, and tell the honest truth—that our hearts and hopes are fixed here, and we have no settled convictions of "the good things to come" spoken of in God's word!

THE MONEY.

We do not know whether to be most amused or provoked at the anxiety of a class of persons to know what becomes of the money sent to our office. We are responsible to those who *send* the money; and this class will always find us ready to account for the funds of the Association. But busybodies, never giving anything themselves, though exceedingly anxious about what others have paid, must content themselves with the Treasurer's report, which they can study at their leisure. We are under no responsibility to them.

Can our readers believe that friends from this village have been approached within a short time, by persons professing godliness and an interest in "that blessed hope," with insinuations and inquiries to learn about what proportion of the receipts of the Association were appropriated by the Editor and his family? Yet it is a fact that it has been done.

The excuse offered for this contemptibleness was, that they "could not see where he got his money to travel so much!" And because they "could not see," they proceed to libel and and slander, by insinuations that as they "can not see" where it comes from, therefore we must *steal it!* Poor souls! They do us some present injury; but we have all time, and eternity beside, to live it down.

We do not care particularly for these petty slanders so far as we are concerned personally; and would not refer to them on our own account. But they work a deeper injury. The harm they do is this, they have prevented many generous souls from helping the cause in the West, who, otherwise would have aided it. Our injury is nothing; but the harm to the cause is serious. There is not the least danger of the necessity arising, as it once did in long ago, old fashioned times, to send out word that the people's offerings are too many and too much, and the current may be stayed. Every intelligent Adventist knows that tens and hundreds of thousands of dollars could be expended annually in various departments of this cause, to the very best advantage. Why, then, obstruct any one of the channels through which the much smaller streams of assistance flow? Were it not better instead of hindering this good work by venting petty suspicinos, or jealousy, to help and encourage by cheering words and kindly endorsement? For our own part, we would not care to face the judgment with the conviction that we had turned aside a single penny from any good work by utterance of suspicions founded upon evil surmisings, much less with a consciousness that we had helped stay the proclamation of this glorious gospel of the kingdom.

THE TRUE SYSTEM.

There has been a great deal said about "some system of giving." The best system we know of was that uttered by the converted persecutor, Paul. "Upon the first day of the week let *every one* of you lay by him in store, as God hath prospered him."

But says one my wages only come monthly. Very well. Carry out the *principle* Paul enunciated. When your wages are received set apart what you honestly can for the Lord—sanctify a portion to him. And do it every time.

Let the farmer carry out the same principle. When the wheat is sold, set apart "in store" what you will give to the cause of God. And do the same in all your sales.

It is *the* way to help further the gospel and dispense religious charity. There have never been any permanent improvements upon Pauline theology; nor have we seen any church economy superior to his. The trouble is, to get men and women of the Pauline spirit—washed, cleansed, sanctified by faith and the Holy Spirit to carry out his suggestions.

Suppose we one and all commence to practice what he preached and practiced too.

"GLAD YOU WERE NOT THERE!"

So many have made this remark in relation to our office since the Chicago fire, that we feel constrained to say a few words to the point. We were glad we were not in "the burned district" of Chicago; but had we been settled on "the West Side" where we expected to locate if we went there, we could have accomplished a great deal of good both for our Association and for others, in the days that have succeeded the fire. Our presses would have run night and day to the advantage of not only ourselves but many who suffered loss—for there was not an office left in Chicago as fairly equipped as our own for work.

There are many reasons why our office ought to be in Chicago: but we shall not waste any time in useless repinings that it is not in the best place. Our establishment here we look upon as providentially provided: and as long as the way is not opened to a better place, we shall pursue all the advantages of our present location, and make the best of the disadvantages. Doubtless when the Master we serve is ready for us to go elsewhere, he will open the way.

Meanwhile those who desire and have pressed the change will never have a better chance for action than the present.

POST OFFICE ADDRESSES.

Notwithstanding all that has been said upon the subject, about one half of all the letters we receive are defective in this respect. Out of twenty letters in a recent mail, we had to get the State, or Post Office, or name, from the postmark or memory, or a guess. How easy it would be for every writer to give his post office, county, State and name, written plainly. Please do it.

A CONVERSATIONAL ILLUSTRATION.

G. Br. W., don't you want The Times?

W. Yes, but I have not got the money just now.

G. But you *will* have it by and by, won't you?

W. Why yes, I hope so.

G. Then may I not order the paper for you?

W. Yes—I want the paper, and I think I shall have the money before long.

G. Very well. I will take your name, and you can hand me the money as soon as you get it.

Now as I know this brother to be *good*, and I forward his name, which you place upon your books. Of course brethren working for The Times in this way, will be very careful to send none but those they are satisfied *will pay up* all right.

What think you of the policy?

—The above is the substance of a proposition by Br. Green. He knows that in many instances other religious journals have had their list enlarged with good names, by pursuing this policy. He asks what we think of the plan. We reply, we will be happy to send the paper to any person and wait upon them for the pay, if they are endorsed as *good* by any of our brethren in the ministry: indeed, we should esteem it a privilege under such circumstances as those detailed above. Br. Green suggests that such subscriptions should be charged to the minister sending them. But we would prefer to keep the account direct with each subscriber, as less trouble and work for us.

"THE BIBLE BANNER."

A WORD TO PREACHERS.

1. We will send the *Bible Banner* to any preacher or theological student for 75 cents, with choice of a book from our valuable list, or for 50 cents, without a book.

2. We will send the *Banner free* to any preacher who devotes his whole time and energies to the gospel ministry, provided he desires it and will endeavor to secure subscribers.

3. Let all who answer to this description, whose names are not already on our list, give us their address without delay. And let all our preaching brethren who now take the *Banner* tell us if they would like to have it continued, and send us such communications, selections, facts, incidents, suggestions, and words of cheer as will make the paper still more excellent in its contents and more efficient in its truth-telling mission. Address, "*The Bible Banner,*" 14 Murray St. New York City. In behalf of our common cause,

A. A. Phelps.

RESPONSES.

General Publishing and Tract Fund.

Previously acknowledged.................................$1[illegible]

M. S. Mansfield	$10 00	J. Jellison	$[illegible]
E. Talford	25	A. Bulband	[illegible]
L. C. Hoem	2 00	M. J. Wheeler	[illegible]
H. R. Pierce	50	E. S. Robbins	[illegible]
C. S. Shaw	1 00	J. Catlin	[illegible]
P. Foulks	10	W. St. Paul Church	[illegible]
D. Palmer	1 00	F. B. Jackman	[illegible]
J. G. Kelly	25	G. W. Place	[illegible]
S. Holgate	5 00		

Pledges.

The undersigned agree to pay the sums affixed to names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

B. Hubbard, $5.00; S. Pike, 10.00; B. P. Botts, 5.00; Thos. Davidson, 5.00; G. E. Merrill, 5.00; H. W. Norville, 5.00; F. A. Childs, 25.00, Jas. P. Morse, 1.00.

G. E. Merrill, Worcester, Mass:

I am still trying to let my light shine, and to give a reason of the hope I have with meekness. Not long ago I attended a Baptist prayer-meeting, the second or third that I have attended with them since I became a believer in the precious truths of the Bible. As you may think, it sounded strange to me, to hear addressed to the impenitent these words, "As you value your immortal souls, seek the Lord!" I felt like asking the brother where he found those words. Surely they can't be found in the Bible. Instead of having an immortal soul, or being immortal in any way, we are exhorted to seek for that gift. Why seek for it, if we already have it? Echo answers why? Let me believe the Bible, the book of inspiration, rather than the heathen doctrine of the immortality of the soul.

I bless the Lord that I ever saw the light on this subject, for it makes everything else connected with the plan of salvation plain. This is the key that unlocks the door of truth, and lets us out into the liberty of the sons of God. It is believing the truth (the mortality of man) that makes me love "that blessed hope," the appearing of the great God, and our Savior Jesus Christ. I hope so to live that when he does appear I can hail him with joy, and not with grief.

I received the ADVENT CHRISTIAN TIMES, Extra, addressed to the brethren and sisters. I have read it over two or three times; and I wish to say that I am in perfect sympathy with the cause in the West, and have been ever since I knew anything about it, and more so now I have read the Extra, and learned that there was a debt on the Society. I assure you, you have my prayers; and not only my prayers, but I feel it a privilege to help pay the debt. I feel as the writer does: "If I could I would pay the whole debt." But I can't. But will pledge $5, and pray that your hopes may be realized, and that you may as you say, receive a letter from every subscriber of THE TIMES. I don't expect all can give, but all *can* write. Let all write, and all that can, let them send in their pledges, that this debt may be cancelled. I know it can be if we will. Let us do it with cheerfulness, for the Lord loves a cheerful giver.

C. S. Branch, Connecticut. About five or six months ago I picked up one of your papers, THE TIMES, and I observed a statement from you or one of your contributors, that neither immortal soul, never dying spirit, nor everlasting torment could be found in the Bible. I thought this was the most reckless assertion I ever saw, especially for a Christian paper to make. I never was any lover, up to that time of the Adventists, for I was always taught they were star-gazers and prying unto God's word, and meddling with things that were not intended for us to know. In this view, it is a pity they were ever written. But at that time my cup of disgust and abhorrence was full. I went home and thought I would look up a verse or two and *write* to those crazy Adventists.

Well, will you believe me? I have been looking every evening and Sabbath, with few exceptions, since, and I am surprised to say at this late day of my life, that I can adopt the sayings and teachings of Paul: Man is of the earth, earthy. I acknowledge that you and the Advent Church have the truth upon the Bible, and on every hand I find in it the doctrine the Adventists proclaim.

My name is enrolled on the book of a church that holds altogether different views. They hold that man is immortal and that the gift of eternal life is not through our Lord Jesus Christ (as is expressly laid down and recorded over and over again in the most unmistakable language in the Book of God.)

Now I say to the church above alluded to (without calling any names), show me book, chapter and verse where man is called immortal, and that the wicked are to suffer to all eternity in everlasting hell-fire. If you can point me to any passages to confirm the belief you cherish so fondly, it will be gratefully received; if not I must conclude that you have deceived me, and are now deceiving your followers. If you can show me the Scripture asked for, you will have re-established my faith, and I will humbly ask forgiveness. But on the other hand, if you cannot produce the desired proof, come out like men, and own it, and place yourselves on the broad platform of Bible truths! Study the Bible, and subscribe for the ADVENT CHRISTIAN TIMES, and I surmise that within a remarkable short space of time you will shake off Platoism and every other "ism," and will see the Bible in a new light—one straightforward story.

The Fire n Eastern Michigan.

The little church in Grant township has had a hard time. Oct. 9 Br. Lambkin's family were burned out. They saved their lives by flight, shutting themselves up in a root house, or cellar. As soon as they got in there, they gave God praise for sparing their lives. Then Br. L. took a thick quilt, wet it, and went to look for his brother's family, Mr. Curtis Lambkin. He found that the family had fled, all but his brother, and he was trying to save some things in the house, but failed. He then started to find his wife, mother, and two small children, one but a few months old. They had gone from the place where he left them when he returned to save his things. God blessed him in finding them. He then started with both of his children in his arms, his wife and mother (an old lady of sixty-eight) one on each side of him, a small bundle of clothes on his back, and passed, as it were, right through the fire, for fire was on each side of him. Coming to a piece of low ground which the fire had not touched, he told his little girl to lie down face to the ground, to keep from smothering, and go to sleep. She said, "Pa, I do not want to burn up." He was obliged to lie down with her until she got to sleep. In that way and place they spent the night.

Br. Edwin Lambkin started back from his brother's house to his own family—fire all around him, and found the front of the root house on fire, and his own clothing was also burning. He had a pail of water and a pail of milk, with which he succeeded in quenching the flames, and saving his own life, and the lives of his family. He saved a good share of his things in his root house. But his feed for his stock was all burned. His brother lost every thing but one or two trunks All of their lumber on their places was burned. They depended on their lumbering this winter for their summer's living; but it is all gone now. Hundreds of dollars worth of property is in ashes. Last Sunday night people were obliged to bury their goods to save them. The loss cannot be told.

E. H. DURAND.

Caro, Mich, Oct. 18.

Evening Talks With my Neighbors.

After a late arrival of Advent books and tracts from THE TIMES office, I concluded to visit each evening Christian families and others until the whole town was canvassed.

I first called on a Disciple family, and said, My friends, here is a little book I desire you to read—*Life Beyond Death.* It will do you good and edify you.

SISTER. Well, well Br. Lawyer; I understand that you have left us and fallen into "soul-sleeping."

L. Well my good sister, I always answer to any name, if I know that I am meant.

S. But Br. L., what *is* your present belief.

L. My present belief is simply the whole truth (Bible), as before my belief was partly *Plato's Fables.*

S. I believe the whole truth as well as you do.

L. Let us see. Do you believe that the works of the devil will be destroyed? (1 John 3: 8.)

S. Yes, I do.

L. Do you believe that the wicked will be destroyed? (2 Pet. 2: 12.)

S. I believe they will go to overlasting torment.

L. Hold on, sister. Is not your denomination a great people to cry out to other sects, "Bible names for Bible things?"

S. Yes, they are.

L. Well, does the Bible give you *that* name for the future state of the dead, after the resurrection?

S. Not in so many words.

L. Then I do not believe it in so many words.

S. I don't care if the Bible *does* say that the wicked will be destroyed—I shan't believe it.

L. You know what becomes of unbelievers?

S. That is merely your opinion.

L. Oh! no. I merely read you the Scriptures. It does not require my opinion.

S. "Wise men change."

L. "Fools never do."

S. I will read; for I see that you could not have had any wrong motive in taking your present view, for you are persecuted and abused for it, when before you was very popular.

L. True. One of my old friends said recently to one of my acquaintances, that I "had religion on the brain." I answered, It is better to have religion on the brain, than to have *error* on it; for it is the truth that saves, and not error.

S. I feel just as happy as you do, in your present belief.

L. True; and yet it may be your destruction (Phil. 3: 19), as I can illustrate, to show you that feelings are no criterion of safety, unless based upon the rock of truth. Suppose I owe you ten dollars. You are in great want; have a large family; husband dead; children crying for bread. Just at this time in the evening I appear and give you a ten dollar greenback. You clap your hands for joy. You rejoice with your children, and you get on your knees and thank God for sending it. You speak comforting words to your children, and tell them that in the morning you will go to the baker's for bread, etc. The morning comes, you go to the baker's and buy your bread and then present your ten dollar bill, when, lo! he pronounces it *counterfeit*, and takes back his bread, and threatens you with arrest. Will you attempt to say that your feelings of joy were not genuine?

S. Certainly not!

L. Did they (the feelings of joy) save you from starvation?

S. No, they did not.

L. Then how do you know that your present feelings are *right*, and will not lead to the same end?

S. Oh! I think not!

L. I do not want your "think so's" or "believe so's" but "*Bible names for Bible things.*" Give me a Bible foundation for your feelings.

S. You do not believe that we are all wrong in preaching the *immortality of the soul*?

L. Do not ask me for my belief. Just ask me, What does the Bible say? What does the God of all the earth say? He says: "The soul that sinneth it shall die." (Ezk. 18: 20.)

S. Oh! That does not mean *die*; it means torment in hell!

L. Who says so? not the Bible, I assure you.

S. Our preachers preach it that way!

L. Then the Bible does not say it that way?

S. No, it does not.

L. Then *I* do not believe it that way. Good evening.

J. S. LAWYER.

From San Francisco.

Eld. O. R. Fassett delivered his first discourse at Mission Street Advent church yesterday morning. In the morning he preached from 2 Cor. 2: 16—"Who is sufficient for these things?" The line of the discourse will be readily gathered—a natural, simple, yet impressive introductory sermon. The audience was composed of about 100 adults; and there was the attention that signified profound interest in the welcome and unceremonial installation. At the close of the morning prayer-meeting, a greeting song was sung. At the close of the sermon, three young men were given right hand of fellowship by Eld. Howell; whose congratulations on the newly truth-endowed members of the society were most appropriate. Eld. Fassett was then, in a few chosen words, formally greeted by a member of the society. After the introduction, the congregation generally passed up to the pulpit end of the church and shook hands with the welcomed Elder. A.

Mental Aberration.

The death of Prof. Mahan of West Point, illustrates the effects of mental trouble in disordering the brain. Though very well advanced in life he maintained, up to this summer, a clear and active mind, priding himself in keeping up with the latest advances of thought and experience in his profession. In spite of his zeal, however, the Visiting Committee at the last examination of the Military Academy saw fit to recommend his retirement. This was a fatal wound. He felt it keenly as an act of injustice, for so it seemed to him, and his mind became so unsettled that his physcian forbid his being left alone. That he should have thrown himself from the steamboat into the river was not strange, and clearly an act without mortal responsibility. His labors have been intense through life, his responsibilities great and his mastery of the most profound mathematical subjects such as to give him a world-wide reputation. He might have continued to use his mind in the same direction of study without the slightest danger of aberration. But a breath of, trouble in disapointment and the sense of injury, shook reason from her seat till he knew not what he was doing. So often are we reminded that while work is natural and consistent with health, even though it be arduous, anxiety and trouble are deadlier often than material poisons.—*Sel.*

Sunday in the Stomach.

THE hardest working member of the body is, in many cases, not the hand, not the foot, nor the brain, but that one upon whose action all these depend for constant nourishment. We are apt at all times to gratify the palate at the expense of the digestion, and never more so than when the mind is relieved of its usual cares by the suspension of labor on the day of rest. But how great a mistake it is to rest evary part of the body but one!

The reason for partaking sparingly on the Sabbath of the delights of the table are obvious enough, but should be repeatedly stated, so long as worldly customs exist to draw Christians into temptation. The stomach needs rest, and can at no time take it to better advantage than on that day when the body undergoes least exertion and the mind is free from oppressive care. Those families that employ servants should consider that not only the master and mistress, but also those who wait upon them, have spiritual needs which cannot be supplied if the usual routine of service is insisted upon. Moreover, a partial fast for full-fed persons is not only salutory in a physical point of view, but promotes the exercise of the spiritual faculties, and enables the soul to commune with God with more readiness and ferrency. Therefore, we urge light meals on Sunday, that body and spirit may prosper together.—*Sel.*

EDITORIAL GLEANINGS.

The discussion at Money Creek, Minn., between Elds. C. F. Dikeman and E. T. Himes was largely attended. The community was aroused to search the Scriptures as never before, and much prejudice was removed. It closed with the best of feeling, after which Eld. Himes preached one evening on the signs of the times and the judgment. A deep interest was manifested among the unconverted, some professing to give their hearts to Jesus. A protracted meeting was called for, but other engagements prevented holding it.——Sr. Dudley is now filling Sr. Fassett's appointments in Minn., and Wis. for the winter.——Br. T. J. Giddings immersed two in Pine Lake, near Boyne, Mich. at the close of a recent meeting.——Br. Lawson baptized two at Toronto, Ont. not long since.——The church at Rochester has just pledged $450 to sustain a missionary, away from home, besides sustaining their home preacher. We know of churches that are dying of dry rot, because they are not doing this very thing. "Dollars for the world; dimes and cents for the Lord" is the rule with many.——We learn that Br. James H. Whitmore is to take charge of the church in Rochester, N. Y. He could not be more pleasantly situated than at East Shelby; but Rochester presented a larger field of usefulness, and the unanimous call was so pressing, that he finally accepted it. We congratulate the church in Rochester, while the friends at Shelby and Barre have our warmest sympathy.——Br. B. F. Stevens, who has been very ill at Portsmouth, N. H. is now recovering slowly. He has been severely afflicted: the Lord will now make him more useful than ever.——Br. I. C Wellcome says: We arrived home in safety Oct. 4, finding friends waiting to greet us and glad to see us, after absence in the "far West" of three and a half months, during which time I have traveled about five thousand five hundred miles, and preached the word of life to several thousand of strangers, and formed many very pleasant acquaintances with dear children of the Lord, and received much kindness of them.——Br. Jonas Wendell is in Ohio, first with the Norwalk church; now in Nevada.——A Brother in El Dorado, Ark., writes that THE TIMES and tracts are eagerly read all through Union county. He has to lend them as soon as read. There will be fruit by and by.——We hear that the editor of the *Christian Record* is pleased to learn that a cheap edition of Br. M. Field's debate with Connolly upon the State of the Dead is to be published, and declares that brethren will buy *two* to every *one* bought by an Adventist. If they do there will be more Adventists within another six months. That is all of that.——Br. J. R. Preston has been very sick for some two months. Is now better again. Says he 'never had a harder time in his life.'——The *Advent Herald* reports for the three months ending Oct. 1 the following receipts: Subscription, $775; Books and tracts $212; Donations, $422. Expenditures Paper, $417; Editor, $383. Foreman and type setting, $475; Press work $143. The difference to date is $510.

The Times.

AT HOME.

“ “ “ The Postmaster General intends to urge Congress to establish a postal telegraph. Good.

“ “ “ A man east is making whisky from Canada thistles. That is adding to "the curse."

“ “ “ The Poles of this country are charged with conspiring to murder the Grand Duke Alexis during his visit among us.

“ “ “ Lake Ontario was the scene of a terrible wreck a few days since. Sixty souls found a watery grave.

“ “ “ Three men in Tennessee recently ran away with an express train, while the engineer, etc., were at supper, and robbed the Express Co. safe of $4,000.

“ “ “ Western New York has been on fire—now happily extinguished by the rains. In Rochester the thick smoke darkened the sun until lamps became a necessity.

“ “ “ Affairs are progressing rapidly in Utah. Brigham Young, his son, and others, have been arrested on charge of murder, as well as adultery. Next week we shall be able to give full details of affairs there.

“ “ “ Hawkins, the much married Mormon, has been found guilty of adultery, but sentence has not been pronounced. Not only are active measures being taken against polygamists, but report *says*, that the parties guilty of the assassinations of Danite times are to be brought to trial.

“ “ “ There was quite a little squall "down east" about a Gloucester fishing smack that violated some of the Dominion custom house regulations. But for the smoke of the Western fires, which threw it in the shade, it would have created quite a sensation. As it was, little was thought of it away from the neighborhood of the transaction.

“ “ “ Tweed, the leader of the corrupt New York officials has been arrested. He is on bail for two millions of dollars. Ingersoll, Woodward and Garvey ran away after putting their ill-gotten gains in the hands of relatives. Over $18,000,000 has been expended on the Court House that ought not to have cost over $3,000,000. For two years one half the revenues of the city have been stolen.

“ “ “ There has been a shameful riot at Los Angleles, Cal.—an attack of 'roughs' upon the Chinese. The mob appears to have been actuated solely by animosity of the race, and desire to plunder. Witnesses before the Coroner's jury are giving testimony with apparent reluctance, under fear of retaliation. The testimony implicate two Irishmen of having boasted of assisting in killing the Chinese. The Chinamen who shot Officer Bilderain were arrested and turned over to the authorities by the Chinese themselves, and are now in jail. Only four of the rioters have been arrested. From $14,000 to $30,000 in money belonging to the Chinese were carried off by the mob. Even those arrested were robbed on their way to jail.

—If this sort of thing had occurred to American citizens in China, where they are as heartily hated as are the Chinese in California, we should hear at once of armed intervention and 'retaliation!' But it would seem singular to us, if a Chinese fleet should appear off San Francisco demanding reparation under threat of bombardment. Unfortunately for the Chinese their *heathen* government is weak. Fortunately for us our Christian (?) government is strong, and strength make right. It is an awful thing when our people are maltreated in China! Is it any worse than for Chinamen to be abused here? Plenty of room for progress, yet, in this boasted century of advance!

Chicago Items.

“ “ “ Even afflicted Paris sends Chicago over $20,000.

“ “ “ There has been another fire on the famous DeKoven st. Loss $50!

“ “ “ One hundred and forty brick or stone buildings have been commenced since the fire.

“ “ “ The Chicago journals all urge economy—personal and public. It remains to be seen what the *practice* will be.

“ “ “ Aid continues to flow in, though, of course, not as freely as at first. All that has been given, and more, will be needed.

“ “ “ Physicians estimate that as many as 500 children were born on that fearful Mon-

(*Continued on p. 112.*)

"Arkansas Tour" — Conf-in prospect

Correspondence

EDITOR'S JOURNAL.

SABBATH, Oct. 8. Another beautiful day. With the exception of one shower of rain, the last month has been one of unclouded sunshine, and mostly warm weather. We have plenty of dust, but if it were wet we should have mud, and so do not complain.

I spoke to-day in the Log Hall under the masonic lodge room, at Big Platt. My subject was the prophetic history of the world, showing our whereabouts, and that we are near the time when the stone will smite the image. (Dan. ch. 2.) In the p. m. spoke on the time of reward. (Mat. 16 : 27.) Intense interest was manifest upon the subject of future punishment. Several preachers were out, who, I think, received our views of the subject with favor.

At the close, Dr. Grayston arrived, and was warmly greeted by all. This was formerly his place of residence. But *our* meeting was one of peculiar interest. He had been brought into the faith some years ago by Dr. Fletcher, and we had enjoyed an acquaintance by correspondence. And it was his touching appeals that first led me to think of coming to this State. In the delay the doctor had become quite discouraged about my coming, and had united with the Disciples, until the Adventists should organize. And hearing of my coming he improved the first opportunity to see me.

At eve we bade Br. Baker and family adieu, and went out two miles and put up with Br. Mabury. Br. Treat, a Disciple minister, came in and spent the evening with us, and we all joined in a long and interesting discussion on the main points of Adventism, and the differences between it and the theory of Eld. Alex. Campbell, particularly that point which relates to the law of pardon. Br. T. claimed that Peter had the keys of the kingdom of heaven, and opened the door of the kingdom on the day of Pentecost, when the kingdom was set up, "in the days of these kings." (Dan. 2: 44.) I questioned the point of Peter's organizing the church on the day of Pentecost, because all the apostles spoke on that day as well as Peter. "They all spake with tongues." Besides, the 3,000 that were converted on that day, and immersed, were not organized into a church, but were *added to* the church that was already established by Christ, and who waited for the Spirit, being about one hundred and twenty souls. It was to those that the 3,000 were *added.* Besides no such kingdom as they claim was set up on the day of Pentecost, for the plain reason, that the kingdom was to be set up in the divided state of the Roman empire; and this division did not take place until about 500 *years* after Pentecost, as the empire fell in A. D. 476. Besides the stone was to smite the image on the feet and toes, which symbolized the divided state of the empire, and it would *dash it in pieces,* sweep it away, and no place would be found for it, and the stone (Christ and his people) should fill the whole earth. This has not yet taken place, but will when Christ comes.

As to baptismal regeneration or pardon, I could not agree with Br. T. He laid too much stress upon it. As a positive institution, baptism saves no one: if it did, it would save all alike. But the great complaint with this class of people, is that there are *many* baptized and *few* saved. And those who are saved, are those who make a business of the work of repentance, prayer, and entire consecration to God before baptism. Facts speak for themselves, and one fact is worth a thousand theories.

I find many of the preachers, and brethren of the Disciple school, holding firmly to the sleep of the dead, and other views in which they agree with the Adventists. Will they be called to an account? We shall see. The leaven is working powerfully; and may God speed the right.

We were hospitably entertained by Br. Mabury, in his small, windowless log cabin. Things were neat and clean and comfortable. Br. M. is a man of prayer, and is bringing up his family in the fear of God. I felt at home at his family altar. How blessed the "sweet hour of prayer!"

MONDAY, Oct. 8. Took leave of Br. M. and family and the doctor and I left for his residence on White River, some twenty miles away, through the wilds of Arkansas. In some parts of the way in the midst of the mountain thickets, we were some ten miles from any residence of man. And in these wilds, the bear, deer, panther and other wild animals have their home and abode. Good hunting ground this.

In the way we called upon "Cuff" as he is called, a very excellent colored man, by the name of Jacob Dillard. He has a fine family, and a good farm conducted with economy and skill. No white man in the region is so well off. He was overjoyed to see me, especially as he had read much about the editor. He was converted under the labors of Dr. Fletcher, and inquired after him with interest, and said, tell him that I am strong in the faith, and the more that I read the Bible, the stronger I feel in the Advent faith and hope. The opposition makes me stronger.

At noon we sat down on the rocky brink of a beautiful soft water, crystal spring, and took a lunch which Sr. Mabury put up for us. We enjoyed it much. This clear mountain air and horseback exercise gives a keen appetite for cold corn bread and sweet potatoes. After a half hour's rest, we took up our journey through the wilds. We have not seen a clearing of more than a few acres, through the day; just enough to say that we saw the sun. As we approach the end of our journey, we come into the hard pine woods. The trees are large and very tall, the finest timber I ever saw. But they are far away from the market; and, besides, they are mostly on government land. The most of the lands we have come over to-day have not yet been taken up.

We met three men on the way who have just discovered as they say, a rich silver mine, in one of the mountains near by. They are getting rich ore, that is worth fifty per cent. or more. These lands are evidently full of mineral wealth.

After a weary ride of ten hours, the sun gone down and darkness having shrouded our pathway, the doctor surprised me by crying—"A light! There is my cabin. We are home." The family were burning "fat pine," which gave a glare of light through every opening of the cabin from the illumination within. We were soon cordially greeted by Sr. Grayston and the children, and Br. Anderson, and Sr. Hester their guests, and at once felt at home. The cabin has only one room, and small, with one small window and door, but quite open so that we have plenty of light, and good free air. We have a big fire-place, plenty of wood and fire, and withal sociable and comfortable; only nine of us in the family and all of us well provided for. We have excellent cooks, good table, loaded with plenty of provision; corn bread, fowl, venison, milk, sweet butter, etc. Best of all, are religious associations, with songs and prayer, and free conversations on the good time coming. There are many inquiries about things *up North.* They think if they could only live "up North, with the good Advent brethren," they would be almost next door to Paradise. I tell them that they enjoy more here, in some respects than we do. And now should we be able to organize, they will be quite as likely to be ready for the kingdom, as we at the North, amid the pride and bustle and fashion of life. Every condition of society has its advantages and disadvantages, which are more or less equalized. We shall not find Paradise by going to any particular place, till we get into the New Earth. Mark this. Better make all the paradise we can wherever our lot may be.

FRIDAY, Oct. 10. Gave two discourses to-day in a log school house, in the woods. A large bear had walked by the house a few hours before, and left his tracks in the pathway. But few persons are injured by them or other wild beasts in this country; and there is but little to fear.

I had a good hearing from some very intelligent people, and the songs of Zion, and the word of God, both took effect. The Doctor feels greatly cheered at the result of this first meeting in his neighborhood. He expects to remove soon to Yellville, in a more thickly settled country, where he will have advantages of schools and meetings. But he wants his neighbors here to have the truth before he moves away; and they will get it. A great field is open in the new home, and he will seek to improve it. He has to follow his profession for a living, and so preaches free, as, indeed, most ministers do here.

WEDNESDAY, Oct. 11. Rode eight miles to hold a service by request, at the house of Esq. Lewis, who was supposed to be dying with a cancer. His doctor had told him there was no hope, and had him fed with morphine to kill pain. He and his family were in despair. But Br. Grayson examined the case, and told them what to do, and he would get well; it was *not a cancer!* I administered the Gospel, and told them to cheer up. They would see better days, if they would prepare for the kingdom. He has given himself to God, and wants to be immersed. In health is the time to serve God.

Taking leave, rode five miles on the way home, and had another meeting at the widow Luther's. She is sick but able to appreciate the truth. We had a time of deep interest. She said she had never heard such good doctrine before. It was, in their language, "powerful good." The most wealthy and influential worldly man in the region was present, and drank down the truth. He told Dr. G.—"*that* was the gospel, and this was the first time he ever heard the truth." He had not been at a meeting for years. At the close we stopped and took supper, having eaten nothing since morning. I had to sing many of our hymns, and answer a host of questions, apparently to their satisfaction. At 8 p. m., we rode home in the starlight through the thick woods.

THURSDAY, Oct. 13. To-day I rest, preparatory to our journey back towards Batesville. I now sit in the shade of the tall timber, and on the rocks near the opening just north of Dr. G's. cabin. The air is invigorating, and the atmosphere is very comfortable out of doors.

While surveying the field in this State I am greatly encouraged. The prospect is flattering for the establishment of a permanent organization for the spread of the Advent doctrine, though we may be deceived in the elements, and our work may fail. God knoweth.

"Except the Lord conduct the plan,
The best concerted schemes are vain,
We spend our mortal strength for naught,
But if our works in thee be wrought,
They shall be blessed indeed."

For this I hope, and earnestly pray. The prospect is, that on my way back, a new and reliable conference will be added to the Lord's army in the West. The field is large and all white for the harvest.

This p. m., the Doctor took me up the mountain near his residence, on which has been found specimens of lead and copper. It is thought that it contains silver, also. From this mountain we had a view of the country for twenty miles around, a beautiful prospect.

We have now spent our last evening in the log cabin and I am prepared to leave on morrow. I now write by the light of a pine knot. Our cabin is social and pleasant, and I feel about as well as in the ceiled houses of the more improved parts of the country. If we can only feel that we are doing good, no matter for what are called the "improvements" of these fast times.

FRIDAY, Oct. 13. We took our journey through the wild woods and over the mountains to Cooper Hill and Blue Mountain. Just before we started we had a thunder shower, which laid the dust. The way we go would be impassible for a carriage, and we have to ride mules, or horses. I keep on my white mule, and find easy and comfortable riding.

We left at noon for Big Platt, twenty miles away. The Doctor took a notion to lead me through the wildest and most mountainous part of the country, some thirteen miles without seeing a single human habitation. We followed the "hunter's trail," over the steep mountains into deep valleys, on and on, until I was positively amazed with the wild beauties of nature. Oh! how grand and beautiful is this home of the wild beasts of the forest!

About 3 p. m. we arrived at the "Rock House," a projection of overhanging rocks, from a high ledge, covering a large space for the protection of man and beast, from rain and cold. Here seven families hid themselves in the time of the late war to escape conscription in the Confederate army. They remained several years, planting and sowing patches of ground, by which they lived. We saw the remains of their fences and fields.

If any person should get tired of the outside world, and wished to retire from it, this would be the place, of all others I have seen. It is wild, romantic and beautiful.

We did not tarry long, but pushed on, through yet wilder regions until we got out into the clearings again. We passed by a number of farms, where we had friends who would have been glad to have taken us in; but we had to press on to meet our engagements. We found a generous welcome at the widow Baker's.

I must not omit to state the interesting fact, and a *moist* one too, that soon after we entered the wilderness it began to rain. We were all drenched through and through. As we arrived at our stopping place, we could say sincerely, "Home, sweet Home," even, to "tarry for a night." Here in the log cabin we found a big fire in the old fashioned fire place, bright, cheerful and comfortable; with good religious friends who gave us their sympathy. When we got comfortably dry we had supper, and after songs and prayer I lay down for rest. But I had hung up my *chart* to dry, and some of the family called attention to it, and wished an explanation. So I rose, and for a half hour talked upon the leading symbols of Daniel and John, and had a good free time. I had quite a little audience.

SATURDAY, Oct. 15. We had fifteen miles to go to meeting on Blue Mountain, by 11 a. m. We mounted our beasts and set out, but were soon in the midst of another drenching rain. We got to the church in season, but found no congregation. The rain kept them away. Mr. Broyles, who lives next to the chapel, and the only resident for miles, gave us shelter, and showed us kindness. After dinner we went to Cooper's Hill, to see Br. Anderson, but he was absent. Night was coming on. Where should we go? The Doctor, who knows about all the people in these regions, said, "Let us go on. I have a good friend near by." We were soon made welcome in the cabin of Br. James Anderson, of the Baptist church.

SABBATH, Oct. 16. Notice of our meeting had been widely circulated, and had the day been pleasant a crowd would have been out. But the rain set in again, and all hope of a meeting was cut off. Here we had to separate—Br. Grayson returning to his home, while I passed on to my appointments. It was a time of tender emotion. We felt the pain of separation. I was now left alone in the wilderness of Arkansas, in a rain storm, with a ten miles journey before me, "old Rock," my mule, and I, were left to our reflections. And he *thought* and *felt,* for he was very loth to leave the two horses in whose company he had traveled so much. I find one marked fact in "muleology," and that is sympathy and love of society.

Of my reflections I will not speak, only to say I felt that God had sent me into this new field, and he would make all things work together for good, and give me success. All I have to do, is to "endure hardness as a good soldier."

I had traveled some six miles when I heard a voice, from a house by the roadside—"Are you in a hurry? Can't you stop a while?" And Eld. Baker, of the *Disciples,* came out, and said, "Alight, and let me put your mule out, and give you some dinner. Come to the fire and get warm and dry." He had heard me preach, and had read *Adventism;* but he wanted to talk further on the subject. We had a very interesting conversation on the "difficult passages" on future punishment and the intermediate state. Finally, he said that he read *Adventism* twice. The first time he was quite convinced of its truth. The second time, he compared it with the Bible, and found that nine texts out of ten were *perverted!* Well, said I, my good brother, if you will prove this, I will give you $1,000 in greenbacks, and publish your review, and give you 10,000 copies of it to scatter among your friends and people. He said it would take *some time* to do it. Yes, said, I, but will you take the time? You ought to do it, if it can be done. Well, said he, I will think of it, and I may do it.

I then read, sung and prayed, with the family, and we parted in kindness. I came on to Flat Woods, and put up with Br. Bishop. After three days of drenching rain, in the wilderness, with such fatigueing rides, I was weary, cold and about half sick. I now had a little rest, and took care of myself. I began to feel some of the symptoms of the fever of the country, and my first duty was, if I could, to break it up. And I succeeded in doing so.

From J L Hastings.

I feel more fully impressed the longer I live that these are days of increasing peril. The spirit of worldliness and desire for gain seems to have seized almost all, and men are piercing themselves through with many sorrows in the vain endeavor to get a little more of this perishing world. Almost all the preaching we hear is such as tends to turn the attention of the hearers from the fact that the judgment is at hand.

I hardly understand what Br. Reed means when he speaks of Mr. Inskip, in California, as a "powerful man," whom "the Lord is with," when he (Mr. Inskip) or his fellow laborers propose to throw away the glorious truths of Adventism. Perhaps I do not fully understand the meaning of "sanctification." But I have noticed that many who profess it, enjoy so much that they are indifferent to the *coming* reward. May the Lord save us from such sanctification as this. If anything can sanctify, separate from the world, and cause a thorough self-examination, I think it is a belief in the soon coming of the Lord to Judgment. But when we get a sanctification that goes before, or is not a consequence of a belief in the truth, is is a wrong-end-foremost religion, it seems to me.

Oh! how great the need to heed the admonition of the Savior—"*Now* if any man shall say unto you, Lo! here is Christ, or there, believe it not."

The open warfare against the saints is over, but how much greater the danger now that the counterfeit so closely resembles the true. May the Lord in his mercy guide and keep us safe unto his coming, is the prayer of your brother waiting.

A Methodist brother in an Eastern State writes:

I subscribed for THE TIMES for six months some time ago, and I like it so well I will send the other dollar and take it for the whole year. (Without flattering you) it is the best religious paper I ever saw. I sent some time ago for Whitmore's work on *Immortality*. He is "clear as a bell." I read your papers and my heart gets so aglow I feel like saying something. And when I read of that brother in South Carolina, I could not help shedding tears. I am a Methodist, too; and perhaps they will serve me the same way. If they do, they will have to do it very soon, or they will not have a chance. I will try and do a little for the cause by and by. I am now very poor: was once quite well off, for this world's goods; but misfortunes befell me.

From J W Johnson, Shelbyville Ill.

People are calling for tracts. The interest is increasing. More light is demanded. One minister is reported to have said that "materialism is sweeping over this country like an avalanch." I say, let it "sweep"—until every vestige of error is swept from the minds of God's people. I think the readiest way, is for ministers and people to preach a living Jesus—Jesus and the resurrection. One minister not of our faith, said to me the other day—"I feel the influence of the efforts of you soul-sleepers all over this country—especially in the eastern portion of it."

"Soul-sleeper" is a very strong term with our opposers, well let them use it, it does no harm. If they will preach Jesus more, and themselves or their own theory less, more people would be converted from sin and brought to Christ.

I do wish we could maintain regular preaching here. I think great good could be accomplished. All we can do is to furnish reading matter and I think the tracts are the best. Send us the tracts. We intend to keep this matter of Life and Death before the people.

From W K Colling, London Eng.

It gives me great pleasure to read the accounts from time to time of the efforts that you and others associated with you are making in the cause of our dear Redeemer. May God bless and prosper your work and labors of love—of which I have no doubt—because he hath promised it.

I see that you have to contend with a sort of opposition which is not at all to be wondered at. The disciple must not expect to fare better than did his Lord. But even this opposition is means in God's hands of giving you the blessed opportunity of letting the the glorious light of the gospel shine more and more unto the perfect day.

We find the same oppositions here—and no wonder; for our great adversary, the devil, is stirred up, as he always has been, and always will be against those who love the Lord Jesus Christ, and who shun not to proclaim the glad tidings of salvation to a perishing world. The more faithfully the gospel is proclaimed, the greater will be his manifest hostility. But "fear not little flock; it is your Father's good pleasure to give you the kingdom."

I see that some are contending for the Seventh-day Sabbath. I had intended to have written a few lines on the subject; but my many infirmities from old age almost prevents me from writing at all. I think it is very clearly revealed to us in Lev. ch. 23, that God had foretold that from the day of Pentecost and henceforward forever the first day of the week should be a Sabbath of rest. See particularly from vv. 15, 16, evidently foreshadowed the day of Pentecost. We have however various other portions of God's word sufficient to induce us to keep holy the first day of the week. But to the Christian *every day* is holy. The present dispensation is that of a Sabbath.—"We who believe have entered into rest; for he that hath ceased from his works hath entered into his rest, as God did from his."

May the Lord bless all the laborers in his vineyard, which he will do, according to his promise. Yours, faithfully, in the bonds and the blessed hope of the gospel of Christ.

From A P Dugger, Mt Ayr, Iowa.

After a long ride of over forty miles across the high, rolling prairie, I arrived just in time to fill our appointment, in Ringgold Co. Saturday, Sept. 16. Found a crowded house eager to hear the word. I had ridden all day without partaking of any refreshment, and consequently felt rather weak for labor; yet the blessed Lord gave great liberty in preaching his word. I spent the night with Br. Jas. Maudlin. He was among the first to embrace the Advent views in this section, and today is a live member, firm as a pillar in those doctrines which are so near and dear to us all. On Sunday at the social meeting we enjoyed a precious season in singing the sweet songs of Zion and in supplicating the throne of grace. If we would be a live, hopeful and cheerful people, we must be prayerful. Our delight must be in the law of the Lord, in his law we must meditate day and night. I then spoke to the people on the nature of spiritual death, appealing to those dead in trespasses and sins to awake from their state of slumber, and arise from the dead; for Christ stands ready to give them life. On Wednesday eve. I preached in a dwelling house, for the benefit of mother Brown, a member of the United Brethren, who is afflicted, and not able to come out to hear. They are readers of THE TIMES, and are interested in the great truths which it advocates. I spoke on the "Blessed Hope," showing that our only hope for a future unending existence is in Christ; which hope will be realized at his second coming. Soon the dark mantle is to roll off the land, and our earth will stand forth in far more than its Eden beauty. May the Lord hasten that happy period in his own good time. We had a good meeting and look for good results. Our church is small, but it is alive and awake to the interest of the cause, and with a little care will build up rapidly.

From R A Miller, Van Buren Co. Iowa.

We met with a very sad loss by fire a week ago to-night. Our loss is about $2,500. Everything lost but a little bedding and our clothes. It will be hard work for us to get fixed to live comfortably this winter. But dear brethren in the Lord, I am not discouraged. I only wish to hold out faithful for a little longer. If we are poor now, I hope to be rich then, when my dear Savior comes. *Then* I hope to have a home that cannot be destroyed. My books were burned up, all but my Bible. It was laying on the stand, where I left it when I went to bed. I caught it the first thing and threw it out of the window. We lost a great deal, but if I am so happy as to be accepted of my Savior at the great day of accounts, I know I shall not miss these fleeting things. All, all will be right. And I feel that what I cannot help, is right now with me.

Mormon Immaterialism.

Alex Clark, of the *Methodist Recorder*, gives the following racy sketch of a sermon by Orson Pratt, a Mormon Apostle, which he heard at Salt Lake City. It needs no comment:

Pratt preached from 1 Cor. 15: 29—"Else what shall they do who are baptised for the dead?" etc. It was a wonderfully logical and ingenious argument to establish the same doctrine which had been introduced in the morning, viz: that the gospel has an agency for reaching the departed, prior to the resurrection. He spoke of the "spirits in prison" to whom Jesus preached, as "the dead." He said that the *body* was not essential in receiving the gospel—that we believe with the *mind*, and that spirits in *hades* could be restored by preaching and by the ordinances; he thought a body was not essential to baptism—that a spirit might be saved by the immersion of the body of another. He contended that this was an old Scriptural doctrine, preached by St. Paul, and in 1830 revealed to Joseph Smith, the identical young man referred to in the prophecy of Malachi. He avowed most solemnly that Elijah, as an angel, visited Joseph Smith, at Kirtland, Ohio, and conferred upon him by divine authority the eternal priesthood.

He said there are three sacraments which are changeless—which are in eternity as now—1. Baptism for the dead. 2. Laying on of hands. 3. Marriage. He said, "Once baptized, baptized forever." "Once married (i. e. to one or more wives), married forever." He ridiculed our common orthodox formula of marriage, viz: "Until death do you part." He said, that, as persons could be scripturally baptized for the dead, so also could persons be scripturally sealed in marriage for the dead. This gives bachelors, who could not choose for themselves in this life a chance; for some kind-thoughted surviving saint may select and seal a wife for a departed brother in the church who passed away wifeless and alone! And so, according to this theory, many a bachelor will wake up in glory, with a wife to cling around his immortal neck, the result of the generous good will of some masculine saint who outlived him on the footstool!

Upon the surface, Pratt's argument had, out of this new *departure* ology, an easy conclusion. He stated that the marriage of Adam and Eve was a union of *immortal* beings, for God had joined them in this relation before they sinned. They were married forever. So, in the gospel, which restores to men and women all that was lost by the fall, is marriage an immortal band? If so, the man who, after his wife's death, marries the second time, marries in the gospel for eternity. And so the third or fourth time. Then, if in *heaven* polygamy be right, it is right on earth! He exultingly declared, that, to admit of marriage as an immortal bond, was to admit the Mormon faith. Thus by apparent honesty of statement and use of Scripture, and by a logic that limped or leaped, as the case might be, Apostle Pratt paraded the outrageous iniquity of polygamy as a virtue and a duty. And these crowds of half-thinkers, illiterate, lustful and easily deceived, are the people to accept it all.

We observe a special effort to emphasize this iniquity at this particular time, owing to certain pending issues in the courts. The Mormon leaders are intent on inflaming the minds of the people against the civil authorities. There is no disposition to dispense with polygamy, but rather to urge it more and more. What the result of the antagonism may be, we cannot foretell; probably bloodshed and conflagration in the Salt Lake Valley may mark the coming pages of the history of this strange sect.

Letter From California.

I have been disappointed while in the Eastern States, during the past summer months, in not seeing any tidings from California in your paper. There are so many here who have announced their deep interest in Second Advent truths, and who are evidently competent to begin and maintain a news-correspondence, that I wonder at the lack of at least a brief weekly budget from California. And now that I have personal reason to know that many persons in the Eastern States are anxious to hear Advent mission tidings from the Golden State, the general sense of the deficiency in the columns of the national Advent paper, to which I refer, is deepened to a "weight of responsibility" which I must occasionally relieve. So I write again.

Well: glad to get back to California. O, garden of summer sunshine all the year round; very beautiful are thy mountain tops and valleys, thy streams and bays; and thy breezes, so cool and refreshing, greet the returned traveler with a delightful welcome. The land never looked so fair, the winds never seemed so inspiriting. Now this is not sentiment; it is raw fact. This is not written for the *Ledger*, but for the *Crisis*. And it has to go in as a proper preface! The most charming land reserved for the touch of civilization in the closing days of the old world; often, often filling the mind with hints of that new earth, that Paradise restored. Enough. Glad to get back to California. "And how do you find things?" That's the practical question, for an answer to which some home-bragging trick may be tolerated—once.

During my absence, as you are aware, there has been an appendix to your work—in a separate volume. Those who came after did not credit you with much success, but it is obvious they did build on your work. The Seventh-day Adventists have a very shrewd and devoted minister in Eld. Loughborough; and he and his associates have gathered a "church" represented in a usual congregation of fifty or sixty persons—meeting on Minna St., between New Montgomery and 2d Sts. I speak first of him and his audience.

Last Sunday afternoon I attended service in Eld. Loughborough's hall, and found a congregation of sixty assembled. He spoke at length of the "thousand years," mentioned six times in seven opening verses in one of the chapters in Revelation. He argued against the Whitbyan theory of a spiritual millennium, etc.; spoke rapidly (too fast—a common infirmity in Second Advent preachers), and spoke well While he was speaking, some boys threw in pebbles into the hall, and distracted the attention of the portion of the audience seated nearest the door. I had good reason to believe from remarks I heard as we passed out, that mothers in the neighborhood encouraged this youthful Sunday amusement, to show contempt for the "crazy critters" in the meeting.

I saw in the audience only two persons whom I recognized as of the number of those who attended regularly the preaching of Eld. Grant while here. Eld. L. announced that he would preach in the evening on the Inheritance, and the old and present mode of obtaining an heirship. The Minna St. Hall is entered directly from the street—first story; the place being intended for a store. It is a new building; paint and plastering new and damp. In the course of a few weeks it will be a much more healthy place than it now is for a sitting. Such damp quarters should never be taken for assembly rooms.

Yesterday morning I attended service at Excelsior Hall; Eld. Howell preaching. An audience of between forty and fifty. I saw many familiar faces, from their frequent presence at the Minna St. church, where Eld. G. officiated. Eld. H. preached from the text, "Thy kingdom come." It was a plain, direct discourse, full of the right kind of orthodoxy (if you can mend that ugly old word by a straight adjective). He preached a literal kingdom; and he brought up living Scripture in overwhelming force to substantiate his proposition. The Elder is very ready with the word of truth; and if he was a little more deliberate in his enunciation, he would be exceedingly effective as a preacher, as a *speaker*. That is to say: he comes close up to the point of being what is termed eloquent on many occasions; and just misses the magnetism, because he does not wait and allow his sentences or paragraphs to take effect, before he opens a new division of the subject.

This matter of art, in clear and impressive delivery, may be despised by some, and others may think it almost irreligious to dwell upon its necessity or commendableness; but ought it not to be occasionally attended to? And *is n't* it provoking, both to the natural and the spiritual man—if the spiritual man can be said to be provoked—to have a good discourse *tamed down* from a deserved hight of impressiveness by a jumping habit of declamation?

The Elder, by notice direct to the audience and in prayer, spoke of the ministering brethren expected soon from the East—alluding to Eld. Fassett, and who else? I see you have a sort of condoling notice of Eld. F.'s resolution to come hither; as if he made great sacrifices for the journey and (perhaps) change of residence. If time lasts so long, I desire to know of the stated salary that will induce him to return to the East after three years sojourn in this comfortable country. 'Tis hard to break up old ties and associations anywhere in the East, and depart for another section of the country; and it ought to be so in every case—except in the event of a removal to California.—*C., in Crisis.*

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin. Paradise; Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath. Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—32 pp. Questions on Immortality—2 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—44 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers in to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation: with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 10c.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 50c.

WHAT IS MAN? 8c; by mail, 10c.
THE SO[illegible] What is it? 8c; by mail, 9c.
[illegible] What is it? 8c; by mail, 9c.
RICH [illegible] LAZARUS. 5c. By mail, [illegible]
SPIRITUALISM UNVEILED, and shown to be the work of [illegible] an examination of its origin, morals [illegible] and politics. 15c, post-paid.
The [illegible] works, by Eld. M. Grant—in one vol. [illegible] first four in one vol.—large type—[illegible] Spiritualism Unveiled," bound with [illegible] of the Personality of God," [illegible]

THE [illegible]E OF THE CHURCH, on the [illegible] and Kingdom of the Redeemer; or, a History of [illegible] Doctrine of the Reign of Christ on Earth, [illegible] seven hundred extracts from the writings [illegible] three hundred of the most noted [illegible], Preachers, Reformers, Poets, Historians [illegible] and writers that have lived during [illegible] thousand years. By D. T. Taylor.

THE [illegible] OF THE CHURCH. [illegible] doctrine of the Millennium. By [illegible] 320 pp. [illegible]

AL[illegible]M. In two parts. I. Its [illegible]ory; II. Its Relations to Prophecy. By W[illegible] 211 pp. Paper covers, [illegible]

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble, 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 15c.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 10c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 20.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $12 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $1 50, by express.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 6c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Cotch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 40c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $1 50, post-paid

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 15c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

FEW SAVED; or, The Awful Condition of the World. 10c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c. post-paid.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $1; leather $1 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Resurrection, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Goud. 860 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 1c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE— An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE; For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

LIBRARY COPY
AURORA COLLEGE

Conf-Minutes p. 119.

Advent Christian Times.

"Many shall and fro, and knowledge shall be increased."

VOL. IX.---NO. 15. BUCHANAN, NOVEMBER 7, 1871. WHOLE NO. 395.

Contents.

An Introduction, C. L. Ives; Marriage—What is it? Writing on Newspapers; Be Faithful.........113

The Foolish Virgins; San Francisco, O. R. Fassett; No Personal Antichrist.........114

The Franco-Prussian War; Thoughts on Brain Growth; Modern Jesuitism; The Church Arraigned; The Story of Prohibition.........115

Brief Editorials; The Soul: Once More—What is to be Done? Personal; Truth Spreading; Queries.........116

The Hypothesis of Evolution, J. D. Jones; Editorial Gleanings; At Home; Chicago Items; Abroad; Religious Items.........117

Editor's Journal; From Hiram Munger; Letters from G. E. Lee, J. R Preston, W. C. Hall, C. C. Marston, Anson Brown, D. T. Call.........118

From a Baptist Minister; Conference Minutes.....119

Business Agent's Department: Obituaries; Book Notices; Notices; Appointments; Advertisements.........120

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Nov. 7, 1871.

An Introduction.

Reprinted from the American Edition of Henry Constable's "Duration and Nature of Future Punishment."

To the American readers: Taught from childhood, as doubtless you also have been, that all souls are possessed of immortality, and that, for the wicked ones, hell is a place of eternal torment, I ever accepted the belief, and for years have earnestly enforced it upon others. But, during a recent journey in Europe, my faith in that doctrine was staggered by the sight of the multitudes there, and at the thought of the outlying millions still of Asia and Africa, all hurrying on to God's tribunal. Can it be, that in their heedlessness and ignorance, or in their delusive strivings after pardon, they are to meet a doom such as, in its infinity of torture, the human mind could neither conceive nor endure the thought? I have learned to know somewhat of the love of God, the Creator and upholder of these lost millions; how could I reconcile that with the accepted doctrine of *unending* suffering? I did try, faithfully; even, in these struggles of the mind, writing home to a doubting Christian brother to confirm him in this belief, which I feared was slipping from under me.

Some months afterwards, a clergyman in London put into my hands the pamphlet I here offer re-printed, stating its doctrines. I replied, "Most happy would I be to accept it, if I could: but is it the doctrine of the Bible?" Carefully I read it over. The wicked, after the final judgment, are to be literally destroyed by the fiat of him who, Christ forewarns us, "is able to destroy both soul and body in hell." Upon their final death we can look with comparative calmness, though we cannot upon their protracted life in suffering. With them, in the same lake of fire, are destroyed the devil and his angels; and this consequence of sin remains an everlasting punisment, an abiding testimony to all ages of the fearfulness of sin, and so far a guarantee that God's universe shall henceforth remain as thus renovated, forever pure and holy. Nor does such a fate rob retributive justice of its peculiar terrors; for, as there is variety here in the mode of our mortal death, so may we believe of the second death. The impenitent heathen, ignorant of redeeming love, speedily perish, while a longer, more fearful doom, the many stripes of those "who knew and did not," awaits the obstinate rejectors of God's infinite grace.

This view of the future, professedly derived from the word of God, I carefully and prayerfully compared with the Scripture record. And there, as I believe, I found it; and so plainly set forth, I could but wonder that I had so long overlooked it. I had been blinded, as I believe we all are, by the idea that immortality must be a neccessary attribute of every soul, and so the truth had heretofore lain concealed. But with the sweeping away of that error, a clearer light is shed upon the holy word itself, which I can now understand as it was written, not as it is explained for me by commentators. When Christ says, "I give unto them eternal life," and, "he that believeth on the Son hath everlasting life," he means simply just what he says. He gives us life, a new life not possessed before, which, dating from the "new birth," runs on for a while, coexistent with, and yet not terminated with, our mortal life,—it is a literal, eternal life. Christ uses not the word in a technical "Biblical sense," so-called; he is not speaking for the Doctors of Theology, but so that we, the common people, may understand and hear him gladly. Again when he says, "He that believeth not the Son shall not see life," he means such shall not see this life of eternity. So that, "The wages of sin IS death, the gift of God IS eternal life." (Rom. 6: 23.)

Rejecting the traditional dogma of the soul's essential immortality, denied, it would seem, if anything can be, in the Bible,[2] our doubts and difficulties vanish with it. The justice of God, and the question of the orgin and end of evil, no longer now need the unsatisfactory explanations of Theologic essayists—the difficulties were but one of our own creation. And now, I offer to you, my Christian brother, this little pamphlet, which has brought to me so much of joy and peace: peace in the thought of the final and complete extirpation of evil from God's universe, though it be with the total destruction of the obstinate agents of evil; joy, in its vindication of the power, justice and goodness of our heavenly Father. Will you not, for the truth's sake, thoughtfully study its presentation of doctrine in the light of God's authoritative record? Think not of it as a willful attempt "to "pervert the right ways of the Lord." The simple question is—Is it, or is it not, according to God's holy word? You will perceive that this doctrine establishes that gradation in future punishment which is taught by revelation and reason, in this differing from the views of those Annihilationists, (so-called,) who hold to the immediate destruction of evil doers.

A candid, not dogmatic and bitter, review of the grounds of our belief regarding future punishment is greatly needed at the present day. I speak for the laymen as one of them, and I know also, that not a few of our devout and thoughtful clergymen have serious difficulties on this point. Hear this testimony from that well-known preacher and Bible expositor, Rev. Albert Barnes. Speaking of sin's entrance into the world, and of that eternity of suffering he felt constrained to teach he declares:

"These are *real*, not imaginary difficulties....I confess, for one, I feel them, and feel them more sensibly and powerfully the more I look at them, and the longer I live....I do not know that I have a ray of light on this subject, which I had not when the subject first flashed across my soul. I have read, to some extent, what wise and good men have written. I have looked at their various theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind....It is all dark—dark—dark, to my soul, and I cannot disguise it."[1]

"In the midst of this gloom," as he styles it, Mr. Barnes comforts himself with the belief that, it must be that the Judge of all the earth will do right though appearances are so much against it; it seeming never to occur to him that his own theology, and not [illegible] revealed truth, is here at fault. [illegible] ers of our religious teachers live [illegible] silence, seeking relief from these felt [illegible] ulties in a smothered hope in univer[illegible] salvation, or at least a final restoration of the wicked, or else they fancy a probation beyond the grave: in either case failing to give decided utterance of that future wo, so solemnly enforced by the Great Preacher.

But so far from any tendency to affiliation with Universalists, as insinuated by a recent theological reviewer,[3] this doctrine is diametrically opposed to theirs, more so than is the popular theory which agrees with Universalism, in upholding the error common to both, that "every soul is immortal." That dogma, if you will but recognize it, is the original lie of our sinful world. It was first uttered in Eden when Satan declared to our tempted parents, "Ye shall not surely die;" in the same words is it repeated by the Universalist of our day; and it is repeated still, though it be unwittingly and in other words, by every orthodox religious teacher, when he proclaims, "Ye shall live forever in your sins!" Against both these forms of deception our doctrine opposes itself alike, declaring in the words of the Master, "Ye shall *die* in your sins, if ye believe not on the Son of God."[4] What possibility for universal salvation, what hope for a future pardon, when the soul is forever literally destroyed? It was to take away this last refuge of the unregenerate soul, that our gracious Lord so fully and unequivocally foretells everlasting punishment—eternal death! And yet in spite of all, the arch-deceiver has for centuries persuaded the Christian church that his lie was not so far from truth; that though all men die out of this world, yet they are all hereafter to live to all eternity. And out of this again has grown that Romish falsehood of purgatory. Sad that our Protestant forefathers, when they took their stand upon the Bible, and rejected the many errors of a corrupted church, had not also recognized and rejected this early device of the old serpent! That immortality thus asserted of all men, our doctrine restricts to those to whom Christ gives it: while that Scripture-promised restitution of all things, the seeming glory of Universalism, but the stumbling block of the popular theory, it makes evident as fully accomplished in the final destruction of all evil-doers.

In this connection, and in cheering contrast to those sad words of the Philadelphia divine, let me quote from the author of this pamphlet, in his preface:

"For myself, I cannot express my sense of the value I place on the view I now seek to impress on others. It has for me thrown a light on God's character, and God's word, and the future of his world, which I once thought I should never have seen on this side of the grave. It has not removed the wholesome and necessary terrors of the Lord from the mind, but it has clothed God with a loveliness which makes him, and the eternal Son who represents him to man, incalculably more attractive. I am no longer looking for shifts to excuse his conduct in my own eyes and those of others, and forced to feel that here at least I could never find one to answer my object. I can look at all that he has done, and all he tells me he will hereafter do, and, scanning it closely, and examining it even where it has most of awe and severity, exclaim with all my heart and with all my understanding "Just and true are thy ways, thou King of saints."

In conclusion, I may state that this question of future punishment, has been freely discussed in the Religious Magazines of England; and I am informed that a large proportion of the intelligent and devout English clergymen, of all denominations, accept the truth of the views herein stated. The agitation on this subject has not reached our shores, at least not fully as yet, but it must be met; and the sooner the truth prevails the better, for the glory of God, and for our common Christianity.

C. L. IVES.

---

[2] For example, 1 Tim. 6, 16. Rom. 2, 7.

[1] Practical Sermons by Albert Barnes, (Lindsay & Blakiston, Phila. 1860.) First published, 1841.

[3] Life and Death Eternal, by S. C. Bartlett, D. D.

[4] John 8: 24.

Marriage—What is it?

The great Apostle to the Gentiles forcibly enjoins his son Timothy to "Hold fast the form of sound words." For words are things. Give a sophist liberty to affix to them such meaning as suits his purpose, and he will reason God out of the universe.

The word marriage is thus defined by all the standard English lexicographers whose works are within our reach at this moment.

By Dr. Samuel Johnson: 1. "The act of uniting a man and woman for life. 2. "State of perpetual union."

By Noah Webster: 1. "The act of marrying, or the state of being married; union of man and woman as husband and wife; wedlock; matrimony. 2. A feast made on the occasion of a marriage."

By Samuel Worcester: "The act of marrying, or uniting a man and woman for life as husband and wife; the state of legal union between a man and woman: matrimony; wedlock; wedding; nuptials."

By John Craig: "The act of uniting a man and woman for life in wedlock; the legal union of a man and woman for life; a feast made on the occasion of a marriage."

—Every one but Webster makes union *for life* essential to marriage, and Webster intimates no dissent from the general dictum.

Consider now the promise required by the Christian church of every man who presents himself as a candidate for marriage. [We quote from the liturgy of the Protestant Episcopal church, but it is essentially the same in all churches :]

Minister.—Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only to her, *so long as ye both shall live?*—The man shall answer, "I will."

—Now we are not here arguing that the Woodhull-Claflin crowd have not devised or adopted a substitute which is vastly superior to marriage—we will consider that point in its order. For the present, we only insist on the obvious truth that what they commend and delight in *is not marriage*, but something quite other than that which should be called by its own proper name, whatever that may be. We do not wish to name it; but why should not they. He who has invented something vastly superior to an ax, a hoe, an auger, does not seek to confound it with that which it is intended to supersede: he gives it a distinguishing name, and tries to make the distinction between the old and new as broad and emphatic as he may. Our new lights, on the contrary, seek to palm off their nostrum for what it is not, and thereby betray their consciousness of its inferior character. No man tries to pass off gold for brass, or silver for pewter: if he tries to deceive at all, he proffers his pewter as silver, and his brass as gold and profits or fails to profit as may hap by the presumed lack of discernment in his customers.

We demand that those who commend the Woodhull-Claflin substitute for marriage shall commend it *as a* substitute, and under a distinct name. Is not that demand clearly just?—*N. Y. Tribune.*

Writing on Newspapers.

It may be some of our readers are not acquainted with the law in relation to writing on newspapers, or other periodicals, sent by mail. The following is the Act of Congress.

"If any person shall enclose or conceal a letter, or other thing, or any memorandum, in writing, in a newspaper, pamphlet or magazine, or make any writing thereon, which he shall have delivered into any post office, or to any person for that purpose, in order that the same may be sent by post free of letter postage, he shall forfeit the sum of $5 for every offence —and the letter, newspaper, packages memorandums, or other things, shall not be delivered to the person to whom it is directed, until the amount of single letter postage is paid for each article of which the package is composed."—*United States Statutes, Section* 316

Be Faithful.

No words in the Christian vocabulary are more important than the above. How they thrill the heart of those who desire to be found among the steadfast ones when Jesus shall appear! Connected with these words in the sacred volume is a promise; "Be faithful.... I will give you a crown of life." What an incentive to action! A crown of life! To share the life that is contemplated in this promise stirs the energies of every mortal, that will carefully consider the importance he attaches to his present existence. Also the care-worn sufferer, as he contemplates the vanities and brevity of this mortal life in contrast with that life which is to come, the duration of which has no end, girds up the loins of his mind and resolves to be numbered with the faithful and obtain that glittering crown.

We soon shall reach our home if faithful. Jesus is coming soon and all the faithful will reign in endless day. That beautiful world where endless life will be bestowed upon faithful souls, will transcend all the beauty this poor mortal vale's occupants ever beheld.

"There the glory is ever shining."

And the redeemed host will be welcomed to share the fullness of delight which that celestial realm alone will ever know. Then be faithful. Be diligent in the performance of Christian duty, and all the rapture of that land of life will be yours.

J. R. PRESTON.

The Foolish Virgins.

"While the Bridegroom tarried, they all slumbered and slept."

When will the Bridegroom come? The birds are waking
The budding forests from their long repose;
And through dark clods, the tender snowdrop breaking,
Her pallid bosom shows.

The days glide on:—beneath the trailing willow
The little stream casts off its crystal chain,
And flashing into light each tiny billow,
Speeds on its course again.

Will he not come when soft-toned notes are drifting
Through golden shadows of laburnum bowers,
And the light pinion of breeze is lifting
The scattered hawthorn flowers?

Will he not come? Like angels in their glory
The tall fair lilies stand in robes of white;
And over ivied walls, and ruins hoary
Falls the sweet summer night.

O sisters, must our lamps be ever burning?
Our eyes are weary, and our hopes decline;
Long have we waited for the Lord's returning,
And yet he sends no sign.

Still onward glide the days:—a sound of sighing
Makes mournful music in the boughs o'erhead;
And heaps of brown and amber leaves are lying
About the path we tread.

Why comes he not? O friends his promise faileth!
Let us lie down awhile, and take our rest
Lulled by this melancholy wind that waileth
O'er earth's faded breast.

The day has died away;—our lamps grow dimmer,
Fresh oil shall feed them when to morrow's light
Illumes the east;—and see, their feeble glimmer
Will last throughout the night.

Rest, sisters, for your eyes are slumber-laden,
Why should ye pause awhile your lamps to trim?
The Bridegroom comes not yet;—each weary maiden
May sleep, and dream of him.

Awake, awake! Through midnight stillness ringing
Comes the sharp echo of that sudden cry!
Rise, Virgins:—hear the herald angels singing,
"The Bridegroom draweth nigh!"

Ah, wo for us! Our last faint sparks are dying,
And nearer, nearer, sounds that warning shout;
O give us oil,—sweet sisters, hear our crying—
Help, for our lamps go out!

Hear us, the sadness of your glance appalleth!
O friends, have ye not known and loved us well?
Like drops of icy rain that answer falleth,—
"Go ye to them that sell."

The door is shut;—yet he is full of kindness,
His tender love will pardon human sin:
The Bridegroom hath compassion on our blindness,
And he will let us in.

Lord open unto us;—O King, receive us,
Our deep unworthiness and guilt we own;
Thou art so merciful, thou will not leave us
In this dark night alone!

He speaks,—that solemn voice so calm and holy,
Its tone of ancient pity hath forgot;
Upon our souls the awful truth dawns slowly,—
Lost—for he knows us not!

—*Anon.*

Communications.

San Francisco, California.

The first and middle of September I was upon the Atlantic coast preaching "the gospel of the kingdom" to Eastern cities. At this writing (Oct. 23) I am on the Pacific coast preaching "the word of life" to this people. Distance from Boston 5,539 miles. Has not God something to do with this? Has not Jesus counted me worthy, though the least of all, to bear the good news of his coming to the very ends of the land? I must believe it. Oh! what an exalted honor! What a blessed privilege! How unworthy the humble instrument. Yet I adore my glorious Redeemer that he has seen fit in his condescending love to choose and send me on such errands of mercy to my fellow mortals in this the most marvelous and wonderful age of all ages! The Lord has seen fit to open mine eyes to behold wondrous things out of his law, and together with "the abundance of the revelation," has permitted me to see more of this world than I had ever imagined would be my happy privilege, and all without my own guidance or planning. I do feel that all this is under his guiding counsel. This reminds me of the saying of another:

> "He that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancients, and be occupied in prophecies. He will keep the sayings of renowned men; and where subtle parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables. He shall serve among great men, and appear among princes; he will travel through strange countries, for he hath tried the evil and the good among men." (Manjey's *Philo*, B. 11, p. 168.)

In some little degree in this my own favored experience, under the providential direction of the Holy Spirit. I hope not to give way to the human weakness of being "exalted above measure" under the condescending mercy of God toward me, so as to require some "messenger of Satan to buffet me" to keep me humble and childlike, which is essential to Christian character and usefulness, and the esteem of my Lord.

My companion has accompanied me to this country by request of the Christian friends of this city and Vallejo, and their benevolent contributions forwarded to bring us here. We had made arrangements to journey by the

WAY OF CHICAGO,

and be there Lord's day, Oct. 15, but the calamity which befell that city, and the confusion consequent upon the fearful conflagration, made us endeavor to avoid any tarry there to the embarrassment of Christian brethren and sisters who designed to entertain us. We merely passed the suburbs of the city, exchanging cars outside the main part, which was in ruins! In consequence of this we failed to secure half-fare passes, through the kindness and influence of Brn. Billings and Burr, as we had anticipated; and we had to suffer with others in the national calamity.

In order to reach here in time to meet our appointments the 22d we concluded to spend the 15th at Omaha with Christian friends, formerly of Providence, R. I. I had the privilege of preaching in the Baptist church in the morning, by request of the pastor, Eld. J. W. Daniels. And he showed us many kindnesses, together with his family, for which may the Lord reward him at the resurrection of the just.

We left Omaha Monday forenoon on our long journey. A traveler from the West informed us that the cars had been detained in the mountains two days by snow. We, however, had no such hindrances, as the weather was delightful all the way. I should like to give a description of the whole route and the various incidents and occurences by the way, for the readers of THE TIMES: but time nor space will allow. A brief statement is all that can be given.

OMAHA,

on the western bank of the Missouri River contains a population of about 17,000 inhabitants. It is not so thriving as formerly, yet is an important city in Nebraska, and on this river and the great line of the Trans-Continental Railway Passengers reach this city from East by crossing the ferry in a boat, the two and a half miles from Council Bluffs, on the opposite side.

The first object of interest West of Omaha is the Platte River and its valley, along the banks of which stream so many emigrants toiled in "the whoa-haw times." This river is broad and deep, though to appearance it is exceeding shallow, and is very treacherous; for if you should step upon the yellowish sand over which the water ripples along, you would, to your surprise go over your head in water and sand! It has fatally deceived many a teamster in by-gone days.

Columbus is ninety-two miles from Omaha, a town of 1,000 inhabitants. It is the seat of Platte Co., and is called by Geo. Francis Train the geographical center of the U. S. He advocated the removal of the capital from Washington to this place! could it be possible I thought, that we are now equi-distant between the two oceans! Here we, after our long journey from Minneapolis to Chicago, and from Chicago to this point have now to journey as far westward as to travel from here to Boston! How vast the distance appeared. And how far from home and Eastern and Western brethren are we going!

WE SHRANK BACK

from the contemplation with a kind of sadness indescribable.

Reaching Grand Island we looked out for buffalo, as our "Guide" had advised us to "keep" our "eye out for buffalo;" but we saw not even one. In this long valley there is "game in abundance, with numerous bands of wild roving horses." These we did not see, they being frightened, probably, by our snorting iron horse. At Potter, Nebraska Territory, we saw "Prairie Dog" villages peopled with their peculiar little inhabitants. Three miles distant from the Railway "the great prairie dog city is situated." We saw these little creatures in the morning, sitting or standing by their little mounds with a hole in the top, and they barking at the passing train! At first at the approach of the train they would as on other occasions of fright scamper for their houses and run down into their holes, and be as silent as death. The animal is of a sandy-brown color, and about the size of a large fox-squirrel. They appoint one as a sentinel to watch while they are in their holes, and have some on guard as pickets, to watch the approach of danger at all times.

Wolves prey on these little fellows, and we saw one prowling near by one of their villages, who on the approach of the cars reluctantly left, sneaking away, eyeing the train every step as though robbed of his breakfast by the intruding engine. In the afternoon of the same day I saw a black wolf on the approach of the train run as if for his life to the hills beyond the valley.

Antelope abound in this Western region, and we saw many herds of them for the first time. It is supposed that this region is the great pasture land of the continent. And it is said that "there is room for millions of cattle in this unsettled country, and then have grazing land enough to spare to feed half the stock in the Union." This may be an exaggeration however. But what is said of the advantages of this country for stock raising, is in a great measure true. It is said that Colorado contains over

A MILLION OF SHEEP

and vast herds of cattle. One man in Southern Colorado has over 40,000 head of the former kind of stock. We saw Eastern bound trains loaded with cattle for the Eastern market; but our pity was excited when we were told that they were kept fasting for a week—till some fell down dead! Two were dead in one of the passing trains. What a change from their roaming habits, to be shut up and imprisoned on their way to slaughter!

At Cheyenne, Wyoming, is the junction of the Denver Pacific R. R. We are now among the Black Hills, and when we reach Sherman, named in honor of Gen. Sherman, the tallest general in the service, we reach our highest elevation, eight thousand two hundred and forty feet above the level of the sea. This is a noted point for game, black and cinnamon bears being found in the hills, and occasionally, mountain lions. I am glad to record the following language of the guide: "The hand of him who rules the universe is nowhere else more marked, and in no place which we have ever visited have we ever felt so utterly alone, so completely isolated from mankind, and left entirely with nature, as at Sherman, on the Black Hills of Wyoming." Looking ahead on this magnificent landscape, I could but desire to be left alone with nature and with God for a season in contemplation. Oh! how I should have enjoyed the solemn grandeur of the hour. It is said that "at first the tourist experiences much difficulty in breathing, the extreme lightness of the air trying his lungs to their utmost capacity."

"From Sherman to Rawlings the road runs between the Black Hills and the Rocky Mountain range." The scenery is most impressive, and now

THE ROCKY MOUNTAINS

are continually in sight till we pass over their rugged and barren summits. These Mountains had always from my boyhood excited my wonderment as I studied their geography; but I never dreamed, even, of visiting them and viewing their grandeur and magnitude. God, their Creator and mine, has permitted me to view their majesty and climb their summits in "chariots" with "flaming torches in the day of his preparation." Thank his name! May I yet climb the more sublime and beautiful sun-lit hills of Zion in celestial chariots—even with thousands of angels.

We hastily pass Ogden—"the junction of the Utah Central Railroad, Brigham Young, Pres.," having no desire to patronize it, or visit the "Salt Lake City," in its corruption and heaven daring vices. We would flee it as Lot did Sodom: for this city must sooner or later be visited with judgments for its heaven-provoking sins and crimes; and the nation, too, feel those judgments; for it has permitted the festering ulcer to gather, endangering the whole body politic with its putrid virus, without purging it from the system and cleansing its vital blood, while the sore was in its incipient development. If we are called to visit this city ever in the providence of God, Jehovah will give us a message for it, like that of Jonah to Ninevah! We hope we should not shrink from duty by taking ship for seas! but we covet not the honor of delivering the deserved message.

Sage brush and bunch grass! sagebrush and rocks! alkali sands and dusty beds! make up the most desolate scenery we ever witnessed, for a thousand miles; and before us is the "Great American Desert," till we are wearied with the unsightly landscape. At each station we see men of different nations, the Indians and Chinese being the most conspicuous and attractive objects of our study.

The former come down from the mountains and their sequestered valleys to view the passing train, in all their coarseness and brutal expression, some being

A HUNDRED YEARS

of age, in appearance and in fact.

The latter are employed as workmen on the entire length of the railroad from Ogden to San Francisco! The Chinaman, in the estimation of employers, is "the coming man." I was glad to learn that their habits are temperate, and no saloons keeping liquors or lager beer are required for their accommodation. The names of the principal Indian tribes dwelling in this region are the Shoshones and the Piutes.

The Sierra Nevada Mountains, whose summits tower 10,000 feet in hight, are the next principal objects of attraction. These are beautiful, the more so in contrast with the desolate and barren regions we have left behind. We rounded "Cape Horn," the train stopping five minutes to give the passengers an opportunity of standing over a fearful chasm and witnessing the enchanting, wild, and romantic scenery. "Timid ladies will draw back with a shudder, one look into the awful chasm being sufficient to unsettle their nerves and deprive them of the wish to linger near the grandest scene on the whole line of the trans continental railroad."

Mrs. Fassett and myself stepped from the cars and viewed this landscape so grand, sublime, and impressive with feelings of awe and admiration, while the whole train stood where once "Chinese laborers, who broke the first standing ground, were held by ropes until firm foot-holds could be excavated in the rocky sides of the precipitous bluffs, and where they looked like ants when viewed from below."

Friday, at 6 p. m. we arrived at the terminus of our journey by rail, and taking the boat to cross the bay, a brother in Christ, a stranger otherwise to us, found us, and on our arrival at San Francisco hired a carriage to convey us to apartments already prepared. Here we found Christian friends in waiting to refresh us with supper, furnish a warm bath and bed for the dusty and weary travelers in a strange land, and among entire strangers in the flesh! How the Lord provides. Jehovah Jireh!

I have only to add, never in any city have we had a kinder or more hearty and generous reception than among these brethren and sisters of recent conversion to "like precious faith." May the Lord repay them a hundred fold.
O. R. FASSETT.

No Personal Antichrist.

Meanwhile we must pause for a moment, and, in a kind of Parenthesis, endeavor to exhibit and denounce a special device of Satan which has been largely employed by him in these latter days. Its object is, to draw men's minds away from the plain and clear warnings of the inspired prophecies of Scripture, and to direct them, instead, to a fiction, a romance, of his own invention.

Several good men have been led by him, during the last fifty or sixty years, to look for a personal antichrist, an individual, a man who is to arise in the church, and to oppose himself to the church's head by claiming Divine honors, and by drawing away thousands to honor and worship him. Sixty years ago this personal Antichrist was supposed to have been discovered in Napoleon Bonaparte, and we had elaborate calculations, showing that his name gave the 666 of Rev. 13: 18. But the Corsican died at St. Helena, and for many years the question of "Who is Antichrist?" remained unanswered. Recently a second Napoleon Bonaparte has appeared, and the followers of those who were deluded in 1811, show themselves to be equally ready to be deluded in 1871.

The proposition, when presented to our minds, that some individual man is to be looked for, who is to make himself a sort of rival or competitor of Christ, sends us at once to St. John's Revelation. If there is truth in the hypothesis, we shall find it there. The beloved Disciple's prophecy we believe to be complete. It covers all the time, from the apostle's own day to that "Marriage of the Lamb" which we all admit to be still future. It contains the whole history of the church for eighteen hundred years. We do not believe that any important fact or feature could have been omitted. We take it up, then, and read it in a spirit of careful and submissive inquiry; but when we reach the nineteenth chapter, which all must admit to be a description of things to come, we pause, and ask, "Where is that personal or individual Antichrist whose advent some men tell us to expect?" What does St. John say of him? The answer is,—Not one word. But did the Holy Spirit, in revealing to the apostle the history of the church, omit so important a fact? Or did the apostle forget to record it? Neither of these suppositions can be admitted for a single instant. What, then, is this dream of a wonderful rival of Christ, who is yet to appear, but a figment, an invention of the enemy, which he has succeeded in injecting into the minds of some of God's people? What is it but a serious hindrance to the useful study of prophecy? There is no individual Antichrist to be found in St. John's prophecy. The great enemies of Christ there described, are three. The Dragon, who is plainly declared to be "the Devil and Satan;" the Beast, which is the revived Roman empire under its second form of ten-horned confederacy; and the false prophet, the Papacy, which "exercises all the power of the first beast before him." That there should be some other, some fourth enemy, of whom the apostle knew nothing, or of whom he forgot to say anything, is a proposition altogether untenable.

But we may be reminded that there was another prophet beside St. John, and we may be referred to St. Paul's great prediction, in 2 Thes. 2. We willingly turn to that chapter; but we find nothing there, save a prophecy which entirely harmonizes with the the revelation made to St. John.

St. Paul tells us of the wicked (or lawless) one, who should arise in the church. When was he to be expected? When that which "withheld" or hindered was "taken out of the way." St. Paul adds, "Ye know what withholdeth." And all antiquity replies

"Yes, we know, it was the empire—the imperial power of Rome."

When this imperial power was taken out of the way, "*Then* should that wicked one be revealed." History tells us that when the empire crumbled away, the Papacy came in its room, and that all this took place some twelve hundred years ago.

And how long was this wicked one, this lawless one, this Antichrist, to endure? The answer is explicit. He was to endure until the Lord should appear, who should "consume him with the spirit of his mouth, and destroy him with the brightness of his coming."

Some may interpret these words to mean the revival of the gospel in the days of Luther: others may look for a brighter day yet to come. But both of these will agree that the Lord had not come when Christendom was sunk in the darkness of mediæval superstition. The wicked one held dominion for many centuries; the wicked one, then, was not a human being, but a spiritual usurpation;—in short, the Papacy.

Wonderful, too, has been the exact fulfillment of the prophecy of St. Paul, and wonderful is the voluntary blindness of those who refuse to see it. This wicked or lawless one was to "exalt himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

For many centuries past it has been the established practice of Rome, a practice described and portrayed in the Romish books of ceremonies, that on the election of a new Pope he is carried on men's shoulders into the great church of St. Peter at Rome, and is there placed or seated on the high altar, where he receives the worship of all the cardinals. What clearer or more distinct fulfillment of St. Paul's prophecy than this, any man can expect, we find it not easy to conceive.

But, as if to leave no point in the prophecy unfulfilled, a great council was called in Rome only a year or two since, in which Council it was decreed and declared that the Pope, and all Popes, were infallible and incapable of error, when acting *ex cathedra*, or as Popes. The occupant of that chair was recognized by a Council, which professed to speak for the whole Catholic church, as infallible *i. e.* Divine. "He, as God, sat in the temple of God; showing himself that he was God." (2 Thes. 2: 3.)

Divines there have been in our day, who, wiser than Philip (Acts 8: 35), could read the fifty-third chapter of Isaiah and see nothing of Christ in that prediction. Others, in like manner, can read the 2 Thes. 2, and see nothing of the Papacy in that chapter! Of both of these blind leaders of the blind, we can only say, as Abraham said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

This fiction, or romance, of a personal, individual Antichrist, to be found in some Napoleon, or other imposter yet to be revealed, is one of the most remarkable devices of Satan that has been seen in our times. It answers the enemy's purpose right well; it draws men's eyes away from Christ's chief enemy, the papacy, and sets them to watch for some wonderful man, of whose advent no one of Christ's apostles ever heard anything. May the readers of these papers be kept from this delusion.—*Cor. of the Rock.*

The Franco-Prussian War.

THE TWO GUILTY ONES.

But why did Napoleon wish for war?

"Because his *prestige* was lost, because he felt the ground trembling under his throne, because he saw that there was no crown in prospective for his son, because he saw that we had been obliged to bear with him a great deal more than we were wishing to do, and that now all was over for him. Then he did the most foolish and guilty thing he could, but perfectly on a line with his character. He did what a gambler, as he always was, can do! staked every thing on one card. He thought this: "If I succeed and have a great flash of military glory, then nobody can prevent me from reigning over France, and nobody can prevent me from securing Napoleon IV."

But how about the Emperor William?

"The Emperor William was preparing for this war for over thirty years. I can give you proofs that he was. He was always possessed of two great wishes—for military glory and revenge—and he wanted on France a complete German revenge. He always wished for that, although how that could be in accordance with his high Christian principles, I cannot tell. He hated liberty. He hates it still. And he hates France, because he thinks that in Europe France is the standard-bearer of liberty. There is a party in Prussia, of which the present emperor was the head long before he was a king or an emperor, in the time when his brother and his father reigned; and this party is composed of nobles from the north of Prussia generally, who are very warlike, who have great notions of aristocracy, and who hate France because they think France is democracy and is liberty. That party has always had at its head the present emperor. He is the incarnation of that party, and that party is at the same time pedantic, despotic and bigoted.

"Now I can't help thinking that Germany is something better than that. I know what Germany is, and Germany is a great nation of thinkers, and poets, and men of genius, and musicians, and there is in Germany a general taste for what is noble and grand, and I cannot believe that this nation shall very long remain under the heel of the *Junker partie*."—*Coquerel.*

Thoughts on Brain Growth

Persons who talk most do not always think most. I question whether persons who think most—that is, have most conscious thought pass through their minds—necessarily do most mental work. "Be aye sticking in a tree, Jock, it will be growing when you are sleeping." So with every new idea that is planted in a thinker's mind. It will be growing when he is sleeping. An idea in the brain is not a legend carved on a marble slab; it is an impression made on a living tissue, which is the seat of active processes. Shall the initials which I carved in the bark grow from year with the tree? And shall my recorded thought grow into new forms and relations with my growing brain? Daniel Webster told one of the greatest scholars that he had to change the size of his hat every four years. His head grew large as his intellect expanded. Illustrations of this fact were shown me many years ago by a famous phrenologist in London. But organic mental changes may take place in a shorter space of time. A single night of sleep has often brought a sober second thought which was a surprise to a hasty conclusion of the day before.—*O. W. Holmes.*

Modern Jesuitism.

They have spread throughout all European countries, and over our continent too. If they are exiled to-day by the government of Victor Emanuel from Italy, they will find hundreds of other places where to go. Besides, they have entirely recovered from their former decay. Especially under the leadership of their last two Generals, Roothaan and Beckx, their influence with the Pope has become all but irresistible. The last Council has clearly shown that henceforth Romanism and Jesuitism are one and the same thing. They inspire the Pope, nominate the Bishops, control the Synods, make the dogmas, regulate the morals, and—attempt to rule the States. This, however, is most likely the very thing that will lead to their final destruction. The nations and governments on both sides of the ocean, have been awakened to the awful danger threatening them from that direction. We may expect, therefore, a common reaction of all enlightened statesmen and true Christians against the increasing encroachments of this reckless sect. And if it is true, as they have been assuring us for twenty-five years, that the Roman Catholic Church and the *Societas Jesu* henceforth never can be separated; then the end of that church, as well as that of the Jesuits, would seem to be at hand.—*Observer.*

The Church Arraigned.

The word we have to say about this now touches the church of Christ. Is the church free from collusion with this seething corruption? Is its testimony clear and faithful against the seductions of a base society? Does it stand forth boldly against the power of wealth and position for purity of heart and life, no matter what it costs? We have no hesitation in saying emphatically "No" to these interrogatories. Men who rob on a large scale are retained in our churches; women whose lives are given to the god of fashion sit at our communion tables; folly flaunts its finery in the best pews; we allow a rogue to purchase impunity by endowing a church or hospital; we connive at the late suppers, the midnight reveries, the waltzes and "Germans," the costly dressing, the hollow visiting, the social tippling, by which sons and daughters are demoralized; we stoop to wealth, and send our missionaries to the poor. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," to which voice from heaven we respectfully reply, "That would be exclusive and illiberal."

In gay and fashionable Jerusalem of Malachi's day, when "society" was made up of adulterers, false swearers, and defrauders (all good church people), a small remnant stood together in their faithfulness, fearing the Lord and speaking often one to another. They probably did not reach high office or possess much wealth. They were probably overlooked in the proud bustle of vice, or if seen, seen only to throw a sneer at. But they were the *Lord's jewels.* Such can afford to be sneered at. Such can afford to be very humble and unnoticed and poor withal. Blessed be God, he has jewels in New York! They are the hope of the city as they are of the church—earnest, loving, hoping, praying souls, sighing and crying for all the abominations that be done in this Sodom.—*Dr. Crosby, in the N. Y. Evangelist.*

The Story of Peshtigo.

THE FIERY HURRICANE.

The sharp air of early October had sent the people in from the evening church services more promptly than usual, although a number delayed to speculate on a great noise and ado which set in ominously from the west. The housewives looked tremblingly at the fires and lights within, and the men took a last look at the possibilities without; for many it was truly a last glimpse. The noise grew in volume, and came nearer and nearer with terrific crackling and detonations. The forest rocked and tossed tumultuously: a dire alarm fell upon the imprisoned village, for the swirling winds came now from every side. In one awful instant, before expectation could give shape to the horror, a great flame shot up in the western heavens, and in countless fiery tongues struck downward into the village, piercing every object that stood in the town like a red-hot bolt. A deafening roar, mingled with blasts of electric flame, filled the air and paralyzed every soul in the place. There was no beginning to the work of ruin; the flaming whirlwind swirled in an instant through the town. There is no diversity in general experience; all heard the first inexplicable roar; some aver that the earth shook, while a credulous few avow that the heavens opened, and the fire rained down from above. Moved by a common instinct, for all knew that the woods that encircled the town were impenetrable, every habitation was deserted to the flames, and the gasping multitude flocked to the river. On the west the mad horde saw the bridge in flames in a score of places, and, turning sharply to the left, with one accord, plunged into the water. Three hundred people wedged themselves in between the rolling booms, swayed to and fro by the current, where they roasted in the hot breath of flame that hovered above them, and singed the hair on each head momentarily exposed above the water. Here despairing men and women held their children till the cold water came as an ally to the flames, and deprived them of strength.

Meantime the eastern bank was densely crowded by the dying and the dead. Rushing to the river from this direction the swirling blasts met the victims full in the face and mowed a swath through the fleeing throng. Inhalation was annihilation. Scores fell before the first blast. A few were able to crawl to the pebbly flats, but so dreadfully disfigured that death must have been preferable. All could not reach the river; even the groups that fell prone on the grateful damp flats suffered excruciating agony. The fierce blaze playing in tremendous counter currents above them on the higher ground, was sufficiently strong to set the clothes aflame, and the flying sand, heated as by a furnace, blistered the flesh wherever it fell. All that could break through the stifling simoon had come to the river. In the red glare they could see the sloping bank covered with the bodies of those that fell by the way. Few living on the back streets succeeded in reaching the river, the hot breath cutting them down as they ran. But here a new danger befell. The cows, terrified by smoke and flame, rushed in a great lowing drove to the river brink. Women and children were trampled by the frightened brutes, and many losing their hold on the friendly logs were swept under the waters.

IN THE FLAMES.

This was the situation above the bridge; below, a no less harrowing thing happened. The burning timbers of the mill, built at the edge of the bridge, blew and floated down upon the multitude assembled near the flats, and inflicted the most lamentable sufferings. The men fought this new death bitterly; those who were fortunate enough to have coats flung them over the heads of wives and children, and dipped water with their hats on the improvised shelter. Scores had every shred of hair burned off in the battle, and many lost their lives in protecting others. The firemen had made an effort to save some of the buildings, and the hose was run from the river to some important edifice. The heat instantly stopped the attempt, but not before the hose swollen with water had been burned through in a hundred places. Although the onslaught of fire and wind had been instantaneous, and the destruction almost simultaneous, the fierce, stifling currents of heat careered through the air for hours. These currents were more fatal than the flames of the burning village. Ignorant of the extent of the fire and the frightful combination of wind and flame, many of the company's workmen, some with wives and children, shut themselves up in the great brick building and perished in the raging heats of the next half hour. Others on the remote streets broke for the clearing beyond the woods, but few ever passed the burning barrier. Within the boundaries of the town and accessible to the multitude, the river accommodation was rather limited, and when the animals had crowded in the situation was full of despair. The flats were covered with prone figures with backs ablaze, and faces pressed rigidly into the cooling moist earth. The flames played about and above all with an incessant, deafening roar.

The tornado was but momentary, but was succeeded by the maelstroms of fire, smoke, cinders, and red hot sand. Wherever a building seemed to resist the fire, the roof would be sent whirling into the air, breaking into clouds of flame as it fell. The shower of sparks, cinders, and hot sand fell in continuous and prodigious force, and did quite as much in killing the people as the first terrific sirocco that succeeded the fire. The wretched throng neck deep in the water, and the still more hapless beings stretched on the heated sands, were pierced and blistered by these burning particles. They seemed like lancets of red-hot steel, penetrating the thickest covering. The evidence now remains to attest the incredible force of the slenderest pencils of darting flame. Hard iron wood plow-handles still remain, perforated as though by minie-balls, and for the main part unburnt. When the hapless dwellers in the remote streets saw themselves cut off from the river, groups broke in all directions in a wild panic of flight and terror. A few took refuge in a cleared field bordering on the town. Here flat upon the ground, with faces pressed in the sand, the helpless sufferers lay and roasted. But few survived the dreadful agony. The next day revealed a picture exceeding in horror any battle-field. Mothers with children hugged closely lay in rigid groups, the clothes burned off, and the poor flesh seared to a crisp. One mother, solicitous only for her babe, embalms her unutterable love in the terrible picture left on these woful sands. With her bare fingers she had scraped out a pit, as the soldiers did before Petersburg, and pressing the little one into this, she put her own body above it as a shield, and when the daylight came, both were dead—the little baby face unscarred, but the mother burnt almost to cinders.

These hardy lumbermen are not wont to exaggerate, and the perfect accord of every story and incident confirm every episode of this tragedy. Faithful to the helpless, a stout woodman carried out on his shoulders one deadly sick of fever. He burrowed for the helpless body a sandy sepulcher, and then began the struggle for his own life. He had lingered too long, and his scarred body was found near the refuge of the man his heroism had preserved.

The tornado played through the desolated streets, and swept the river and the low land adjoining. The timber of the mill floating down among the people, made additional labor and danger, and daylight broke terribly on the saturated survivors before they dared drag their cramped limbs from the icy waters. The mingled crowd of men, women, and children, cows, and swine had held this watery refuge since ten o'clock of the night before. Of the hundreds of human beings that entered the waters, not all escaped; the frightened cows trampled many under the waters; the blistering heat blinded many who groped hopelessly about in the current, and finally sunk. To this day none can tell how great was the slaughter in the waters. After the burning heat of the night, a numbing chill followed, and the water-soaked group crawled over dead bodies and hot sands to the only blazing building in all the waste about them. Groups of dead were found within a stone's throw of the water. Families rushing downward for a breathing place had been blown upon by the rushing blasts and struck lifeless. The ghastly throng huddled, shrieking and bewailing, about the flaring embers, and the terrible roll of the missing was soon called from end to end of the ashen waste. No vestige of human habitation remained, and the steaming, freezing, wretched group, crazed by the unutterable terror and despair, plead with each other to restore the lost ones. The hot blasts of the night had blinded them, and they could but vaguely recognize one another in the murky light of the new day.

AFTER THE CONFLAGRATION.

Long after the flames had died out, when there was no more to feed on, the hot sands rendered moving about an exquisite torture, and long into the dismal midday the survivors were confined to the narrow circuit near the river. As the day wore on, help came in slowly from the northward. Several railroad gangs had escaped annihilation, and one gang, led by an ex-prize-fighter named Mulligan, came with promptness and efficiency to the rescue through miles of burning prairie and blockaded roads. On Sunday night something over 2,000 people were assembled within the confines of this industrious, prosperous city; the dreadful morning light came upon a haggard, maniacal multitude of less than 700. When the work of rescue began it was found that a great number had escaped by the bed of the river and the northern road to the port, and, as they advanced, half-naked stragglers, unkempt and blackened, began to stream into the sparse settlement. As the molten sands cooled off, the woful work of recognition began. Peering into blackened faces, mothers, fathers, brothers tremblingly sought out missing ones.

Some, in the immeasurable anguish of the moment, had dashed themselves against the sands and let out the life with their own hands that the licking flames coveted. Men, too distant from the river to hope for rescue or safety, had cut the throats of their choking children, and were found in groups sometimes unscarred by the flames. In the streets, full twenty corpses were found with no apparent injury or abrasion. Fatuous tradesmen, in the sudden rush of flame, had thrown their valuables into wells for security; every well in the city was turned into a flaming pit, and the very waters half evaporated by the heat. Survivors attest that women and children, cut off from the rivers, were put into wells and covered with bedding. I have looked into every well in the ash-covered clearing, and there is no possibility that a living thing could have endured the flames that boiled and seethed in them.

For hours the unreasoning search was continued by the famished dying remnants, but to little avail; the dead, when recognizable, lay where they had fallen in the streets; where the houses stood, the ground was whipped clean as a carpet, and all hope of identifying human ashes was idle. The next night the long-prayed-for rain came, gratefully to the living, and kindly to the fleeting ashes of the dead. The great dread that hovered over the bay cities and towns was allayed, and the threatened danger nearly gone. Before dark, help came to the perishing sufferers from the neighboring villages. The wounded were taken by boat to Green Bay, whence some were forwarded to Milwaukee.

From nine o'clock Sunday night until dusk of Monday may be taken as the time of the main action in this terrific drama. By Tuesday the sweeping miles of fire had been quenched by Monday night's rain. A slight drizzle still further aided the work of rescue. The ravages of the one night's tornado left unmistakable traces on every hand. Through the solid growth of timber a clean swath of blackened stumps and roots marked the course of the fiery tempests. The roads were cumbered with roasted cattle, and frequently with the carcasses of bears and deer, while the ditches and cleared fields were strewn with smaller game and wild birds. Nearing the vicinity sadder relics were found, for those who penetrated outward through the wall of flame met equally fierce flames in the clearest places. Remote dwellers on the highroads, warned of the great danger, with their families safely packed on their great farm-wagons, made northward through the highways for security; but the flames engulfed them in the heart of the woods, and the fragments of stout vehicles, burned to the irons, now strew the road hither from Marinette, the last town on the Northern Wisconsin border. The highroad enters Peshtigo from the north, through a break in the encircling belt of woods, where the pretty Episcopal Church stood—the last to burn in the fatal place. Even before this was reached, a putrid hecatomb of dead cattle cumbered the wooded street. Among the pines, scores lay, not burnt, but smothered to death. Through this underbrush, thirty bodies of men and children were picked up, more or less injured by fire. In a great many instances the human remains were distinguished from animals by the teeth alone. One horror-struck relative recognized the relics of his nephew by a pen-knife imbedded in an oblong mound of ashes. What does it avail to narrate circumstantially the inexpressible horrors of these succeeding days. What good to tell of the dead faces staring upward through the calm waters; or the piteous circumstances of a hundred heart-wrenching tragedies during and following that treacherous Sunday blast? No moral underlies the terrible story: all that frightened human nature was capable of came into play that direful night; the slaughter resulted from no sin of omission or commission on the part of man. No unseemly panic aided natural causes in achieving, comparatively, the completest devastation in human annals. On the contrary, superhuman daring and energy were put into active operation to mitigate preternatural horrors. The immensity of visible destruction at Chicago surpasses the completeness of this devastation, but Chicago, with all its woes, has not two-thirds of its citizens to deplore as dead.

With one of the men who passed through that night of destruction, I wandered over the pretty rising plain where Peshtigo spread its thriving stores and handsome houses. Save where the houses were built with cellars, which was very rare, there is no trace of a former habitation. Here and there are metallic remnants of sewing-machines and cracked stones. The hardware and drug-store leave almost the only reminder of things that were—a blackened mortar stands idly in a wild confusion of melted glass and lead, with the pestle ready for a new decoction. Two or three men with troubled faces were moving about putting up a shed for the Relief Committee. They answered civilly and sadly that they had been in the fire, but saved themselves and nearest kin. They should have starved to death if the outside world had not stepped in, and now hoped to be shortly on their feet again. They despaired of the bright, cheery little town ever being again as it was, but complacently "reckoned" if the scared ones didn't drive new-comers away by their silly stories, a new people would make a new Peshtigo. If you ever walked over the ground where a camp had been burned, and there are few that served during the war that have not, you found there as much semblance of a substantial city as now marks the spot where Peshtigo's 2,000 people carried on the business of life a few days ago. On the bank of the river fish killed by the dusting [illegible] are still to be seen, which the day after the fire were soft and white and unwounded. Crossing the frail remnants of the bridge on timbers charred and fragile, my neighbor said, "It was as like Judgment Day as I can imagine. Friend Hansen, with his wife and four children, believed firmly that it was, and while the fire rained down, he began to walk composedly up and down his parlor with his family about him, and I have never seen him since."—*N. Y. Tribune.*

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR.

TUESDAY AFTERNOON, Nov. 7 1871.

EVEN the daily papers lack space to tell the stories of the fires. As for us, we can bear to read them no more. They are too full of horrors.

THE Apocalypse is a sealed book.—*Zion's Herald.*

Seal *not* the sayings of the prophecy of this book.—The Angel to John. (ch. 22:10.)

BR. AMES said recently, at the close of a Conference over which he presided:

> A well-conducted religious paper is worth more to a family, in an educational point of view, than four times its cost in common schools. Every economical family, therefore, should take a religious paper.

WE observe that Br. Frank Burr's article on 'Tumble Weeds' has got into the orthodox journals, credited to—*Exchange!* Possibly they may have forgotten where it was picked up; but we can't help thinking that they hated to give an *Advent* paper credit for anything so good.

BR. Joseph Morse, who lives north of us in Michigan, says the people in that region have a new name for Adventists, and call them Gizzard-ites. The name would better apply to the class our Savior described as "eating and drinking with the drunken;" of whom another said, their "god is their belly."

SURELY the man is in a sad case who can truly say he is 'ruined' by the loss of his temporal possessions. Many have felt to say it, however. But those who have an interest in eternal things do not feel thus. The best and biggest part of their possession is safe from moth, rust, thieves, or fire.

THE first impulse of the people of this land on reception of the news of the Chicago disaster was to donate liberally to the sufferers. Since then they have been liberally praising themselves for their generosity. Instead of praising ourselves for doing well, it would be better to read and reflect upon Lk. 17:10. We have only done our duty, and, indeed, have hardly done that.

A CORRESPONDENT of the *Western Recorder* has been attending Chinese worship. He says:

> 'Some come in with a whole roasted fowl, a pig's heart, or a whole goat and place it before the god. When they have allowed sufficient time for him to make a meal, they take it home, saying *the god has fed on the spiritual part*, and they will eat the carnal part....The more intelligent contend that they do not reverence wood or stone—but *the spirit through the image.*'

THERE is a good point to this story. We trust it will be appreciated:

> An illiterate negro preacher said to his congregation: "My brethren, when de fust man, Adam, was made, he was made of wet clay, and set up agin de palins to dry." "Do you say," said one of the congregation, "dat Adam was made of wet clay, an' set up agin de palins to dry?" "Yes, sar, I do." "Who made de palins?" "Sit down, sar," said the preacher, sternly, "such questions as dat would upset any system of theology."

IT is a curious commentary upon the church's hope of the world's conversion that the difficulty with the American Board is, not to raise money, but to find men. It is to be hoped that the new field opened in Southern Europe will revive the old enthusiasm. Whilst the Woman's Board finds no difficulty in procuring workers, the new men needed to replace worn-out missionaries at far off stations come not. Is the Savior's last commission forgotten? or is it that men love home and friends, children, wife, and ease too well? Something is wrong!

M. ATHANASE COQUEREL, an eminent French Protestant minister now in this country declares that the French people did *not* desire war with Germany; nor does he believe the Germans wished it. He arraigns the two emperors as guilty, probably with justice. But the revelations of M. Benedetti show positively that the crime of commencing the bloody conflict rests upon the shoulders of Louis Napoleon, who hoped by it to retrieve his failing prestige. Its blood must be largely upon him.

> GOOD heavens! here is another sect of so-called Christians, said to exist and even flourish in Southern Indiana. They call themselves by the startling name of "The Soul Sleepers," and their idea is that the immortality of the soul is limited to certain lucky ones, through the mediation of the Savior, while all the other souls which are unfit for heaven are annihilated. They are not capable of bliss, and God is too good to torture them. As they are too bad for salvation, and too good for damnation, it logically follows that they must cease to exist altogether. Our impression is that this heresy is an old one revived—either that or something like it.—*N. Y. Tribune.*

—*Our* impression is that it isn't a heresy at all, but an old *truth* revived.

THE Rev. T. K. Beecher, says in the *Christian Union* that he thinks it highly probable that the spirits which possessed men in the time of Christ were the souls of dead men. In the present day, he asks, what better definition of a crazy man can be given than this: 'A human organism used and played upon by one or more lawless spirits besides its own?' and thinks that these evil spirits might even now be exorcised if there were simplicity and child-like faith among Christian believers.

—As is apt to be the case with utterances of the Beechers, we have here truth and error mixed. A brief definition of a crazy man is, *a person with a diseased brain;* though, no doubt, some are possessed with demons, as of old. But the demons are not immortal souls, but mortal spirits, minions of 'the prince of the power of the air,' destined to perish with their head and all his followers at the second advent.

As to what might be accomplished by primitive faith, we are happy to agree with Mr. Beecher.

As the contest with the Mormons is exciting much interest, it may be well to note that only Adventists, or those believing as we do, lay the ax at the *root* of that corrupt tree. The orthodox church admits that the souls of men survive the death of their bodies in a conscious state. Now Mormonism stands or falls with this doctrine. Smith claimed that 'a departed soul' made the foundation revelations of Mormonism to him. Adventists affirm this to be a lie; because the Scriptures declare that man in death is unconscious, and 'knows not anything'—is incapable of making revelations of any kind. Orthodoxy affirms that dead men know more than the living—just as the Mormons claim. Hence it has to hack away at the branches; for it dare not dig up the system *by the roots*, lest it undermine itself in so doing. How many lies have been founded on that greatest of all lies, uttered in Eden—'Ye shall not surely die!'

IN England they hold large informal gatherings of the Established Church, which they style 'Church Congresses.' Lately, at one of these in Nottingham, Rev. J. C. Ryle chose as the basis of a very eloquent discourse, Heb. 4: 14, "Seeing, then, that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." There were three leading points in the sermons (1) Where was Jesus now? Not in the grave, not bodily on the Communion table, but in heaven, to warn against infidelity and Popery. (2) What was Jesus doing now? The work of the priest in heaven, interceding for sinners, who therefore, needed no priest upon earth. (3) What was Jesus going to do yet? To come again a second time, to raise the dead, to change the living, to reward his saints, to judge his enemies, and to set up a kingdom in which there should be no sorrow, death, or sin, and in which there should be eternal peace.

—We call that good sound gospel. It has the New Testament, apostolic ring to it.

WE have received a challenge for a discussion with a person who says he is the angel mentioned in Rev. 18:1 and 19:17. We beg to be excused. If he is really the angel, we prefer learning at his feet to discussion.

At present this 'angel' is located in South Carolina: we do not recollect seeing 'the earth lightened with his glory' as he came down, which makes us somewhat skeptical. However, when he takes his stand 'in the sun,' and we hear his voice, as predicted, doubtless we shall believe. Meanwhile we suffer the lashing he gives us as heretics, foolish and anti-Christ, with the more resignation, inasmuch as he includes the entire professed church in the same terms.

This 'angel' goes—for the present—by the earthly cognomen of C. Boyle, and can be found at Lynchburg, S. C., by those interested in his message. And, seriously, had South Carolina best say anything more about 'Yankee Notions,' while she has such a lunatic at large within her borders?

EVERY little while we find something like the following items travelling the rounds of the press:

> An ambitious project has been formed by a small knot of rabbis at Frankfort, to lead the scattered Children of Israel back to Palestine and establish a Jewish Kingdom there once more. Invitations to join the project have been printed in great numbers, and are by this time circulating among the numerous members of the ancient race throughout Germany; and, if we may credit the report of newspapers friendly to Judaism, influential money men in Frankfort—the headquarters of German Jews—have given it their substantial support.—*Newspaper*, Oct. 1871.
>
> A great number of religious Jews in Poland are making preparations in Jerusalem, in belief that the time has nearly arrived in which they shall be restored to the possession of that country. They are watching the movements of the Egyptian army, in the belief that some arrangement will be made which will enable them to return to Judea.—*Newspaper*, July, 1833.

—But neither Egyptian armies nor no 'influential money men in Frankfort' can restore the Jewish nation. Their restoration will be at the same time and of the same nature as that of Sodom, Gomorrah, Moab and Ammon. (Jer. 48:46; 49:6; 39; Ezk. 16:53.)

THE SOUL.

A SCRIPTURAL COMMENTARY.

(*Continued.*)

2 Samuel 1:9. 'Stand I pray thee before me; for anguish is come upon me, because my life (soul) is yet whole in me.'

Ch. 3:21. 'And Abner said......I will gather all Israel unto my Lord the king......that thou mayest reign over all that thine heart (soul) desireth.'

Ch. 4:8. 'Behold the head of Ishbosheth, the the son of Saul thine enemy, which sought thy life (soul.)

V. 9. 'The Lord, who hath redeemed my soul out of all adversity.'

Ch. 5:8. 'The Jebusites are hated of David's soul.' i. e., with a "perfect hatred.' (Ps. 139:22.)

Ch. 11:11. 'As thou livest, and thy soul liveth, I will not do this thing.''

Ch. 14:7. 'That we may kill him for the life (soul) of him he slew.' Here we find the soul or life, put over against 'kill,' showing that there is a sense in which men may 'kill the soul;' though it cannot be the same sense in which the word occurs in Mat. 10:28.

V. 15. 'Neither doth God respect any person' (soul.)

V. 19. 'As thy soul liveth.' i. e. as truly as thou livest.

Ch. 16:11. 'Behold my son....seeketh my life' (soul.)

So said the great Hebrew king, when Absalom rebelled. If he had believed the poetical theology now received in the church, he might have sorrowed less. The modern poet says: *

"Death is another life. We bow our heads
At going out we think—and enter straight
Another golden chamber of the King's
Larger than this we leave, and lovelier."

If this had been true, and David had known it, he would have cared less when his enemies sought his soul, or life.

Ch. 17:8. 'Hushai said, Thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds.'' Margin 'bitter of soul.'

Ch. 18:13. 'I should have wrought falsehood against my own life' (soul.) i. e. brought himself into danger of death, by the act referred to.

Ch. 19:5. 'And Joab....said, Thou hast shamed this day the faces of all thy servants which have this day saved thy life (soul), and the lives (souls) of thy concubines.'

Ch. 23:17. 'Is not this [water] the blood of the men that went in jeopardy of their lives?' (souls.)

1 Kings 1:12. 'Let me, I pray thee, give thee counsel, that thou mayest save thine own life (soul) and the life (soul) of thy son Solomon.'

V. 29. 'As the Lord liveth, who hath redeemed my soul out of all distress.'

Ch. 2:4. 'Walk before me in truth, with all their soul.'

V. 23. 'If Adonijah have not spoken this word against his own life' (soul.)

Ch. 3:11. Thou hast not 'asked the life (soul) of thine enemies.'

Ch. 8:48. 'If they [thy people] bethink themselves....and return unto thee with all their heart and all their soul.'

Ch. 11:37. 'Thou shalt reign according to all that thy soul desireth.'

Ch. 17:21, 22. 'Let this child's soul come into him again....and the soul of the child came into him again, and he revived.' Suppose we read it for the argument's sake, at least—'Let this child's LIFE come into him again....and the LIFE of the child came into him again AND HE REVIVED.' Is there anything unnatural in this version? Is not nephesh rendered life, already, in scores of places? Is any other argument needed than a simple presentation of this reading, to settle the question?

The immaterialist theory is, that the real person is the soul. Keep this in mind, and let us paraphrase the passage now to suit that theory:

'Let the soul that dwelt in this body come into this body again....and THE CHILD came into his body again, and THE BODY revived.' This is a just paraphrase of the immaterialist theory; but all must acknowledge it is a carricature of the Bible statement.

The case simply stated is, then, just this. We have traced the usages of the word nephesh through nine books of the Old Testament. We find that in a multitude of instances it means life—cannot justly be rendered by any other term. We have nowhere found it used in the sense of an immaterial, intelligent entity. To insist upon giving it that sense here is, therefore, clearly unwarrantable, unless it can be shown that neither of the common, natural meanings of the word will make good sense. But, as we have shown, LIFE is just the sense demanded by the entire analogy of the passage; and immaterialism is ruled out. (See also remarks on Gen. 35:18.)

However, H. W. Beecher is believed by the mass, when he calls death in the following language, 'a lifting up.'

> Death a lifting up.—I love to think that what seems to be a mystery of the silence of death, which envelopes so many that we loved on earth, is not really a mystery. Our friends are separated from us because they are lifted up higher than our faculties can go. Our child dies. It is the last that we see of him here. He is lifted so far above us that we cannot follow him. He was our child; but instantly, in the twinkling of an eye, God took him, and lifted him up into his own sphere. And we see him not. But it is because we are not yet developed enough. We cannot see things spiritual with carnal eyes. But they who have walked with us here, who have gone beyond us, and whom we cannot see are still ours. They are more ours than they ever were before. We cannot commune with them as we once could, because they are infinitely lifted above those conditions in which we are able to commune. We remain here, and are subject to the laws of this realm. They have gone where they speak a higher language and live in a higher sphere. But this silence is not the silence of vacuity, and this mystery is not the mystery of darkness and death. Theirs is the glory; ours is the waiting for it. Theirs is the realization; ours is the immaturity striving to be ripe. And when the day comes that we shall disappear from these earthly scenes, we shall be joined to them again; not as we were—for we shall not then be as we were but as they are, with God. We shall be like them and him.

—So the child's death was A LIFTING UP, and its coming to life again A CASTING DOWN! So did NOT believe either the mother or the prophet.

ONCE MORE—WHAT IS TO BE DONE?

A little while since we made some suggestions, and propounded some questions concerning the ministry of the gospel, under the heading, '*What is to be done?*' We have received one reply that will interest all our readers. As it is a private letter, we shall withhold the name and location of the writer, only remarking that we know the person, and that he is fully worthy of the confidence and esteem of all. He writes thus:

> Dear Brother. In the last TIMES, under the head *What is to be done?* I found an article in which I can fully agree with you. Now I want to ask you a few questions, first stating my case. One year ago this fall I first came out from the world and resolved to serve God. But having business which called me away before the ordinance of baptism was administered at that meeting, I was not immersed then. Upon coming back home I went to the Baptists' meetings, and took a free part in them. After a few days, candidates for baptism were called for, and I went forward, and was baptized, not understanding that they held all persons baptized by them as members. As soon as I learned this, I began to inquire into their creed and doctrine, and found that they did not agree with my way of reading the Bible, and we had some rather warm talks on the subject. I then asked their minister if I could get a letter from them and he said, "No, only to churches of the *same faith and order!*" So at one of their regular meetings I asked them to take my name off their books, and at their next regular meeting to give me time to give them my reasons for this request. The first request was granted but the second was refused. But I thank God that I had that trial to pass through, for it has made me strong in the Lord.
>
> I have twice tried to proclaim his truth, and the Lord has blessed me in so doing; and I am determined to do *all* that is in my power for the cause of his truth. I have a wife and family whom I must support by my labor. And my wife is hardly willing to let me go out to preach, partly because she thinks I am too young and inexperienced; and partly because she cannot see how we are to get a living: for preachers of the Advent doctrine, it seems, have to support their families *and preach besides.*
>
> Now, the question I want to ask you is, Is there any place where I could go and preach where preaching is desired, and get *some* help from the people. I don't expect, neither do I wish to be *wholly* supported by the people: but if I could get some help, I could study more than I could if I had to work all the time. I am *willing to work, am anxious to work:* but I want to study, too. I don't lay any claim to being a preacher now, but I believe, by the grace of God, I could *learn* if I had help and encouragement.
>
> I am very anxious to be doing something, but hardly know what to do. If there are places where I could go and begin at the bottom of the ladder and climb up, I am willing to go. I feel my weakness and unworthiness, but I trust in God for strength.
>
> I want you to write to me; and if there is nothing more for me to do, I can at least work and earn money to pay for tracts and papers. You have my prayers for the success of THE TIMES and the tracts and books which you are publishing.

—*If* we are to grow and prosper as a people, something must be done to meet the cases of young men like this. It is all true enough that God calls his servants to walk out to the mount of sacrifice with only *faith* for a support; but that is only a view of *one side* of the case. He has also demanded of his people that *they* sustain his laborers. He will not print books, nor make flour, nor coin money in heaven to send down to them; but does these things through his church. And if we awake to duty, and sustain his cause and the laborers in it, he will bless us, and we shall grow and thrive. But if we cease to give; become niggardly and close in our policy, neglect missionary work, we shall surely dry up from the very roots, become mere cumberers of the ground, fit only for removal out of the way to make room for another people who will do God's work for the last days.

PERSONAL.

The past few days have been, with some connected with this office, a season of deep sorrow, succeeded by heartfelt gratitude. Death has been very near our borders, and for a time, it seemed that he would even prevail against our care, our prayers with strong crying and tears, and the best skilled physicians. On Friday last, Addie, Br. Elijah Mansfield's companion gave to the world the life which so nearly cost her own. For hours skill and affection struggled to save the precious life, but early Saturday morning hope failed, and sorrowing hearts gathered around her bedside to watch the tide of life as it slowly ebbed away.

Never were three longer hours. Scarce ever were the consolations of faith in Jesus more effectual, or more consoling. We could be thankful for much. She had not been burned to death, like many of late. She had been all unconscious of suffering, unlike many to whom wearisome months are appointed. She was surrounded with friends, loving hearts and hands, any of whom would have died for her, if it could be. We blessed God for the consolation of the present, as well as for the glorious promises of the future.

But before even the first faint light of day began to shine, a happier light shone in that sad room—*a ray of hope!* It was like a gleam, only, but how it lighted our hearts. Faith was renewed. God would, now that we were tried, and, indeed, had yielded our own will, and said, "Father, *thy* will be done?"—he would be better to us than our fears.

She lives to-day—not indeed out of danger, but with a good prospect of future life and usefulness should time continue. We ask the prayers of all in behalf of herself and her deeply afflicted husband and family.

TRUTH SPREADING.

Henry Constable's unanswerable pamphlet on THE NATURE AND DURATION OF FUTURE PUNISHMENT is on sale at the leading book stores in San Francisco; at Bancroft's and Roman's. Over one hundred copies have already been sold in that city. Whitmore's book is also for sale at Bancroft's—the largest bookstore on the Pacific coast.

Dr. A. L. Stone, who has been lecturing in San Francisco on "Questions of Doubt" propounded by his people, declines to preach on the direct question—"Are the finally impenitent punished with eternal misery." Nor does he yet say—after some weeks of time for consideration—that he will undertake to prove an intermediate state of consciousness between death and the Judgment day.

"The orthodox are being brought to bay," says a correspondent.

QUERIES.

T. W. R. There are some passages of Scripture that seem to favor traditional theology simply because of the *usus loquendi* or a term of terms they contain. This is especially true of words that are translated from a term in the original tongue, whether Greek or Hebrew, that is used in a variety of senses, and therefore rendered by two three or more English words. You will find a case in point in the term *nephesh*, which is often rendered *soul.* But it is also rendered *life, person, dead body*, etc. Now the reader of *Hebrew* has this advantage: wherever the term occurs he has the word originally used, and can judge for himself of its meaning from the context and sense of its connection: but the reader of a translation, unless there is a uniform rendering of the original word (which is in many cases incompatible with preservation of the sense of the original), must accept the translator's judgment of its meaning, which may be faulty from bias, carelessness, or design.

The word *nephesh* is found in Gen. 35: 18, and also in 1 Kings 11: 37, and is translated *soul.* The common reader naturally gives to the word as he reads the sense that he has heard attached to it from childhood, and not being contradicted or corrected, the impression grows to settled conviction, although the idea really has no foundation.

Now, for the sake of the argument, suppose that our translators had rendered Gen. 35: 18—"And as her *life* was departing (for she died);" and 1 Kings 11: 37—"Let this child's *life* come into him agair," what a different weight these passages would have in the controversy upon the nature of man. They *have* rendered *nephesh* by *life* time, time and again; there is nothing to forbid that rendering here; it is perfectly congruous; is pertinent in the sense of the connection, and exceedingly natural in either case.

We do not charge design in the translation they have given; but the result has certainly been to darken counsel. With the rendering we have suggested no one would ever have dreamed of any other than the true sense—that in either case (as in scores of other instances where *nephesh* occurs) the writer had no reference to an immaterial, conscious entity, but simply spoke of the *life* of the woman and of the child,

If there were a multitude of cases where *nephesh* was clearly used in the popular sense of the word *soul*, then there might be an argument by what particular English word it should be rendered: but it is only in a very few instances that the popular definition of the word *soul* is even *claimed* to be the meaning: hence there is no rule by which the immaterialist can fairly avail himself of their support. The whole weight of evidence lying in the *usus loquendi* of the word is against him.

These remarks apply with equal force o the term *ruach*, rendered spirit in he passage which is the subject of our query. We will lay it and another text before you.

> "Then shall the dust return to the earth as was, and the *ruach* shall return to God who ave it." (Eccl. 12: 7.)
>
> "For that which befalleth the sons of men falleth beasts; even one thing befalleth em: as the one dieth, so dieth the other. ea they have all one *ruach*....All go to one lace [sheol]; all are of the dust, and all turn dust again." (Eccl. 3: 19, 20.)

Now one more passage:

> "And the Lord God formed man of the ust of the *ground*, and breathed into his nostils *the breath of life*, and man became a living ul." (Gen. 2: 7.)

Yet another:

> "Behold I....destroy *all flesh wherein is the ath of life*....and *every thing* that is in the rth shall die." (Gen. 6: 17. See ch 7: 22.)

We find that *God gave* man "the eath of life;" that "man, cattle, eeping things and fowls" all possed the same. That Solomon says ey have all one *ruach* (breath, called *shamah* in the passages referred to in enesis); and in death man's *ruach* es to him who gave it. Is there a issing or a weak link in the chain of gument? Not one. God gave "the eath of life!" when we die it passes ain into his keeping. This sense is atural, simple and sustained by the alogy of the Scripture. It clears up -called difficult passages—the Savr's and Stephen's dying words. The mmon idea of these texts has only one g to stand upon, and that is the popar bias arising from the use of the ord *spirit.* But if *ruach* were unirmly, in the hudreds of instances in hich it occurs translated *spirit*, the evailing prejudice would receive a de shock, and we should have at least, is advantage—that the common reads would be better able to judge what as "the mind of the Spirit" in employg that term.

The Hypothesis of Evolution.

This is the title of a pamphlet pubhed as one of the University Series Scientific Lectures, Addresses and says—by Chatfield & Co, New HavConn. Written by Prof. Edward . Cope. It opens unscripturally. Man shall not live by bread alone but by every word that proceedeth out of the mouth of God *shall man live.*" We all would like to know where the professor obtained this quotation, as we read in Deut. 8: 3, "That he might make thee know that man *doth* not live by bread *only*, but by every word that proceedeth out of the mouth of the *Lord doth* man live." Again in Mat. 4: 4—"Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God." Luke 4: 4—"That man shall not live by bread alone, but by every word of God." This is but a trivial mistake, but it is noticed to show how often the first line of a speaker or writer will prove an index to the remainder of his arguments. If the key note in music is not pitched correctly, the result is that the whole tune will be inharmonious. And as a general rule when a speaker or a writer errs in his first sentence, we may safely expect that his whole argument will be erratic.

The writer goes on to consider a question at the same time philosophical and theological: but although from his text we would expect a Scriptural argument, he deals out most of the time the theories and vague guess-sees of men.

Not to particularize, his argument is one to harmonize the Darwinian theory with common sense and Revelation. Considering the task before him we can not wonder at his poor success. While no person will deny the facts of similarity in some respects running down from man to the simplest vegetable that can be said to possess life, yet to consider this a proof that man was created by gradations upward from the simplest form of life would simply be belief in something void of direct evidence and in opposition to the Mosaic account of creation. And although some are ready to do this, I thank God the majority of Christian thinkers are not.

The writer's chief and only argument in support of this theory is a showing of facts concerning likeness in structure of many of the inferior animals to man in the different stages of growth. Thus be shows that in the embryonic growth, man first resembles in the circulation of blood, and in the size of the brain, the lamprey, the lowest vertabrate in which the brain can be recognized. Then, later, the fish, the next step in the scale of intelligence. Then the birds, the next higher, and after this the crocodile, the next in order, and finally reaches that point in progression called man.

Then he shows by history how man has advanced in the scale of intelligence. He shows how *beast-like* to use the term—children are in their first actions and words, and calls attention to many other interersting facts.

But does this prove the Darwinian theory? Far from it. Upon it might be based a *supposition* that it was true, but not a *proof*: and even a supposition is impossible to one who believes in the Bible. His argument to avoid the clashing of the Mosaic account with the Darwinian theory is, that *man* was not a *man* until God breathed into his nostrils the breath of life: that he then "became a living soul," while before he was only a living body. Far-fetched, to be sure! He would avoid Genesis by making his development theory antedate the Mosaic account.

But to have this ridiculous argument stand long enough to fall down, it must be supported by something beside suppositions. If we turn to Gen. ch. 2, we shall find that the creation of of the lower animals and of man was upon the same day: and although in Gen. ch. 1 the lower animal's creation is spoken of first, in ch. 2 it is spoken of as if man was created first. (Gen. 2: 19, 20.) How will our metaphysical friends answer this?

The author deigns to notice Gen. 1: 26, 27, and in remarking upon it says: "Those who believe that this 'image' is a physical, material form are not disposed to admit the entrance of anything ape-like into its constitution: for the ascription of any such appearanc to the Creator would be impious and revolting. But we are told that 'God is a Spirit;' and Christ said to his disciples, 'A spirit hath not flesh and bones as ye see me have.' (Lk. 24: 39.) It will require little further argument to show that a *mental* and *spiritual* image is what is meant, as it is what truly exists."

But, Professor, there are those who think differently, who fail to see the great argument in ascribing the term *image* to such an immaterial nothing as *spirit* signifies when taken in your sense. Let these persons of different opinions respectfully refer you to the *Bible* on this question. And to direct your mind speedily to the passages upon this point read Whitmore's *Immortality.*

But dropping the Professor, let us notice his theory. Let us suppose it to be true; what would be the logical result? If the law of progression has obtained up to the creation of man, it will not cease as long as a higher nature is to be expected. Then man instead of coming to death and jumping off into futurity a happy or unhappy spirit, will rather continue to live here in this present form until he is gradually raised up to the higher form of life, and instead of all the dead being resurrected, none will be resurrected any more than our ape ancestry can be resurrected to enjoy the present advancement of their descendants. They would not be fitted to enjoy the life we live, because of an inferior cast of intellect. So man will not be fit to enjoy the life of his spiritual descendants, because of inferior powers of mind.

Again, as in all time past reproduction of species has been a necessity in order that the ball of progress move on, so will it be in order in the next life; and so on to the ridiculous end.

This is just what Darwinism amounts to—if carried out to its legitimate result. No person should adopt this theory, clashing as it does with reason and revelation.

Of course the Darwinites do not advocate that these are the results of their theory; but we ask any candid person if it would not terminate in the above ridiculous extremities, if carried out in accordance with the law of progression?

J. D. JONES.

We enjoyed a great treat, as we went to hear Dr. Tichenor last Sabbath night, on "Daniel's Vision of the Kingdoms." His analysis of human governments was scathing and true. They are evils which, with their heavy wheels, crush the poor by millions, and grind their very bones and blood and hearts into the dust and death. They are permitted of God, to save from greater curses, but they have always been, are now, and always will be managed by the devil, in revolt from Christ, until "He whose right it is to reign" shall come. Then and not before then, will they be corrected.—*Baptist.*

EDITORIAL GLEANINGS.

Br. Mowrey has baptized three in West Va. since their conference.——A brother in Minn. says: 'I like your doctrine and am searching for truth, although I have been a Methodist for forty years, and a local preacher for half that time.'——Br. John Hook has closed his labors in Philadelphhia for a little, and will now visit home, and also hold a meeting in Boston.——Br. O. R. Fassett's P. O. Address will be 472 Jessie St., San Francisco, Cal.——Br. N. C. Miller, lately excommunicated by the Baptists in Mo. for the crime of Adventism, informs us that most of one church will go with him, and he will go into the missionary field at once.——Br. C. C. Marston has organized a church at Mahomet, Champaign Co. Ill. We did not learn the number of members. Br. W. M. Skuls of that place will enter upon the work of the ministry at once.——A brother in Maine writes: "I took THE TIMES three months to oblige a friend: now I would not be without it. It advocates the *truth*, which is what I want."

The Times.

AT HOME.

" " " Colorado has a three-feet gauge railway, 76 miles long in successful operation.

" " " The circulation of the cheap illustrated papers of the sensational and indecent order is fearfully large. On Saturday nights the sales of the news-stands are immense to those who buy them for Sunday reading.

" " " One of the most horrible circumstances connected with the desolation of Peshtigo, was the fact that the wind drove immense clouds of sand before it which were heated so that when they struck a human being each grain burned and blistered its way into the flesh, inflicting unspeakable agony, to escape from which many people ran madly hither and thither in blind torment, yelling, and shrieking and fumbling with maimed hands for egress from the hell in which they were, and finding none save in death. The unimaginable horror of the scene cannot be told—it was neither whirlwind nor fire—it was a whirlwind of fire blowing in all directions.

—Imagine the sufferers all immortal, and the flames likewise, and believe it possible—if you can.

Chicago Items.

" " " The flames went where the wind took them, and only died out when there was nothing left to feed them.

" " " Twenty-nine hundred grog-shops were burned up in Chicago. Probably more of them are already rebuilt than of all other buildings put together.

" " " In one street I saw the curb-stone calcined and the wooden pavement upon which it joined not even scorched. In many streets I saw lamp-posts twisted and riven by the heat, and close by them articles naturally more susceptible to heat scarcely showing a trace of its effects.

" " " As I traversed the ruins of the North Side, I saw many strange freaks of the flames. Standing at the foot of a street through which a railroad was laid, I saw the rails warped from the bed at short intervals, so that, having a clear view for nearly two miles, the track looked like a huge serpent. But afterward going over this ground, I saw that the wooden roadway from which these rails had been forced by the heat was uninjured.

" " " But the strangest and most incredible of all the freaks of fire ever seen or imagined, is afforded by the residence of Mr. Ogden, to which I have briefly alluded in a telegram. This house, with the grounds and out-buildings attached to it, occupies the small square bounded by Lafayette place, Oak, Clark and North Dearborn streets. The house and barn, with the fences around the grounds, are all of wood, yet these buildings, which are in the very center of the devastated North Side, are the only ones which escaped, and not one of them shows the slightest mark of fire or of smoke. The house, which is an elegant one, with bay windows, Mansard roof, and other ornamentations, is as fresh as the day it came from the builder. The same is true of the barn in the rear, and of the fences and shade-trees nearest both buildings. Yet, all around are the marks of fire that years will not efface. Immediately across Dearborn street, not more than three hundred feet from the Ogden House, are the ruins of Dr. Collyer's Church, with the interior and roof all gone, and on the north side, which is the side nearest the frame house, the immense stone walls have been eaten half way through by the flames. One would as soon have expected a chip thrown into a blast furnace to come out unscathed as this house to have safely emerged from the ocean of flame in which it was surrounded for hours.

ABROAD.

" " " Every preparation for war is being made by Russia.

" " " Antonelli, the great Cardinal States man is dangerously sick: but not so much so as the system he has struggled to preserve.

" " " Young female slaves are shipped by English steamers from Tripoli to Constantinople. Their price at Tripoli is £25 or £30 each.

" " " Of the 120,000 inhabitants of Meschad, the capital of Chorassan, two-thirds perished from hunger and disease in the course of July last, while the remaining third fled and were mostly captured by roving troops of Turkomans and Affghans, and led into slavery.

" " " The extraordinary sum of $375,000 was obtained in two weeks from the Caledonian gold reef in New Zealand. Considerably more than a ton was extracted from 300 tons of quartz. At this rate gold will soon be of as little account as it was in Jerusalem in Solomon's day.

" " " The way Amadeus I was seduced into accepting the Spanish crown was this: His wife's confessor persuaded *her*, and she persuaded *him* that it was *duty.* Certainly no sane man would accept it short of a conviction of duty coupled with a wife's persuasions. A less desirable position of honor would be poor indeed.

" " " It is stated that there is hardly a man in Corsica who would not gladly give his last drop of blood for the advancement of any person bearing the name of Bonaparte. The Corsicans still reverence the name of the first Napoleon, whom they speak of as "our godlike fellow-countryman, and the greatest of all Corsican heroes."—Like many other statements concerning the Bonapartes, the above is untrue. The Bonapartes have just been voted down 26 to 26 by the Corsican Supreme Council, and Prince Napoleon intends to resign.

" " " It is not at all astonishing that money should grow scarce in Paris. The heavy drains made by the indemnity payments must have greatly diminished the aggregate amount of currency in France, and as the German Government persists in hoarding this money which is so sadly needed in circulation, the probabilities are that the payment of the remaining $700,000,000 of the indemnity will seriously disturb the finances of all Europe, if indeed France shall be able to make the payments at all, which is by no means certain, unless German financiers can be brought to a better understanding of the economic laws with which they seem disposed to trifle. The locking up of so large a sum of money must prove disastrous in the end, even to the Germans themselves.

" " " Republicanism is spreading in England—not the brutal Communism of Paris, but earnest determined democracy, working practically and legally to effect its revolution by acts of Parliament. The changes which are proposed are the following: At the close of the present reign, the civil list, *i. e.*, the cost of maintaining the Royal Family and its collateral branches, must be reduced. There must be such a reform of the House of Lords as will exclude from it hereditary imbecility, and open it only to hereditary ability. To some extent, therefore, it must be made an elective Second Chamber, and its obstructive veto power must be curtailed. Universal suffrage is evidently considered premature, but the lodger must have easy possession of the franchise as well as the householder. There must be a redistribution of seats in Parliament on some intelligible principle of wealth, population or area applied to the districts possessing them. The State Church must be disestablished and "the funds, lands, palaces, and parsonages" in its possession must be resumed by the nation whose property they are held to be. The present owners of the land are not to be disturbed, but the sole right of the eldest son to inherit land must be broken through, and every land-owner shall be "left at full liberty to turn his estate into money without the consent of son or any man." Common lands must be held by the state for the common good, manors held from the state ought to be resumed on giving the holder due compensation and be split up into small allotments, and the principle should be recognized that landed endowments for charitable or other purposes become, after a certain lapse of time, the property of the nation. All existing obstacles to the admission of workingmen into Parliament must be removed.

RELIGIOUS ITEMS.

" " " The Roman Church is splitting in twain. The anti-infallible-ists are uniting and organizing under the name of 'the old Catholic Church.' They are sustained or at least countenanced by all the Catholic governments, and already the Greek church seeks a union with them. This may be the last coming out from mystic Babylon. It looks very much like it in some respects. If so its final fall is very near.

" " " At Columbus, Ga., is a sect, bearing the complicated name of "Theophilanthropists." The creed is simple: "The world is my country, and to do good my religion;" so that we do not see why these new devotees did not call themselves the "Theophilanthropocosmopolitanists," which would have been more impressive and sonorous. One portion of the belief of the Theo Phi's we somewhat approve. It is that "any system of religion which shocks the mind of a child cannot be a true system"—rather a broad bit of generalization, but with a grain of truth in it.—*N. Y. Tribune.*

" " " The London *Spectator* has an interesting article on the Future State. It goes to show that whilst on that subject the scientific writers of Europe are usually skeptical, those of England are not so. They rather ask "why it should be more wonderful for us to live hereafter than to live now; why it should be more impossible for us to be there than to be here; why we should be so energetically curious about the *whence*, and so irritable against the curiosity as to the *whither.*" That shows good English sense. As John Newton remarked, "If one found himself in a ditch, he wouldn't wait till he learned how he fell in before getting out." It was the highest praise that could be expressed of a man, "They did not know where he came from, but they knew where he was going to, and would like to accompany him."

" " " Some excellent brethren -men in the pulpit, and men out of it—adopting a new new and current political phrase, are urging our people—in this dawn of the second century of our Church—to take "a new departure," to discard, it would almost seem, some of the best theological positions we have hitherto maintained, and place our denomination before the world, at least, upon other and different grounds. In some quarters it has been intimated that we must especially repudiate the dogma that sin is born of the body, or perishes with it, and the connected position that there is no future punishment for present sin, and no moral connection between this life and the life to come. The implication would appear to be that we must come out squarely, and preach future punishment, not only to take away our reproach, but to give our gospel moral power, and turn men from sin to righteousness of life!—*New Covenant, Universalist.*

" " " An association of ministers and churches organized at Berea, Ky., in September, on the following basis:

> Believing that the division of the church of Christ into sects which, by creed or practice, exclude from membership persons acknowledged to be true Christians, is schismatic, unscriptural, and detrimental to the cause of Christ,
>
> *Resolved*, That we will seek to promote the organization of such churches as will admit to membership all applicants who will give satisfactory evidence of Christian character.

—Shall we never have done with the unmitigated absurdity of forming new sects because *division* is contrary to the gospel! What bosh for men to proclaim that sects are all wrong, and straightway add another to the list! A sect may be wrong, and it may be right. Whether it is right or wrong depends altogether upon the reasons for its existence. If they are good, the sect is good: otherwise it is of the devil. Paul was of a *sect.* 'After the way they call a *sect*, so worship I,' he says. But of all the inexcusable sects, the most so are those that add to the existing divisions on the plea that there should be more unity! 'O-consistency, thou art a jewel!'

Correspondence

EDITOR'S JOURNAL.

Preached in the Rich Woods Baptist chapel—a log house. Had the most intelligent and best citizens out to hear me speak on the kingdom of God. I showed it was not a church in probation, but the immortal state. "Flesh and blood cannot inherit the kingdom of God." Many had been hearing that the church was the kingdom, and that it was set up on the day of Pentecost. I think that view was seen to be defective. When the prayer "Thy kingdom come," is answered, the "the will of God" *will be done* on earth, as it is done in heaven. That this has not come yet. But it will, and that soon.

At the close Eld. Coffee, a Baptist, asked me a series of questions, which he had prepared with care, with an evident design to put me down. His first question was—"I should like to know sir, the difference between a man and a beast?" I replied from Eccl. 3: 19, 20. And added, their organizations are different; man being placed at the head of the creation.

Second question: "As every Christian has the spirit of Christ, I want you to tell me what becomes of it, when he dies." I replied, that the spirit of Christ in a Christian was not an *entity*, but a power, or an influence, diffusing peace, love, etc., and ceased to operate upon him at death. (Eccl. 9: 5, 6) "Their love" etc., then perishes. "The dead know not anything."

Third. "What do you do with the words, 'My soul thirsteth for God.' Had he not a soul?" I asked him who he thought it was, that was the happy possessor of "my soul," was it David's *body?* If so, it was a mere lump of matter. It could possess nothing. It had no intelligence. Who is the happy owner of this immortal soul? But my friend could not find a living owner. So I told him that when David said "My soul thirsteth for God," he simply meant to say *I thirst.* It was *the man*, that thirsted, and not an *entity* within him.

The above are specimens. He held on till half of the audience left in disgust, and said some very ignorant and foolish things in the estimation of the people, whom he sought to turn against me, But the truth never looked so clear and bright.

TUESDAY, Oct. 17. Spoke at the log chapel in the Flat Woods on the spirit of man, and on baptism. These are questions of discussion and dispute, and I was requested to preach upon them. I had before spoken on the *soul*, which satisfied most, and now they desired to hear on the *spirit.* I learn that most were pleased. It is said quite a revolution is wrought. The opposition to the Advent doctrine has ceased with about all who opposed it, and many of them have subscribed for the TIMES. A church will be organized here.

The leading opposer here is Eld. John Mann, of the M. E. church, South, who is for sending Adventism "back to hell, where it came from." He is a great hand to preach on Hell. He tells sinners, that if they don't repent, "they will go to hell and be God-dammed." These are said to be his own words. His bishop told him and the other ministers of the conference, that the Advent doctrine *must be put down.* And they must do it." They are doing what they can, but are not doing a thriving business, as yet. Eld. Mann did not come out to hear or meet me at all (though I was near him), to talk on the subject. And he will find that the Adventists, after all, if he gets acquainted with us, are sustaining the truth by the clearest proofs from the word of God. We only ask him to meet us with the Bible in hand. It might do him some good. We shall never be "put down" by invective or slang. If some have dishonored the Advent cause by *apostasy*, that does not make against it. Some Methodists behave as badly. But there are good Methodists, and so, there are good Adventists. Let truth stand on its own merits.

WEDNESDAY, Oct. 18. Br. Bishop rode with me to [illegible]khorn, my next appointment, [illegible] miles over the mountains. We failed to reach the chapel in time. On arrival the people had just scattered. One half hour which we were unavoidably detained, would have saved this disappointment. I can't say that I did not feel sad. I never disappoint if life and health, and circumstances permit me to meet the people at the time appointed. I saw however many of the leading men of the country who lingered and had interesting conversation on the faith and hope of the gospel.

We now went on with Eld. Brown, six miles to White River, and put up with him, and Father McDearmon, a good old-fashioned Methodist. Sr. Brown was quite feeble, but was much revived by song and prayer. She is in sympathy with her husband, and will help him in his new position. It is good to have our helpmates in sympathy with us in our religious relations.

Br. Brown, has been burnt out within the last year. He lived in a double log house. One end was all in a blaze before they awoke, and he had just time to get his wife and children out, and escape without saving a thing. He has just finished a new log house, and is comfortable for winter. Every thing is uncertain here. In the new earth all will be safe and sure.

Father McDearmon asked me many questions on the state of the dead, and destruction of the wicked, all of which I answered. He did not reply, and seemed to think my answers Scriptural and reasonable, though new to him. We also had some talk about Wesley, of whom he is a great admirer. He likes the old Methodist spirit and practice better than the new.

THURSDAY, Oct. 19. Took leave of friends, and forded White River, coming to Batesville, some twenty miles. Here I got news from the outside world, and got my letters. It has been some weeks since I have seen the papers, which is something of a privation after one has been accustomed to see and read them daily.

I found the citizens of Batesville anxious to hear me again, and so I spoke in the Court House at night on the spirit of man, to an intelligent audience. Ministers, Lawyers, Doctors, with the leading men of the place were out. I gave opportunity for questions, but none were proposed. I never never had a better reception than at Batesville. Mr. Wycough opened his doors to us again, and treated us with Christian hospitality.

FRIDAY Oct. 20. Rode out to the Head-stream School House, six miles, and preached in the forenoon and evening. Put up with Br. John A. Shaw, a late convert. Br. Rosebraugh is with me, and I look for others to-morrow.

SATURDAY, Oct. 21. Met at 11 a. m. The most of the elders and brethren on whom we placed dependence came in. I first laid before them the plan and importance of church organization, when we organized an Advent Christian church. Eld. Rosebraugh was chosen pastor, and Br. Lewis Robinson was chosen and ordained deacon. It was in this neighborhood, that Eld. Rosebraugh was lately excommunicated by the Baptists. But he never stood so high as now with the people. The elders and brethren present then voted unanimously to organize a State Conference. This organization was happily effected. They are now in working order, with good prospects of growth. They are a happy and grateful people. The Lord give them prosperity. The only regret was, that some of those deeply interested, could not be present on account of sickness; especially Br. Lenox from Red River. We all regretted this; but God orders all things well.

At night I spoke to a full house, on the kingdom. We had a melting and blessed time, and all could pray with more heart than ever "thy kingdom come!"

MONDAY Oct. 23. At an early hour came to Batesville. It was hard to part. But we hope to "meet again, ne'er to sever," when Jesus comes.

This dear people are all Southerners. They were all educated in the midst of slavery; but with a full knowledge of my views, as a man from the North, they give me their full fellowship. We knew no difference, and are all looking for the "blessed hope," in one faith, and in love.

SABBATH, Oct. 22. The rainy morning hindered many, but some got to the meeting. We closed with a communion service—a sweet, heavenly time with victory.

From Hiram Munger.

In one of Br. Munger's late *Notes by the Way*, we find the following interesting passage:

When going to Bath I saw an eagle's nest on a tall pine tree, over one hundred feet from the ground. Here again was a lesson from nature. On inquiring, I found this nest had been there for over thirty years, being repaired up every spring. There are sticks in it, for the frame work, as large as a broomstick, woven in sea grass and fish net, picked up on the shore of the fishing places, until it is as large as a small cock of hay. Each of the parents have been in mourning within thirty years; one having been killed, the other would get a partner in a few days. These are of the largest size, and have been known to take lambs three weeks old, and one was known to kill a twelve-pound goose in January, and would have carried it off, but was prevented by the woman of the house. The eagle, being hungry went to the next house, and seeing a cat in the door-yard, scooped it up for a dinner; but puss set up such caterwauling and scratching of feathers, the eagle carried her about eighty rods and dropped her. The cat fell in the snow, and went back to the house after an unpleasant ride of eighty to one hundred yards. In the summer time they live mostly by robbing fish-hawks, as follows: they hide in a tall pine tree, watching the hawk, and when he gets a fish and rises in the air, as they always do, the eagle will put for the hawk. The hawk will go up, crying bitterly; but it is of no use; the eagle rises the fastest. When above the hawk he makes a dive for the hawk, which, to save his own life, drops the fish, and the eagle catches the fish before it reaches the ground, carrying it off to feed their young, and poor Mr. Hawk must catch another, or go without his dinner. How much like a sectarian the eagle acts.

One more interesting fact, noted in Scripture about the eagle stirring up her nest, is demonstrated. When the young get feathered out, the old ones stir up their nest in such a way as to throw the young ones out, which causes them to spread their wings and try to save their lives by flying, the old ones watching their efforts to fly for the first time. When the young ones are tired, the old one dives under them, taking the young ones on its back, and then soars up very high, slipping out from under them, leaving them again to try their strength of their wings, to save them from falling to the ground, and dashing themselves to pieces. They say the third time the young eagles will fly to a tree and light. Such works of nature are worthy of notice. They show how God deals with young Christians by stirring up their nest to throw them out upon their own resources, and then take them up on high, as on eagle's wings. Some know what it is to be thrown out of their nest before they are worth anything to the cause of God; others ought to be.

After writing the above facts, another was told by an old inhabitant. Years ago an old colored lady lived in that town where this eagle's nest was. She was poor and a good Christian. One day she had nothing in the house for dinner. She heard a noise, and on looking up she saw this eagle after the fish-hawk as usual. When near her cottage, the hawk dropped the fish, and the eagle failed to catch it, and it fell to the ground. She got it and made her a dinner, and thanked the Lord. Br. Storrs, who told me this fact, heard the old lady tell it.

From Geo E Lee, Brimfield, Mass

It certainly seems to me that the "Glorious Jubilee!" can not be far distant. I am bound to be one that shall help to "shout the song of victory." It is joy to anticipate such an event. What can be a more glorious sight than to see the Son of man descending in clouds of glory, with all his holy angels? Who can wish to delay the event? Who is there that would not gladly exchange their *all* in this world, for the joys of the "world to come." Would not all, if they could in their heart say with the Revelator, "*Come* Lord Jesus, and come quickly?" It is a great thing to *live* in these last days, in constant readiness to enter the kingdom. Yet I am confident that as God has said he would "purify unto himself a peculiar people," it is possible for every one who chooses, to be of that number, who will submit themselves to the will of God and lay hold of his promises? In him I do rest, and his promises trust, knowing that the word of God standeth sure.

From J B Preston, East Gilead, Mich, Oct 5.

For the past month I have been suffering from fever, and nervous prostration so that I have not been able to write but very little. I have not forgotten your columns nor your interest, but hoped to be able to do something that would add more to your interest than former work. But as yet I am unable. Still I believe that God only gives the things that are best for us. "All things work together for good to those that love the Lord." David said, "Before I was afflicted I went astray; but now have I learned thy statutes." God has given me [by poverty] [illegible] humility, which is a great bles[illegible] But I remember 'twas by poverty [illegible] wrought this grace in me. The captain of our salvation "was made perfect through suffering." May my affliction make me more like him, and they will be a blessing in disguise.

Two weeks ago last Sunday, I visited the church in A—— just as I arrived I was attacked anew with pain in my head and stomach, which almost robbed me of my strength. Still I thought I had faith in God and that he would sustain me. But my faith momentarily failed, and I felt that I was going down. I asked a brother to conduct the service and stepped out of the house. There, though in much pain, I was reminded how many times I had made my boast in God; that he never would leave me when I needed help. And my spirit cried to God—"If I have ever felt thy helping hand, let me know its power to-day." I returned to the pulpit. There—for the praise of God I say it—I felt the girding of an unseen power; and oh! how heavenly the overshadowing Spirit! The moistened eyes told the story—"*God is here!*" I would not magnify myself, but how precious to know that Jesus is all in all. That God is a refuge for those that trust in him.

While I believe that God sustains his faithful servants, I remember that his word commands a zeal according to knowledge, and I would always stand corrected before the sacred oracles. My physician forbids my studying for the present, but that God who hears the outbreathing of the the heart to him records my thoughts for the welfare of his precious cause. May the blessing of the highest rest upon each department of his own great work, and keep his dear children in the way of duty.

From W C Hall, Fort Howard, Wis.

I send you a paper which gives an account of the terrible fires which have been so destructive to life and property. The best accounts give but a meager discription of the terrible fires. The loss of life is almost incredible. They think in the town of Peshtigo, including the village of 1,200 inhabitants there were five hundred lives lost. On the east side of the Bay the loss of life is greater in proportion to the population even than in Peshtigo. At one mill five miles from Little Sturgeon, out of about seventy persons fifty-five were burnt to death; and some that escaped with life were badly burned. One man that saved his life in a well has just arrived, and is stopping with us. He says that seven got into the well: two were smothered, and five got out alive. The scene was terrible, beyond discription. Around this mill there were about two acres cleared. Most of the people got into this clearing between the mill and the woods, where they were found lying dead the next morning. Those that escaped remained in the well all night.

Other places in Kewanee and Door Counties the loss of life and property is full as great. They say it "seemed as if the world was on fire." Some from Peshtigo say the fire did not come from the woods but came down in the air. They thought the day of judgment had come!

This was Sunday night. They were having a dance at a house in town. When the alarm of fire was given they kept on with their dance, and only one little girl escaped. All the rest were burned in the house. Peshtigo was a very wicked place, but there is nothing left of it now but ashes, except one old house.

From O C Marston, Ancona. Ill Oct 16.

I found the cause here in rather a dilapidated condition. Once there was a thriving interest. But for some cause or other it has measurably died out, and unless God visits the church and community with a shower of reviving grace, it will become *entirely dead.* I tried to preach three times to interest congregations. The Lord blessed us, as was evident in the free spirit of exhortation manifested among the brethren and sisters at the close of each service. I never felt more of a burden for sinners in my life, and could the meeting have been continued through the week souls would doubtless have been converted. The brethren desired me to stay and continue, but all things considered it was finally thought best to defer such an effort for a time. I believe by proper effort in the name of God there can be a live interest raised up in Ancona. May God grant it is my prayer.

From Anson Brown, Richland, Co Wis.

THE TIMES is a welcome visitor, and a great help to me. I feel thankful that Br. Turner urged me to subscribe for it. He knew it would be a means of my searching the word of God for the truth. The church here is trying to do what they can for the Master. Br. Hough is laboring in this part of the Lord's vineyard. Once in four weeks he visits us to much profit on our part in the way of truth and righteousness. Some are starting for the kingdom every time he comes. His heart is all in the work. He seems to work for the Master, to save the perishing. Prejudice is moving back as a cloud before a morning breeze.

From D T Call, Florence, Ohio.

The little band of waiting ones are still watching and praying for the coming of our Lord. We have the usual amount of opposition with the rest, but that only serves to make us more diligent and fervent in our walk and conversation; for we know that "these light afflictions, which are but for a moment will work out for us a far more exceeding and eternal weight of glory," when Jesus comes. A short time since the United Brethren minister that preaches in this place gave us a sermon on the immortality of the soul. After a diligent search he produced twenty-seven texts, among which were the thief on the cross, rich man and Lazarus, Paul's desire to depart, and so on to the end. He gave us a glowing description of our "house eternal in the heavens," to which the "inner man" is transported when this "earthly house" is torn down. Oh! that they would see what great inconsistency they are teaching: for if this earthly house, spoken of by Paul in 2 Cor. 5: 6, is our body, in which the soul lives as a tenant, then this building of God not made with hands must be another body, into which the soul goes at death. Now let us try the case of Lazarus, whom Jesus raised from the dead. He had been dead four days, and consequently he had been in his "house eternal" for some time. But Jesus comes to the grave, and cries in a loud voice—"Lazarus, come forth!" and Lazarus leaves his "house eternal," and comes back and takes up his abode in his "earthly house!"

Now we are told that there is no death in heaven. Again we are told that death is a separation of soul and body. And if death is separation of it here, surely separation of soul and body in heaven is death: and the only conclusion that I can come to is, that when the soul of Lazarus was separated from his heavenly body at the command of Christ, that there was *death in heaven!*

But still they say that they can see no beauty in the doctrine that we teach. Yet, thank God, some are receiving it gladly. One brother after listening to the discourse referred to, was led to search for himself, and is now rejoicing in the light.

Conference Reports -

From a Baptist Minister.

[The following is a private letter to Br. and Sr. Berry. We keep the name back for the present, for good reasons. Ed.]

I this day had the pleasure of reading your very kind, cheering letter. It caused my eyes to overflow with tears of reciprocal affection to find that comparatively strange brethren had sympathy for me, and for the cause of Bible truth in my hands, while my own brethren—who, so far as man's work is concerned made me a minister of the blessed gospel of Christ, are gushing on me with the same malicious spirit of hate as was thrust upon our blessed Lord and his apostles; and, as then not for any evil or wrong I have done, but because I have tried in my weakness to tell dying sinners there was *life in Christ only;* and that, that life was offered *now*, to be consummated to all who receives it, in the resurrection, at the last day: and the rejecters of that life shall be destroyed with the second death.

For this I am denounced as a heretic, and in secret conclaves by whispering slanderers—those who would not dare to meet me face to face, and condemn the doctrine I advocate—my public discourses have been by them tortured into such teaching as was never intended. And now after peddling slander against me three or four years in secret, they have at last, being zealous, vehemently broke loose upon me with a flood of persecution, with intent to break down myself, and others also in the ministry, and, if possible, destroy our usefulness in the future. But thanks to him in whom I trust, they are making converts to the present truth, if possible, faster than we had done.

But why dwell on this picture of human weakness! You will readily perceive that all this must have some effect on my feelings, and so it has: for I am in the very flames of afflicting persecutions. But, thank the Lord, it is all for his truth's sake. Will he not help me? Yes, he does; and I believe he will still continue to help. But as he is to be sought for helping grace, will you pray earnestly for me, and those dear ones who are with me contending for the truth. Let us pray that this contending against the truth may tend to spread it more.

There were but three of the five ministers met at our church, and after a very meager, and singularly conducted meeting of inquiry, closed the proceedings with telling us what conclusion they came to, or how they would report. But I suppose they will report us guilty of the charge brought, and at our next regular meeting it is expected the church will seal our doom. Many seem bent on our exclusion from the church, and from the ministry. How it will result the Lord only knows. If truth prevail I am satisfied. But I may have to find a new home on my own merits.

Conference Minutes

Iowa.

ANNUAL MEETING

The second session of the Advent Christian Conference of Iowa, convened at Cascade, Thursday, Aug. 31.

Ministering brethren from abroad were invited to a sitting. Those present were Elds. J. V. Himes, D. S. Clark, and C. C. Marston. Ordained ministers belonging to the conference present. F. H. Kenny, M. Chandler, R. B. Dutton, P. S. Buck, H. H. Janes. Not present: M. J. Janes, R. W. Wilson, L. G. Hiscox. Licensed ministers: D. A. Dickinson, C. W. Pitcher, G. W. Woodard, J. W. Said, J. F. Adair.

Delegates: Cascade church, G. Dean, H. E. Wright; Manchester, Sr. Cooley and Lewis; Richland, M. Dague, Wm. Groat, N. A. Said, E. A. Said.

Business committee, R. B. Dutton, D. A. Dickinson, C. W. Pitcher.

The address of the President was listened to with interest. He stated that our Quarterly Conference had proved a success with but one exception. Unity had prevailed among the brethren in trying to advance the great interests of the cause of God, and to carry out the rules and regulations of our body with a hearty good will. To God be all the praise.

After a free, mutual, and thorough examination of the standing of each minister among us, all were found to be in good standing and in harmony one with another, with a mind to work for God and the salvation of souls.

Reports of ministers: All had tried to do what they could in their limited circumstances. In some cases much good had been accomplished, several churches organized, and truth is gaining ground. Many hearts and ears are being opened to hear and receive the word of God in love. Therefore they are encouraged and resolved to labor on, trusting in God for help and success.

Reports of churches: Those reported were in rather a low condition, but still maintained their meetings; preaching a portion of the time by different ministers, and some living, working members in all, who were determined to go through to the end, and enter the kingdom at last. The churches at Esgart, Iron Hill, and Strawberry Point were not reported.

Churches received: Elk Valley, organized by F. W. Kenny, Feb. 16, 1871, 27 members. Toronto, organized by R. B. Dutton; about thirty members. Spring Branch, organized by H. H. Janes, July 29, 1871. Ten members.

These churches were in a live, healthy condition, with a weekly prayer, and monthly conference meeting and Sunday school.

The business committee's reports. On Q. M.

WHEREAS, The constitution provides for three Quarterly Meetings in each district, therefore

Resolved, that in some of the districts it not being convenient to sustain three meetings, it is left to the ministers and churches to hold as many as may be deemed profitable to the cause: and

WHEREAS, some of our churches are not supplied with the regular ministration of the word and ordinances, therefore

Resolved, That our preachers of the Quarterly meetings make arrangements for regular circuits, and appointments for each church, as often as circumstances will allow. And that the churches be invited to unite in the arrangement, and give their proportion for the support of circuit preaching in their respective neighborhoods.

Resolved, That hereafter, when our preachers organize churches, that they instruct them to unite in the arrangement of circuit preaching, and make provision for the attendance upon ordinances.

Report received and unanimously adopted.

The following statement was unanimously adopted.

WHEREAS, By the proclamation of the soon coming of the Lord, a people have been called out of different denominations, and these having no church organization, there was a necessity for the organization of both churches and conferences. They were at first called Adventists, as individual members, and the churches were called Advent churches. As this cause was extended West, a different position was taken as to the name. Some of the preachers and members having been members of the Christian society, were partial to that name, and some of the churches and conferences took the name *Christian* without the term Advent. Among these was the Iowa Conference. The State Conferences and General Publishing Associations, all united in the name *Advent Christian* as a compromise.

For a number of years, the majority of the ministers of Iowa desired to be members and to act in harmony with the *Advent Christian* body. This was proposed and discussed in several Annual meetings. But it being evident that the majority would not be permitted to rule in this matter, the ministers, with others desiring to unite with the Advent-Christian body resolved to leave the "Christian" Conference, in peace, and organize an Advent-Christian Conference, to become one with the body, in name, heart and action. This was effected last year, and we now invite all the Adventists within the bounds of the Conference in the State to unite with us. The Adventists in Iowa should be one, and nothing on our part that we can do for the unity of all, will be left undone.

If there is any considerable number of Advent ministers and churches who may not be satisfied with our present organization, who still wish to unite in the organization of an Advent-Christian Conference, that will unite all the Adventists, we will hold a convention with them and re-organize for a more perfect union of all, whenever they shall signify their wish to do so.

Br. M[illegible]ing of Chicago, was invited [illegible] as the door may open. [illegible] elected for the coming year were: F. H. Kenny, President; H. H. Janes, Sec'y; D. A. Dickinson, Treasurer.

Campmeeting committee: F. H. Kenny, D. A. Dickinson, I. Cooly, D. R. Lewis, M. V. Plank, A. G. Lewis, D. Mohr.

Voted, that our next Annual Conf. and Campmeeting be held in the Manchester District.

In view of the wants of the cause, and the need of renewed, energetic action among the brethren, therefore

Resolved, That the president in each district confer with the churches in the same, in reference to our next annual meeting, to arouse them to action.

F. H. Kenny, H. H. and M. J. Janes, were appointed delegates to the Western Ministerial Conference.

The first Q. M. to be held in the Deep Creek District, in Oct. The second in Manchester District, about the first of Dec. The third in Iron Hill District about the 1st of February.

This session has been marked by an increasing interest, love, unity, and zeal from first to the last. Much good has been done, and all are much revived and encouraged in the good way. Nine precious souls were baptized into Christ, and many others deeply convicted of the necessity of speedy preparation to meet their God in peace. Preaching by Brn. Himes, Clark, Marston and others: all good, logical, timely, stirring, and effectual.

H. H. JANES, Sec'y.

Central Illinois.

SPECIAL MEETING.

Convened in the new chapel at Auburn, Oct. 14. When organized there being but little business that could be done, there arose a discussion on the formation of a new Conference in the southren portion of the State. It was then unanimously *Voted*, "That we invite our brethren in the southern portion of Illinois to unite with us."

Adjourned. D. O. GIBSON, Sec'y.

Michigan.

SOUTHERN DISTRICT, Q. M.

The Southern District of Michigan A. C. Conference held its first session at Clapp S. H. in the town of Moscow, commencing Thursday Sept. 21.

Members present: J. M. Snook, A. E. Babcock, J. B. Bissell, C. Fox, and J. R. Preston. Also Brn. Fisher, Taylor, Whitney, and others from Rives were present. The meeting was a pleasant and profitable one. Two were baptized by Eld. Babcock, and added to Moscow church.

Little business was done. A resolution passed making J. M. Snook standing committee for the year, to be assisted by two brethren elected quarterly to prepare business for our meetings, and act as devotional committee.

Adjourned to meet at S. H. No. 6. Rives township, Jackson Co. Dec. 20.

J. R. PRESTON, Sec'y.

Maine.

ANNUAL MEETING.

This Conference convened in the Mission chapel, So. Windham, Tuesday, Oct. 10. The following officers were chosen for the ensuing year: Eld. C. Goud, Pres't. Eld. F. A. Baker, Vice Pres't. Eld. I. C. Wellcome, Sec'y. Eld. Wm. H. Mitchell, Treasurer. Elds. R. R. York, J. A. Libby, Jesse Gay, Executive Committee.

C. Goud, F. A. Baker, J. A. Libby, Committee on Ordination.

I. C. Wellcome, Tract Agent.

I. C. Wellcome, F. A. Baker, Jesse Gay, E. M. Hagget, and Jared Whitman, Tent and Mission Board.

I. C. Wellcome, Mission Agent, to travel and collect mission funds and subscriptions. Adjourned.

Wednesday, a. m. Voted, to receive Eld. Jared Whitman as member of Conference.

The committee on T. P. S. Hampson's case reported as previously published in the *Crisis*. Accepted.

Voted, That the first session of the "Ministerial Bible School" be held in connection with this session of Conference.

Afternoon session.

Report of Tent Committee called for. Eld. Wm. H. Mitchell made some verbal statements of their work, and rendered the report of Br. A. W. Taylor and wife (who have managed the tent the past two summers), as follows:

TENT REPORT FOR 1871.

The Mission Tent was pitched in four towns besides the places of campmeetings, viz. Buckfield, Oxford, Harrison, Livingston. In all these places the meetings have been well attended, with an apparent interest to hear. We think good has been accomplished, and seed sown that the great harvest day will prove to have brought forth fruit unto eternal life.

Total receipts, collections and donations $62.58
Total expenses.................................. 42.46

Left in our hands......................$20.12

A. W. TAYLOR.

Twelve other preaching brethren have aided in preaching in the tent, and without pay, while Br. and Sr. Taylor get but $20.12 for their time. Report accepted.

TREASURER'S REPORT.

Mission money received from Jan. 1870, to Oct. 1871: From Augusta, $2.75; Bangor, 2.50; Brewer, 8.50; Biddeford, 10.86; Bristol, 50c.; Durham, $1; Frankfort, 50c.; Hartford, $2.90; Kennebunk, $11; Livermore, $5; Miscellaneous, $16.50; Norway, $12; Palermo, $1; Portland, $8.47; Stark, $1; Sumner, $3.50; Topsham, $4; Yarmouth, $10; Right-hand, $20; Sale of small tent, $20; Sale of tracts, donations of tracts, and donations for tracts, $43.40. Total, $165.38.

Paid out for tent mission deb., for circulars, for books, paper, and postage, $117.13. Cost of tracts and pamphlets distributed on mission account, $77.03. Balance due the treasury, $28.78.

I. C. WELLCOME, Treas.

Report accepted. Adjourned to Thursday.

Thursday, a. m.

Voted, To take from the table the following question, which had been laid over from last year: "Does the virtue of membership entitle women to the right of voting in the business sessions of our Conferences." To bring it into form for discussion, the following was offered:

Resolved, That in receiving females into conferences or churches, it does not thereby entitle them to the right to discuss or to vote on business matters, but to the exercise of all the rights the Scriptures have given them as females.

The resolution was freely discussed, *pro* and *con*, and the following Scriptures cited and applied: Gen. 3: 16; 1 Cor. 11: 3, 7–11; ch. 14: 34, 36; Eph. 5: 22, 24; 1 Tim. 2: 11, 12; Jud. 4: 4, 6, 9; 1 Ki. 21: 5, 9, 14, 23; Est. ch. 5, with others. The resolution was adopted with one dissenting vote.

Resolved, That we accept the committee's report on the Portland church case, as originally given by them to the church. Adopted.

Voted, That we raise $500 the coming year for Mission and Tract Funds, and that we choose an agent to travel and solicit and collect funds and subscriptions.

Resolved, That we deeply sympathize with Eld. A. W. Taylor and his wife in their sad calamity by the severe injuries they received in being thrown from their wagon and badly maimed and bruised, by which they are laid by for a time: and as they are in destitute circumstances, we commend them to the sympathies and charities of our brethren and sisters generally, who can give them of their substance in this time of need. Direct donations to them at Byron, Me. Adopted.

Voted, That the thanks of this Conference be extended to the friends in So. Windham for their hospitality in entertaining us during this session.

Voted, That the Secretary forward the minutes of this Conference to the *World's Crisis* and THE ADVENT-CHRISTIAN TIMES for publication.

Besides the business of Conference we had preaching afternoons and evenings, and several very interesting social meetings, and one session of "The Ministerial Bible School."

Br. Jerry Hill was ordained for the work of the ministry. Our meetings were deeply interesting. We felt assured that the end of probationary time is truly near, and our work will soon close.

Ministers present: C. Goud, F. A. Baker, I. C. Wellcome, R. R. York, Wm. H. Mitchell, Jesse Gay, H. S. Mitchell, E. M. Haggett, Jared Whitman, J. A. Libby, Jerry Hill.

Dele[illegible] I. Carle, Peter Johnson, Geo. Humphrey, R. Varnham, J. Hill, J. Stevens.

C. GOUD, Pres't.
I. C. WELLCOME, Sec'y.

Western Virginia and Southern Ohio.

ANNUAL MEETING.

Convened at Johnston Creek near Walton, Sept. 23. S. P. Whitney, D. Hammack and J. R. S. Mowrey were appointed a Business Committee. Members present: Elds. S. P. Whitney, M. Hammack, J. R. S. Mowrey, D. Hammack, G. Looney. Delegates: Cabin Creek Church, L. R. Kirk: Coon Creek, D. Covey; Rose Valley, John Atkinson; Mt. Pleasant, Jas. Lowrey, Wm. Dorrity, M. Hively, M. Shaver; Hayes J. Chambers; Chambersburg, by S. P. Whitney. Field's Creek, by L. R. Kirk; Poca Fork, A. Pauley; Round Knob, M. Hammack and J. Kiefer. The Secretary being absent, J. R. S. Mowrey was chosen Secretary, *pro tem.*

PRESIDENT'S ADDRESS.

Dear Brethren and Friends: It is with much pleasure that I address you upon the present occasion. Feelings of gratitude to our Heavenly Father spring unbidden from my heart when I look back upon the past conference year. With the Psalmist I can but exclaim to-day, "Bless the Lord, O my soul, to forget not all his benefits!"

The past year has been one of success to the cause we love. Three new churches have been raised up, by the blessing of God, who are now knocking for admission into our Conference. Three brethren unto whom the Lord has said—"Go ye into all the world to preach the gospel to every creature," are waiting a seat in our counsels. The field of our labor is enlarging. The "Macedonian cry" comes from every quarter—"Come over and help us!" Oh! for grace to labor more diligently, earnestly, and faithfully!

Perhaps a few statistics of our past year's labor will be of interest to you all. I have baptized into the likeness of Christ's death and resurrection, about fifty souls; organized two churches. Preached 218 sermons, delivered eight lectures, traveled 2975 miles, found a wife, and obtained favor of the Lord.

I have tried to serve you faithfully as president of our body, and am thankful for the honor which has been conferred upon me. I now resign my charge, praying for your future well-being and prosperity. And may the Lord direct you in the selection of a president for the coming year, who may, under the blessing of God guide you to the future usefulness and success in the advancement of the cause of truth. In the conclusion let me exhort you, one and all who are professing to look for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, to gird on the armor anew. Awake to new diligence! "The Lord is at hand!" West Virginia must be conquered for the truth. With us there should no such word as fail. Our enemies are strong: Our God is stronger. On then to victory! Be faithful! Be diligent! "Let your light shine." Strike for right, for God, for truth. Occupy till the Lord comes!

After examining the Christian character of ministers present, the following were granted license for the year: L. R. Kirk, M. Hammack, J. R. S. Mowry, and S. P. Whitney, who was also chosen State Evangelist.

After considering the propriety of procuring a tent for the Conference, the following brethren were appointed as Tent Committee: S. P. Whitney, D. Hammack, and J. R. S. Mowrey, to see to raising money for that purpose.

REPORTS OF CHURCHES.

Mt. Pleasant, Prospering, some additions during the year. Two have fallen asleep,

Coon Creek, Prospering in the faith. Several additions during the past year.

Chambersburg, Several additions; about thirty members; also an interesting Sabbath School.

Hayes, Nine members; two additions; good prospect.

Cabin Creek, Nine members; holds her own; have a good Sabbath School.

Poca Fork, (New) Eleven members; one fallen asleep; in a good condition.

Round Knob, Sixteen members, prospering.

Rose Valley, Eight members.

Field's Creek, Organized with eleven members; bright prospect for building up.

Next proceeded to elect Officers. S. P. Whitney, was elected President; J. R. S. Mowrey, Secretary; M. Hively, Treasurer.

During the entire meeting unity and love prevailed. Sound doctrine was presented which made lasting impressions upon the minds of those who heard. Five souls were baptised into Christ. Seven additions were made, besides several names of persons who will join in as soon as an opportunity is offered. The cause is onward, in the strength of our God. By the sword of the Spirit we will gain the victory that every where elevates society, enlightens the friends of man, and honors God. From every direction we hear the call, Come and preach to us! Five counties are being awakened to the necessity of taking God at his word, rather than trust in the doctrines of men. We, as a Conference desire the prayers of all who are interested in the blessed cause of truth, that we may be able by grace divine to conquer West Virginia with the truth, and prepare a people for the coming of the long looked for King, who has told us to watch and pray. We verily believe he will come soon.

J. R. S. MOWREY, Sec'y.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, NOV. 7, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement, the unconscious state of the dead, their literal resurrection; the finite nature of sin, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. B. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Bible Dictionary.

We have a good copy of Smith's Bible Dictionary (abridged), 700 pp., for sale. Price, $3. It is J. B. Burr & Co.'s edition, and is fully illustrated.

"Good Tidings."

The long looked for "Conference Book" has now appeared with the above title. See notice in another place, and send for a copy. $1. in cloth. 50c. in paper, postpaid.

The Minstrel.

We are entirely out of the *Minstrel*, and shall not be able to furnish any more for some weeks yet. Indeed, the plates are so badly worn, that we may defer another edition until we can make new plates, and give it an improved shape. Only a lack of means to work with causes the delay.

Statistics.

Conferences and States which wish their statistics to go into the new Almanac and Year Book, must send them at once, or they will be too late.

We would like from Maine, New Hampshire, Massachusetts and Connecticut Secretaries a list of churches; those having chapels, number of members; a list of ministers in good standing, with their P. O. Addresses. Also the P. O. Addresses of the Rhode Island ministry.

Nothing Better.

It is generally agreed that there is no better work upon the question of the nature of man than *The Doctrine of Immortality*, by James H. Whitmore. We have been selling the work at a very low price in order to procure for it the widest possible circulation; but have not sold less than one dollar's worth at single orders. It has occurred to us that many, perhaps, would like a single copy, or two copies, who would not wish more than that. Therefore, we give notice that we will send the book by mail, post-paid, to any address (in the United States or Canadas) for TWENTY-FIVE CENTS.

Who will avail themselves of this liberal offer?

Advent Almanac and Year Book.

We purpose to issue early in December a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained: with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists: and we trust no such family will do without it. The price will probably be 10 or 12c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Sheldon's Latest Volume.

Sheldon's new book, The Life Beyond Death, is now ready, and we shall begin to fill orders in a few days. It will be for sale at the Camp-meetings. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre-paid, on reception of the price. A liberal discount by the quantity.

We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one quarter will be made by the dozen; one-third for twenty-five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

The Proposed Chart.

We confess to but little faith, at first, that our ideal of a complete prophetic chart could be realized. But we knew that many desired such a map of prophecy, and so made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. Shall we have the other needed names?

John S. Lawver, M. D. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, The Chicago Church, D. O. Hink, I. C. Wellcome, J. F. Huber Grand St. (New York) Church. Church at Auburn, Ill. C. Libby (pd.) R. R. York. Wm. M. Hall. J. C. Stone. W. E. Brown.

Who will help fill up this list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $120. See advertisement.

To Correspondents.

J. A. SMITH. Have not a copy of that number. What shall we send for the $1?....F. M. BERRY. You are entitled to three more 3 months subs. for the money you sent....N. C. MILLER. Can you tell why we cannot get a letter to you? We have written to Valparaiso three times; and the letter has been returned by the Postmaster in each case. Why?....C. C. MARSTON. We will send by express this week. S. E. MABEY. THE TIMES goes regularly to John C——, Missouri. He owes nearly $2. Sent the others, including tracts, to M. E. O., and TIMES to T. F....G. S. PIKE. Rec'd. Thank you....D. O. HINK. Rec'd. all your letters. Hymns have been necessarily delayed....W. J. CUMMINS. You did not give Br. Lee's address....M. A TIBBETTS. Rec'd. all three....S. E. MABEY. There was only $1 in your letter when it reached us....H. H. JAMES. It came all right....T. G. BRYCE. Would be glad to call on you....J. C. STONE. We found the case as you stated it. See date this week....A. C. HUESTON. We stepped out on the platform going down. We came back in the night....W. E. BROWN. Send the article.

RESPONSES.

Previously acknowledged.......................$[illegible]

May Stone	$ 10	C. W. Smith	1 00
J. Wynkoop	80	A. Brown	2 00
P. Townsend	2 00	F. V. Foulks	10
Mrs M Newbury	1 00	H. Kelly	90
A Sisler	2 00	H. H. Tooker	2 75
G. G. Godfrey	1 00	H. Seller	30
A. C. Hueston	1 00	H. F. Bolles	1 00
F. Robbins	25	J. McClellan	1 00
E. S. Lockwood	1 00	S. Getlif	1 50
E. Wentworth	50	C. Keve	5 00
Winona (Minn) chur.	7 15	W. Weeks	50
C. Nelson	4 00		

Pledges.

The undersigned agree to pay the sums affixed to names, toward paying the debt of the Western Association (about $1,800) whenever the full amount of the debt shall have been pledged.

H. Hubbard, $5.00; S. Pike, 10.00; B. P. Betts, 5.00; Thos. Davidson, 5.00; G. E. Merrill, 5.00; H. W. Norville, 5.00; F. A. Childs, 25.00 (pd); Jas. P. Morse, 1.00; A. C. Hueston, 4.00; A Brother, 5.00.

Communications.

J D Jones
H Munger
M M Eastman
M A Tibbetts
S C Gove
T J Morgan
J Bower
W A Fenn
B Mathias

Books and Tracts by Mail.

W Sheldon
J H Hawkins
J Johnson
J Eshleman (2)
S P Whitney
W F Jefferson
G T Adams
E Orr
J H Nafe
J F Taintor
S H Taylor
E Chase
T J Morgan
W H Booher
Mrs M E Barber
J M Stouffer
F W Wilson
M M Perkins
Mrs C Nelson
J T Smith
W F Fahnestock
E Russell
J H Smith
A Orcan
M J P Thing
Mrs H Seller
H E Miller
H H Tooker
Mrs S A Simms

Letters Received,

TO SATURDAY, NOV. 4.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

T Howell
J Loucks
J D Jones
H Munger
J H Whitmore
A Morse
E Orr
J G Smith
M Goldthwait
F Atterbury
W Sheldon
O R Fassett
C Royle
M M Eastman
G Hill
P Townsend
D Mathewson
E C Andrus
M Newberry
M Duncan
G E Merrill
J S Hurd
S Shields
F Burr
M Hammack
T G Bryce
D Keeler
G G Godfrey
E L Dolph
L T Scott
W C Edwards
W I Munn
A C Hueston
J R S Mowrey
J A Snodgrass
E T Himes (2)
H Brown
M J Wellman
J Wynkoop
C C Marston
F Burr
W A Fenn
J Sloan
D T Taylor
B Mathias
G S Pike
N C Miller
G Mason
J C Stone
A B Fabrick
C H Case
W C Hicks
N Jewett
H H James
T P Barnes
V Hunt
E S Lockwood
G L Nichols
M B Hubble
M A Tibbetts
S H Taylor
E Wentworth
L C Gove
H Munger
E C Field
P H Lanphere
J L Paine
T J Morgan
J K Allen
E Chase
C A Sumner 2
O D Gibson
A Brown
C Nelson
W H Booher
J M Stouffer
H Liederbach
T W Raymond
M M Perkins
J M Pierce
J H Mills
C W Smith
E Barber
W N Pile
W H Reed
B T Brownell
S J Adamson
F A Childs
W M Rankin
C B Wheeler
E D Heath
D O Hink
S Getlif
W Kay
M Smith
S P Shepherd
J F Taintor
W E Brown
E Bacon
M J Herron
I J Leslie
O R Fassett
F M Berry
M J P Thing
M A Tibbetts
H F Bolles
M Dale
A Orcan
J A Smith
E Russell
T H Brents
J McClellan
J Bower
H Seller
W F Fahnestock
J Wendell
H W Norville
E Haff
L S Littlejohn
G A Carr
J Hill
C B Reynolds
A B Cushing
F V Foulks
H Kelley
S A Simms
H H Tooker
H E Miller
S Bates & Son
M F Wistrom
S E Mabey
T Davidson
S C Wellcome
J McLane
T Hobjohn
C Keve
G W Brown
F M Gove
A Adams
W Weeks

Obituary.

SMITH. In Adams, Wis., Oct. 22, 1871, Charlotte Smith: aged 74 years.

Sr. Smith was brought up in the faith of the church of England. About two years ago her attention was called to "present truth." She received the message of the coming Redeemer in his kingdom with much gladness, and now rests in hope. May the Lord bless this affliction to her numerous offspring. Services by the writer, in the Methodist chapel, at Postville. Subject: Nearness of redemption, from Joel 2: 1.

G. G. GODFREY.

HOYT. By the late fire at Peshtigo, Wis., Enoch Hoyt: aged 56 years. Martha, his wife: aged 46 years. Francis Edwin, their only son: aged 22 years. Mary Emma Leigers, their daughter: aged 27 years. Louisa Jane Newberry, their daughter, and her husband—all perished in the terrible conflagration Sunday night, Oct. 8.

Of this family only one child remains, a daughter of fifteen years. She was saved by being away from home at the time. The family she was with saved themselves by going into the River. She is left without home or relatives, and deserves as well as needs the sympathy of all.

Br. Hoyt has been for years a firm believer in what is termed Adventism, believing that he would receive eternal life at the resurrection, in the last day. He moved here from Richmond, Me., four years ago, and after enduring great hardships, had made himself a good home. Now he rests in hope of that better home, which flames shall ne'er devour, nor waves ever o'er flow.

W. C. HALL.

CONAWAY. In Rochelle, Ill., Oct. 21, Hattie, wife of Jeremiah Conaway.

She died in the blessed hope of immortality at the coming of Jesus, without a doubt but that she should rise in the morning of the resurrection. She leaves four children with her loving companion.

Services by Eld. D. S. Clark, who spoke from 1 Thes. 4: 18.

J. CONAWAY.

BULHAND. In New Carlisle, Ind., Aug. 26, 1871, of Congestion of the brain, Netta May, only daughter of Charles and Amanda Bulhand: aged 6 years, 3 months, and 29 days.

Yes, my darling is gone. She was a most affectionate child, the pet of her parents, and loved by all. But she was cut down by death's icy stroke, and we left to mourn. We weep as we look back upon our loss. We can see her watching at the gate for Pa to come back from the shop—waiting for fond embraces and kisses of love.

She was a faithful at her Sunday-school class, and had learned to sing sweetly; and not long before her eyes closed in death she sang one of the songs she had learned there—

> "Go work to-day in my vineyard,
> We hear the Master say;
> Go work to-day in my vineyard
> And I will lead the way.
> The fields are ripe for harvest,
> And harvesters are few,
> Oh! stand not idly waiting
> With all the work in view."

Oh! how those words ring in my ears, as a warning for me to live right, that I may meet my darling in the kingdom.

A. M. BULHAND.

Book Notices, Etc.

THE Chicago newspapers were all burned out in the great fire. Many of them are already revived. We have noticed the *Standard*. Besides it, we have also received *The Little Corporal*, that excellent children's paper. Mr. Sewell, the Publisher, lost everything in his office, but retains his indomitable energy and perseverance. *The Little Corporal* will be published from December onward, and we take pleasure in commending it to our friends.

The *Advance* scarce ever published a better number than its resurrection sheet. Pluck, vim, and talent show in every column.

The *Interior* is to be revived, but we have not yet seen it.

The *Western Rural*, also, will be continued, but we have not yet seen its face since the fire.

THE *Christian Weekly* of New York really pleases us by its neat appearance, its strong common sense, its beautiful engravings, and price. To be sure it has an occasional dash of erroneous theology. But that can hardly be avoided in these days. Send a few stamps for specimen copies. It is published at 150 Nassau St., New York city.

THE Union Publishing Co. are getting out a history of the Great Fire. It is from the talented pens of Geo. W. Upton and James W. Sheahan, well known as editors of the Chicago *Tribune*, and eye witnesses of the conflagration.

The book will contain 600 pages, with illustrations, map, etc. Will contain a sketch of the rise and progress of Chicago, showing its condition and prospects at the time of the fire; but the bulk of the book will be made up of *the story of the fire*, with reliable incidents, etc., etc. In short, just the book the public now demand. Sold only by the Publishers, or by subscription. Price, $2.50. Address, Union Publishing Co., 168 Twenty-second St., Chicago, Ill.

Notices, Etc.

P. O. Address.

Eld O. R. Fassett: 473 Jessie St., San Francisco, Cal.

Notice—Chicago.

Any contributions for Chicago brethren should be directed to Eld. F. Burr, 280 West Randolph Street, Chicago, Ill. Send by freight, or express, or mail.

Notice.

I will sell at a low figure, to any Advent preacher, who comes properly recommended, three lots of land —40, 80, or 120 acres. The land is 1¼ miles from the Railway station, and has buildings, orchards, and sufficient water. My object is to procure in our midst a man of God, who will preach the word, regardless of popularity, to the Advent church in this region.

Further information can be obtained of

WM. H. HULL, Rockbridge, Ohio.

Western Ministerial Conference.

This Conference, composed of ministerial delegates from the various Western Conferences (each Conference having the right to send three delegates), is to meet in connection with the Association meeting at Chicago, Dec. 5, and probably hold its first session on the 6th. Let delegates be appointed at Quarterly Meetings, or by the Conference Board, in cases where the Annual Meeting has omitted the selection of delegates. We meet, not as an authoritative, but as an *advisory* body of ministers, to act for the good of the body at large. Essays on different topics will probably be read by different ones, besides attending to business that may come before us. Particulars hereafter.

J. V. HIMES, President.

WM. SHELDON, Sec'y.

W. A. C. P. Association.

The Seventh Annual Meeting of the Western Advent-Christian Publishing Association, will convene in the Advent Chapel, Green St., Chicago, Ill., Wednesday forenoon, December 6, 1871. A full attendance of the members is desired.

The following amendments to the Constitution of the Association will be presented for action:

ART. XII. Sec. 1. The stock of this association is hereby made transferable, by the transfer of the certificate issued therefor, endorsed in blank by the original holder, his heirs, executors or administrators; and the entering of such transfer upon the books of the Association. The date of said entry of the transfer shall be the date of the transfer.

Sec. 2. This article shall take effect and be in full force from and after its adoption.

Amendment to Art. XI. To amend Art. XI. so that it shall read: "This constitution may be altered or amended at any regularly called meeting of the Association by a vote of *——— of the members present at said meeting: this amendment to be in force from and after its adoption.

Churches throughout the West are invited to elect delegates, selecting persons not already members of the Association. These delegates will not take part in the first meetings of the Association; but arrangements will doubtless be made to receive them to full membership at the earliest possible moment.

WM. L. HIMES, Sec'y.

---

* This space is left for the insertion of such a proportion as the members may choose.

THE SAINT'S INHERITANCE, or the World to Come. By Henry F. Hill. We have secured a few copies of this very valuable work. As the plates are lost, the remaining copies are the more precious. $1, post-paid.

WHO ARE SADDUCEES? Truth Vindicated. I. P. Warren's "Modern Sadduceeism," examined and abundantly refuted. By George Thomson. 10c.

Appointments.

CONFERENCE REGISTER.

Iowa, Manchester Dist. Q. M. Nov. 23-26.
Minnesota, Annual Jan. 10-14, 1872.
" Ottawa Dist. Q. M. Nov. 24-26.
Indiana, Southern " " 23-26.
New Hampshire, Annual, Manchester, Nov. 15-19.
Iowa Q. M. (Christian) Floyd, Nov. 16-19.
New York, Q. M. Rochester, Dec. 7-9.
Southern Illinois, Mount Joy, Johnson Co. Ill. Nov 16-19.
Michigan Northern District, Hesperia, Nov. 23-26.
Missouri and Iowa, District No. 2, Claremont Nodaway Co. Mo. Nov. 17-19.
New York (Q. M.) Rochester, N. Y. Dec. 7-10.

MICHIGAN.

The second Q. M., Northern District, will be held at Hesperia, Thursday, Nov. 23, and over Sunday. General attendance solicited. We expect the best meeting ever held in these parts. Come to the feast.

R. B. SCOTT.

ILLINOIS.

Center Prairie S. H. Bureau Co. a. m. Nov. 12.
Wyanet eve. of same day.
Rochelle, for Br. Clark, Nov. 19.
Linnville eve. Nov. 20.

S. E. MABEY.

Milroy, 11 a. m. and 6.30 p. m. Nov. 12.
Jericho, 6.30 p. m. Nov. 19.
Afton, Nov. 26.
Beemerville, Dec. 3.

C. W. SMITH.

Amboy, Dec. 3.
Blue Ridge S. H., Piatt Co., Br. Langley's, eve. Dec. 5, 6.
Mansfield, Piatt Co, Dec. 7, 8, eve.
Skeelsville, Piatt Co. Dec. 9 to 15. Sabbath the 10th several are to be baptized.

C. C. MARSTON.

According to previous arrangements, there will be held a series of day meetings, commencing Thursday November, 16, and continuing over the following Sunday, at the Mount Joy church, Johnson Co. Eld. J. V. Himes has consented to be present on his return from the South. Eld. Lawver will be present to assist. The propriety of organizing an Advent Christian Conference for Southern Illinois will be discussed and acted upon. Let us have a general rally of the Adventists of Southern Illinois, as well as every earnest inquirer after Bible truth.

F. A. CHILDS.

INDIANA.

Holton, Friday eve. Nov. 10 and continue over Sabbath.

Jeffersonville, Sunday 19, as Br. Field may arrange.

Will attend the Q. M. at Medora, Nov. 23-26.

Scottsville, Floyd Co, as Br. Scott may arrange, Friday eve. Dec. 31 and over Sunday.

D. R. MANSFIELD.

The second Q. M. of the Southern Dist. of the Indiana Conference will be held at Medora, Jackson Co. 23-26. The expectant, the hopeful, the waiting ones, are especially invited to be present—they are wanted. Come in the name of the Lord to labor for the salvation of those exposed to the coming fiery doom unless they find refuge in Christ.

C. H. CASE, Sec'y.

WISCONSIN.

The dedication of "Zion's chapel," at Springville, Vernon Co., will take place Sunday Nov 26. Eld. J. V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means if possible; but with their prayers, especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church. P. W. HOUGH.

IOWA.

The Manchester Dist. Q. M. of the Iowa A. C. Conference will be held at Spring Branch, Delaware Co. near Manchester. Nov. 23 at 7 p. m. and over Sunday. All are cordially invited to be present. Come and let us unite in work to save the perishing.

M. J. JAMES, Sec'y.

Greely, Thursday eve. Nov. 17, as Brn. Gildersleeve and Meiling may arrange.

Elk Creek, eve. Nov. 17, as Br. Lewis may arrange, and will remain a few days if thought best.

From this place will arrange for meeting at Bear Creek. My wife's ill health has prevented earlier appointments. I expect Br. N. J. Seid to assist in preaching the word.

F. H. KENNY.

The Christian Chapel at Floyd, Iowa, will be dedicated Nov. 19. Sermon by Eld. C. C. Ramsay.

Also, the second Q. M., of the Iowa Christian Conference will be held at the same place, commencing Nov. 16, at 7 p. m. All are cordially invited.

ALONZO RAYMOND, Sec'y.

In Jackson Co, from Nov. 7, to 17, to labor in the cause as Brn. Chandler, Dutton and others may arrange.

C. C. MARSTON.

MINNESOTA.

The tenth Annual Meeting of the A. C. Conference of Minnesota will be held at Winona, Wednesday to Sunday, Jan 10-14, 1872, in the chapel, corner of Broadway and Winona St.

EDWIN T. HIMES, Sec'y.

The next Q. M. of the Ottawa Dist. will be held at Winnebago Agency, commencing Friday, Nov. 24. Brothers and sisters, in the name of the Lord let us come to this meeting praying the Lord may make it and us a blessing to all around.

E. BACON, Sec'y.

MISSOURI.

The Q. M., of District, No. 2, Iowa and Missouri Conference, will be held with the church near Claremont, Nodaway Co Nov. 17 and holding over Sunday. Let all attend.

WM. PATTON, Sec'y.

NEW YORK.

The second Q. M. of the New York Advent Christian Conference will be held (D. V.) with the church in the city of Rochester, Thursday Dec. 7, and over Sunday. A general invitation is extended. Immediate attention is asked to the appointment of delegates and to the taking of the quarterly collections by the various churches.

Our extended mission work this season with the tents has left a debt of over $150 dollars upon us, which should be lifted at once, lest the mission preachers suffer this winter for lack of summer wages.

Dear brethren: come up again to the feast. Bring in your tithes and offerings. And while you open your treasures to the work, open also your hearts to the Lord for the prosperity of Zion and for the soon-coming of Israel's king.

The opening discourse will be given by Br. Milton R. Miles.

D. COGSWELL, Pres't.

WM. E. BROWN, Sec'y.

Advertisements.

THE CLOW REAPER.

This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis., was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty*. The Clow Reaper was marked *forty*, or perfect, by the committee. The other machines ranged from 39¼ down to 21¼. This machine is specially admirable for its light draught—which saves horseflesh; it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for lowering and raising the cutters. For the facilities for turning and backing. It can be used as a mower as well as a reaper. No cog-wheels are used to drive [illegible]. It has had fewer accidents from breakage than any other machine.

Usual price, $160; but the machine presented to THE TIMES office will be sold for ONE HUNDRED AND TWENTY DOLLARS, if taken soon.

For any further information, address J. V. Himes, Buchanan, Mich.

THE LAWS OF LIFE.

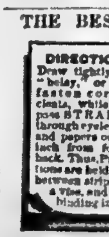
This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn St., Chicago, Ill. a14-tjan16

BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

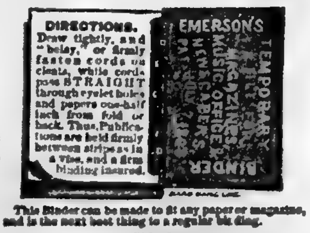
N. B.—THE TIMES and *Banner* one year, if paid in advance, $2.75. To new subscribers to both journals, $2.50 a year.



FREE. Sample copies of the "*Bee Keeper's Journal and National Agriculturist.*" The finest paper of its class in the world. Every Bee keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO., 14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

THE BEST SELF BINDER



DIRECTIONS.
Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus, Publications are held firmly between strips as in a vise, and a firm binding insured.
EMERSON'S
TEMPORARY
BINDER

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 75c. cloth and imitation morocco; 90c leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express.

BABCOCK
FIRE
EXTINGUISHER

Over 300 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL, Sec'y,
126 Washington St., Chicago.

For sale at this office.

THE ILLUSTRATED DOMESTIC BIBLE.

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the Family Circle, and to all Bible Students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,300 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding	— Marbled Edge	$10.00
" "	— Gilt Edge	12.00
Turkey Morocco	— Full Gilt	16.00

Send by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 10c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 25; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 25.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $10 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $6 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $4 50, by express.

P. G. Bowman

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.---NO. 16. BUCHANAN, NOVEMBER 14, 1871. WHOLE NO. 396.

LIBRARY ... CHURCH COLLEGE

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Nov. 14, 1871.

Contents.

Outer Darkness; From South Carolina, P. G. Bowman; Evening Talks with my Neighbors—No. 2, J. S. Lawyer 121

The End is Near—poetry; The Duty of the Hour, Geo. W. Green; Stephen's Request, W. C. Hicks; A Good Deed, D. D. Reed, Millennium, Rev 20: 4, Mark E. Gross 122

Notes of Travel, C. C. Mason; Which do we Speak to? S. C. Gove, The Precious Promise, A. A. Phelps 123

Brief Editorials; The Gospel in the Light of Human Nature 124

Editorial Gleanings; The Tragedy at the Mill 125

Letters from Day Conklin, C. H. Sawin, G. W. Hurd, J. W. Cumins, F. Kingsley, M. A. Tomlinson, One Thousand Years of Rev. 20, Peter W. Matte; An Extract; Theological Machinery, Hiram Munger 126

Conference Minutes; Book and Tract Column 127

Business Agent's Department; Notices; Appointments; Advertisements 128

"Outer Darkness."

[The following article, by Eld. Saml. Tarver, we found in an Arkansas local sheet. While few of our readers will admit that he is clear on all his points, they will perceive that he wields a vigorous pen, and is traveling in the right direction for the clearest light. ED. TIMES.]

One may be cast into inner darkness and yet live, for all is not death in a dungeon. But to be cast into outer darkness is to be thrown beyond the pale of light, and where there is no light there is no life: this is known to your philosophy.

Mat. 8: 12 is not in favor of eternal torture, but constitutes one of a thousand intimations that the wicked cannot live forever. The qualification is this—"There shall be weeping and gnashing of death." Because "many shall come from the East and from the West, and shall sit down with Abraham Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness." What has happened? Jewish prestige and power have failed. Gentiles have prevailed. The marriage feast was spread, but criers had to leave the streets of Jerusalem, and proclaim upon highways. Jews "would not," Gentiles would: and their children have come from the east and the west and have sat down in the kingdom with Abraham, Isaac and Jacob, because "the children of the kingdom" would not! For this refusal there has been for that people much "weeping and gnashing of teeth." Consider their history of incessant persecution, confiscation, banishment from that day of the crucifixion, down, down to this.

This text is claimed in support of ceaseless torture, and so perverted, because it stands connected with a list of parables intended to exhibit the immediate advantages resulting from a Catholic Christianity and the curses flowing from a bigoted sectarianism. But let it be interpreted nationally or individually, and it can signify nothing more or less than that nation or the man that will not sit down with Abraham, Isaac and Jacob in the kingdom of Christ must suffer and perish. But be sure we write it right: suffer and perish—not perish and suffer. For how can a thing suffer after it has perished, or ceased to be? That the wicked do perish, read this—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not PERISH, but have everlasting life." At what time they perish, read this—"punished with everlasting destruction—when the Lord Jesus is revealed from heaven." (2 Thes.) When is he to be revealed from heaven? At his second coming to our earth "without sin unto salvation." From this programme, which no Bible student will dispute, we infer that the fatal execution of wickedness and the wicked will take place on the earth. And furthermore, that this execution will be "everlasting destruction," and not everlasting torture. Let us appreciate language. It's a good thing, and gives words their proper import; by this means they become the "signs of ideas."

We diverge a little by remarking that it must be after the millennium when Christ will come, because when the "thousand years" expire the nations engage again in battle. When Christ comes, he comes to destroy wickedness and the wicked, and so terminates war. Then will the following be fulfilled: "Every creature which is in heaven and on the earth and under the earth," heard I say "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever." Therefore since this proclamation of "every creature" is universal, there can be no protest. Hence is it written, "death and hell were cast into the lake of fire." But for what? Cast into the fire for what? Tradition says to live in ceaseless pain; but the Prophets say for destruction, the Apostles say destruction, and Christ says, "ye would not come unto me that ye might have life," therefore Paul says "the wages of sin is death," and reason says death is destruction; because to be "punished with everlasting destruction" is to be punished with a death which knows no life in any condition.

Why man cannot suffer always is because he is not immortal by natural descent. He cannot live always, only by accepting immortality. To be saved signifies not to be snatched from eternal torture, but to be regenerated or born into another life. Hence Job inquired—"If a man die shall he live again?" Answered by Christ, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live."

We should know that man is not naturally immortal, because he was simply created a "living soul," which is a living creature. So were other animals created living souls, or breathing creatures. Why our translators rendered *nephesh* soul when applied to man, and *creature* when applied to beast was because of an opinion taken from papacy and by papacy from paganism, that man was originally endowed with an immortal spirit. The superiority of man over beast consisted in the truth that the privilege was granted him to become thus endowed. But did he so become? The Bible says not. But tradition and the schools of Plato say man is immortal. To these schools the apostle said—"Ye men of Athens, as I passed by and beheld your devotions, I found an altar with this inscription. 'TO THE UNKNOWN GOD.'

Before men kick too hard against the "new doctrine" as they term it, they should consider well what the serpent told Eve. You remember he made her believe she was immortal, that she might do what she pleased, she could not die. This at first may be thought a quibble, but it is the heresy that has overshadowed the church, and almost destroyed the world. It is worth studying attentively. If immortality comes of the second Adam and not of the first (and who can deny it), then Christ must confer immortality on the wicked, otherwise they cannot live in hell eternally (according to your reasoning.) But where do you get it that Father, Son or Holy Ghost ever confer immortality on the wicked? And if it is never conferred on the wicked, why can we not agree with Paul, that "the wages of sin is death," and that death is "everlasting destruction" instead of everlasting torture. Worldly minded men accepting what has been taught them concerning the destiny of the wicked have failed to comprehend the doctrine of endless torture, and have either discarded the Bible *in toto*, or invented subterfuges. Some of the subterfuges are purgatory, universal salvation, inevitable progression and spiritism. Let it be once fairly understood that the wicked neither get immortality by the first Adam nor by the second (unless applied for) and the above named subterfuges must vanish. Let us see: first then Purgatory, a doctrine by which so many silly preachers have been evoked and so much money extracted from the poor by "our Lord God the Pope." This doctrine is false, because when "mortality puts on immortality," "death is swallowed up in victory." So if any man get immortality he lives without purgatory. This is too plain a case to spend any more paper on.

Next universal salvation. This doctrine cannot be correct, for the wicked have no immortality by inheritance from the first Adam, and never having received this gift from the second Adam, cannot be saved from death: there is nothing to save—"no other name given"—and therefore "death *hath* dominion over them."

Next, Inevitable Progression, or that doctrine which assumes that man was created with an immortal spirit and can therefore never retrograde. This doctrine is false, because founded on the supposed incorrigibility or specific tendency of natural law. This law may be incorrigible, and its tendency specific, but its tendency is downwards. Hence is it written, "the spirit of man (the righteous man) goeth upwards, but the spirit of the beast (the wicked man) goeth downwards."

Next, Spiritism, or that doctrine which claims Christ to have been a good man, only as Shakespeare was great or Fulton ingenious. The advocates of this faith rest their belief upon assumed manifestations from the spirit world through intelligent media. But inspiration has written, "there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Furthermore, we are told that no man hath ascended up to heaven, but he [Christ] that came down from heaven." So we are constrained to inquire—how do you get your information? Even David who died—well, perhaps 900 B. C., had not ascended to heaven up to A. D. 33. (See Acts 1: 34.) The modern medium must be too fast by a car length or two. We are taught that when the righteous die they sleep, "Hid with Christ in God." So is it written, "when Christ who is our life shall appear, then shall ye also appear with him in glory." If there is any appearance or manifestation of them before the coming of Christ, where is the authority? Conferences with the spirit-world must be delusions, according to their own showing. (See 2 Thes. 2: 11.)

From South Carolina.

Br. Himes: I have been passing through a great deal of opposition and persecution. For what? For no other cause but for joining the Advent Church, and for preaching everywhere and all the time, that when man dies all life is gone forever without a literal resurrection of the dead, which will take place when the King shall come to make all things new, destroy the devil with all his subjects under the dark waves of eternal oblivion, and amid a new and lovely world, at the head of an immortal race set up a kingdom where all will be peace and joy and love and youth and beauty and life forevermore.

Now this is called (by ministers of the gospel) "New England *gospel*," "*poison*" "*a curse*," "the worst form of infidelity." These are some of the arguments used to banish these horrid evils from the country. Now let us look for a moment, at some of the fruits of this system of infidelity. I have been preaching here for nearly two years and it is the universal testimony of the oldest members of the Methodist Church, that the Bible has been more closely read and studied during my ministry, than it has been for the last fifty years. One young lady told me some time ago she had read the Old Testament through four times in six months. "I love the Bible more than I ever did before. I read it more than ever before because I understand it better than ever before"—are some of the expressions and blessed fruits and encouragements I meet with wherever I go. Was there ever such a system of *infidelity* heard of?

Well, glory to Jesus, the more I preach this "infidelity," the more my soul is weaned away from the present state of things and fixed on the coming kingdom and glory of the Son of God. It is spreading, and the people are embracing it. Last Sabbath five more united with us. I have a call from one of the wealthiest, most intelligent and influential men in his section, some forty miles distant, where I expect to be, God willing, the third Sabbath in this month.

Send me a plenty of Brn. Whitmore, Collins, and Sheldon's works, and others of a similar kind. Tell the brethren everywhere, to rise up in the strength of Almighty goodness and love, and do all they can to save a perishing race from perdition; for glory be to God, I believe we are on the margin of universal change.

PEYTON G. BOWMAN.

Lydia, S. C. Nov. 3.

Evening Talks With My Neighbors.—No. II.

L. Good evening, Doctor. Have you read "Whitmore," that I left with you?

Doctor. I have; and I had a great notion to read it to an old Baptist lady to-day.

L. What do think of it?

D. It is incontroveritble if the Bible is true.

L. You, then, are not out of Doubting Castle yet.

D. How do I or can I know that the Bible is of divine origin?

L. Did you ever see a book written that has "turned the world upside down" as it has? Or any other ever see a book that will cause anger to arise in the infidel's breast, when asked as to its contents? You may on a journey fall in with half a dozen worldly persons, who are having a good social time in conversation. You call their attention by saying that you have just come from Arabia and wish to organize a Mohammedan church here, and would like for them to come and join—every one of the company will commence winking at each other as much as to say—"Now for fun!" And you go on in an eloquent description of the merits of the Mohammedan religion. They will at once put you down as a jolly companion.

Now change. Instead of first asking them what chance for organizing a Mohammedan society, ask them, whether either of them have embraced the *Christian religion*, and if it is not time for them to take it into consideration? And then go on and pronounce a eulogy upon the Savior. Their faces will show signs of anger, and they will pronounce you a monomaniac, or rude to introduce such a subject—can you tell me Doctor why this change in their feelings?

D. I cannot.

L. I can.

D. Tell us.

L. They know it to be true, and incontrovertible; and that where its golden and heaven-inspired rules are carried into practice, that it makes better men and women.

D. How can I know that it was written by divinely inspired men?

L. Bad men would not write a book condemning themselves and their evil ways. Good men would not write falsehoods and lies, for that would be an imposition. You know that good men would not do wrong; for if they did then they would become bad men. Therefore it is from above.

D. Well, you believe a man sleeps after death.

L. I believe the Bible; and my Bible teaches me that when I die that I am dead.

D. Do not all the different denominations believe this? They speak of people dying and being dead.

L. Yes, and at the same time they say he is gone to heaven, and is now singing there

"Thou minglest now in that bright throng
Around the eternal throne;
And join'st in the everlasting song
With those before thee gone!"

Does that sound as if they believed that a man is dead when he dies?

D. The body of course dies; but the spirit goes upward, according to Solomon.

L. Solomon asks, "Who knoweth?" Do you know? Solomon wished to find out. And if he was now living, orthodoxy could tell him all about what becomes of a man's spirit. So you see he was unfortunate in not living in the nineteenth century.

D. I have always heard that the good went to heaven and were singing praises to God.

L. Did they not leave their tongues in the grave?

D. Yes.

L. Well, then according to the rule laid down by a Disciple author in his work *Immaterialism Against Itself* (which by the by, is very coarse and vituperative), gives an analysis of the mind, and says: "The mind is properly divisible into ten parts, viz—five external and five internal powers. The external are the five senses: seeing, hearing, feeling, tasting, smelling, and judgment. *The five latter are entirely dependent upon the former for support and action.*"

Now if his tongue is in the grave, how can he sing if the internal are dependent upon the external senses for support and action?

D. True, True! That is *Immaterialism* against itself, and simple nonsense.

L. Yes, immaterial nonsense, like the infidel who told me yesterday in reply to my assertion that there was nothing impossible with God. "Yes there is" said he. "He cannot make two hills without a valley." Good evening.

D. Good evening. Call again.

J. S. LAWYER.

The End is Near.

Clouds of darkness gathering o'er us,
Awful tidings with them bear;
Scenes of misery spread before us—
Death, and pestilence, and war;
All in one loud, piercing chorus,
Tell us that the end is near.

Hearts of men within them failing,
For the coming woes they fear;
All their efforts unavailing—
No propitious signs appear;
Sin increasing—crime prevailing,
Tell us that the end is near.

Selfishness in all abounding;
Gold the idol everywhere,
Worshiped by a host, confounding
Gold for all that's good or fair;
Crowds the mammon-god surrounding
Tell us that the end is near.

Formal godliness increasing,
Power denied, and forms held dear;
Christ and fashion coalescing,
Forming now the character;
Rites so popular and pleasing
Tell us that the end is near.

Lawlessness so vastly spreading,
Void of reverence, awe or fear;
Sacred things beneath it treading,
Stamped with God's own signature;
Never once his vengeance dreading,
Tell us that the end is near.

War, the heaviest curse of nations,
Running on its dread career;
While the mass its desolations,
Listless, or applauding hear;
War, with its abominations,
Tell us that the end is near.

Saints of God all evil hating,
Faithful to the name they bear,
For their coming Savior waiting,
To be caught up in the air,
Hence their rest and blessing dating,
Tell us that the end is near.

Sinner, wouldst thou in the glory
Of that "cloudless morning" share?
Wouldst thou have this hope before thee?
Wear the crown saints then will wear?
Oh! believe redemption's story;
Look to Christ! the end is near.

Let not earth, thy thoughts engrossing,
Cheat thee of that portion fair!
Look to Christ! on him reposing,
Thou shalt happy be, nor fear;
Sinner, haste! the day is closing;
Look to Christ! the end is near.

Communications.

The Duty of the Hour.

To the student of the "sure word of prophecy," the signs of the times indicate that we are living in the closing hours of the present dispensation. During the past few years, events of such startling character have occured as to alarm men of the world. "Signs in heaven above, and in the earth beneath," cause *savans* to "wonder." That some stupendous event is at hand, seems to be generally believed; but as it regards the *nature* of the event, there is less unity of opinion. Some maintain that we are on the eve of the world's conversion, and the introduction of the so-called temporal Millennium. Others maintain that we are on the eve of the personal coming of our Lord and Savior Jesus Christ, and the judgment of the great day. And this is "Adventism," so-called.

Now while "the signs of the times" fill our hearts with joy, as we "lift up" our heads, awaiting the day of redemption; and while we proclaim to the world the judgment at hand, may we not well inquire, *what is the duty of the hour?* When wise men become perplexed, and fail to account for various phenomena upon scientific principles, the remark is sometimes made—"Perhaps the Adventists are about right, after all!" Such remarks turn many eyes of observation upon us as a people; and the inquiries sometimes present themselves to the mind of the observer—"Do the Adventists *believe* what they profess?" "Do they *act* as though they believed the judgment *at hand?*" "Are they *Christians?*" "Or, are they, as some say, '*Adventists from pure contrariness?*' "

Truly, as a people, we are as a "city set upon a hill." Enemies of the cross of Christ turn their eyes upon us with piercing gaze; and every consistency is duly noted, while every misstep is eagerly seized as a weapon to wound the cause of Christ. Sinners sometimes attempt—and it is *only* an attempt—to justify themselves for not becoming Christians by fortifying themselves, as they suppose, behind the misconduct of some inconsiderate and careless professor. Men sometimes with an air of seeming triumph talk thus: "Mr. A. is a member of the church, and I am just as good as he. If *he* can be saved in the church, *I* can be saved out of it; and I do not choose to belong to any church that will have such members as he." But such persons certainly forget that by such talk they virtually declare their intention to go to perdition because bad men sometimes "belong to church," or they would be more considerate. And, to be consistent, they should refuse to belong to the world, because there are bad men in the world!!

But men of the world are not the only ones that watch us. Our conduct is closely scanned by men professing Christianity. And we may rest assured that every inconsistency that *they* can discover will be used to the detriment of the cause we so much love. Let a misstep be made, and at once they cry, "That is the result of the doctrine!" I have heard such insinuations *more than once.* Let professed Adventists become a little indifferent to the spread of the truth; and men are ready to say '*they do not believe what they profess*' or they would be more zealous *to warn the world of impending judgment!*

WHAT IS THE DUTY OF THE HOUR?

Oh! the importance of living so that we do not become stumbling blocks, instead of "the light of the world!"

God requires faithfulness upon the part of all his children. Each has a work to perform peculiar to himself,—a work that no one can do for him,—and unless that work is accomplished, he will fail to receive eternal life. Watchfulness is imperatively necessary. Without it, it is impossible to stand. No one can discharge the duties of the Christian without being constantly on his guard. Temptations are in the way that must be resisted and overcome. And there are duties to discharge that must not be neglected. Oh, for *zeal* in the cause of Christianity!

Personal holiness is indispensable. God accepts nothing short of entire consecration. "Ye can not serve God and Mammon." Hence you need not expect to be saved in a state of careless indifference. Remember that the promise is *only* to the faithful; and let the love of God stimulate you to watchfulness. Take up your cross *daily.* Walk in the valley of humility. Trust not in your own strength alone, but look to God in the hour of temptation. Neglect not the house of God. Attend the prayer meeting. Let no trifle keep you away. Be in earnest. *Let your light shine;* and, while you work out your own salvation, with fear and trembling, manifest an interest in the salvation of others. Let those around you know that you desire their salvation. Talk to them of the goodness of God—of a Savior's love, and invite them to journey with you to the "goodly land." In short, let your 'lives be *living epistles,* known and read of all men."

Do all you can for the support of a living ministry. Those that preach the word cannot live upon wind alone. Remember that they require food and clothing as well as other folks, and that their families must be maintained, also. Remember, also, that when a minister's family is in needy circumstances, he has upon his mind a load of care that often prevents his preaching the gospel with freedom. Remove this load of care and let him go forth in his work with joy.

Let the young preacher be encouraged. Remember all the old and *able* preachers were *young* preachers once; and remember, too, that unless our young ministers are encouraged, if time continues, the veterans must fall asleep in death, and the cause of Adventism must fall with them. Do not try to use the "big guns" to the disparagement of the "little guns." Remember that the "big guns" were once "little guns" themselves; and, if properly used, the "little guns" may in time become "big guns," too.

Do all you can, then, to encourage our young ministry. Gladden their hearts, in their efforts to proclaim the gospel, by your presence, attention and words of cheer, not forgetting to help them after a "godly sort," and send them on their way rejoicing, to proclaim the glad message to others.

But we cannot reach every one with the *voice.* We have not preachers enough to do this. What then? Set the *Press* to preaching, *and keep it preaching.* Scatter the books, tracts and papers like leaves of autumn. Send them far and near. Send them out, and let your prayers go with them. Have you no distant friends whose minds you would like to have enlightened in regard to the great truths we hold so dear? Then send, send them the books and tracts and papers. Do not sit down and whine over their "ignorance," but go to work to enlighten them. Show *your* faith by your works. Swell the TRACT FUND until it shall be able to supply all reasonable demands for tracts, and other publications; and you will find that the light will spread *faster* than it does now. We have tracts of sterling merit, that ought to be kept at at work all the time. Besides if the Tract Fund is kept supplied with means, I venture the prediction that *new tracts will be written and published,* as the times may demand them.

Not only should books and tracts be freely circulated, but THE TIMES and *The Crisis* should be more widely circulated, also. Let every reader make every possible effort to increase the circulation of these sterling journals by sending copies to distant friends, and by obtaining new subscribers. And if all will work with a will in this direction, who can tell the amount of good that may be accomplished?

Shall the light shine? Is the Master at the door? What is the duty of the hour? GEO. W. GREEN.

Stephen's Request.

I find the opinion prevailing among some that it was Stephen's enemies that uttered the expression—"Lord Jesus receive my spirit," and that they did it to deride Stephen. Nor can I see how it is mended by saying it was Stephen's request that the Lord would take his spirit (*pneuma,* breath) from him in order to relieve him from his sufferings. As these explanations never appeared satisfactory to my mind, I beg leave to lay before my brethren some thoughts in regard to the question.

We find that Stephen fearlessly contended for the faith once delivered to the saints, and while he threw his whole energy of body and mind into the work of convincing those about him of a judgment to come, still he combined with that same indomitable courage, the meek and quiet spirit of the dear Savior. He had learned of Jesus to pray for those that despitefully used him, and so he could exclaim, after asking the Lord to bear recognition (or "*dexai,* sustain") the spirit he bore towards his enemies, "Lord lay not this sin to their charge." He had truly the spirit of Christ; for, we find when our Savior he was crucified, after they had crowned him with thorns, spit upon him, driven cruel nails into his hands and feet, given him vinegar to to drink, heaped upon his devoted head all the sufferings they could invent; almost his last words were—"Father forgive them for they know not what they do."

Was it not this sweet spirit that Jesus showed those around him that won the heart of the dying thief? I think it was; and well might our dying Lord exclaim, "Father into thy hands I commend my spirit." Yes, the Father and all the hosts of heaven took recognition of that sweet spirit that amidst all those cruel persecutions and bodily sufferings could pray, "Father forgive them for they know not what they do." (Lk. 23: 33–43.)

Yes, Christ fulfilled every right action, satisfied the law of sin and death, and now "there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life is Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 1–2.)

It is the same sweet spirit, that our Savior manifested toward his enemies and to those about him, that his believing children need to cultivate; always praying in the Spirit for help from God; then we may say with the Psalmist, "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth." (Ps. 31: 5.)

Then if we are brought down to death we can exclaim with the good martyr Stephen—"Lord Jesus receive my spirit," for we shall have nourished the fruits of the Spirit, which "are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5: 22–23.) Then, truly, is God a God of the living and not of the dead; and if we are called to the cold silent tomb, before Jesus comes, we will live on in the memory of the Lord; for we have learned of him that was meek and lowly in heart. "Whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose and revived again, that he might be Lord of both dead and the living." (Rom. 14: 8, 9.) "So if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, because of his Spirit (margin) that dwelleth in you." (Rom. 8: 11.)

And now my dear brethren, while we see on every side those to bitterly oppose us in every way, can we not draw lessons of instruction from the spirit Stephen and our Savior exhibited under the most trying circumstances? And so Peter teaches us; for he says: "What glory is it if when ye be buffeted for your faults, ye shall take it patiently? But if when you do well, and suffer for it, ye take it patiently, *this* is acceptable to God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his style: who did no sin, neither was guilt found in his mouth: who, when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously."

W. C. HICKS.

A Good Deed.

Br. Himes: As I feel a deep interest in the prosperity of THE TIMES, and that your Publication Society might be freed from debt and placed upon a sure footing, I will mention a circumstance which occurred here recently, hoping it will stir up others to lend a helping hand. If every brother and sister that takes the paper would do as this brother and sister did, your office would soon be freed from debt.

I mentioned to this brother, who is poor in this world's goods (and the past year has been very hard for poor people in this country), that Br. Fassett and wife would come to this coast to labor if the brethren could raise the money to pay their expenses here. He felt the need of more laborers here so much, that he came seven miles on foot to my house to bring $1 to help get him here, and then walked home with his wife and child, making a fourteen miles journey.

This same family since they embraced the truth, have discontinued many things which they formerly used on their table, in order to be able to pay for Advent papers and books, which they consider more to be desired than even some of the comforts of life.

And they are not of those who take the paper for years and neglect to pay, whilst they indulge in tea, coffee, tobacco and other things which are worse than useless. Who will go and do likewise, for the love of the truth? This man will be blest in his deed.

I enclose $2 for the debt on the fice, and hope others will be sti to do what they can. D. D. R

Millennium, Rev. 20 : 4.

By the request of many, I give the reason why I believe Rev. 20: 4–7 is an interpolation. That there would be some addition to, or subtraction from this prophecy, is evident from the words found in ch. 22: 18, 19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." The same is said of those that take from this book. This is not said of any other prophecy in the Bible; which is conclusive evidence that some one would either "add to" or "take from this book."

There is no portion of this book that has caused so much controversy as the Millennium of the fourth verse of this chapter, which teaches that the righteous are raised at the commencement of this thousand years, and at the end the wicked will be raised, and the devil, their captain, will marshal them and surround the camp of the saints and the beloved city; and then fire will come down and destroy them. The absurdity of such a thing taking place is sufficient cause for rejecting it as a dream of some designing or fanatical man. No such doctrine is taught or even intimated in the prophets or by Christ and the apostles; but the reverse. The passages in the writings of the apostles, are too numerous even to refer to, that contradict such an absurd doctrine, and therefore I leave it for those who desire to compare Scripture with Scripture, that by so doing they may know the truth on this point.

There are those who would like to know what history says on this subject, and what are the opinions of the learned and critics respecting this Millennium controversy which has agitated the church for 1800 years. The controversy on this point so agitated the church in 1652 that the church of England added to their creed (41 articles) as follows: "They who seek to restore the millennary fable oppose the holy Scriptures and plunge into Jewish fanaticism."

It is generally agreed by historians that this addition to this book was made by Cerinthus, who was cotemporary with John, who declared that he was the enemy of truth. John entered the bath and discovered that Cerinthus was within, said, "Let us flee lest the bath should fall upon us while this enemy of truth is within." In another instance he calls him the "first born of Satan." Gregory, in his church history, says, "Cerinthus was a Jew by birth, and was one of the earliest and most distinguished seceders from the Christian church. His heresy was that Christ descended to earth and entered the body of Jesus, which was crucified; but that Christ had not suffered, but ascended into heaven. He also taught that, after the resurrection, Christ would reign upon the earth with his disciples a thousand years, which would be spent in sensual indulgence. This mixture of Judaism and Oriental philosophy was well calculated to make many converts." Eusebius, in his history, says, "Cerinthus, by means of revelations, which he pretended were written by a great apostle and also pretended to wonderful things, as if they were shown to him by angels, asserting that after the resurrection there would be an earthly kingdom of Christ, and that men again would inhabit Jerusalem, and would be subject to desires and pleasures for one thousand years." Dionysius says, "It is highly probable that Cerinthus, the same that established the heresy that bears his name, designedly affixed the name of John to his own forgery."

This apostate from the Christian church succeeded in making disciples to his heresy among Christians; even Barsabas, upon whom lots were cast (Acts 1), Eusebius says, "taught there would be a certain Millennium after the resurrection, and that there would be a corporeal reign of Christ on this very earth; which things he appeared to have imagined; yet he was the cause why most of the ecclesiastical writers (urging the antiquity of the man) were carried away by a similar opinion; as for instance, Irenæus or any others that adopted such sentiments." Theodoret says of Cerinthus, "He taught that the kingdom of Christ is terrestrial, or that he would reign on this earth; for he *dreamed* of eating and drinking, and marriage and sacrifices, and festivals to be accomplished at Jerusalem, and to last a thousand years; for, so long, he thought the kingdom of the Lord would endure." (Lardner's *Credibility*.)

It is generally supposed to be of Jewish origin; but was introduced into the Christian church as a doctrine by Papias, bishop of Hierapolis, in Phrygia. Prideaux, in speaking of the time when the Sibylline books or prophecies had their origin, to show that they could not have been written prior to the era A. D., as most writers contended, remarks, "Besides the compiler of these prophetic books speaks of Christ reigning here upon earth according to the notion of the Millennarians, which plainly prove them to have been written after the *origin of that heresy*, which could not have been till after Christ's time, neither had it till the second century, when it was introduced by Papias, Bishop of Hierapolis in Phrygia." (Vol. 4, p. 334.)

Here we perceive that Prideaux calls the Millennium doctrine a "*heresy*." He fully agrees with most writers on this point, that the definite time of the thousand years was fixed by an unwarranted deduction in reference to God's making the world in six days and resting the seventh; and that this world would continue six thousand years and the seventh would be the day of rest. (See Burnet's *Sacred Theory*, part 3, ch. 5.) Mosheim says, the doctrine had a Jewish origin; and he supposed the Christian doctors received, or, at least, tolerated it because they hoped by it to make the Jews more willing to embrace Christianity.

Dr. Walch says, "that the doctrine is of Jewish origin, and was derived from Jewish opinions." Lightfoot on Rev. 20 says, "The thousand years is of Jewish origin, and that the Jews applied it to the days of the Messias, which they understood to be a thousand years, and as proof they quoted the Babylon Talmud, which says, among other things, "It is a tradition of the house of Elijah that the righteous ones that he blessed, God shall raise from the dead; they shall no more return to their dust; but those thousand years that the blessed God is to renew the world, he will give them wings as eagles, and they shall flee upon the waters. The text indeed hath not the word thousand; but the marginal gloss hath it, and shows how to understand the thousand years. The Jewish writer, R. Eliezer, gives the days of the Messias a thousand years. Now the Jews according to their allegorical view applied these days of Christ thus: that first there should be a resurrection, caused by Messiah, of righteous ones; then he is to conquer Gog and Magog, and then must come the BRAVE world to come that they dreamed of. *It is absolute Judaism* which they held to be a thousand years of *earthly bravery and pompousness*." (Vol. 3.)

It seems useless to quote further on this subject. I could fill a volume with similar evidence from the most critical writers on this point, whose learning is world-renowned. When we turn to Encyclopedias, on this subject, there is an agreement on this point. I will quote a few on this point under the word "Millennium." "Millennium; a thousand years, generally employed to denote the thousand years during which, according to an ancient tradition in the church, grounded on some *doubtful text* in the Apocalypse." (Brown's *Encyclopedia*; Buck's *Theological Dictionary*.) "Millennium is grounded upon a *doubtful text* in the Apocalypse." (*World's Progress*.) Henry Dana Ward, after examining the Scriptures, and the origin of the Millennium, comes to the conclusion that the Millennium had but one end, and that was its commencement, which began after the righteous and wicked had been judged at Christ's appearing and kingdom. He says, "No eye can see beyond that kingdom however far-sighted it may be; and my own eye discovers no object this side of that kingdom which is not in the valley of the shadow and under the curse of death. It will be an everlasting kingdom whose sun shall no more go down, to which God shall be an everlasting light existing forever, even for ever and ever."

We see from these few questions that the doctrine of the thousand years is of Jewish origin, and first promulgated by a backslidden Jew from Christianity, whom John recognized as an "*enemy of all truth*," and the "*first born of Satan*;" who, by false pretensions, managed to have it introduced into the Christian church, and was tolerated in the church in hopes that it would be the door through which the Jews might be induced to enter. God's plan is the best, after all. Therefore, I say, let the Millennium begin and never end. Amen.

MARK E. GREEN.

Notes of Travel.

I recently spent a few days among old friends in Macon Co., Ill. Here I spent two years in the ministry while I was a believer in the popular theology of the day. I attended the weekly prayer-meeting of the "Winebrennarian Society." Having heard by a friend that that society at its late meeting in Warren Co. had very kindly expelled me from the church of God, and decided to treat me as a "publican and sinner," it was a matter of considerable curiosity in my mind to know how the brethren among whom I used to labor would receive me and treat me at their prayer-meeting. Strange to say, I never had a more cordial and hearty reception in my life than I received from Br. Procter, the local elder of the church. He kindly invited me to take charge of the meeting, which I did with the greatest of pleasure. We enjoyed a pleasant and sweet gospel interview together. I was told afterward, if the pastor had been present I would have been excluded from any part in the meeting. No doubt it is so. But the laity are not quite so "hide bound" in their religion, to speak in common parlance.

Query: Why did not the Winebrennarians expel me one year ago when my case was up for trial? Why did they simply suspend me at that time, and one year afterwards magnanimously (?) expel me? What was the charge upon which I was *expelled*; was it the same or a different one from that upon which I was *suspended?* If the same one, why was I not expelled in the *first place*; if a different one, pray tell us what it can be? Marvelous as it may appear in the face of my late expulsion, yet it is a fact that not two months before it occurred I was very kindly invited by leading men in that denomination to *return* to my old place in its ministry with the offer of one of its best appointments. But when it was found out *for a dead certainty* that *I was an Adventist*, and had fully decided never to return to the mysticism of immaterialism, "the powers that be" very courteously *expelled me*. Thank you, brethren. I've no complaint to make of your treatment. May the Lord bless you in all of your work so far as it is in harmony with his will. I am an Adventist, and had been preaching in the Advent Conference of N. Illinois for six months before I was expelled by the Winebrennarians. Before I joined the Adventists I sent to the Winebrennarians a formal withdrawal of my membership. Why it was not recognized, I cannot tell, unless it was that the leaders desired to have the privilege of cutting me off from their fellowship by the vindictive and retributive application of the sharp lash of ecclesiastical excision. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Mat. 25: 40.)

The Skeels' neighborhood, Piatt Co. According to our appointment we reached this place and commenced the meeting Saturday, Oct. 28. This is a beautiful and fertile country. Six of the Skeels brothers located here in the same community, and are all "dyed-in-the-wool" Adventists. They have never had any Advent preaching here, and to many of the people the doctrine is entirely new.

We had an excellent meeting. The interest on the part of the people to hear was intense. Many questions were asked at the close of each meeting. Some were prompted by an honest desire to learn, others of course now asked simply to bring the cause we defend into contempt. The interest of Wednesday eve. is worthy of note. After preaching somewhat lengthily upon the "Immortal Soul," the opportunity for inquiry was most greedily accepted by about half a dozen intelligent questioners. Some of their strongest proof-texts to disprove the mortality of man were produced, such as the *Rich man, Thief, spirit of the prophet*, &c. And for over an hour after regular service, the crowded audience was held in silence, and the interest continued to increase until it became very intense, while by the Lord's help I answered the numerous objections presented, and showed the perfect harmony of these texts when not wrested from their natural sense with our view of man's unit nature.

Tuesday eve., in the midst of the drenching rain, we gathered at a private house and organized an "Advent Christian Church," of six male members. At the close of the meeting Thursday eve. *four* new ones made application for membership, and were received, making in all ten members. Several requested baptism, which would have been attended to if the meeting had continued over the Sabbath. We expect to attend to it at my next appointment, Dec. 10. There is a *ripe* field all through this country for the proclamation of the present truth, and we hope by the help of the Lord to improve it. Br. W. L. Skeels, the elder of the newly-organized church, has decided to devote himself as much as possible to the ministry. He has preached some, and has been cordially received by the people, and has been invited not only to continue his labors where commenced, but to extend them into the "regions beyond." This is a good indication. *If God calls a man to preach, the people will desire to hear him preach.* Br. Skeels is in *full* sympathy with us, and has applied through me to the Board of our Conference for a preacher's certificate. May the Lord bless him and give him success in winning precious souls to Christ, is my prayer. Amen.

The church made immediate application to the Conference to be received. We have no faith in the "own hook policy." We believe in *uniting* all the scattered forces possible. In union there is strength. May the Lord bless the truth and all who proclaim it, and save perishing sinners. Amen.

I would not neglect to say that the little church at Mansfield helped me after a godly sort, by bearing my expenses, and giving me a respectable donation besides. The liberal soul shall grow fat.

C. C. MARSTON.

Which Do We Speak To?

A few days ago I was accosted by an elder of orthodox faith saying that he wished to ask me a question, and he asked what my mind was concerning it. To which I replied, I would endeavor to answer, if it were a proper question, and in accordance with the Bible. He, claiming it was, proceeded thus: "If you should chance to meet a man on the street and should speak to him, who would you be speaking to, the man or his *spirit*?

My reply was that I should speak to all that composed the man—body, soul and spirit. Would not that be correct? He thought not—he considered he would be speaking to his spirit, that which God breathed into man which is the immortal part of God himself.

Then my immortal spirit would speak to his immortal spirit would it not?

"Yes" was the reply.

When did man become immortal?

"When he (God) breathed into man."

What did God breathe into man?

"He breathed the spirit into him, etc."

What is the spirit; will you please tell?

"Why it is the breath of life; the thinking, active part that lives to all eternity."

What becomes of it when man dies?

"It goes to God, and"——

Well what do you do with the Scripture that says "the living know that they shall die, but the dead know not anything?"

"Oh! that means the body!"

But it says "the memory of them is forgotten; their love, hatred, envy, is now perished," etc.

No answer.

Again David says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" and you say that the breath of life is the thinking, active part, that lives to all eternity, and is the spirit you speak to, in whoever you chance to meet.

"I cannot comprehend what David means, therefore I leave all such things with the Lord, for we read elsewhere, "great is the mystery of godliness."

But we are commanded to "*search* the Scriptures,"—to grow in grace and *knowledge* of the truth; for by obtaining a knowledge of God's word we are set at liberty, and our understandings will be enlightened.

It is strange we cannot all read the good Book and comprehend it alike. It must be from the want of care when we read, or else it is because of our early teachings that serve as a veil before our eyes, to darken and becloud our understanding. Oh! for greater care when we read the blessed word of God, that will enable us to know what is written.

S. C. GOVE.

ere but four buildings n the clearing—the mill, the general boardig house, a store, and the barn. Economy nd convenience, curious to say, had dictated e selection of this remote spot. The imber luxuriantly covered the place, and was of unequaled quality; a lazy little ream meandering through the gnarled roots [illegible] soil [illegible] a supply of water, enough th artesian wells to drive the mill machinery was cheaper to work the great logs into arketable shape here, where they were ght at hand, than establish the mills on the ke or bay and drag the immense timber over iles of wretched roads. The fiery experice of the west shore—of the whole North n Wisconsin, had been experience of this od-immersed hamlet. For weeks incessant, urious battle had been waged night and , reliefs of men, and even women taking ns in the exhausting contest. It was hophat all danger had been warded off when ide belt, fully a mile deep, had burned ward from the clearing. The serenity of red safety had come upon the people n this black circumvallation was com- —the very night before the calamity. at fatal Sunday morning the mill operasuspended, and the men who had homes neighboring towns of Big and Little on made an early start through the When night came, some kindly lence detained them, and the massacre touch less. The night came on tranthe humid air gave grateful promise of rain, and the last lingering distrust nished from the timidest inhabitant. n the night most of the little populathe hamlet were in-doors or in bed. still early when those casually astir saw a g[illegible]owing light shoot t the southw[illegible]y, and, spreading west and no[illegible]rd, continue with g brilliancy. Presently a slender of fire shot forward, and, caught by a ind, came plowing through the solid toward the mill. By this time the and all had rushed from the barrack ld, clamoring consternation. e brothers, Williamsons, owned the d had in the little colony mother, sisters, wives, and children. Hastily ng the women to care for themselves, others set about saving the property if le. But before the hose could be nt to bear, the saving of life alone be the stake in the dreadful encounter. others as proprietors, seen for a time e been full calm, brave discretion, and the full realization of the sudden danger e first rush of the tornado, attempted tic plans of preservation. The wowere directed, as far as possible, to put en's clothes throughout, as offering less e for the fire to catch. So far as known, woman heeded the advice. Had they so, their lives might not have been ced on that ignoble pyre. Even if life t been spared, the most revolting sights assacre would have been spared the heart-broken survivors. This was the last shred of coherent conduct among the frightened people. Swift whirling columns of flame had out through the intervening timber, and fell voraciously on the light frame buildings. The whirlwind lashing the trees into fragments caught the fire in roaring surges, and flung it about in billowy waves among the tree-tops. Slender tongues of fire falling from above played in malevolent currents across the clearing. A desperation of terror filled men, women and children—a terror as natural as fatal, for, had common fortitude led the group, not a soul need have perished. With one impulse the frantic mass, battling and crowding, rushed to the potato patch. Here a rising ground was crowned by a shallow pit, not six feet around, and hardly, at the deepest part, two feet below the surface of the ground. Men now living, who came almost unscathed through that night of doom, tell how before the evil time, when the fires were raging about, this spot had been fixed on as a place of safety, because, almost in the center of the clearing, with no inflammable matter near, it seemed to promise a breathing, in case of general conflagration. There had been constant jocosities and banter about this "center of salvation," and some one actually attempting to enlarge the cavity had been driven off by good natured ridicule. Even as late as Saturday it had been used as a place of refuge notwithstanding, and when the actual danger came, the credulous mass remembered the delusive pit. If that fatal had not been, if the whimsical belief had not obtained a firm hold, there is not the slightest doubt but the forty seven that perished would have escaped in neighboring woods. Into that cramped place, crowding, buffeting, begging, cursing, imploring, praying, shrieking, men, children, and women elbowed and fought in the frenzy of a hideous desperation and terror. Not large enough to admit a dozen by the closest packing, nearly fifty wrestled and crowded in and about the fatal spot. With ostrich instinct, in the abjectness of their unreasoning fear, men plowed their burning heads under the living pyre. An inextricable pyramid of bodies, in all sorts of conceivable postures, stood in the flame-swept place.

There were a few in this awful time that preserved an amazing equanimity. The engineer of the mill, Byron Merrill, a young fellow of marked character and intelligence, battled resolutely till the last chance to save his employers' property, and only when the futility of the effort and the danger to life became obvious, was his self-imposed duty resigned. A bit of romance tinges the glaring picture. His sweetheart was the relative of the mill-owners, Miss Maggie Williamson, a girl, it is said, of rare beauty and attraction. The young fellow, bright and cultured beyond his kind, regarded with favor and affection for many a mile around, had won her heart, and the two were to have been married. The girl with her kindred had fled to the potato patch, and here, suffocating with smoke, their garments in flames, and writhing in awful agony, the young fellow found the chief part of the people. He tried to scatter the infatuated group; with his hat pressed closely over his mouth and nostrils, he directed the group to break and take shelter in the edge of the timber. Hopeless! The roar of the hurricane, even the blood-curdling shrieks of the sufferers drowned his voice. He tried by main force to tear the hideous mass asunder, but the strength of a giant could not have broken the maddened clutch of the wretched sufferers. The group was immovably fixed to the fatal spot, and rose from burning sand a fiery Laocoon struggling with the coiling flames. Merrill, hastily fetching wetted blankets, threw them over the nearest sufferers, meantime shouting to them to break for the timber, not twenty steps away. Useless. With the skin hanging in shreds upon his hands and forehead, he carried water and poured it on the infatuated group, while the ignoble crowding went on madly among the swiftly roasting crowd. The tumultuous struggle had been from the first a loathsome, unreasoning fear; a moment's coolness, a moment's cessation of the frightful effort to wedge downward, would have given life to all. The time came, however, when the faithful Merrill, stripped almost of clothing and burned beyond recognition, had to give up the heroic effort, and plunging through the darting flame, dashed his burning body in the well. Earlier in the catastrophe a half a dozen heavy sleepers had found tardiness their salvation from the potato patch, and they darted into the timber belt, which had been carefully burned out long before to keep the fire from the houses. Here, prone on the ground, they protected themselves while the mad crowd not ten yards away roasted in their blindness. The falling trees could be guarded against, but nothing could save from the encompassing fire in the clearings. One came, too, whose frail chance of life the meanest creature, struggling in that pit, would not have refused, an old tottering, half blind, trembling woman, mother to the owners of the mill. She must have been forgotten in the first rush, for when she came toward the potato patch it was filled with a swarming crowd thrown prone upon their faces in the shallow depths of the potato pit. Seven of her kindred writhed in that hideous knot. Passing on with decrepit step, the venerable mother, whose eighty-four years had not worn out coolness and discretion, came upon a great bowlder near the edge of the timber. Climbing on this, although half suffocated, she covered her head with her skirts, and, with clothes carefully tucked up from the running flames, kept for hours on the back of this unique salamander. The only son that came out of the fire with his life, it is said, did not forget his duty, and aided his mother to this forlorn refuge. Be that as it may, with a thick blanket well wetted, over her body and her skirts out of reach of the hot incendiary sand, the brave old lady perched on that rock through the long night of agony, every shriek of her roasting kindred splitting her ears, and their burning bodies almost within reach of her helpless arms. Twice through the night she received succor, once from her son, who came up and wetted her covering, and once from the barn-master, Bush, who also bathed her head and gave her cool water to drink. Through the whole unspeakable tragedy of piteous cowardice ran this vein of simple fortitude and heroic endurance.

The mill blacksmith Michael Adams, stands out as though of almost antique mould. He

(*Concluded on p. 126.*)

apply it to the subject before us,—"The Gospel in the Light of Human Nature,"—reverently accepting the testimony of heaven, both in relation to man and the gospel. Indeed we must do this, or we are utterly helpless; in the pathless desert without a guide, or on the dark ocean without compass, chart, or rudder; for no definition of man outside the Bible is reliable, and no description of the gospel equals in pathos, sublimity, and grandeur its account of itself. The "Man" of philosophy, metaphysics, idealism, or poetry may be profound, brilliant, and many-virtued; and we like to see all that can be truthfully said or sung about the human intellect in its vast and varied powers; but it is perfectly certain that, if we are to understand the gospel in its relation to man, we we must receive our ideas of him from *it*. The prepared remedy can only be intelligible in the presence of the necessity it is intended to meet; and in this case it is matter of profound thankfulness that he who knows all things has revealed both what man is by nature, and what he may become by grace.

That he is not by nature all that philosophy, poetry, and modern theology say, is very certain when you allow the Bible that authority to which it is exclusively entitled; and yet, remarkably enough, whilst the Bible denies to man the possession of certain qualities with which human teachers invest him, it freely offers him a *far greater* honor than was ever thought of by the most extravagant worshipper of the might and majesty of imperial manhood. This kind of hero-worship has exalted humanity to a position totally inconsistent both with the limits of creature-hood and the declarations of Scripture; but, upon the other hand, Scripture has announced a divine purpose which as far exceds in wonder and glory the claim in question as that exceeds the capability of mere natural humanity. Man, according to our human teachers, is naturally immortal, that is to say, a being that cannot possibly *die*, whatever the depth of his moral debasement, or the intensity of his sufferings in a future world of wo; the power of thinking for himself, if he can calmly contemplate the possibility of all this as true? With men who cannot or will not think for themselves, under the healthy consciousness of responsibility to the great Author of mind, I have nothing to do. An appeal to *them* on this, or indeed any other question worthy of a moment's thought, is simply out of the question. My appeal is exclusively to Christian thinkers, to men whose moral nature has been cultured within sight of the cross, and whose mental powers have been expanded in the light of the Redeemer's peerless character. It is vain to tell me that faith bandages the eye of reason, and makes investigation into the revealed will of God a sin. I protest against the priestly dogma, for I see through it, and rejoice that God is Light, that Christ is the Sun of Righteousness, that the illuminating Spirit is promised to them that ask, and that I am commanded to "prove all things, and hold fast that which is good." The deeper our reverence for God, the less will we care for any so-called authority that presumes to dictate articles of faith. The more we venerate pure revelation, the farther will we keep from unsupported tradition. If our love of truth be a holy passion, we will never rest satisfied until she is enthroned in the heart, and made the guide of faith and conduct.

But we have only stated part of the case—according to common theology—in relation to the lost. It were surely dreadful enough if immortality in guilt threw its dark shadow over the majority of the human race. This by itself gives us the distressing thought that God's master-piece in creation is a lamentable failure; that sin has triumphed prodigiously over all that law, and warning, and counsel, and grace, and compassion, and pity, and love have done; that God has been unable to root the accursed plant of sin out of his universe, or to crush the impious forces of rebellion that have defied his authority and defiled and marred the glorious work of his hands; and that the arch-enemy, the impersonation of all that is vile, and hateful, and false, has won the battle in spite of mnipotence, and will be able for ever auntingly to say that the victims of is malignity greatly outnumber the andful rescued from sin by all the ppliances of redeeming love! As if ll this were not enough to cast an wful cloud over existence, and make nen groan that ever they were born, re are further assured by the repreentatives of what is known as "orhodoxy," that God—the God and Father of our Lord Jesus Christ—will e eternally employed in tormenting hese millions with every kind of exruciating agony in the fierce fires of ell! To enter into details on this nost tremendous subject is not my bject. You all know what dreadful hings are said in pulpits and books bout it; how every imaginable picure of torment, horror, and agony is ntroduced to highten the hideous efect; and how every epithet suggestive f duration is selected to assure us hat all this will be for ever and ever—the majority of God's human creatres weltering, and groaning, and hricking, and blaspheming under untterable torments as long as God imself exists!

That is the doctrine—the child and ompanion and logical sequence of the octrine of immortality out of Christ! ar too long has this amazing libel on e character of God poisoned the eology of Christendom; far too long as this infinitely black lie darkened e teachings of the pulpit; *let us do* OMETHING *to drive it from the sanctury, from the press, from the world!* will be no easy task to shake this ander on the divine government out f its strongholds. Priestcraft will ght to the last ere it surrender so otent a weapon of terror over conience; and even men who denounce riestcraft will be slow to admit the ct that they have hitherto been teachg a thing which the Bible declares ntrue, which the nature of man makes bsurd, which the character of God nders impossible, and which the rand gospel doctrine of immortality nly in Christ should remove at once nd for ever from every Christian ind.

As the last of these positions—immortality only in Christ—covers the whole field of argument, by embracing in itself the most conclusive proof, I respectfully submit it to your thoughtful consideration. If I fail to establish all that I have said, I pray you to lay the failure on me, and not on the doctrine; for I am morally, mentally, logically, and religiously CERTAIN that no human being that ever trod this earth will live for ever except he be a partaker of the divine nature by union with the divine Redeemer. On this I stake everything in this momentous controversy, which is destined to shake all the churches in the world, and to effect a doctrinal reformation equal in all respects, and greater in some, than that of the sixteenth century. May the Lord God of truth direct us!

What, then, is the gospel? and what do its announcements *imply* concerning the nature and condition of man? I ask not what say the creeds of Christendom about the gospel and man, for these, though containing much that is true and valuable, and which therefore we cannot possibly surrender, are merely human compositions, the expression of the belief of the compilers as they understood Scripture; but what say "holy men of God, who spake as they were moved by the Holy Ghost?" I cordially adopt the sixth article of the Church of England: "Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought necessary or requisite to salvation." This is precisely the ground upon which I stand, and in vindication of this position I am prepared for all consequences.

For many ages the great fountain has been pouring out its treasures, and as we ascend the river we meet with disturbing and discoloring side rills from the mountains of tradition, scholasticism, and philosophy, which, as they have mingled with the holy stream, are supposed to be from the same source as itself; but when we reach the divine spring, its exquisite clearness delights the eye; we see the golden sands over which it flows, and we hear a gracious herald voice calling to the wayfarers, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David." What does this mean, but that durable life is the gift of God? What does it imply, but that death is the certain and inevitable lot of all who will not hear? There is no sustaining power, no life-giving virtue in the bread and the water that natural men covet; but those who hear the Savior get from him the water that springs up into everlasting life, and the bread of which if a man eat he shall never perish; implying, again, that without this water everlasting life cannot be possessed, and without this bread men must perish. What is meant by the phrase "the sure mercies of David" we are not left to conjecture. Paul is our trustworthy commentator. "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also, in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; but he whom God has raised again saw no corruption." Now what has this to do with our su[illegible]ply everything. Listen! [illegible] unto you therefore, men [illegible] that through this man is pr[illegible] you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." But death is the wages of sin, the penalty which the Lawgiver has attached to it—not agony, not torment, far less an eternal continuance of both, which would not be death at all, but life in misery: if therefore sins are forgiven through the risen Savior, the penalty is removed, so as to secure the resurrection to life; hence Christ's words, "I am the resurrection and the life; he that believeth in me, though he die, yet shall he live; and every one that liveth and believeth in me shall not die for ever," like the despiser of Christ, who is to wonder and perish. Moreover, justification is a step in that wonderful process which ends in glorification; and if believers are justified in Christ, it follows that the eternal life he came to bestow is theirs: whilst it is again implied respecting men not thus forgiven and justified, that they are still under the law which condemns the sinner to death. And above all, the resurrection of Christ, which is the central point of the apostle's argument, is at once the cause and pledge of the believer's resurrection to eternal life. It is through the risen Redeemer, who saw no corruption, that Paul preached forgiveness, justification, life, and incorruptibility. Let these priceless blessings be examined under the recollection that man is guilty, mortal, and corruptible, and they acquire a meaning and a force of transcendent value. If you say that the gospel is a system of sublime ethics, marvellous for purity and power; that Christ came to teach as never man taught; and that all who are spiritually under the influence of his doctrines are living witnesses that God has spoken by his Son; you speak truth, but it is far enough from being the whole truth. We must go much deeper than this if we would *grasp* the divine fact on which the entire system turns. It is not reformation, under the influence of pure teaching, but *regeneration* by the power of the Holy Ghost; not a change of conduct, through the force of truth, but literally a "NEW CREATION" in Christ Jesus. The reformation necessarily follows the regeneration as its external and visible fruit, just as the rich cluster in its season proves that there is healthy sap in the vine. The change of conduct is obvious, but it is because the man has been created in Christ Jesus unto good works to show forth the praises of him who called him out of darkness into his marvellous light. The indirect influence of the gospel, its reflected action upon individuals and society, has been inconceivably great. The amount of good it has thus achieved has been enormous. Its ameliorating spirit upon manners, customs, and legislation; its lessons of kindness, benevolence, charity; its continuous protest against injustice, fraud, cruelty, vengeance, slavery, tyranny; and the numberless gentle associations it has thrown around our English word "home," are so well known, that a mere reference to them is all that is necessary. But all this, useful and beneficial as it is, falls immeasurably below the direct and avowed object of the gospel. Its collateral benefits are very great; but its chief blessing, the boon it bears upon its heart from the very heart of God, is immensely greater. What is it? ETERNAL LIFE! How easily one pronounces these words! But their extent of meaning lies beyond our present capacity.

Now remember what man is by nature, and ask whether you have thought sufficiently of the grandeur and glory of the Redeemer's mission and work. The human race is mortal. Not once in the whole Bible is immortality affirmed of man as such. "The immortality of the soul" is a phrase of constant occurrence among philosophers, poets, and divines; but it is unknown to the long list of illustrious men from Moses, the great historian and legislator, to John, the venerable apostle and Apocalyptic seer. Statesmen, philosophers, poets, prophets, kings, orators, shepherds, farmers, artisans, fishermen, all wrote in this wonderful book; but not one of them ever hints that the soul is immortal. And yet they are constantly speaking about men. From Genesis to Revelation, individuals, families, tribes, kingdoms, empires pass before us. Marriages, births, and deaths innumerable are recorded; life and death are words which meet us at every turn; the music of the marriage feast, the joy when a man is born into the world, the wailing of the mourners when bereavement darkens the dwelling, are all sketched by these wonderful writers who under[illegible]ood human nature so thoroughly, and [illegible] not a word about inherent immortality. It is strange! If every man really has a soul that is to live for ever, it is perfectly amazing that a fact of such profound significance should have been passed over in silence. In silence, said we? Nay, that is not a fair account of the matter. Every where and uniformly the creature whose immortality is the boast and glory of song and sermon is spoken of by these writers as short-lived, feeble, mortal. The modern divine insists that man is immortal because God "breathed into his nostrils the breath of life, and man became a living soul;" but an ancient divine, Isaiah by name, selects *this very fact* as a proof of his frailty and mortality. "Cease ye from man, *whose breath is in his nostrils;* for wherein is he to be accounted of?" David, too, no mean theologian, says, "His breath goeth forth, he returneth to his earth," —an evident allusion to "Dust thou art, and unto dust thou shalt return," —"in that very day his thoughts perish." Certainly it would be lawless logic that should affirm immortality of a creature whose thoughts had "perished." But now let us return to the gospel by way of contrast to these hints.

Paul, writing to Titus, tells him to teach his hearers the duty of loyalty to earthly government, and of gentleness towards all men. He then adds, stepping from civil to the moral, from the moral to the spiritual, and from the spiritual to the eternal: "For we ourselves also were once foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But when the kindness and love of God our Savior toward men appeared,"—literally, when the philanthropy of our Savior God shone forth—"not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made," or become, "heirs according to the hope of eternal life." Here the hope of eternal life is only for the "heirs," and they are heirs of this wonderful inheritance as the result of regeneration and justification; that is to say, the human being as such, the natural man, cannot live for ever; this special, splendid, godlike privilege is confined to those who have passed from death unto life by the regenerating power of the Holy Spirit, through Jesus Christ our Savior; and this distinguishing honor is not by human merit or works of righteousness, but of pure grace, of the divine philanthropy shining through the darkness of human demerit and mortality. This hope of eternal life through him who was "delivered for our offences, and raised again for our justification," is the peculiar and distinguishing glory of the gospel. The very thought of any man living for ever, whether in the disembodied state, or after the resurrection, in soul and body, *apart from the Lord Jesus*, never entered the mind of any of the inspired writers.

They had to meet errors and heresies innumerable; but this would have been to them the most monstrous heresy of all; for Christ was to their loving faith not only the Mediator of the new covenant and the Messiah promised to the fathers of the nation: but the second Adam, the Life-giver, *the* Eternal life which was with the Father, and was manifested in the fullness of time.

In harmony with this is the Lord's account of his mission. "All that the Father giveth me shall come to me," said he, "and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.... Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever." In all this it is most unquestionably implied that immortality is no possession of men by nature; and that not to eat of this living bread is to perish. Again: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, and none shall pluck them out of my hand." Can words make doctrine clearer? *They*, my sheep, my followers, believers in me, shall never perish, but all others shall; for the "wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." This vivid contrast between the future of believers and non-believers is assured, implied, or expressed throughout the Scriptures. Christ came that believers in him should not perish, but have everlasting life; to perish, die, cease to be, is thus broadly assumed as the unquestionable destiny of all merely natural men. The mortality of the race is never questioned or doubted; immortality only in Christ is ever affirmed as *the* grand doctrine of "the gospel of the grace of God." This is the record or witness that God hath borne concerning his Son, that God hath given to us eternal life, something which none of us had before, and this life is in his Son. It follows, therefore, that he that hath the Son hath *the* life; that is to say, the eternal life in question; and he that hath not the Son hath not the life. And it will be remembered that the wonderful prayer in which the great Intercessor speaks words of infinite love begins thus: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." The full import of these words it is not for us to grasp at present, but that the great gift they speak of is confined to those who are Christ's is perfectly clear. In a word, mortality and immortality, —otherwise the wages of sin and the gift of God,—are the contrasts which give the Christian revelation its profound meaning, and make the incarnation, death, and the resurrection of the second Adam, the Lord from heaven, such a marvellous illustration of the wisdom and love of our heavenly Father.

But the truth of life in Christ is not denied by our brethren from whom we have been obliged to part company on the great question of the future of the unsaved. They say: 'Yes there is eternal life in Christ, and in Christ only; but by that we mean an eternal life of happiness and glory; whilst the ungodly endure a life of misery and shame. The former are forever happy, the latter forever miserable, so miserable that the agony of remorse and torment is altogether indescribable. We hold that the woes of hell last as long as the joys of heaven; for both are literally without end.' To this, which will be accepted as a fair representation of the orthodox view, my reply is threefold, embracing doctrinal fact, creature capacity, and the character of God.

1. As a matter of *fact*, the orthodox view is not revealed in Scripture; it is no part of revelation; it is not in the record. We meet it with a firm and emphatic denial. If it be true, it is certainly not a truth of God's word; its truth must have been gathered from a source never recognized as authoritative by prophets and apostles; and which we, therefore, as grateful believers in prophetic and apostolic revelation, refuse to accept as authority. To inspiration we bow simplicitly, with a reverence as great as can characterise any Christian in Christendom; but for this very reason we will not receive as an article of Christian faith a doctrine unknown to the Christian Scriptures. We must take the liberty of testing this weighty matter for ourselves. To Church authority, tradition, and current theology we are obliged to say, though with all courtesy, Stand aside for a short time, if you please, until we take this tremendous question into the sunlight of God's word. It is too awful to be accepted as a part of our belief, except on absolutely overwhelming, inspired evidence. Well, what do we find in the book to which we thus avow unfeigned loyalty? Eternal life always implying blessedness, honor, glory; but endless existence in sin and misery *never!* There is great variety in the mode by which God's judgments overtake the wicked, but their end is always death, destruction, perdition. The judgment of the old world was by water. The rebels living on the earth when Christ comes will, like the sinners of Sodom, be destroyed by fire, everlasting, unquenchable fire, so that they must in the very nature of the case be destroyed; and this is the word which Paul uses when referring to this very time and these impious enemies of the Lord. He says, "They shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints."

2. *Creature capacity* makes eternal existence in pain impossible. We have seen that man is naturally a mortal creature, that the wages of sin is death, and that immortality is a grand supernatural gift bestowed only on those who are one with Christ. If it be true that all who are out of Christ must *die*, it is an outrage upon the meaning of language to say that their death means everlasting existence in torment. Besides, pain itself can be suffered *only* by mortal creatures: *the possibility of physical pain is the proof of mortality*, the herald of death. I say physical pain, for the judgment scenes of Scripture have to do with men, properly so-called, *men in the flesh*, not with what are called "disembodied souls"—a fact which of itself should settle the question. The action of fire upon bodies is too well known to need description, and the idea of human beings living in fire which shall not be put out could never have found a place in theology had it kept clear of the horrible legends of paganism, and the dismal traditions of the dark ages.

3. The *Character of* God makes eternal suffering on the part of any of the human race utterly inconceivable. He would not, could not decree any such fearfully appalling penalty as this. He has announced the dessert of sin—it is DEATH. There may be great variety in its forms and circumstances, but the penalty is DEATH. Transgressors, sinners, unbelievers are to be destroyed, consumed, blotted out of being; that is the righteous sentence of the Holy One. We recognize its equity, we bow to its wisdom, we see in it not only beneficence to the great loyal universe that is to be when the mighty undertaking of the Son of God shall have been accomplished; but deep in mercy to the sinners themselves. Yes, I repeat *that;* justice exacts the life of the transgressor, and there is mercy at the heart of justice in this very matter. The man was offered pardon, peace, justification, purity, immortality in Christ, without money and without merit; he would not accept the offer. Love sought him, followed him, entreated him to become an heir of God and a fellow heir with Christ, that he might enjoy the magnificent glories of the Father's universe; but he scorned her entreaties and turned to his corruptions with renewed zest. So the word goes forth, "Let him utterly perish in his own corruption!" It is a punishment, an *everlasting punishment*, for that man shall never see the ever-unfolding and ever-growing wonders and glories that God has prepared for his royal family. He shall have no part in the magnificent issue to which infinite wisdom is with majestic slowness conducting the affairs of the universal empire. He has no moral taste for the pure, the noble, the sublime, the holy. He does not appreciate Christ, he does not desire the Holy Spirit, he sees no overwhelming grandeur in the outstreaming of the Father's philanthropy. What is to be done with him? He is in the way of the loyal and holy, for they wish all men to be devout; he is in God's way, for he intends to purify the creation from every moral stain; nay, he is in his own way, for his corrupt nature makes it impossible for him to enjoy a pure universe. What then? He must die. I affirm that there is mercy to him at the very heart of the penalty. Capital punishment is the best thing that could befall a creature so unfit to have mental and moral sympathy with the inhabitants of the new heavens and new earth wherein dwelleth righteousness. The fact is, the character of God—that great character, to admire which is a holy luxury—shines with surpassing lustre in the revelation he has given. Seen in this light, the revelation becomes alive with wonders. Whenever a dark saying troubles us, or a proposition contains thoughts too large for our capacity, or our experience seems to come into painful collision with a promise, we fall back with calm assurance upon the glorious character of God. When mysteries baffle us, when our skill in interpretation is exhausted, and when our wisdom and learning are at their wits' end in the presence of one of those moral riddles that roll across our path, reminding us of our feebleness and dependence, we pillow our aching head upon the ineffable character of God and find repose. He cannot, he will not act contrary to himself. He will solve the difficulties that perplex the understanding and try the faith of men, in a manner gloriously in harmony with his essential character. He will be a *consuming fire* to all the workers of iniquity. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." But he will *not* continue them in being, for that were to act in opposition to his declared purpose of purifying his universe, and to perpetuate the sin that he loathes. Come what will, we must vindicate our Father's peerless character, especially when we find in it the eternal spring of that blessed evangel which offers the gift of immortality to every creature of a mortal race who will accept it at his hands, and on his own generous terms through the Son of his love, our glorious Lord and Savior Jesus Christ; to whom be glory through all the ages. Amen!—*Rainbow.*

EDITORIAL GLEANINGS.

Br. M. McCulloch has baptized seven at Hampshire, Ill. this summer, and the prospect is good for more similar burials.——A late San Francisco paper says: "Mrs. Fassett, an Eastern lady, occupied the pulpit at George's Place and addressed, both morning and evening, very large audiences upon the Second Coming of the Lord. Whatever her views, she supported them with quotations of chapter and verse from the sacred text. The effect of the logic and text combined was very great, and the audience from time to time marked their approval of the point to be established by the greatest attention."——Br. J. H. Whitmore is visiting in Michigan among friends and relatives. He will assume his charge at Rochester, N. Y. about the first of December.——We learn that Eld. Edwin T. Himes is confined to his bed by sickness, and will be unable to make his proposed Eastern trip. His friends will remember him in his time of need.

THE TRAGEDY AT THE MILL.

AHNAPEE, Wis., Oct. 28.—My pilgrimage toward "Death's Door" ended in the north among the same terrific evidences that marked the beginning in the neighborhood of Green Bay. The waste and ruin of that depopulated the western shore were fully matched by the elaborate and finished picture of devastation presented on the entire peninsula. The loss of life, though not so great in the aggregate, was fully equal in proportion, and almost eclipsed the first in circumstantial horror. The evidences of destruction, though very similar in the main, were by no means unvarying or monotonous. From the desolated hamlets of Brussels to the straggling deaths in the Northren Neck the horror is sustained and horribly picturesque. Volumes could not tell the awful significance of these ravaged acres; volumes cannot exhaust the dramatic terror and incident crowded into that wild Walpurgis night. When the picture of the awful catastrophe at Peshtigo was thought complete, wan specters stole in from the neighboring morasses to add more shuddering last touches to the lurid horror. So it is here. When the list of death is closed, new names are added, and when the total seems complete new figures change the reckoning. Every mile of waste is alive with the unrecorded romance of individual heroism.

Human annals do not surpass, in equal time and space, the immensity and intensity of suffering and death crowded into the meager epitome of one frightful hour. The scene of a thriving industry, and the home of nearly a hundred people, the place, though isolated from any human vicinity, had maintained a flourishing and tranquil vitality. The shingle mill, with its coadjutant industries, gave employment to the entire people, women and children dividing the easy labors of shingling and binding. There were but four buildings on the clearing—the mill, the general boarding house, a store, and the barn. Economy and convenience, curious to say, had dictated the selection of this remote spot. The timber inexhaustibly covered the place, and it was of unequaled quality; a lazy little stream meandering through the gnarled roots and soft soil offered a supply of water, enough with artesian wells to drive the mill machinery. It was cheaper to work the great logs into marketable shape here, where they were right at hand, than establish the mills on the lake or bay and drag the immense timber over miles of wretched roads. The fiery experience of the west shore—of the whole Northern Wisconsin, had been experienced of this wood immured hamlet. For weeks incessant, laborious battle had been waged night and day, relays of men, and even women taking turns in the exhausting contest. It was hoped that all danger had been warded off when a wide belt, fully a mile deep, had burned outward from the clearing. The serenity of assured safety had come upon the people when this black circumvallation was complete—the very night before the calamity. On that fatal Sunday morning the mill operations suspended, and the men who had homes in the neighboring towns of Big and Little Sturgeon made an early start through the woods. When night came, some kindly Providence detained them, and the massacre was so much less. The night came on tranquilly, the humid air gave grateful promise of coming rain, and the last lingering distrust was banished from the timidest inhabitant. Early in the night most of the little population in the hamlet were in-doors or in bed. It was still early when those casually astir outside saw a great glowing light shoot athwart the southern sky, and, spreading rapidly west and northward, continue with dazzling brilliancy. Presently a slender column of fire shot forward, and, caught by a whirlwind, came plowing through the solid timber toward the mill. By this time the sleepers and all had rushed from the barrack in a wild, clamoring consternation.

Three brothers, Williamsons, owned the mill, and had in the little colony mother, father, sisters, wives, and children. Hastily charging the women to care for themselves, the brothers set about saving the property if possible. But before the hose could be brought to bear, the saving of life alone became the stake in the dreadful encounter. The brothers as proprietors, seem for a time to have been full calm, brave discretion, and with the full realization of the sudden danger in the first rush of the tornado, attempted systematic plans of preservation. The women were directed, as far as possible, to put on men's clothes throughout, as offering less chance for the fire to catch. So far as known, not a woman heeded the advice. Had they done so, their lives might not have been sacrificed on that ignoble pyre. Even if life had not been spared, the most revolting sights of massacre would have been spared the heart-broken survivors. This was the last shred of coherent conduct among the frightened people. Swift whirling columns of flame had cut through the intervening timber, and fell voraciously on the light frame buildings. The whirlwind lashing the trees into fragments caught the fire in roaring surges, and flung it about in billowy waves among the tree-tops. Slender tongues of fire falling from above played in malevolent currents across the clearing. A desperation of terror filled men, women and children—a terror as natural as fatal, for, had common fortitude led the group, not a soul need have perished. With one impulse the frantic mass, battling and crowding, rushed to the potato patch. Here a rising ground was crowned by a shallow pit, not six feet around, and hardly, at the deepest part, two feet below the surface of the ground. Men now living, who came almost unscathed through that night of doom, tell how before the evil time, when the fires were raging about, this spot had been fixed on as a place of safety, because, almost in the center of the clearing, with no inflammable matter near, it seemed to promise a breathing, in case of general conflagration. There had been constant jocosities and banter about this "center of salvation," and some one actually attempting to enlarge the cavity had been driven off by good natured ridicule. Even as late as Saturday it had been used as a place of refuge notwithstanding, and when the actual danger came, the credulous mass remembered the delusive pit. If that fatal had not been, if the whimsical belief had not obtained a firm hold, there is not the slightest doubt but the forty seven that perished would have escaped in neighboring woods. Into that cramped place, crowding, buffeting, begging, cursing, imploring, praying, shrieking, men, children, and women elbowed and fought in the frenzy of a hideous desperation and terror. Not large enough to admit a dozen by the closest packing, nearly fifty wrestled and crowded in and about the fatal spot. With ostrich instinct, in the abjectness of their unreasoning fear, men plowed their burning heads under the living pyre. An inextricable pyramid of bodies, in all sorts of conceivable postures, stood in the flame-swept place.

There were a few in this awful time that preserved an amazing equanimity. The engineer of the mill, Byron Merrill, a young fellow of marked character and intelligence, battled resolutely till the last chance to save his employers' property, and only when the futility of the effort and the danger to life became obvious, was his self-imposed duty resigned. A bit of romance tinges the glaring picture. His sweetheart was the relative of the mill-owners, Miss Maggie Williamson, a girl, it is said, of rare beauty and attraction. The young fellow, bright and cultured beyond his kind, regarded with favor and affection for many a mile around, had won her heart, and the two were to have been married. The girl with her kindred had fled to the potato patch, and here, suffocating with smoke, their garments in flames, and writhing in awful agony, the young fellow found the chief part of the people. He tried to scatter the infatuated group; with his hat pressed closely over his mouth and nostrils, he directed the group to break and take shelter in the edge of the timber. Hopeless! The roar of the hurricane, even the blood-curdling shrieks of the sufferers drowned his voice. He tried by main force to tear the hideous mass asunder, but the strength of a giant could not have broken the maddened clutch of the wretched sufferers. The group was immovably fixed to the fatal spot, and rose from burning sand a fiery Laocoon struggling with the coiling flames. Merrill, hastily fetching wetted blankets, threw them over the nearest sufferers, meantime shouting to them to break for the timber, not twenty steps away. Useless. With the skin hanging in shreds upon his hands and forehead, he carried water and poured it on the infatuated group, while the ignoble crowding went on madly among the swiftly roasting crowd. The tumultuous struggle had been from the first a loathsome, unreasoning fear; a moment's coolness, a moment's cessation of the frightful effort to wedge downward, would have given life to all. The time came, however, when the faithful Merrill, stripped almost of clothing and burned beyond recognition, had to give up the heroic effort, and plunging through the darting flame, dashed his burning body in the well. Earlier in the catastrophe a half a dozen heavy sleepers had found tardiness their salvation from the potato patch, and they darted into the timber belt, which had been carefully burned out long before to keep the fire from the houses. Here, prone on the ground, they protected themselves while the mad crowd not ten yards away roasted in their blindness. The falling trees could be guarded against, but nothing could save from the encompassing fire in the clearings. One came, too, whose frail chance of life the meanest creature, struggling in that pit, would not have refused, an old tottering, half blind, trembling woman, mother to the owners of the mill. She must have been forgotten in the first rush, for when she came toward the potato patch it was filled with a swarming crowd thrown prone upon their faces in the shallow depths of the potato pit. Seven of her kindred writhed in that hideous knot. Passing on with decrepit step, the venerable mother, whose eighty four years had not worn out coolness and discretion, came upon a great bowlder near the edge of the timber. Climbing on this, although half suffocated, she covered her head with her skirts, and, with clothes carefully tucked up from the running flames, kept for hours on the back of this unique salamander. The only son that came out of the fire with his life, it is said, did not forget his duty, and aided his mother to this forlorn refuge. Be that as it may, with a thick blanket well wetted, over her body and her skirts out of reach of the hot incendiary sand, the brave old lady perched on that rock through the long night of agony, every shriek of her roasting kindred splitting her ears, and their burning bodies almost within reach of her helpless arms. Twice through the night she received succor, once from her son, who came up and wetted her covering, and once from the barn-master, Bush, who also bathed her head and gave her cool water to drink. Through the whole unspeakable tragedy of piteous cowardice ran this vein of simple fortitude and heroic endurance.

The mill blacksmith Michael Adams, stands out as though of almost antique mold. He

(Concluded on p. 126.)

Correspondence

From Day Conklin, Moscow, Mich.

The first Q. M. for the Southern District of Michigan, held at West Moscow, was attended with considerable interest. Two were baptised and received into the church. We thank the good Lord that a good impression has been made. Br. Babcock preaches here once in two weeks. We ought to feel very grateful to him, for he has labored long and faithfully here. Wherever he may go, may the Lord be with him and crown his every effort to do good with success. May we also be faithful, that "when Christ who is our life shall appear, then we also may appear with him in glory." (Col. 3: 4.) If we love Jesus we shall also love his appearing, and love to obey him in all things. He says, "If a man love me, he will keep my words, and my Father will love him, and he will come unto him, and make our abode with him." (John 14: 23.) Can it be possible that we can be made so unspeakably happy as to dwell with God and Christ in the new earth, after the curse is removed? Can *we* hear the welcome plaudit—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" (Mat. 25: 24.) How cheering to know that we may be heirs of God, and joint-heirs with Christ. We also read, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." (Ps. 37: 34.) All this I believe.

From O H Sawin, Worcester, Mass.

Who can estimate the grace and goodness of God, when we can inscribe, our sins forgiven! Who would not be "a prisoner of hope," especially "that blessed hope!" We are looking for the glorious appearing of our Savior. He is one I love the most, and I hope to enjoy his companionship on the new earth: I rejoice to see the bright omens of his *soon* coming. The war excitements in Europe and peace movements in America harmonize perfectly with the prophetic announcement of the last days. Every thing in these last days is pushed ahead with lightning speed. The news of the recent great fire of Chicago seems to have spread at least over one fourth part of the globe in less than a week. It has reached England, Germany, Austra, and probably all civilized Europe ere this time.

The good Lord seems to have moved upon the hearts of the citizens of our country to send them immediate relief for their wants. But another class, ruffians, desperadoes, and incendiaries also exist, filled with mischief and crime, and will continue, despite of all governments, till the Lord comes and destroys them as he did Sodom and Gomorrah. The increasing signs are an evidence that the word of the Lord must be fulfilled. Our trials are but short. Be patient. Be of good cheer. "Fear not little flock for it is your Father's good pleasure to give you the kingdom."

From G W Hurd, Hopper's Mills, Ill.

On Saturday Sep. 9, left home to fill my appointments in Hancock and Brown counties. Arrived that eve at Br. Knott's pilgrim home where I was greeted with a hearty welcome. On the morrow spoke at Antioch chapel, where there is a band earnestly striving for a place in the kingdom of God. Br. Larkin Scott, a veteran and pioneer, is still residing here, and preaching as the door opens. They desire a special protracted effort this winter. In the evening went about four miles to West Point, a village on the Burlington and Quincy R. R. where we had on overflowing house. This is the place where Br. Grant held his discussion with John Sweeny. A good interest to hear the truth is found, and good hope that a church will be raised up. Monday came to Clayton. Here there are a few left, looking for the Lord. On Tuesday came to Mt. Sterling. Am to commence a meeting some three miles from town in a neighborhood where our views have never been preached. Attended the weekly union prayer meeting, Tuesday eve. and felt blessed and refreshed in taking an active part with them. Our meeting commenced Wednesday eve. Thinly attended at first, but after this the house was well filled, and all seemed desirous of understanding the reasons for our hope. Openly avowed infidels confessed that we surely preached the truth of God, and that the doctrine showed God a being of love *and* justice, instead of a tyrant and monster. There were many who had formerly opposed, who confessed that the view looked reasonable and Scriptural, and a feeling favorable to us as a people seemed to pervade the minds of the community. At the close of our meeting, on Monday night we were helped on our way in a very liberal manner. Br. Richard Bush, although almost alone, is trying to let the light of gospel truth shine in this region. The friends desire me to return this winter and hold a long meeting with them, which, the Lord willing, I shall do.

In company with Br. Bush took the cars for Winchester, on Tuesday a. m. This is an old place, and indeed old in sin. In all my travels in the west, I have not found an equal to it in the sale of intoxicating drink. The Presbyterians very kindly opened their splendidly finished house to us, which we occupied six evenings and one Sabbath. But, though we posted notices over the city, yet there was quite a small turn out, until Saturday eve., after which the house was tolerably well filled. In such places as this, nothing but a long protracted work will do much good. There are a few dear ones here that know and love the Lord. They are trying to *live* religion. The Lord remember and bless them. Before I left them, they helped me on my way.

After returning home and staying one night, I took the cars again for Brown Co, to hold a meeting with Dr. W. G. Gray, who had held our views for some years and preached them with some success, but has not as yet connected himself with our Conference. After enjoying his hospitality for a night and day we passed on to the place of meeting. Here we found a strong "Age-to-come" community. Some of these people have embraced the view that there will be no resurrection of infants and children, and many other things contrary to sound doctrine. I had a free time here, and was blessed in preaching the whole gospel. The word was well received by many, although some considered us as being too formal, because we insisted on singing and prayer in the public congregation. The dear ones were very much refreshed, and will try to build a good chapel the coming season, the Lord willing. The church with their pastor have expressed a desire to be connected with the Illinois Central Conference. I have promised to hold a protracted meeting with them this winter, when we hope to see a goodly number embrace the gospel hope. I do believe that prejudice against our views is wearing away, and that people are generally more willing than formerly to listen to our views. Hence I feel like pressing the battle to the very gates. Received a very liberal donation from brethren and friends, and again took my way home. I shall be confined closely at home for about one month in making preparations for winter, and then, if health will permit, will hold protracted meetings in various localities for the next four months. Pray for me, that I may be a polished shaft in God's hand.

From J W Cummins, Forest Bay, Mich.

We are still holding on to the blessed hope—and are without much else to hold on to. We were planning a response to your late appeal, but the fire has prevented us from carrying them out. It came upon us like a storm, in a manner terrifying to behold, sweeping everything before it. Within few miles of us four persons (one child) were burned to death; in other parts many more have fallen a prey to the flames. Myself and family escaped with only the clothes on our backs, and of my books I saved only my concordance. My Bible was burned. Surely fire is not a *preserving* element! Br. Conner lost his barn and all his crops. Brs. Potter, Snyder, Nidow, and Lister suffered the same loss. Sr. Lee, a widow with seven children lost house and barn and crops.

Now you will know what to do about our papers. We do not feel that we can do without them; but we cannot pay at present.

[We shall credit each one a year in advance. Some one will pay for them. Ed.]

From P Kingsley, Thayer Co, Neb.

I have never yet seen a preaching brother of the Advent faith. It was by seeing a few copies of The Times, and some tracts handed me by a believing friend and neighbor, that I came to see the truth now so clear to me. My father was a preacher and belonged to the Christians (not Disciples.) He was killed, by an accident, nearly seven years ago. Four years ago I became a believer in the truth taught by the Adventists. My mother was very much prejudiced against these people then, but now she thinks very much of my paper, and I am sure she sees some parts of the Bible in a very different light from what she used to do. Pray for us, that we see, believe and *live* in accordance with the teaching of Jesus.

From M A Tomlinson, Montgomery Co, Iowa.

We are among the unfortunate ones that had their crops destroyed by hail. Our loss by the hail is fifteen hundred dollars. Still we do not feel to complain, but to put our trust more implicitly in "him who doeth all things well," believing that "all things work together for good to them that love the Lord." I feel to renew my covenant with God, and by his grace I am going to live more faithful, nearer to him than I have been living. I know it is my privilege. It is now two years and more since I have had the privilege of hearing an Advent sermon. I wanted much to attend the camp meeting near Villisca, but could not, because of poor health. But I believe the time is not far distant when *all* the faithful will be gathered in one great meeting around the throne of God. That time will be "when he cometh to make up his jewels."

The One Thousand Years of Rev. 20.

When we examine the suject of the one thousand years of Rev. 20, it is not only necessary to "search the Scriptures," but to compare Scripture with Scripture, and in doing so we will examine some of the promises of Jesus; and his promises will not fail, unless conditional. Here is one promise of his that is not conditional, which is in answer to a question asked by Peter. (Mat. 19: 27): "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefor?" Jesus answers (v. 28): "And said unto them [the apostles], Verily I say unto you, that ye which have followed me, in the regeneration [resurrection] when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here Jesus tells his apostles that they shall sit upon thrones; but not before he shall shall sit upon the throne of his glory; not before the resurrection of the just. And now at this point of the Revelation, Jesus does not see fit to reveal to them the period or duration of time, that they shall sit upon the twelve thrones, but in his pleasure to reward his followers, he has reserved the further revelation until some other time; and now we will take our standpoint, when the beloved John was on the Isle of Patmos, when he was tarrying for his Lord, to receive a further message. (John 21: 22.) Jesus said unto him [Peter], "If I will that he tarry till I come, what is that to thee? follow thou me." Although Jesus did not come at that time, in the manner prescribed that he shall appear at his second coming, he nevertheless did come unto John with a glorious message, for the further information and consolation of his followers; and in that message he further reveals to John in regard to their sitting on twelve thrones. And in Rev. 20: 4, John says: "And I saw thrones and they that sat upon them; and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." Well, what of it, John? "And they lived, [Praise God! they are alive, again,] and reigned with Christ a thousand years." Hallelujah! That must mean in Christ's kingdom. "But the rest of the dead [wicked] lived not again until the thousand years were finished." "These two verses, amongst other things, settle three points. (1) The reigning with Christ for a thousand years; (2) That the wicked dead do not live again, until one thousand years after the first resurrection; and (3) If there is a third resurrection when Jesus comes in the clouds of heaven, there will, also, be a second resurrection at the end of a thousand years.

"Blessed and holy is he that hath part in the first resurrection." Why? "On such the second death had no power; and shall reign with him [Christ] a thousand years." "And when the thousand years are expired, Satan, shall be loosed out of his prison. [not destroyed, only confined in prison." That is a good place for criminal.]

Please read vv. 8, 9, and 10, and at v. 11, after those events described in these verses have their fulfillment, then what does John see? "And I saw a *great white throne*, [not thrones] and him that sat on it, from whose face, the earth and the heaven fled away, and there was found no place for them."

From v. 12 to the end of the chapter is a recapitulation of the judgment scenes, commencing with the second coming of Christ, and ending when the last enemy is destroyed, which is death. Next what does the beloved John see? He says, "I saw a new heaven and a new earth. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, and I John heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Amen. O God! help me to be one of that blessed company. And dear brethren and sisters, such are some of the blessed promises and things prepared for those that love Jesus. Will *you* be there?

Much more may be learned from God's word, to understand his wonderful plans; such for instance as Peter's evidence upon the one thousand years (2 Pet. 3: 8): "But beloved be not ignorant of the one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." When Peter declares the above, his subject had just been the day of judgment, and I believe that he intended that we should understand (and not be ignorant) that the judgment day or scenes will continue just one thousand years.

Peter W. Matts.

An Extract.

CONTAINING SOME ERROR AND CONSIDERABLE TRUTH.

We are told that Christ ascended to heaven the moment he expired upon the cross. The words he spake to Mary, in the garden, on the morn of his resurrection (John 20: 17), "I am not yet ascended to my Father," have been instanced to prove the contrary; and it will require a great deal of sophistry, and many new translations, to set aside that point-blank evidence. But there are many other passages that give evidence to the same effect. In John 14: 2, we read, "In my Father's house are many mansions;....I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

If, then (as the teachers of these new doctrines assert), Christ ascended to heaven the moment he expired upon the cross, he must have gone there, according to his promise, to prepare a place for his disciples. That he "came again" when he rose from the dead and showed himself, from time to time, for forty days, it is presumed these teachers will not deny. Granting, then, these things to have happened exactly as they state, we ask, Did Christ in that case fulfill the promise made to his disciples? Did he take any of them with him when he ascended from the mount at the end of the forty days? Not one! According to their own statement then, he *had* gone to heaven to prepare a place for his disciples, under an express promise that when he came again he would take them with him; and *had* come again; and *returned* to heaven again, and yet *had not performed his promise!!* Can we admit this? Nay, verily; "Let Christ be true and every man a liar." It follows, therefore, that Christ did not ascend to heaven from the cross, and had not "come again" when he rose from the dead, and that the time of his coming to receive his people to himself is still in the future.

One of these teachers says: "From the lowest depth of human ignominy he" (Christ) "went up with his cross-scarred, and once buried body, to the highest glory of heaven;" from which we are compelled to infer that he ascended the first time, from the cross, "out of the body," and the second time, from the mount, "in the body." Yet the inspired writers mention but *one* ascension—that from the mount! In Heb. 9: 28, we read "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second* time without sin unto salvation."

Now, beyond controversy, his first appearance was, when "for us men, and for our salvation, he came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified for us under Pontius Pilate."

He was once offered, he shall die no more. He has borne away the sins "of all," and what he has done once, shall stand forever. Yet he will appear a second time without sin; i. e., without any further offering for sin: that he has already made. At his first appearance he was our sacrifice for sin: but at his second he shall come to bestow that salvation which the sacrifice of himself, at his first coming, purchased for all that trust in, and expect it from him; to deliver the *bodies* of believers from the empire of death, reunite them to their purified souls, and bring both into his eternal glory. This is salvation.

But mark the saying, "he shall appear *the second time*." Does it not mean that he had not appeared the second time when the epistle was written? Assuredly it does. But if he ascended to heaven from the cross, as our new teachers assert, he must have appeared the second on time the morning he arose from the dead, and the author of the epistle should have written, "He shall appear the *third* time without sin unto salvation." The two statements are irreconcilable; which shall we accept? As the epistle was composed by an inspired apostle, our new teachers must pardon us if we accept his statement in preference to theirs; and in so doing we must necessarily reject the idea that Christ ascended to heaven from the cross and returned to the earth on the morning of the resurrection. We are taught to believe that the Son of God is "perfect God and perfect man. Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood. Who, although he be God and man, yet is not two, but *one Christ*." I doubt then if we are at liberty to imagine that Christ ascended to heaven "out of the body," as he must have done if he went up from the cross. I challenge these new teachers to point out any passage in the Scriptures that would justify such a belief. When he ascended from the mount he went up, the Godhead and manhood united—*one Christ*—and we have no account of his having ascended at any other time.

They say Christ's promise to his disciples did not mean that he would "come again" *visibly*, and "receive them to himself" *openly*. Not at all! but that he would *send a messenger to call them!* "On some day," says one of them, "the message will come to each disciple from his ascended Lord: 'To-day you shall be with me in paradise.'" Very beautiful and poetic, certainly!

> "Hark, they whisper; angels say,
> Sister spirit, come away!"

But where are the grounds for all this in Scripture? When Christ said, "*I will come again*," we have no authority to say that he meant, "I will *send a message*."

We, who have been educated by old school teachers, cannot accept this sending "a message" in a secret manner, by an unseen messenger (even admitting that such message be sent "*to each disciple*," which may well be *doubted*), as the fulfillment of his promise that *he* would come again and receive us unto himself.

According to his promise, and the teachings of his apostles, we look for a glorious appearance—a *personal* coming—with "power and great glory," and all his holy angels with him; and *then*, and not till then; do we expect the promise made to his disciples to be fulfilled: "Come, ye blessed of my Father, *inherit the kingdom prepared for you*."—*Prophetic Times*.

Theological Machinery.

What ails the theological machinery of these times? It seems to clash. It appears evident to me that the cause can be ascertained by adhering to the Scriptures. In the beginning, when man was innocent, and ignorant of evil, the devil, or his agent, the serpent, told Eve of other gods that knew good and evil, and she might be like them if she would disobey the one God. The gods here referred to by the serpent, I think, were the fallen angels, or demons, that kept not their first, or good estate. By disobedience they fell into sin, and then knew evil. Facts connected with this class of fallen beings will account for many strange things acted out by the family of man.

The gods, or demons, have operated against the one true and living God, and his people, since the family quarrel between Cain and Abel. As Cain had the spirit of the wicked one, it shows he knew evil. He was under the influence of the gods, or demons, and Abel was not.

I propose saying a few things that will wake up some one competent to write more fully and correctly. We see the actions of the Cain family taught by demons, who claimed to be wise, knowing good and evil, but always doing evil. This class had a mystery connected with their operations: and they claimed that they came from the one only true God. This mystery was revealed to all who desired it, without restriction or law of penalty. This was so well adapted to fallen, mortal man, that a great effort was made to introduce it before the world, and it was sought by kings. The first we will mention, were the so-called wise men of Egypt, found in Gen. 41, who pretended to foretell future events, and interpret dreams. See their failure and imposition exposed by the king of Egypt, who then sent for one of God's men, Joseph, the son of Jacob, who gave the king what the wise men could not give with the help of the fallen angels, or demons, called the gods. But this Joseph had resisted the influence of the "wise" men and a wicked woman, which usually go together.

Two hundred and twenty-seven years after, another king reigned in Egypt, who knew not Joseph, or his God; he also had a class from the old serpent's school for his cabinet, or lords. This class had the power to work miracles by their enchantments, or help of demons. (See Ex. 7: 11.) Clarke gives them the name of teachers of Moses in his youth, while studying in Pharaoh's court, preparatory to taking the kingdom when Pharaoh left it; but God took him in hand, and spoiled him for the use of demons. This is what Paul cites us to in 2 Tim. 3: 8, as coming in the last days, withstanding the truth, which will be noticed hereafter.

We will follow this class of deceivers by their works, instead of their names and uniforms. Their work was so subtile, that all nations sought them as divine beings. They opposed God's people. The old serpent's scholars spread their knowledge among all nations, and in many cases overcame God's people by leading them into worshiping idols, or other gods, that the nations worshiped; when the machinery of God would not work until there was a clearing out and confessing, and turning unto the Lord their God, who brought them out of Egypt, from the wicked overbearing power. As good a man as Aaron was overcome by this spirit, and submitted to the wishes of the church, or people, and made an idol of gold to worship, after the form of a calf. Then the machinery stopped working by God's power, and the devil ran it until Moses got down from the mount, when the work went back into God's order. Aaron learned a good lesson. We see these demons following God's people, introducing their gods, and taking advantage of weak minds.

We will notice another of the old serpent's scholars, referred to in Lev. 20: 6. Here the Lord's people are warned against those that have familiar spirits. Under the law none of this class of witches—woman necromancers, or oracles—were suffered to live. (See Lev. 20: 27.) Twenty-eight years later, we find them still at their wicked work, following up God's people. Balak, a servant of the gods, so influenced Balaam that he hired him to curse Israel. By reading the account in Num. ch. 22, you will learn that Balaam lost his sight, got his foot crushed against the wall, and was reproved by the jackass, and then died for his sin. Thirty-three years later, God warns his people against the old serpent's scholars, nine in number. (Deut. 18; 9–14.) These were all servants of the gods, instead of the true God. See Bible dictionary.

We again find this class in Deut. 32: 16–18. Here Israel got to worshiping the gods of the nations, and sacrificing unto devils, or demons, and the machinery stopped working until repaired, as in other cases. Twenty-four years after, Joshua (ch. 24: 14–16) marks this same set of deceivers that deceived their fathers by their gods, on the other side of the flood, and in Egypt; so we are warranted by inspiration in calling them the same class, belonging to the old serpent's school. Bp. Newton looked at this text in the same light. Three hundred and sixty-seven years later, we see Saul going to the old witch in Endor to divine unto him, and talk with dead Samuel. We have a decision from Scripture what divining is with this class, educated in the old serpent's school. The witch told three things that deceived king Saul, and he lost his kingdom, as other kings have for the same cause; and a second punishment was due to him, for he was once a prophet, and God had previously said if any of his people consulted a witch, or divine, or either of the old serpent's scholars, they should die for that sin, which was visited upon Saul. See 1 Chron. 10: 13–14. The machinery would not run with that kind of power to do God's work.

The devil has tried many times to go in company, and work wonders by getting some machine that God had turned by his power, and getting the same engineer to try his magic power; but the machinery would always rattle out of gear, and stop, and the engineer would run away or hide.

A majority of the theological books are spiced with this old serpent's wisdom, and the writers think Saul saw Samuel. Such a position gives the power to demons to raise the dead, as they claim; but the machinery of a Bible resurrection will not run with this power. Still every effort is made to work the dead in with the living. Three hundred and forty-seven years later (Is. 8: 19, 20), this class were still trying to get the living to go to the dead for wisdom. God says it is because there is no light in them. To the law and testimony for light. In Is. 41: 21–24, God gives this same class of knowing gods a challenge to produce their strong reasons, and demonstrate their power to tell things to come.

One hundred and eighteen years later, Ezekiel (ch. 20: 8–11) marks this class as possessing the same power to turn the people from serving God as in the days of their fathers, when in Egypt. Read this account, and you will see the track of the old cloven foot. Other places can be found, but wishing not to be too lengthy, I omit many references, it being the main object to track this devilish wisdom from the gods, or demons, down through the world to our day.

We will call attention to the first king of Babylon. Like the king of Egypt, he was really following this same class, doing the same work, only under a different name. See Dan. 2: 27. Here the machinery had stopped, and God's engineer, Daniel, had to start with another power. Twenty years later, his son Belshazzar relied upon the same class of pretended wise demons, and all stopped until the old engineer started it again. See Dan. 5: 7–12. He lost his kingdom and life. There is "death in the pot" where it goes.

Thirty-one years later, Daniel's last battle was with this same class that got fat positions with the king of Media and Persia, Darius, who got deceived by them. (Dan. 6: 13–15.) Still later, the oracle of this same class got Xerxes to go to war with the Grecians, and deceived him, and he lost his army, money and reputation, and was so poor when he died, that he was buried at the public expense. See Rollin. This was the rich king of Persia, spoken of by the angel Gabriel, in Dan. 11: 2. No one ever prospered under the dictation of this class of beings. Still later, we find Darius and Alexander inquiring through their oracles what the spirits of the dead said about going to war. See Rollin's account. They were both deceived, and Darius was killed in battle—exactly contrary to what the oracles said. This is the very power that all worldly wise men have depended upon, and by which all have been deceived.

The Romans had their oracles to consult. Demons caused Christ to die after he had shown up their devilish work, reproving them at different times, and telling them to be still and come out of their oracles, or mediums. He gave the apostles the same power over the unclean spirits, or demons. We have abundance of proof that this same class came down to the gospel dispensation, and was the power of Pagan Rome, until A. D. 519, when it sold out to Papal Rome, which put a new dress on the same old deceiver, and introduced it into the church of Papal Rome, and gave as a substitute for worshiping the gods made with hands, the souls of Peter, James and John, and other apostles, and Mary, the mother of Christ. Here transfer was made legally and naturally.

For the benefit of those sympathizing with Spiritualists, who deny the Bible account of demons, we will give facts from a few historians. Dowling and Gavatia, p. 128, say the Pagans believed demons were gods that had power to talk with the dead. Kitto says demons deceived the pagan kings by talking with the dead. Plutarch says demons envy God's people, and by a form of worship have deceived many, and were worshiped for bringing news from the dead to the living. And this heathen doctrine has been highly esteemed by the ungodly and popular class of unbelievers. Zoroaster, Pythagoras, Plato, Socrates, Cicero, and others of the old serpent's school, have had their books and writings accepted and read in the Protestant churches, as well as the Catholic, which is as contrary to the Bible doctrine as the teachings of the gods spoken of in the Bible Dictionary, of which I will mention a few: Ashtareth of the Zidonians (1 Ki. 11: 33), Baal of Tyre (Jud. 2: 13), Baalpeor of the Moabites (Num. 25: 3), Baalzebub of Ekron (2 Ki. 1: 2), Bel and Nebo of Babylon (Is. 46: 1), Dagon of the Philistines (Jud. 16: 23), Milcom and Molech of the Amorites (1 Ki. 11: 5–7), Nibhaz of the Avites (2 Ki 17: 31), Nisroch of the Assyrians (2 Ki. 19: 37.) There are many more not mentioned here, all made with hands for the people to worship. The wise men so called, or demon's, mediums had charge of the worship.

But some say this was before the gospel day. Yes, but they were brought down to Paul's day. See Jupiter and Mercurius of the Romans (Acts 14: 12); also Diana of the Ephesians. (Acts 19: 24; 16–24.) Paul and Silas got into trouble for attacking a demon in a sooth-sayer, who pretended to tell fortunes by talking with the dead. No doubt she was a harlot, and her master who kept the house lost money in her when the devil was cast out.—(*To be Concluded.*)

Hiram Munger.

Conference Minutes

Indiana.

NORTHERN DISTRICT, Q. M.

By appointment the Advent Christian Conference of Indiana held a Quarterly meeting at Union Mills, commencing Thursday Oct. 26. The following churches were represented: Union Mills, by the pastors and members. Sand Hill, I. E. Andrus, S. Ball, Jas. Nafe, and R. Doolittle. Big Indian, S. C. Andrus and G. D. Andrus. Stillwell Prairie, J. M. Winchell. Sumption's Prairie, Jacob Rupel and T. H. Rupel. Buchanan, D. R. Mansfield and Jas. Ferris. Br. and Sr. Palmer from Illinois were also present. And Br. Eli Burkholder and Fred Myers from Pettisville, Ohio, cheered us with their presence.

The church at Sumption's Prairie was received into the Conference.

The gospel was faithfully preached by Elds. Mansfield, I. E. Andrus, Ferriss and E. C. Andrus. God blessed the labors of his servants. The church was built up in their most holy faith. Sinners were pricked in their hearts, and three started for the kingdom. One was reclaimed. Three were baptised. Two added to the church.

At our covenant meeting on Saturday the Spirit of the Lord was present in mighty power. Forty-seven testified for Jesus. One dear child came out on the Lord's side, and put on Christ by baptism on Sunday. Two came out Sunday evening and were baptised Monday morning. One young brother traveled over 250 miles in order to be buried with Christ in the symbolic watery grave.

The brethren and sisters covenanted anew with the Lord and each other to seek a closer walk with God, and a more perfect consecration to him. On Sunday the dear saints to the number of eighty came around the table of the Lord. It was a blessed season; a foretaste of the blessing promised in the kingdom, when Jesus will gird himself and serve his saints.

We have had large and attentive congregations, and may the seed sown spring up and bear fruit unto everlasting life. Let us all keep the great truth before the people, that *Jesus is coming*, and that *none* but *overcomers* will enter the kingdom.

Our meeting was a perfect success, spiritually. Harmony prevailed throughout, and the interest increased from the beginning to the end. Praise the Lord. How good it is for the friends of Jesus to work together for the salvation of poor mortals.

What a *contrast* when we compare the *present* condition of things with us, with the same two years ago! To God be all the glory!

E. C. Andrus, Sec'y.

Iowa.

DEEP CREEK DISTRICT.

Met at Toronto Oct. 29.

J. M. Grover received license to exhort, and improve his talent as a preacher of the glad tidings of salvation and the soon coming Jesus.

Brn. Pitcher, Buck, Adair, Grover, and Mullet were appointed as committee to solicit donations, in their several localities for the purpose of helping pay for The Times Press. We hope the friends will respond nobly to the call and thereby lighten the burden of our friends at The Times office, who are laboring for God and for the right. Let us assume the obligation. Divide it up amongst ourselves, and we will find that it will take but small payments to cancel the debt, and do a vast amount of good. And let The Times find its way into every locality in the land. Let tracts be sown broadcast, and knowledge be increased, and truth prevail.

Now dear friends to carry out this good work we must furnish the means. We cannot all preach; we cannot all exhort; we cannot all print papers and tracts. But we can all give something to carry on this good work of spreading the truth. Let us commence the next New Year with our debt all paid up. Then we may say that truly we live in a day when the poor have the gospel preached to them, and the blind, thank God! are having their eyes opened.

M. J. Mullet, Sec'y.

Minnesota.

WINONA DISTRICT, Q. M.

The third Q. M. of the Winona District for 1871, convened at the Nichols S. H. in Canton, in Fillmore Co. Minn. Friday eve. Oct. 20.

Officers present: Eld. Wm. J. Bursell, Pres.; S. C. Wellcome Sec'y.

Preachers present: Wm. J. Bursell, Peter Mitson, T. K. Allen, S. C. Wellcome.

During the session on Saturday the following business was transacted: A partial report of Committee on Preachers was given. On motion the Committee was given an extension of time to next Q. M. to make full report.

The Campmeeting Committee were also requested to report at the same time.

Voted, That when we adjourn it be to meet at the time and place where the next session of the Annual Conference shall be held, if it shall be in this District.

It being a busy time of the year among farmers, we did not have so large an attendance as we should like to have seen. Yet it was an occasion of deep interest to those that attended. Some of the brethren came quite a distance, and seemed well repaid for the sacrifice. And some of the brethren in the vicinity of the meeting made quite a sacrifice to attend, and enjoyed it, probably all the more.

On Friday eve. the writer preached from John 3: 16, showing the love that God manifested to the world in the gift of his Son and the greatness of his salvation.

Saturday afternoon we had a conference meeting—a heavenly season, truly. In the evening Br. Mitson preached from Mat. 24: 45–51, showing the difference betwen the faithful and the unfaithful servants, the necessity of giving meat in due season, the present truth, the last warning cry, etc.

Sunday morning, a goodly number gathered in love feast. Quite a number spoke of their lacking in power. Many of the brethren had been deprived of religious privileges, and we fear have got off their watch. Oh! that we might feel the awakening power of God in these perilous times, which should rouse us up, and keep us awake, ready to work. God help us to make an entire consecration of all we have and are to him, and then keep all on the altar.

At 11 o'clock Br. Wm. J. Bursell gave us a stirring discourse from Jesus' words—"Can ye not discern the signs of the times?" giving a graphic picture of our proximity to the judgment. He spoke of the state of the nations, their lack of confidence in each other, and in the same lack in the churches, and individuals; the love of pleasure, etc. What a fearful picture is before us?

In the p. m. Br. T. K. Allen gave us a good discourse from Ps. 15, showing who should abide in God's Tabernacle; the upright, the righteous, the truthful, the one who does not put his money to usury, etc. He dwelt at some length upon the evils of backbiting, that prince of evils which causes so much discord in the world.

In the evening preaching by the writer from 2 Cor. 13: 15, giving [illegible] exposition of "the faith." God's word is the standard. Abel showed his faith in a coming Messiah by offering a lamb. Abraham showed his faith by obeying God. And so of others in ancient times, who have vindicated faith by their works. In this gospel dispensation we give evidence of faith by obeying Christ, being buried in likeness of his death and living new lives etc.

At the close of the services a goodly number sat down around the table of the Lord in commemoration of his death and sufferings. A solemn season was enjoyed. We then took the parting hand. God bless the scattered ones and go with them. The brethren and sisters in the vicinity kindly cared for us who came from a distance.

S. C. Wellcome.

ST. PAUL DISTRICT.

The third Q. M. convened at Millersburg, Nov. 26 closing on Sunday the 29th. The church at Minneapolis was received, with eight members.

The district feel the need of a general meeting once a year at some convenient point. Castle Rock was talked of, but no definite action was taken.

Elders present: Collins, Miller, Himes and Sr. Dubey, with friends from Castle Rock, High Prairie, Faribault and the immediate vicinity.

At the close of the love-feast Sunday morning the Methodist preacher came in and took his place in the desk. The school-house being packed full by those assembled at the Q. M. it was supposed as a matter of courtesy he would give way, there being no other public place to hold a meeting. He however felt it was necessary for him to preach and refused to give way, very much to the dissatisfaction of the people, who immediately vacated the house, and removed to a private dwelling near by, kindly offered for the continuation of our morning service. A congregation of about seven persons was left at the school-house. The evening meeting and closing services were well attended, and some new interest awakened, resulting in the organization of a class.

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.
Tracts for distribution—by express, 1,200 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 60c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid in reference to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 60 a dozen; flexible cloth covers, 20c. [illegible], $2 16 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 411 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immateriality, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 102 pp. 20c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 224 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1: postage, 16c. Single volume 50c.; postage, 8c.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. J. B. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 50c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 60c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By F. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

*DEATH NOT LIFE; or, The Des*truction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 15c. post-paid. For distribution, 25 copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 15c.

Advent Christian Times.

BUCHANAN, MICHIGAN

TUESDAY AFTERNOON, NOV. 14, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: } Two Dollars a year. One Dollar for six months.

☞ The Times maintains the doctrine of the personal Advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the final nature of sin; the final destruction of the wicked; present holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. R. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Bible Dictionary.

We have a good copy of Smith's Bible Dictionary abridged, 785 pp., for sale. Price, $3. It is J. B. Burr & Co.'s edition, and is fully illustrated.

"Good Tidings."

The long looked for "Conference Book" has now appeared with the above title. See notice in another place, and send for a copy. $1. in cloth. 80c. in paper, postpaid.

That Reaper.

Will not the ministry call the attention of farmers to the fine chance we offer them to obtain a good Reaper at a low price? Help us to sell this machine, and you will help the cause in so doing.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? ONE HUNDRED subscribers are wanted to ensure success.

Ready—Ready.

We have a new edition of the *Minstrel* about ready, and shall be able to fill orders in a few days for copies in paper covers.

The cloth-bound (flexible) *Minstrels* will be ready soon.

We anticipate liberal orders, and shall be able to fill them promptly after this week.

To Correspondents.

ANN BOULT. Both letters were rec'd....T. W. PEASE. It was rec'd. Sickness keeping some of our hands away has delayed our filling orders....C. W PITCHER. Both were received. Thank you.

The Proposed Chart.

We confess to but little faith, at first, that our ideal of a complete prophetic chart could be realized. But we knew that many desired such a map of prophecy, and so made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. Shall we have the other needed names?

John S. Lawver, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, The Chicago Church, D. O. Blak, I. C. Wellcome, J. F. Huber Grand St. New York) Church. Church at Auburn, Ill. C. Libby (pd.) R. R. York. Wm M Hall. J. C. Stone. W. E. Brown.

Who will help fill up this list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $150 Hand-raking Reapers, if sold soon, for $120. See advertisement.

RESPONSES.

Previously acknowledged....................$411.55

J Bellows	$3 00	Miss R Tuttle	$1 60
H Welty	2 00	Mrs S Hewitt	1 00
C L Jones	2 00	L Gage	50
A Smith	10	S Reese	10
J Edwards	10	J Pew	10
W Graham	10	W Cox	10
H Gurney	1 00	N R Sutton	1 00
M L Turner	2 00	G S Howard	1 00
C Erwin	1 00	A Smith	50
Magnolia (Wis) Ch.	6 00	C Lindbeck	1 00
W H Reese	50	J Powell	1 00
E L Marsh	1 00	Children's Gift	65
M Mohr	50	P A Clendennen	25
C W Pitcher	1 00		

Pledges.

The undersigned agree to pay the sums affixed to names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H. Hubbard, $5.00; S. Pike, 10.00; R. P. Betts, 5.00; Thos. Davidson, 5.00; J. E. Merrill, 5.00; H. W. Norville, 5.00; F. A. Childs, 25.00 (pd); Jas. P. Morse, 1.00; A. C. Huetson, 4.00; A Brother, 5.00; A Brother, $100; A Friend of THE TIMES, $45; V Hunt, 5.00.

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon?

Communications.

C C Marston
J P Eshleman
T W Richards
J W Taylor
O R Fassett
A Bailey
D O Blak
J Lenfest

Letters Received,

TO SATURDAY, NOV. 11.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J S Lawver
W G Holmes
W M Holm
G T Adams
W Hobbs
M J Mullett
G E Okerlind
C E Stoufer
C C Marston (3)
M A Newcomb
A C Huetson
W V Lucas
M McCulloch
A T Rice
W H Reese
L Kennedy
C Lindbeck
R Wallen
G W Thompson
A H Rider
H B Baldwin
C G Downs
A A Wilber
L H Pearson
W K Sparling
T W Richards
G S Harwood
J Bellows
D D Reed (2)
J B Patton
R R Bolton
H Tuttle
H Stanley
A J Stone
L Gage
L O Sharrard
D R Jones
J G Watson
C W Pitcher
M A Mathews
T G Bartlett
F B Jackman
H Welty
E A Harrison
A M Fitzsimmons
A A Christenson
P W Hough
M Merrill
N Ronquist
C S Batts
M A Stably
J S Hughes
A S Calkins
I E Andrus
C W Stephenson
C L Jones
R Spotswood
S Jordan
D Q Kent
M A Wait
L H Washburn
A J Marsh
G Wright jr
C A Kaiser
H C Davis
G Howard
S Wilder
J C Stoddard
W C Stone
O Whitwell
A A Phelps
W A Pope
T W Pease
C M Gifford
I C Wellcome
N McCulloch
J W Taylor
J M Snook
J H Turner
H Bernard jr
J Pearson
G Jameson
A Smith
H Gurney
A Boult
J Laciar
N R Ghradle
W Kidney
N R Sutton
J Faurot
H Chapel
W Murphy
R A Viall
M L Turner
H F Randall
A E Rathbun
N Cone
D L Palgrove
S C Wellcome
C Erwin
R H Bateman
A Sumner
S B Mabey
W Leask
F G Bowman
T J Giddings
N Ronquist
H G McCulloch
M Grant
J Lenfest
J H Whitmore
A H Durham
A Bailey
J G Gleason
W F Fahnestock
S M Lum
M Mohr
H Cushman
A Padden
D O Blak
C Thacher
S Whetstone
H Willett
E L Marsh
M J Liddell
G Thomson
W Norman
I Smith
P A Clendennen
R Polly
R Whitney

Books and Tracts by Mail.

A C Huetson
I E Andrus
C G Downs (2)
J Jacobs
G Jameson
W V Lucas
C L Jones
H Welty
M A Matthews
E A Harrison
A A Christenson (2)
H Chapel
M E Osterhaut
W Weeks
T Robjohn
H C Davis
G M Prime
W A Poff
T W Pease
A H Rider
R Spotswood
R Whitney
B H Osborne
R H Bateman (2)
R Polly
G S Harwood
A E Rathbun (2)
W Kidney
N R Sutton
M A Newcomb
M L Turner
F Burr
J D McLean
G W Thompson
R A Viall
H Bernard jr
D Q Kent
L C Waite
S Thayer
W Jones
H H Davis
G A Care
S A Simms
C Crawshaw
J P Densmore
T W Pease (4)
W F Talley

BY EXPRESS.

P W Hough
C C Marston
J S Heath
W L Skeels

(*Concluded from p. 125.*)

was a man of gigantic figure and grave, rough reserve. When the danger came, he gathered his three children and baby in his great strong arms, and with his wife strode to the center of the clearing, where he calmly placed them on wetted blankets, and, covering them with his coat, quietly brought water in buckets and saturated the frail protection. The flames hissed and roared about him, but he never desisted. Resisting the hot torrents with wonderful endurance, and even when his hair was ablaze, his hands fleshless, and the coals eating into his flesh, continued his efforts for wife and child. The young engineer and the barn-master shouted to him to fly to the woods. He seemed to hear them, but calmly shaking his head remained at his post. As his strength and sight began to fail, he looked with unutterable yearning toward the helpless group at his feet, then glanced anxiously toward the wood. Whether he saw the better chance of safety can never be known; he reeled suddenly, and dropped like a shot in his tracks. When help came to that group the next day, an unscarred babe lay in the arms of its dead mother, the father's arm about both. They were, of course, all dead, but the father alone, with one arm burned off, was unrecognizable save by his giant frame. Even the dog that howled, smothering in the hot air and kept in an ecstasy of restless motion to prevent being roasted on the hot sands, seemed impressed by this man's devotion. Wagging delirious inquiry with his tail, and interjecting sharp barks, he seemed to plead with his obdurate master. Hopeless of recognition, then he would poke his nose under the wet blankets, and after a thorough cooling, emerge dejectedly as though depreciating the weakness while his master stood exposed. Sands growing hotter and hotter, the forbearing brute made for the woods, but in mid-career, and almost in performance of a jig—his legs were kept moving so briskly to keep his feet from burning—he turned longingly as if reminding the man that this was the way to safety. No heed was paid to him, and with painful limps and pitteous whines he returned, and setting his feet on the blanket, starred eagerly at his master. His poor singed body was found in that attitude of love and duty.

At the well, which stood nearest the house, a wretched group had taken refuge—not only at, but in it. Six people flung themselves into this last resort, counting confidently on it as a place of security. Finally, when crippled by the fire, and exhausted by his long efforts, the young man Merrill threw himself into that crowded pit also, the place was packed. Even here his presence of mind was all that saved a life where life had very little chance. The frail wooden curbing above the mouth had taken fire, and the flames began to run downward fiercely. The paralyzed group dared not put out their heads, lest the flames should smother them. But Merrill, without a moments hesitation, uprose and flung the dangerous thing away, and the barn-master, hovering about the edge of the woods, presently refreshed the victims by a bucketfull of water. The well was, notwithstanding a place of death. The flames sweeping savagely over the clearing, lurched and spit down hatefully into the crowded pit, and soon the steady blaze from within indicated the fate of its inmates. Merrill still held his mind, and resisted the flames. In this he was aided by Bush, who helped him to his final deliverence. He aided all who would listen to him manfully, and to him the few that were saved, in a large measure owe their lives. He brought water from the creek to aid the group on the potato patch, and kept the sheltering blankets saturated as long as he dared venture inside the line of fire. It must not be supposed that outside the clearing stretched a solitude of safety. On the contrary, ceaseless explosions of breaking trunks and splintered branches were so terrific mingled with volumes of flame in the tree tops, that the great part of the people preferred to risk the dangers of the open ground. But the thick wook had its security, and with care the people that lay down near the edge found themselves, when frightful morning came, substantially uninjured.

Here the climax comes; the tragedy is complete in this one terrific picture; the light of the new day revealed only the machinery of the horrid masterpiece. The red glare of night had changed into the bleak dawn, and the dawn had changed into high noon before a helpful hand broke into the black Golgotha. The barnmaster Bush when silence had fallen upon the place an hour or two before dawn, took horse and attempted to make his way to Litt's Sturgeon; as well try to ride through a stone wall, his horse behind, he struggled by the bright light of the burning pines, and after incalculable trouble in the way and out of the way, some time about daylight he came upon the ruins of a lumberman's cabin, which by the regular path was not more that two miles from the mill. He had been hours in reaching it, and worn out by the labors and agony of the night, he sat down to rest. Presently the owner came, and the two started back to the settlement. They came first to the well. Merrill, apparently quite dead, was taken out first. Six more came after, all dead, save a child, crowded below its mother at the bottom. Merrill soon gave feeble evidence of life, and was cared for at once. Bush ran to the stone to aid the old woman; the blankets were rolled away. The stone was bare, but no vestige of Mrs. Williams could be found. Then they came upon the pit. An indistinguishable heap of arms, legs and bodies, perfectly still and wholly naked, was all that remained of the mass that came there in abundant life a few hours before. They were all dead, and few of them recognizable. Seven Williamsons perished in the group, among others the young girl, whose long black hair was found clutched in masses in her uncharred hands.

The darkness of a new night threw a pitying vail over the scene when the first relief from the outside had succeeded in cutting a way through. The work of burial began the next morning, and fifty-nine were accounted for in the fatal clearing. The venerable mother was found on the road to Big Sturgeon the day after her terrible exposure, very feeble, and worn out. She was tenderly cared for, and is in a fair way to regain what she can count but little—her health. One son out of three was spared. Her husband laid his gray hairs in the terrible holocaust; her whole kindred passed away in the ravages of that deadly night. To this day the woods are not clear of their dead. Bodies in every stage of decay are constantly brought in by the committees, and until that is ended the grand total can only be a matter of conjecture.—*N. Y. Tribune.*

Notices, Etc.

Notice.

Will M. S. Wellcome, of Tuscola Co. Mich., please write me at St. Charles, Minn.

S. C. WELLCOME.

P. O. Address.

Eld O. R. Fassett: 473 Jessie St., San Francisco, Cal.

S. C. Wellcome, St. Charles, Minn.

Notice—Illinois.

The Board of Directors of the Northern Illinois Conference are requested to meet at Amboy, Lee Co., Monday, Nov. 27, to transact business of importance. The President, Vice President, and three Directors constitute said Board. It is hoped that all will be present.

S. B. MABEY, Sec'y.

Notice.

Notice is hereby given that Eld. James H. Whitmore has accepted a unanimous call from the Rochester Advent Christian Church to become its pastor, and will enter upon his labors here about Dec. 1, 1871. Preaching brethren who desire to make appointments for Rochester, will please correspond with him after that date.

H. McCULLOCH.

Notice.

Myself and wife are making arrangements to travel, and preach the word of life more extensively the coming winter than usual. The preliminaries of the great day of the Lord are so manifest at the present time, we are more than anxious to do all that we can for the salvation of a perishing world; and would say to brethren and friends in Michigan, Northern Ohio, and Indiana, that if any desire series of meetings in their localities, please inform us by letter at Reading, Mich.

A. M. & M. A. SEYMOUR.

—*Crisis*

Notice.

I will sell at a low figure, to any Advent preacher, who comes properly recommended, three lots of land—40, 80, or 120 acres. The land is 1½ miles from the Railway station, and has buildings, orchards, and sufficient water. My object is to procure in our midst a man of God, who will preach the word, regardless of popularity, to the Advent church in this region.

Further information can be obtained of

WM. H. HULL, Rockbridge, Ohio.

Western Ministerial Conference.

This Conference, composed of ministerial delegates from the various Western Conferences (each Conference having the right to send three delegates), is to meet in connection with the Association meeting at Chicago, Dec. 5, and probably hold its first session on the 6th. Let delegates be appointed at Quarterly Meetings, or by the Conference Board, in cases where the Annual Meeting has omitted the selection of delegates. We meet, not as an authoritative, but as an advisory body of ministers, to act for the good of the body at large. Essays on different topics will probably be read by different ones, besides attending to business that may come before us. Particulars hereafter.

J. V. HIMES, President.

WM. SHELDON, Sec'y.

W. A. C. P. Association.

The Seventh Annual Meeting of the Western Advent-Christian Publishing Association, will convene in the Advent Chapel, Green St., Chicago, Ill., Wednesday forenoon, December 5, 1871. A full attendance of the members is desired.

The following amendments to the Constitution of the Association will be presented for action:

ART. XII. Sec. 1. The stock of this association is hereby made transferable, by the transfer of the certificate issued therefor, endorsed in blank by the original holder, his heirs, executors or administrators; and the entering of such transfer upon the books of the Association. The date of said entry of the transfer shall be the date of the transfer.

Sec. 2. This article shall take effect and be in full force from and after its adoption.

Amendment to Art. XI. To amend Art. XI. so that it shall read: "This constitution may be altered or amended at any regularly called meeting of the Association by a vote of *——of the members present at said meeting: this amendment to be in force from and after its adoption.

Churches throughout the West are invited to elect delegates, selecting persons not already members of the Association. These delegates will not take part in the first meetings of the Association; but arrangements will doubtless be made to receive them to full membership at the earliest possible moment.

WM. L. HIMES, Sec'y.

---

* This space is left for the insertion of such a proportion as the members may choose.

Appointments.

CONFERENCE REGISTER.

Michigan East District Q. M. Lapeer, Nov. 23-26.
Penn. and N. Y. Q. M. Westfield, Pa. Dec. 15-17.
Illinois, DeKalb Dist. Q. M. Afton, Dec. 14-17.
Arkansas, Batesville, Dist. Q. M. Headstream S. H. Dec. 16, 17.
Arkansas, Blue Mountain Dist. Q. M. Flatt Woods, Dec. 30, 31.
Iowa, Manchester Dist. Q. M. Nov. 23-26.
Minnesota, Annual. Jan. 10-14, 1872.
" Ottawa Dist. Q. M. Nov. 24-26.
Indiana, Southern Dist. Q. M. Nov. 23-26
New Hampshire, Annual, Manchester, Nov. 15-19.
Iowa Q. M. (Christian) Floyd, Nov. 16-19.
New York, Q. M. Rochester, Dec. 7-9
Southern Illinois, Mount Joy, Johnson Co. Ill. Nov 16-19.
Michigan Northern District, Hesperia, Nov. 23-25.
Missouri and Iowa, District No. 2, Claremont Nodaway Co. Mo. Nov. 17-19.
New York (Q. M.) Rochester, N. Y. Dec. 7-10.

MICHIGAN.

The Eastern District of the Michigan Conference will convene at Lapeer, Thursday Nov. 23, and hold over Sunday.

The church at Lapeer has a new chapel to be dedicated at that time, and they invite and hope for a large attendence of brethren from abroad. The railroad from Port Huron to Flint will probably be opened by that time.

J. M. SNOOK, Sec'y.

The second Q. M., Northern District, will be held at Hesperia, Thursday, Nov. 23, and over Sunday. General attendance solicited. We expect the best meeting ever held in these parts. Come to the feast.

E. B. SCOTT.

ILLINOIS.

The fourth Q. M. of the DeKalb District will be held with the church at Afton Center, Thursday eve. Dec. 14 and over Sunday. The friends in Afton have large hearts, large houses, and large barns, and will welcome all who come.

Let us rally, God is speaking in judgment to the world, in whirlwind, in earthquake and in fire. Let us prepare ourselves, and give the note of alarm to a wicked world.

E. H. BURLINGTON, Pres't.
H. G. McCULLOCH, Sec'y.

Rochelle, for Br. Clark, Nov. 19.
Linnville eve. Nov. 20. S. E. MABEY.

Milroy, 11 a. m. and 6.30 p. m. Nov. 12.
Jericho, 6 30 p. m. Nov. 19.
Afton, Nov. 26.
Beemerville, Dec. 3. C. W. SMITH.

Amboy, Dec. 3.
Blue Ridge S. H., Piatt Co., Br. Langley's, eve. Dec. 5, 6.
Mansfield, Piatt Co. Dec. 7, 8, eve.
Skeelsville, Piatt Co. Dec. 9 to '15. Sabbath the 10th several are to be baptized.
C. C. MARSTON.

According to previous arrangements, there will be held a series of day meetings, commencing Thursday November, 16, and continuing over the following Sunday, at the Mount Joy church, Johnson Co. Eld. J. V. Himes has consented to be present on his return from the South. Eld. Lawver will be present to assist.

The propriety of organizing an Advent Christian Conference for Southern Illinois will be discussed and acted upon. Let us have a general rally of the Adventists of Southern Illinois, as well as every earnest inquirer after Bible truth.

F. A. CHILDS.

INDIANA.

Jeffersonville, Sunday 19, as Br. Field may arrange.
Will attend the Q. M. at Medora, Nov. 23-26.
Scottsville, Floyd Co, as Br. Scott may arrange, Friday eve. Dec. 31 and over Sunday.
D. R. MANSFIELD.

The second Q. M. of the Southern Dist. of the Indiana Conference will be held at Medora, Jackson Co. Nov. 23-26. The expectant, the hopeful, the waiting ones are especially invited to be present—they are wanted. Come in the name of the Lord to labor for the salvation of those exposed to the coming fiery doom unless they find refuge in Christ.

C. H. CASE, Sec'y.

WISCONSIN.

The dedication of "Zion's chapel," at Springville, Vernon Co, will take place Sunday Nov 26 Eld. J. V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means if possible; but with their prayers, especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church. P. W. HOUGH.

IOWA.

Goodwin S. H. Bremer Co., to commence Saturday eve. Nov. 18, and continue over two Sabbath's. There is a good interest to hear in this vicinity. We cordially invite all who can to attend.

A. A. WILBER.

The Manchester Dist. Q. M. of the Iowa A. C Conference will be held at Spring Branch, Delaware Co. near Manchester. Nov. 23 at 7 p. m. and over Sunday. All are cordially invited to be present. Come and let us unite in work to save the perishing.

M. J. JAMES, Sec'y.

Greely, Thursday eve. Nov 17, as Brs. Gildersleve and Meiling may arrange.

Elk Creek, eve. Nov. 17, as Br. Lewis may arrange, and will remain a few days if thought best.

From this place will arrange for meeting at Bear Creek. My wife's ill health has prevented earlier appointments. I expect Br. N. J. Said to assist in preaching the word.

F. H. KENNY.

The Christian Chapel at Floyd, Iowa, will be dedicated Nov. 19. Sermon by Eld. C. C. Ramsay.

Also, the second Q. M., of the Iowa Christian Conference will be held at the same place, commencing Nov. 16, at 7 p. m. All are cordially invited.

ALONZO RAYMOND, Sec'y.

In Jackson Co, from Nov. 7, to 17, to labor in the cause as Brs. Chandler, Dutton and others may arrange.

C. C. MARSTON.

MINNESOTA.

The tenth Annual Meeting of the A. C. Conference of Minnesota will be held at Winona, Wednesday to Sunday, Jan 10-14, 1872, in the chapel, corner of Broadway and Winona St.

EDWIN T. HIMES, Sec'y.

The next Q. M. of the Ottawa Dist. will be held at Winebago Agency, commencing Friday, Nov. 24. Brothers and sisters, in the name of the Lord let us come to this meeting praying the Lord may make it and us a blessing to all around.

N. BACON, Sec'y.

MISSOURI.

The Q. M., of District, No. 2, Iowa and Missouri Conference, will be held with the church near Claremont, Nodaway Co Nov. 17 and holding over Sunday. Let all attend.

WM. PATTON, Sec'y.

NEW YORK.

The SECOND Q. M. for the current year of the New York Advent Christian Conference will be held (D. V.) with the church in the city of Rochester, Thursday Dec. 7, and over Sunday. A general invitation is extended. IMMEDIATE ATTENTION IS ASKED TO THE APPOINTMENT OF DELEGATES AND TO THE TAKING OF THE QUARTERLY COLLECTIONS BY THE VARIOUS CHURCHES.

Our extended mission work this season with the tents has left A DEBT OF OVER $100 upon us, which should be lifted at once, lest the mission preachers suffer this winter for lack of summer wages.

PENNSYLVANIA.

The first Q. M. of the A. C. Conf. of Northern Pennsylvania and Southern N. York will be held at Westfield, Tioga Co. Pa. commencing Friday eve. Dec. 15, to continue over Sunday.

J. W. TAYLOR, Prest.
A. H. BRIGGS, Sec'y.

Dear brethren: Come up again to the feast. Bring in your tithes and offerings. And while you open your treasures to the work, open also your hearts to the Lord for the prosperity of Zion and for the soon-coming of Israel's king.

The opening discourse will be given by Br. Milton B. Miles.

D. COGSWELL, Pres't.
WM. E. BROWN, Sec'y.

ARKANSAS.

The Advent Christian Quarterly Conference, Blue Mountain District, will be held at Flatt Woods, Masonic Hall, Saturday and Sabbath eve. 30, and 31.

J. B. BROWN.
T. J. BISHOP.

The Quarterly Meeting of the Advent Christian Conference Batesville Dist. will be held Saturday and Sabbath, Dec. 16, and 17 at the Headstream S. H.

J. P WILLIAMS.
LEWIS ROBINSON.

Advertisements.

THE CLOW REAPER.

This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis. was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty*. The Clow Reaper was marked *forty*, or perfect, by the committee. The other machines ranged from 38½ down to 21½. This machine is specially admirable for its light draught—which saves horseflesh; it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for lowering and raising the cutters. For the facilities for turning and backing. It can be used as a mower as well as a reaper. No cog-wheels are used to drive the sickle. It has had fewer accidents from breakage than any other machine.

Usual price, $160; but the machine presented to THE TIMES office will be sold for ONE HUNDRED AND TWENTY DOLLARS, if taken soon.

For any further information, address J. V. Himes, Buchanan, Mich.

THE LAWS OF LIFE.

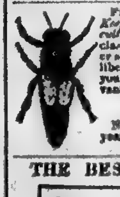
This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn st., Chicago, Ill. n14-tjan28

BIBLE BANNER. A monthly illustrated journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent FREE. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

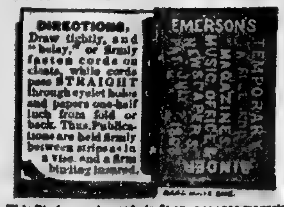
N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To *new* subscribers to *both* journals, $2.50 a year.



FREE. Sample copies of the "*Bee Keeper's Journal and National Agriculturist.*" The finest paper of its class in the world. Every Bee keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO., 14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

THE BEST SELF BINDER.



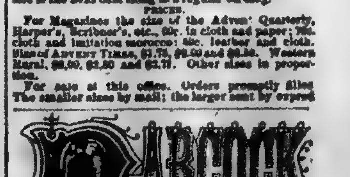
DIRECTIONS. Draw tightly, and "belay," or firmly fasten cords on cleats, while cords pass STRAIGHT through eyelet holes and papers one-half inch from fold or back. Thus Publications are held firmly between strips as in a vise, and a firm binding insured.

This Binder can be made to fit any paper or magazine, and is the next best thing to a regular binding.

PRICES.

For Magazines the size of the Advent Quarterly, Harper's, Scribner's, etc., 60c. in cloth and paper; 75c. cloth and imitation morocco; 85c. leather and cloth. Size of ADVENT TIMES, $1.75, $2.00 and $2.50. Western Rural, $2.00, $2.50 and $2.75. Other sizes in proportion.

For sale at this office. Orders promptly filled. The smaller sizes by mail; the larger sent by express.



FIRE EXTINGUISHER.

Over 800 Actual Fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance Companies reduce rates where it is introduced. Invaluable for private Residences, School Houses, Hotels, Warehouses, and all buildings where life and property are in danger from fire. Send for "its Record."

In writing please say where you saw this advertisement.

F. W. FARWELL, Sec'y,
128 Washington St., Chicago.

For sale at this office.

Prd. Lenox + [illegible] Crush

LIBRARY COPY
AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 17. BUCHANAN, NOVEMBER 21, 1871. WHOLE NO. 397.

Contents.

The Harmony of Scripture on Future Punishment; Editorial Gleanings.........129
He is Coming, A. G. Greene; Theological Machinery, Hiram Munger. On Discerning the Signs of the Times, Edward Beecher.........130
Sermon by O. R. Fassett.........131
Brief Editorials: Discussion with Eld. Braden; An Expression of Orthodox Indignation; From Our Letter Box. Letter from John M. Snook; Envy, C. E. Barnes; Head and Hands, W. A. Fenn.........132
The Black Year; The Attitude of Russia; Russia and Germany; Our Poor World; At Home.........133
Editor's Journal.........134
Brief Extracts; Letters from S. R. Mabey, M. R. Miles, D. S. Olney; An Interesting Work, The Children's Free-will Offering, D. O. Bink; Our Book and Tract Column.........135
Business Agent's Department; Marriages; Obituaries, Abroad; Notices; Appointments; Advertisements.........136

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, NOV. 21, 1871.

The Harmony of Scripture on Future Punishment.

Our subject is the ultimate destiny of those who receive in vain the grace of God manifested in the gift of his Son. I use this definition in order to exclude any question as to the future prospects of those who have never heard the Gospel, or never had sufficient light to bring them under the condemnation of unbelief.

THE CONFLICTING VIEWS.

Now, there have long prevailed in the church two very opposite opinions, with which the names of Augustine and Origen are usually connected. The first is, that they who leave this world impenitent will continue so for ever, and consequently live forever in misery; the second is, that they will ultimately be brought to repentance, and live forever in blessedness. The ideas of different persons as to the proportion of misery or of happiness that will enter into the lot of those who are not saved in this life may vary so indefinitely as sometimes to make the opposing principles practically coalesce. But theoretically they are distinct, and form two distinct schools of opinion.

THE COMMON POSTULATE.

On examining these positions we find them, somewhat remarkably, resting on one and the same fundamental postulate; that all men must live forever in some condition or other—that this mortal will put on immortality *in all cases.* And it is just that postulate which subsequently leads them into diametrical opposition. Each side, as Mr. Constable has well shown, lays hold of a revealed truth, and connects it with their common postulate. The Augustinian sees that some sinners will incur a doom which involves utter and irremediable ruin; that their end is destruction—of some kind. If, therefore, they are to live forever, their doom must be an everlasting life of misery. The Origenist sees that sin and suffering are to banished from the universe, that all things are to be reconciled by Christ, and that God is to be all in all. If, therefore, every man is to live forever, every man must be brought into a mortal condition which will fit him to share in that universal blessedness.

EACH POSITION UNASSAILABLE FROM THE OTHER.

In this controversy, from their common standing point of necessary human immortality, each side is utterly unable to answer the other.

If any one wishes to see how hopeless is the attempt to evade the force of the texts which threaten destruction to the wicked by explaining it to mean the destruction of the evil that is in them, and not of their persons, let him read Mr. Constable's reply, in the *Rainbow*, to Mr. Birks and Mr. Jukes—the former of whom maintains a partial, the latter a complete, moral renovation of all men. My present limits will allow me to notice two texts in this connection.

The first is our Lord's declaration concerning Judas, "Good were it for that man if he had never been born." If Judas is to enjoy an everlasting life of even such partial blessedness as will make existence to him "better than non-existence," how could it have been good for him never to have commenced that existence? Any preliminary suffering that he may have to endure for a limited time must be infinitely outweighed by the eternity of bliss which follows it.

The second is Matthew 10: 28: "Fear not them which kill the body, but are not able to kill the soul; but fear him who is able to destroy both body and soul in Gehenna." If it could be shown ever so conclusively that *some* future punishment will be remedial, here at least is something threatened which cannot possibly be so. Without insisting upon the contrast of man's power to kill the body, which is certainly not supposed to be for any remedial purpose, our Lord defines precisely what it is that will be destroyed—not man's sinfulness, but the component parts of his being, his body and his soul, the whole man; and the figure employed to illustrate this is utterly irreconcilable with the idea that the destruction is intended to have a beneficial tendency on the person so destroyed. Gehenna was not a reformatory; it was a place outside the walls of Jerusalem, where the refuse of the city was consumed. This burning had undoubtedly a beneficent purpose toward the inhabitants of the city, namely, to prevent them suffering from the accumulation of corrupt matter; but it had no restorative effect upon the things consumed—it simply put an end to them. The Augustinian holds that, as man cannot be put an end to, he must forever be undergoing a process of destruction, without ever being actually destroyed. And to the Origenist, who admits his primary postulate of human immortality, his position is absolutely impregnable.

On the other hand, the Origenist can show, quite conclusively, that the final extinction of all evil, moral or physical, by the Divine Redeemer, is *the great* revelation of Scripture; it is revealed there with a fulness and clearness that could scarcely be exceeded. Time again almost restricts me to to the consideration of a single passage—the well-known words of Paul in Col. 1: 16-20; "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and *for* him: and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have preeminence. For it pleased the Father that in him should all fulness dwell: and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." *Ta navra*—"the all things"—which were created, and which will be reconciled by Christ, can mean nothing less than the universe of being—and that regarded as a whole. The apostle, you will observe, takes the scriptural and philosophical view of creation; not as carried on in every fresh development of being, but as accomplished once for all when the germs of the several orders of beings were called into existence: "By him *were*"—not *are*—"all things created." In each case, therefore, he speaks of the universe as a whole. And the reconciliation of all things is, not the restoration of every particular form of life that has ever been developed out of the original creation, but the restoration of perfect harmony to creation as a whole; so that, when it is accomplished, all shall again be "very good." We are told nothing of the changes that will have previously taken place in the various kinds of being, how many creatures will have come into existence, lived their little life, and passed away forever; but we are assured that whatever forms of existence are found throughout the universe "in the dispensation of the fulness of times" will be "gathered together in one" (literally headed up in Christ);" and according to their several capabilities, made eternally at one with their Creator.

The truth thus carefully elaborated by Paul is in full accord with the general teaching of Scripture, that Christ was manifested to destroy the works of the devil, and that God will, through him, make all things new; so that there shall be no more more curse, neither sorrow nor sighing, but he himself shall be all in all. The statement bars the possibility of any single creature remaining forever in a state of sin or suffering. And when the Augustinian concedes the fundamental postulate, that all men must live forever, his strongest arguments will fail to shake the Origenist's position, that they must all, sooner or later, be brought to holiness and happiness.

CAN THE POSTULATE THEN BE TRUE?

He, therefore, who has any faith in the Holy Writ, is compelled to ask, whether this theory, which puts Scripture in such direct opposition to itself, can really be as certain as both sides take for granted. If it be not—if man be not absolutely indestructible, or if God has not declared that he will never destroy him, the difficulty is at once removed. For everlasting, that is, irremediable, destruction would satisfy the declarations of Scripture as to the impenitent sinner's final doom; and at the same sime be quite consistent with its equally plain declarations as to the universal blessedness which is to follow that destruction.

MORTAL MAN.

We need not stay to discuss the metaphysical speculations which Socrates, Plato, and others have drawn from our own inner consciousness. Those great men themselves felt the insecurity of their foundation. And surely nothing could be more precarious than to argue that because some men are conscious of craving for an immortality of happiness, all men must obtain it; *or*, according to Augustinianism, must possess the immortality whether they obtain the happiness or *not.* Well would it have been for the church if she had attended to Paul's warnings against philosophy and vain deceit, instead *of* accepting as revelations from heaven the necessary defective, though, with the light they possessed, noble endeavors of some of the Greek philosophers to "feel after" the truth.

Our appeal is to the Scriptures. But the first thing which strikes us is the entire absence of any single word which attributes immortality to the immaterial part of man's being. It is spoken of, under the name either of soul or of spirit, more than SIXTEEN HUNDRED times, and NOT ONCE is it called immortal, deathless, never-dying, or anything of the kind. Scripture abounds in warnings and entreaties, urging us to save our souls; but it never pleads with us, as popular preaching so constantly does, to save our *immortal* souls, to have pity on our *never dying* souls, or to consider where we shall spend eternity. Nay, by beseeching us to save our souls *alive*, it implies that they will not remain alive forever, unless we save them from death. *For* instance, to make Ezekiel's warning agree with the Augustinian theory, they would have to be expressed thus;—"The soul that sinneth it shall miserably live *forever*....He shall surely live happily forever....Shall he then live happily. He shall not live happily. He hath not done all these abominations; he shall surely live forever; his blood shall never be shed....He shall live forever in his iniquity....He shall surely enjoy endless happiness, he shall not suffer endless misery....Have I any pleasure at all that the wicked should live miserably *forever?* saith the Lord God, and not that he should return from his ways and live happily forever?....In his trespass, that he hath trespassed, and in his sin that he hath sinned, in them shall he live forever....He shall save his never-dying soul, that cannot but remain alive forever, from endless wo....For I have no pleasure in the everlasting misery of an immortal being who can never die; wherefore turn yourselves and be happy."

It is alleged however, that the fact of man having been made in the image of God rendered him indestructible. If so, it must have conferred indefeasible immortality on his whole being, and not merely on one part of it; so that there could be no need for him to eat of the tree of life in order that he might live forever, that being already secured by his having been made in the image of God; and the appeal of Eliphaz, "Shall mortal man be more just than God?" should have been, "Shall man, though as immortal as God, be more just than he?" But how did his likeness to God confer upon him divine immortality, any more than divine omnipotence, omniscience or omnipresence? Was he made like God in everything? If not, to adduce this fact as proving his immortality, is palpably begging the question. Paul evidently regarded the *moral* image of God as that in which we were created, when he spoke of our being renewed in *knowledge* after the image of him that created us, and of our being created after God in *righteousness* and true holiness.

The text is also adduced, which says, that God breathed into man's nostrils the breath of life, and man became a living soul, But the beasts are also said to be "living souls" (Gen. 1: 30, margin); and even inanimate things are said to have been created by Jehovah's breath, "All the host of them by the breath of his mouth." And if the breath of life having been breathed into his nostrils be insisted on, it will be well to remember that an inspired prophet makes a somewhat different use of the fact—"Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" (Is. 2: 25.) There is nothing here from which we may infer that God will never terminate man's existence.

Again great stress is laid on what I readily admit to be a revealed truth, namely that the human soul can retain its consciousness after the death of the body; indeed, this is not unfrequently spoken of as if it were *tantamount* to the soul being immortal. But surely the fact of its living for a time without the body, cannot prove that it must live forever; the fact of its surviving the first death, cannot prove that it will survive the second death—that it must and will live through anything: the fact that man is not able to kill the soul cannot prove that God is not able to kill it—especially when Christ has pointedly contrasted man's power to kill the body only, with God's power to destroy both body and soul in Gehenna.

No: Scripture lends no countenance whatever to the philosophic fiction of an immortal soul in a mortal body. Paul closes his great argument on resurrection with the words, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor shall not be in vain in the Lord." If there were any security for human immortality, apart from resurrection, his "therefore" would be needless: for our labor in the Lord might be abundantly recompensed in the eternal happiness of our disembodied spirits.—(*To be Continued.*) *S. Minton, in Rainbow.*

EDITORIAL GLEANINGS.

We hear that Br. S. K. Gibson has been holding a debate with a Methodist minister near Corydon, Iowa. After three days his opponent asked an adjournment; but the people insisted upon the completion of the discussion then and there. The results are quite favorable.——The meetings at Auburn, Ill., after the dedication were of deep interest for some days, with a large attendance. But Br. Calkin's voice failed, and Sr. Prescott was unable to preach, and the meetings were necessarily discontinued. However, five persons were baptized.——Br. Calkins commenced meetings in new fields in the extreme southern portion of Illinois last week—a new field.——A brother in New York (Greene Co.), writes that he has received light on the nature of man through THE TIMES and tracts; and, moreover, that there are a number of Adventists *at heart* among the Presbyterians, who do not dare to let their light shine. We are sorry for them: they had better be without the light.——A friend in Bates, Ill., says a Presbyterian minister there is preaching upon the Lord's coming, and the people think, or pretend to think, that he is 'going crazy.' Of course.——Br. R. B. Dutton has settled in Linn Co. Iowa, fourteen miles North of Marion and three miles east of Center Point. His address will be Center Point Linn Co. Iowa.——We observe that Br. R. R. York has removed from Portland to Yarmouth, Me.——In another column our readers will find an item of interest concerning Br. D. T. Taylor. He will be heartily welcomed to active labor among us.

Communications.

He Is Coming.

In all things it is necessary to have a standard. Webster is considered to be a *standard* of the English language. And the Bible ought to be a standard of Christianity. It contains enough for all to understand what must be believed to be saved. It is not necessary to believe any "creed" or tradition of men; neither will any man be required to give an account to the Judge of the "quick and dead" for not believing the traditions of men. The question is, do men believe the direct testimony of the Holy Scriptures that Jesus is coming. Oh! yes! says one, I believe that Jesus once came; but I do not believe that he will ever come again the second time. What say the Scriptures? "And while they [the disciples] looked steadfastly toward heaven as he [Jesus] went up, behold two men stood by them in white apparel, who also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same* Jesus, which is taken up into heaven, shall so *come again* in like manner as ye have seen him go into heaven." (Acts 1: 10-11.)

Can any one in the face of this testimony reject the glorious doctrine of the second personal advent of Jesus the Christ, and at the same time look to him for life and salvation? If you believe that he has already come once you must believe that he will come *again* in power and great glory. (Mat. 24: 30; ch. 16: 27; Mark 13: 26; John 14: 1-3.) For the Scriptures are just as plain that he will come the second time, as they are that he came the first time. There is no middle ground: you must believe both or reject both. I believe that he once came and offered himself a sacrifice for sinners. I believe that he will appear the second time, in power and glory, as the king of Israel, and rule the earth in righteousness. A. G. GREENE.

Theological Machinery.

This kind of work had maintained its popular and political position from Egypt to A. D. 53, when this class was in sympathy with the magistrates of the law. (Acts 16: 20.) That old Pagan machine got into a terrible fix. Paul started God's work that night, and a reformation began in jail. Who don't see that the devil had power up to this time to work in the same way as formerly with the authorities of earth. Seven years after, Paul had another battle. (Acts 19.) Here we find a god made with hands was worshiped in A. D. 60. Paul attacked it in the name of God, and made a terrible stir among the craftsmen, and the old Pagan church. The officers accused Paul of coming out against the goddess Diana, made with hands. They said, "whom all Asia and the world worshiped." (v. 27.) So we see the same class alive yet. They went perfectly crazy. Some said one thing, and some another. They caught Gaius and others, and cried two hours to their heathen god to deliver them. The town clerk got frightened and ashamed, and interfered, and dismissed the meeting. Please read the nineteenth chapter of Acts, and see if we have not proved that this devil worship has come down to Gentile times, among the pagans of Rome. But the apostle's preaching had such an effect, that there was a division among the Roman churches, and a confused state of things existed until a reformation was made, and they came into an orderly compact. In 306 Constantine undertook the job. After founding Constantinople, in 306, he took a trip into Italy to regulate things concerning their religion. He pretended to see the signs of the cross in the heavens. This oracle manifestation was a new era in the Roman church. Some believed his vision, and some did not; and not until 325 was the Romish church united. It yet had its pagan form, until the papacy began to rise into notice. Papacy seized upon that portion of the pagan worship brought about by Constantine's cross; made a bargain, or compelled the Pagan Romans to give up the gods in their temples, dwellings, and on their persons, making it a crime to worship an idol. They enforced obedience with much trouble. They subdued the Pagans, took the religious throne, and instituted the worshiping of the souls of the apostles, Mary, and other saints. Thus Paganism was grafted into Papacy, and bore the same devilish fruit as the old serpent's gods; *i. e.*, hatred to God and his people. See the book of Martyrs. The grafting was in immortal-soulism, as sure as you live; and this devilish fruit will grow as long as this error of the old serpent is kept alive.

Let us see the old serpent dressed up in his new papal suit, running the old pagan machinery, with the new patent cog wheel of papacy—immortal-soulism—which doubled its power. See Tetzel, claiming to do what no other gods had done before, even the God of heaven. (2 Thes. 2: 4.) Here we have the prophetic power exalted, spoken of by Daniel, Christ, and Paul. See his great teeth, ready to devour his opponents. Said he, "I can save more souls by my grant of indulgences, than Peter can by his preaching in heaven." So he claimed Peter was then in heaven preaching to save souls. See the old serpent's doctrine. Christ told Peter he could not go there until he came again. The Pope, says he is there preaching. Can the Protestants run this cog-wheel in their machinery?

Hear him again. Says the Pope, "My red cross," the one he got from Constantine, "has as much efficacy as Christ." "Draw near, and I will give you leave to commit any sin, by paying me so much money. I can remit sin." Again. "My indulgences can save the immortal souls of the dead, as well as the living; and if you have friends in hell, or purgatory, as soon as your money clinks in the bottom of the Pope's chest, the immortal soul flies immediately up to heaven." Pope Hildebrand claimed the same power. Here is the ripe fruit of the new papal graft into the old Pagan stump. This is what opened Martin Luther's eyes, and he came near breaking up the devil's old machinery, and commenced setting God's to work. The reformation began, and the old pulleys and crooked shafts lay scattered all over Germany. This engineer got one man to work that took an old shaft from Koran of Mahomet, another general of the immortal-soul tribe; *i. e.* the decrees preached by Calvin. See Buck's Theological Dictionary on decrees. This always was a crooked shaft, and never would run in God's work of free moral agency. That and the pagan and papal gearing of immortal-soulism has been rejected by Luther, Wesley, and others. See Wesley's sermon, Luke 16: 31. He says the doctrine of the soul's going to its reward at death has not the least foundation in the oracles of God; and the thief did not go to heaven with Christ that day, if at all. They could not make the machinery run with this gearing of the Catholic church. It has worn their old machinery out, so that it has become almost ineffectual. It has been running down fast since 1798.

In 1840, the Mohammedans' prophetic time had come, spoken of by the Revelator, and the devils, or demons, started on a new and more lenient plan; *i. e.*, we will take in such Protestants, although our enemies, as will let the old immortal-soul machinery come into the building. A new company was formed of Protestant church members, mostly called Spiritualists, and for the last fifteen years they have done much to entice and decoy people to renounce the Bible, for they see their works must run without it, if at all, which is the fact. To run these gears together is as impossible as to run a miter geer with a bevel, and this is the trouble in our days. There is a clashing with the machinery. They cannot get in the Bible resurrection to run with this old pagan shafting.

A preacher said, "Br. Munger, how do you get hold of the resurrection to make it agree with the Bible? We have had it up in a ministerial class for discussion, and if we admit the thief is safely in heaven, and all saints that have died, we get against a stump. How do your people get along with the clashing?" My brother you have got the devil's old mitre gear in the Lord's word; *i. e.*, immortal-soulism, which the devil, through the serpent, presented in the garden; then it was urged by the Pagans, next by the Papists, and now by their descendants, the Spiritualists, [illegible] we deceiving the kings, and t[illegible]'d; and as you are still [illegible] is old gear rather than [illegible] away, your theological mill [illegible] alway clash with it in. "One Spiritualist, or one Second Advent man," [illegible] he, "will throw a clog that will [illegible]ur whole debate."

This honest confession is a fact in almost ever church in the land. Some are trying to get at the true cause of the clashing; while others are full of vanity and pleasure, which take God's power off; and dead formality, with crooked shafting, unmatched gear, cracked pulleys, and worn-out india rubber belting, with so little power, will never run the theological machinery. This is what's the matter. It is becoming popular again among kings, and others, who are coming back to the old heathen oracles, trying to talk with the dead.

This seeming new to the kings of this generation, they take hold of it, instead of admitting the infallibility of the Papacy, which is now upon its "last legs," and under the "strong delusion," because they have not obeyed the truth, but have loved unrighteousness. (2 Thes. ch. 2.)

What a delusion has fallen upon the "Mother of Harlots." She supposed she could regain her lost power, even after God's professed judgments began to be inflicted, in 1792. Ever since she has been losing ground. Her own children, or supporters, begin to hate her. Italy, once a papal stronghold, has now deserted and turned upon her. France has also left her to shift for herself, as have Austria and Spain. The French government advised the Pope not to accept the dogma of infallibility, even should the Council vote it; but he was under "delusion," and carried away by it; and thus fulfilled the words of Daniel the prophet, who spoke of "the great words" this "little horn" power should utter, against God and his truth and his people. This is the very character named by Paul, who should exalt himself above God, etc. (2 Thes. 2: 4-12.) Verse 12 ends this subject. The rest of the chapter is upon another topic. And we are here reminded that the division of the Bible into chapters and verses was the work of a Popish monk. And in many instances the subjects are so divided as to confuse the mind of any but a careful reader. See chs. 4 and 5 of 1 Thessalonians; where the apostle's discourse upon the Lord's coming is broken in two.

Oh! what a wicked power the Papacy has been! No wonder Paul called it "That wicked!" He said it should be revealed: it has been; and has accomplished its wicked work; and has now gone into the prophesied position—on the waters, or at the mercy of the people. (Rev. 17: 15.) There is no beast, or political power, to carry the Scarlet Lady now. She is on the waters, ready to sink like a mill stone, very soon. What a sign of the times is thus plainly before us!

Since this power began to wane, another, of the same stamp of immortal-soulism has come up, in proportion as the first has failed. I mean Spiritism—pretended talking with the dead. See this child of the Mother of Harlots. It has a new dress but cannot hide the family characteristics. It cannot deceive God's people, who walk in the light of his word; but those who reject this, will walk in darkness, and adopt the popular view of communication with the dead. See the Beechers, and others fanning the popular flame. This is why ignorant people are honestly fulfilling Peter's prediction. (2 Pet. 3: 1-4.) We see a fulfillment—scoffers asking—"Where is the promise of his coming?" on every hand. "They are willingly ignorant," just were the people of Noah's day. And Peter says it is just before the burning day that these scoffers should appear; and he also implies that at the same time there would be a class proclaiming that that day *was* coming; for unless some were saying, "It *is* coming!" there would be no force in the scoffing inquiry, "Where is the promise."

All the anti-christian principles are being gathered in one host. And when Christ comes, I think there will be only two classes—the literalists, and the immortal-soulist, who in all their combined forms of error, will be the anti-christ. Yet many involved in this error will see the delusion; and indeed, many are receiving the true light. Some will come out for the Lord, and others will draw back into darkness. In such, God will have no pleasure, as he says.

This talking with the dead, is becoming popular with the kings of the earth, and will result in bringing on the battle of the great day of God Almighty. (Rev. 16: 12-16.) The sixth vial was poured out in 1840, undoubtedly. Since then Spiritism has come up, and its votaries have gone forth working their false miracles. What follows next? "Behold I come as a thief!" says Jesus. We are, then, driven to the conclusion that Christ is very near, at least.

The unparalled wickedness, licentiousness and treachery among the people, denote the coming again of the days of Noah and Lot, that Christ gave as a sign of his return. Again we see the lukewarm state of the church, which was predicted of the last days. (2 Tim. 3: 1-8.) The mould of prophecy is filled exactly. And all this class hate the coming of Christ, of course; as a guilty bride would a virtuous, absent husband.

The great battle of opinions is to be over this question of immaterialism. And the longer time continues the more visible, the more marked will be the division among those who receive evidence of the Scripture. But the masses will disregard God's word, and reject it; and there will be but little faith on the earth when Christ comes. There is a growing disposition to seek *new* revelations, instead of adhereing to the old. These pretended new revelation are the productions of morbid minded men and women; persons subject to mesmeric influences. Of this sort are the Shakers, the Mormons, and other followers of "visions" in these days, including the Spiritists who make the largest and loudest claim of any. I believe these all are under the influence of demons. And if I can but get the people who read this to *investigate* the subject, my object will be accomplished; and you can expect to receive more light from the pens of competent writers.

HIRAM MUNGER.

On Discerning the Signs of the Times.

It is natural for men to act in view of some future glorious development of the society to which they belong. The old Romans in the meridian of their [illegible] anticipated for the Eternal City endless dominion over the nations. Other cities, in the day of their ascendency, had also done the same. The hundred-gated Thebes, in the culmination of her glory, dreamed not of coming desolation; nor did Nineveh, Tyre, or Babylon. Yet to them the day of judgment and retribution came. There is but one Power whose future is surely and endlessly glorious. It is that kingdom the fiery splendors of which rose before the [illegible] of the captive prophet in Babylon, many centuries ago, and the coming of which was the bright vision of the age when our Savior appeared. The error of men of that age was that they did not understand its nature and so failed to discern the signs of the times.

We are exposed to a like error. There is before us a future of that kingdom greater and more glorious than we can conceive. But Christian teachers do not agree in their conceptions of what that future is,

In the result, in general terms, they agree. God is to be victorious, his foes destroyed, his kingdom established and all things reorganized. But in the process through which these results are reached they disagree radically and fundamentally.

There are those, and they are the majority, who anticipate a renovation of all things by the preaching of the gospel, attended by the power of the Holy Spirit, pervading every department of society, government, commerce, education, the arts and sciences, social life are to be thoroughly pervaded by the spirit of Christ, and he is to reign over a reorganized world. These results will not be gained without a conflict. Opposition will arise from error and sin. The foundations of society will be assailed by pantheism and infidelity; systems of atheistic materialism will exert a fearful power; sensualism and luxury will corrupt society and hasten its degradation and ruin. But out of every controversy and co[illegible] the truth will come triumphant and purified from all forms of errors; h[illegible] and more powerful developments of God will be made; error and corrupt organizations will be exposed by their evil results; till finally Christ will prevail, and renovate the world and make all things new. Providential judgments and retributions will be employed; but the victory will be gained by intellectual and moral power, and to this issue all things tend.

Those who anticipate such a future will read the signs of the times accordingly. They will expect developments of evil and fearful conflicts; but will not be afraid. The tendencies of the age to scientific atheism will not terrify them. They will expect a higher inspiration of God in the sphere of Christian scholarship, more thorough and radical investigation, and final victory. That evil should put forth all its power will not surprise them. They will only see that the final conflict and victory are hastening on. They will be ever elastic and joyful, and see in the events of the age the signs of the near advent of the great day of victory. The gospel will be proclaimed in every land, and the kingdoms of this world will become the kingdom of our Lord and of his Christ.

But there are not a few of those, and their number is increasing, who look for no such intellectual and moral victory. They look for a visible and personal revelation of Christ, to defeat his enemies, to raise and glorify the saints of past ages, and with them to judge the nations. After defeating and destroying the organizations that have desolated the earth and debased and corrupted the nations, he will reorganize society under the rule of the risen saints, and with them reign at head of a universal empire. In the details of this empire they differ. But in one thing they agree: that it will be a theocracy, administered by permanent rulers, not chosen by the election of the nations, but ordained for the great work by God. They do not agree in the details of the physical changes to be wrought in this world at the coming of Christ; but they all concede that they will be vast and stupendous, fitting the world for its final and highest destiny.

Those who anticipate this future entertain no hope of the universal conversion of men and the reorganization of society by the preaching of the gospel and the spiritual power of the Holy Spirit. Such influences and all missionory enterprises will but take out the elect of God from an unbelieving world, before Christ shall come to redeem his saints and destroy his foes, treading the great wine press of wrath, from which shall flow blood to the horses' bridles.

The holding of such views, of necessity, effects the power of discerning the signs of the times. All that denotes increase of wickedness and tends to produce despair of success until Chrift shall come in person will be noticed and magnified. Some will even go to the extreme of declaring Christianity, with its present system of effort, an utter failure, so far as the enterprise of converting the world and reorganizing society is concerned, as was done by the president of one of our New England colleges.

Even if it is God's purpose to convert the world by the preaching of the gospel and a great increase of moral and intellectual power, those who hold the views that we have set forth will not be likely to see any signs of it.

They will rather note the increase of scientific atheism, the power of that infidelity that professes to aim at a moral standard higher than that of the Bible, the extensive corruption of schemes of social reform in the Old World and the New, the increase and spread of every form of sensualism, the extensive and intensified corruption of governments, the fearful extent of bribery in legislatures, and the power of wealthy corporations and political rings to shape legislation at their pleasure, in spite of honesty and justice. And, as they gaze on such fearful forms of evil, they will have no faith in possibility of intellectual and moral developments that shall paralyze the power of error and sin in in every form, and triumphantly effect the regeneration of human society.

The present missionary enterprise was not originated with any such view of the future destines of the kingdom of God. Such were not the views of

Edwards, Bellamy, Hopkins, Fuller, Cary, Ward, Brainard, Martyn, and others great pioneers in the work of modern missions. Those who now sustain the work of missions, as a general fact, do not hold these views.

And yet, as we have said, their power seems to be increasing. The more recent commentaries, that are tending to supersede Scott, Barns, and others of that school, are tending to undermine the views on which the missionary enterprise now rests. This is true of Alford, Ellicott, Lange, and his colaborers—especially Dr. Lillie, Auberlen, and Riggenbach. To this we must add the writings of English and American millennarians, the older and the more recent. Brown, in England, has written an able work in defense of the spiritual coming of Christ; but there is at present no adequate counterpoise to the weight of the authority of the leading commentators, whom we have mentioned. This state of things is not salutary or safe. There is gradual process of undermining going on in our young men and theological students, which will in time show its results. We call it a process of undermining because we believe that the principles on which the missionary enterprise rests are true, and the hopes it inspires well-founded.

At all events, if it is not so, we need to know it. The fundamental thing at this time is to have a true conception of what God intends to do, and in light of this to study his providence, in order that we may truly discern the signs of the times.

What are the professors of our theological seminaries intending to do on this matter? What our leading divines and pastors? Do they not see the current of which we have spoken? Have they nothing to say about it?

It is not a mere question of prophetical interpretation, though it involves it. But it requires a thoughtful analysis of the existing system of this world as presented in the Bible—a system composed of successive generations of depraved men, exposed to temptation, and able to revolt from any standard, however high, even as, in fact, they will revolt from the millennial standard. The advocates of the personal reign of Christ raise the question. Can permanent governments be organized from such materials? Can there be a perfect state of society till there shall be incorruptible governments; and can this be till the risen saints reign? Is not society based on successive generations of men who are wholly depraved at the outset and need regeneration, too unstable in its elements ever to form a social organization perfect, permanent, and free from decline? Nothing like it has been seen. New England has had declines, and does not even now hold her own. Nor does any part of Christendom do better.

Think of New York and her corruptions. How is this great commercia metaopolis ever to be made thoroughly Christian? Think of the controlling forces at Washington, and at the state capitals. Think of the bribery of legislators, and the purchase of judges, and the frauds in elections, astounding and undeniable. Look at the increasing tendencies to the various forms of sensualism and self-indulgence. Look at the extent to which the spirit of the world pervades and paralyzes the churches. Consider the assaults of error on the very foundations of society. If, then, Christendom has not as yet been able to hold her own, how can the elements of society in idolatrous nations, debased by the evil influences of past ages, be so elevated as to furnish the materials of a true and stable social system? Is not a new dispensation needed? Are not higher and personal revelations of God indispensable? Are not perfect and permanent rulers, organized under Christ, the only hope of the world?

That these questions cannot be truly answered in the negative we do not say. That there are not intellectual and moral forces that can meet all the exigencies of the coming ages we would not imply. But we do not affirm that the views of the future renovation of the world by moral power commonly entertained are not sufficiently profound and radical. The magnitude of the forces of evil to be encountered and overcome is not thoroughly estimated, nor the degree of intellectual and moral power needed by the church to solve the great problem of the renovation of human society, and the introduction of the reign of the saints on the earth with Christ.

To answer the questions of those who teach the personal coming and reign of Christ, we must, at least, carefully consider their full import, and gain truer and more thoroughly developed ideas of what is involved in the perfect renovation of human society, and by the forces by which it is to be produced. By this, as well as by a more profound study of prophecy, we may, under the guidance of the Holy Spirit, be enabled truly to conceive of the glorious future which lies before the mind of God, and in sympathy with him truly to discern the signs of the times. Shall it be done? —*Edward Beecher, in N. Y. Independent.*

Our Pulpit.

Sermon.[1]

BY O. R. FASSETT.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5: 1, 2.)

The Christian Adventists are regarded by many as the most foolish, inconsistent, undeserving and least to be considered of all classes or sects of religionists of the present day. And why? Because of our faith and hope. And because that faith and hope, too, is the very same as in the text is set forth by the apostle! Well, be it so then. It shall not drive us from our position, nor destroy our faith and hope, nor mar our peace. It does not harm us. Those who are in the light and knowledge of the truth, and in the experience which such light and knowledge affords, can well bear the sneers, and contempt and ridicule of those less favored, and greatly pity them in return.

What we regret is, the effect on others in deterring them from coming to the light and truth by the manner in which those who have the truth are treated, and the disesteem in which the truth of God itself is held; as well as the formidable barrier which such ignorance and prejudice erects against the progress and advancement of the truth throughout the world.

What though we be thus disesteemed? Others, and better, and wiser men than we have been so regarded in former ages and generations by the men of their day. The holy prophets, and the apostles of the Lamb; the glorious company of the martyrs of Jesus, "of whom the world was not worthy;" the bold, and intrepid, and fearless reformers. Jesus, himself, was accused of having "a devil!" And they "called the master of the house Beelzbub!" Those Scribes and Pharisees said, "*We see!*" and considered Jesus and his followers in the dark, and in error irredeemable, while they themselves were blinder than bats, and Jesus said to them, ["*Ye blind guides!*" "There are none so blind as those who will not see!" is a true saying, and proved true in the history of the men of that generation who despised Jesus and his sayings, and the doctrines he taught, and afterward crucified the Lord! "If [they have done these things in the green tree, will they not in the dry?"

One thing is apparent, and that is, Christian Adventists escape the wo denounced against a certain class: "Wo unto you when all men speak well of you." For it is certainly not true that we have much flatteringly said of us; and it is well for us that it is so in the weakness of human nature. May we not lay claim to the promise: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Mat. 5: 11, 12.)

But let us paraphrase the text, and see what light and truth there is in it for our edification.

"*Being justified by faith.*"

"*Faith:*" What is it? It is belief. It is crediting testimony or truth, with facts or evidence in proof, and upon which to base such belief. In a *theological* sense, it is a cordial assent of the mind to the truth and doctrines of divine revelation, or the Scriptures. It is not merely intellectual conviction, or belief in the head without the heart being interested; but it is a belief of the mind with the affections of one's being enlisted. "With the heart man believeth unto righteousness." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. ch. 10.) It is said of the holy man and woman in the past respecting their faith in "the promises;" being "*persuaded* of them," they "*embraced* them, and confessed that they were strangers and pilgrims on the earth." (Heb. 11: 13.) A true living faith then, is that which, with the conviction of the mind, leads one to heartily *embrace* the truth of God and *identify* his whole being with that truth, and thus become a living witness to the world of it. "Ye are my witnesses."

"*Justification:*" What is it? It is a state of pardon, and when one is forgiven all his sins through the atonement in Jesus. It is absolution from all sin; and a condition wherein "the blood of Jesus Christ, God's Son, cleanseth us from all sin." (1 John 1: 7.) It is a state where sin is not imputed, but "the righteousness of God," which is complete, is imputed to the believer. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Rom. 4: 6-8.)

"Thy merit
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds."
—*Milton.*

In this state of justification, one, though he has been a sinner of the deepest dye, crimsoned in guilt and crime, "the chief of sinners" yet is regarded in the sight of even the Holy God pure and spotless as an unfallen angel! And ultimately the church "washed," "cleansed," and "sanctified," will be "presented blameless and faultless before the presence of his glory with exceeding joy."

"*Being justified by faith:*" What faith? What belief? Anything which the imagination conceives to be true, or artful men, or deceived men may teach or require us to believe as true? Certainly not. There is a saying: "No matter what a man believes if he is only honest." But never was there a more untruthful or soul-destroying sentiment than that. According to it a person may as well believe in any of the idol deities of the heathen world, as in the living and true God. Or in Buddha, Zoroaster, Confucius, Mohammed, the Pope of Rome, Joe Smith, Ann Lee, Andrew Jackson Davis, Theodore Parker, or any other name, as in the name of Jesus our Lord! According to that sentiment a man will be equally justified if he believes in the Zendavesta of the Persians, the Hindoo Shasters, the Koran, the Book of Mormon, or the modern revelations of Spiritism, as in the Bible, the Book of God! Away with the false statement. If we are to be "justified by faith," something is necessary for us to believe, by which we are to be justified.

What is it? I answer; that which Abraham believed; for he is "the father of all them that believe." (Rom. 4: 11.) And "they which are of faith, the same are the children of Abraham;" and "are blessed with faithful Abraham." (Gal. 3: 7, 9.) "For what saith the Scripture? Abraham believed God, and it was accounted [imputed] to him for righteousness." (Rom. 4: 3; Gal. 3: 6.) "Now it was not written for his sake alone, that it was imputed to him; but for us, also, to whom it shall be imputed if we believe." (Rom. 4: 23 24.) Believe what? What Abraham did, "Who is the father of us all," and by which he was justified.

What then, did Abraham believe? "Abraham believed God." Concerning what? That he should "have a son," "Isaac," the child of miracle and of promise. "Who against hope believed in hope," and staggered not at the promise of God through unbelief, being fully persuaded that what he had promised he was able to perform." (Rom. 4: 18-22.) Was this all? No. He believed in another "seed," God's Son, *God's* Isaac, of whom his own son Isaac was a figure or type. The promised "seed of the woman" was to come through him, and his son Isaac by lineal descent, in whom all the promises concerning the future life, and the future and eternal inheritance centered; therefore "the gospel" was preached unto Abraham: in thee shall all nations be blessed." (Gal. 3: 8.) Furthermore, "to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is *Christ.*" (Gal. 3: 16.) Hence says our Lord, "Abraham rejoiced to see my day; and he saw it, and was glad." (John 8: 56.) Abraham saw in his son Isaac the figure of him who was to come as well as by faith in the promises relating to that coming Redeemer.

Isaac, carrying the wood upon which he was to be offered as a burnt offering, up the mount, was a type of Christ bearing his own cross to Calvary. Isaac, the only son beloved, laid upon the altar, a sacrifice, with the Father standing by to witness and execute the decree, was a lively type. Of God's only beloved Son made an offering for sin, with the Father (for the sake of the human race), saying, "Awake, O sword, against my Shepherd, and against the man, that is my fellow, saith the Lord of hosts." For "it pleased the Lord to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin." Isaac saved from death, and "the ram caught in the thicket" offered in his stead as a substitute, typified the true sacrificial offering: "The Lamb of God." And when in the mind of Abraham, Isaac was dead and burnt to ashes as a burnt offering, yet escaped and was alive, "he received him in a figure," and saw the resurrection of the true seed. Righteousness will be imputed to us, also, "if we believe on him that raised our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Rom. 4: 24, 25.)

What more did our father Abraham believe? He believed in the resurrection of the dead, and in the redemption of the purchased inheritance. He believed not only in the promises contained in the typical covenant, that his "seed" by lineal descent through Isaac should "inherit the land wherein" he dwelt as "a stranger:" "all the land of Canaan, from the river of Egypt unto the great river, the river Euphrates," and that "in the fourth generation" under the law. (Gen. ch. 15.) But he also believed in the promises contained in the antitypical covenant, "the covenant confirmed in Christ," that he himself and "his seed," "Christ," and "all them that believe," "of all nations," should inherit "all the land" included by the four cardinal points of the compass, and bounded only by the limits of the globe itself; and that under grace: the grace which would redeem him and all "his seed by faith" from the dead. (Gen. 13: 14-17.) For this promised inheritance "confirmed of God in Christ," was to be possessed by him after his own death and burial. (Gen. 15: 8, 15), and after his lineal descendants had under the law possessed the land. (vv. 13-16.) Such is the interpretation Paul gives to the covenant promises made to "the father of the faithful," as will be seen by the following Scriptures:

"For the promise that he should be the heir of the *world* was not to Abraham or to his seed, through the law, but through the righteousness of faith." "It is of faith, that it might be by grace; to the end the promise might be sure to *all the seed* (as it is written, I have made thee a father of *many nations*), before him who *quickeneth the dead*, and calleth these things which be not as though they were." (Rom. 4: 13-17.) "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one; and to thy seed, which is *Christ.* And this I say, that the covenant that was confirmed before God in Christ, the law, which was four hundred and thirty-two years after, *cannot disannul* that it should make the promise of more effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Those who are to be inheritors with Abraham and Christ his seed, the apostle declares to be "they which be of faith:" for they which are of faith, the same are the children of Abraham." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be *Christ's*, then are ye *Abraham's seed*, and *heirs* according to the promise." (Gal. ch. 3.)

It is apparent from these Scriptures that this covenant promise anticipates the resurrection from the dead, and the final restitution of the earth, as declared by all the holy prophets and the sacred writers. And Stephen affirms that Abraham himself died without inheriting "a foot's breadth" of the territory promised him. (Acts, ch. 7.) So does Paul speak of many of the heirs of promise—"these all died in faith, not having received the promises." (Heb. ch. 11.)

If therefore we would be *justified*, and have in possession the fruits of the Spirit in full enjoyment, with the blessed hope the gospel affords, we must have the same faith in the same promises which God has given; and thus believing God, we please him, as did Abraham, and it is counted unto us for righteousness.

"*We have peace with God through our Lord Jesus Christ.*"

Quietness and tranquillity pervade the bosom. At reconciliation with God no alarms or fears agitate the breast—all's well. Present communion with God is secured, and an everlasting dwelling place in the presence of Immanuel anticipated. One is at rest within. "Great peace have they that love thy law, and nothing shall offend them." Peace as a flowing stream and as the waves of the sea pass through and overflow the soul. And believers in Jesus experience the truth of the promise, "In me ye have peace." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14: 27; 16: 33.) Though in the world they have tribulation, yet this peace reigns within amid the tumult and war of human passions, and they are of good cheer, as Jesus says to them, "I have overcome the world," giving them hope of final victory, too. And "mark the perfect man, and behold the upright: for the end of that man is peace." (Ps. 37: 37.) Oh! how calm his setting sun! As the unclouded sun serenly sets behind the Western horizon on a calm Sabbath evening, to begin its circuit in the morning of another week; so do the believers go to rest till the morning break, when they shall awake from the slumbers of the grave to see an immortal day!

"The chamber where the good man meets his fate,
Is privileged beyond the common walks of life:
Quite on the verge of heaven."

"*By whom also we have access by faith into this grace wherein we stand.*"

All the divine blessings of God's grace flow through this channel to the human race. "Our Lord Jesus Christ" is "the way, the truth, and the life." He is the "door;" and it is by him we have "access" to the inexhaustible treasury of God's "grace." Oh! what riches, and wealth, and abundance are in store; from which to draw constant and unremitting supplies for all time and eternity! "Faith" gives boldness to approach unto Jesus in our poverty, and ask him to request this abundance to be given us according to our needs; and it is granted without a scornful look, an upbraiding word, willingly and cheerfully ever more, and as often as we desire to come! Thanks be to his blessed name!

In this grace "we stand," and have found firm and sure footing at last. From the "horrible pit, out of the miry clay" he brings the believer up to set his "feet upon a rock," and "establish" his "goings." And how many can say: "And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." (Ps. 40: 2, 3.)

"*And rejoice in hope of the glory of the Lord.*"

The children of God having received the spirit of adoption, cannot fail to be joyful. They rejoice in both what the Lord has done for them, and in what he will do for them in the eternal future. "And more particularly "in hope of the glory of God." Hope is made up of expectation and desire. "We are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it." (Rom. 8: 24, 25.)

The infidel's charge against Christians is: "The Christian's Christ is a dead savior. Christians receive all their inspiration from the past." It is to be regretted that this charge is too true respecting modern Christians when they dwell so much, and contend that we must dwell alway upon a *crucified* Christ! "Christ crucified," it is maintained, should be our constant theme. This was not true of apostolic times, nor apostolic churches. Had it been, the Jews, who crucified the Lord, and the Gentile world would have desired nothing better, and would not have marred the peace of the church. They would have said, "We know he is crucified—thank God for that! But they preached "Jesus *and* the resurrection," and proclaimed "through Jesus the resurrection of the dead;" and *this* "grieved the people" and disturbed their peace, that Jesus was alive. By his resurrection from the dead the church was "begotten again to a lively hope," and that is "the resurrection from the dead at Christ's second appearing," which Paul declares to be "that blessed hope." Hence he says: "The grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world; looking for that *blessed hope*, and the glorious appearing of the great God and our Savior Jesus Christ." (Tit. 2: 11-13.) It was for this *hope* he contended world-wide among Jews, Greeks, and barbarians; with Jewish councils, and Gentile powers and kings; for it he was "bound with chains," which hope he affirms to be "the hope of the twelve tribes" before Agrippa, as he made his appeal, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26: 68.)

From this it will be seen that Christians, contrary to the infidel's charge, "draw their inspiration" not "from the past," but from both the past and the future: "the sufferings of Christ, and the glory that should follow:" embracing the two comings of our Lord. "Now we are the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 2, 3.) This attitude of hope believers occupy, reliant on the fulfillment of the "exceeding great and precious promises" revealed and made to Abraham, which constitutes "the faith once delivered to the saints."

Brethren, your faith and hope, as Christian Adventists, is the same as that set forth in the text this day. You have the peace and joy which justifying faith brings to the hearts of true believers, and you do this day "rejoice in hope of the glory of God," soon to be revealed, in the glorious appearing of Jesus, your Redeemer and King—the resurrection of the just to an immortal life—the restitution of the earth to its Eden beauty, and the restored Paradise of God in the descent of "the heavenly city, whose builder and maker is God;"—together with the re-establishment of the kingdom of God on earth under the dominion of "the Lord from heaven, whose kingdom is an everlasting kingdom."

Let me finally say to you, that heaven regards you with special interest now as you wait the near advent of the Coming One, and as you love his appearing; and those of you who have suffered for your faith and hope in the several churches to which you have belonged, and some of whom have been turned out of these modern synagogues, rejoice that you are counted worthy thus to suffer. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, and that cast you out for my name's sake, said, Let the Lord be glorified: but *he shall appear to your joy, and they shall be ashamed.*" (Is. 66: 5.)

---

[1] Preached in San Francisco, Cal., Oct. 29, 1871.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR

TUESDAY AFTERNOON, Nov. 21, 1871.

IN Br. Barr's sermon, in TIMES of Oct. 31, for "Christophia," read *Ethiopia.*

PRESSURE of duties in other departments has prevented the preparation of much editorial matter for the last two papers. But the space is well filled by other and able pens.

WE trust none of our readers, will fail to read Edward Beecher's article upon the signs of the times. The spiritualizing theory must have been thoroughly shaken to have called forth such an appeal to its friends from such a source.

WE are happy to be able to state to our readers that in a meeting of Br. D. T. Taylor with the Castleton (Vt.) church, and others interested, held some time last month, he was fully restored to the confidence of his brethren, and by them "commended to the fellowship of the flock of God." We could scarcely chronicle better news. He has our cordial sympathy, and we heartily welcome him to new and wider fields of usefulness.

OUR ANNUAL MEETING.

It will be remembered that this is *primarily* a business meeting. We want our business men, men who love to do business for the Lord to be present, that we may have their counsel and advice upon questions of perhaps vital moment to our cause in the West.

We also wish our ministers to be present. They are better acquainted with the wants of the people than any others can be. Let all who can of these classes come.

SPECIAL NOTICE.

The church in Chicago will do all they can to entertain those who come. But in order to render the burden as light as possible for them, it has been decided that those in attendance should get a portion of their meals at some public house. The friends in Chicago will furnish lodging and breakfast to their guests; who will provide their own dinners and suppers. We shall make arrangements so that this can be done at an expense of about *fifty cents a day*—a sum much less than would be entailed by extra traveling expenses, were we to meet at any other point than Chicago.

Let this be understood: the church at Chicago cannot provide for us at this time in any other way than this. Let us all go to see them, and to attend to our own high duties; and at the same time help and encourage the society there.

There will probably be preaching every evening and most of the afternoons.

DISCUSSION WITH ELD. BRADEN.

After a long delay, arising from causes neither of the parties could easily control, we have at last definitely arranged for the discussion with Eld. Clark Braden. It will be published simultaneously in THE TIMES and *The Christian Standard,* of Cincinnati, Ohio, commencing with the first issues of these journals in January 1872, and continuing about six months, each week's issue containing an article from each of the debaters. The subjects of discussion will be the nature of man and the future state of the righteous and of the wicked.

Eld. Braden has an established reputation as a scholar and debater, and the more popular view of the questions in dispute will not suffer in his hands. And if he can prove that the prevalent notions are right, and that we are in the wrong, we shall be happy to abandon error, and feel sure that the mass of our readers will go with us. However, we do not anticipate any such result. We have no doubt we are right in our doctrine of the nature of man and the future punishment, and expect to show that our teaching upon those points is in exact harmony with the sacred Scriptures. Meanwhile our readers cannot fail to be interested and benefitted by a perusal of the latest orthodox ideas upon what Eld. Braden truly designates as one of the "vital issues" of the age.

AN EXPRESSION OF ORTHODOX INDIGNATION.

Our three months list, or copies of THE TIMES sent on trial for that term, brings us some interesting correspondence. Sometimes it is the expression of joy over newly found light; and again it is the out-flow of evidently honest and zealous, but certainly misguided indignation. Last week brought the following missive, which will not fail to interest all our readers. We hope yet to shake hands with the writer as a full-blown Adventist. He says:

MR. EDITOR, Sir: I have received and read your paper labeled THE ADVENT CHRISTIAN TIMES, which I suppose my son of Clinton, Iowa, has signed for and sent to me. But I am sorry he has been led away by such nonsense; for by close investigation and comparing it with the divine Scriptures, such I find it to be: for in your writings you deny the immortality of the soul; also, you deny there being a place of future and eternal punishment for the wicked, and labor to do away with it. By so doing you condradict Christ to his face. You are going about the world leading astray silly women and men also, that must be of a weak mind; men that do not understand nor believe the Scriptures; or else, you have deceived them by your blind infatuation and your deception into your unscriptural nonsense. It is true you have some truth with your error. The devil, also, will tell a little truth in order that he may the better deceive.

I shall not attempt to enter into argument with you at present. I don't wish to offend, but I can maintain my statements by the Scriptures. And if you have any true Scripture knowledge you may deny my statements if you can.

—It will be seen that our good brother fails to understand us. We do not deny future eternal punishment: we do deny eternal *conscious* punishment, or the everlasting duration of evil. As to offence, we have been called by too many hard names to take offence at this honest out-break of feeling. And now we have one favor to ask of our brother; that he will at once proceed to look up the passages of Scripture that satisfactorily demonstrate to his own mind the immortality of the soul. We would not have him believe anything simply because we teach it, but would like to have him look over this subject—*not* with his *recollection* of how the Bible reads, but *Bible in hand,* comparing Scripture with Scripture. Our word for it he will realize the truth of the language of a late writer—"I defy the most prejudiced man in Christendom to shake himself free of the central doctrine of Life in Christ when once he has fairly looked it in the face!"

From Our Letter Box.

CALIFORNIA ITEMS.

A correspondent writes:—

"Elder O. R. Fassett's congregations in San Francisco exhibit a regular increase in numbers, and he himself appears to have gained in pulpit freedom and emphasis since his first Sunday's experience in California. Sunday morning, Nov. 5, the Elder preached a running commentary discourse on 1 Thes. ch. 1—a sermon full of meat for those who are disposed to understand and digest the solid things of the word."

Our correspondent farther says:

"Sacramento, the capital of this State, should be made Advent missionary ground this winter. The Legislature meets the first or second week in December, and continues in session for four months, or more. There will be a great opportunity to meet many leading men from all parts of the State, and let them know what Advent truths are. I understand that Eld. Grant thinks seriously of coming out here this winter. It is to be hoped that he will repeat his missionary visit. If he would spend a week in the Capital, in discussion with some orthodox minister—the only antagonists that could be sought—he would disturb the common-wealth.

And still farther, from the same letter.

"Two deacons for the Advent church were ordained yesterday (Sunday) by Elds. Howell and Fassett; the ceremony simple and impressive. Eld. Fassett briefly set forth by Scripture reading and plain comment the office, the duties and responsibilities of deacons, and then the prayer of invocation and ordination was made by Eld. Howell.

"An invoice of 100 copies of Constable's '*Duration and Nature of Future Punishment*' has been sold by one of our leading book firms. Ten thousand advertising bills, like the one enclosed have been scattered throughout the city.

"It is reported on pretty good authority that there are two and perhaps three Episcopal ministers in this city who discard the doctrine of eternal torment—so stating to their more intimate parishioners. It is a singular fact; but if you'll take note you will see that the English church clergy are most open to conviction on 'the Life and Death question.' I have known three *leading* Episcopal ministers in the East, one a D. D., who are outspoken, in their parish talks on the subject,—saying nothing of their new views, however, in the pulpit! I cannot believe otherwise than that 'all of a sudden'—as the rushing of a mighty wind,—there is going to be in this country an almost entire sweeping away of the eternal hell-fire dogma. That will not be the conversion of every body. Oh! no! But under the truth *more* will be converted—many more—in proportion, than hitherto. I think the eternal tormentists, who excommuicate men who do not agree with them on this point will be 'shamed' *before* the GREAT DAY.'"

From Mary A Tibbetts, Volga, Ind.

After an absence of four weeks visiting the dear friends of Cincinnati and vicinity, I was permitted to return home in peace and safety, though feeble in body, through the fatigue attending the mission in which I was so much interested. I spent a pleasant season in the home of my dear children, who I am happy to say are with me "in like precious faith," and then in good earnest set about the work so dear to my heart, that of soliciting the aid and sympathy of those who are living and waiting for the coming of our Lord and Savior from heaven to set up his glorious kingdom upon the new earth. I found a number of this class at Cumminsville, who rejoiced with me in the prospective "restitution of all things spoken of by all the prophets since the world began." And when I told them it had become our duty to build a house of worship to the Lord from which should go forth the promulgation of these glorious truths so sadly ignored by the different denominations of the land, they were glad, and not only gave me their sympathy and prayers, but also material aid to help forward its erection.

Next, I proceeded to Cincinnati, where also I found warm and loving friends ready to receive me and cooperate with me in my work, among whom the person from whom I received the largest amount, was Br. Edward Harwood, a most benevolent man and faithful steward over the large investment the Lord has committed to his trust. Also Prof. Brown comforted me much, and with his good wife helped me on my way rejoicing. Others whose worthy names are not here recorded made my heart glad by their good words of gospel cheer and help so far as the present demand for help in other directions permitted. For while thousands are left homeless and destitute by the devastations that have swept over portions of our land, carrying destruction and death in their path, I felt to only ask the crumbs of their benevolence, while the *loaves* might be given to the surviving sufferers.

We all feel exceeding grateful to our friends for what has been done for us, and yet much more will be required before the building is completed. But we are trusting the Lord to open the hearts of other friends to aid us a little in the future as these have done in the past. Those who can not be a window or a door in this house devoted to the second coming of our Savior, can at least be a few pounds of nails, all of which will be equally acceptable.

We wish it known that we believe in but one more coming of our Lord, according to the declaration of the angels, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The Bible account of this subject, is very different from that of modern theologians round about us. They preach the Lord comes every time one is converted, every time one dies, every time they have a good meeting; he came at the day of Pentecost. Then, I would like to ask for information, which of all these is the *second* coming? We read of only of two in the sacred oracles. How surprising it is that so many are yet willing to take human tradition for their faith and practice rather than the plain declarations of the word of God.

But while this is sadly the case, I do rejoice that thousands are breaking away from these trammels and turning to the testimones of him "who spake as never man spake." We expect as Adventists to suffer for the truth's sake, at least until the public mind will become willing to search the Scriptures, with a view to take them as they read unbiased by early training or former prejudices. I trust the day is not far distant when this will be the case with many noble minds now in error concerning what the Scriptures do teach. Our infant membership is still happy in the truth and love of God, and disposed "to contend earnestly for the faith once delivered to the saints" according to the injunction of the apostle.

We as a church are still searching the Scriptures, hoping thereby to "grow in grace and the knowledge of the truth." We receive no teaching that is not founded on "thus saith the Lord." Should any dear friend feel disposed to send us a token of their interest in our noble undertaking, they will please address myself or the treasurer Samuel Tibbetts, and they will have the united thanks of the church.

As usual, while in Cincinnati, I visited the Widow's Home, and held meeting with the dear old ladies, many of them mothers in Israel: I talked to them of Jesus and his glorious coming and read many beautiful portions of God's word; especially tried to lead their thoughts from their present elegant and comfortable home to the New Jerusalem, when it would come down upon the new earth. They seemed to enjoy it very much, also, the beautiful hymn, "The happy time is coming," which is so descriptive of what awaits the saints at the coming of our Lord. The matron is a most devoted Christian, and makes those aged ones happy under her care. It was a most interesting occasion, but like all other earthly enjoyments, the time for parting came, and I left them with the promise of seeing them again next year, if the Lord would permit.

From John M Snook.

According to an appointment I went to help Br. A. E. Babcock in a meeting at Millville, Ohio, some forty odd miles S. E. of Columbus. Owing to circumstances that I could not control, I did not get there till Thursday morning, when I found the brethren feeling very sad and heavy. Two days previous, Br. Troxell, who was highly esteemed by all, met with a terrible accident by the falling of a sand bank upon him, breaking his leg and crushing him badly. One lump of gravel weighing several hundred pounds was found on his back and shoulders. But very little hope of his life was entertained; yet the church cried to God earnestly for him. On the following Monday consciousness returned, and with it strong hopes of his recovery.

The brethren there have met with much opposition, and just previous to this meeting the elements had been stirred to the core on predestination or election; so much so that we felt it necessary to take the matter up and meet it, which we think we did effectually. But time alone can declare the complete results. The apparent effects of our labors at this time were an addition of nine to the church, and we think that others will follow soon. One young man of promise and of good report for morality, who was baptised and united with the Baptists at the age of ten years, but had backslidden, stated in effect as follows:

That having been taught the Calvinistic theories of election, yet *if one could backslide,* and he knew he had done so, it was impossible for them to be renewed; and having been taught the immortality of the soul, and the eternal torment of the lost, he had concluded there was no hope for him. The devil had many times of late pressed him to curse God for giving him an existence, only to be continued in a state of conscious torment to all eternity; and so he was driven to the very verge of infidelity, the very opposition stirred up against us had caused the entrance to his heart of God's word, which giveth light and joy. Like the prodigal he has returned to his Father's house, only to find a hearty reception and the spirit of adoption, whereby we cry, Abba, Father. Bless God for truth!

This church has a pleasant chapel, mostly paid for.

On Saturday, Nov. 11, I went to Cecil, Ohio, to fill an appointment for Br. Babcock. I enjoyed a good free time with that dear people, whom I had not seen before. They have a very convenient chapel, which, when completed and seated, will be very pleasant. The brethren both here and at Millville were liberal in helping to meet our expenses. God bless them. "God loveth the cheerful giver." They seem to think it true that "It is more blessed to give than to receive."

Envy.

Envy is a feeling that is universally abhorred. Even those who are subject to it, will not own it, thus showing that they too are ashamed of it.

Envy is a discontented brooding over another's success, mixed with a malicious desire to see evil befall him. Such thoughts and desires come not from above, but are "earthly, sensual, devilish."

When one who is envious of another, hears the other one praised, although he may have no just reason to infer the praise unmerited, he stands ready to insinuate evil with his suspicious "yes, but"—

If an envious person attains what he has sought, he can't enjoy himself if he sees the *subject* of his envy enjoying himself also.

Haman was invited to attend the royal banquet, and he was elated thereat; "yet" said he, "all this availeth me nothing so long as I see Mordecai the Jew sitting at the King's gate." (Est. 5: 13.)

What a selfish heart that must be, that can only feel contented when it *alone* is happy! How far from that Spirit which leads us to "rejoice with them that do rejoice, and weep with them that weep!" (Rom. 12: 15.)

If an envious person has the love and confidence of others, he wants it alone. Let them who love him, also love another, and at once his evil passions are aroused, and from henceforth the innocent object of his envy, is treated as a trespasser upon his rights.

Of Joseph it is recorded, "when his brethren saw that their father loved him more than all his brethren, *they hated him,* and could not speak peaceably unto him." (Gen. 37: 4.)

And how many times that scene has been repeated by others since—and repeated too, by them who profess to be brethren in Christ. Oh, shame! that such wicked feelings are ever indulged for an instant by those who say they are "followers of that which is good." (1 Pet. 3: 13.)

Are any who read this, inclined to be envious? Does another's prosperity detract from your own enjoyment? Are you unwilling for them to enjoy the things which please you? When you hear your brother or sister commended, do you ever drop any insinuations by that suspicious "but" or "if," as though you could tell a few things which would lead them to entertain another opinion?

Do you ever do so? And is this the manifestation of the golden rule? Is this the way a *Christian* should feel and act?

I pray thee, let such evil thoughts have no longer a dwelling-place in your hearts. Banish them at once, and if ever they knock for admittance, give way to them not for a moment. Let nothing have a lodgment in your heart but pure and loving and holy thoughts.

Pray with David—"Create in me a clean heart, O God; and renew a right spirit within me." (Ps. 51: 10.)

C. E. BARNES.

Head and Hands.

Don't you think Elder A. is a little lazy, in that he never works at any kind of business with his hands?

Well I do not know about that. Is

he not a good preacher? and does he not write interesting articles for the paper? and does he not preach on an average three and four sermons a week? and are they not always fresh and full of instruction?

Oh yes: but I have heard of his poverty; and I think a preacher who has a family; should look after their interests, and work a little with his hands, if need be.

Yes but head work is very exhausting to ones physical forces and a man that studies hard cannot work at the same time with his hands; and a public speaker will exhaust as much vital force in two hours, as a farmer or mechanic will in a much longer time at ordinary labor. There are men who preach, and work with their hands; but they do not do justice to either preaching or working. Concentration of power is what is needed to develop the genius of a man.

Let an ordinary gift be centered upon any one feature of business, and you will find perfection in that branch developed. Take a man of twice the natural power and divide his efforts and he is not proficient in any branch of business. Let the preacher preach and the farmer plow and reap, and the mechanic attend to his occupation, and each do their duty as servants of the Lord and the car will move.

Delinquency in the finances of the church stops the wheels of progress as readily as to hold the preacher from his duty. Let each gift and calling be active, and the church of Christ becomes invincible and bids defiance to the gates of hell. Muzzle the ox that treadeth out the corn and very soon there is no corn for either ox or owner.

Pervert the plan of God and forbid the preacher of the gospel living of the gospel, and you defeat the object of the gospel scheme at once.

Shoulder all the burdens to be borne off upon the preachers back, and you will kill him—and yourself too.

Let your preacher do all the sacrificing in the church, and you will soon discover the fires of the altar are extinguished.

Let the preacher do all your praying and exhorting, and you will find yourself prayerless and without a warning voice.

All hands at work, is the way to put up the building, and make the work light. Do what *you* can, and let others do what *they* can can. *All* will then be at work, and some thing will be accomplished. W. A. FENN.

The Black Year.

The year 1871 will hardly be considered in history a year of grace. In point of fatality to human life, and destruction to material values by extraordinary natural causes, no year in the history of the world can equal it. Overwhelmed as we are by our own disaster, we have given little attention to what has been transpiring abroad, and have almost come to consider ourselves the only sufferers. The retrospect, however is a terrible one. War, famine, pestilence, fire, wind and water, and ice, have been let loose and done their worst, and with such appalling results, and with such remarkable phenomena accompanying them, that it is not to be wondered at, men have sometimes thought the end of the world had come. We have seen our own fair city laid in ashes, throughout almost its entire business limits, and seventy thousand people left homeless. On that same night, the conflagration swept through Northern Wisconsin and Michigan, sweeping village after village with horrible loss of life, and ruining thousands of acres of timber, the cutting and milling of which formed the main industry of that region. Illinois, Minnesota, Indiana, New York, Pennsylvania, Kansas, Missouri, and California, the Alleghenies, the Sierras, and the Rocky Mountains have been ravaged by fire, destroying immense amounts of property and entailing wide-spread suffering. Chicago is not the only city which has suffered. Peshtigo, Manistee, Cacheville and Vallejo, Cal., Urbana, Darmstadt, and Geneva, under the Alps, have all been visited by terrible fires; and the torch of the incendiary has been applied successively to Louisville, St. Louis, Toronto, Montreal, and Syracuse.

The pestilence has walked at noonday. The cholera has steadily traveled from Asia westward through Europe, and our despatches of yesterday announced its arrival at New York Quarantine. One of the most appalling plagues of modern times, arising from yellow fever, has swept over portions of South America, and, in Buenos Ayres alone, 28,000 bodies were buried in one cemetery. Persia has been almost depopulated by the plague, which has been rendered all the more terrible by the added horrors of famine; and now, in our own country, small-pox has appeared as an epidemic in nearly every large city.

Storms, in their various manifestations, have never been so destructive before. In one night, a river in India suddenly rises, swollen by a storm, and sweeps away an entire city, destroying 3,000 houses, and utterly prostrating the crops. The little French seaport town of Pornic has been almost utterly destroyed by a tidal wave. The icebergs of the Arctic have caught and imprisoned within their impassable walls thirty-three whalers, inflicting a loss of a million and half of dollars upon the city of New Bedford, and seriously crippling an important branch of industry. St. Thomas has been devastated by a hurricane which left 6,000 people homeless and strewed its coasts with wrecks. A typhoon, of terrible power, has swept along the Chinese coast, destroying everything in its course,—towns, shipping, and life. A hurricane at Halifax has inflicted a severe blow upon English shipping. The storms on the English coast have never been so severe before, nor so fruitful in maritime disasters. A tidal wave at Galveston swept off all the shipping in port. A tornado has swept through Canada, doing serious damage in Toronto, Montreal, and Quebec. The island of Formosa has been nearly destroyed by an earthquake.

Add to these the unusual crop of murders and suicides in this country, the alarming increase of railroad and steamboat disasters, the monstrous villainies which have been brought to light in public offices and private corporations, the French-German war with its attendant horrors, and the statement of the astronomers that there has been an explosion in the sun, and that two or three comets are just now in danger of losing their tails by their proximity to that orb,—and we may be justified in assuming that the year 1871 will be known in future calendars as the Black Year.—*Chicago Tribune.*

The Attitude of Russia.

The attitude of Russia becomes each day, so far as Europe is concerned, more alarming. Sixteen years have sped since the Emperor Nicholas lay a dying, disappointed man, having lived just long enough to see his dearest projects thwarted by the events of the Crimean war. His last hours on earth were almost exclusively passed with his successor, whom he had for years been assiduously instructing in affairs of state. Several times during their parting interviews, the Emperor Alexander left his father's bedside to write down his exact words. What passed on that occasion he alone knows, with the exception of the very last articulate words of the dying man, which were uttered in French in the presence of others. "Dites a Fritz (the King of Prussia) de rester le meme pour la Russie, et dene pas oublier les paroles de papa." "Tell Fritz to remain the same toward Russia, and not to forget his father's words."

From that hour the policy of Russia seemed, so soon at least as the Crimean war was ended, to be one of devotion to recovery of forces and internal improvement. Six years after, on the 3d of March, 1861, was promulgated that act indicative of such stupendous individual power—the emancipation of forty millions of beings by a stroke of the pen. By September, 1863, the emancipation of the serfs on the crown lands was all but accomplished; land was granted to the peasants on the estates of the crown, which they were to pay for in forty-nine years by instalments, each being equal to the poll-tax formerly yielded by them. At the end of this period they become freehold land-owners. In March, 1863, serfdom was abolished throughout the Empire; the serfs being compensated on a scale of payment by which their previous labors was estimated at a yearly rental of six per cent.—so that for every six roubles that the labor annually earned, he had to pay one hundred to his master, as his capital value, to become a freeholder. Of this sum the serfs had to give immediately twenty per cent. while the remaining eighty per cent. was disbursed as an advance by the Government to the owners, to be repaid at intervals extending over forty-nine years by the free peasants. Contemoraneously with the completion of this vast measure, various other reforms of the most important character were begun, and have since been brought into operation. The old Russian bureaucrat, with his itching palm ever in need of golden ointments, is almost a nuisance of the past. In the courts of justice salaries have been immensely raised, and competent persons appointed to high judicial position.

The path of commerce has, in various important directions, been smoothed and widened; and this, in conjunction with the other liberalizing measures, has caused an enormous augmentation in public wealth, and a degree of material prosperity unprecedented in the annals of the Empire. The effect of all these eminently remedial measures has been to weld together more closely than ever the Russian people, and to inspire them with a devotion for their ruler such as the citizens of a free country can scarcely comprehend. The power, therefore, of the Emperor Alexander, is not the old Czar's, commanding slaves to obey, but the power of one regarded as a demigod, commanding devoted worshipers. And now come features that are less agreeable to contemplate. Russia can have no apprehension of aggression from Europe, which would be only too glad to let her alone. Therefore, military and naval preparations on her part, if on a large scale, must be deemed of aggressive significance; and that such preparations have, during the last three years, been actively making, there is not a shadow of doubt. Eight of the recent lines of railways have been designed principally for strategical purposes, so that the difficulties of moving troops in this vast Empire may be no longer apprehended. The army has been remodeled, in accordance with a decree of December, 1870, on the German system, by which in fact almost every man will become more or less of a soldier; and when it is remembered that the population of Russia is more than double that of any other European Power, some idea may be gained of the force at the Czar's bidding. An equal activity has been displayed in the navy, and the fleet is now very considerable, and, what is more to the purpose, is of home manufacture, plate armors and all. This attitude unmistakably means aggressive war whenever diplomacy fails to effect its aim. For the present, St. Petersburg and the Porte appear to be on perfectly friendly terms, and Austria seems to be the point where danger is most likely to occur.

The union of the Sclavic race is a traditional aim with Russia, and longing eyes have been cast by her at the frontier provinces of her Imperial neighbor. Austria would, single handed, probably be no match for Russia, but England could scarcely avoid, averse though she be to war, in consideration of the treaty of 1856, coming to the aid of Austria, and then a frightful contest might ensue. It will be a source of lasting regret if the Czar, who has earned so splendid a title of fame in the path of peace, cannot be content to forego the lust of conquest, and rest satisfied with promoting happiness and civilization. Were he to pass away now, it would be with a reputation adored for all time by his people and their children's children. —*N. Y. Times.*

Russia and Germany.

OPINIONS OF THE ST. PETERSBURG PRESS ON THE RELATIONS BETWEEN THEM.

(*From the Exchange News*)

It was natural enough at first to suppose that Germany and Austria should have sought an interview to settle the question of the Roumanian railroads, and we are always loth to believe evil where good may be meant. But now the German and Vienna correspondents have opened our eyes. What do they mean by the aggressive powers, against which Europe is to be guarded? France, thoroughly beaten, could scarce raise a finger in her own defense; Spain, Italy, and England do not dream of conquests. Russia alone remains; against her, therefore, and her alone, is the menace hurled! She, fortunately victorious in Asia, is therefore ready with eager clutch to pounce upon the Danube, the Bosphorus, and even India. She, too, forsooth, is but awaiting the death of the sick man to carry off every stick and scrap he possessed. It is wonderful how perfectly versed are these foreign politicians in *our sol distant* secret machinations, and how they have settled in their minds that, from the wastes of Kamschatka to the shores of the Adriatic, we mean nothing less than to establish one monstrous Sclavonic empire upon the ruins of the whole of the European, but principally German civilization—nay, to the perdition of every civilized individual on earth. Is Russia patiently to bear this? Should she not draw closer to Austria, and thus isolate Germany as Germany has endeavored to isolate her?

(*From the Golos.*)

Germany has settled within her own mind that the answer to her well known song,

"Where is the German Fatherland?"

is,

"Wherever Germans are at hand,"

and as, of course, such a programme for German nationality presents nothing quieting for the future, we can see no guarantee for peace, at least from those quarters. Such a programme, of course, bothers Austria most of all, and she seems to acknowledge placidly that instead of contending with such an all-powerful neighbor as Prussia has proved herself to be, a peaceable understanding between herself and Bismark is much to be preferred. A consequence of this conviction we find in the meetings at Ischl, Gastein, and Salzburg. What they have been talking about and settling is a question which puzzles every one, for though no written treaty has appeared about it, to some understanding they have certainly come. Now, the present ruinous position of Austria is known well enough. She sees no issue from her troubles but in federalism or expansion eastward. All her federalistic experiments have hitherto failed, as whatever she has tried to do for one province has met with such jealous opposition from the others that she has been fain to undo what she had done. Her German possessions also cause her endless anxiety and trouble, but without these provinces Austria would lose all claim to be considered a great power, if she did not receive an equivalent in Turkey. The German Cabinet, of course, will have no objection to such an arrangement. A protest can only come from St. Petersburg. It is noteworthy, also, how eager the German newspapers have been to state all those Ischl Gastein, and Salzburg conclaves of crowned heads were not directed against Russia. The very eagerness and haste to root out suspicions which did not exist itself is suspicious. With Austria we were wont to live on pretty friendly terms, and the German St. Petersburg *Gazette* goes so far as to call Prussia "our natural ally." How could we have thought of suspecting "our natural ally," to whom we have but lately done so much unselfish service, of inimical intentions toward ourselves? But, setting aside all personal attachment and fellow-feeling, matters look rather different. As long as Prussia acknowledged our supremacy in the Baltic Sea, and our rights in the Baltic provinces, there was no chance of any collision. But now German union has become the hobby, and German naval power the question of the day, there has sprung up a commercial antagonism between the Russian and Prussian Baltic ports, and the German propaganda on our Esthonian and Livonian frontiers. Such a state of affairs has rendered idylic relations between the neighbors rather awkward. Without doubt a little wisdom, moderation, and impartiality might entirely remove any threatened danger of collision, but the conquerors of Sedan have already proved to the world what they understand by moderation. One cannot but notice the predominant idea on the banks of the Spree, that Germany has already got all she can out of Russia, and that therefore there is no reason whatever to coquette any longer with her Eastern neighbors.

Our Poor Old World.

War, famine, fire, flood and pestilence are evils which perpetually afflict the human race. Within the present year, our poor old world, in one place or another, has suffered from the ravages of all of them.

In Persia, for many months past, there has been famine of the most appalling character, which has swept the entire length and breadth of the country. It is one of those destructive famines which have appeared from time to time in Oriental countries during all the ages of their history. It was said a short time ago that exaggerated accounts of it had been published; but the recent reports of its ravges which have been received from official sources, leave no doubt that the actual facts of the case are far more horrible than previously represented. Tens of thousands have perished by starvation, amid circumstances inexpressibly shocking, and it appears as though the entire country would be depopulated, for, at the date of our latest advices, the famine continued unabated. The government of Persia is a despotism of the Oriental type, and, instead of adopting means to relieve the suffering of the people, it seems to increase its exactions and oppression to a greater degree than ever.

From China, we have the accounts of the destructive inundations which have swept over the north. They have resulted in a fearful amount of suffering, and a very great loss of life, in those densely populated regions; the people of entire districts have been impoverished by these floods. They have swept away whole villages, destroyed crops and left nothing behind them but desolation. We have read letters describing the scene witnessed in some of these localities, and will only say that they were fearful beyond description.

In the United States the ravages of fire during the last two months have been immense and terrible. Of course the most memorable and impressive incident is the great Chicago conflagration; but the tremendous forest fires in Wisconsin, Minnesota and Michigan, which have raged over thousands of miles, have been far more destructive to life, if not to property. Hundreds of people have perished in them; two villages, with nearly all of their inhabitants, have been wholly consumed; thousands of farmers, with their families, have been compelled to fly for their lives, before the devouring flames; and innumerable farms with their crops and stock, have been blasted and destroyed. The immense extent of these fires, and the appalling suffering that has resulted from them, has hardly yet been realized by the American people.

From pestilence in one form or another, several countries of the world have suffered fearfully during the year. The cholera, which, along with famine, raged in Persia, passed through Russia with limited fatality in July, and soon after appeared in several parts of Prussia, where it counted its victims by thousands. It appeared for a time as though it would break out in France and Great Britain, from whence it could have easily have passed to America, but its progress was providentially stopped before reaching these countries. The most terrible display of the power of the plague, this year, however, has been in South America, in the vicinity of Buenos Ayres, and in that city itself. We have only lately received Buenos Ayres papers containing accounts of its ravages there during the first half of the year, or from January to May. Within that time, nearly thirty thousand victims of the yellow fever perished, of whom twenty-two thousand were buried in one cemetery; a hundred thousand people fled from the city; all business for a time was suspended; and so terrible were the scenes that many men went crazy. The disease also raged in several small towns, carying off their inhabitants by hundreds; and the alarm which the plague spread through the whole Argentine Republic is painful to be read about.

Of the wars which during the year have afflicted the human race, we have lately spoken so fully that it is not necessary at this time to make any reference to them.

Thus it appears that our poor old world—notwithstanding the great discoveries of science and the great advance of civilization—is still doomed to suffer from famine, flood, fire, pestilence and war.—*Scot. Am. Journal.*

The Times.

AT HOME.

" " " A young man has committed suicide—because Darwin has proved that man is the lineal descendant from monkeys. Incredible, but well authenticated.

" " " Thirty-three of the whaling fleet, of which twenty-one vessels belonged to New Bedford were caught and crushed in the ice in the Arctic Ocean, above Behering's Straits last month. Fortunately no lives were lost. It is the greatest marine disaster that has ever befallen this country at one stroke.

" " " Says the Los Angelos *Daily News*, *apropos* of the late massacre: There is one thing in connection with one of the lynched Chinamen which is altogether unaccountable. Of the eighteen bodies, seventeen were claimed by their friends and interred by them with all the regular formula of a Chinese funeral; but the solitary exception was altogether abandoned. None of the Chinese would have anything to do with him. Even after he was interred, they declined to offer to *his departed spirit* that tribute which it is customary to pay, viz., placing rice, burning tapers, etc., on the grave.

" " " We cannot give our readers a clearer idea of the enormous frauds in New York

(*Concluded on p. 136.*)

Correspondence

EDITOR'S JOURNAL.

Monday, Oct. 23. I came to Batesville at noon, and in the p. m. left for White County, to see Eld. Lenox, who was not able to be with us in Conference on account of duties at home. Spent two hours in Batesville to get off my mail, and then took my *Choctaw Pony*, which Br. Rosebraugh let me have instead of "Old Rock," the white mule which had carried me to my meetings for the past three weeks.

Muleology.—Being in the company of a mule for about a month, I have studied something of the character and habits of this animal. The one I had for use proved to be gentle, kind and obedient; slow in motion, to be sure, but this could be improved by the switch, and in *no other way*. But it is not necessary to beat them with clubs, as many do. Some of them, it is true, are ugly, and refuse the bidding of their drivers, when passion leads to violence and cruelty. This animal is first spoken of in Gen. 36: 24. They were found by "Anah in the wilderness, as he fed the asses of Zibeon, his father." (B. C. 1740.) The Jews were forbidden to raise mules (Lev. 19: 19), yet they had them. Absalom rode a mule when his hair got tangled in the limb of the oak, by which he lost his life; and they were generally used among the Jews, and more or less since by all nations. They are the most hardy of the beasts of burden.

I now have to make my way alone. Previously I have had guides, and good company. Now, like Abraham, I go out, "not knowing whither I go." There being but few houses on the way, if one gets on the wrong track it takes some time to get back. And you meet but very few persons on the road at this time, as the people are all engaged at home in picking cotton. I had between thirty and forty miles to travel through the wilds. Some of the way was plain, and some quite difficult for a stranger. I first passed over White River, South. Here I found the "Bottoms," very rich, teeming with abundant harvests of corn and cotton. Much money can be made on these Bottom lands. But it costs a man his health, and often his life. Fever and ague prevail, and few escape. Next I came over the mountain. Here are woods with plenty of rocks and stones, with a poor soil. Next a level country with some clearings, and good lands. And when ten miles out the sun had gone down behind the Western hills, the air become chilly, and I was *alone*, a stranger in a strange land. I knew no one in all the region. But Mr. Smith, of Batesville, had kindly referred me to a Mr. Waggoner, on this road, and so I made inquiry, and found I was near his house. I found that he was away, but expected home soon. So I alighted, and waited for the "good man of the house." He said, on his arrival, that when Mrs. W. was alive, he always accommodated strangers; but he was left in solitude with his children, and it was not convenient to care for travelers now. But he added, "I will put up your pony, and you will stop the night, and be welcome."

I talked with him on religious questions, and found he was not a professor. He was brought up a Methodist, but could never accept the doctrine of *eternal torment*, and so had tried to be a Universalist. When I gave him our views of the destiny of the wicked, he said that looked rational. I gave him some reading on the subject. He told me there were some twenty-five persons recently turned out of the Baptist church in the neighborhood, who, he thought, had views like mine, and so I sent them some papers, having no time to visit them till my return.

Tuesday, Oct. 24. Took leave of my kind landlord, and pushed on for Fairview, an old settlement ten miles ahead. The land on the way was sandy and light, with considerable pitch-pine timber. Some good farming interests, with fruit trees of several kinds. Arrived at Fairview at noon. This village consists of two stores, a church, and about a dozen houses; it looks poor and forsaken; yet it is the largest village I have seen, except Batesville, in all my travels in Arkansas. Indeed, there are no towns, the whole country is settled in farms, and people are isolated, living from one to ten miles apart. And their Postoffices and places of trade are from five to fifteen miles away.

I rode on, solitary, and yet not alone. Nature was talking to me on every side, both the cultivated and the wild, all leading up to God. On the way I was dependent on one guide-board, which I looked for in vain, and so was led off my proper road. But I was set right by a good farmer, and soon I reached the house of Br. Lenox, whom I had come to visit. I was warmly welcomed by him and his family, and felt at home at once.

Eld. L. is a young man, full of the zeal and fire peculiar to the South. Well informed, with a broad, liberal mind, and has been a Baptist minister for some years. He was a captain in the late war, and distinguished himself in his profession. But that is past, and now he looks for the kingdom of God. Within the last year he has been studying the questions relating to the Advent faith, and with some help, has got out quite clear, 'though I found him inquiring, and not fully satisfied upon a number of points. But on seeing them, he exclaimed—"That is it! all right now!" and seemed to rejoice to get at the truth he had struggled to obtain.

The Baptist Association took up the case, and condemned the doctrine, and gave him a *half hour* (!) to reply, which he improved, when they voted him a *heretic*. But they might as well have not put the vote, as only a *few* voted. The rest were with Br. L., or in doubt. The tendency in all this region is to receive the truth.

At night we had a "set down" with some of his neighbors, and settled several points, one of which was the "conversion of the world." He had been perplexed with this idea, as he had always been taught that the world would be converted. When I opened the chart, and showed him that the *stone* would smite and *destroy* all the kingdoms of the world, and that the last and seventh trumpet would be a wo trumpet, he exclaimed—"That settles the question: the world's conversion is not a doctrine of the Bible."

I then sung several of our hymns, and gave thanks, and got rest in his new board "box house," as they call it here.

Wednesday, Oct. 25. Have arranged for a series of meetings in the Baptist chapel, and so rest to-day. At night we had another talk, when the fact came out that the first light Br. L. received on the Advent was at Riggsville, from some tracts we sent to that office some years ago, while he was yet a wild young man. But the tracts arrested his attention, and he never lost the impression made by them on his heart. Being converted afterwards among the Baptists, he entered the ministry, and has served faithfully for some years. He had five churches on his hands at one time. But they failed to support him, and so he is now engaged in secular business, to square up, and put his family in such a condition that he can leave them with means to live, and then he will proclaim the gospel of the kingdom to the extent of his ability.

Thursday, Oct. 26. To-day I was introduced to Br. ——, of the M. E. church, South. He is quite a Bible student. He was a Confederate soldier, and taken prisoner and carried North On his return, *via* New York, a gentleman handed him a tract on immortality. It was written and printed at The Times office, and was, no doubt, one of the 20,000 sent to Br. Walker, in New York city, who has spent much time in the streets handing tracts to strangers. And so the seed is sown. This brother has made himself felt, and the opposition failing to put him down, gave it up, as he carried too many guns for them. Some one sent him tracts on the non-resurrection theory, and against immersion in water, both of which he and others rejected. He got the impression that these papers represented the views of Adventists. But was glad to learn it was not so, and on comparing notes found that he stood on the same platform of truth with us.

At night I spoke in the log chapel of the Baptists. It was open, dilapidated and unfit for meeting, especially in these cold nights; but the subject kept us warm. I had the best attention, and the word on the first and second advents was fully received. A plain statement of truth is all that is needed here. The people drink down the doctrine with all readiness of mind.

This church has invited Br. Lenox to become their pastor, since his condemnation by the Association. But he waits.

Friday, Oct. 27. Visited Dr. Middleton, one of the leading members of the Baptist church. He is a thoughtful man, but conservative, and has yet to be convinced of the truth, as we hold it. We had a free talk on the points of difference, in which he owned up that he could not meet all our arguments; yet from the force of education he remained fixed in his old views—but still considering. He combines the duties of a preacher, physician, and farmer. He has a large farm, cleared up out of the forest, and has a pleasant location near the military road, and the chapel. Like most in these regions he has a large family of healthy children—who are contented and happy in the plain and simple mode of life, not knowing the fashions and show of city life.

I spoke at night to a full house on *the soul*. A few questions were asked, but the most chose to wait till they should hear on *the spirit*, and then question me on both points. Br. Lenox is delighted, as he is now sustained in what he has been teaching single handed and alone, 'mid much opposition.

Saturday, Oct. 28. We have clear skies, and genial breezes from the South. To-day Br. Lenox received a note from his friend Samuel Tarver, M. D., saying he could not visit us, as he much desired to do, which we all regretted. In 1866 the Doctor published a work entitled *Course and Culmination of Empire According to Prophecy*. In his preface he says: "For hundreds of years, serious and sincere men have been trying to solve what Isaiah, and Ezekiel, and Daniel, and John have told us as plainly as they were allowed to tell. It is gratifying to state that, according to most critical and philosophical tests the solution is nearly made. This has not been the work of any particular man or age, but a kind of joint labor accomplished by many."

He sustains the year-day theory, and rejects the idea of a future personal Antichrist; and thinks this dispensation will end in 1935. With much that is speculative and fanciful, the Doctor has said some good things.

Dr. Tarver was formerly a Methodist preacher, but for many years has not followed preaching, but the practice of medicine. He has been one of the live men of the age, and embraced many truths that the church accounts heresy. I was sorry not to see him, and exchange thoughts. I sent him some of our works, and hope to hear from him.

At night spoke on the spirit of man. The crowd increased and some came twenty miles to hear. And the interest is increasing, while some are embracing the truth. The field is ripe and ready for harvest, and God is raising up men to gather it.

Sabbath, Oct. 29. I spoke twice to-day, to a crowd gathered from the region ten to fifteen miles around, all anxious to hear. I discussed the time and place of reward; hell, heaven, *hades*, *sheol*, and *gehenna*, giving chapter and verse for every place where these words are used in the Bible in reference to the future state. Many official members, and elders of the churches were present, but none ventured a question, when the opportunity was offered. In the p. m. I expounded the vision in Dan. ch. 2, showing that the history of this world is nearly filled up, and soon the kingdom of God must come. The truth was generally received by the people. They are hungering and thirsting for it.

One minister was present to-day who some months ago went to hear Br. Lenox to get his views in order to review him. He preached against him several times with considerble zeal; but the more he opposed and studied, the more he felt that he did not understand the question from a Bible point of view, and so he held up. When the association met to deal with Br. Lenox, this minister told them plainly that they did not know what they were opposing, and they had better move wisely.

It is surprising to see the ignorance of some professed teachers in this region. One of them defined the soul recently, as being *thought!!* Another said it was *thinking!!!* Immortal thought! Immortal thinking! The Platonic theology has made fools of men, sure.

Monday, Oct. 30, Called upon Dr. Middleton. I find that there is quite a change wrought in his mind on most of the questions about which we have differed. To-day he seems to hang on to the spirit, as though it was an *entity*, and has taken the concordance, and Bible to settle the question. I wish *all* would do this. It is the way to get the truth.

I spoke on the kingdom at night. The interest continues unabated, and a continuance of two weeks would change public feeling in all the region, and bring many more into the faith. But I must leave this for Eld Lenox. The work is well begun.

At the close the ministers and brethren spoke freely of the results of the lectures. They had heard nothing that they would controvert, and much that they could sanction, and recommended to all to search the Bible for the truth of these things. There was deep feeling, and some sadness on parting after the enjoyment of so much union and sympathy. But most separated in the hope of meeting again, if not in this state, in the immortal and glorified kingdom.

Before we parted, Br. Lenox said to the audience, that he wanted me to visit them again the next year, and asked all who desired me to return as proposed, to rise to their feet. All rose, though most of them were members of other denominations.

At the close I was pressed to accept the hospitality of Esq. Atkins, the father of this town—Atkinsville. He is one of the pioneers of this Southwestern country. A noble-hearted gentleman, and an industrious and enterprising citizen. He gave me a hearing, and though not a professor of religion, he liked the views I presented. The Disciple preacher, with many others went home with the Esq. and they kept me answering questions till a late hour, when I sang with them, giving thanks, when we all retired to rest.

Tuesday, Oct. 31. The Disciple elder asked me how we received members. I replied, that we received persons after conversion to baptism and the church. But we must see the fruits of faith and repentance first. The water did not change the heart, but the state. We did not believe in baptismal regeneration. And when one of the Disciple preachers in this neigborhood told the people at the water, that he would not baptise a man that was *saved*, for the reason that baptism was the medium of salvation, I thought it high ritualistic ground. If Christ cannot save me without a Protestant priest, I would quite as leave put my case into the hands of a Popish priest. I do not belive such doctrine. It is carrying things a little too far. Christ says, Come to *me*, and I will give you rest.

Now came the hour for parting with Br. Lenox. I had spent a week in his family most happily. My visit was unlooked for. He did not know there was such a man, as myself; did not understand about us as Adventists. He had studied his Bible, and some tracts on the Advent, and had embraced and preached the views he found there, for which he was condemned by the Baptist Association. He was downcast, and said he, 'I went away to God and committed my case to him, and then went to my work. And while at work that same forenoon. a young man came to the mill, and inquired for Eld. Lenox. I replied, I am the man; what is wanted. 'I have a letter for you.' And handing it to me I opened and read it with the utmost surprise. It was a letter of sympathy, unsolicited, from an unknown friend. But I said to myself, this is of God."

I had heard of his case, and sent a man forty miles with the letter and some books. He said to me—After my prayer, then the letter, and now your visit! I feel that it is providential. I am with you from this time, and shall unite with your Conference, just as soon as the church shall make final disposition of my case. You can't tell how great a blessing your visit has been to me and mine."

I ought in justice to say that Eld. Lenox, is one of the most popular, and esteemed, as well as able Baptist ministers in Arkansas, and has a wide-spread influence for good. In him our new Conference will receive much help, and the addition of many churches.

In the p. m. in company with Dr. Middleton rode ten miles to Fairview, and was cordially welcomed by Dr. Crosby of the Baptist Church. He had heard me on the last Sabbath at Atkinsville, and was much pleased, and is quite favorable to the Advent faith. I spoke to the citizens at night on the *soul*. Many questions were asked by them, and much interest was created, and I speak on the *spirit* of man to-morrow night.

Had a long conversation with Dr. Crosby on the faith. He is shaken in the old system of theology, terribly shaken; and he says he is not alone in this matter. And as far as he has heard me, he says we have the truth. Others express the same sentiment.

Wednesday, Nov. 1. To-day I explained the chart by request of the Doctor, to himself and his visitors. When I got through he remarked, that what he had long struggled to obtain, had now been clearly opened to his mind. He had been in the dark on the kingdom, and the time and order of events, and had too long followed others who had failed to give light on these subjects. Henceforth, said he, "I shall do my own thinking. Others have done it for me too long. I would not take five hundred dollars for the information I have received from the chart to-day. Henceforth I think you will have to set me down as an Adventist. I am with you."

The Doctor is a young man, in the prime of life, a hard student, and is among the most talented of the

t ministry in this region. He has
n intimate friend and fellow-labor-
h Br. Lenox, and when Br. L.
ood the truth on the Advent
on, he made an attempt to bring
ick. But every day's examina-
elped to bring himself to the light
w he stands side by side again
r. Lenox, to battle for God and
Praise God! As they live in
d River District of the State
ence they will be a very impor-
dition to the body and especial-
his district. I have reason to
we shall have a good report
r work in time to come.
ight I spoke on the spirit of
owing that it was not an im-
entity, but the life. The Doc-
l others said that the two ser-
n the soul and spirit, had set-
e question; that the popular
y was *not* according to the Bi-
d they should now follow the
nd not church creeds. Many
ns came up which were an-
to the apparent satisfaction of
ple.

SDAY, Nov. 2. I took leave of
sby and the friends in Fairview
sville. On the way I called on
onary Baptist family. But I
o reception. 'Did not like the
sts. They had heard no good
. Elds. Rosebraugh and Lenox,
n turned out for believing the
. The Baptists did'nt want
nd we are told not to bid them
ed." Our Bible don't tell us
ut the Missionary Baptists!"
ny other sour and bitter words.
kindly, asked them to receive
d a paper, left THE TIMES,
my pony, and rode on, both
gry and tired. This is the
nd word I have received in
. And this I find by Eld.
gh is owing to a prejudiced
r teacher. I think if this family
r the truth under favorable
nces they would receive it and
l. I trust they may yet do
bless them.
hours brought me to Bates-
re I found a home with Br.
yeough, a Christian friend.
ants were supplied, and I felt
though in a strange land.
at night in the Court House,
mage, showing our wherea-
t was all new to the audience
ly interested them. They
why we look for the speedy
f the Lord, and think it a rea-
octrine.

Brief Extracts.

Gurney, Marshall Co. Kas:
nsolation to me to hand in
I believe the Lord requires
me thing. Let every Ad-
their own heart the ques-
ve I done what I can for the
the truth I profess to love!"
e will do their duty, our
be kept steady at work,
at the white-winged mes-
f truth and peace.———
C. W. Pitcher says: The
the Iowa A. C. Conference
interested, and determined
ey can for the Publishing
ne of them feel almost as if
ere their own. They give
nd prayers, and also will
ally. The result will be
their part. A *doing* Chris-
urch *always* grows.———
. Palsgrove, Iowa says: I
without THE TIMES some
d am feeling a leanness. I
o miss it every week, and
longer without it.———
ellows, Elkhart Co. Ind: I
nable to work for the past
but cannot withhold my
in your mission. I want
God to roll on, and bid
peed in your labors. We
work of God going on in
s, but nothing near us.
ne Advent preacher come
If so give us a call
All the preaching we have
rs, which we give away or
hey may preach to others.
—Sr. Tuttle, Charlotte,
e campmeeting, I have
to labor in the Lord's
by preaching his blessed

truth. I send you one tenth of what I have received. I call it the Lord's money, and know of no better way to apply it in his cause.——— Emily L. Marsh, Crawford Co. Pa: I am well aware my gift is small, but one thousand such will pay the debt. I do hope each one will do their duty in the fear of God, remembering that time is short. We must work, if at all, while the day lasts; for the night is near, and we soon shall lay our armor down. There is reason to fear that when our righteous Judge shall come there will be many who profess to love the Lord, that will not be able to stand before him. Lord, help us to be ready, is my prayer.——— C. C. Marston, Esgate's, Iowa: The meeting here was attended with a good interest. The people turned out well and gave good attention to the word. The "*spirits*" have been at work here, and the "doctrines of devils" have produced a very deletorious influences. But "every dog has his day," and so has *Spiritism* in this community. It is about dead, and hence our meeting was at the proper time. The brethren seem encouraged and more united, and by the help of the Lord they will regain their former influence and power.——— A sister in a private note says: I intended to send $1 some time ago; and when I read of the brother and sister who were burned out, but sent $1 I could wait no longer. The second Sunday after you were here, I heard a sermon in which the preacher said it would have been better if they had got——— or some other one to attend the funeral. *They* would have said some words of cheer to the young folks, instead of reading that dry stuff from Revelation and the Book of Moses. And he did not care if the world was full of such stuff (as you had preached), it was an awful delusion. One verse of what Christ said was enough for him—"Where the worm dieth not, and the fire is not quenched." "Amen," said many. [We have pretty good authority for calling what we preached "good cheer," or "comfort." Read 1 Thes. 4: 18, 1 Cor. 18: 58. ED.]——— ———S. K. Smith Cherokee Co. Kas: My delay in writing is not caused by negligence, but by want of means; for I am deeply interested in THE TIMES and its glorious cause. It is our faithful preacher: but I cannot pay for it at present. By and by I hope to be able to take it again, and also be able to give something more than sympathy and prayers to aid your work.——— ———J. Eshleman, Bremen, Ind: I can't help writing a few lines to you, for I find much truth in reading THE TIMES. My desire is that God would bless all with the truth, and enable us not to err from it. How carefully we should live in these last days; for I am sure we are in them. Look at the times from what point we will, they appear like the *last* times. As for myself, I need much of God's grace. I try to believe his word as far as I understand it. Some things I cannot see altogether plainly, and may be shall not in this life: but I believe God will give us the light necessary to carry us through. I would like to meet some of you face to face, and have a chat on Scripture. And I hope to meet all in that happy world where the Lord's will shall be fully done.——— Jessie Lawrence, St. Johns, Mich. I have but little to give, but it is as freely given as though I was able to give $500. We have a little church here that is trying to breast the waves of persecutions and opposition of these days, and with the help of Lord and the prayers of his believing children, we shall come off more than conquerors. Don't forget to pray for the weak ones. It is only about six months since I started: but how sorry I am I did not start before.——— W. H. Jarvis, St. Paul, Minn: A Romanist for thirty years, and then an infidel until 1868, when through Br. O. R. Fassett I was converted to the truth, I have if any man has a reason to be thankful for my hope. At seventy years of age but little of man's life is left to me to do good, yet only serving from the eleventh hour. I took for my "penny." I had written out my experience, hoping it might benefit others, but have changed my opinion of its value and commit it to the flames. [We are sorry for this resolution. We should like to see it. ED.]——— Br. A. Baily, Ancona, Ill: I want to do all I can to advance the interests of the truth, in all ways which are right in the sight of God. We must be firmly united in these days of peril, for only united we stand; divided we must fall. I only wish I was worth enough to place your office with every appliance needed in the city of Chicago, and then keep it running night and day till Jesus shall come.——— J. A. Smith, Illinois: THE TIMES, with the exception of one sermon is all the Advent preaching I ever heard, and I can assure you I enjoy its teachings. The constant expectation of the revelation or appearing of our Savior the Lord Jesus Christ to reward his saints, is one of the grandest themes our minds can feast upon. The blessed Bible is a new book to me; for now I "behold wondrous things" in it, and it is my meditation day and night. My prayer is that the "Householder" may soon return to his vineyard, and give it to those which shall render him the fruits in their season.

From S E Mabey Amboy Ill.

I am at home again after a glorious Quarterly meeting at Yorktown. It was well attended, interest good. Many of the dear saints are growing stronger in the Lord and his word, that it is almost fulfilled, and the next event is the time of trouble when Michael shall stand up to deliver all whose names are found written in the Book of Life. Our meetings increased in interest and numbers. The Lord was with us in power. All glory and praise unto his blessed name forever. It seemed as if some of the camp-fire was being kindled up anew while some spoke of renewed consecration and joy at the Amboy camp, also of determination to be there again if the chance ever offered. Our communion was one of deep and thrilling interest, while all were invited who love the dear Lord and Redeemer and remembered that he was to come again, and that right speedily. Consequently the tearful eye was turned from Calvary's bloody scene and Golgotha's dark shades, where death and the devil triumphed "a little while" over the Prince of Life and glory. But their triumph over the destined King and Ruler of earth was short. The bars of the tomb were broken asunder; the mighty conquerer lives forever; and because he lives we shall live, also.

Forward to this soon-coming day our eye is fixed with steady gaze, entranced and enraptured, as were the disciples of old while shining seraphs questioned them why they were gazing up into heaven, and declared that "the same Jesus which was taken up into heaven, should come again in like manner." Then "he will show in his times who is the blessed and only Potentate, the King of kings and Lord of lords." He will destroy death and him that had the power of death, that is the devil. (Heb. 2: 14.) "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15: 25, 26.)

The ordinances of the church as taught in the gospel all point to the living Savior and his coming again. "For as often as ye do eat of this bread and drink this cup, ye do shew the Lord's death till he be come." What a blessed keepsake is left us. May the Lord help us as waiting children to appreciate and obey the ordinances with delight.

From M R Miles Wolcott N Y.

I am still trying to win a bride for my Master. The Lord has been with me and his glorious truth. Have held two tent meetings, besides having the charge of two churches. During those meetings there were twenty-three baptised; also three in one of the churches where I preach, since June last. Others have been stirred and backsliders reclaimed. To the Lord is all the praise. I am weak but he is strong. I am glad to see articles on consecration, holiness of heart. We must be holy if we would see the Lord in peace. In '43 what consecration; what brotherly love, what unity of the faith. Men and women were wholly given up to the service of God, ready to meet the Lord. The time passed; some went back into the churches, some into the world, some held on: but their love grew cold. They had the theory, but not the love of it. We need a fresh baptism of the Holy Spirit. May we get into a position where we can receive it.

From D S Olney, Ogdensburg N Y.

We are living in an isolated region as to the gospel preaching. There are some in this city of like precious faith with us. Still we hope the day is not far distant when a door may be opened for investigation of the Bible in its true light, and the blind be made to see the blessed truth of the gospel. We feel no less interest in the Advent cause, and hope and pray that effort to promote it may be blessed of God, in bringing light to the darkened understanding of mankind. I know by sad experience how hard it is to give up our old traditional training, and nothing but my unwillingness to investigate the subject kept me back for fourteen years. Then I commenced to examine the Scriptures to see if these things were so, I became satisfied that I had been studying in the dark. I thank God that I now see, and hope that I may ever be kept by the power of God through faith unto salvation.

An Interesting Book.

While in Chicago, three weeks ago, I purchased a little book called "The study of the Bible: A series of chapters intended to promote truth and unity;" written and compiled by Henry Dunn, of the British and Foreign School Society, and published by the well known house of G. P. Putnam & Sons, New York City. This I say for its general scope and fulfillment of "intention;" but it has special points of interest for Advent people. For instance (page 83): "To avoid practical untruthfulness, the word *sheol*, which is commonly translated in the Old Testament 'hell,' should never be used as if it implied the place of future punishment. When the Psalmist says 'The wicked shall be turned into hell' (Ps. 9: 18), why should we shrink from admitting that he simply means *the grave?* It is the same word which is used prophetically of Messiah, 'Thou wilt not leave my soul in hell' (Ps. 16: 10.) It is the same word that Jacob uses when he speaks of his 'gray hairs' being brought 'with sorrow to the grave.' (Gen. 42: 38.") And so read on—remaining paragraphs on p. 83, and pp. 84–85. All worth of being quoted because of the supporting acknowledgment of truths of interpretation, coming from an orthodox but candid source. And I venture to say that your readers would be gratified if you should quote entire Dr. Maitland's remarks "on the study of unfulfilled prophecy, as connected with the interpretation of Scripture generally." Prefixed to the chapter is the first verse of one of Bonar's most beautiful hymns—(why was it not inserted in the Jubilee Harp? I cannot find it there; reading,

"The church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps a mourner yet.
Come, then, Lord Jesus, come!"

"We add nothing to these admirable words, beyond expressing our firm belief, uttered under a deep sense of responsibility, that, 'to those who have made their calling and election sure,' a right understanding of the purposes of God in regard to the coming kingdom of Christ is the *most important object to which they can direct their attention.*" The italics are the author's. The succeeding chapter, "On a right understanding of the dispensation under which we live," is scarcely less interesting to the reader who has embraced the Advent doctrine. Again Bonar's pious poetical fervor supples the sweet introdutory verse:

"Far down the ages now,
Her journey well nigh done,
The pilgrim church pursues her way,
In haste to reach the crown;
The story of the past
Comes up, before her view;
How well it seems to suit her still,
Old and yet ever new!"

On p. 151, the author says: "The apostle clearly associates the triumph of Christ *with the resurrection.* [Italics are the author's.] When he quotes Isaiah's prophecy, 'Unto him every knee shall bow, and every tongue confess,' (ch. 45: 23), he connects it with the day when 'every one of us shall give account of himself to God,' (Rom. 14: 11.) And again, when he quotes the same prophet as predicting a period when the 'veil that is spread over the face of all nations' shall be removed (Is. 25: 7–8), he, like the prophet, looks for its fulfillment only at the resurrection—the period when 'death is swallowed up in victory.' (1 Cor. 15: 54.) —*C. in Crisis.*

NOTE. We have examined this work, and pronounce it a book of great interest. The price is $1.50. Can be obtained of booksellers generally, or at this office.—ED. TIMES.

The Children's Free-will Offering.

Dear Press: Here I am again, with pencil in hand, urged by the little folks, to write to you, and also to send on their "free-will offering," made up from—"Pa, where's my five cents—have'nt you got 'a nickel?'" There is no forgetting on their part until Pa sits down and fumbles his pockets and hands over "the mite." Then away they run for "their banks," the little tin ones, and down the red chimney chink it goes.

But now, the end of the month has come, and the Press needs the mites. Down come the banks, and the merry shaking and determined picking brings the last coin from its hiding place. So here they are—twelve shining nickels, worth sixty cents. "Why Pa's got a handful of money to send to the Press!" "Yes," says little Debbie, "if *all* the children would send five cents a week, Mr. Press would have a 'big stove pipe hat full.'" And she says Pa must send an extra five cents for her because she is the *littlest*. So, Br. Press, you will please receive from Debbie, four years old, 25c.; Samuel, seven years, 20c.; Eva, eleven years, 20c.

In behalf of the little ones.

D. O. HINK.

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on H. H. The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent. The Key of Truth—each [illegible] pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming. [illegible] Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment 24 pp. The Everlasting Donation 20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address 12 pp. Questions on Immortality—8 pp. The [illegible] The Next Dispensation—72 pp. The Reign of Messiah—42 pp. [illegible] —36 pp.
Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,300 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, [illegible] with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of [illegible] songs and hymns, for camp, tent, prayer, and conference [illegible] with Scripture references [illegible] to Bible truth. By J. V. Himes. 128 pp. Paper covers. 15c. $1 50 a dozen; flexible cloth covers, 20c. single. $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation, with a convincing [illegible] History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 103 pp. 20c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 234 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 50c.; postage, 8c.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 16c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 210 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, 15 [illegible] copies for $1.

THE BIBLE TRIUMPHANT; being a reply to [illegible] self contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. [illegible] post paid.

REASONS FOR MY HOPE; or, Tokens of a [illegible] Redemption. By Hastings. 25c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the readings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth. 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul: Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 3. 20c.
[Tokens Nos. 1 and 2 are out of print at present.]
Revelation 20. 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 00.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $12 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $6 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, NOV. 21, 1871

Business Agent's Department.

Our [illegible] has not been [illegible] this week [illegible] The Times [illegible] this paper. Next week the [illegible] will be paid

Bible Dictionary

We [illegible] (about [illegible] Price $[illegible] It is J. L. Barr [illegible]

"Good Tidings"

The [illegible] Book has [illegible] appeared [illegible] Send for a copy [illegible]

That Reaper.

W[illegible] of farmers [illegible] a good Reaper [illegible] and you will [illegible]

Prophetic Chart.

[illegible] published [illegible] here [illegible] what [illegible] Hand [illegible]

The Minstrel.

A new edition of the Minstrel [illegible] ordered [illegible] promptly [illegible] In Sheets [illegible] $2.50 [illegible] post paid [illegible] in paper [illegible]

An Acknowledgment

Br. G. [illegible] desires to acknowledge the receipt (through the Times office) of $10 from T. W. B., and $4 from Sr. E. [illegible] both [illegible] in Eastern Minnesota [illegible] has been faithfully applied.

The Proposed Chart

We confess to a little failure at first, that our ideal of a complete prophetic chart could be realized. But we know that many desired such a map of prophecy, and so made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. Shall we have the needed names?

John S. Lawyer, M. B. Greer [illegible] J. Raymond, C. C. Marston, F. Burr [illegible] D. O. Hink, I. C. W[illegible], J. F. Huber [illegible] N. Y. church, Au[illegible] church [illegible] R. E. York, Wm. M. [illegible], W. E. Brown.

Who will help fill up the list?

B[illegible] of [illegible] Wis., has offered to give one of the Clow Harvesting Reapers, if we will send for $15 [illegible]

Nothing Better

It is generally agreed that there is no better work upon [illegible] of the [illegible] than that The Doctrine of Immortality, by James H. Whitmore. We have been selling the work at a very low price in order [illegible] but [illegible] worth at single orders. It has occurred to us that many, perhaps, would [illegible] copy, or two copies, who would [illegible] than that. Therefore, we give notice that we will send the book by mail, post paid, to any address in the United States or Canada for TWENTY-FIVE CENTS. Who will avail themselves of this liberal offer?

Sheldon's Latest Volume.

Sheldon's new book, *The Life Beyond Death*, is now ready. It is one of the author's happiest efforts.

Pp 144. Price, 25c. Sent by mail, pre-paid, on receipt of the price. A liberal discount by the quantity. We have incurred considerable expense to bring this work before the public in an attractive form, and trust it will be liberally circulated, as it deserves to be. [illegible] the without it, to read, and to lend.

A discount of one-quarter will be made by the dozen; one third for twenty five, and one half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

Advent Almanac and Year Book

We propose to issue about the first of January a work with the above title. The astronomical department will contain the usual tables and other information, full and reliable. Besides this, it will contain a record of the Advent-Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can [illegible], with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists, and we trust no such family will do without it. The price will probably be [illegible]

A few pages of select advertisements will be admitted. For terms, apply at this office.

To Correspondent

D. O. HINK. Have rec'd all your letters. Sent "Hymns" and music....J. L. PAINE. We shall be pleased to see your article, and then will try to decide aright concerning it....D. L. PALSGROVE. Sorry but we have not the back no's you desire....J. GLASSCO. Will send, and expect to hear from you in "good time....J. G. KELLY. Brethren in Chicago can pay money to S. C. Raymond or F. Burr, for either books, tracts or papers.

RESPONSES.

Previously acknowledged........ $367 46

J W Bray	$ 50	M L Hunt	$ 25
W E Brown	50	E S Stevens	50
J B Brown	25	F M Thomas	50
J K Morse	25	Mr Lovejoy	25
J Francois	1 00	J G Shaw	2 00
Advent Ch Chicago	5 00	A Morrison	1 00
B J Hrebeck	50		

Pledges

The undersigned agree to pay the sums affixed to their names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H Hubbard $2,00; S Pike, 10,00; R P Betts, 5,00; Thos Davidson, 5,00; G E Merrill, 5,00; H W Norville, 5,00; F A Childs, 25 00 (pd); Jas P Morse, 1,00; A C Huston, 1,00; A Brother, 5,00; A Brother, 150,00; A Friend of THE TIMES, 25,00; V Hunt, 5,00.

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon?

Communications.

W Branch
F W Hough
J D Jones
A H P Wilson
O D Gibson
J R Preston

Letters Received,

TO SATURDAY, NOV. 18.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within two weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A H P Wilson 2
J D Jones
L H Little
W I Brown
J Brackenbury
D Ha[illegible]
A[illegible]
L S Evans
F W Hough
W J Jennings
A H Briggs
J S Lawyer
W I Martin
J M[illegible]
W Leaf
J Greer
M I Hunt
J I Brown
H Case
W Russell
J Dexter
J M Welch
[illegible]
J Vanderwerken
J S[illegible]
J Sweezer
P S Powell
J W Bray
J W Stone
J W[illegible]
J Salter
E Mc Gormley
O S Knapp
A J Marsh
C A Sarin
J Lawrence
C G Wiley
A Lewis
A H Steele
E D Hill
I C Welcome
O D Gibson 2
M E Mince
C C Marston
D Baker
J L Moore
F M Thomas
J C[illegible]
C M Birch
E E Huff
J Williams
J N Washburn
J H Nichols
I I Andrus
L L[illegible]
S Hackborn
J S Isaby
J H Hider
A A[illegible]
J[illegible]
M A Newcomb
H A Fay
C Mclure
J W Wattail
E B Bacon
C Hunter
N Crane
O Prescott
M F Baldwin
J E Patton
J H White
J M Stook
J Maxim
E Rush
E Blanchard
G A Adkin
W S Lamb
S Rogers
E Phipper
J S Hinds
W Kellaway
D Q Kent
E Spotwood
J Falvin
J S Nowlin
C F Barnes
I F[illegible]
W Ingalls
K S Chaffee
C A Walker
C W Turner
F W Hough
S M W Mc Gowan
E Mann
C Borden
P Catlin
A L Locwick
C Huckins
C F Shaw 2
E M Blanchard
J T Quigley
E Wentworth
W Sheldon
J E Davidson
E L Scott
M A Tibbetts
A S Jenkins
T W Raymond
M K Osterhout
J Dean
G W McGowen

Marriages.

WILLIAMS—STURGEON. At Warsaw, Iowa, Oct 29, at the house of the bride's mother, by Eld. S. K. Gibson, Mr. Enoch Williams and Miss Susan M. Sturgeon, both of Warsaw.

Obituary.

LAND.—Mary A. only daughter of Joseph and Martha Land, died Sept. 20, 1871, aged 1 year, 5 months and 2 days.

She was a great sufferer for many weeks, while her parents were doing all in their power for the little one. She fell asleep in Jesus, to wake in the morn of the resurrection in robes of immortality. And may God help the parents to be as well prepared to meet their God as their child was.

JACOB W. BRAY.

(*Continued from p. 135.*)

than by placing before them the following table, the result, divested of detail, of the labors of the Investigating Committee. It will be seen that over $20,000,000 has been stolen.

	Cost.	Value.	Deficit
Court house and repairs	$13,416,932	$3,000,000	$10,416,932
Armory repairs.....	3,200,000	250,000	2,950,000
Old [illegible] armory rent 12 years	476,000	222,000	254,000
Unoccupied armory rent, 2¼ years)...	190,000	.....	190,000
Lumber account.....	460,000	45,000	415,000
Printing, stationery and advertising	7,168,212	1,303,000	5,865,212
Total	$24,911,144	[illegible]	$20,091,144

.... Brigham Young has run away—probably to wait till 'the storm blows over.' There are some indications that the Mormons will give up *practical* polygamy.

.... The November elections seem to favor the Republicans everywhere. The corrupt officials of New York were thoroughly defeated, and if it were proper thus to speak of such immoral persons, we should say they were demoralized. Some seem to think the millennium is about to dawn in consequence of the popular uprising against fraud and corruption. But we shall see.

ABROAD.

.... The Moscow *Gazette*, in an editorial article, counsels Russia to demand the neutralization of Denmark and cession of Schleswig to the latter, as a means to counteract the power of Prussia on the Baltic.

.... The war in Cuba has cost Spain $62,000,000 the last year. The following items of news came by telegraph in significant contiguity: "The steamer Isla de Cuba arrived, yesterday, at Santiago de Cuba, with troops from Spain. The corner-stone of the new cemetery will be laid here to morrow."

.... Mail advices from Africa say that on the west coast the people are dying off from small-pox like sheep. The deaths were 12 per cent. of the number attacked. The Jujuman priests are very busy instilling into the minds of the ignorant natives the idea that the disease is a judgment of their Juju, or gods, on the people embracing Christianity.

.... In a letter to the *London Times*, of the 1st inst., from Persia, an English official states that the people were then more emaciated than ever. At least 2,000 besiege the English residency for food every morning, and in their rush actually crushed two women to death. Infants and young children are lying about the streets scarcely recognizable as human beings.

.... A heavy earthquake occurred at Iquique, and in the interior of Peru on the 5th of October. There was great damage done to buildings. The effects were more disastrous in the interior, where the towns of Pica and Matilla were destroyed, scarcely a house being left standing. A fire succeeded the earthquake at Pica. At Varaipaca, the church, Pantheon, eighteen houses and the dam of the river were destroyed. Very few lives were lost.

.... If France takes the advice of her journalists, she will abandon the idea that she can ever find a useful ally in England. Mr. Gladstone's speech at the Mansion House seems to have settled the question of the obstinate German leanings of Great Britain. Russia is therefore designated as the true ally of France, and as Partisan critics assume that Russia has been very sulky since the German and Austrian Emperors had their late interviews, it will not be difficult to convince the French public that a Russian alliance is their quickest road to revenge.—*N. Y. Times*

.... M. Gambetta made his expected speech at Quentin lately. His tone was moderate, and the speech has an excellent effect on the public opinion. He assured his hearers that no danger at present menaced the French republic but reforms were necessary to confirm it. The people should see that legislation to that end be not kept back too long in the National Assembly. Citizens should take a more active practical interest in political affairs, and make their influence felt in the government, to give their power a legitimate effect. He advocated the formation of a National Republican party, and set forth in detail a plan of organization which is based in many respects upon the American system.

Notices, Etc.

P. O. Address.

Eld. O. R. Fassett, 472 Jessie St., San Francisco, Cal.

S. C. Welcome, St. Charles, Minn.

R. R. York, Yarmouth, Me.

Notice—Illinois.

The Board of Directors of the Northern Illinois Conference are requested to meet at Amboy, Lee Co., Monday, Nov 27, to transact business of importance. The President, Vice President, and three Directors constitute said Board. It is hoped that all will be present.

S. B. MARBY, Sec'y.

Notice

Notice is hereby given that Eld. James H. Whitmore has accepted a unanimous call from the Rochester Advent Christian Church to become its pastor, and will enter upon his labors here about Dec 1, 1871. Preaching brethren who desire to make appointments for Rochester, will please correspond with him after that date.

N. McCULLOCH.

Notice.

I will sell at a low figure, to any Advent preacher, who comes properly recommended, three lots of land 40, 80, or 120 acres. The land is 1½ miles from the Railway station, and has buildings, orchards, and sufficient water. My object is to procure in our midst a man of God, who will preach the word, regardless of popularity, to the Advent church in this region.

Further information can be obtained of

WM. H. HULS, Rockbridge, Ohio.

Western Ministerial Conference.

This Conference, composed of ministerial delegates from the various Western Conferences (each Conference having the right to send three delegates), is to meet in connection with the Association meeting at Chicago, Dec 5, and probably hold its first session on the 6th. Let delegates be appointed at Quarterly Meetings, or by the Conference Board, in cases where the Annual Meeting has omitted the selection of delegates. We meet, not as an authoritative, but as an *advisory* body of ministers, to act for the good of the body at large. Essays on different topics will probably be read by different ones, besides attending to business that may come before us. Particulars hereafter.

J. V. HIMES, President.

WM. SHELDON, Sec'y.

W. A. C. P. Association.

The Seventh Annual Meeting of the Western Advent Christian Publishing Association, will convene in the Advent Chapel, Green St., Chicago, Ill., Wednesday forenoon, December 5, 1871. A full attendance of the members is desired.

The following amendments to the Constitution of the Association will be presented for action:

ART. XII. Sec. 1. The stock of this association is hereby made transferable, by the transfer of the certificate issued therefor, endorsed in blank by the original holder, his heirs, executors or administrators; and the entering of such transfer upon the books of the Association. The date of said entry of the transfer shall be the date of the transfer.

Sec. 2. This article shall take effect and be in full force from and after its adoption.

Amendment to Art. XI. To amend Art. XI. so that it shall read: "This constitution may be altered or amended at any regularly called meeting of the Association by a vote of *——— of the members present at said meeting: this amendment to be in force from and after its adoption.

Churches throughout the West are invited to elect delegates, selecting persons not already members of the Association. These delegates will not take part in the first meetings of the Association; but arrangements will doubtless be made to receive them to full membership at the earliest possible moment.

WM. L. HIMES, Sec'y.

---

* This space is left for the insertion of such a proportion as the members may choose.

Appointments.

CONFERENCE REGISTER.

Michigan East District Q. M. Lapeer, Nov. 23-26.
Iowa, Manchester Dist. Q. M. Nov. 23-26.
Indiana, Southern Dist. Q. M. Nov. 23-26
Michigan Northern District, Hesperia, Nov. 23-26
Minnesota, Ottawa Dist. Q. M. Nov. 24-26.
New York, Q. M. Rochester, Dec. 7-9.
New York (Q. M.) Rochester, N. Y. Dec. 7-10.
Illinois, DeKalb Dist. Q. M. Afton, Dec. 14-17.
Penn. and N. Y. Q. M. Westfield, Pa. Dec. 15-17.
Arkansas, Batesville, Dist. Q. M. Headstream S. H. Dec. 16, 17.
Arkansas, Blue Mountain Dist. Q. M. Flatt Woods, Dec. 30, 31.
Minnesota, Annual, Jan. 10-14, 1872.
Wisconsin, East Dist. Q. M. Webster's Prairie, Sauk Co Wis. Dec. 22-24.

MICHIGAN

The Eastern District of the Michigan Conference will convene at Lapeer, Thursday Nov. 23, and hold over Sunday.

The church at Lapeer has a new chapel to be dedicated at that time, and they invite and hope for a large attendance of brethren from abroad. The railroad from Port Huron to Flint will probably be opened by that time.

J. M. SHOOK, Sec'y.

The second Q. M. of the Southern District of the A. C. Conference of Mich. will be held at S. H. No. 6, Rives Township, Jackson Co. Mich., commencing Wednesday, Dec. 20, to continue over Sunday. Those coming by rail will stop at Leslie, on the Jackson and Saginaw R. R. Strangers will inquire for Theodore Clark, or L. D. Whiting.

J. R. PRESTON, Sec'y.

The second Q. M., Northern District, will be held at Hesperia, Thursday, Nov. 23, and over Sunday. General attendance solicited. We expect the best meeting ever held in these parts. Come to the feast.

E. B. SCOTT

ILLINOIS

The fourth Q. M. of the DeKalb District will be held with the church at Afton Center, Thursday eve. Dec. 14 and over Sunday. The friends in Afton have large hearts, large houses, and large barns, and will welcome all who come.

Let us rally. God is speaking in judgment to the world, in whirlwind, in earthquake and in fire. Let us prepare ourselves, and give the note of alarm to a wicked world.

E. H. BURINGTON, Pres't.

H. G. McCULLOCK, Sec'y.

Afton, Nov. 26.
Beemerville, Dec. 3. C. W. SMITH.

Amboy, Dec. 3.
Blue Ridge S. H., Piatt Co., Br. Langley's, eve. Dec. 5 6.
Mansfield, Piatt Co., Dec. 7, 8, eve.
Skeelsville, Piatt Co. Dec. 9 to 15. Sabbath the 10th several are to be baptized.

C. C. MARSTON.

INDIANA.

Will attend the Q. M. at Medora, Nov. 24-26.
Scottsville, Floyd Co., as Br. Scott may arrange, Friday eve. Dec. 31 and over Sunday.

D. R. MANSFIELD.

The second Q. M. of the Southern Dist. of the Indiana Conference will be held at Medora, Jackson Co. Nov. 23-26. The expectant, the hopeful, the waiting ones are especially invited to be present—they are wanted. Come in the name of the Lord to labor for the salvation of those exposed to the coming fiery doom unless they find refuge in Christ.

C. H. CASS, Sec'y.

WISCONSIN.

The 2nd Quarterly Meeting of the Eastern District, Wisconsin, will be held (Lord willing) at the North School House, Webster's Prairie, Sauk Co. commencing Friday evening, Dec. 22, 1871 and holding over the Lord's day. The cars run to Baraboo on the new road from Madison, and Kilbourn City, on the Milwaukee and St Paul railway. It will be about seven miles from the former and six from the latter point to the place of meeting. Any who come by R. R. to either point, will be met at the station, if they will communicate in time with Br. F. House, Delton, Sauk Co. Let there be a general rally to this meeting of both ministers and members. Let all the churches in the district send delegates. Brethren Knapp, Jones and Ainsworth, will be a Committee on preaching.

GEO. THOMSON.

The dedication of "Zion's chapel," at Springville, Vernon Co, will take place Sunday Nov 26. Eld J. V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means if possible; but with their prayers, especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church. P. W. HOUGH.

IOWA.

Iron Hill, Jackson Co., Nov. 27 to Dec. 26.
Deep Creek, Clinton Co., Nov. 27 to Dec. 2.

C. C. MARSTON.

Goodwin S. H. Bremer Co., to commence Saturday eve. Nov. 18, and continue over two Sabbath's. There is a good interest to hear in this vicinity. We cordially invite all who can to attend.

A. A. WILBER.

The Manchester Dist. Q. M. of the Iowa A. C. Conference will be held at Spring Branch, Delaware Co. near Manchester. Nov. 23 at 7 p. m. and over Sunday. All are cordially invited to be present. Come and let us unite in work to save the perishing.

M. J. JAMES, Sec'y.

MINNESOTA.

The tenth Annual Meeting of the A. C. Conference of Minnesota will be held at Winona, Wednesday to Sunday, Jan 10-14, 1872, in the chapel, corner of Broadway and Winona St.

EDWIN T. HIMES, Sec'y.

The next Q. M. of the Ottawa Dist. will be held at Winebago Agency, commencing Friday, Nov. 24. Brothers and sisters, in the name of the Lord let us come to this meeting praying the Lord may make it and us a blessing to all around.

E. BACON, Sec'y.

NEW YORK.

Brockport, Dec. 6.
East Shelby, Dec. 7.
Lockport, Dec. 8.
Buffalo, 393 Eagle St., 3 and 7 p. m., Dec. 10
Milford, Chaut Co., Dec. 11.
Beman's Point, Dec. 12. JOHN T. ONGLEY.

The SECOND Q. M. for the current year of the New York Advent Christian Conference will be held (D. V.) with the church in the city of Rochester, Thursday Dec. 7, and over Sunday. A general invitation is extended. IMMEDIATE ATTENTION IS ASKED TO THE APPOINTMENT OF DELEGATES AND TO THE TAKING OF THE QUARTERLY COLLECTIONS BY THE VARIOUS CHURCHES.

Our extended mission work this season with the tents has left A DEBT OF OVER $150 upon us, which should be lifted at once, lest the mission preachers suffer this winter for lack of summer wages.

Dear brethren: Come up again to the feast. Bring in your tithes and offerings. And while you open your treasures to the work, open also your hearts to the Lord for the prosperity of Zion and for the soon coming of Israel's king.

The opening discourse will be given by Br. Milton R. Miles.

D. COGSWELL, Pres't.

WM. E. BROWN, Sec'y.

PENNSYLVANIA.

Lawrenceville, Lycoming Co., or where Br. Wm Wilson may appoint, commencing Nov. 30, and over Sunday. JOHN T. ONGLEY.

The first Q. M. of the A. C. Conf. of Northern Pennsylvania and Southern N. York will be held at Westfield, Tioga Co. Pa. commencing Friday eve. Dec. 15, to continue over Sunday.

J. W. TAYLOR, Pres't.

A. H. BRIGGS, Sec'y.

ARKANSAS.

The Advent Christian Quarterly Conference, Blue Mountain District, will be held at Flatt Woods, Masonic Hall, Saturday and Sabbath eve. 30, and 31.

J. H. BROWN.
T. J. BISHOP.

The Quarterly Meeting of the Advent Chr. Conference Batesville Dist. will be held Saturday and Sabbath, Dec. 16, and 17 at the Headstream S. H.

J. P WILLIAMS
LEWIS ROBINSON.

Advertisements.

A GREAT CHANCE FOR AGENTS. Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever, sample free, so there is no risk. Address at once Hudson River Wire Works cor. Water St. and Maiden Lane, N. Y. or 16 Dearborn St., Chicago, Ill. [n14 3m]

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to *both* journals, $2 50 a year.

FREE. Sample copies of the *Bee Keeper's Journal and National Agriculturist.* The finest paper of its class in the world. Every Bee keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO., 14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2 75.

BABCOCK FIRE EXTINGUISHER.

Over 800 actual fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance companies reduce rates where it is introduced. Invaluable for private residences, school houses, hotels, warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing, please say where you saw this advertisement.

F. W. FARWELL, Sec'y., 182 Washington St., Chicago.

For sale at this office.

THE ILLUSTRATED DOMESTIC BIBLE

In this excellent edition of the Holy Scriptures the following features are combined and concentrated in a manner that make it an exceedingly valuable acquisition to the family circle, and to all Bible students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A Family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,600 pages, clear type; on fine paper; excellently [illegible].

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding—Marbled Edge.........	$10 00
" " —Gilt Edge.........	12 00
Turkey Morocco —Full Gilt.........	16 00

Sent by express on receipt of the price.
Address, Advent Times, Buchanan, Mich.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year, subscribers to THE TIMES can have it at $1 a year. Address this office.

THE CLOW REAPER.

This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis., was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty*. The Clow Reaper was marked *forty*, or perfect, by the committee. The other machines ranged from 36½ down to 20½. This machine is specially admirable for its light draught—which saves horseflesh: it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for lowering and raising the cutters. For the facilities for turning and backing. It can be used as a mower as well as a reaper. No cog wheels are used to drive the sickle. It has had fewer accidents from breakage than any other machine.

USUAL PRICE, $160.00;

but the machine presented to THE TIMES office will be SOLD FOR ONE HUNDRED & TWENTY DOLLARS! If taken soon.

For any further information, address:

J. V. HIMES, Buchanan, Mich.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $2; leather $2 50.

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Resurrection, Reign of Christ, Millennium, the Israel, etc. By Wellcome and Gund. 400 pp. $1 or by [illegible]

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 10c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 15c.

THE INQUIRER. Protestant or Catholic! Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c. post paid.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 18. BUCHANAN, NOVEMBER 28, 1871. WHOLE NO. 398.

LIBRARY

Contents.

Purgatory, James H. Whitmore; The Harmony of the Scriptures on Future Punishment, Meditation 137

Poetry, New Testament Testimony, Charity, J. D Jones; Regeneration, John Bower 138

Resurrection and Judgment, J. W Taylor, General meetings, J. R. Preston, Chemistry and Resurrection, J. Lenfest, Sermon by J. R. Preston 139

Brief Editorials: Our Annual Meeting: Prophecy and the Church of Rome, The Past, Present, and Future, A. M. P. Wilson; Conference Minutes 140

Conference Minutes; Editorial Gleanings: Abroad; Religious Items 141

Editor's Journal; Iowa 142

Letter from San Francisco, A. The Harrisonville Debate, H. Peppel, A Temptation, C. Case; Book and Tract columns 143

Business Agent's Department; Obituaries, Marriages; Notices, Appointments, Advertisements .144

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, NOV. 28, 1871.

Purgatory.

The Central New York Catholic, published at Syracuse, recently had an article with the above caption, in which the Catholic dogma of purgatory is very strongly endorsed. As might well be expected, however, nothing can be more inconclusive than the reasoning employed. The doctrine of purgatory as an established dogma of the Catholic church is of rather modern origin as it was first authoritatively declared about the middle of the sixteenth century by the Council of Trent which expressed itself in the following manner: "The Catholic church, instructed by the Holy Spirit, has taught in her Councils from the sacred writings and the ancient traditions of the Fathers and this synod has now recently declared, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice at the altar." Purgatory itself is defined to be a "middle state between heaven and hell wherein souls are punished, before their admittance into heaven."

The Church at Rome recognizes three separate states or places of the dead. The souls of the righteous dead go immediately to heaven. All souls stained with venial sins that remain unpardoned at death, go to Purgatory. The souls of the incorrigibly wicked are judged to merit and receive hell's eternal torments. Nothing can be more absurd than the *Catholic's* argument based on passages from the Old Testament. "Behold Jacob mourning for Joseph, under the impression that he was devoured by a wild beast. 'I will go down to my son in hell mourning.' (Gen. 37: 25.) And the royal Psalmist exclaims: 'Thou wilt not leave my soul in hell;' again, 'Thou hast delivered my soul, oh! Lord from the lower hell;' (Ps. 86: 13.) Such a hell cannot be the abode of the damned from which there is no deliverance."

Scarcely less irrelevant and inconclusive are the alleged proofs from the New Testament. "Our Divine Redeemer raised to life the daughter of Jairus, also, the son of the widow and Lazarus. And when he himself yielded up the ghost, 'many bodies of the saints which slept arose, and coming out of the tombs after his resurrection, came into the Holy City, and appeared to many.' (Mat. 27.) These souls of the saints, that had slept, were not in heaven, nor were they in the hell of the damned; but as Peter says: 'He went and preached to those spirits that were in prison.' Here also must have rested the soul of the penitent thief, to whom Christ said, when dying on the cross: 'This day shalt thou be with me in Paradise.' In St. Matthew, 5: 35, 36, we read of a prison from which the soul shall not depart until it shall repay the last farthing. In the hell of the damned there is no last farthing to repay but eternal indebtedness. And Lazarus died and was carried by the angels into Abraham's bosom. The rich man also died, and was also buried in hell. Abraham was not in heaven, nor was Lazarus. Christ, addressing the Pharisees Mat. 12: 32, says: "whoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world or the world to come." If sins are not forgiven in the world to come Christ's words are meaningless.

"Paul in his first epistle to the Corinthians is very clear in his inculcation of this doctrine of Purgatory. He says: 'For other foundation no man can lay but that which is laid, which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifested; for the day of the Lord shall declare it, because it shall be revealed in fire, and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss, but he himself shall be saved yet so as by fire.'

"We might, if space permitted, show how clearly both Origen and St. Augustine explain this text, and prove from it the doctrine of Purgatory. We might here bring forth many other proofs(?) of this beautiful(?) dogma of our Faith. We might prove it from the Councils, the Fathers, and the creeds that the doctrine of Purgatory has been believed by the faithful of God's Church in every age.

"We might now if time and space permitted, show how beneficial to the the souls in Purgatory, are the prayers and alms of the faithful, and especially the benefits derived from the great sacrifice of the Mass.

"It would be most interesting here to give a few of the inscriptions found in the Roman Catacombs, proving this holy practie of praying for the dead. If then we know that our friends are in suffering, or even suppose it, can we refrain from helping them by prayers and charity and sacrifice? Who can refuse to perform this office for the dead? Who will forget a father, a mother, a brother, a sister, a dear friend, or these suffering friends of God? What Christian heart can resist that piteous appeal that ascends from that dreary prison from which no one is released 'until he has paid the last farthing?' Who can forget that the sufferings that these souls now endure, may yet be our lot, and that he may yet undergo that terrible purgatory of which the apostle speaks." The reader will please notice that the foundation on which this monstrous fiction of purgatory is built is furnished in the doctrine of the immortality of the soul. Take away this tenet from the Catholic faith and the invocation and worship of saints, prayers for the dead, purgatory and Mariolatry would cease to be practiced or believed. It would be insulting the intelligence of the Protestant reader to attempt a formal refutation of the doctrine of purgatory, or to show the utter irrelevancy of every passage of Scripture quoted above in support of it. The first and most important thing to decide is whether such a doctrine has any foundation upon which to rest. Most Protestants decide that the foundation is all right, "orthodox" and "evangelical." They are thus precluded from laying the ax at the root of the tree. If the souls of our deceased friends are suffering in some limbo or other before the judgment, is it not reasonable that we should pray for their release? The Protestant who admits the immortality of the soul can make but little headway against the practice of praying for the dead. JAMES H. WHITMORE.

The Harmony of Scripture on Future Punishment.

MORTALITY PUTTING ON IMMORTALITY.

We proceed, therefore, to inquire whether the Scripture doctrine of resurrection involves the idea of *universal* immortality. Will the resurrection of of the body confer immortality in all cases?

There is obviously no moral necessity that it should be so. All might be raised from their graves for the purpose of retribution and reward, without all being raised "*to* the life immortal." The *continuance* of their restored life might depend upon the judgment passed upon them for the deeds done in the body. All must be raised from the dead in order to be judged by that man whom God hath appointed. But what is there to prevent sentence of death being then passed upon those who are "worthy" of it—not temporal, and bodily, death only, but eternal death, that is death from which there is no recovery, and of the whole man, body and soul?

I will venture to say that no *a priori* reason whatever can be assigned for rejecting such a view, and that the only question for us is, What saith the Scripture?

Now, it is not a little remarkable that in every place where resurrection is spoken of as securing immortality, it is with exclusive reference to the resurrection of them that are Christ's at his coming; while in every place, where the resurrection of the wicked is directly mentioned, care seems to be taken to show that it will not be "after the power of an endless life."

a. Luke 20: 35, 36. "They that shall be accounted worthy to obtain that age (the millennial), and the resurrection from amongst the dead (the first resurrection—the resurrection of the just), neither marry, nor are given in marriage, neither can they die any more."

John 6: 40. "This is the will of him that sent me, that every one who seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day."

John 11: 26. "Whosoever liveth and believeth in me, shall not die for ever." The believer may die for a time ("the body is dead because of sin"), but not forever.

1 Cor. 15: 54. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Does this refer to the wicked as well as the righteous? Is death swallowed up in victory in the case of those, who, it is alleged, rise to an immortality of wretchedness, whose bodies are made incorruptible, only that they may never be consumed by the unquenchable fire into which they are cast? Are their bodies sown in dishonor and raised in glory, sown animal bodies and raised spiritual bodies? Will they bear the image of the heavenly? Can anything be clearer than that the apostle here is speaking of the saints alone?

b. Dan. 12: 2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here it is implied that the resurrection of the latter will not be to everlasting life. The wicked will rise to a sense of shame, and to be the objects of everlasting contempt. "The memory of the just is blessed;" and the memory of the unjust will be accursed. This idea, we may observe in passing, is abundantly sufficient to meet the alleged necessity for keeping the unsaved alive forever, namely, that otherwise there would be no adequate manifestation of God's wrath against sin. Surely the never forgotten history of evil, with the living monuments of redemption from evil, will meet every possible requirement, without the continued existence of evil to all eternity.

John 5: 29. "The hour is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." To what these latter will be condemned is to be inferred from the contrasted blessing. If the lot of the righteous is to be life, the lot of the wicked must be death. More will be said on these words presently.

Rev. 20: 5, 6. "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." This of course implies, that on "the rest of the dead" the second death will have no power; in their case, mortality will not put on immortality, nor will death be swallowed up in victory.

In the much disputed parable (if it is be properly called a parable) of the sheep and the goats there is no mention of resurrection at all. It closes our Lord's reply to the question, "what will be the sign of thy coming and of the end of the age?"—that is, of this dispensation; and it describes the judgment of "all the nations," which will then take place. However clear may be its moral aspect, its prophetic interpretation is beset with the gravest difficulties. But if, as many believe, its last words look on to the final destiny of all men, we find the same contrast that has been noticed so often already, again presenting itself: "These shall go away into everlasting punishment, but the righteous into everlasting life." The punishment therefore must consist, not in an everlasting life of misery, but in the loss of everlasting life altogether. And it must be called everlasting or eternal for the same reason that the fire which consumed Sodom is called "eternal fire"—namely, because its effects are final and irremediable. It is evident that the word *eternal* as applied to any act, or to anything which involves an act, does not prove that the action will continue forever. Eternal redemption is not eternal redeeming, eternal judgment is not eternal judging, eternal fire is not eternal burning; then why should eternal punishment necessarily be eternal punishing, and eternal destruction eternal destroying? The one sole answer that can be given is, that man being immortal cannot be destroyed, and that therefore the words must be understood in some sense which will harmonize with that *presumed* immortality. Take out this postulate, and the passage affords not a shadow of proof that the wicked will be forever conscious of pain[1]—(*To be continued*)—*S. Minton.*

Meditation.

To my mind it is profitable for God's people to make the most of every event bearing upon the fulfillment of prophecy, rather than cultivate the expectation of some more wonderful demonstration, by which the unbelieving world as well as themselves, will be assured of the coming day. Such a demonstration will come (see Mat. 24: 30); but when it comes it will be too late to seek a preparation for it; for "then shall all tribes of the earth mourn," though for the believer a day of triumph and joy.

As to the thrilling events of the past few years, the world with cultivated artfulness would explain them all away. They call to their assistance history and science, to show that "all things continue as they were from the beginning of the creation;" and why all this? because they do not want to be instructed or admonished. To entertain these thoughts would dampen their earthly pleasures, and that would make them miserable, as they know no other hopes or joys.

The exercise of believers is very different; they wish to believe and draw instruction and warning from every thing which appears to duplicate the words of holy writ; but may I not ask if we do not suffer loss from our daily contact with this unbelieving, pleasure-seeking age? the very air we breathe and every sight we see is tainted and stamped with unbelief. Do we not feel our hearts imperceptibly drawn away from the warning which the events of nearly every day furnish us? And unless we prayerfully contemplate the prophets and the page of history, by which we know beyond all possible doubt, that the kingdom of God is just at the door, there will gather a relish for earthly things, and arrangements for days to come will insinuate themselves unto our minds. Beside, the fear of the stigma which others have suffered, and the prospect of coming to want, are barriers to the exercise of that faith that once condemned a world.

How clearly our blessed Lord saw these times when he said, "take heed to *yourselves*, lest at any time *your* hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon *you* unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." (Lk. 21: 34, 35.)

Surely, for the joy that is set before us, we can well afford to watch and wait, till the vision tarries no more.—*E. Wolcott, in Herald of Life.*

---

[1] I have not touched on the question whether the word (aionios, eternal) is to be understood in its limited or unlimited meaning, when applied to future punishment. It is a difficult and important question, but happily not one that it is necessary to decide for the purpose of this argument. It is neither necessary to affirm the limited sense, in order to prove that all will not live forever in happiness. In the two passages where the question is thought to be of the most consequence, there is considerable difficulty on either side.

1. From the expression "everlasting life" being so continually applied to the final condition of the righteous, it is difficult to believe that it is not at least included in the same words at the close of Mat. 25: 5; and if so, it is almost equally difficult to believe that the "everlasting punishment" does not also refer to the final doom of the wicked.

2. In the Apocalyptic visions, it is very difficult, notwithstanding all that can be said about an aion (age) being necessarily limited, to resist the impression that the "ages of ages" is meant to designate an endless period. Yet, after the burning of Babylon, and the casting of the wild beast into the lake of fire, St. John sees "a new heaven and a new earth, for the first heaven and the first earth were passed away." Either, therefore, the smoking ruins of Babylon and the lake of fire have been transferred to some other world, —a gratuitous assumption of the most violent improbability,—or else they have "passed away" in the general renovation of the earth ("I make all things new") to which they belonged. The new heaven will not be forever darkened, or the new earth forever begrimed with the clouds of smoke ascending either from the site of the seven hilled city, or from some new valley of Hinnom.

Signs of the End.

God hath his blessed gospel given,
To fit our many souls for heaven;
But most the precious treasure spurn,
No care its precious truth to learn.
This is a signal that the end is near.

True search for the word of God,
By greed and lust for earthly good
Is overborne: and yet men say,
Danger and doom are far away!
This is a signal that the end is near.

Inventions daily multiply,
Ungodliness to deify,
And by mere human might to seize
Whate'er may bless, whate'er may please.
This is a signal that the end is near.

The Christian name is greatly praised,
Yet few to pious lives are raised;
In truth, God's laws are all defied,
And man exults in godless pride.
This is a signal that the end is near.

Where now can brother's love be found?
All lands with robbery abound.
There is no faithfulness, no faith;
"Give me but money," each one saith.
This is a signal that the end is near.

Feasting now is the world's chief trade,
And villainies all ranks pervade,
From all restraint each would be free,
And earth is full of infamy.
This is a signal that the end is near.

Come, therefore, blessed Lord and King,
And with thee earth's deliverance bring;
Thy creatures from hell's fire defend,
Make thou of all these ills an end,
And let us see the longed for judgment day.

—Lutheran Hymn.

Communications.

New Testament Testimony.

Has it never occurred to the reader, as to myself, when searching for Biblical language in which to present and enforce the eternity of future suffering, to be surprized and puzzled to observe how unsatisfactory and feeble seem all the apostolic references to future unending wo? In fact, throughout John's gospel and the Epistles, where the doctrines of the New Testament are especially unfolded, future punishment is mentioned *only* under some term of death or destruction! How simple is Christ's language all through John, beginning with the gospel in Epitome, as Luther called it, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have *everlasting life*." (Jno. 3: 16.) And so throughout this gospel he ever sets simple life against death. Surely, this is no figure of speech. To "perish." We do not believe that our Lord anticipated the need of a commentator, as we have ever had for us, to explain that "perishing" and "death" mean everlasting life in misery, while "everlasting life" should read everlasting happiness, or something of that kind. Ah! may we not well inquire whether the church of to-day is not, like the Pharisees of old, "teaching for doctrines the commandments of men?" (Mat. 15: 9.)

In the Acts of the Apostles, that missionary record of the first planting of the gospel, among all its reports and outlines of sermons, should we not expect to find some explicit notice of eternal suffering, if such there be? Here is every passage it presents on that question: (1.) Ch. 3: 23, "Every soul which will hear that prophet, shall be *destroyed* from among the people." (2.) 13: 41, "Behold, ye despisers, and wonder and *perish*," (literally, vanish away.) (3.) v. 46, "Unworthy of everlasting life." (4.) 17: 6, "When they opposed themselves and blasphemed, he shook his raiment and said, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles." Thus to these blaspheming Jews, instead of setting forth as their punishment a hell of eternal torment, Paul solemnly tells them they must answer for their conduct with their lives—"your blood." (5.) 24: 15, "There shall be a resurrection of the dead, both of the just and of the unjust." And this is absolutely all that can to be found on this subject in Acts.

Nor will anything more *in any epistle* be found, expressing a thought of the eternity of torment. What! you may exclaim, has not James, plain spoken and practical as he is, has he not left us in his epistle one unmistakable declaration of future unending wo? Let us see. Ch. 1 v. 2, he tells us that as the grass withereth when the burning sun rises upon it, "So shall the rich man *fade away* in his ways;" evidently referring not alone to that closing of mortal life which all must undergo, for in the next verse, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of *life*." Verse 15, "Sin, when it is finished, bringeth forth *death*." Ch. v. 3, The rust of your gold and silver shall eat your flesh as it were fire; and verse 20, "He that converteth the sinner shall save a soul from *death*." Here we have the entire testimony of James. It is plain and to the point,—Sin, when it is *finished*, bringeth forth *death!*

Perfectly accordant with this is the testimony of Peter. It is simple, intelligible, explicit, if taken literally; if we take it as usually explained, as referring to an unending life of misery, we must confess it is strangely lacking in expression and illustration. For example, we have in ch. 1 v. 23, the Apostle speaking to and so of individuals, not simply of their bodies—"Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. For all flesh is as grass,....the grass withereth,....but the word of the Lord endureth forever." Like the grass the individual begotten of corruptible seed naturally perishes, (withereth, says Peter—fades away, says James), but when the same is regenerated, born again of incorruptible seed, by the word of God, he then liveth and endureth forever! It is the same, simple, old story—death or life, and each state eternal.

We have not room for Paul's many utterances on this subject. Take as samples, two or three passages in which, if anywhere, we should look for an unequivocal expression of the whole truth. First, Philippians 3: 18, 19, "Many walk of whom I have told you often, and tell you now even weeping, that they are the enemies of the cross of Christ, whose end is *destruction*." Affected even to weeping by the thought of their impending doom, had that fate been an endless existence in torment, would Paul have contented himself with this word, which suggests rather a total arrest of all existence?

Again, Gal. v. 19–21, after a catalogue of the vilest crimes the Apostle sums up, "Of the which I tell you before as I have told you in time past, that they who do such things shall not inherit the kingdom of God." Here Paul speaks of the loss such evil doers sustain, but not one word of the immeasurable suffering to be inflicted through all eternity! Thus silent in every epistle on this point, how, if such a fate were before the men of his time, could he say as in Col. 1: 28, "Warning every man, and teaching every man in all wisdom?" What is the only fair inference from all this? Unquestionably, that Paul had not a thought of immortality for the wicked!

But once more, notice a passage which appears to me to be incontrovtible. In 1 Cor. 15: 54, 55, we read, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The whole context proves that Paul here speaks of that mortal death which has passed upon all men. In v. 57 he continues, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." The victory over death: what is it? In the first of these verses the Apostle has defined it for us in so many words, as "corruptible putting on incorruption, and this mortal putting on immortality." So that according to the Apostle, the attainment of a literal immortality, of life beyond the grave is the victory over death; and this victory, he declares, comes to us through our Lord Jesus Christ. All men then do not possess it, for it is given to "us" only through Christ. Is it not then a logical inference, nay, the plain teaching of this passage, that for those out of Christ, there is no such victory, that for them the corruptible does not put on incorruption, the mortal does not put on immortality. Deny this who can? It is "our Savior Jesus Christ, who has brought life and immortality to light." (2 Tim. 1: 10.) Apart from him there is no immortality!

In this connection let me refer the reader to the last of the Old Testament prophets, Mal. 3: 18; 4: 1, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For behold, the day that cometh, shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh *shall burn them up*, saith the Lord of hosts, that it shall *leave them neither root nor branch*." What is left of the stubble if both root and branch are burned up? Shall we say that this solemn declaration from the Lord of hosts is a mere figurative use of language? Or rather, could words be chosen more fitly and fully to announce the literal destruction of the finally impenitent? I picture to myself that intensely heated oven; I see the dry stubble, plucked up by the roots from the ground it cumbers, thrust into its open mouth; its hot breath seizes upon it, a moment of fierce crackling when the flame leaps even higher than before—all is over; the destruction is complete, naught but ashes remains. And then I turn again to Malachi, and the next verse but one I read, "The wicked shall be ashes under the soles of your feet in that day that I shall do this, saith the Lord of hosts."

And the next succeeding prophet, whose coming was in this very chapter foretold by Malachi, John the Baptist opens the New Testament teachings on this topic with the same language and figure. He proclaims of the Messiah, "whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but he will *burn up* the chaff with unquenchable fire." (Mat. 3: 12.)

And again he, who speaks as never man spake, repeats the same solemn announcement. "AS therefore the tares are gathered and burned in the fire, SO shall it be in the end of the world." (Mat. 13: 40.) After all this, these repeated declarations from the Lord of hosts, from inspired prophet, and from the Son of God, can it be that we venture, mentally if not audibly, to reply, not so, Lord: the tares, the chaff, the stubble, are burned up and literally destroyed, but we cannot believe that the wicked are "so" destroyed. Shall we presume thus to "make void the word of God through our traditions?" (Mk. 8: 12.)—*C. L. Ives, in American Edition of Constable's Work.*

Charity.

Much is said among Christians about having charity for erring humanity. If a person commits never so detestable a crime and it is spoken of as becoming anything but an honorable man they cry out, "Have charity, have charity! We are commanded in the Bible to have charity." Especially if this person is a member of some church most of his fellow members consider it their duty not to reprove him or turn him out of their society as a taint upon it, but rather to cling the closer to him and throw over his misdeeds the cloak of the church's protection, and practically utter a joint lie in endeavoring to make the world think that the man is innocent of the crime. Such false notions have led many honest but short-sighted persons into sad mistakes. In their zeal to be charitable they have forgotton ever to tell their brother that he has done wrong and must not repeat the offense. Unless he be a man of deep insight he will mistake their protection for participation and be led to think that whatsoever he may do they will support him in. And the church gradually getting accustomed to the exercise of charity, as they term it, and themselves unconsciously forgiving and covering up on to the bitter end. This has brought the church into disrepute.

By church I mean the Christian world at large. It has become a byword that if a person wants to commit crime with impunity he must join, not the Masons or the Odd Fellows, but the church. Once under its broad protecting wings, he can "Seem a saint when most he plays the devil." This error on the part of many Christians was forcibly impressed upon my mind last Sunday evening while listening to a sermon by an Episcopal minister upon James 4: 11. He asked "if a church member committed a sin, was it not best to cover it?" and seemed to think that it were better to do so, as the reputation of the church was at stake.

What an argument! If the reputation of Christ's gospel itself depends upon my acting a lie or your acting a lie, are we to do it? A thousand times no! *Chiefly because it does not rest upon any such thing.* If a church is dependent upon lies for support, down with the church, and build upon the solid rock of truth. But the Bible does not teach us any such kind of charity as the majority of church members seem to think it to be our duty to practice.

We are no where commanded to cover sin. I would not have every man stoned to death that sins, but I would have him to understand that I most thoroughly disapprove of it. The Bible teaches us to forgive wrongdoers *as* Christ forgave us; and this carried out will not lead to the *covering up* of sin. How does Christ forgive us? Only when we repent. Repentance is laid down as the first condition in order to salvation. There can be no forgivenes without it. Christ plainly gives us to understand that he disapproves of our sins, that we must forsake them if we would live with him.

In repentance very much is included. It means something more than sorrow for past sins; it includes, also, a desire to be forgiven, and a determination to sin no more. These are the necessary consequences of godly sorrow, and no true repentance will lack these elements.

When one of our fellows ever commits a sin, we are not instructed by the Bible to hasten to him and offer him forgiveness regardless of whether he desires it or not. Christ does not press forgiveness upon us. We must *go to him* in prayer. I do not think any Christian ever felt that Christ had fully forgiven their sins until they had first gone to him in prayer and requested it. "Ye will not *come* to me that ye might have life." (John 5: 40.) So the wrong doer is to *come*. The very act on his part will be a proof of heartfelt repentance. He must repent, and if he truly repent will form a determination to sin no more. When he does so then and not till then is it our duty to forgive him. Are we to spare his feelings; are we to make repentance easy by offering forgiveness in advance? The humiliation he may feel in confessing his wrong is but the punishment of a violated conscience which God himself created. If the church will proceed upon this plan instead of that of *covering*, its fame would be far fairer. Are we bound to keep silent about a person's *sins*? If he truly repents and we think we can trust him in the future most assuredly we can. And in no case are we at liberty to parade a person's failings or misdemeanors, unless we think by keeping silent honest people may be deceived and ensnared by them. If we know of a lion in the way it is our duty to tell our fellow men about it. If we will only follow out the simple golden rule in this respect, as well as in all respects, and not be prejudiced in favor of revealing or divulging a person's wrong deeds, all will be well. Let us indulge in true Bible, moral, sensible ideas of *charity* in all our walk of life, and live up to it, not covering sin, but rebuking it without regard to persons, and we shall be honored for our course.

J. D. JONES.

Regeneration.

The doctrine of regeneration as taught in the gospel is to me a glorious theme. There is such harmony between the natural and the spiritual. By generation we are the natural children of the first Adam: by regeneration we are the spiritual children of the second Adam, the Lord from heaven. To generate is to beget and bring forth. To regenerate is to rebeget and be born again. The first gives us a natural existence, and is birth of the flesh. The second gives us a spiritual existence, and is a spirit birth. In natural generation the child exists in its immature, begotten state, and is dependent on another for its present and future life. It lives because its parent lives. When born it has life in itself. In regeneration we are begotten again. (1 Pet. 1: 3.) "Of his own will begat he us by the word of truth. (Jas. 1: 17.) And in our begotten state we are the unmatured sons of God. "Therefore the world knoweth us not, because it knew him not." "And it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." (1 Jno. 3: 1–2.)

In this rebegotten state we are dependent upon another, that is Christ, for present spiritual and our future life. As the branch draws its nourishment from the vine, and lives because the vine lives, so, said our Savior, "because I live ye shall live also." "Our life is hid with Christ in God. When he who is our life shall appear, then shall we also appear with him in glory." Being born again we shall have life in ourselves, independent, immortal life. "Neither can they die any more; for they are as the angels, and are the children of God, being the children of the resurrection."

The first birth gives us a natural body, the second, or birth of the Spirit, gives us a spiritual body. "There is a natural body and there is a spiritual body." First the natural, afterward the spiritual body, by the resurrection. (1 Cor. 15: 44–54.) Let us here apply the Savior's figure, "The wind bloweth where it listeth; thou hearest the sound thereof, but can'st tell whence it cometh, or whither it goeth. So is every one that is born of the Spirit."

Did you ever see a converted person to whom that figure could apply? But, say you, it means that the Spirit cometh and goeth as the wind. But why twist it to mean what it does not say? Would it not be far better for us to twist *our theories to suit the word?* It *reads*—"So is every one (not his spirit) that is born of the Spirit." If this figure could not be literally applied to the new birth or resurrection state, then there would be some reason for saying it means what it does not read. Our Savior was the first born from the dead (Col. 1: 18), and was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Christ is the first fruits of the resurrection. His rising again, is a pledge and sample of the resurrection of all the children of God. If we apply the figure to Christ, it is complete. When he was known of the two disciples at Emmaus in breaking of bread, he vanished out of their sight. He appeared in their midst when the doors were shut, and the disciples were afraid, and supposed him a ghost: but he said, "It is I, be not afraid. A ghost has not flesh and bones as ye see me have." We are to be as angels, being the children of the resurrection. Angels appear and go away, and who can tell whence they come or whither they go?

With this view of the regeneration we are not at loss to know when it begins and where it ends. It begins at conversion. It is then we are begotten by the word of truth. We exist in our begotten state, dependent upon Christ our life until the resurrection, or its equivalent, a translation, when regeneration will be complete. That will be the time of Zion's travail, and "a nation shall be born at once."

The Scriptures reveal two Adams, two covenants, two begettings, two births, two Jerusalems, a Paradise lost and Paradise restored. The Paradise lost is inherited by the generated family of the first Adam. Paradise restored or the new earth will be inherited by a regenerated family, out of the first Adam's lost posterity, and Christ at the head, the everlasting Father, or as the Douay Bible reads, "The Father of the Everlasting Age." We are sons of God now by adoption in the gospel; "not by works of righteousness which we have done, but according to his own mercy he saved us by the washing of regeneration and renewing of the Holy Spirit." Mark! The washing or baptism is not the regeneration, but is necessary to regeneration: "for if we have been planted (baptised) together in the likeness of his death, we shall be also in the likeness of his resurrection." (Tit. 3: 5; Rom. 6: 3-5.) And Jesus said unto them, "verily I say unto you that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And every one that has forsaken houses or brethren or sisters or father or mother or wife or children or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

Then regeneration will be complete. The kingdom will be "under the whole heavens," and the holy ones born of the Spirit will enter and inherit the kingdom prepared for them from the foundation of the world. Glorious day! May it soon come. Amen.

JOHN BOWER.

Resurrection and Judgment.

Although the word of God declares "there shall be a resurrection of the dead, both the just and the unjust;" and that "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation;" and that "we must all appear before the judgment seat of Christ," yet, notwithstanding all this, there are those who gravely inform us that there *is not a single passage in all the Bible* that declares the wicked dead are to be raised to *life!*

They tell us the righteous come forth unto the resurrection of *life*, but the wicked simply come forth to damnation, or condemnation, *i. e.*, they "*come forth*" to be condemned to *remain dead* and not come forth at all!! The coming forth is not a *literal* coming forth from the graves, they inform us; but they merely come forth in the mind of the Judge, who accounts them unworthy of life, and hence, leaves them under the dominion of death eternally, which constitutes their punishment. If such a theory only had some grains of the extract of common sense mixed with it, it would appear more plausible.

Supposing the Bible does not say the wicked dead are raised to *life*, it says they shall *hear* the voice of the Son of God; and I would ask my non-resurrection friend if he is orthodox enough to believe *dead men* can hear?

Again: Christ said to the wicked Jews that rejected him, "There shall be weeping and gnashing of teeth, when ye shall *see* Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out." (Lk. 13: 28.) And to the high priest, who asked him if he was the Christ, the Son of the Blessed, he said, "I am; and *ye* shall *see* the Son of man sitting on the right hand of power, and *coming in the clouds of heaven.*" (Mk. 14: 62; Mat. 26: 64.)

A theory that will explain away such statements of inspiratian as the above, will explain away any thing Jehovah may say; and no wonder many are made skeptical by such men claiming to believe the Bible.

Again: Daniel informs us that many of them that *sleep* in the dust of the earth *shall awake:* some to everlasting life, and some to everlasting contempt." If the wicked dead, now *sleeping* in the dust of the earth, are going *to awake*, and *hear* the voice of the Son of God, and *see* him come on the clouds of heaven, how much will they lack being alive?—What more can be done to them to make them alive? And if they can perform those functions and yet remain *dead*, why not let the righteous remain dead, also, and deny the resurrection of both classes, as well. For if "*hearing*" does not mean "hearing, and "*coming forth,*" does not mean "coming forth," then "*life*" does not mean "life," in the same connection; and John 5: 28, 29 does not teach a resurrection of any one: and if *that* passage does not teach a resurrection, there is not a text in the Bible that does.

Job informs us that the wicked "live, become old, yea, are mighty in power....their houses are safe from fear, *neither is the rod of God upon them*....they spend their days in wealth, and *in a moment go down to the grave.*" Yet, "*his eyes* SHALL SEE *his destruction*, he *shall drink the wrath of the Almighty.*" How is this? Why; "Have ye not asked them that go by the way? and do ye not know their tokens, *that the wicked are reserved to the day of destruction*, THEY SHALL BE BROUGHT FORTH TO THE DAY OF WRATH?" What for? says the objector. That "their eyes may see destruction, and that they may drink the wrath of the Almighty," I reply; which could not be unless they did come forth.

"Oh! what an unjust being—what a tyrant God is, if that is so," says one. Who is the best qualified to judge the principles of right and justice—the Almighty, or puny man?

"The great day of his wrath" comes when "the heavens depart as a scroll," and *then* the wicked are to come forth to *see* their destruction, and drink the wrath of the Almighty!

Christ is coming with myriads of the holy angels, to "*execute judgment* upon *all*, and to CONVINCE *all the ungodly*, of their ungodly deeds, etc. *They* will *then* be *convinced* of the justice of God in their being brought to judgment, and destroyed, however much some fail to be convinced of it now.

J. W. TAYLOR.

General Meetings.

When large meetings are to be held, either annual conferences, quarterly meetings, or others, of day's continuance, those who attend from abroad, should take pains not to hinder the precious work they profess to help carry on, by a lack of preparation. How often it is the case that good and earnest brethren spoil the peace of a meeting by an untimely presentation of some "new thought," some "hobby," or some strange view. It is greatly out of place for a brother to rise in a social meeting where all hearts beat high with hope and the love of Jesus, and begin to descant upon the idea of a "self existent devil!" He consumes time that could be used to better purpose, and creates discomfort in the church, and, by his "gift of continuance," keeps adding to the stream that quenches the fire so many earnest ones had united to kindle. I have known instances where churches have been made to say, "we don't want any more general meetings in our place if we must be annoyed with such speeches."

Sometimes, too, preachers (who ought to understand appropriateness) are so exceeding inapt in their choice of subjects, and become so vehement in the presentation of their "whale" sermon, that instead of adding to the spirit of devotion, they are "death in the pot;" and some Elisha, or other noble soul, must find an antidote or all is lost. Appropriateness is a jewel.

What is needed. When we contemplate attending a quarterly, or general meetings, in order to be prepared to do good, we should lay aside every thought that would deter us from participating in the devotional exercises of the meeting. Self must be crucified. All desire to have the honors, must be laid aside, and naught but the pure spirit of Jesus allowed to dwell in your hearts. Controversy is very rarely devotional—unless it be devotion to self, or theory. It is very seldom that controversy is the great principle of truth arrayed against error; but rather one man arrayed against another. Then controversy is to be avoided at our general meetings. If it becomes necessary that a particular question be discussed in a public assembly, *let a time be appointed especially for that purpose.*

It is necessary that we cultivate the spirit of unity. We need to be kind and obliging, as well as prayerful and devout. Let us henceforth endeavor to be a help to each other by having our own hearts so aglow with love to Jesus that all who come in contact with us will be made to feel that we are Jesus' disciples. When we are preparing to attend such meetings, we ought to anticipate a good time in the name of the Lord. Pray for it. Wait for it. Keep your mind on it intently, and God will be pleased to favor you with his special presence, and victory will crown the mutual effort.

To be *most* useful, should be our aim. If we would edify and bless those to whom we are sent by the Home-arranging committee, or if we would be of real service to the friends who invite us to share their hospitality we must have the spirit of the Master with us. I will not attempt to give a special rule, but, as I once said in answer to the question: "Is it right to take timber off speculators' lands, when your own improvements enhance the value of them as much as the removal of the timber does damage?" I answered: Does the Spirit of Jesus go with you to get the wood? A long silence followed, but, suffice it to say, *that* member of the church took no more wood.

I once sat among the elders at a certain place where all seemed merry, and all seemed to join in sportive sayings relative to past incidents, thinking no ill to any one, when all at once I saw that our conversation was a source of great grief to a sister whose hospitality we shared. We cannot tell how deep the wound may be, which our lack of obedience to this gospel rule—"be sober," may make. Then "be sober putting on the breast-plate of faith and love, and for a helmet the hope of salvation," that our meeting together may not be for the worse, but for the better.

J. R. PRESTON.

How great a pity that we should not feel for what end we are born into this world, till just as we are leaving it!—*Walsingham.*

Chemistry and the Resurrection.

PART FIRST.

I have seen something!

What have you seen?

A pile of dirt.

Well, that is common enough: what else did you see?

A man washing and sifting it.

What did he get out of it?

Some shining dust.

What did he do with it?

Melted it in a crucible and poured it into a mould.

With what result?

A beautiful gold coin enstamped with his own image and likeness.

A pretty thing indeed, to come out of a pile of dirt! What did he do with it?

He gave it to me to keep for the present, with the promise that it shall be mine by and by.

Well take good care of it, for it is a precious loan.

PART SECOND.

I have something else to tell you.

Well, let's hear it.

The man asked me for the coin.

Did you give it to him?

Yes; it was his right to claim it.

True; but what did he do with it?

He dissolved it—turned it into liquid form.

Then your coin is gone!

Oh! I shall get it again.

On what does your hope of regaining it rest?

On his promise.

Good. What else did he do?

Mixed the liquid with clay, and formed the mass into a globe.

Worse and worse! What hope can you *now* have of getting it back?

The hope that he that gathered it from the dirt in the first place, will now be able to re-collect it from the globe of clay.

Quite a foundation for a hope certainly!

PART THIRD.

Joy, joy! I have something more to tell you.

What is it?

I have my coin more bright and beautiful than ever!

Good: then your confidence in the chemist was not misplaced—he has proved true to his word.

Yes! I shall always believe him after this.

PART FOURTH.

Of what did God make man?

"Of the dust of the ground."

In whose image and likeness?

"In the image of God he created him."

Could God dissolve the man thus made?

"Dust thou art and *unto dust* shalt thou *return.*"

Has the Creator promised to bring him to life again?

"I will ransom them from the power of the grave; I will redeem them from death."

Many in these days deny the literal resurrection of the dead partly on the ground that the body decomposes, mingling with the dust, enriches vegetation, is thus eaten by the beast, who in turn furnishes food for man, and so on through numberless changes until identity is completely lost. It must however be admitted, that not a particle of matter can be lost; and if the *chemist* can do such wonders with his handful of shining dust, "Why should it be thought a thing incredible, that GOD should raise the dead?"

J. LENFEST.

Our Pulpit.

Sermon.

BY J. R. PRESTON.

"Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." (Tit. 2: 13.)

That which is out of sight, or lost, or that which we expect to come to us, we look for.

Our Savior is out of sight now, filling his priestly office in the holy place, making intercession for us. The types of the Mosaic arrangement teach us—being a shadow of good things to come—that our High Priest will return when his ministrations in the holy place are finished, to bless us forever. Without his return he is lost to all who have hoped in him; and they, knowing this, and having all their treasures of life stored in him, profess to be forever undone unless he comes again. But they are not left to guess whether he will or will not come, for he has said: "If I go away I will come again." Believing this, though he is lost from our sight, still we expect his return. He will come personally. If we have an absent friend, and are told that he will return, we look for that friend to come back to us as personally or really as he left us. So it is with Jesus. HE will return. Paul says: "The Lord himself shall descend from heaven." (1 Thes. 4: 16.) The angels said: "This same Jesus....shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

CHRIST IS OUR HOPE.

We are begotten into a lively hope by the resurrection from the dead. Without Christ there would be no resurrection. Paul bases his whole argument favoring the resurrection of the dead upon the fact that Christ was raised from the dead. Jesus said, "I am the resurrection and the life." (Jno. 11: 25.) By him the work of resurrection will be executed. Our life is in him, for he is our life. "When Christ who is our life shall appear, then shall we appear with him in glory." Then all who wait for Jesus to come, and love his appearing, are looking for that blessed hope;" and when that hope is realized, it is life, riches, and honor. A hope which embraces in its expectation all the realities of the world to come, is indeed a *blessed hope.*

THE GLORIOUS APPEARING.

"When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory." (Mat. 25: 31.) Jesus having overcome his foes, is exalted to the throne of his Father, where he sits as a "priest upon his throne;" and has obtained the right to say: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3: 21.) Jesus is to have a kingdom, and in that kingdom he will appear in his glory. To his church, his bride, he says: "I appoint unto you a kingdom, as my Father hath appointed me." (Lk. 22: 29.) Amid the shining glory of his everlasting kingdom all earthly splendor will be lost sight of.

The time is very near at hand when Jesus is to sit upon his own throne. When he comes to take possession of the earth, his Father presents him with a celestial capital: "the holy city, New Jerusalem."

His errand to earth, and the establishment of his kingdom, are exhibitions of his wondrous love. All arranged for mortal man, immortalized, to enjoy. The glory in prospect is presented to induce men to prepare for a home in that sinless kingdom. The overcomers will be welcome to that rest where pilgrims find eternal delight.

Then, as the time is near, we wait the signal trumpet. All is ready. "The heaven departs as a scroll," and the majestic train appears. A shout, such as mortals never heard, will awaken the dead ones, while the living saints feel a new and immortal life moving them upward to join the heavenly train. The voice of the archangel and the trump of God blend with that joyous shout and add sublimity to the scene. As we contemplate the glory of that coming our hearts gush out with a hearty amen. Even so, come Lord Jesus.

Brethren: are we ready for this glorious coming? and the realization of all our hopes? If not, awake! for the Bridegroom is at hand.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TUESDAY AFTERNOON, Nov. 28, 1871.

OUR readers should remember that Mr. Constable's masterly work, with the introduction and notes by Prof. Ives, can be obtained for only FORTY CENTS. Many will read it who would not read an Advent book, though it teaches just what Adventists believe. Send fo a copy, and keep it in circulation.

SOME are becoming interested in the study of prophecy, who have not as clear views of the subject as we could wish. See the interesting article upon "Prophecy and the Church of Rome," which we give elsewhere. We are nearer the end than the writer thinks: the signs he mentions are tokens of deliverance close by, and not of a century of preparation for the end.

IT looks now as if the Mormon fanaticism, which sometime ago passed its ripeness and became rotten, is in a fair way at length to be shaken off. The foul and unnatural anachronism and excrescence in modern society, exposed to the light, cannot much longer keep its putrescence from dissolution. But it is worthy of notice, that this, and nearly all the other thousand and one fanatical schisms which have so marred the history of Christianity, and caricatured its teachings, have sprung from mistaken interpretations of the prophecies relating to the Second Coming of Christ, showing that a thoroughly consistent clearing up of that difficult subject would be of unspeakable importance.—*Advance.*

—Exactly—most heresies have sprung from immaterialism, or from *spiritualizing* the second advent. The orthodox church set the example· the Mormons followed, going further on the same road; that is all. Throw spiritualizing interpretation and immaterialism overboard, and most of the so-called difficulties disappear.

PROF. Bartlett is awake on "the annihilation theory" again. We offered him the pages of the *Quarterly*, or the columns of THE TIMES for a review of, or a debate with Mr. Constable, in order that his arguments might reach those he considered as in error, as far as possible. But no, he respectfully declined, and referred the public to his book. Now, however, he has come out with a review of Mr. Constable in the *New Englander*—a quarterly very few 'annihilationists' are likely to see. His object, undoubtedly is not to convert us, but to, so far as possible, prejudice the minds of those who still cling to orthodoxy, and so hold them there. We have not, however, seen his review. As soon as we can obtain it, our readers will hear more concerning it. We shall also send a copy to Mr. Constable, and tender the use of our columns for an extinguishing reply, such as Mr. Constable is fully capable of giving.

OUR ANNUAL MEETING.

It will be remembered that this is *primarily* a business meeting. We want our business men, men who love to do business for the Lord to be present, that we may have their counsel and advice upon questions of perhaps vital moment to our cause in the West.

We also wish our ministers to be present. They are better acquainted with the wants of the people than any others can be. Let all who can of these classes come.

SPECIAL NOTICE.

The church in Chicago will do all they can to entertain those who come. But in order to render the burden as light as possible for them, it has been decided that those in attendance should get a portion of their meals at some public house. The friends in Chicago will furnish lodging and breakfast to their guests; who will provide their own dinners and suppers. We shall make arrangements so that this can be done at an expense of about *fifty cents a day*—a sum much less than would be entailed by extra traveling expenses, were we to meet at any other point than Chicago.

Let this be understood: the church at Chicago cannot provide for us at this time in any other way than this. Let us all go to see them, and to attend to our own high duties; and at the same time help and encourage the society there.

There will probably be preaching every evening and most of the afternoons.

Prophecy and the Church of Rome.

The progress and consummation of history begin to unroll themselves with startling vividness in the prophecies of Daniel. In the vision of the king, which Daniel interpreted, there appeared an image composed of four different substances; and in the vision of Daniel there appeared four beasts, different from each other. These different substances, and different beasts, the prophet says himself, represent four great empires, which were to continue in succession until the coming again of the Messiah. According to almost universal agreement, the first existed in the time of Daniel as the Babylonian empires; the second was the Medo-Persian; the third the Greco-Macedonian; the fourth, the Roman.

The fourth beast in the vision of Daniel re-appears in the revelation of St. John, under circumstances which render it certain that it refers to some form of the Roman empire. The beast of the revelation is said to have seven heads; and the seven heads are said to be seven mountains; and the woman carried by the beast, and upon whose forehead is written, "The mother of harlots and abominations of the earth," is expressly declared to be "that great city which reigneth over the kings of the earth." The only city of which that was true, in the time of St. John, was the city of universal dominion, the city of Rome.

There are many points, both in Daniel and the Revelation, which afford wonderful confirmation to this view, but we will not stop to consider them. There is only one point in this connection which requires explanation. The fourth empire, that is the Roman, is to continue, according to these prophecies, until the second coming of Christ. It may be said that the Roman empire has long since passed away. But notice how wonderful is the peculiarity of this prophecy. The fourth empire is to be divided into ten kingdoms, and yet is in some sense to continue. The beast representing the Roman empire has ten horns, which St. John says are ten kings; and then he describes the beast itself as continuing in one sense, and not continuing in another. He decribes it as the beast that was, and is not, yet is. Now at the breaking up of the old Roman empire itself, in some form, has constantly reappeared. Charlemagne revived the empire. The emperor of Germany claimed imperial sway by virtue of his succession from the Cæsars. The emperor of Austria is the Kaiser, or Cæsar. The emperor of Russia is the Cæsar, or Czar. The present imperial government of France claims to be the reproduction of imperial Rome; and the papacy is one most significant form in which the Roman empire is perpetuated.

This Roman empire then, in one sense overthrown, and in another still existing, is to continue until the second coming of Christ.

But we are now in a position to understand certain prophecies which are made clear only in their fulfillment. One of these is that the form of this empire which is to have the persecution of God's people, is to continue twelve hundred and sixty years. After that, there are certain events which rapidly prepare, but how rapidly none can tell, the coming of Christ. Now this period of twelve hundred and sixty years, the termination of which coincides with the termination of Daniel's prophetic period, is certainly ended, or very near its end. The ecclesiastical form of the Roman empire has had the power of persecution not far from 1260 years. That power is vanishing in the shadow of civil authority, which is now all that exists even in the papal states, and in the establishment of religious toleration even in countries like Mexico.

We are living, apparently, in the period of the consummation of the prophecy. But this period is to be characterised by a remarkable development, and that is the revival, at the very time of its extremity of the power of the beast, or of the Roman sway. Prophecy tells us, that there will be, just at this juncture, and before the coming of Christ, a great falling away—and that vast multitudes of the professed followers of Christ shall come under the beast. We are living in the very midst of this. On every hand the mark of the beast is seen on men's foreheads. Thousands, too little spiritual for the spiritual worship of God are seduced by the sensuous worship which derives its inspiration from the mother of harlots that sits on the seven hills. The angel of the Revelation, to whom is confided the preaching of the everlasting gospel, says, "Fear God, and give glory to him; for the hour of his judgment is coming." And another angel says, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of indignation: and he shall be tormented with fire and brimstone in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

This is terrible, but it is the Spirit of God which indites it; and it becomes us living just at this crisis in history, to inquire earnestly what it means. St. John tells us that the woman on the beast signified the city that then ruled over the kingdoms of the earth. What city was that but Rome—and what is it now but Rome—and what is it now that principally represents us to the power of Rome—and what is the great falling away that is now going on—and what is that mark of the beast which excites the overpowering indignation of God—if it be not that influence which leads to conscious or careless dalliance with the Mother of Abominations?—*Protestant Churchman.*

The Past, Present, and Future.

Much has been said, is said, and most likely will be said concerning the name "Advent Christian." Although I have no hard feeling towards those who have "conscientious scruples," for not accepting the name "Adventists," yet I feel as if I should like to give my own experience in regard to this matter. Over two years ago I became a believer in the Advent doctrine, and decided with the help of the Lord to preach it. I was received into the Michigan Conference, and afterwards ordained. During our quarterly and annual meetings I became acquainted with some who rejected the name Advent. They complained of many things which it is not my aim to specify here. I received their teachings. I rejected the name, determined not to receive it. What was the consequence? I fretted, could find fault as much as any one, and felt as if every one in the Conference was trying to feel as big as they could, and make me appear as small as possible. In fact I used to feel bad every time I went to quarterly and annual meetings. This was my experience of the past.

Now for the present. After due deliberation and study I have decided that it is right and proper to accept the name "Advent Christian." I now can say that where once I was blind now I see. May God help us all to see things in their proper light. And what is my experience now? I find so much fault with myself, that it gives me no time to find fault in others, even if all their faults which I perceived in the past existed, which I now rather doubt. And I think that I shall enjoy the next quarterly meeting much better than I can imagine.

I have induced the Delta and Aurelius churches to adopt our name, and they seem to me like new churches. I hope that the Rives church will also show their faith by their name as well as by their works. This is my present experience.

My future course is plain to me. I shall, God being my helper, preach the truth, even "the faith once delivered unto the saints." I shall endeavor to show my faith by my name whether in public or private. I shall endeavor by every honest and fair means to oppose those who try to scatter the flock of God's "peculiar people." I shall try to build up "Advent Christian churches" wherever God shall call me to labor, and lastly with the help of the Lord I shall endeavor to show by my daily walk and conversation, that to be a genuine "Advent Christian" is to be "redeemed from all iniquity and zealous of good works."

This is my past and present experience, and these are my determinations for the future. May the honest opposers of the name "Advent" be brought to see their mistake, as I was, and give glory to God for the light. May the disorganizers be led to repentance through the Spirit of God.

A. H. P. WILSON.

Delta, Mich.

CONFERENCE MINUTES.

Northern Pa. and Southern N. Y.

ORGANIZATION.

According to appointment a meeting was held in Woodhull, Steuben Co., N. Y., commencing Sept. 15, and a new Conference organized, for the purpose of more efficiently promoting the cause of truth in this region of country. The ministers were—Elds. Benj. Butler, of Westfield, Pa.; D. B. Hunt, of Knoxville, Pa.; E. H. Eggleston and A. H. Briggs, of Bingham, Pa.; W. Marlatt, of Woodhull, N. Y., and Ira Slocomb, of Westfield, Pa. Also delegates from the Troop's Creek, Harrison, and Turner Creek churches.

Friday evening, 15th. Preaching by Eld. B. Butler. Saturday, 16th, 9 a. m., met for business. Prayer by Br. Butler. Br. J. W. Taylor was elected chairman, and A. H. Briggs Secretary *pro tem.* W. Marlatt, E. H. Eggleston, and J. W. Taylor, were elected a committee to prepare a constitution, which was soon presented, and with a few amendments was adopted.

The following officers were then elected for the ensuing year; President—J. W. Taylor, of Little Marsh, Pa. Vice President—D. B. Hunt, of Knoxville, Pa. Secretary—A. H. Briggs, of Spring Mills, N. Y. Treasurer—Sylvanus Gardener, of Westfield, Pa. Elds. W. Marlatt, E. H. Eggleston, and D. B. Hunt, were appointed on business, and Brn. H. Baxter, H. Gardner, and G. Walrath, committee on devotional exercises. Adjourned to meet again immediately after the afternoon services.

2 p. m., preaching by Elder D. B. Hunt, from 1 Cor. 15: 22, after which we met again for business. Ministers and delegates gave in their reports, which were of an encouraging character, and led us to believe that the prospects are bright for much good to be accomplished in this region of country.

Voted, That the proceedings of this Conference be sent to the *World's Crisis* and A. C. TIMES, for publication. Adjourned *sine die.*

Saturday evening, preaching by E. H. Eggleston, from Heb. 2; 28. Sunday morning met at 9 a. m. for love-feast, when many stirring testimonies were given. It was truly "good to be there." 10 1-2 a. m., preaching by A. H. Briggs, from 1 Cor. 15: 19, and at 2 p. m. by J. W. Taylor, from Jer. 50: 5; after which we surrounded the table of the Lord to commemorate the sufferings and death of our Redeemer. Preaching again in the evening by J. W. Taylor, from Acts 3: 19.

Thus ended the first session of our new Conference. We have thus far seen a manifest approval of our Master in this glorious enterprise, and desire the prayers and co-operation of all the children of God that this organization may prove a blessing to the cause we so dearly love, and be the means of spreading the truth in those regions where our influence has been hitherto comparatively unfelt. And may God give us grace to hold up the standard of truth with all boldness in every place where a door may open, until our Master shall say, "Well done," and human instrumentalities be no longer needed.

A. H. BRIGGS, Sec'y.

Arkansas.

ORGANIZATION.

Agreeable to a call by Eld. S. Rosebraugh, and others, for a State Convention to organize an Advent Christian Conference, the brethren and sisters met at the Head Stream S. H., Oct. 22. Eld. J. V. Himes was requested to preside during the organization.

Lewis Robinson and S. Rosebraugh were appointed to draft a constitution, and reported the following:

CONSTITUTION OF THE ADVENT CHRISTIAN CONFERENCE OF ARKANSAS.

PREAMBLE.

The elders and brethren of the Advent Christian faith, in Arkansas, in order to bring about a union of the present unorganized elements, and to promote Bible piety, to secure co-operation the more effectually to publish the gospel of the kingdom, and the signs of the speedy coming of Christ, and his glorious reign; do adopt the following constitution.

ART. I. This organization shall be called the Advent Christian Conference of Arkansas.

ART. II. The Conference shall consist of elders, licensed preachers, and exhorters and delegates from the churches belonging to the Conference.

ART. III. The Conference having no creed but the Bible, will not bind the conscience of its members as to articles of belief: and if any should so differ that they cannot walk in harmony with the Conference, they may receive letters to unite with those with whom they can act harmoniously.

ART. IV. Christian character shall be the only test of fellowship, by which we mean a walk according to the ordinances and precepts of the gospel of Christ.

ART. V. The Conference shall have no legislative power over the churches, but be advisory to them. The preachers shall be responsible to the Conference for their moral and ministerial conduct, and shall be dealt with by the gospel rule, in case of any violation thereof. Each minister shall report himself at the annual meeting, personally or by letter, and a neglect to do so will be regarded as an offence, unless some good reason be shown in excuse. The ministers shall pass an annual examination as to their Christian conduct.

ART. VI. The Conference shall at each annual meeting nominate, and elect by ballot, the following officers: President, Vice President, Secretary and Treasurer.

ART. VII. The President shall preside at all sessions of the Conference, and give an address at the opening of the annual meeting, with reference to the general interests of the cause. The Secretary shall keep a faithful record of the proceedings of the Conference, and make an annual report. The Treasurer shall receive all moneys, and pay out the same, by order of the Conference, or by order of the President, when the Conference is not in session.

ART. VIII. The Conference shall be divided into districts, and as many Quarterly conferences organized as shall be judged profitable. And they shall report their doings to the Annual Conference for their action.

ART. IX. Candidates for ordination, or license, shall be examined by a committee appointed for this object, who shall report for final action.

ART. X. Order of business at the Annual Meeting:

1. Reception of credentials of delegates.
2. Calling the roll of members.
3. Appoint a Business Committee,
4. Address of President.
5. Report of Secretary.
6. Report of Treasurer.
7. Reports of the Quarterly Conferences.
8. Examination of the standing of the ministers.
9. Reports of ministers and churches.
10. Miscellaneous business.
11. Election of officers.

ART. XI. Each church shall be entitled to one delegate; and for twenty-five members, or more, two delegates.

ART. XII. This constitution may be amended by a vote of a majority of the members present at any regular session.

BY-LAWS.

1. No member of the Conference shall speak evil of another in their absence, or allow others to do so in their presence, to injure their reputation or influence: but any one having cause of trial shall follow the rule laid down by Christ in Mat. ch. 18.

2. Each mininister who passes an annual examination, shall receive a certificate of good standing, signed by the President and Secretary, for the Conference year.

On motion, the following officers were elected: ELD. SAMUEL ROSEBRAUGH, President; LEWIS ROBINSON, Vice President; ELD. JOHN B. BROWN, Secretary; ABRAHAM HESTER, Treasurer.

Churches received. The church of

Washington Township, who worship at the Head Stream S. H. The church in Ashley Township, who worship at or near Eld. Rosebraugh's. The church at Iron Point, worshipping near Walter Channard's, Izard Co.

The Districts for Quarterly Meetings are:

First. Blue Mountain District. J. B. Brown and T. J. Bishop were appointed a committee to organize it, at Flat Woods, Dec. 30.

Second. The Batesville District. P. Williams and Lewis Robinson being appointed to organize it, Dec. 16, 1871, at the Head Stream S. H.

Voted, To hold the next Annual Meeting the last of August or first of September, 1872, in the vicinity of Flat Woods; and to hold a camp-meeting at the same time for one week. The brethren are requested to get up small family tents, and bring their provision and live on the ground, and so keep a "feast of tabernacles."

J. B. Brown, T. J. Bishop, Abraham Hester, J. C. Smith, J. E. Dunham were appointed a Camp-meeting Committee to prepare the ground, and to attend to the order and interests of the meetings.

Voted, To establish a third district, to be known as the Red River District, in White Co., and vicinity. Eld. Rosebraugh was appointed to organize it at such time and place as may suit the convenience of the Adventists living in that region.

ADDRESS.

To all of like precious faith in Arkansas, Greeting: Brethren and Sisters in Christ: The Lord has graciously opened our eyes to the fact of his soon coming in his kingdom. It has filled us with joy, and raised us out of the vanity, spirit, and fashion of the world, and led us to watchfulness and prayer. And now, instead of looking for the conversion of the world, we look for the personal coming of Christ, and the resurrection of the dead, and the renewal of the earth. And as we look for these soon to come, what our hands find to do we mean to do with our might. And in order the more efficiently to carry on this work, we have organized ourselves into churches, and these into a State, and Quarterly Conferences. As many of the ministers and members of the popular churches are being cut off for the faith we hold, they will now have a home where they will find fellowship and help in the way to the kingdom; as well as help in their work for souls. And we invite all of like precious faith to come out of opposing organizations and help us to prepare a people for the coming of the Lord.

To our fellow-workers we would say, that our organization will be of no help to us, or the cause, unless we consecrate ourselves wholly to our Master's service, with the aid of the divine Spirit. We must labor incessantly, not only to bring men to God, but feed the flock of God with the "sincere milk of the word," and seek to train up a people in the love and fear of God. Let us organize churches wherever a door opens, and see that the ordinances are administered faithfully to the household of faith. Let us encourage the ministry, and hold up their hands. And also remember that the "laborer is worthy of his hire."

Let us be co-workers. "Keep the unity of the Spirit in the bond of peace." In this way we shall win others to Christ, and cheer one another.

Let us make our Quarterly Conferences efficient by faithful attendance and action. And let us pray that the Lord of the harvest will raise up laborers to gather in the harvest, "for the harvest is great, but the laborers are few."

The field is new and large. We are few in numbers, but God is with us, and we shall continue to prosper, and the truth will prevail. Let us not "despise the day of small things," or be discouraged by opposition. This work is of God, and will prevail. We are at the end of the dispensation, and we must go out into the highways and hedges and compel the people to come in to the feast of the Lord.

As a great help in our cause we commend the publications of the Western Advent Association, and especially THE ADVENT TIMES, printed at Buchanan, Mich. This paper not only advocates with ability the truth of the Advent faith, but gives us the signs of the times, and the evidences of the nearness of the kingdom. We want our families to take this paper for many reasons that we may not name here. But by it they will keep well posted on the progress of truth, and also have the appointments of the conferences, and preaching, and the reports of the cause all over the West, and the world.

And now brethren and sisters in Christ, let us all enter heartily into the work before us, and be faithful till Jesus comes to give us the "palm of victory, and crown of glory."

SAMUEL ROSEBRAUGH, Pres.
J. B. BROWN, Sec'y.

Ohio.

ANNUAL MEETING.

The A. C. Conference for the State of Ohio held its Annual Session with the church in Nevada, commencing Oct. 27, 1871, and continued over Sunday.

The preaching brethren belonging to the Conference were all present, and the different churches were represented by their delegates except one.

Eld. Jonas Wendall of New York was present and aided us in our deliberations and also in preaching the word. The reports of churches and ministers speak well for the work that is being done. Two churches are without a pastor, yet they keep up the ordinances and are as zealous as ever in the cause: but they are hungering after food. Eld. J. M. Judson has been laboring at his different points and with good results. His health is poor, but he expects to work till Jesus comes.

Eld. E. McCullock is pastor of the church at Nevada, but has labored at two other points. Since the last meeting he has baptised fifteen in different places. He has given all to the service of Christ, and expects soon to reap the reward in the world to come.

Eld. Jonas Wendall has preached considerably in the State, and is doing all he can for the cause. Eld. D. C. Jefferson is preaching some in Norwalk and Fairfield, and wherever the way opens is ready to work in the Master's vineyard.

Eld. G. W. Stetson being sick at this hour of the session was unable to report his labors, which have not been few. The subjoined written report of the delegates of the Nevada church, expresses the condition of the Conference generally: -The church in Nevada has a standing membership of eighty-six, including nine members added since our last session, and not merely members because their names are enrolled upon the church book, but real, unpretentious, and unassuming workers, that the Lord has sent into his vineyard to work to his glory and their own salvation. They are a people that are not ashamed to be called the children of God, and shrink not from defending and spreading abroad the faith once delivered to the saints.

In matters of public worship, we have a good attendance, and order and decorum that is commendable. During the period of our pastor's absence, we passed safely through a very severe trial—one of those trials that will try the sincerity of its members, and develop any hypocrisy that may exist. To accomplish this most desirable result, we not only maintained our church organization intact, but kept up in addition to our regular Wednesday eve. prayer meeting, a prayer and conference meeting on Sunday eve. with but one exception, which was caused by the icy hand of death entering the household of one of our number.

In coming together we renewed our spiritual strength, our covenant with God, and spoke cheering words of comfort to each other. We are therefore ready at all times to give every man that asks us a reason for the hope that is within us. The Lord led us safely through, without the loss of one; for which be thanks and everlasting praise to his name.

Our Sabbath School is second to none in interest and attendance, considering the population of our town and the prejudice existing against the faith we teach. Our average attendance for the six months, ending Sept. 30 was seventy-six. Previous to the absence of our pastor we had two large Bible classes of adult persons, and eight minor classes; and I do not remember of a single instance that there was not a good representation of each class. Our officers and teachers are men and women of good Christian character and influence, and in every case selected from among the members of our own church. We feel that we are doing a good work, and the impression that is inculcated in the minds of the young will be lasting, and be the means of eventually bringing a goodly number into the fold of Christ. The Lord is blessing us in our every effort to advance the cause and kingdom.

Our worthy pastor who has so diligently labored with and for us, deserves our highest commendation and praise for his eternal welfare, for his unceasing labor and for the spirit of love he has shown us in our trials as a church, and individually. May the Lord reward him better than we ever can.

As a church and individually, we return our heartfelt thanks to Br. G. W. Stetson, who has been laboring with us for the past week, and we hope to express our appreciation of his valuable services in a more substantial manner. May the Lord help, guide and direct him that he may in years to come magnify our Savior Jesus Christ, as he has in the past.

To visiting churches we extend the right hand of fellowship: and open our hearts and homes, and bid you hearty welcome.

To those in attendance who have different theological views from us, we say that we entertain a warm feeling for all that love the Savior and try to live in accordance with his divine will, and while we may differ in some points, yet in the main we agree that Jesus Christ was the Son of God, and that he came into the world, and suffered and died the ignominious death of the cross to save depraved and sinful humanity, and that his is the only name in heaven or among men whereby we can be saved.

To those who by their works and actions do not love the Savior, we ever welcome you here. We pray the Lord will open your hearts to his Spirit, and that it will do its office work of conviction, and convert you by the glory of his power, and that you may with us enter into his rest and receive the crown of immortality and eternal life.

To all we say, let our Annual Conference be characterized by the unity of spirit and oneness of mind, not contending as the manner of some is, but above all let us pray for more holiness of heart, and let all our deliberations magnify him who has called us, is our prayer, Amen.

This report, though hastily considered and written is respectfully submitted.

A. J. FLAUARTY, Chairman; GEO. BENEDICT, R. M. STEWART, A. J. FLAHARTY, Delegates.

The following address of the President was delivered in the evening, which he was requated by the Conference to prepare for publication.

Dear Brethren and Sisters in Christ: Through the merciful watchcare of our Heavenly Father, we have been brought safely over the billowy coast of time to the close of our first Conference year, and as it is expected that I shall address you at this time upon the wants and good duties of this body, also upon the work it was designed to accomplish.

This Conference was organized for the purpose of spreading more effectually and widely the glorious truths of the Bible relative to the Second Coming of Jesus Christ to redeem his people from "under the curse of the law," and restore earth to its primitive beauty and glory, and fit it up for the everlasting abode of the redeemed church of God. To spread these with other Bible truths which pertain to this age and generation is the great work which this Conference designed to accomplish. The importance of this work can only be understood and felt when we realize that our eternal well-being depends upon our having a knowledge of the approaching events coming upon the earth which are intimately connected with the salvation and deliverance of God's people from the bondage of corruption into the glorious liberty of the children of God. It was emphatically necessary for God's ancient people to understand that they were living in close proximity to the time when God would send a flood of water upon the earth, and their salvation and deliverance depended wholly upon their having a knowledge of the event, and thereby making the necessary preparation to meet it.

It was necessary for Abraham and Lot to understand *when* God would destroy the devoted city with fire from heaven, that *they his people* might escape the terrible end which came upon those who knew not the time of God's visitation. And we inquire, will God change his manner of dealing with his church and people? We answer nay, verily. God has *always* acted upon this principle, and to admit that there will be any change in this respect would bring a reproach upon the character of God. Hence, if this principle be correct, we can see the importance of the work before us, in warning a godless world of its certain doom. God has been speaking to us not only in his word, but by signs and wonders in the *earth*, with *unerring certainty* that the end of all earthly things is at hand, and the ushering in of the eternal day of glory, and the everlasting reign of the Prince of Peace is about to be established. And the [illegible] of the church of God is, Oh! hasten thy coming! Bring the long expected day, of glory and deliverance, and dry the tears of weeping saints! O Lion of the tribe of Judah, bring forth from thy bridal chamber the royal robes, and bedeck thy weeping church with immortality. Oh! come and wake from their long slumbers thy church, sleeping in their dusty beds, and gather thy jewels in thine everlasting embrace. Call O thou Mighty One, and thy church will answer thee.

Our work for the past year has not been in vain in the Lord. We have been reaching out into new fields, and the cry is and has been, Come over and help us; and although we have not been able to do all that we could desire, yet we feel that we have been blest in what we have done, and as the fruit of our labor some will be gathered as jewels in the day of our Master's return to earth. But we need to put forth an extra effort in publishing this *last* message and dispensational truth to the world. The importance of this message which we feel commissioned of God to deliver to a godless world and a sleeping church, demands it. God demands that we work with our might while the day lasts. The future well-being of many who have never heard the glorious proclamation of soon coming glory, demands it: and shall we withhold it from them. I think I can hear the answer, *No.* Let us put forth our united efforts in the great work of sounding the alarm to those who are about to perish, and, if possible, win for our Master a glorious Bride, who shall be clad in white robes. Let us push out this last life boat, and fear not to utter the thrilling cry "Behold the Bridegroom cometh, go ye out to meet him!" The night is very dark, and earth's final storm is at hand. Let us make one more effort to get nearer the throne. Our hope speaks not only for ourselves, but for the unnumbered millions of God's sleeping saints, and gives the blessed assurance that they will soon break their slumbers, and with all God's people live forever in the Paradise of God.

Let us open our eyes to comprehend the magnitude of our work, and the responsibility of the position we occupy. Let us be willing to make *every* sacrifice which the importance of the cause demands, even to the appropriating of our means to help push forward the car of salvation. We need men of God to carry forward this glorious work. Shall we have them. My heart thrills while I anticipate your answer in the affirmation. May God give us grace, and strength to carry it forward to victory and to eternal life. God's messengers must be supported, their families must of necessity have bread; will you give it to them. Will you support them while they deliver the last warning note of mercy to the perishing race. The work is great and must be done. It will admit no delay. It is important, and shall we falter, while the evening shades of earth's final gloom are fast gathering around us?

Oh, let us gird ourselves anew for the final conflict. Let us combine our efforts and our means to carry forward this great and important work, and God will crown our labors with his blessing. Let us lose no time, but go to work like men of God armed with the panoply of heaven, and we shall *very soon* hear the "Well done!" and enter into the joy of our Lord and forever at rest.

The officers of last year were re-elected and we adjourned to the call of the President.

Sunday at 10 30 a. m. preaching by Eld. Jonas Wendell. Subject, "The Time of the End." At two p. m. by Eld. F. McCullock, on the preparation of heart necessary to *meet* the time of the end. In the evening by Eld. G. W. Stetson, on atonement and redemption, after which over one hundred partook of the Lord's supper.

W. F. JEFFERSON, Sec'y.

Russia Arming.

Russia is said to be arming herself swiftly and powerfully at every point. Immense supplies of machinery, steam boilers and wire rigging have been sent to the Southern ports. Cronstadt is being strengthened, and engineers are laying out new lines of defense in various quarters. Meanwhile the regiments of the line are at work in competitive rifle shooting, the cavalry and artillery are being remodelled on improved principles, and all these things are being pushed with the utmost despatch. Can it be that Russia doubts the good faith of Prussia, or is it that she dreads her power? That one or both these suppositions is true there can be little doubt. It is said that a profound dread of a fresh uprising in Poland, an universal insurrection, devised and prompted by German publicists and backed by German bayonets, is the true secret of all these formidable preparations. The explanation is plausible as regards the Western frontier, but scarcely accounts for the vast operations in progress on the Black Sea.

It is not to be denied that the relative position of Russia in Europe is seriously modified by late events—events that have placed the control of more than a million and a half of splendid soldiers, flushed with victory, at the uncontrolled disposition of a single power, and almost of a single will. At the same time it suggests but a sad prospect for the people, this bristling into warlike panoply of one great military power in the East the moment the great military power of the West has been struck down. There is nothing, it would seem, but fighting, or preparing to fight, and the accumulation of huge debts, that labor at last is called on to pay, to be looked for while present dynasties subsist and confront each other. Time will show what is to come of the Czar's gigantic preparations, but at present they have every indication of being forerunners of a conflict beside which the Crimean war will seem comparatively trivial, and which may have a greater effect on the future of Europe than even the dreadful contest the thunder of which has only just passed away.—*N. Y. Times.*

EDITORIAL GLEANINGS.

We understand that a person by the name of "Smart" is passing himself off in Eastern Michigan as an Advent preacher. There is no preacher among us in good standing of that name. Don't be imposed upon.——There are rumors of two new papers, one in the East and one in the West; the former to be devoted chiefly to the question of prophetic time, the latter to be published by the advocates of "the *name* question;" those who repudiate the name "Adventist," and think Christian the only name the follower of Christ may wear. There are intimations of other publishing enterprises. We wish them all unbounded success so far as they can accomplish any real good. The field is wide, and possibly the best way to occupy is to scatter our strength.——Br. E. H. Burington has removed to Genoa, Ill., and taken charge of the church there. That will be his P. O. address till further notice.——A Nashville (Tenn.) new correspondent says: "I do think the time has come when the creeds should be set aside, and the word of God taken for *what it says*, and not what it is *supposed* to mean." Quite a good many are getting in that way of thinking.——Eld. J. A. Libby is the traveling agent for the "Maine Mission" in the Northern and Western part of the State. Also for THE TIMES, wherever he goes.——A Prof. Fowler has been lecturing in San Francisco on "The immortality of the soul demonstrated *from the nature of man!*"—a decidedly funny proposition.——"W. S." in the *Crisis*, calls the revived Restorationism "Universalism in new clothes"—a very apt description.

The Times.

ABROAD.

" " " The rumors regarding the health and sanity of Queen Victoria appears to have been thrown out as a kind of preparation for her majesty's resignation in favor of her son, which it is said the ministry are urging upon her. The Queen is naturally much displeased, but the pressure brought to bear upon her will probably accomplish the end. A family council was held at which the Duke of Cambridge stated plainly that the Prince of Wales must have something provided for him to do, and that he ought to transact nearly all the business which now falls upon his mother. The proposal which the Queen rejected is now modified so as to make the Prince of Wales regent, and the cabinet have entrusted to Mr. Foster the charge of this delicate negotiation with the sovereign at Balmoral. This statement if correct, explains the reason why ministers have been alternately expatiating on the great amount of labor the Queen has to perform, and on her "mental and physical" incompetency to the discharge of her duties. It has long been evident that the Queen is too old and too sober to suit the young aristocracy of England, and the fast young man who succeeds her will give an impulse to balls, fashions and high life generally which will improve trade and scatter abroad money faster than it can be done under his mother.—*Am. Baptist.*

" " " According to the "British Wreck Register," the number of ships lost or damaged on or within ten miles of the coast of United Kingdom, in the year 1870, was 1,865, presenting a registered tonnage of upwards of 404,000, and manned by 16,843 men and boys. The casualties in which these losses occurred numbered but 1,502, as the cases of collision involved two or more vessels in one calamity. Of the total ships lost, 1,552 belonged to Great Britain and its dependencies, and 271 to foreign countries. Of the remaining 42, the nationality is unknown. Of the 1,502 casualties, 361 were collisions, and 1,141 were wrecks, etc. Of the latter number 411 were total losses, and 790 were damaged more or less seriously. The disasters, other than

(*Concluded on p. 144.*)

Correspondence

EDITOR'S JOURNAL.

Arkansas—Getting the Mail—An Unfaithful Postmistress.—Get your paper—Last Ride in the Saddle.—The Character of the people—The Publicans, Sinners, Pharisees and Scribes. The Farewell.—Fort Smith Letter.—A Methodist Sermon.—An Advent Sermon.—Questions.—Augusta.—No Opening.—Arrival in Memphis.

Friday, Nov. 3. On my arrival at Batesville I got my mail, letters, papers, some of the latter three weeks old, but all fresh to me, just in from the wilds. It was "like cool water to a thirsty soul." I learn here how to sympathize with our subscribers, who do not get their papers, sometimes for a month. And those who *value* them (and most do), feel a sadness when they have to return [illegible] ll the way from five, to fift[illegible]es without their Times, that t[illegible]ave been waiting for from one or two or more weeks. But Adventists do not fret or scold about it, but keep their peace and have the better time reading when it does come.

There is much irregularity about the mails in this region. And I have been looking into the matter to see if there is any remedy for it. I find one cause of the irregularity is the delay of the steamboats by fog and accidents, or grounding on the bars in low water. These things cannot well be avoided. I also learn that the mail matter is detained in some offices, for a time when it is needless, and a thing that can be avoided. The postmasters with whom I have had interviews, are determined to have this abuse corrected. So we shall have some help in a way of speedy conveyance.

A word to our subscribers. Please remember that where there is more than one copy of The Times coming to your post office, if any one gets a copy all the copies *are there.* And if the post master tells you there *is none*, tell him he may be mistaken; for if one comes, *all* come, and your neighbor has got his. Make a stir, and tell him to hand over your Times!

I have looked into this matter. At one office, where three of our subscribers had said to me, that after repeated calls for the paper, being told there was none for them, I went and told the post mistress that I wanted the back papers of such and such subscribers to The Times. First she said she had no time to look them up. I went again and finally got some dozen back numbers, which had been in the office all the time. Let our subscribers be particular. Be kind, but persistent, and you will always get them, at least in nine cases out of ten.

You take the paper to read. You want it *regularly.* This gives it its interest, to keep up the weekly social feast. If it is interrupted, the *interest is broken*, more or less. Get it, and read it regularly and feel that you cannot do without it, and then you will have the good of it.

This p. m. I took my last ride for the present in the saddle, some nine miles to Br. Rosebraugh's, to return my Choctaw pony, which I rode in my Red River tour the last few weeks. A fine little fellow, I felt loth to part with him. But my work here is done. I have now been six weeks in the saddle, with "Old Rock" and the pony, riding every day, over mountains and through valleys, in storm and sunshine, preaching almost every day in the log houses in this wild country of Arkansas. I have enjoyed the best of health, and good cheer of mind, and best of all, I have had the presence of God, and his blessing in these labors among the poor who were famishing for the word of life. I never expect to be happier, or to do more good, in the same amount of time, than has been accomplished in this tour. A more kind and grateful people I never saw. While not refined in a worldly sense, they possess some of the finest features of "nature's noblemen." Without the gew-gaws of fashionable society, their dress, and equipage is more in accordance with the simplicity of Christ. General neatness, wholesome, plain food, and a thousand welcomes made me feel quite at home in all my visits with them. In my own observations it seemed to me that with one or two exceptions, "everybody was kind to every-body."

It is among such a people as this I have organized churches, and a State Conference, that are destined to live and prosper while they wait and watch for the coming of the Lord. I have to exclaim, "What hath God wrought!" My visit has been a daily surprise to me. It has revealed some things to cheer me on in the setting of every sun. And in the last five days of my labor, while with Elds. Lenox and Crosby, in the Red River District, I enjoyed a full cup. They came out so manly, so heroically, so boldly, and yet in such sweet Christian meekness and love, I did not know how to get away from them, and the hosts of their friends who will not leave them in this hour of trial, and at the same time of *joy.* I could not get away without a promise to return. I have already spoken of these brethren as having gifts and grace for good service in the cause.

Saturday, Nov. 4. And now I am soon to part with Br. Rosebraugh and friends in the Batesville District. He and his household have been very kind, and left nothing undone to help me in my work. His oldest son, the Doctor, now at home on a visit, took me to Batesville in his carriage. On the way, speaking of the health of the neighborhood in which his father lives, he told me there had not been a death for seventeen years! These hills and mountains with their salubrious atmosphere, afford the best health, with fewer objections for a wild country than is found in Kansas, or Colorado.

Sabbath, Nov. 5. Gave three discourses in the Court House, and closed my labors here. I illustrated the vision of Dan. chs. 2 and 7, and spoke on the kingdom of God, and the signs of its approach, giving them a clear view of the matter. The interest was very great and I hope for good fruit.

It may be remarked that all the "publicans and sinners," were out to hear me and listened candidly. Most of this class had not been to church for many years. One of the oldest and wealthiest citizens invited Br. R. and myself to dine with him. We had an interesting conversation on the subject of religion. He said that he had not been to church for *twenty years*, till I came. And on hearing my first discourse he had followed me closely, and was convinced of the truth. But said he, I am yet a lost sinner. I expressed the hope that he would not remain so long. It is remarkable that so many persons who are regarded by the church as "publicans and sinners," have given more attention to the truth than the "Scribes and Pharisees;" and though these outcast ones may be despised now, it may be that they will enter the kingdom of God before the others. I do pray that these men will break off from all sin, and follow Christ, and so be ready for his glorious coming. I enjoyed the hospitality of another of these gentleman the day before leaving Batesville, who expressed a strong desire to be a child of God. On parting we had prayer and a song at his fireside, which will not be forgotten.

Tuesday, Nov. 7. At an early hour I bade Br. Rosebraugh, Wycough and others adieu, and started for Jacksonport, on my way North. And here I must bear testimony to the kindness of the people of Batesville. From the first day that I came among them till the hour of leaving, I have had their respect and attendance at my meetings, with their hospitality. And I must again mention Br. Marcus Wycough, who gave me a home, and brotherly attention, with all his household. God reward them. Messrs. Fraly and Turner also, showed me kindness, though not professors, for whom I pray, that they may seek and obtain that blessed hope.

I was the only passenger in the stage, and had a chance for meditation during seven hours on the way to Jacksonport. The six weeks past seemed like a dream, but a very pleasant one. The field is but just entered, and calls are multiplying, yet duty calls me North. At this time I got the following letter, of Oct. 9, from Sr. D. C. Corwin, late of Washington, now in Fort Smith, Ark.

Br. Himes: I left the Chicago Advent Church July 17, with many regrets, and came to Fort Smith to make my home at least for the present. We are quite pleased with our location. Society is refined and intelligent, and we are made very welcome. But as to the present truth, Adventism, I suppose there was never a sermon preached upon *that* subject here. No one seems to know any thing about it, and of course are not set, or prejudiced against it. I am sowing the seed as best I can and watching The Times with longing eyes to see if any one of our ministers are coming this way. This is a good healthy country and a great chance to do good and get a living. Oh! that our Advent people would rise up literally and spiritually and come and possess the land. Facilities for getting here are becoming much better. Two days travel from St. Louis is all that it is called. Railroad from that city to Fort Gibson, sixty miles from us, up the Arkansas River, and from thence to this place by stage or boat. Who will come? Br. Himes, can't you come and be the first to break the ground? Yours in the blessed hope waiting for Jesus.

Next season, if all is well, Sr. Corwin will have help. Please meet us at Conference and Campmeeting in Flatt Woods, the last of August next year, and there we we will arrange for Fort Smith.

Wednesday, Nov. 8. Here I am waiting for stage or boat. We have had no mail here from the North for about two weeks. The river has now risen, and we shall have boats soon. I wait at Mrs. Wood's pleasant house, where she makes everybody feel at home.

At 3 p. m. a boat arrived, and will leave to-morrow. I tried to get a chapel, to speak to-night, but both are occupied, and the Court House is very small, and but few would be able to find accommodation. So at night I went to hear Mr. Young, of the M. E. Church, South. His text was in 1 Cor. 15 : 58—"Be ye steadfast and immovable," &c. He said there were three kinds of Christians, very good, doubtful, and very bad ones. The good ones were those who were "steadfast and immovable, always abounding in the work of the Lord." These were, first, thoroughly converted to God; second, they were largely possessed of a knowledge of the word of God; third, thought much of Christ; fourth abounded in work; fifth, suffered patiently for Christ.

Their reward would be resurrection to immortality and eternal life. His illustrations of each point were rich and touching. And with the exception of some phrases and theological coloring given to the truth, it was an able and sensible sermon. I enjoyed it much. Mr. Young is one of the ablest ministers of the M. E. Church, South, and is stationed at Nashville, Tenn.

Mr. Young's remarks on the importance of sound conversions were good. Perhaps there is no greater evil with which the Methodists have to contend than superficial conversions. The proportion of their membership received on probation that fall away is very large, and has become a subject of deep anxiety. It is the same with the Disciples. One of their ministers in Arkansas lately referred to it in an address, showing that they had many more baptisms than Christians. It is an evil in all churches, and it is much to be deplored. The only evidence of sound conversion is a heart to work, and *abound* in the work of the Lord.

Mr. Young, in speaking on the point of "thinking much of Christ," illustrated the want of appreciation of his divinity by a reference to the Unitarians. He spoke of Edward Everett and Jared Sparks, who left the ministry for politics and letters, as an evidence of a want of love for and appreciation of the character of Christ. But how about Mr. Harlan in the U. S. Senate, and a hundred others in the M. E. Church, who are continually leaving the ministry for politics, letters, and secular callings? His illustration strikes home, and shows that a belief in the trinity is of no more protection than a belief in the unity of the Godhead. The proportion of Unitarian ministers who adhere for life to the ministry is larger than among the Methodists. And while a deep constraining love for Christ as "God manifest in the flesh," is a protection from temptation to leave the ministry, the trouble in all these cases is more in the men than in their creed. We want men whose minds are thoroughly in sympathy with Christ and the plan of salvation, baptised into the truth, and full of faith and the Holy Spirit. These will not forsake him in any church.

Thursday, Nov. 9. To-day I have had interviews with many of the citizens of Jacksonport, and conversed on questions of religion, which came up by inquiries made on the subject of Adventism. The people here know but little about it. The Methodists and Presbyterians are the two societies, and the people hear little else but their doctrines. I could not get access to either of the chapels, and everything seemed to work against my getting a hearing. However, I kept at work until I got a door fairly opened, Judge Baxter giving me the use of the Circuit Court Room for meeting to-night. I then got notices printed and scattered over the town, every one being a preacher, asking the reader, "Where do the dead go? Do they sleep in death? Heaven, hell; what and where?" This drew out a crowd of the best citizens. It being court week we had lawyers, judges, editors, and all classes, both Protestant and Catholic—men who think: and those that remained at home had the subject pressed upon their mind, as given in the notice.

The audience listened for an hour and three quarters with the closest attention. At the close an opportunity was given for questions. The usual queries came along. An elderly gentleman, and with a sanctimonious air, said, "I should like to know who the five brethren of the rich man were?" The next question was by a Catholic lawyer, Ed. W. Thompson, "Where did you get your Bible? What is your authority for your canon?" I did not know whether he was an infidel or Papist. And so I replied that we got it from the manuscripts which had been kept by the Jews and Christians. But I soon saw that he was a Romanist, and he referred to the fact that King James' version was given us by the English Parliament, and so the canon had no higher authority than the English Parliament; while the Catholic Bible, the Latin Vulgate, was given by St. Jerome and sustained by the Pope and Councils of the Papal church. I told him I would reply more at length in The Times.

But I would add here that the *Douay Bible*, which is given by Catholic authority, varies but little from King James' version on the subject that I had treated. They translate *sheol* in the Old Testament *hell* in sixty instances, and the forty scholars employed by King James having just emerged from the bosom of the Papal church, only translated *sheol* hell twenty-nine times out of the sixty-four instances of its occurrence—a very sensible improvement, especially in view of the fact that it means the grave every time.

There being no other questions, and the captain of the boat having waited for me now over an hour, I now closed and hastened my departure. On the boat, however, I met with gentlemen who heard the lecture, and prolonged the conversation till midnight.

Friday, Nov. 10. We are sailing down White River quietly. A number of cotton merchants are aboard. They think the cotton crop will be 3,500,000 bales this year, and is worth a third more than last season. This will greatly help the impoverished South.

We arrived just at midnight at Augusta, a flourishing town of a thousand inhabitants, some eighty miles by the river below Jacksonport. There is much trade here, and a rich country surrounding the town. They have Methodist and Presbyterian churches. I attended the M. E. church at night. A Mr. Craig preached from the confession of the prodigal son—"I have sinned." The speaker said that many had made the confession, and instanced Pharaoh, who, he said, was not sincere. And Saul, who went back from following the Lord. Achan, detected with the wedge of gold, confessed to no purpose, and Judas confessed, but despaired. He thought such confessions were like a death-bed repentance, which was in most instances of no worth. But the prodigal was sincere, and was accepted and saved. It was a healthful talk, though common place, and much in the type of preaching fifty years ago. "The immortal soul," "eternal wrath," "crying for a drop of water in hell," "eternal wo," were some of the phrases used by the speaker, with Methodist unction. It was easy to see that the man had never studied the Bible on the question of future punishment, or the government of God.

In the little time I had, I called upon several persons, among whom was the editor of the *Chronicle.* He is a gentleman, and gave me much information about the people and country. He thinks this region is the richest and finest in the State. I also saw Mr. Jones, a local elder of the M. E. church, South. He told me if I should be here to-morrow night I could have their house to speak in; but the boat only stopped a few hours, and I could not avail myself of the favor. There is an opening for the truth here.

Saturday, Nov. 11. We have a bright morning, and our boat has made good progress, so that we shall connect with the railroad at Duvall's Bluff for Memphis at noon. And so by stage, boat and rail I shall make a journey of three hundred miles in five days! But the time is not lost, as I have had a chance to work on the way.

I received the kindest attentions from the Master, Capt. Milt. R. Harvey, and the Clerk, J. McReynolds, of the Hartford, which hails from Evansville, Ind., and is now engaged on White River. She is a small, safe, and excellent craft.

At noon we took the cars for Memphis.

Iowa.

To the brethren of the Iowa A. C. Conference:

Dear Br'n: Br. J. V. Himes, according to the instruction of our Conference purchased a tent for us, and advanced money to pay for it, rather than to lose the excellent bargain. We now owe about $40 of that, which is needed very much.

Brethren, let us wipe that debt out immediately, and I am sure we will feel better for it. In the fore part of the season we plead hard times, and so it was: but let us remember our duty and attend to this at once, as you know it is needed. Let those that subscribed send the amount to me or to the office, and it will be credited to you. D. A. DICKINSON, Sec'y.

The following are the unpaid subscriptions:

J. Walrad	$10.00	J. Bodde	$30.00
A. G. Lewis	5.00	M. W. Kimball	3.00
J. [redacted]	5.00	J. Adair	5.00
N. J. Sade	3.00	R. Grover	3.00
Br. Woodard	3.00	W. Hitchcock	3.00
I. Dodd	1.00		

If these can all be paid soon it will be a great help.

Letter From San Francisco.

Prof. Ives' Introduction of Constable.—Mourning over lack of Revival Spirit.—A Suggested Cause for the Deadness of the Orthodox Churches.—The Proper Precedence of the Advent Church.—Dr. Scudder's Confession.—The Arkansas Mission.—The Terrible Alternative.

It occurs to me that it is worth while to mention that the author of the Introduction to the New Haven Edition of Henry Constable's "unanswerable argument" on the Life and Death question—published in THE TIMES of Nov. 7—is a distinguished Professor in Yale College. It must be that the example of a man holding such a position in such an institution will be considerable in influencing men of like faith but less moral courage, whose future corresponding announcements will be of great service.

Inquires one of the San Francisco religious weeklies, speaking a few days ago: "Why are there no more revivals? What shall we do to revive the churches?" The answer is handy and sure enough: "Preach the word." Mrs. Fassett dwelt upon this text, as I have already written, last Sunday. "Preach the word!" Purify your churches of their fables, and there will be a great quickening of the hearers.

O church conductors! Do you not know that nine out of ten of your auditors do not go to your folds to hear something for their spiritual benefit? It's an old, old story. They go to exhibit their good clothes, and to see how their neighbors dress. And John goes because Mary goes; her parents are "blue," and John is betrothed to Mary, and must "keep in" with the "old folks." And so on. The anterooms, the Sunday-school rooms, etc., are good places for gossip. And to others still there is an opiate for the really sensitive conscience that cries out and will not be hushed—until a "strong delusion" is devised by Satan for its quieting, in the shape of "works" in catechising and regular pew attendance. Fashion takes the lead, and then self-righteousness characterizes nearly one-half of the remaining tenth.

If when the "last bell" is sounding on Sunday morning the last words uttered by the church-going people in their houses, as they are about to go into the street, could be heard, would it not indicate that they were not only largely but altogether concerned about their personal appearance? How many *Christian ladies* are left at home inconsolable, every Sunday, because they have "nothing to wear"—*i. e.*, have not the latest fashions. The most of these have been in church attendance for years, without giving any signs of being solemnly impressed with the words of the preacher.

Fact is: popular theology inspires no man, or woman, either, with the right fear or the right love of God. In spite of the errors of the creeds, some are brought to a saving sense and discipline. Popular theology cannot convert except under extraordinary circumstances, which conspire to practically modify its teachings. Inquire into your creeds, O men of orthodoxy, and reform them altogether. Then people will be converted under your ministration.

Imagine—the very thought is electrical—if every orthodox minister in the land should to-morrow announce from his pulpit that he had become convinced that there was no eternal life out of Christ; that only those adults who on this scene of probation are converted shall enjoy eternal existence; and that on this earth "renewed" the saints are to dwell with a personal Christ, forever and ever! Do you doubt that revivals of unprecedented extent and power would spring up all over the land? None of the sweet but fatal comforts of a restorationism permitted then. And no man repelled from the first glance by the manifest injustice that belongs to the eternal torment theory.

And then if you could add to this imagining, that from every orthodox pulpit in the land the cry should henceforth be raised: "Lo! the Bridegroom is near at hand! Make ready to meet him!" What tremendous revivals would ensue; judging from our best stand-points of experience.

In other words: What marvels of reformation would be wrought by the simple preaching of the WORD by those who now uphold in Christian, Protestant pulpits, with utmost strenuousness and bigotry, the prime falsehood of Satan!

It is manifest, I think, that conversions made in spite of the error that characterize the orthodox proclamation, are to be less and less as the heralds of the whole truth increase in numbers and energy.

In all this there is nothing to render an Advent Christian "high-minded;" for a proportion of the responsibility comes to the mind and heart with a conception of the advantage and the necessity of a clean gospel. If we have more evidently the reviving truth, then is ours the more earnest work of propagation and confirming. And it appears to be so in demonstration.

Dr. Scudder, formerly the most popular preacher in this city, emigrated to Brooklyn, N. Y. (for his health), and at the latter place confessed and said: "It was of no use trying to get up anything like a revival in our church (Presbyterian) in San Francisco. My church grew steadily, but there was nothing like a *revival*. But an Advent preacher named Grant did come out there last winter and stir up an old fashioned religious excitement. I had him conduct one or two of my prayer-meetings. I believe he was a good man, if he was a little fanatical. I told him at the outset that he couldn't get up a *revival*, but he did. Though I always had crowded congregations, *I* gave up all idea of a revival."

Oh! how glorious is Bible truth! We can comprehend and fully acknowledge the perfect justice that *cuts off* the incorrigibly wicked; the more we reflect upon the actual penalty fixed, the more its righteousness appears. But, on the other hand, we cannot comprehend the love of God and Christ towards us *poor worms* of the dust. And so from affection on one side, soliciting and rational judgment set on the other side, we are impelled to submit, to enlist, to consecrate. So it ought to be.

Tuesday night is a pleasant night here. THE TIMES arrives that night. It is a good paper. I love to read of that old man's journeyings around in the wild places of Arkansas—enduring hardship as a good soldier, even when past the usual limit of years for active missionary service. I can readily behold scenes in some of those log houses that would be worthy of the artist's pencil, the veteran elder expounding, discoursing, conversing, singing, praying concerning the last times *of earth*, to the last generation of pioneers, and breaking the commemorative bread to the rough backwoodsmen *of America*; and organizing churches in the midst of virgin forests, in rude buildings, around which the ravenous beasts nightly prowl in search *for food*. Heaven's choicest blessings on the old man, say *I*; and from reading his record may we all rise ashamed of our comparativley unsacrificing and insignificant service, even when all the differences and disparities of our lives measurably excusing us from such entirely devoted work, are counted in our favor.

A few more days and for all the world and the sum of the inhabitants thereof there will be an everlasting decision. The whole creation groaneth in pain. And for us there are groanings that cannot be uttered; or there are thanksgivings such as mortal ear never heard. Unconverted as yet; or already named in the Lamb's Book of Life! To die no more! Awful thoughts. How plain it is that we ought to venture and encounter all things, so that we may live forever with Jesus. A.

The Harrisonville Debate.

I observe that *The Christian Record* has some remarks on this debate. Among other things *The Record* acknowledges that Br. Green was "very pleasant and gentlemanly in his manners and courteous to his opponent." "But," it continues, "he was no match for Br. Treat. (1.) Because he had a bad cause to manage. (2.) Because as a debater he was not able to stand before the ponderous logic, and sledge-hammer arguments of Br. Treat."

Now let us look at some of Eld. Treat's "sledge-hammer arguments." Once he has the spirit of the rich man, together with the spirits of all the dead, in *hades*, which he claimed was divided into paradise and a place of torment. Another time he has them returning to God, and Paul's spirit wanting to depart and be with Christ, "whom God hath raised up," Peter tells us, and "*was not left in hades.*" Then he attempted to get out of the difficulty, into which he had plunged himself by claiming that God was everywhere, and nowhere in particular! This is, doubtless, "ponderous logic" in the estimation of *The Record!* But more. Another time he *denied* the power of knowledge or intelligence to the physical organism. But when Br. Green quoted Eccl. 9: 5—"For the living know that they shall die: but the dead know not anything," he said *that* referred to the *physical organism or body*. "Ponderous logic" that! Such self-contradictions are about on par with the following: "I contend," said Mr. A., "that my dog could not have bitten Mr. B. for the following reasons. 1, My dog was chained at the time the event took place. 2. My dog was dead two weeks before. And, 3, I never had a dog."

Many such examples might be given, but this must suffice. Br. Green, in replying to his argument on the rich man and Lazarus, showed that the equivalent of *hades* in Hebrew was *sheol*, which is a place where "there is no work nor device nor knowledge nor wisdom." (Eccl. 9: 10.) And that *hades* is to deliver up the dead in the resurrection (Rev. 20; 13), and it cannot deliver up the dead unless it *contains* the dead; and if it contains the *spirit*, as Eld. Treat claimed, the spirits *are dead*, for *hades* is to deliver up the *dead*. He produced many invincible arguments which cannot be given here. He gave the account of man's creation and fall. He gave many cases in which disease or injury of the brain totally destroyed consciousness. He showed many contradictions and inconsistencies of Treat's reasonings. He remained calm and unexcited during the whole debate. Eld. Treat was abusive and appeared very much excited or out of humor. The attendance was large, and the impression upon unprejudiced minds was favorable. *The Record* says, "To say that the truth in the hands of Treat, gained a perfect triumph, would only be to repeat what every one who heard the debate would say." This is a grand mistake, and it ought to have known better than to make the assertion. From what I could learn, most of those outside the Disciple church acknowledge that Br. Green gained the victory, especially on the last proposition. H. PURVEL.

A Temptation.

"If thou faint, in the day of adversity, thy strength is small." (Prov. 24: 10.)

Says the enemy of all righteousness, who goeth about like a roaring lion seeking whom he may devour, "*Any body*, would faint under such peculiar trials as you have to pass through; *no body* could stand them!" So he would be glad to have us believe, causing us to fret, and worry, over the little unavoidable ills of life, magnifying every little difficulty, causing us to dwell on them, till a molehill becomes a mountain, over which it seems impossible to pass. He knows full well, if he can succeed in injecting into our minds little wrongs, (or supposed wrongs), keeping them before the mind's eye causing us to dwell on them constantly, he has gained his point. Then come in the works of the flesh, which are hatred, variance, *old grudges*, etc. These crowd out the fruit of the Spirit, which is love, joy, peace, long suffering, etc., causing us to forget for a season that it is written, "forbearing one another in love, forgiving one another, even as God for Christ's sake forgave you."

Dear fellow pilgrim, has the enemy ever approached you so warily, transforming himself into an angel of light, coming in the garb of a sympathetic friend, professing so much sympathy, that you have been ignorant of his devices, and been overcome? If so, "we have an advocate with the Father, Jesus Christ the righteous," who is still pleading for us. The Spirit truly is willing, but the flesh is weak. He has not ceased pleading. *Now* is the time to retrace our steps; to repent, lest after all, we be weighed in the balance and found wanting. Who of us will stand when he comes to make up his jewels. If we are to be presented faultless before the throne, without spot or wrinkle, having washed our robes and made them white in the blood of the Lamb, who will be able to stand? C. CARR.

The right disposition of mind is that which desires earnestly the truth, in whatever manner it may come to us.—*John Foster.*

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Duration—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—80 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our pages with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers in to Bible truth. By J. V. Himes. 136 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 411 pp. $1.

FUTURITY. *Comprising the four* following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $2; leather $4 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Good. 400 pp. $1 35 by mail.

A TREATISE ON MATT, 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 10c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $2 25.

FEW SAVED; *or, The Awful Condition of the World.* 15c.

ADVENT KEEPSAKE; *or, a Bible* text for each day of the year. 40c, post-paid.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments.

THE THREE KINGDOMS; *or,* the Plan of Salvation. By T. M. Preble. 5c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By E. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; *or, The* Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY *to The* Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 130 pp. 25c.

ADVENTISM. *In two parts. I. Its* Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 217 pp. Paper covers, 25c.

THE PRESENT TRUTH; *or, Meat* in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 40 pp. 10c.

WHAT IS MAN? *5c; by mail, 7c.*

THE SOUL: What is it? 5c; by mail, 7c.

THE SPIRIT: What is it? 5c, by mail, 7c.

RICH MAN AND LAZARUS. 5c. By mail, 7c.

SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.

The above five works, [illegible] in one vol. 40c. post-paid. [illegible] post-paid. "[illegible] Unveiled," bound with [illegible] "Bible View of the Personality of God." 50c

THE VOICE OF THE CHURCH, on the coming and kingdom of the Redeemer: or a History of the Doctrine of the Reign of Christ on Earth, comprising [illegible] hundred extracts from the writings of [illegible] the [illegible] Rabbins, Fathers, [illegible] Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth, $1.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c a hundred.

CRUDEN'S CONCORDANCE.— An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 00. By mail, $1 25.

THE BIBLE TEXT-BOOK; *or,* The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

TWO HUNDRED STORIES *For* Children. By T. M. Preble. Nineteenth thousand. Illustrated. 234 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. *By* "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 60c.; postage, 8c.

THE HARMONIUM: *Being an exposition* of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. *An edition* of those interesting (illustrated) pamphlets, by Eld. J. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 50c.

SIGNS OF THE TIMES; *or, A* Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By F. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; *or, The Destruction* of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, 15 one copies for $1.

THE BIBLE TRIUMPHANT; *being* a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 40c. post paid.

REASONS FOR MY HOPE; *or,* Tokens of a Speedy Redemption. By Hastings. 25c.

EMPHATIC DIAGLOTT; *containing* the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp, 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO *version* of the New Testament, by Murdock. $2 50, post-paid

THE NEW TESTAMENT. *American* Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP; *A choice* collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 16c; $9 a dozen. By mail, $10 50 a dozen. 12mo, $1 10. Full gilt, $1 50.

BOOK MARK. *A convenient little* instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. *Contains* the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth. 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.

The Slaying of the Witnesses. 10c.

A treatise on Revelation 13. In two parts. 15c.

The Kingdom of God, and Signs of the Times. 10c.

The Immortal Soul. Mythology and Theology vs. Bible. 10c.

Last-day Tokens. No. 2. 20c.

[Tokens Nos. 1 and 3 are out of print at present.].

Revelation 20 5c.

The Seven Messages of the Apocalypse. 15c; postage, 2c.

Evangels of the Coming One. 50c; postage, 8c.

The above ten works by Eld. J. S. Brewer, sent to one address, post-paid, for $1 50.

ENGLISHMAN'S HEBREW *Concordance*, with English and Hebrew index. $20 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $6 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $1 50, by express.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Nov. 28, 1871.

Business Agent's Department.

[illegible] Times to [illegible] Advent Christian Publishing Association, [illegible] Buchanan, Mich.

TERMS: Two Dollars a year. One Dollar for six months.

[illegible]

"Good Tidings"

[illegible] Conference Book" has now [illegible] Send for a copy. [illegible]

The Reaper.

[illegible] of farm [illegible] we offer them to obtain a good Reaper at a low price. Help us sell this machine, and [illegible]

Prophetic Chart.

Shall this projected Map of [illegible] Prophecy be [illegible] One Hundred Subscribers are are needed to ensure success.

The Minstrel.

A new edition of the *Minstrel* is now ready, and orders for copies in paper or cloth covers will be promptly filled. In paper covers, $1.50 a dozen. In [illegible] single copies in paper, 15c. [illegible]

The Proposed Chart

We confess to having faith, at last, that our ideal of a complete prophetic chart could be realized. But we know that mine desire such a map of prophecy, and we made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. Shall we have the second hundred?

John S Lawver, M B Greer, Eld J Raymond, C C Marston, F Burr, the C[illegible] church, D O Hink, L [illegible] F Holt [illegible] N Y church, Aurora [illegible] R H York, Wm. A Hall, [illegible] W I Brown.

Who will [illegible]

[illegible] of Janesville, Wis., [illegible] Hand-raking Reap [illegible] See advertisement.

Nothing Better

[illegible] agreed that there is no better work [illegible] nature of man than *The Doctrine of Immortality*, by James H Whitmore. We [illegible] work at a very low price in order [illegible] the widest possible circulation: [illegible] less than one dollar's worth at single [illegible] It has occurred to us that many, perhaps, would like a single copy, or two copies, who would not wish more than that. Therefore, we give notice that we will send the book by mail, post paid, to any address (in the United States or Canada) for TWENTY-FIVE CENTS. Who will avail themselves of this liberal offer?

Sheldon's Latest Volume.

Sheldon's new book, *The Life Beyond Death*, is now ready. It is one of the author's happiest efforts.

Pp. 144. *Price,* 25c. Sent by mail, pre-paid, on reception of the price. A liberal discount by the quantity. We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one-quarter will be made by the dozen; one-third for twenty five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

Advent Almanac and Year Book.

We propose to issue about the first of January a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent-Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained; with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists; and we trust no such family will do without it. The price will probably be 10 or 15c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Pledges.

The undersigned agree to pay the sums affixed to their names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H Hubbard, $5,00; S Pike, 10,00; B P Betts, 5,00; Thos Davidson, 5,00; G E Merrill, 5,00; H W Norville, 5,00; P A Childs, 25.00 (pd); Jas P Morse, 1,00; A C Hueston, 5,00; A Brother, 5,00; A Brother, 150,00; A Friend of THE TIMES, 25,00; V Hunt, 5,00; G Shurtleff, 5,00; R Holder, 5 00; J F Huber, 5,00; R Mann, 5,00; Mary L Hunt, 5,00; L S Conner, 1; E Cheney, 20,00

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon?

RESPONSES.

Previously acknowledged .... [illegible]

P Gault	$1 00	Mrs J Kagan	$1 00
L S Shurtleff	50	J L Quimby	1 00
Two Little Girls	20	M A Freed	1.00
L Fenner	1.00	N Moreland	75
W Magill	2.00	T O Fisher	25
Mary Binder	1.00	H Patten	2.00
L Lake	2.00	H Campbell	2.00
G J Calhoun	50	P S Burt	50
F Wentworth	1 00	O W Smith	1.00
H M Williams	1 00	Geo W Kimball	25
E J Hoolmann	5.00	Geo Spencer	1.00
M A Cleaver	50		

To Correspondents.

J. E. DAVIDSON. You were right: see figures.... R. H. YORK. It was sent to J. Leeds. All right now.... L. S. SHURTLEFF. Thanks. You are right. The home interest must always have the first claim. But we must have missionary effort, also, or we shall lose favor with God.... E. ROYCE. It was received at the office, and is now credited to C. A. C.... E. BRINTNALL. You are credited to Dec. 1872. Is not this right?... J. BROWN. The Chart will hardly be ready for this winter unless more interest is manifested in it. But we do not know where you can purchase one of the others.... A. AMOS. We were sure you would pay, like many others, as soon as you could.... W. E. D. Let us see it all, and we will do the best we can for you.... G. W. PLACE. THE TIMES has been sent regularly to W. A. P. and W. B. Hope they have received it.... GEO. FRAZER. You did not give any P. O. Address. Hence we cannot credit the money on your paper. Please send it.... F. HOUSE. Will send on the terms you name, gladly. Do not be discouraged.... J. K. MORSE. We are glad the minister received it. We shall not be the poorer for it. We can wait on you.... A. D. WILKINSON. Br. Smith says he will come or send a hand as soon as possible.... J. MAXIM. Accepted.... H. CUSHMAN. The *Minstrels* were sent you at Monroe.

Letters Received,

TO SATURDAY, NOV. 25.

All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J A Lake, P Burt, S B Pygrett, [illegible], J S Lawver 2, T H Rogers, C Rice, J [illegible], Mrs Wm McFall, W H McDonald, T F Fry, A Angel, S J Rowbrook, L S Conner, C McAdams, H Seaton, H Campbell, C H Walker, P S Burk, C R White, S A Sumner, J Keyes, R P Hoge, W Broadbent, L D Lyon, C C Marston, R Holder, L Fenner, E F Houghton, J W Farrow, J B Chamberlain, W Magill, Geo Wright, D Ferguson, J Eshleman, J P Teele, S P Whitney, Mrs L Case, J S Lawver, J B Castle, L A Mayer, E B Gard, W Wade, E S Lonsely, S Royce (2)

M A Freed, T Proctor, N Morrison, V Hosell, I Keller, J W Smith, H M Looney, F Weis, S A Godfrey, F Johnson, H Patten, H W Button, E T Himes, M L Cotton, A F Dugger, H Cushman, B F Rowell, O D Gibson, S P Clark, W H H Jones, F Born, Geo Dixon, E H Burlington, N J Bode, I C Welcome, O S Barker, G Thompson, J B Patten, V Hunt, W C Hicks, A F Dugger, E Hungerford, S Gage, J D Rogers, J S Hersh, J C Massey, J Brown, A H P Wilson, L P Burr, W F Jefferson, O D Gibson, S B Maley, N Ford, D A Dickenson, J Brooks

H Peterbaugh, C W Smith, J Burbank, G W Kimball, J Idle, R Sprewood, J F Scriver, J L Russell, Geo Spencer, T Prance, C Balderness, M A Cleaver, T W Lawson, A Bailey, H Strickland, P Lamphear, F Burr, J B Asner, P L Fry, R Sprewood, J A Churchill, A F Dugger, J Patrick, W F Barr, J Sloan, E Brintnall, H Chapel, J Brown, L T Walker, A E Babcock, J S Shurtleff, A M Gladding, Geo T Adams, A L Rathbun, I Fancher, P B Hoyt, M E Orr, R Rush, P G Marsh, J Kemp, J W Conlee, M Piranda, H W Bellinger, J H Hyatt.

Books and Tracts by Mail.

Addison Hoffman, Eld A Farrow, E Blanchard, J B Asner, J W Farrow, M Polly, J N Washburn, Dr Ferguson, R Bush, J W Barritt, P N Prewitt, E F Houghton (2), S L Gibson, L T Walker, T W Raymond, R L Scott, Job Brown (2), M Piranda (4), S Cook, J M Wright, J Sloan, J A Churchill, M Seltzer, T W Gile, J C Malloy, Jos Eshleman, J W Bond, O P Reese, R D Hill, J Wendell, P Catlin, Rev E W Boyle, S J Brimhall, E N Stevens, J Sadler, M A Tibbetts, J P Johnson, Wm Inguire (2), J F Huber, J McSparren, A H Briggs, G W Barnes, J Eshleman, H Cushman, C W Connolly, J S Amos, Miss J Lawrence, T M Smith, R Holder, R Mann (2), W N Lamb.

Fifty cents Extra.

J Hilliard, E Dixon.

Communications.

C Case, E T Himes, C R Stouffer, J S Lawver, O D Gibson, J Maxim.

(*Concluded from p. 141.*)

collisions, in 1869 were 1,643, or 512 more than in 1870. The total losses in 1870, by casualties other than collisions were 411, of which 63 were from defects in the ship or equipments, 77 from carelessness or neglect, and the remainder from various other causes. The total number of British ships totally lost on and near the coasts of the United Kingdom, from unseaworthiness, in the last ten years is 538, and the casulties resulting in partial damage from the same causes are 586.

The loss of life attending the disasters in 1870 was 774, which is 159 less than in 1869, and a smaller number than in any year since 1865. Of the 774, 180 were from one vessel, the illfated steamer Cambria, bound from New York to Glasgow, and 200 from nine other ships, nearly one-half of the lives lost being from ten ships.

In connection, the *Wreck Register* gives the operations of the National Life-boat Association. During 1870 the number of lives saved from vessels was 4,654, hundreds being rescued by that institution. It has a fleet of 230 life boats, and rescues every year about 800 ship-wrecked persons. Altogether, since its establishment, it has contributed to rescuing from death upward of 20,000 people.

RELIGIOUS ITEMS.

" " " A conclave of Cardinals to consider the action the College should take in the the event of the Pope's death, is shortly to be held at some point in France.

" " " An allocution of the Pope is published, in which, while he recognizes the Bishops appointed by the Italian Government as possessing the requisite qualifications of their offices, he solemnly repudiates Italy's "guarantees," and protests against the invasion of the Holy See. The allocution also condemns the course of Dr. von Dollinger, and such as are following his example, in warring against the decisions of the Œcumenical Council.

" " " The losses sustained by the Presbyterian denomination of Chicago in the great fire, are summed up as follows by a writer in the *Interior*: "Our three oldest, largest, and wealthiest churches are utterly destroyed; a number of our mission schools are burned up; the homes of nearly 15,000 members of our congregations are in ashes; almost every prominent business man in any one of the churches—whether of those destroyed or of those saved—is crippled, if not ruined, by losses sustained by the fire; our seminary is placed in straitened circumstances because of the failure of its invested funds to yield a revenue sufficient to meet its expenses, and out of the $1,500,000, which is the estimated total loss of the churches in this city, nearly one third of this falls upon the Presbyterian Church of Chicago."

Marriages.

CLAY—ANSTON. In Chicago, Ill. Oct. 18, 1871, by Eld F Burr, Mr. Geo H Clay, and Miss Angionette Anston, both of Chicago.

JEFFRY—BADENOCH. In Chicago, Ill., Nov. 23, 1871, by Eld F Burr, at the home of the bride's father, Mr David Jeffry and Miss Jane Badenoch, both of Chicago.

MCCAMMOND—VINCENT. At the bride's home, Nov. 11, 1871, by Eld R. P. Hoge, Mr. Hugh McCammond and Miss Marilla Vincent, both of Marshall Co. Ill.

HOVEY—WALDRON. At the bride's residence, Muskegon, Mich. Nov. 12, 1871 by Mrs. Martha J. James, Mr. Horace Hovey and Mrs. Nancy B. Waldron, all of Muskegon.

May peace, happiness and the love of Jesus, ever pervade their family circle. I have heard of fathers performing the marriage ceremony for their daughters, but never before knew of an instance where a daughter married her mother. E A LAKE.

Obituary.

COLTON—In Clinton, DeKalb Co. Ill., Nov. 12, 1871, of Typhoid fever, Samuel Chapman Colton: aged 16 years 7 months 9 days.

Chapman was named by Father Samuel Chapman who many years ago preached in this neighborhood and was the means of doing much good. Br. Colton's family have been seriously afflicted by typhoid fever, and although Br. Colton himself was laid very low, yet God has seen fit to grant the recovery of all except Chapman. His parents, brothers, and sisters, feel his loss severely, but God's grace sustains them. Services by the writer from Jas. 4: 14. "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." F. BURR.

Notices, Etc.

Notice

Those desiring my services in protracted meetings, will please address me at once at Brownsville, Houston Co. Minn. JOE BROWN.

Notice.

Having withdrawn all my engagements with churches as pastor, I am at liberty to attend to calls for protracted or other meetings. Those desiring my services can address me at Amboy, Lee Co. Ill.

D. S. CLARK.

Illinois.

Will it be satisfactory to the Board of the N. Ill. Conference to have the next session held at Earl (if the Church desire it), in January.

Please confer with the Sec'y in regard to time and place immediately, that due notice may be given.

P. O. Address.

Eld O. R. Fassett: 473 Jessie St., San Francisco, Cal.

S. C. Wellcome, St. Charles, Minn.

R. H. York, Yarmouth, Me.

Minnesota.

If persons intending to attend the Annual Conference at Winona, via the W & St. Peter R R will write me the station where they wish to purchase their tickets I will endeavor to arrange for excursion tickets which will be half-fare, and good until the Monday after the close of the meeting. E. T. HIMES, Winona, Minn.

Notice.

Notice is hereby given that Eld James H. Whitmore has accepted a unanimous call from the Rochester Advent Christian Church to become its pastor, and will enter upon his labors here about Dec. 1, 1871. Preaching brethren who desire to make appointments for Rochester, will please correspond with him after that date. H. MCCULLOCH.

Notice.

I will sell at a low figure, to any Advent preacher, who comes properly recommended, three lots of land—48, 80, or 128 acres. The land is 1¼ miles from the Railway station, and has buildings, orchards, and sufficient water. My object is to procure in our midst a man of God, who will preach the word, regardless of popularity, to the Advent church in this region.

Further information can be obtained of

WM. H. HULS, Rockbridge, Ohio.

Western Ministerial Conference.

This Conference, composed of ministerial delegates from the various Western Conferences (each Conference having the right to send three delegates), is to meet in connection with the Association meeting at Chicago, Dec. 5, and probably hold its first session on the 6th. Let delegates be appointed at Quarterly Meetings, or by the Conference Board, in cases where the Annual Meeting has omitted the selection of delegates. We meet, not as an authoritative, but as an advisory body of ministers, to act for the good of the body at large. Essays on different topics will probably be read by different ones, besides attending to business that may come before us. Particulars hereafter. J. V. HIMES, President.

WM SHELDON, Sec'y.

W. A. C. P. Association.

The Seventh Annual Meeting of the Western Advent-Christian Publishing Association, will convene in the Advent Chapel, Green St., Chicago, Ill., Wednesday forenoon, December 6, 1871. A full attendance of the members is desired.

The following amendments to the Constitution of the Association will be presented for action:

ART. XII. Sec. 1. The stock of this association is hereby made transferable, by the transfer of the certificate issued therefor, endorsed in blank by the original holder, his heirs, executors or administrators; and the entering of such transfer upon the books of the Association. The date of said entry of the transfer shall be the date of the transfer.

Sec. 2 This article shall take effect and be in full force from and after its adoption.

Amendment to Art XI. To amend Art. XI so that it shall read: "This constitution may be altered or amended at any regularly called meeting of the Association by a vote of *——of the members present at said meeting: this amendment to be in force from and after its adoption.

Churches throughout the West are invited to elect delegates, selecting persons not already members of the Association. These delegates will not take part in the first meetings of the Association; but arrangements will doubtless be made to receive them to full membership at the earliest possible moment.

WM. L. HIMES, Secy.

---

* This space is left for the insertion of such a proportion as the members may choose.

Appointments.

CONFERENCE REGISTER.

Vermont, Q. M. East Roxbury, Dec. 6-9.
New York, Q. M. Rochester, Dec. 7-9
New York Q. M. Rochester, N. Y. Dec. 7-10.
Illinois, DeKalb Dist. Q. M. Afton, Dec. 14-17
Penn. and N. Y. Q. M. Westfield, Pa. Dec. 15-17.
Arkansas, Batesville, Dist. Q. M. Headstream S. H. Dec. 16, 17
Arkansas, Blue Mountain Dist. Q. M. Flatt Woods, Dec. 30, 31.
Wisconsin, East Dist. Q. M. Webster's Prairi Sauk Co Wis. Dec. 22-24.
Wisconsin Q. M. Southern District, Adams, Green Co. Dec. 22-24
Minnesota, Annual Jan 10-14, 1872.

MICHIGAN.

The second Q. M. of the Southern District of the A. C. Conference of Mich. will be held at S. H. No. 6, Rives Township, Jackson Co. Mich., commencing Wednesday, Dec. 20, to continue over Sunday. Those coming by rail will stop at Leslie, on the Jackson and Saginaw R. R. Strangers will inquire for Theodore Clark, or L. D. Whiting. J. R. PRESTON, Sec'y.

ILLINOIS.

A series of meetings, at Milroy, Knox Co., commencing Saturday eve. Dec. 16. Lovers of Jesus, in the vicinity, are invited to attend and help in the good work. C. W. SMITH.

The fourth Q. M. of the DeKalb District will be held with the church at Afton Center, Thursday eve. Dec. 14 and over Sunday. The friends in Afton have large hearts, large houses, and large barns, and will welcome all who come.

Let us rally, God is speaking in judgment to the world, in whirlwind, in earthquake and in fire. Let us prepare ourselves, and give the note of alarm to a wicked world.

E. H. BURLINGTON, Pres't.
H. G. MCCULLOCH, Sec'y.

Beemerville, Dec. 3. C. W. SMITH.

Amboy, Dec. 3.
Blue Ridge S. H., Piatt Co., Br. Langley's, eve. Dec. 5, 6.
Mansfield, Piatt Co. Dec. 7, 8, eve.
Skeelsville, Piatt Co. Dec. 9 to 13. Sabbath the 10th several are to be baptized.
C. C. MARSTON.

INDIANA.

There will be a general meeting with the church at Sumption Prairie, commencing Dec. 26, and holding over Sunday. A general rally is expected. Come one, come all. Come in the name of the Lord. Come to work for salvation.

D. R. MANSFIELD,
JAMES FERRISS.

New Carlisle, Disciple chapel, Nov. 25 to Dec. 1.
JAMES FERRISS.

Scottsville, Floyd Co, as Br. Scott may arrange, Friday eve. Dec. 31 and over Sunday.
D. R. MANSFIELD.

WISCONSIN

The second Q. M. of Southern Wisconsin will be held at Adams, Green Co., commencing Friday, eve. Dec. 22, and continue over Sunday. Let those who have recently commenced preaching try to be present; also everybody else that wants to do good or get good. G. G. GODFREY.

The 2nd Quarterly Meeting of the Eastern District, Wisconsin, will be held (Lord willing) at the North School House, Webster's Prairie, Sauk Co. commencing Friday evening, Dec. 22, 1871 and holding over the Lord's day. The cars run to Baraboo on the new road from Madison, and Kilbourn City, on the Milwaukee and St Paul railway. It will be about seven miles from the former and six from the latter point to the place of meeting. Any who come by R. R. to either point, will be met at the station, if they will communicate in time with Br. F. House, Delton, Sauk Co. Let there be a general rally to this meeting of both ministers and members. Let all the churches in the district send delegates. Brethren Knapp, Jones and Ainsworth, will be a Committee on preaching. GEO. THOMSON.

IOWA.

A series of meetings at Arbor Hill, commencing Dec. 17. Br. Philander Nokes will make arrangements for the same. D. S. CLARK.

Iron Hill, Jackson Co., Nov. 27 to Dec. 26.
Deep Creek, Clinton Co., Nov. 27 to Dec. 2.
C. C. MARSTON.

MINNESOTA.

Stone S. H., Viola, eve. Dec. 2, and 10½ a. m. Dec. 3. At the
Murphy S. H., 2½ p. m; and at
Bently S. H. at 6½ evening.
Good Templar's Hall, Eyota, eve. Dec. 9, and at 2½ p. m. on Sunday, the 10th.
Bliss S. H., 10½ a. m. Sunday, Dec. 10, and at St. Charles in the evening.
S. C. WELLCOME.

The tenth Annual Meeting of the A. C. Conference of Minnesota will be held at Winona, Wednesday to Sunday, Jan 10-14, 1872, in the chapel, corner of Broadway and Winona St.
EDWIN T. HIMES, Sec'y.

NEW YORK.

Brockport, Dec. 6.
East Shelby, Dec. 7.
Lockport, Dec. 8.
Buffalo, 263 Eagle St., 3 and 7 p. m., Dec. 10.
Milford, Chaut Co., Dec. 11.
Beman's Point, Dec. 12. JOHN T. ONGLEY.

The SECOND Q. M. for the current year of the New York Advent Christian Conference will be held (D. V.) with the church in the city of Rochester, Thursday Dec. 7, and over Sunday. A general invitation is extended. IMMEDIATE ATTENTION IS ASKED TO THE APPOINTMENT OF DELEGATES AND TO THE TAKING OF THE QUARTERLY COLLECTIONS BY THE VARIOUS CHURCHES.

Our extended mission work this season with the tents has left A DEBT OF OVER $120 upon us, which should be lifted at once, lest the mission preachers suffer this winter for lack of summer wages.

Dear brethren: Come up again to the feast. Bring in your tithes and offerings. And while you open your treasures to the work, open also your hearts to the Lord for the prosperity of Zion and for the soon-coming of Israel's king.

The opening discourse will be given by Br. Milton R. Miles.

D. GOODWILL, Pres't.
WM. E. BROWN, Sec'y.

PENNSYLVANIA.

Lawrenceville, Lycoming Co., or where Br. Wm Wilson may appoint, commencing Nov 30, and over Sunday. JOHN T. ONGLEY.

The first Q M. of the A. C. Conf. of Northern Pennsylvania and Southern N. York will be held at Westfield, Tioga Co. Pa. commencing Friday eve. Dec. 15, to continue over Sunday.

J. W. TAYLOR, Pres't.
A. H. BRIGGS, Sec'y.

MISSOURI.

Greenland, Dec. 3.
Empire, Dec. 10
Kingrold (meet Br. McClure) Dec. 17.
Allanthus, Dec 24
Union church, Dec. 31. A. F. DUGGER.

ARKANSAS.

The Advent Christian Quarterly Conference, Blue Mountain District, will be held at Flatt Woods, Masonic Hall, Saturday and Sabbath eve. Dec. 30, and 31.

J. S. BROWN.
T. J. BISHOP.

The Quarterly Meeting of the Advent Christian Conference Batesville Dist. will be held Saturday and Sabbath, Dec. 16, and 17 at the Headstream S. H.

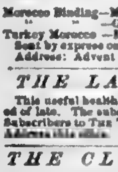
J. P WILLIAMS.
LEWIS ROBINSON.

Advertisements.

A GREAT CHANCE FOR AGENTS. Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y. or 16 Dearborn St., Chicago, Ill. [314-1yeatB

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free.* $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner,* one year, if paid in advance, $2.75. To new subscribers to *both* journals, $2.50 a year.



FREE. Sample copies of the *Bee Keeper's Journal and National Agriculturist.* The finest paper of the class in the world. Every Bee keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO., 14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

BABCOCK FIRE EXTINGUISHER.

Over 200 actual fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has acopted it. All leading railroads use it. Insurance companies reduce rates where it is introduced. Invaluable for private residences, school houses, hotels, warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing, please say where you saw this advertisement. F. W. FARWELL, Sec'y., 182 Washington St., Chicago.

For sale at this office.

THE ILLUSTRATED DOMESTIC BIBLE

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in manner that make it an exceedingly valuable acquisition to the family circle, and to all Bible students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A Family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,300 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding—Marbled Edge........ $10 00
" " —Gilt Edge........ 12 00
Turkey Morocco —Full Gilt........ 15 50

Sent by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

THE CLOW REAPER.

This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis., was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty.* The Clow Reaper was marked *forty,* or perfect, by the committee. The other machines ranged from 36¼ down to 21¾. This machine is specially admirable for its light draught—which saves horseflesh: it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for lowering and raising the cutters. For the facilities for turning and backing. It can be used as a mower as well as a reaper. No cog-wheels are used to drive the sickle. It has had fewer accidents from breakage than any other machine.

USUAL PRICE, $160.00;

but the machine presented to THE TIMES office will be

SOLD FOR ONE HUNDRED & TWENTY DOLLARS!

If taken soon.

For any further information, address:

J. V. HIMES, Buchanan, Mich.

LIBRARY COPY
AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 19. BUCHANAN, DECEMBER 5, 1871. WHOLE NO. 396.

Contents.

The Harmony of Scripture on Future Punishment No. 3; The Harrisonville Discussion—Once More 145
Poetry; From England, E. Micklewood; The Lord's Coming 146
The Apocalypse; From San Francisco; Doctrine of Immortality, P. Sawyer; Our Pulpit: Sermon, Eld C. C. Marston 147
Brief Editorials, Personal; Our Work Hindered; An Important Admission, N. Field; Evening Talks With My Neighbors, No. 7, J. S. Lawyer; Universalism Almost, N. Field. The Blessed Hope 148
The Austrian Empire; Russia and Austria; Editorial Gleanings, The Times, At Home and Abroad 149
Editor's Journal, Br. R. M. Wilson's Removal; Correspondence 150
Correspondence, Book and Tract column....151
Business Agent's Department; Notices; Appointments; Prospectus; Advertisements....152

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Dec. 5, 1871.

The Harmony of Scripture on Future Punishment.—No. 3.

LIFE.

And this brings us to the great central fact in the whole controversy,—namely, that life, eternal life, living for ever, immortality, is the special privilege offered to those who seek it, by patient continuance in well-doing; while death and destruction is constantly threatened as the end of those who obey not the gospel of God. Life or death! life or death!—this is what Scripture rings with from beginning to end. If these reiterated promises and threatenings are to be understood in their plain natural sense, the question is settled, and the whole difficulty removed.

Now there are some very strong reasons in favor of so understanding them, in addition to the *prima facie* presumption against the predominating language of Scripture on any given subject being meant to be taken in a *non*-natural sense. Let us first consider the promise of everlasting life in the world to come.

1. Every one must admit that the world *life* does not involve holiness or happiness; otherwise as Archbishop Whateley remarks, to speaks of a happy life would be mere tautology, and to speak of a miserable life a contradiction in terms. A man may lead a miserable and wicked life, as well as a holy and happy life. Now, if both the righteous and the wicked are to spend an everlasting life of happiness, or if the righteous are to spend an everlasting life of happiness, and the wicked an everlasting life of misery, how can "everlasting life" simply be so constantly promised, in one form or another, as the reward of the righteous? It must of course mean on that supposition, an everlasting life of holiness and happiness. How strange that the points of difference between their future lot and that of the wicked should be so entirely passed over in these reiterated promises to the righteous, and the language be studiously framed, so as to *express* no more than what is common to them both,—namely that they shall *live* for ever, that they shall be *immortal*, and have eternal *life!* That anything so misleading should *ever* occur in Scripture, is very difficult to believe; that it should be the prevailing habit of Scripture is absolutely incredible.

If, on the other hand, it be a revealed truth that the whole universe is ultimately to be reconciled to Christ, so that God may be all in all, the explanation is obvious. To promise any one everlasting life is to promise him a share in that universal blessedness. There is no need to specify in words that it will be a life of holiness and happiness, for there can be no other *eternal* life; to live forever in sin and misery is imposible.

2. But this is not all. Even if we could believe that the (*zoe*, life), which is so constantly promised to the righteous, was only the exaggerated language "of poetry or passion," and meant, not *life*, but all that is commonly thought to be worth living for, there is another word, which is impossible so to explain away: (*psuche*) can only mean—either the soul, as distinguished from the body, or else natural life; and our Lord most distinctly asserts several times, that our own *psuche* is what we shall either preserve or lose hereafter. He asserts it, also, in contrast to our preserving or losing it here. If we are unwilling to sacrifice our life now, should it be required by faithfulness to him, we shall certainly be deprived of it then, whether we will or no. Once, indeed our Lord adds "unto everlasting *zoe*." (John 12: 25.) But that this is only intended to emphasize what he elsewhere expresses simply by preserving the *psuche*, appears very plainly from its being contrasted with the loss by the unfaithful—not of their *zoe*, but of their own *psuche*. The alternative was precisely that which had been put by Ezekiel: "When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall "*save his soul alive.*"

3. Furthermore, we are told, that when Adam had marred "the image of God, after which he was created in righteousness and true holiness," he was debarred from access to the tree of life, so that he might not eat of it and live *forever.* By this familiar expression, of such constant occurrence afterwards, no one understands *here*, in the *first* place where it is found, is original ruling utterance,—lest he should be holy forever, lest he should be happy forever, lest he should know God, and possess everything which makes life desirable. The tree of life was given for no such purpose: it was given that he might *live* forever, that he might keep possession of the life bestowed upon him when the Creator breathed into his nostrils the breath of life and man became a living soul. The *happiness* of that life depended internally upon his consciousness of God's favor, and externally upon surrounding circumstances being in harmony with the nature that God had given him.

4. Observe also how our Lord compares the life which he bestows, with that which was sustained by manna in the wilderness: "Your fathers did eat manna in the wilderness, *and are dead:* this is the bread which cometh down from heaven, that a man may eat thereof and *not* die." (John 6: 49, 50.) If "not die" means not remain wicked and miserable, where is the contrast to the manna? No; it was given to sustain their physical life. This it could do only *for a time.* The bread which Christ gives will sustain it *forever.* "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall not die *for ever.*" (John 11: 25, 26.)

In fact, the more closely we examine the passages of Scripture which speak of eternal life as the gift of God in Christ Jesus, the more certain does it appear, that they *include*, and not *presuppose*, the possession of endless physical life.

DEATH.

If this be so, it follows, as a matter of course, that the death, which is the wages of sin, must be the *loss* of that physical life; a conclusion which is supported by the strongest corroborative evidence that could well be conceived.

In the first place there is no other death which *can* be inflicted, on impenitent sinners, in the day of judgment. What is death?[1] The cessation of life. There are various kinds of life, and therefore there are various kinds of death;, but death, regarded as an act, is the cessation of life, *and nothing else.* Regarded as a condition, it is the state of anything from which life has departed. We speak inaccurately of dead matter, meaning only that it is without life; but, properly speaking, nothing is dead that has not died, and nothing can properly be said to die that could not have been said, in some sense or other, to possess life. The first question therefore is, What kind of life will the wicked possess in the day of judgment to be deprived of? If they are then to suffer *death*, it must be by the deprivation of some life which they then possess. What can it be?

Spiritual life they lost in Adam, and have never regained. They are already dead in "trespasses and sins." In that sense "they have no life in them," and therefore have none to be deprived of. They are already "alienated from the life of God," "children of wrath," "aliens from the commonweath of Israel," "without God." It cannot therefore be the loss of holiness or of God's favor that will constitute "the second death," to be inflicted on them at the final judgment.

Neither can it be the loss of peace and joy and happiness; for these they they do not possess, and cannot be deprived of. "There is *no peace*, saith my God, to the wicked." "Man is born to trouble as the sparks fly upwards." "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Some of them, no doubt enjoy "the pleasures of sin for a season;" but many are debarred even from these, and pass whole lives of unredeemed misery from their cradle to to their grave. To talk of their possessing anything in the way of happiness, which could be called *life*, and the loss of which could be called *death*, is simply absurd. That Divine power would be able to make them still more wretched than they are, of course we admit. But it would be an utter abuse of language to call that taking away their *life*, or inflicting *death* upon them We are waiving the question, whether happiness in itself, apart from holiness and the conscious enjoyment of God's favor, could ever be called *life;* and we are also waiving any consideration of the intermediate state—or else we should ask, What *life* does the rich man in *hades* now possess, that can be taken from him when he is cast body and soul into *gehenna?* The state of the wicked in this life is quite sufficient to decide the question. And we ask, What life do they possess, that can be taken away or destroyed, except their *natural* life, which consists in the possession of a reasonable soul and body? What other death CAN they die, except *physical* death?

The Augustinian theory is, that the second death will merely be a *continuation* of their present spiritual death, that is, alienation from God, with a vast addition to their unhappiness both in mind and body. But this is not the view that Scripture gives of it. Scripture tells them that they *shall die*, and not merely that they shall continue dead under circumstances of agravated misery. It represents God as inflicting death upon them, casting them into hell, and destroying them body and soul. And God never inflicts spiritual death upon any one. They destroy themselves spiritually, and therefore God destroys them in some other way. What other way is there, except by depriving them of the only life they have left?

And was not this manifestly the death threatened to Adam if he disobeyed? Does any one seriously believe that he could possibly have understood the words "Thou shalt surely die" to mean—either, Thou shalt incur the penalty of everlasting misery, —or, Thou wilt have to undergo corrective discipline for thy restoration to holiness? Could he have imagined it to mean any thing but that he should become like "the natural brute beasts, made to be taken and destroyed," and should "utterly perish?" And is it conceivable that the Creator, when placing him in a position of such tremendous responsibility, would fail to put before him with the utmost clearness what would be the consequence of failure; or that he would veil the terrific prospect of eternal torment under the simple word—die? Unless the wages of sin has since then undergone a radical and unspeakably awful change, it must surely be—DEATH.

And that it had not undergone any change, at least to the time of Moses, is evident from St. Paul's adducing the death of infants, "who had not sinned after the similitude of Adam's transgression," as an instance of the penalty incurred by Adam's sin. It was not spiritual or figurative, but literal, bodily "death" which "reigned over them."

It is true, as we learn from revelation, that the death of a compound being like man does not necessarily involve his immediate and total extinction: the soul may survive bodily dissolution. But as our Lord declares that it will not survive "the second death," but that the whole will be destroyed "body and soul" it follows, either that a heavier penalty will then be inflicted than was threatened to Adam, or, that the death threatened to Adam would have naturally resulted, sooner or later, in the extinction of his whole being. We firmly believe the latter. We believe that, the reasonable soul and body having been created to form one man, neither of them has any natural power to live apart from the other, nor would do so for a moment without Divine interposition. Why the sustaining of all human souls in conscious existence, until the final judgment was necessary, we may, or may not, be able to see.

Some may argue that resurrection would be sufficient to meet the requirements of redemption and retribution; others may reply that the resurrection of that which had wholly passed out of existence would be merely the creation of a being with a close resemblance to, but not possessing personal identity with, that which previously existed. Be that as it may, the two facts are revealed with perfect distinctness,—that the soul does survive the first death, man not being able to kill it, when he kills the body; and that will not survive the second death, for God can, and will kill it.—*S. Minton, in Rainbow.*

---

[1] "The word death, however, has remained true to its original in its various applications. Thus, we have in Scripture the expressions 'dead to sin—dead to the law;' in our Catechism we have the phrase 'a death unto sin;' in ordinary life we speak of persons as being dead to certain passions or affections. All such expressions are derived from physical death, and are true to its original sense. They imply the departure and non-existence of relations and feelings which once were living and strong—their death. To the sense imposed on death in all times and by all nations there is one exception, that given to it in the theology of a portion of Christendom; compelled by a terrific creed of punishment, death is made to mean its direct opposite—'Life'—some 'condition of being' or existence."—"The Duration and Nature of Future Punishment." Henry Constable, A. M., Prebendary of Cork. Longmans. A most masterly and conclusive pamphlet.

Dr. Johnson gives ten meanings to the word death; the last of which is stated thus:—"In theology—damnation, eternal torments." In other words, theology is compelled, as Mr. Constable observes, to make death mean its exact opposite—namely, everlasting life—in torment.

THE HARRISONVILLE DISCUSSION —ONCE MORE.

The editor of the *Record* appears to have lost his temper, for which we are sorry. He also has fallen under the impression that we have believed "without a particle of testimony" what we stated of the discussion. This is a mistake. Amongst other evidence upon which our opinion was based, we present the following:

We, whose names are hereunto appended, do hereby certify that we have carefully examined the letter, over the signature of R. B. Williams, and under the caption of "Harrisonville, Ind., Debate," published in THE ADVENT TIMES of Oct. 10, and that it is virtually correct in every particular, and does not bear even the shadow of a misrepresentation. We were present very nearly all the time at the debate, and do not hesitate to endorse said letter as to its correctness. We would further say that we do not belong either to the church of Mr. Treat, or of Mr. Green; and only hereby express our approbation of the above letter in vindication of truth and justice.

Signed: S. F. LEONARD, D. R. DUNEHEW (?), J. N. WAGGONER, JOHN SANDERS, WM. ANDERSON, J. C. ROBINSON.

—The author of the original letter, R. B. Williams, assures us that very much more testimony to the same effect could be procured from parties belonging to neither of the churches represented in the debate; and that for his own part, he stated "clearly and conscientiously in the letter, what he knew to be correct;" and as he was present throughout the debate, except during *two* speeches, he should certainly be tolerably well prepared to judge of its general features. It is the *Record* that "misrepresents" when it intimates that Br. Williams only attended one session of the discussion, and resorted to "misrepresentation" in reporting what he did not see and hear.

Some Christians think that by compromising with the world they will draw it to them. But no; the world, on the contrary, draws them to it.—*Cavan.*

How Long.

Do they still linger these slow treading ages?
  How long must we still bear their cold delay!
Streak after streak their glowing dawn presages;
  And yet it breaks not—the expected day!

Each tossing year with prophet-lip hath spoken,
  "Prepare your praises, earth awake and sing!"
And yet yon dome of blue remains unbroken;
  No tidings yet of the descending King!

Darkness still darkens; now nearer and nearer
  The lightnings gleam; the sea's scorched billows moan;
And the sere leaf of earth is growing serer;
  Creation droops and heaves a bitter groan.

O storm and earthquake, wind and warring thunder,
  Your hour is coming! One wild outburst more,
One other day of war, and wreck and plunder;
  And then your desolating reign is o'er.

These plains are not your battle-field for ever;
  This grassy deep was never made for you;
These mountains were not built for you to shiver;
  These buds are not for your rude hands to strew.

Flee and give back to earth its verdant gladness,
  The early freshness of its unsoiled dew;
Take hence your sackcloth, with its stormy sadness,
  And let these wrinkled skies their youth renew.

Come back, thou holy love, so rudely banished,
  When evil came, and hate, and fear, and wrong;
Return thou joyous light so quickly vanished;
  Revive, thou life that death has quenched so long.

Re-fix, re-knit the chain so harshly broken,
  That bound in blissful love earth to yon bright heaven;
Hang up on high the ever golden token,
  The healed earth renewed and man forgiven.

Withdraw the veil that has for ages hidden
  That upper kingdom from this nether sphere;
Reveal that fellowship so long forbidden;
  O God! thy tabernacle, thy dwelling here.

—*Dr. H Bonar.*

Communications.

From England.

Br. Himes: It would be some consolation to me to be freed from business so that I might have more time for correspondence, and be better able to do all that is in my heart in regard to the utterance of that glorious testimony of our hope, now so necessary for the awakening of the sleepers and the disobedient, and the encouragement and strengthening and consolation of many in these times of distress and trial and famine of the bread of life. But patience must have its perfect work, and I do not repine. I might have been wholly engaged in the ministry many years ago in the church of England, but I could not conscientiously accept the position and the emolument. I thought to have offered myself as a missionary among the Wesleyans, but again Providence interposed. I might have been wholly engaged long ere this among the Irvingites (so-called), who bear a most valuable testimony to the coming and kingdom of our Lord; but with them I could not remain, because of their adoption of most fundamental errors, and their *very high* ritualistic form of worship. Their sympathies are with the highest of the high church portion of the church of England, and far more with the Papacy itself than with Dissent. But even worse than that, and worst of all, is the underlying error of their whole creed and system, that the twelve apostles have been restored in person, i. e., in the persons of others chosen to that office, in the midst of the church, and to themselves in particular for that they have the faith to receive them, and to make declaration of the fact. I cannot conceive any more likely position from whence the *personal* anti-christ, which so many look for, might spring. Judas, the type of the anti-christ of these last days, was an apostle, was near his Lord, made profession of faith in him, and was active in outward service to him. But there was a flaw in his profession, a sandy foundation, a fatal defect in his form of obedience. As with the typical anti-christ, Judas, so with the anti-christ whom he foreshadowed, the apostacy of the middle ages, and the culminating of that apostacy in the battle of the great day, in Armageddon, when the armies of heaven headed by Jesus the Captain of our salvation, shall be opposed by the beast, which denotes the power of the Gentiles, and by him who sitteth thereupon, even the anti-christ, the betrayer of his Lord, in his body the church.

On this subject, my mind has been and is much exercised. I was with that people several years; in all honesty and sincerity I hoped they might be in the truth; but had always a misgiving as to the foundation; and to doubt was to sin, according to their creed as also with the Romanists, I schooled myself as best I could into quietude, until I was *forced* from among them by a flood of light and an irresistible power. The gorgeously vested priest, the altar, the sacrifice of the mass, (but little better than transubstantiation), the lights and incense, a profusion of crosses, bowing toward the altar and the host (and by an easy transition to him who *makes* the host, and then to him who betrays his Lord); holy water, and the confessional with other resemblances to the Roman harlot, were enough, as you may well suppose, to cause both a keen observation of myself, and of the system of which I had become an abettor.

But I am free and unattached, and have so been since coming out from thence. And I did not now begin to write you with the intention of enlarging upon that matter, but to say that I hope very soon to be better able to help in the good cause. There seems to be an awakening in this country to the grand throne. The press is pouring forth its treasures on the subject in great profusion, and with great ability in many quarters. The signs of the end are multiplying. The events are filling in rapidly. The times are all dovetailing to that point, and we are surely near it, when the glorious appearing of the Lord shall crown the work of his grace, and his glory shall appear as the seal of salvation upon his chosen.

I ought to say that I do not expect the personal anti-christ to arise from among the Irvingite apostles; indeed I do not expect a personal anti-christ at all in the sense or manner which many brethren seem to look for him; but if a personal anti-christ is to arise according to the expectation of those brethren, an apostle is surely the most likely person after the examples of Judas; and therefore I said the Irvingite apostleship presents a probable source. But the Mormons also have an apostleship, and of a very different order. The number of that apostleship is twelve. And they, too, bear witness to the coming of the Lord, they baptise by immersion for the remission of sins, they have prophets, evangelists, and pastors, and faith, and gifts of the Holy Spirit, and gifts of healing, and many other distinguishing traits. From the area of that apostleship the personal anti-christ may arise, if he is to come as a person.

But for myself I cannot lose sight of that great field and system of the apostacy, called Papacy, in relation to the final events of the great anti-christian opposition to the Lord and to his church. There we have an avowed apostolic succession, and a *head* to the apostleship, a head—or, rather, *the* head of the apostacy, *the head* on earth of the church in her apostatized condition. This has been her condition for several centuries. Is the closing act of rebellion and opposition of this age to be wrought out by some other body than the Papacy, to have some other head than the Pope! Is the responsibility to be shifted from that system which for so long a time lived and prospered on the ignorance and the wealth and the sufferings of the masses of the people, and of Christ's little flock! It surely cannot be so. Because the dominion of the Papacy and its power to persecute unto death has been taken away, and is being consumed by the Spirit of Christ's mouth in the testimony of his servants, and because the Roman church demeans itself in accordance with the altered condition of the times, it is thought by some that the disposition to persecute is changed, or has ceased. This cannot be so, else the church of Rome must have ignored its professed infallibility; but recently it has avowed that principle more than ever, and made a world-wide profession that infallibility is personally inherited by the Pope as head of the church, and that by the Pope the church has been and is infallibly guided.

Because the Pope professes faith in [illegible], many think he is not, and cannot be, that man of sin, the anti-christ, of these last days. They say the anti-christ must be an avowed opponent to Christ, an infidel indeed, or an atheist. But this would not agree with the type in Judas, who was an apostle, and a traitor, and became at a certain period of his profession devilishly possessed for, and instigated to do, the work for which he was chosen and called. Even so the anti-christ must be an apostle in profession, false at heart, a betrayer, a liar, and a murderer. Such has been and is the Papacy as a system, of which the Pope is the head. This is the character of that particular system of law and of government which for so long a time has oppressed the world and trampled down the saints of the Most High. It is not true of all the adherents. Many have been held in association through fear, and ignorance, and interest. The hearts and lives of many are better than their profession, and in contrast to the system. This is true to the end, when the great mystic Babylon shall fall, and the voice of the good Shepherd shall be heard, saying, "Come ye out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues."

That end is *near*. Preparation for the casting down is being made. *When* the announcement is made, "Babylon is fallen!" *The time of visitation*, like unto that accorded to God's ancient people, will *then* be realised, and the people prepared made ready for their Lord. *That interval exhausted*, the mighty angel of Jehovah will cast down the great Babylon like a millstone into the depths of the sea, to rise no more, then shall the great Dragon, called also the Devil and Satan, be cast into the bottomless pit, and there confined for a thousand years, so that he shall deceive the nations no more until the end of that time. The millennial day will be one of peace, and righteousness, and rest, and knowledge, and holiness, and glory, and joy, and praise, and endless life with immortality begun. No more pain, or weariness, or sorrow, or tears, or death. The last enemy destroyed and swallowed up in victory. Heaven and earth created anew, and so combined as that the vision and mystery of Jacob's ladder shall be practically intelligible. Eye hath not yet seen, nor ear heard, the glorious things in preparation for those who love and serve God. Enoch and Elijah and Christ did not more surely ascend into the heavens, than will the saints of the first resurrection, and the first fruits of the harvest. Unto this great honor all the saints of God shall come.

Edmund Micklewood.

The Lord's Coming—Its Prominence and Importance.

Bickersteth states, after careful examination, that at least one verse in thirty of the New Testament relates to the second coming of our Lord Jesus Christ. If he had included allusions to this great event as well as direct references, the proportion would have been still more striking; for there are more than three hundred and twenty verses out of seven thousand nine hundred and fifty-nine found in the New Testament that point forward as with eager gesture to the future appearing of the Saviour. This fact is most suggestive of the high value placed upon the doctrine by the divine Spirit who dictated the word of God, and it stands in significant contrast with the strange silence of many of our preachers and writers respecting a topic of momentous importance in the estimation of the inspired penmen.

Nay, it has come to pass that by far the larger number of professed Christians regard with suspicion and receive with scarcely suppressed sneers a sermon or published treatise on the subject so prominently set forth in the Sacred Scriptures, while they do not hesitate to apply the epithet "crazy" to the minister of the gospel who openly proclaims his belief of a doctrine constantly asserted by Christ and the Apostles. There can be no stronger proof than this of the rapid progress made by "the apostacy" predicted in the second Epistle to the Thessalonians, and of the ruin in which Christendom is involved. All the truths of God's word are, of course, important, but their relative importance, if I may so speak, can be fairly estimated by considering the prominence given to them in the revelations of the Holy Ghost. When, for example, we find the doctrine of our Lord's divinity repeatedly affirmed in every book of the New Testament, and the doctrine of human redemption through his blood pervading the gospel, and the doctrine of faith or belief in his name as essential to salvation stated about five hundred times, it is proper to infer that these doctrines possess special value to the mind of the Spirit. What shall we say, then, when we discover that the doctrine of our Lord's second coming is distinctly proclaimed or incidentally mentioned in one verse of every twenty-five perhaps in the New Testament? Can it be right to neglect such a truth? Can it be right to banish it from our thoughts and discourse as a forbidden subject? If our ministers and Professors in the Theological Seminaries should rarely or never clearly announce the doctrine of Christ's true and proper divinity, or his atoning sacrifice for sin, or the necessity of faith in him, they would be justly regarded by every real Christian as sadly derelict in duty; and surely they are no less derelict when they fail to announce the second coming of the Lord, no matter what may be their views of his coming in relation to the Millennium.

In reply, however, to a charge so grave, and that will be regarded by ninety-nine out of a hundred as so rash and presumptuous, we are met by two objections that are commonly urged against the claim of Christ's second coming upon our attention. The first is that the doctrine has been fearfully abused and perverted by reckless men who have mounted it as a hobby to the exclusion of other important truths, and by their unwise predictions made havoc of the church to the full extent of their baneful influence. In answer to this it is enough to ask what truth of God's word has not been abused and perverted by the cunning and malice of Satan? If the objection can be brought against the doctrine of Christ's second coming, it can be brought with equal force against precious doctrines just mentioned, and against all other doctrines which the great adversary sees to be particularly dangerous to the success of his schemes. Since the doctrine has been perverted by reckless men, manifestly it should be carefully studied and clearly expounded by judicious men who are set for the defense of the truth. Without doubt these reckless men have done incalculable mischief by their foolish predictions, but I venture the assertion that such predictions have more frequently been made by writers who believe in the post-millennial advent of Christ than by writers who believe in his pre-millennial advent. All who are familiar with the current literature on this theme can remember how often it has been confidently asserted that Romanism would be overthrown in 1866, and the sun of a spiritual Millennium, without the personal presence of Christ, immediately rise in cloudless splendor. The year 1871 has come, and Romanism still lives and flourishes, exciting the fears of Protestant England and the United States, and pushing her triumphs in every direction except in certain portions of the continent of Europe where she has been forced to yield to the assaults of a more hopeless infidelity, while the expected spiritual Millennium is as far off as ever. It is almost absolutely certain that a much larger number of persons are now living on the earth who know not the Saviour of sinners than there were when Paul fell a martyr for Jesus in the reign of Nero.

The second objection urged against the claim of Christ's coming to our attention consists in the fact that the doctrine belongs to prophecy, the study of which, it is alleged, is at least fruitless of good, if not perilous to the soul. Surely those who urge this objection do not reflect that it boldly and blasphemously impugns the wisdom and love of God in giving us a revelation. for if you exclude prophecy from the field of your observation, the Bible becomes a meaningless and worthless book. The first promise made to our fallen parents in the garden of Eden was a prophecy. The bloody sacrifice of Abel and the acceptable offerings of the Patriarchs were based on prophecy. The preaching of Enoch, the seventh from Adam, was nothing but prophecy so far as we are informed. The Pentateuch is crowded with prophecy in type or in words. The service of the Tabernacle and the divinely appointed ritual of the Jews are eloquent with the deep tones of prophecy. The historical books of the Old Testament are radiant with the light of prophecy. A very large proportion of the Psalms is entirely occupied with prophecy. The whole of the Scriptures from Isaiah to Malachi consists of prophecy. The ministry of John the Baptist was absorbed with prophecy. The discourses of our Lord are filled with prophecy. All the leading epistles of the New Testament contain prophecy. and the last book of the Bible is prophecy throughout. Not only so, but the consolation we hope to receive, if called, to die, we owe to prophecy. All we know of the resurrection of the body we owe to prophecy. All we have earned of heaven we owe to prophecy. All we expect to enjoy amid the unfading glories and thrilling raptures of the eternal city we owe to prophecy. All the promises of God's word that remain to be fulfilled in our personal experience, and in the future of the church and in the history of the world, are prophecy and nothing but prophecy.

What then do these thoughtless persons mean by their inconsiderate objections to the study of prophecy? Is it nothing that our Father has condescended to inform his children of the glorious things in store for them? Is his condescension to be met with contempt and his revelation with deliberate neglect? Is it respectful and reverent to say that he has given us a book a very large portion of which it is unprofitable to read, or that it is profitable only after the fulfillment of its predictions in order to confirm the truth of his word? Does his word need to be confirmed by historical events before we deem it worthy of our belief? Alas! objections like these show to what a fearful extent, rationalism, or to use the plain and proper word, infidelity has invaded not only the pew but the pulpit. In speaking of prophecy to ministers of the Gospel whom I esteem and love, I have often felt sadness and surprise at their reply that they knew nothing of it, and then at their self-satisfied smile as they intimated that they were in the habit of giving attention to subjects of far greater practical importance. Was the prophecy of the coming deluge of no practical importance to those who lived before the flood? Was the prophecy of the coming storm of fire and brimstone that swept the cit[illegible] of Sodom and Gomorrah of no pra[illegible] importance to Lot and his fa[illegible] Was the prophecy of the coming [illegible]tivity of Israel of no practical impo[illegible]nce to the inhabitants of Jerusalem [illegible]vious to the Chaldean invasion? W[illegible] the prophecy of the coming M[illegible] no practical importance to th[illegible]ho waited and watched for h[illegible]g? And can the do[illegible]trine [illegible]ond coming be of no practic[illegible]ance when it is held up to o[illegible] on almost every page of the New Testament? When I hear Christians express themselves in this loose and unguarded manner, at once the prayer springs from my heart, "Father, forgive them, for they know not what they do."

Not thus do the inspired apostles speak of this shamefully neglected part of God's truth, for Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." If those do well who take heed to the sure word of prophecy and follow it as a shining light amid the darkness of this world, can those do well who give no heed to it, but dismiss it from their minds with the flippant remark that it is of no practical value? Even of the book of Revelation, confessedly the most difficult of sound exposition of any portion of the Bible, it is written, "Blessed is he that readeth, and they that hear the words of this prophecy," and can they who neither read nor hear it expect to receive the promised blessing? In ancient times Jehovah said by the mouth of his prophet, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word," but in modern times, thousands who profess to be his children by faith in Jesus Christ boastingly slight much of his word, and regard the man who preaches it as a dangerous fanatic.—*Dr. J. H. Brookes, in the Old School Presbyterian.*

The Apocslypse.

In the book of Revelation are the following: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand"—1:3. "He that hath an ear, let him hear what the Spirit saith unto the churches"—2:7, 11, 17, 29; 3:6, 13, 22. "Come up higher, and I will show thee things which must be hereafter"—4:1. "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand"—22:10. "And behold I come quickly, and my reward is with me, to give every man according as his work shall be"—12th verse.

God calls this book a REVELATION: men generally think it a very poor one and treat it accordingly! God says, "Blessed is he that reads" it: men generally say, "It will not pay." God says, "Seal not these sayings:" men generally say, "They are already sealed!" God says, "The time is at hand:" many men say, "No man is authorized to say *the time is at hand!*" What a great pity it is, that the very last words of our blessed Savior are treated with *so* much indifference and coldness, not to say with scorn and contempt!—*Cor. West. Recorder.*

From San Francisco.

Mrs. O. R. Fassett preached yesterday (Sunday, Nov. 12) morning and evening, at the Christian chapel, opposite new mint, on Mission St. Text in morning, "Preach the word;" evening, "What is truth?" Both excellent discourses; and highly appreciated. 150 present in the morning; 250 present at night. Mrs. Fassett will preach same place, next Sunday morning and evening.

Eld. Fassett is in Vallejo. Protracted meetings are to be held there during the week.

The Seventh-day movement in San Francisco appears to be in an easy dying condition.

Constable's argument is being heard from in this city—in several influential quarters. I met a man yesterday who one year ago was a leading Spiritualist. I incidentally asked him how his rappers were getting along, when he proclaimed his disenthrallment: "Oh! Grant knocked that doctrine out of my head, and I'm satisfied from reading Constable that the elder was right about the sleep of the dead, altogether. There should be a cheap edition of Constable printed, with other similar works, of American authorship advertised on the covers. A.

"Doctrine of Immortality."

I have now read this work, by J. H. Whitmore, sufficiently to form a very high opinion of its candor, and fair and able presentation of the subject in hand. Some of the author's views I regard as objectionable, but on the subject of man's nature and final destiny he is clearly in harmony with enlightened reason and the oracles of divine truth. He is faithful in dealing with facts, clear as a sunbeam in the statement of his premises, and most fair and logical in his conclusions.

I do not believe education and skill can endow any man with ability to break the chain of his argument and establish the reverse of his judgment.

I hope the work will be given to the public by thousands and tens of thousands until the last vestige of the incorrect dogmas of natural immortality and endless misery are among the absurdities that were.

Light is dispelling the night of error. The fogs and mists of human superstition are being dissipated by the faithful handling of the word of divine truth, and the unperverted application of human reason and the conscience.

The development of the age and the phenomena manifest in the history of doctrines show conclusively that there must be a reconstruction, or unbelief in its varied forms will be jubilant of victory. The question being settled, that Jesus the Christ is the resurrection and the life—the giver of immortality to all the worthy—the next question of greatest importance is when has been, is, or will, immortality be swallowed up of life eternal? This is a legitmate them for THE TIMES. Keep it before the people.

P. SAWYER.

Our Pulpit.

Sermon.

BY ELD. C. C. MARSTON.

When will the saints be rewarded?[*]

This is a perfectly legitimate inquiry. Christians have a perfect right to know whether they are to be rewarded at *death* or not till the resurrection, providing the knowledge can be found in the word of God. We turn to the teachings of this sacred book for light on this subject. Does the Bible teach that the saints are rewarded at death? This question answered and every sincere seeker after the "truth as it is in Jesus" will be free from the shackles of modern theology and able to think for *self*. I know we hear a great deal in these days about "going to heaven at death" &c., but, does the Bible teach any such doctrine? I claim that it does not and submit the following arguments as proof:

1. *The Bible represents man's state between death and resurrection as a state of unconsciousness, hence he can not while in this state receive his reward.*

Do not become offended at this statement; if we cannot sustain it by inspiration we are willing to give it up. And every one must see that if death is a state of unconsciousness man cannot be rewarded until he comes out of it. Let us see what the word of the Lord says concerning the *condition of the dead.* Eccl. 9: 10: Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge nor wisdom, in the grave (*sheol*) whither thou goest.

Here we have brought to view the condition of the dead by the expressive Hebrew word *sheol.* This word in the Old Testament and *hades* in the New represent the same things. Are the people who dwell in *hades* or *sheol* conscious? Consult the text. It says there is "no work, nor device, nor knowledge, nor wisdom" in that dark abode of the dead called *sheol*, and then confidently adds that this is man's abode while in death—"*whither thou goest!*" This is the decision of inspiration on this subject—do you accept of it? There certainly can be no consciousness in a state where there is no "work, device, knowledge or wisdom!" Hence man can not be rewarded until he leaves the domain of death.

Ps. 146: 4: His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.* This shows that death kills men *intellectually* as well as *physically.* Men's "thoughts perish" when they die, hence in death they cannot think and are therefore unconscious. Modern theology tells us that men just *begin* to think when they die. Which shall we believe, man-made theories, or inspired truth? If death kills the intellectual as well as physical part of man (and it most surely does or David was sadly in error) then certainly man is not a fit subject to be rewarded while in death. He cannot think, hence has no intelligence.

Ps. 115: 17: The dead praise not the Lord neither any that go down into silence. How does this agree with the funeral sermons that are preached in this age? Do not our modern divines tell us that our dear friends are *in heaven*, praising God around his throne? I ask again, now does such preaching agree with the above passage of Holy Writ? The Bible declares that "*the dead praise not the Lord,*" theologians say "*the dead praise the Lord continually.*" Which will you believe?

Eccl. 9: 5; "For the living know that they shall die; but the *dead know not anything,* neither have they any more a reward." Here we are explicitly informed in so many words that the "dead know not anything," therefore we must conclude that their condition is that of unconsciousness. If they were rewarded would they not *know it?* And if they knew *that* there would be *one thing* of which they would have knowledge, and hence it could not be said of them they know *not anything.*

There are many passages which teach that in death man sleeps. Is a man conscious while wrapt in the silence of sound sleep? If in sleep we are unconscious and the Bible represents death as a sleep, then certainly in death men are unconscious. How manifestly absurd it is to suppose that dead men are live men, that sleeping persons are awake!

1 Thes. 4: 13–15: "But I would not have you ignorant brethren concerning *them which are asleep,* that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, etc.

Acts 7: 60. Stephen, in death fell asleep. Ps. 13: 3: "Lighten mine eyes lest I sleep the *sleep of death.*" Dan. 12: 2: "Many that *sleep* in the dust of the earth *shall awake.*" See also, 1 Cor. 15: 51; 1 Thes. 5: 10; Mat. 9: 24; John 11: 11; Mark 5: 39; Luke 8: 52; Mat. 27: 52; 1 Cor. 15: 20; 2 Pet. 3: 4; 1 Cor. 15: 6–18.

We conclude that enough Bible testimony has been presented to prove beyond the reach of successful cavil that man in death is unconscious. With the proving of this fact we have established the validity of our first argument. There is no reward at death for man, because death unfits him to receive his reward by making him unconscious and putting him *to sleep.* In this great fact we see the *need* of a resurrection to life—without it man will never get his reward.

My second argument that men are not rewarded at death is as follows:

2. *Reward cannot be given until the judgment: that is, man cannot be rewarded until he is judged; but the judgment does not take place until the resurrection; therefore man is not rewarded between death and the resurrection.*

Is the first premise of this argument true? I think all will admit that it is true. I think it would be a piece of consummate folly to give a man his reward and then arraign him before the judge to see if his case had been properly disposed of. It would be much like hanging a man until he is dead and then trying his case to see whether he deserved hanging or not. *Judgment must precede reward.* None who wish to treat this subject fairly will for a moment controvert this point. There must be a rendition of the sentence before we can receive the reward. This sentence is a very important part of the judgment. It is therefore useless to talk about men being rewarded this side of the day in which they will be judged. With this understanding of the matter, if we can settle by divine testimony the time of the judgment, we can with the same evidence decide the time of reward.

What say the Scriptures? How readest thou? Without a thus saith the Lord our theories are of no avail. We therefore wish to inquire, What location does inspiration give to the judgment? This question properly disposed of, a very important argument will be established on the reward question. If the Bible locates the judgment at death, then we shall of necessity be compelled to concede that the time of reward is at death, also; but if Holy Writ decides that the judgment does not take place until the last day, or at the resurrection, then we think it must be conceded by all fair disputants that the giving of reward will also be postponed until that time.

We find a very graphic description of the judgment, including its chronological location, in the Savior's great discourse as recorded in Mat. 25, to which I first invite attention: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand but the goats on the left."

This locates the judgment at the coming of Christ. Other passages like the following harmonize fully with the above: Acts 17: 31: "He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained." Jude 14: 15: "Behold the Lord cometh with ten thousand of his saints to execute judgment." 2 Tim. 4: 1: "The Lord Jesus Christ who shall judge the quick and the dead at his appearing and kingdom." Much more testimony might be given, but enough has been produced to fix the time of judgment beyond the reach of an honest cavil. Men will not be judged until Jesus comes. There has been appointed *a day* for the judgment. That day is "*the last day.*" It is beyond the dark shades of *sheol.* Death and *hades* shall deliver up all the inhabitants thereof, and *these* together with those whose fortune has been not to enter that dreary abode shall be judged. This is the Bible location of the judgment.

These incidental arguments drawn from man's state in death and the location of the judgment seem to settle incontrovertibly the time of reward as not being at death but at the resurrection, but we have stronger proof than all this and will now consider it.

3. *The Bible most explic[illegible] many words locates the tim[illegible] at the resurrection.*

Luke 14: 14: "Thou sha[illegible] be recompensed at the *resurrection* [illegible] *the just.*" Rom. 2: 6–16: "Who w[illegible]nder to every man according to his deeds: to them, who by patient continuance in well-doing, seek for glory, honor, and *immortality,* eternal life (God will give); but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath tribulation and anguish, upon every soul of man that doeth evil;....in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rev. 22: 12: "Behold I come quickly; and my *reward* is with me to give every man according as his work shall be." Ps. 17: 15: "I will behold thy face in righteousness; I shall be satisfied *when I awake in thy likeness.*" 1 Pet. 5: 4: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 2 Tim. 4: 8: "Henceforth there is laid up for me a crown—which the Lord, shall give *at that day;* and not to me only but unto all them that love his appearing." Col. 3: 4: "When Christ, who is our life shall appear, then shall ye also appear with him in glory." Mat. 16: 27: "The Son of man shall come in the glory of his Father and *then* shall he reward every man." Rev. 11: 18: "And the nations were angry, and thy wrath is come, and that the time of the dead that they should be judged, and thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name small and great. 1 Pet. 1: 13: "Wherefore gird up the loins of your mind, be sober, and *hope to the end* for the grace that is to be brought unto you at the revelation of Jesus Christ." Tit. 2: 13: "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Jas. 5: 7, 8: "Be patient therefore brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh."

Please turn back and give these passages a careful re-reading, accompanied by earnest prayer, and see if you can find any assurance of reward at death. They most conclusively locate the reward at the judgment. Do you receive this truth? The above array of Scripture of course does not harmonize with the popular creeds of this age, and if you endorse the doctrine taught in the one you must discard the other. Which will you choose, popular theology or the Bible? The latter says the prophets even will not receive their reward until the judgment (Rev. 11: 18.); but what does theology say? It laughs at the idea of the ancient prophets being in an unrewarded condition. Yet it is clearly taught by the word of the Lord. Again I ask, *which will you believe?* With the Bible doctrine of the time of reward so clearly set before us, what must become of Orthodoxy's pet dogma, the immortal soul? Certainly if man has an immortal soul that goes at death either to unending felicity, or irretrievable wo, then it must follow that he is rewarded at death, which claim is in direct opposition to all the foregoing plain Scripture testimony. The fact is, if the Bible is true man dies and continues in *hades* until the resurrection, when he comes forth and receives his reward. *Hades* is the silent abode of unconscious dead men!

---

[*] Sketch of sermon preached at the Illinois Camp meeting, Amboy, Ill. Aug. 1871.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR

TUESDAY AFTERNOON, Dec. 5, 1871.

WE have paid off some $300 of our debt within a few weeks, besides $60 in interest. About one third the amount necessary to cancel this unpleasant burden has been pledged. Shall we have pledges for the rest—and soon?

TO THE BRETHREN IN MICHIGAN I would say be patient. Unavoidable engagements have detained me from you longer than I expected. So soon as I can, I shall be among you, hoping to impart some spiritual gift, and help and strength, as the Lord may give me his Spirit and grace. J. V. H.

THE new fields in Arkansas, and Southern Illinois, where Conferences and churches have just been organized have need of some help in the way of books and tracts. They are really needy and deserving. Let them be assisted without delay. The field is open and promising for good.

THERE have been some questions proposed for answer through THE TIMES, the subjects of which will be fully discussed in our debate with Eld. Braden, to commence the first week in the New Year. Correspondents will therefore understand that they are not neglected; but their queries will be fully answered in due time.

As much is said about entire consecration, we want to ask every body if it is possible to be a child of God on other conditions than entire consecration? Has he any half consecrated, or one third, or three-fourths consecrated children? We think not. Is he not a jealous God? Will he allow any division in our affections? We never so understood it. Wholly the Lord's shou'd be the motto of every professed child of God.

WE quote from a couple of Baptist papers an article upon the 'Blessed Hope.' As is quite often the case when the orthodox discourse upon this subject, it closes with a bid for popularity in a fling against "fanatics' who "set the time." It is high time it was understood that not a tithe of the fanaticism has been manifested in connection with the doctrine of personal advent, that has occurred in connection with various theories of his spiritual coming. The "Fifth Monarchy men," the Anabaptists of Luther's day, the Mormons, the Shakers are specimens of spiritualizing-theory fanaticism.

PERSONAL.

As we go to press, a telegram has reached this office for the Editor, informing him that his son Edwin, at Winona, Minn., is not expected to live. We desire the prayers of all in this time of affliction. W. L. H.

OUR WORK HINDERED.

He is a fortunate man in the Western country to whom the Chicago fire has not been in one way or other a detriment. Our own work has been much hindered by it. The plates of one new tract were destroyed, with the only stereotype foundry accessible to us. There is an establishment in Detroit, but its charges are so unreasonably large that we cannot patronize it. The Chicago concern is doing the best it can, getting in new machinery, etc. But every one can see the advantage its city customers have over us; in the fact that they can run in every day to press their own cause, which we cannot do. Several tracts, and our Almanac, particularly, are delayed from this cause.

Again, it is difficult to procure paper. Such an enormous quantity was burned in the city, and so many mills have been destroyed that it is difficult to get orders filled at all. Fortunately, we laid in a good stock for THE TIMES just previous to the fire; else we should have been compelled to ship it from the East.

We are promised, however, some book paper and plates after this week. We shall then get out editions of Dr. Field's *Debate;* of Collin's *Address*, and on the Rich Man and Lazarus; Fassett on Phil. 1:21–25; and of some of Sheldon's late works. We beg our friends to be patient. We are doing the best we can under the circumstances.

A DISCUSSION.

As heretofore announced, with the New Year we shall commence a written discussion with Eld. Clark Braden, of the Disciple church, and late President of the Christian College of Southern Illinois, involving the questions of the nature of man and the future punishment. The debate will consist of an article from each of the parties engaged, in each paper, for about six months—*i. e.*, an affirmative article and the reply to it, will be published in each number.

We trust none of our friends will fail to call attention to this fact. Let the ministry mention it in the pulpit; and let our readers speak of it to their neighbors—that one of the ablest debaters in the Disciple church is to urge the ablest modern arguments against Adventism; that they will be published in an Advent paper—THE ADVENT TIMES, with such defense as the editor of that sheet may be able to make.

It is becoming more and more apparent that a periodical—a weekly or even monthly journal—is one of the best means of propagating Bible truths, or, indeed, *any* opinions. The powers that govern the forces of evil understand this, and are not slow to improve the advantages the printing press offers them. Let us emulate their zeal and foresight, but in a better cause. Send the paper containing this discussion far and wide. Send it to your friends, at your own expense, as well as try to induce others to subscribe on their own account. Call their attention to the fact that for one dollar only they can obtain, beside much other valuable reading matter, one of the most important debates in the history of Adventism. Talk about the matter. Wake up an interest. You will by so doing help the paper, help the cause in your own section, and also in the field at large.

We have ordered a lot of better paper than we have ever yet used for THE TIMES, in the expectation that with this and other additional features of interest, our subscription list would be so increased as to warrant the increased expense.

Single copy, for six months, -	$1.00
Six copies, all to one address, -	5.00
Ten " " " " -	7.50

One copy for three months (on trial), 35 cents. But we can no longer prepay the postage, at that rate. Those desiring the postage pre-paid must remit 40 cents.

We shall not spend all our energies upon the discussion, nor fill the paper with it. It will occupy only a reasonable amount of space; and the other departments will be kept up, we trust, with more interest than ever before.

An Important Admission.

Henry Dunn of England, the author of Restorationist theory of the gospel, in a letter to a friend explanatory of his new theory says:

> "Had the Jews received the Savior, ancient predictions would have found a literal and immediate fulfillment; the kingdom of heaven would then have been developed; that the Israelitist people as the elect nation would have at once become the rulers and teachers of the world; that Christ would have subdued every foe, and death would have been 'swallowed up in victory.'
>
> "What we call 'the Christian Dispensation'—a period never referred to by the prophets—is a consequence of the rejection of the Messiah by the Jews; overruled indeed by God, as every thing else is, for the accomplishment of his great designs but not so to speak forming a part of the divine purpose *as revealed in the seers of the Old Testament*. It is vain to deny that God's decrees are often made *contingent* upon man's conduct."

If these views are correct then what becomes of Daniel's prophecy of the four great empires as antecedent to the setting up of the kingdom of heaven? What will be done with the prophecy of the little horn, and his wonderful power and warfare upon the saints of the Most High, and his supremacy for 1260 years before the appearing of God's everlasting kingdom? Had the Jews received the Messiah then, how could Is. ch. 53 have been fulfilled? According to Mr. Dunn, these prophecies, with many others, concerning the death burial and resurrection of Christ were contingent upon his reception or rejection by the Jewish nation. If this principle be sound and scriptural, it follows that many prophecies with regard to the glory and prosperity of fleshly Israel were conditional, and as they never complied with the conditions, they will never be fulfilled.

To a certain extent *national blessings* are dependent on conditions; and if the Jewish people are amenable to these conditions, then they must conform to them if they would enjoy the promised blessings.

In Jer. 17: 7–10, the rule is laid down governing the divine administration in the dispensation of national blessings. It is as follows:—

> "At what instant I shall speak concerning a kingdom to pluck up, and to pull down, and to destroy it, if that nation, against whom I have pronounced turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it, if it do evil in my sight, that it obey not my voice then will I repent of the good wherewith I said I would benefit them."

Apply the law to the Jews and what is the use of contending for their restoration and a hundred other things believed and insisted on by the "Age to come" brethren as a part and a parcel of the gospel of the kingdom? All the promises in the last eight chapters of Ezekiel are conditional; they depend upon an "*if;*" and as the Jewish nation never did what was required of them the prophecy with all it promises has failed of accomplishment; and will forever fail, as the time in which they could have complied with the conditions has long since past. Nothing can be more absurd than the idea that God has special national blessings for the Jews which he intends to bestow upon them *unconditionally*. N. FIELD.

Evening Talks With My Neighbors.—No. 3.

NOTE. In the last article of this series, No. 2, a portion of the quotation from an immaterialist work was omitted by the printer. Reason, reflection, perception and memory should have been added as faculties of the mind, making it read: "Mind is divisible into ten parts....the internal are reason, reflection, perception, memory and judgment."—ED.

Doctor. Good evening Mr. L. I would like to talk further upon the evidences of Christianity, if agreeable to you.

L. With the greatest pleasure, Doctor. And as you know in your practice you always take a diagnosis of a case, then prescribe, so I first wish to ask whether or no the Christian religion is from God or not.

D. Certainly. That is it. And as I have noticed, Adventists reason the Bible, not mystify it.

L. Adventists take the ground that it is the duty of philosophers to make plain cases of *puzzles* and not puzzles of plain cases.

D. That is it, in a nutshell.

L. Then in the language of the Jews, "If thou be the Christ, tell us plainly." (John ch. 10.) His answer, notice Dotor, how reasonable: "If I do not the work of my Father, believe me not." He asks no one to believe without evidence. And, as John says (ch. 21), "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." So you see he had these things written that you might believe and get life through Jesus Christ. Did you notice Doctor that he does not say that you might go to heaven and keep out of eternal misery! It is *life, life,*—the opposite is death.

D. Then you think that death is the doom of the sinner.

L. No sir, I do not *think* so, *I know it.* That is the difference between Adventists and orthodoxy—who believe that to die is to live, and live is to die: and their theory is partly true and partly false.

D. How is that?

L. Those that die have the promise of being brought to life, when comes the resurrection of both the just and the unjust, but it is false that men live the next minute after they stop breathing.

D. I am satisfied on that point: but what is the penalty for sin?

L. Death, the highest penalty known in God's or human laws. Now as Jesus paid the penalty—it was a full payment—otherwise it is only partly paid.

D. Well, if I could only know that there ever was such a person as Jesus on the earth!

L. Jesus said—"The works that I do, they bear witness of me. (John 6: 30; 10: 25.)

On another occasion he called up his miracles (Mat. 11: 5): "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up." In John 3: 2, Nicodemus says to Jesus—"We know thou art a teacher come from God, for no man can do the miracles that thou doest except God be with him."

D. Will you give us some outside testimony.

L. Well, the first is, that an embassador must show credentials properly attested. If not signs of seals it must be signs of miracles.

D. To be plain then, how do you know there was a Christ? Did *you* see him, or did *you* ever see any one that did?

L. How do we know there was a Napoleon, Josephus, Titus, Cæsar, Cicero, Demosthenes, etc. Did you ever see London? The Quakers answer is to the point right here—The Quaker asked the infidel, after the infidel had asked him if he ever had *seen* Christ—Have you any brains?—"Yes." How dost thee know, didst thee ever *see* them?

L. How do you know arsenic is poison, Doctor?

D. By testimony.

L. How do you know bread is nutritious?

D. By experience.

L. Men, then, learn that arsenic is poison by testimony,—for no one would take a dose to try it. And in this way we prove that miracles establishing the Christian religion were wrought 1800 years ago by Christ and his apostles: by *testimony* only.

D. You claim that Christ proved his divinity by miracles?

L. Certainly. He could not have been an imposter, for the Jews expected a temporal Messiah, and if he had been an imposter he would have conformed to the views of the people.—Would an imposter assume a different character from the ideas of the people, and thus frustrate his own plans, and cause his shame and ignominious death?

D. Well, that does seem conclusive.

L. Yes, Christ did not conform to their desires and ideas—and thus proved his Messiahship.

D. Call again, I am getting interested in this Christ. J. S. LAWYER.

Universalism—Almost.

My old friend George Storrs is considerably flurried by the article which appeared in THE TIMES a few weeks ago, in which I stated that he and Eld. Blain had espoused the views of one Henry Dunn of England which in my judgment amounted almost to "Universalism." What I said was on the authority of Eld. Blain, who says, in his new book p. 188, that Geo. Storrs agrees with Mr. Dunn in every thing he teaches except in some few minor points. He speaks very highly of Geo. Storrs' new tract of seventy-two pages, on the oath and promise of God to Abraham, as an admirable production. In this tract Geo. Storrs' proves to his own satisfaction, I suppose, that every human being from the first to the last son and daughter of Adam must, at some time, have the offer of salvation; and that in such a way that they cannot misunderstand its conditions. In order to this they must have infallible teachers. All then, who have lived and died in ignorance of the gospel must be raised from the dead and have probation in the age to come, in which time they will not be misled by false or incompetent preachers. With the light they will have, but few will reject Christ, but on the other hand the mass will be saved. None but the wilful rejectors of Christ will perish. Instead of a few being saved in comparison to the great mass of mankind who have lived or are living on the earth there will be but few lost!!

This is quite a revolution in the sentiments of these venerable students and teachers of the Bible. At the eleventh hour they have made the discovery that they have all their lifetime been groping in darkness and teaching falsehoods. More than half a century has been spent in misrepresenting God's dealings with our race!! But now the light dawns upon their benighted minds and they see clearly that God's ways are equal!!!

For years Geo. Storrs made the non-resurrection of the wicked a subject of special discussion, in a paper published for that object professing to believe that it was as plainly taught in the Bible as that Christ died for sinners! Now he is just as certain that it is an egregious mistake!! He turns a complete summersault, and comes down at a right about face, and flies off on a tangent to undo the work of a lifetime, and prove that the antediluvians, the inhabitants of Sodom and Gomorrah, the Assyrians, Egyptians, Philistines, Canaanites, Moabites, *cum multes allis*, must come up again to have an offer of eternal life. The preaching of Noah, Lot and the prophets, was not sufficient to leave them without excuse, and justify God in condemning them with an overthrow!

Well, truly, this is a fast age—a wonderful age. All sorts of things taught by all sorts of people—every thing in the wind, nothing settled, nothing certain. Lo here! lo there! Anarchy, confusion and destruction in church and state, build up one day and pull down the next. Day of extreme views in religion; ultraisms, hobbies speculations notions and opinions insisted on as meat in due season, and to be believed.

In this extraordinary state of things, better for the mass of people in Christian lands to wait for infallible exponents of the gospel in the age to come than run the risk of being deceived by errorists in this. Such it seems to me will be the effect of Mr. Dunn's new doctrine. N. FIELD.

The Blessed Hope.

The second personal advent of Christ, with all the events attendant upon and resulting from it was, without question, the hope of the ancient church in all ages since the ascension, except the present. Whitby, who introduced the spiritualizing method, which alas, has now become so general, is free to confess that the literal personal advent and reign of Christ, on this earth, was the faith of every orthodox Christian for the first sixteen centuries of the Christian era. Alford, whose Critical Commentary on the New Testament is the most masterly production of the age, and places him in the front rank of expositors, says, "The Lord will come in person to this earth; his risen elect will reign here with him. This is my firm persuasion, and not mine alone, but that of Christ's waiting people, as it was that of his primitive apostolical church, before controversy blinded the eyes of the fathers to the light of prophecy." For the last century, owing to the pernicious teachings of Whitby, this truly apostolical doctrine has found no place in the symbols of our churches. It is seldom treated but to be mistreated and prejudiced, in the estimation of devout and intelligent Christians. What pastor has in the last ten years taken up the prophecies of Daniel and of Jesus and explained them to his people in a series of discourses? How, few, how very few, of even our ministers have any well defined theory of prophetical exposition?

We were delighted last Sabbath evening to hear one of a series of lectures on the unfulfilled prophecies, as bearing upon the second advent, which Bro. Tichenor is delivering to his church. It was listened to with the most rapt attention. He adopts the pre-millennial theory, and we believe the correct one.

The following from the *Christian Era* fully expresses our convictions:

"If anything is clearly revealed in the Scriptures, it is that Christ is a second time to visit this earth in person. How else can the words of the angels to the apostles be interpreted—"This Jesus, who was taken up from you into heaven, shall so come in like manner as ye saw him going into heaven?" It is not some one who represents him, as the Holy Spirit, but "this Jesus," the very person whom they saw ascending into heaven, he is the one that is to come again, and in a form visible to the senses. This fact is very frequently referred to, not indirectly, but in the most express terms, in other parts of the New Testament; so frequently that, as is stated by those who have duly examined, one verse out of every thirty-six in the New Testament, and one out of every twenty-four in the Epistles, refer to this event. This is certainly very remarkable, and should awaken the inquiry in every Christian heart, Have I given to this doctrine that place in my theology, in my heart, among the inspiring motives of my life, which the Scriptures so evidently assign to it? Certainly Christain pulpits do not now exhibit it as did the apostles. In our prayer-meetings it is not often alluded to, either in prayer, exhortation or song. At the Lord's supper it is scarcely thought of or alluded to, though our Savior, in instituting this ordinance, and enjoining it upon his disciples, was careful to refer to his second advent—"till I come." In our nymn-books we have had scarce an allusion, certainly few or no stanzas especially devoted to it; and we deem it worthy of special notice that, in this respect, "The service of song" is a remarkable exception from the general rule, in furnishing many beautiful hymns upon this very subject.

Is it not time that we came back to apostolic practice, and thought of, and rejoiced in, and spoke of, our blessed Lord's second coming? The theme is certainly inspiring, and well adapted to cultivate love to Christ and his cause. It is full of comfort and hope amid the conflicts and sorrows and confusions of the world. How near it helps to bring Christ, to think of him as still belonging to this earth, as only gone away for a season, and as to come again to make all things new. The time of his advent may be near or distant—that is, hidden from us—but he may come any moment, so far as we know; and therefore it should lead us to be always ready to meet him.

The wild fanaticisms which have from time to time brought this doctrine into disrepute, especially the fixing of exact times and seasons, surely ought not to make it distasteful to the true disciple of Christ. Are we not to "look for" and to "love his appearing?" Is not this attitude of expectant waiting and welcome said to be characteristic of Christ's true followers?—*Baptist.*

The Austrian Empire.

The retirement of Count Von Beust from the Premiership of the Austrian Cabinet is fraught with more grave consequences than we at first feared. It is the triumph of a policy that is likely to prove one of disintegration and death. The centrifugal force of the Empire far exceeds the centripetal. Prostrated by sudden and overwhelming defeats—though under the wise measures of the Chancellor it rallied for a season—it lacks true recuperative energy, because it lacks cohesive power and organic life. When he came to the management of affairs four years ago, Austria was on the verge of ruin; and he might have said, with the elder Pitt, "This country can be saved, and I am the only man that can do it." If he now resigns in despair, or if the first act of the patient, on recovering a little strength, is to dismiss the physician, there is little hope of recovery.

To know what he accomplished, we must remember that, on the close of the war with Prussia, Austria had lost her prestige and place among the Great Powers. Her subjects were discontented. Her finances were disordered. Hungary was on the verge of revolt. External disasters had only prepared the way for worse internal evils. Every token appeared of collapse and civil war. The Chancellor's great qualities then shone forth that had been hid as in a mine. They glowed the brighter for adversity. They showed the best on a dark ground. They rose with the gigantic difficulties to be overcome. He proved equal to the occasion. He recognized the autonomy of Hungary; and chronic discontent was changed into devoted loyalty. He abolished the Concordat, and freedom of conscience was enjoyed in the most Catholic country of Europe. With every provocation to engage in the late terrible war, he suppressed all private animosity for the sake of the public good, and maintained a neutrality acknowledged by all parties to be honorable and just. Worn out by his incessant labors, he might have then been allowed now to retire from his post with the satisfaction of knowing that the policy he so successfully inaugurated was firmly established.

But the Federalists, who have now come into power, not only plan to pull down his work and build a house upon the sand, but to construct it of sand. The "United States of Austria," which they propose, would have five or six dozen Ministers in power; with as many different policies as states. Bohemia claims a constitution and king of her own. The compromise of making the Emperor of Austria King of Bohemia, she would only resent as a usurpation. Lower Austria and Carinthia are ready to follow the lead of Prussia. The Sclaves feel an elective affinity for Russia. Thus may there at any moment, and by the slightest occasion, be inauguasted a war of races.

The attempt to create a nationality on a solid and just basis has been opposed from without and within. Germany and the German element in Austria—especially in Bohemia—have exhausted every means to defeat this consolidation. The Bohemians desire to have nothing in common with the other parts of this composite Empire but the war, finances and foreign affairs, and are in no case to be depended on. Von Beust opposed the Federal policy in his government of Bohemia, knowing that the Germans, who have large majorities in certain sections of that state, are under Bismarck's influence, and might vote civil war and Prussian intervention. The Prussian Chancellor would be glad to Prussianize all the German speaking races of Europe; and with Bohemia once his he would hardly stop short of Vienna. With the only man who was his match no longer the champion of Austria, it is hard to see how that Empire can withstand his unscrupulous and artful policy. And the overthrow of Austria would prepare the way for changes in Eastern Europe more startling than the west ever witnessed.—*Montreal Witness.*

Russia and Austria.

People in both hemispheres have come to consider a great European war as one of the probabilities of the immediate future. The existence of such a belief is perhaps the best argument that could be adduced in favor of the possibility of the event itself. Such an opinian may be partly due to the ground-swell of excitement which followed the termination of the Franco-German struggle. On the other hand, the surprising revolution in the relative strength of European nations, which that war brought about, has been the means of exciting the ambition of some and stimulating the fears of others. It has had the further effect of showing that the possession of a perfect military machine is a very indispensable requisite to national greatness in Europe, and, indeed, is the only sure guarantee of national existence. Before France threw down her rash challenge to Germany, the attitude of European powers to each other was that of an armed peace—hardly less expensive than war. Since the capitulation of Paris, the mailed glove has not been drawn off; in fact the tendency has been to make the national arms stronger and more impenetrable. All this is very deplorable, no doubt, and is exactly the reverse of what many good people expected. Seeing that it exists, however, it is hardly to be wondered at if little international difficulties in the Old World have been very uneasily watched of late. When nations vie with each other in perfecting their machinery of slaughter, it is not unreasonable to suppose that the desire of using these edged tools may be developed very much in proportion to the time and money spent in grinding them.

Keeping in view such considerations, a cable dispatch about the military preparations of Russia reads rather less absurdly than it otherwise might do. The connection between the appointment of Count Andrassy as head of the Imperial Council of Austria, and the formation by Russia of two vast fortified camps, may not strike the ordinary reader as being particularly obvious. The fact that Andrassy is a Hungarian, and fought in 1848 for the national autonomy of his country, may not greatly help to elucidate the mystery. When it is further remembered however, that of the fifteen millions of population in the kingdom of Hungary, there are only a little over five millions of the dominant Maygar race, the remainder being mostly of Sclavonic origin, and, therefore, natural allies of Russia, it will be understood that while the policy of Austria is controlled by a Hungarian it must be hostile to the eastern policy of her northern neighbor. As a well-informed correspondent puts it:

"Of all Austrian provinces, not one has a greater interest in the pursuit of an anti-Russian policy than Hungary. The very existence of Hungary is based upon her antagonism to Russia. Should the Sclaves on the Balkan peninsula ever attain the dominant position Russia avowedly endeavors to procure them, the Sclaves in the neighboring kingdom of Hungary are sure likewise to proceed from words to to action and will forcibly remonstrate against the rule of a Maygar minority. On no one point are the Maygars of all parties so entirely agreed as on the necessity of their interfering should Russia ever attempt to realize her Oriental designs. To prepare for this contingency, an alliance has been entered into between leading members of the Maygar and Polish nobility, whose object is to operate conjointly against Russia at a given moment. This connection dates from the time after Sedan, when the Poles ceased to rely upon France, and were too glad to avail themselves of Maygar overtures."

Of course, the cable dispatch and the opinion we have quoted represent merely the political speculation of the time. The fact that all this speculation is so restless and bold in character is perhaps more alarming than the immediate subject with which it deals. Had Napoleon III. not been sustained by the almost entire public opinion of France, in so far, at least, as it found articulate expression, his declaration of war against Germany would have been so much idle breath. It had become a fixed impression in France and Germany that they must fight each other some day, and it was as much a mutual relief as anything else, to find that the time of suspense was at an end. In the same way, it is becoming in Central and Eastern Europe a fixed idea that Russia is going to take an early opportunity of absorbing, by federation or otherwise, the kindred populations that lie upon her southern frontier. Probably civilization might gain from such a process, even were it to be pushed so far as to drive Mohammedan rule out Europe. But certainly, the Austro-Hungarian Empire would go to pieces in the event of any such advance of Russia. Nor could Germany safely stand by and see such a consummation, unless she were permitted to make such sweeping annexation on the Baltic and the North Sea as would drive all Europe into arms. When Russia will show her hand is rather an open question. She may have made Andrassy's elevation the occasion of beginning some extra preparations for future war, but it is exceedingly probable that these fortified camps are merely part of a huge plan which is as yet far from being perfect. Besides, Count Andrassy, strong as he is in Pesth, is not so strong in Vienna as Count Beust was, and may any day yield to the same pressure which drove out his predecessor. The uneasy relations between Russia and Austria will continue all the same, however, and unforseen circumstances may at any time lend them a new feature of danger to the world.—*N. Y. Times.*

EDITORIAL GLEANINGS.

We learn that a person by the name of Saulsbury has been passing himself off in Minnesota as a member in good standing in the Christian Conference in Iowa, which is not true. When will our people learn to demand of strange preachers *their letters.* Every minister in good standing has a letter of commendation to show when amongst strangers. Call for it, and you'll not be likely to be imposed upon.———We learn that Br. R. P. Hoxe's health is so poor that he may have to give up regular preaching. We trust not. His labors at Sparland and LaPrairie and elsewhere in Ill. have been appreciated.———It is said the church in Sparland, Ill. are likely to lose their chapel. The debt is only $350. Let the brethren in all that section rally and pay it up, and keep the house. Don't delay.———Br. O. G. Godfrey has removed from Exeter to Evansville, Wis.———Brn. Grant and R. W. Wilson will go to California sometime this month. A great field is opening in that State and we have no hesitation in predicting large success for these indefatigable workers With Fassett, and Grant, and Reed, and Wilson and Howell and all acting in harmony, we cannot doubt the result. We shall hear good news.———Quite a number have been baptised in Chicago lately. The church talk of putting in a baptistry. It is very inconvenient to go to the Lake shore, especially in winter, and there is no other place, unless they put in a baptistry, which they should do by all means.———Sr. E. S. Jennings has been preaching in protracted meeting at Conquest, N. Y. An excellent interest. Brn. Miles and Williams will continue the meeting. ———The brethren in the Hoosack Valley have organized a Conference, taking in the churches in S. W. Vermont, N. W. Massachusetts, and the adjoining region in New York. A. W. Sibley was chosen Pres't. and A. P. Bump, Sec'y. They purpose to hold a camp meeting next year, and seem to be a live body generally. We pray for their prosperity. ———Those who wish German tract will address L. Reiner, 1006 Chestnut St. Philadelphia, Pa. We have endeavored in vain to procure plates to print German tracts for free distribution. We hope to get some by and by.———Br. B. P. Stevens has returned to his home, South Butler, N. Y.—not yet fully restored in strength, but with his chastened soul overflowing with love to God and his people. He will soon be in the field. ———Preaching brethren passing through Delphi, Ind. if they inquire for Br. G. W. Lawson will find a "pilgrim home."———The brethren near Oneida, Ill. have rented a small chapel for the winter, and mean that the people in that vicinity shall have a chance to hear the gospel if they will.———Br. Calkins writes that he never saw a greater interest aroused in one week than during his late visit in Southern Illinois. We judge so too, if fourteen new subscribers proves anything. There is a prospect of a large church in Gallatin Co.———Br. G. W. Hurd baptised sixteen lately in Livingston Co. Ill., and organized a church of twenty-two members, chiefly the fruits of the labors of Sr. A. E. Rathbun.———We notice that a local paper in Adair Co. Mo. has some articles upon the ever rising question of the nature of man. One giving the Bible view, by Br. Harrison, was admitted. We have not seen the paper to know if more were allowed. Eld. Higgins sowed seed in the last years of his life in Missouri that is springing up in all that section. Br. J. C. Molloy is preaching and scattering books and tracts with success ———The end of the year is at hand. How about your subscription for THE TIMES: is it renewed? If not, see to it at once!

The Times.

AT HOME.

" " " The national debt fell away three and a half millions in November.

" " " Cuban affairs are so unsettled, and Americans so poorly protected, that the United States naval force in those waters is to be augmented.

" " " "Reform" movements still continue in New York city. Some of the greatest thieves are in custody, and are likely to go to the State prison.

" " " Dr. Ewer has organized a schism in the Episcopal church in New York, on the basis of ritualism, with confession, robes, lights, etc. etc., *ad nauseum.*

" " " Winter has set in with exceptional severity in the far West. In Utah the snow is six feet in depth; with drifts of 20 to 100 feet in the canons. There has been great suffering, and some loss of life, in many places from the cold.

" " " The Russian Prince, Alexis, is meeting with a reception in this country scarcely paralleled by any ovation paid to foreigners in the past. There is another Prince coming soon, who, we fear will not be so welcome—at least in the same quarters.

ABROAD.

" " " The Germans are fortifying the Vosges passes.

" " " Germany will keep an army of 400,000 men. That will do for a "peace footing."

" " " The small-pox is still epidemic in England, and there are fears that it will become so in this land.

" " " From France we hear of executions of condemned Communists, of agitation, and political trouble and sorrow generally. The future looks dark and full of wo.

" " " The inhabitants of Brussels persisted, last week, in riotous demonstrations until the government consented to a change of the ministry.

" " " The Prince of Wales has been and is very sick with Typhoid Fever. Grave apprehensions of the possible results of his death have been entertained.

" " " A destructive tornado occurred on the north side of Cape Breton Island on the 25th. There were many wrecks and some loss of life.

" " " The news from Mexico is—a state of anarchy prevails. But that is no news: It's always so, and will be till the influence of the Roman priests is curtailed, and the people are educated.

" " " Victor Emmanuel is in Rome. The Italian Parliament is in Rome The Pope is in Rome, spite of all the rumors to the contrary: and we have no doubt he will continue there until the end.

" " " The Military Budget has been forced through the German Imperial Diet by declarations on the part of the ministry that the only safety for Germany is in her army. They should prepare for the future; and another war with France, and perhaps other complications were hinted at.

" " " The London *Standard* is informed that Russia has undertaken special armaments on a gigantic scale. She is forming two fortified camps, each to hold 180,000 men. One has been established at Smolensk, and the other will probably be located on the Gallician frontier. These preparations are believed to be directed more particularly against Austria.

" " " Reports reach us of the breaking out of a volcano on Camiguin, an island of the Phillipine group, about thirty miles in circumference. As usual the eruption was preceded by violent earthquake shocks. On May 1st a crevice opened in the earth more than a quarter of a mile long, and smoke, ashes, and earth were ejected. As night drew on this opening developed itself into a fierce and terrific volcano, pouring out burning lava on all sides. About 150 deaths are recorded out of the population of 25,000. Almost all have deserted the island, and sought safety in the adjacent Phillipines. These constantly recurring evidences of the mass of our planet being in a molten state, and of the thinness of its outer crust, make the slight shocks of earthquake which we occasionally feel quite suggestive. It 's not a particularly reassuring thought that in these strange "shake," we are feeling through our thin floor of solid earth the surging of angry waves of fire. Such is the startling fact, and we may take what comfort we can from the probability that it is gradually growing cooler, and not the reverse.

" " " There has been a vexed question in England, and perhaps America, as to the number of Spiritualists in the latter country. The census takes no account of them, and estimates vary rather widely. Mr. Tebb, an intelligent, pains-taking, English Spiritualist, who has recently traveled over a large part of the United States, was unable to get any satisfactory information. In New England they told him there were but few there, but plenty in the West. In the West they said he must go East for them. In Colorado, Wyoming and Utah, his informants apologized for the small number that way, but told him there were plenty in the States; while in Boston it was held that they were thickest in the Territories. Individual estimates vary from two hundred thousand to thirteen millions; Hepworth Dixon, three millions; A. J. Davis, who counts, perhaps, by clairvoyance, 4,230,000; Warren Chase, eight millions; Catholic Council at Baltimore, between ten and eleven millions. Mr. Tebb, after a wide and serious investgiation, believes that there are in the Eastern States three per cent. of Spiritualists; Middle and Western, two per cent.; Southern States and the Territories, a portion of one per cent., making a Spiritualist population, including the children of belivers, of 660,000. This is so much less formidable a number than has been represented, that its publication ought to remove many gloomy apprehensions.

" " " Credit is due to the New York *Journal of Commerce* for the following notice of the state of the market for morals, prevailing in too many cities and other localities in the United States: "There has been a good demand for sharpness and acuteness We notice, also, some call for roguery and rascality. Selfishness is steady. Prudence—the stock small, but the demand inconsiderable. Peculation and embezzlement looking up. Gross flattery active, with a rising tendency. Adroit lying at a premium. Not much demand for truth, except in small quantities; holders firm. Candor unchanged. Uprightness has a downward tendency. Zeal for the right dull and quiet. Modesty has declined. Light demand for justice; not much offered. Cunning more active than usual. A good business done in pocket picking; would be better but for the police. Something done in suicide. House-breaking rather active just now. Popularity —many and lively bids at first and second call. Love of goodness and of good men rather dull. Charity of the first quality, little offered; lower grades are in good demand, especially if they offer quick returns. Sincerity rather scarce, and demand moderate. Hypocrisy—some stir; we may say active. Drunkenness—much offered and a good deal taken. Recklessness in demand. Foolishness—much in the market, and considerable quantities taken at high prices. Something doing in overtrading. Promises, not intended to be kept, plenty. Honesty firm, but at low prices. Usury rather flat. Extortion flat, also. Covetousness, more fatal than cholera, increasing."

Correspondence

EDITOR'S JOURNAL.

SATURDAY, Nov. 11. Came to Memphis and put up with Eld. R. Talley, agent of the African Methodists, who now occupy our chapel. I was welcomed and made very comfortable. I could not get the Court House, and so shall spend the Sunday with the Freedmen.

SABBATH, Nov. 12. In the morning prayer meeting we talked over the trials of the church, and also its comforts and joys, and offered prayer for help. I also read to them an excellent letter from Br. Leslie to Eld. McHaney. The church, few in numbers and poor in this world, cling together and to the blessed hope, and keep up their meetings.

Br. Persons called, and went with me to South Memphis, I was welcomed by Eld. Tyler and attended their Sabbath school, and then preached to his people. They still meet in the old Pine six school house, but are building a good brick chapel, and mean to succeed. It was in this part of the city that I met with the colored people on my first visit to Memphis. Then the land was covered with shanties, and the colored people were crowded in this part of the city. Those shanties are now removed, and the multitude is scattered. And the immoralities, and corruption of their community have mostly ceased. They now have fewer but a better people. No frequent murders or robberies now, as before. There is also a great change in the Sabbath school. Then *none* could read. Now nearly all can, and, also, sing from the note book, instead of the old plantation songs and tunes by rote.

In the p. m., I attended the Sabbath school of the Freedmen in Avery chapel in Gayoso St. It is very large, having some six hundred scholars all able to read.

I spoke at 3 a. m., on the subject of peace, to a large audience. At night I spoke in the Advent chapel. We had a good time on the kingdom. Things ahead look bright. The kingdom is soon coming.

What a change in the condition of the Freedmen since I first came to Memphis, nearly six years ago. I can hardly realize it. There is great improvement. Education has done the work. Moral, Christian and secular education has raised them out of the depths of ignorance, and many of them from sin.

I have been pained at heart by the death of one of Dr. Leslie's scholars—a noble young man, and a Christian—Sterling Southall. He died suddenly, but was ready, and talked of death and parting with Christian calmness, warning all to be ready to meet Christ in peace. He left a blessed testimony, and sleeps in Jesus. He was so useful, and promising that it seemed almost impossible to be reconciled to his death. But God doeth all things well. His parents, Br. Madison Southall and wife, are comforted with the blessed hope.

WEDNESDAY, Nov. 14. Arrived safely at Cairo, Ill. and then with the speed we get this side of *Dixie*, came in a hurry to Anna some forty miles, where Elds. Childs, Thomassen and Dr. Goyer met and warmly greeted me at the depot. How pleasant and blessed is Christian sympathy. I am again among old friends at the North. But my new friends at the South are not a whit behind them in hospitality and Christian love.

At 7 p. m., I spoke to the church from Mal. 3: 16, 17. "They that feared the Lord spoke often one to another, and the Lord hearkened and heard it." I showed that God noticed, and blessed his people in connection with their social meetings. God is specially pleased as a "book of remembrance," was kept and those even that were *present*, and "*thought* on his name," were not forgotten. The prayer and conference meeting is indispensable to growth, and success in the work of the Lord. Where regular, healthful prayer and conference meetings are kept up in the spirit of love and unity, the cause of Christ will prosper, souls will be converted, saints will be edified and built up in the truth. But where there are no regular prayer meetings there is desolation and dearth, and death.

THURSDAY, Nov. 15. To-day I got my mail, some of it three months old. This explained why I thought my friends had delayed to write, and will explain to them why I have not long since answered their letters.

At 10 a. m., in company with Brn. Childs and Goyer, rode twenty miles East to Mt. Joy. This is a wild, rough country, and what friends we have here are mostly the fruit of Br. Thomassen's labors. We now have the elements of a good Advent church. They had lately given liberally to aid in building the new Mt. Joy chapel, which is controlled by the Protestant Methodists. They have, after getting their help to build the house, shut the door against us: so we go to the school house. The leaders of this church are very bitter against us. One of their ministers a short time since, after showing what he thought to be the "never-dying soul!" dismissed the assembly as a "never-dying congregation!!" Of course he will have no more funerals to attend.

We received the hospitalities of the brothers Calhoun. At night spoke by request. I explained 1 Thes, 4: 14, showing that God brings the sleeping saints with Christ from the *dead*, and not from heaven, as immaterialists contend. Also upon Phil. 1: 21–23, with the Rich Man and Lazarus. We had a rich dish of Biblical criticism. I find that those who have heard Br. Thomassen attentively have been well posted. But new ones are constantly seeking light.

FRIDAY, Nov. 17. Held two services to-day, and had good attendance. Things are working well. The Lord is blessing his people. I spoke in the a. m., from Is. 44: 3–5 "I will pour water on him that is thirsty." At night from 1 John 3: 8. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." I showed that Christ would bruise the head of Satan, and extinguish *him*, with all evil and evil beings, from the universe at his second coming.

SATURDAY, Nov. 18. Morning sermon on baptism and its relation to the resurrection of the dead. The future life depends upon the resurrection. In the p. m. Elds. Lawver, Thomassen, and Roach arrived, and cheered us. Soon it began to rain, and poured down so heavily that we could hold no public meeting. The brethren met, however, and resolved to organize. Respectful attention was paid to the kind invitation of the Illinois Central Conference to unite with them; but they felt that there was work enough for an independent organization here, and that they must arrange for work in this part of the field. They have four preachers and several churches; and the field is open before them for enlargement, and all ripe for harvest.

SABBATH, Nov. 19. I preached to-day on the Image and on the soul. It was the first time the people had heard on these subjects in the way I treated them. There was deep and precious interest. At night I spoke on the passover supper, and the communion; after which we organized a church, embracing the substantial members of seven families. Two elders and two deacons were elected and ordained. And Eld. Thomasson was invited to preach with them as an Evangelist. We then sat down at the table and broke bread. It was one of the solemn yet happy hours that we often spend at the communion table. The deep feeling was so marked that one elder of another church said, as often as he had sat at the Lord's table, he had never witnessed anything like this before. Though the house was full, said he, "you might have heard a pin drop." The Lord was with us, and the remarks of the elders were truly edifying to all.

Thus closed our first conference in Southern Illinois. It may be proper to say here that it is but a few years since the movement on the Advent question began in this vicinity. Dr. Goyer, who resides in Jonesboro, first heard me on the Advent at the Big Tent meeting in Cincinnati, O., in 1842. He continued faithful, and let his light shine after his removal here, by which Br. Thomassen and others were brought into the faith. Br. Burr, and others, were then invited to give lectures, and soon a church was organized in Jonesboro. Then. Br. Lawver, of the Disciple church in Cobden, got hold of one of our *Advent Minstrels*, and on examination of the tracts and Bible references in the last part of the book, found that he had not yet got all the truth. He at once took a noble and bold stand for the Advent faith. And now the elements are prepared for a church in Cobden, Br. L. is an active and influentian citizen of Cobden, and well known throughout the country as the President of the County Agricultural Society. And being outspoken and faithful, he is greatly helping forward the good work. The cause has taken a new start. And now we have a new Conference that will not exist in name alone, but bids fair to become a power in the land.

How mysteriously things work. Seed sown in 1842, in Cincinnati, O., comes up in Southern Illinois in 1871, in a vigorous body to battle for the truth.

MONDAY, Nov. 20. Came to Anna, and soon was hurrying as fast as the cars could go toward Urbana, Ill.

TUESDAY, Nov. 21. At an early hour I called on my son Arthur, in Urbana, Ill. I found him in good health, and doing well, in the office of the I. B. & W. Railway.

THE "SCHEME OF REDEMPTION."

Having some leisure, I looked over a new work handed me by Br. Lawver, entitled "An Exposition and Defense of the Scheme of Redemption, as it is Revealed and taught in the Holy Scriptures," by R. Milligan, President of the College of the Bible, in Kentucky University.

I find this to be an able work. It illustrates and defends the scheme of the late Alex Campbell. But there is so much of truth, and valuable analysis of the plan of redemption it will help the Bible student. Two of the radical points on which we differ from the author are the 'nature of man,' and the "conversion of the world." On these questions I could trust any one of our young preachers to meet him. With the plain word of God they could with ease overthrow these dogmas advocated in this work, and make the truth shine the brighter in contrast with the Platonic philosophy, and Whitbyan fables.

In his introduction he makes the following remarks.

"In this work there is no attempt made to construct a system of any kind. This has already been done, and done perfectly, by that Spirit which searches all things, yea, even the deep counsels and purposes of Jehovah. And whatever serves to draw away the minds and hearts of the people from the honest, earnest, and prayerful study of his Divine system, whether it be in the form of a catechism, a creed, a periodical, or a newspaper, I cannot but regard as an unqualified curse to our race. But whatever, on the other hand, serves to clear away the rubbish, the mists and fogs which human traditions and speculations have thrown over and around this system; whatever serves to lead and to incline the people to study it more earnestly, comprehend it more fully, love it more ardently, and reverence it more profoundly, I cannot but regard as a great blessing to our race."

Let us note this good teaching. In doing so, I am sure we shall steer clear of some grave errors into which many Christians have fallen.

I returned home Wednesday noon, Nov. 22, in the midst of a blinding snow storm, with the mercury at zero. I thought this a *cool* reception after leaving the mild climate of the South. But I found the welcome just as warm and genial at my home, and office, as in other Christian homes in a milder climate. The frosts of winter do not cool the ardor of friendship and family ties.

I have been absent more than three months. Have attended many camp and conference meetings in Illinois, Iowa, Tennessee, and Arkansas. Have organized a number of churches, and two conferences, and helped prepare the way for the progress of the cause in the future. This is missionary work, and the friends I have been among most of the time have really been unable to meet my expenses. But I must keep going. It would be pleasant to at least make a comfortable visit with my family. But the calls from the poor to have the gospel preached to them press heavily. Much has been done in the past few years in the West. But more remains to be done. I shall not feel satisfied until the cause is pushed Southwest to Texas and the Gulf, with organizations even to the Pacific. I would see this done ere I sleep, unless Jesus comes to reconstruct the world. This would be more acceptable to a weary pilgrim who longs for rest, and to all who sincerely pray, "Thy kingdom come!"

Br. R. W. Wilson's Removal.

FROM THE CLINTON, IOWA, CHURCH.

Our beloved Br. R. W. Wilson who has been our pastor here since the organization of our society has concluded to remove to California, where he intends to devote his time wholly in the promulgation of the great truths of the Bible, and will proclaim to the people of the Pacific coast in his able and earnest manner the glad tidings of the second coming of our Lord and Savior Jesus Christ, and of the establishment of his kingdom upon this earth, of which there shall be no end.

We all deplore his departure from our midst; but what is our loss is gain to those to whom he will proclaim the word.

Br. Wilson came to this vicinity several years ago, and through his exertions in connection with Br. A. A. Phelps, succeeded in establishing a church here amid bitter sectarian persecutions. Although our society is small, yet they are all devoted to the cause and are built up on the most holy faith; and it must afford our esteemed brother exceeding pleasure to see that this little band whom he has so closely united are determined to keep together and work in the common cause of bringing others into the field who are strangers to grace and under the condemnation of sin and death. And it cannot fail to make him rejoice and feel encouraged that God has blessed his labors here so abundantly; and this will be a strong incentive to induce him to preach more boldly and fearlessly to the inhabitants of that distant land to which he goes, and will give him encouragement and assurance that his labors there wil also be crowned with success.

At our last meeting it was unanimously voted that we accept Br. Wilson's tendered resignation of this charge. We feel ourselves under lasting obligations to him for his services so faithfully rendered. May the Lord abundantly bless his labors, and when Jesus comes in all his glory, may he be found at his post giving meat in due season unto his flock, and that he may then have an abundant entrance ministered unto him into the everlasting kingdom of our Lord and Savior Jesus Christ is our prayer.

B. F. WISE, Sec'y.

Crisis, please copy.

From John Maxim. South Carver Mass.

The doctrine advocated in THE TIMES and the *Crisis* is by many called infidelity; and our preachers are refused admittance into their pulpits. And their religious periodicals do not admit Adventist articles into their columns. Neither do they publish in their journals the accounts of the conversions and religious revivals among the Adventists, which so often occur. Why is this? Is it not because th fear that if the Advent doctrine is pe mitted to be "taught in their streets, men will embrace it, and thereby lesse *their* ranks? I asked a member of th Methodist church not long since if B S. S. Brewer might hold a meeting i their vestry some evening, and coul get no answer! Yet in the same ve try on two Sabbath evenings a Swedenborgian minister, being there, wa called upon to lead the meeting, an took part in each meeting, and was received with shouts of applause by th minister and church. Yes, the Meth dist Orthodox, Swedenborgian an Universalist can unite together to p down Adventism. But the more thi true doctrine is opposed by the pop lar church, the faster it will sprea for truth will prevail.

From Wm Branch.

About the last of July I went t Bridgeville, ten miles north of St Johns, Mich. Finding the peopl without any regular preaching, co cluded to preach to them every othe Sabbath. I learned that the place an people had been given up by two mi isters, one of whom had at anoth place publicly denounced them a "heathen." The place had borne a har name for miles around, and I think i was merited to some extent at least, fo it was said the only difference betwee Sabbath and other days was that o that day lawlessness more generall prevailed. If a minister came alon and preached, he would, perhaps, hav ten or twelve hearers, and perhaps onl six or eight. As I went there fro time to time I gained friends. Th people turned out in good number and almost every house in the plac was opened to me as a home, the tavern not excepted.

There seems to be something in th *truth* which "*mightily convinces*" th candid mind, and so it was in thi place. I have just closed a protracte meeting, in which a good number wer converted and some reclaimed and le to take a *new* start. I might give som interesting incidents of the meeting but one or two will suffice. One da I stepped into a harness shop, and beheld one of the most pitiable objects I have ever seen: a man curled up o the floor in a little cupboard, sleepin the deathlike sleep of the drunkard Praise the Lord! I can now take him by the hand and call him my brother, in that most blessed of all bonds, th *Christian* brotherhood.

Last Sunday I buried six happy one in the likeness of Christ's death, and in the evening organized a little band of seven. Others have given thei names for membership and will unite. They have prayer-meetings twice week, and last Tuesday eve. two new ones made a start in the good way. May the Lord bless them all.

I found that the people, instead o being *heathen* or *infidels*, were perishing as it were and starving for th bread of life; and the truth of God' word needed only to be set before them in its beauty and simplicity, to be received, believed, and practiced. Whe people think they already possess immortality, they are not likely to seek for it; but let them understand th great truth set forth in the Bible, *i. e.*, obedience brings *life*, and disobedienc brings *death*—and many will seek for *life*.

Let us all strive to aid in advancing the cause of Christ, and bringing the lost ones back to Father's house. The last great struggle is going on between the Lord's army and the hosts of sin. Let all be found at their post faithfully giving the note of warning.

From W O Hicks, Caro, Mich.

I have just returned from a visit to the churches at Gagetown and Pigeon River. We had some blessed meetings. Truly the Lord was with us. At Gagetown we were kindly received by Br. Campbell and family, where I found Br. Durand, and learned that they had procured the Hotel Hall where I preached two nights. The Methodist brethren came in with their pastor, prejudice gave way, and all worked in harmony.

We went two miles north from here and held forth three nights, where some of the M. E. brethren came out, and said we had the truth; and the rest promised to investigate, and if it was true to accept it. I then went five miles futher, to Pigeon River, where I staid over Sunday with a blessed interest. I was sorry to have to leave.

This has been partly the scene of one of our late fires. Some of our brethren were more or less injured, but they don't sorrow, for they say all they want is to escape the dread fires of the burning day. May the Lord bless them. I returned on Monday eve. to cond place of meeting. The gathered in for miles around. e on the religion of Christ, entire consecration to the of the Lord in view of the coming of our Master. It in the right place, and we had out-pouring of the Holy Spirit; hen I asked for an expression hose that would endeavor to live rated lives hereafter, with the f the Lord, very few kept their We have also had the hap of seeing our dear brethren ng away their tobacco, and say With the help of the Lord we t use it."

I like to see Satan cheated of y! How I like to foil him at point. How strong is the Lord. soul, we glory in his might! I got home I learned that the hodist people had called a meet t Hume, S. H., where I had ed twice, and voted that no Ad t should occupy their S. H. oted against it to the honor of ighborhood. I had stormy times I preached at this place. The l night they took out all the s and left the S. H. bare. At e meeting they howled about ike demons than men. *Now we* lenty of friends in the neighbor and feel sure the Lord will open or there for us to preach. I go ference next week at Lapeer, hen I come back I have an ap ment at Hill's S. H., fourteen from here towards Bay City. is an open door at that place. urand has preached there a few and they all want to hear more. ere I live the church is thriving. ve a Sunday school of twenty rs and some coming in every y. This gives our people some to do, and they delight in the How encouraged I am to go now it won't be long till Jesus At best I feel it can only be years. But if it is one hundred I would like to have strength to im his return until he did come. e all live as those that expect urly.

B Dutton.

ave now located in Linn Co. three miles east of Center . There are no Adventists in ghborhood that I know of, but the Lord will raise up a people be saved in the day of his com I wish some of our preachers come and labor with me this . There is a large field, many verted, and no meetings. Pray

b Brown, Brownsville, Minn.

labors have been confined almost vely to Brownsville during this ence year, for the simple reason did not wish to deny the faith lecting to provide for my own old, nor be for the same reason ted worse than an infidel. But appy to be able to say, that by ce in business I have been so red that I shall be able to labor t large through this region the winter, as the way may open. hes or brethren in Southern ota or Northern Iowa wishing my s in protracted or other meet ill please write to me at once, may make arrangements.

H Little. Missouri.

the dear friend who so kindly th such Christian spirit sent me TIMES for three months, I now my grateful thanks. I had een THE TIMES and admired its gs, but I thought I was too o take it. But as I read the g tidings, that are so full of Christian love, I feel I cannot ith it again. It speaks of the g of my beloved Savior, and to the signs that tell that tion is near. It tells of dear lgrims scattered over the West, pect soon to meet in the king f God. It speaks of the labors rdships of that old gray-headed , the Editor, who is still travel storms and through the wilder tell the sweet story of our ming King. And the letters avel-sketches of others in the vork make me love the paper the more so as I never hear t preaching here. Let us, dear n and sisters, do all we can to the glad tidings, by our money rs, and it will make us more here and our crown of rejoicing ine brighter in glory. As you me unto me, so I will do to and thus spread the good God bless you, one and all.

W Conolly, Jacksonville, Fla.

stened to your preaching in ter N. Y. I was constrained by the Spirit of the Lord in the movement in that city of 1867 to start for the kingdom. Shortly after I removed to this place where I have been trying to tell the people of the "good time coming." I feel I have gained strength in the cause of the Lord in trying to do what I could and have become well acquainted with the customs of the people in my four years' residence among them. I also know from observation that it is almost impossible that there should be a people who need the gospel of the kingdom more than do the poor class, who live in the Pine Woods of Florida and Georgia, I have come to the conclusion the Lord requires me to preach this gospel to them as a witness, and it may be the means of saving some. In order to do so I have to quit a good situation of four dollars per day, besides many comforts, but it is by the way of the cross we gain the crown.

These people I speak of as a general thing are not able to pay for the gospel and I have by the help of the Lord been trying to fix upon some plan that I might preach to them without being a burden. Traveling is the principal expense. Board is not so much; still going to new places it is hard to get that free until there is an interest awakened. In order to obviate these difficulties I have had a yacht made, sloop rigged, good sea model; fitted up to accomodate two or three persons, with board and lodging; and as most of the settlers live on or near the water courses a great number can by this means be reached with little expense, I think the supply of sweet potatoes and hominy will be abundant, and as palatable as "honey comb and wild locusts." And a suit of Kentucky Jeans can take the place of "camel's hair." I have an appointment six miles from Jacksonville two Sundays in a month; but I feel the time is so short I want to tell all I can of the news. I am in hopes to start with the yacht by the first of October. In this way I shall be able to carry tracts and books, that I could not upon horse back or on foot.

From W J Cummins, Forest Bay, Mich.

I am happy to hear that there are some places in this region where the recent scourge of fire did not pass through. As Br. Burr said in his late sermon, I see in this fire one of the forerunners of the coming judgment. Hence it becomes us to watch and be ready for the coming hour lest it take us at unawares. What is necessary for that event. First of all we need entire consecration to God. No half heartedness will do; for as God will not consent to suffer a rival kingdom, he ruling one and the enemy the other, so he will accept no half hearted service. He will have the whole heart or none. The spirit of him that raised up Jesus from the dead must dwell in us, because if any man have not the Spirit of Christ he is none of his. Let us arise and sound the alarm as far as it is in our power, for the time is short. Then let us awake to righteousness. Then we shall be lights in the world, and others will see our good works and thus be led to glorify our Father which is in heaven. The fires have left us in a narrow place. Many have lost all, and our little band has been weakened, as some have been obliged to remove. But we are crying to God to raise up others to fill their places. Will you help us by your prayers, that the word of the Lord may run and be glorified.

From W C Stone, Boston, Mass.

I enclose—handed me for the press of Buchanan, which I send hoping that what matter is "*press*"-ed out there, will be out-spoken on the question that brought us to take the position we did over thirty years ago. Never have I wavered a moment from the views then embraced, that at the end of the fourth kingdom, will come God's everlasting kingdom, I see no space between; when the fourth ends, then must come *immediately* the stone kingdom. As a *snare* will it come; suddenly. Many will be taken unawares.

Now what are the indications naturally apparent of its approach? I understand that "the eyes and mouth" were to speak and wear out the saints, *until* the Ancient of days shall come, and that the eleventh horn was to remain on the beast as long as the beast had life; and the judgment was to take away its dominion and authority, clear down at the close of the (fourth kingdom) life of the beast, and then comes the possession of the territory by the saints. Now how much authority have "the eyes and mouth," or the eleventh horn, at the present time? Why he cannot collect a penny of tax by any law of Rome at this present time, and as to domicile, why he is inquiring about, as to where he can go with safety, asking emperor William for some kind of protection, in case he should leave Rome.

Fow when I see the evening star setting in the West, and behold till the last twinkle is about gone, I must come to the conclusion that night is at hand; the day is fully gone. So when I see the condition of things in the political fourth kingdom I am forced to conclude the everlasting kingdom is but days or months away. How quickly do the days and seasons pass, and how soon must it be here. The world have had their warning. They know what the "Millerite" doctrine is. All have been taught to scoff from the pulpit to the press. If one begins to talk about the resurrection, why soon there is an inquiry to know if he is an Adventist. The subject has been talked in the store, in the shop, by the highway, in the vessel on the sea, and man will converse upon all topics, and especially on so momentous an event. At the late great fires in the West, people exclaimed that the fearful event might be upon them.

The people of this world have been as much warned as they were before the flood, and they now think as little of the need of a Savior as they did in those days of an ark to save them from the flood of waters. There is much cry of good works as a Savior, trusting to God's mercy and his unbounded love, and still walking in the broad road. O, mistaken souls! I hope the preaching brethren will stand up with God and in his strength declare plainly what he has bid them to do, in the short time remaining for work. Do it at the loss of all things. The time is short, the moments fly, golden moments! Hasten the people to tarry not in all the plain. God's angels are coming soon to reap the harvest. There will be more noise than was heard on the plains of Bethlehem, at the first advent. What a day, right upon us! O, ye suffering ones, who have stood the storms so long, a glorious company waits to escort you to the king.

"Oh! may thy kingdom come,
All power and dominion;
Bring now the faithful home
On bright seraphic pinions."

From C N Marcellus, Schenectady, N Y.

I arrived home last evening to hear that our dear and aged brother, Wm. B. Schermerhorn had gone to rest. I left him enjoying very fair health, but during my absence he was taken with a severe cold. It prostrated him very soon, and he finally closed his eyes, in the blessed hope that awaits him. Oh! if I can only finish this mortality as he has done! Pray for me, that I may be steadfast in the faith. I still read THE TIMES and find pleasure in it. Like a party that sent it back, and said he had a Bible and common sense, I trust I have too; but I know this much: THE TIMES taught me how to use them both, and it would him, also, if he knew anything of his Bible. I must close with a prayer for Heaven's blessings to rest upon you.

From A E Babcock.

I have just returned from my trip to Ohio, and I must say that take it all in all it was one of the most interesting times I have ever had. Not so much fruit as it has been my good fortune to gather sometimes, but much more seed sown than ever before in the same time. And I trust it is in soil that will bring forth in time of harvest an abundance.

I went from Millville in company with Br. D. Huls, about seven miles from Cambridge, Guernsey Co. and spent nearly a week. Spoke seven times, five times in the New School Baptist church, and twice in the Methodist house, because it was larger. The word took a deep hold, and I think made lasting impressions. On Sunday eve. I discussed the life and death question, first removing all their strongholds, and then presenting them God's truth; and I must say that I never saw an audience so completely carried away in my life. After I got through a young man studying to be a Methodist minister came forward and said he never had heard the like before, and he wanted to read on the subject. He procured one of Br. Whitmore's work and I think I could have sold many more. They took all I had of other books, and wanted more.

The Lord had helped me during the week to lead them on step by step in preparing the way for the last crowning truth; and then helped for two hours in presenting it. The fields in this part of the country are truly white for the harvest. On Monday eve. last I spoke in the village of Cambridge to a very intelligent audience, and they gave the best of attention while I tried to present some of the things written for their learning. There are some in Cambridge waiting for the blessed hope. Before coming down here I baptised one who had heard me two years ago at Millville.

From A. F. Dugger.

On my way to Ailanthus I stopped at Fairview. Met Eld. Enoch Williams, an efficient member of the Christian church of that place, who informed me that with several others had been notified to appear before the church on the following Saturday to answer to the charge of heresy, defined as a belief in Adventism. He is firm in the faith and is not ashamed nor afraid to speak out fully on the subject. Truth is spreading in this region, and it now has such a stronghold that it will continue to spread in spite of its enemies. They used to talk of "crushing Adventism in the bud" when first introduced in this section. But this talk has ceased, and the great cause is rapidly moving forward, and its advocates are encouraged. Let us stand united and work faithfully in pulling up the weeds which Satan has planted, and pray that the Lord of the harvest may send forth more laborers into this destitute field where men and women are perishing for the bread of life.

Commenced meetings with the Ailanthus church Sep. 23, and continued over the 30th. Four additions to the church. Our organization in this place is prosperous. Members are all new converts to the Advent faith except Br. Starkey and wife, who have been long in the way, and are in the full enjoyment of the blessed hope of soon seeing Jesus. May his day soon burst upon our dark world in all its glory and splendor, should ever be the ardent desire and fervent prayer of the true followers of Prince Immanuel. He has long been absent from his bride, but is now about to return to receive her unto himself. Then shall he sit upon the throne of his glory, and before him shall be gathered all nations and he shall separate them with an eternal separation: those driven away into eternal death or eternal punishment; but the righteous will enter into life eternal; which is a fulfillment of the promise which he hath promised us "even eternal life." (1 John 2: 25.) "And this life is in his Son."

From E S Evans, Seymour, Iowa.

There are a few here in this part of Iowa waiting for the consummation of our hope of the speedy coming of our Savior. I never could believe the Bible until I heard the Adventists preach. Br. S. K. Gibson labors for us, preaching once in three weeks. He had a debate with a Methodist minister, J. M. Loughridge, on the immortality of the soul, and drove him from every position he took. Finally Loughridge said that the immortality of the soul was not directly taught in the Bible, but we could draw that inference from it, and when drove from that, said that Paul said "the soul must retain its idenity or there could be no resurrection." When asked for chapter and verse he said "it was in the 14th chapter of Texas!" We are gaining ground, slowly but surely. Pray for us, that the truth may pervail.

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth each 16 pp. Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself. Why am I an Adventist—each 8 pp. The 2,300 Days; The Sabbath. Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation 72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.
Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,300 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers in to Bible truth. By J. V. Himes. 176 pp. Paper covers [illegible] $1 40 a dozen; flexible cloth covers, 20c. single $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete in the Christian dispensation; with a conclusive review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immateriality, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 108 pp. 20c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy. by Wm. Sheldon. 317 pp. Paper covers, 25c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man is of the earth, earthy: the second man is the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind. 15c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 15c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections [illegible]

THE PLAN OF REDEMPTION. [illegible]

[illegible]

CHRISTIAN BAPTISM [illegible]

ISRAEL AND THE MILLENNIUM. A valuable ex[illegible]

THE INQUIRER. Protestant or Catholic? Which? [illegible] a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

[illegible]

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. [illegible] a hundred.

CRUDEN'S CONCORDANCE. An indispensable aid to the study of Scripture. [illegible] Unabridged, $5, sent by express. Condensed [illegible] for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the [illegible] and Subjects [illegible] with maps and useful tables. 40c. Postage, 6c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 74.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 224 pp. 75c. post-paid. $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1 postage, 16c. Single volume 60c.; postage, 8c.

*THE HARMONIUM: Being an ex*position of those passages of Scripture commonly thought to teach the immortality of the soul and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

*LAST DAY TOKENS. An edi*tion of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By F. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Cooch. An exposition of Dan. 11. 15c.

*DEATH NOT LIFE; or, The Des*truction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, eleven copies for $1.

*THE BIBLE TRIUMPHANT; be*ing a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

*EMPHATIC DIAGLOTT; contain*ing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp, 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid

*THE NEW TESTAMENT. Amer*ican Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 25c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post paid, for $1 50.

*ENGLISHMAN'S HEBREW Con*cordance, with English and Hebrew index. $12 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

*FEW SAVED; or, The Awful Con*dition of the World. 15c.

*ADVENT KEEPSAKE; or, a Bi*ble text for each day of the year. 40c. post-paid

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Dec. 5, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, [illegible], Mich.

TERMS: Two Dollars a year. One Dollar for six months.

THE TIMES maintains the doctrine of the personal [illegible] as an event nigh at hand; [illegible] and the saints' inheritance in the [illegible] of the [illegible] literal resurrection; the [illegible] destruction of the wicked, [illegible] entire consecration to God on the part of [illegible], and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and [illegible] from churches composing the same, meeting [illegible] each year for the choice of officers and the transaction of other business. The officers are a [illegible] Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, [illegible], Wm. L. Himes, SECRETARY; [illegible], O. R. [illegible], and A. B. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

"Good Tidings"

The long looked for "Conference Book" has now appeared with the above title. Send for a copy. $1 in cloth. 50c. in paper, post-paid.

That Reaper.

Will not the ministry call the attention of farmers to this fine chance we offer them to obtain a good Reaper at a low price? Help us sell this machine, and you will help the cause in so doing.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

The Minstrel.

A new edition of the *Minstrel* is now ready, and orders for copies in paper or cloth covers will be promptly filled. In paper covers, $1.50 a dozen. In flexible cloth, $2.50 a dozen, post-paid. Single copies in paper, 15c. In cloth, 25c.

The Proposed Chart.

We confess to but little faith, at first, that our ideal of a complete prophetic chart could be realized. But we knew that many desired such a map of prophecy, and so made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. Shall we have the needed names?

John S. Lawver, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, I. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Lisby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. E. Brown.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $120. See advertisement.

Nothing Better.

It is generally agreed that there is no better work upon the question of the nature of man than *The Doctrine of Immortality*, by James H. Whitmore. We have been selling the work at a very low price in order to procure for it the widest possible circulation: but have not sold less than one dollar's worth at single orders. It has occurred to us that many, perhaps, would like a single copy, or two copies, who would not wish more than that. Therefore, we give notice that we will send the book by mail, post-paid, to any address (in the United States or Canada) for TWENTY-FIVE CENTS. Who will avail themselves of this liberal offer?

Sheldon's Latest Volume.

Sheldon's new book, *The Life Beyond Death*, is now ready. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre paid on reception of the price. A liberal discount by the quantity. We have incurred considerable expense to bring this work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one-quarter will be made by the dozen; one-third for twenty-five, and one half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

Advent Almanac and Year Book.

We propose to issue about the first of January a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent-Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained; with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists; and we trust no such family will do without it. The price will probably be 10 or 15c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Pledges.

The undersigned agree to pay the sums affixed to their names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H Hubbard, $1.00; S Pike, 1.00; D P Butts, 5.00; [illegible]

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon?

RESPONSES.

Previously acknowledged..........$300.78

M M Maxwell	$ .50	O D Benton	$2 50
G W W	.45	H Holroyd (old pledge)	10 00
Bridgeport, Iowa Church	3.00	H M Benson	1.00
J H Stannard	.50	E Gee	.25
From Bertie	.50	A W Shafer	4.00
A C Manning	1.00	Two little girls (Sr BP Stevens daughters) to help "Press truth before the people"	.50
A F Thomas	5.00		
I Boddy	.100		
Brownsville (Minn) Church	1.00	Anna Bonk	.35

To Correspondents.

J. IDLE. We will wait....J. W. LAWSON. Will send....F. REYNOLDS. You are right. It is of no use to become discouraged. The Lord is wise enough and strong enough to care for all who love him....S. MORRISON. What is your P. O. Address? You give neither town, county or State....G DYSON. Glad to hear from you, but hope you will not have to write again for the same reason....B. F. CORDRAY. We can get them for you; but have to pay cash for them ....F. LOUCH. We have to ch $3. a year to England. It costs us two cents a week for postage....A. B. CUSHING. Sent all but two. Will get them if we can....H. TEMPLE'S paper will now be sent for three months....C. S. SHAW. We presume they were miscarried....P. NOKES. We had no Minstrels then; and so advertised. Have sent now....S. BURTENSHAW. It will come....J. CATLIN. Sent again.... D. BURKHOLDER. Cannot get any of those Bibles at present. None have been received in Chicago since the fire. Can get one without "refs."....J. BURBANK. Sent....J. SPARKS. It was rec'd....H. M. BENSON. Many thanks.

☞ ☞ ☞ ☞ ☞

Notice! ! Notice! !

Owing to a pressure of business in getting ready for the Annual Meeting, our Mail list has not been corrected this week. Next week, those who sent money will see the changes of the dates on their papers.

Letters Received,

TO SATURDAY, NOV. 18.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A D Shepard
B F Cordray
Mrs H Bangs
J E Andrus
P Flickner
N O Moore
W A Fay
M S Jones
S Louck
A B Calkins
R Maloy
Mrs A Wyncoop
J Williams
J Mann
L A Merrill
N W Wait
P S A Deyo
C S Sherman
B Mathewson
S Horsecroft
E Micklewood
L T Cunningham
D T Taylor
T M Preble
P H Wait
D Burkholder
G S Harwood
H H Seavy
C Pike
G N Whitney
F Wright
S B Mabey
C N Marcellus
E Wakeman
M Booth
B F Wise
J G Smith
H N Reed
I M Grover
S C Wellcome
E J Aldrich
Mrs D D Lace
S B Mabey
A E Grow
M A Newcomb
Mrs J B Randolph
J Barbank
A W Shafer
C B Davidson
S Burns

V P Hunt
A McCowen
M M Maxwell
D Q Kent
I Lowrie
P Sawyer
Mrs O D Benton
A C Aldrich
J C Shaw
J Raymond
J H Stannard
J L Paine
D C Day
B F Mitchell
R Spotswood
J Good
P Allyn
N Field
N W Spencer
S Bennett
M A Mathews
D P Hicks
G W English
T C Baker
A F Thomas
G T Adams
H B Williams
F L Smith
S S Babcock
A C Manning
G F A Poole
J B Otis
C E Barnes
C S Branch
R Harley jr
H W Norville
A Bailey
L Scott
H V Reed
E L Mosher
M E J Herron
W Cummings
D Mathewson
A E Rathbun
B H Osborn
W T Doremus
W J Bursell
A M B Graham
E Gee

E S Levi
Ed Tuttle
I Boddy
T R Sayle
F A Parsons
A G Case
E B Scott
I C Wellcome
M A Potter
C Colegrove
A W Sibley (3)
P H Wait
A Oram
J Burbin
S Stephens
J A Smith
O H Case
Mrs Anna Bonk
M J Stearns
E Derby
C S Shaw
S Norton
P Nokes
F H Kenny
O N Whitford
J Brown
W McCulloch
W J Bursell
W E Wilkinson
S Nye
S Stevens
C Braden
J M Tudor
W J Cummins
B P Stevens
H M Benson
J H Whitmore
Mrs J M Blanchard
E S Jennings
A S Johnson
W T Baker
G W Hurd
J Sparks
E Hungerford
A J Langley
T J Atwater
C W Conolly
G A Brenner

Communications.

N Field J Sawyer J Brown T S Tammaston C Case F Burr.

Book Notices, Etc.

THE Thanksgiving number of the *Illustrated Christian Weekly* was an especially beautiful issue. Profusely illustrated, and excellent to read. Send five cents for a specimen to 150 Nassau St. New York. $2. a year.

Herald of Health offers an attractive programme for the coming year. Sample copy for 10c. And if you like it, as you certainly will, you can have it and THE TIMES for only $3. a year. Wood & Holbrook, 13 Laight St. New York are the Publishers.

Woman and her Work for November is an unusually interesting number of this periodical. It is edited with taste and ability by Mrs. E. S. Jennings assisted by an able corps of contributors. Terms $1. per year. Address E. L. Jennings, 74 William St. Rochester, N. Y.

The Herald of Salvation for November has been received. The first article—THE ONE TRUE GOD, by W. Kellaway the editor of the *Herald*, will well repay a careful perusal. The subject is to be continued in future numbers. J. W. Thomas has a very readable article on FREEDOM IN JESUS, in which the true position of Christian Liberty is defined and illustrated. Besides these, there are articles from J. B Smith, J. Gray, J. L. Hersey and others. This monthly is neatly printed and managed with taste and ability. Terms $1. per year. Address W. Kellaway.

FIFTY YEARS IN THE FIELD. The *New York Observer* is about celebrating its jubilee, entering upon its fiftieth year in 1872. It is one of the oldest newspapers in the country, one of the ablest, and one of the most steadfast and fearless in maintaining what it deems to be the truth in religion, the right in morals, and honesty in all public and private affairs. It announces for the coming year, the publication of the second volume of its Year-Book; a vast repository of information, statistical and otherwise, relating both to Church and State, which will be sent free to all who pay their subscription for 1872. This volume last year was worth the subscription price of the paper, and the Publishers promise a more complete Year-Book for 1872. Specimen copies of the paper, with the Prospectus for the Year Book sent free on application from any source. New Subscribers will receive the paper free until *January 1st*.

LITTEL'S LIVING AGE. The latest weekly number of this periodical contain the following among other valuable and important articles: Suppressed and Censured Books, *Edinburgh Review;* Early English Literature, *Westminster Review;* A Mahometan Revival, *Cornhill Magazine;* A Victim of Paris and Versailles, *Macmillan's Magazine;* Spain. Her Social Condition, *Corn Hill Magazine;* Opening of the Mont Cenis Tunnell, *Nature;* Oliver Van Noort, *Cornhill Magazine;* English Republicanism, *Examiner;* Bonapartism in France, *Pall Mall Gazette;* Wyatt's Poems, *Athenæum;* Home Rule in Austria, *Pall Mall Gazette;* The Thistle (a poem), *Fortnightly Review;* Scientific Use of the Mont Cenis Tunnel, *Nature;* continuations of the stories of "Patty" "The Maid of Sker," "Hannah," by the author of "John Halifax, Gentleman," "Wilfred Cumbermede," by Geo. Macdonald, etc., besides poetry and numerous short articles. The subscription price of *The Living Age* is $8 a year, or for $10 any one of the American $4 magazines is sent with *The Living Age* for a year. LITTELL & GAY, Boston, Publishers.

Notices, Etc.

Notice.

Those desiring my services in protracted meetings, will please address me at once at Brownsville, Houston Co. Minn.

JOB BROWN.

Notice.

Having withdrawn all my engagements with churches as pastor, I am at liberty to attend to calls for protracted or other meetings. Those desiring my services can address me at Amboy, Lee Co. Ill.

D. S. CLARK.

P. O. Address.

Eld O. R. Fassett: 472 Jessie St., San Francisco, Cal.

S. C. Wellcome, St. Charles, Minn.

R. R. York, Yarmouth, Me.

Minnesota.

If persons intending to attend the Annual Conference at Winona, via the W & St. Peter R R will write me the station where they wish to purchase their tickets I will endeavor to arrange for excursion tickets which will be half-fare, and good until the Monday after the close of the meeting. E. T. HIMES, Winona, Minn.

Notice.

I will sell [illegible] figure, to any Advent preacher, who comes properly recommended, three lots of land—40, 80, or 120 acres. The land is 1½ miles from the Railway station, and has buildings, orchards, and sufficient water. My object is to procure in our midst a man of God, who will preach the word, regardless of popularity, to the Advent church in this region.

Further information can be obtained of

WM. H. HULL, Rockbridge, Ohio.

Western Ministerial Conference.

This Conference, composed of ministerial delegates from the various Western Conferences (each Conference having the right to send three delegates), is to meet in connection with the Association meeting at Chicago, Dec. 5, and probably hold its first session on the 6th. Let delegates be appointed at Quarterly Meetings, or by the Conference Board, in cases where the Annual Meeting has omitted the selection of delegates. We meet, not as an authoritative, but as an advisory body of ministers, to act for the good of the body at large. Essays on different topics will probably be read by different ones, besides attending to business that may come before us. Particulars hereafter.

J. V. HIMES, President.

WM. SHELDON, Sec'y.

W. A. C. P. Association.

The Seventh Annual Meeting of the Western Advent-Christian Publishing Association, will convene in the Advent Chapel, Green St., Chicago, Ill., Wednesday forenoon, December 6, 1871. A full attendance of the members is desired.

The following amendments to the Constitution of the Association will be presented for action:

ART. XII. Sec. 1. The stock of this association is hereby made transferable, by the transfer of the certificate issued therefor, endorsed in blank by the original holder, his heirs, executors or administrators; and the entering of such transfer upon the books of the Association. The date of said entry of the transfer shall be the date of the transfer.

Sec. 2. This article shall take effect and be in full force from and after its adoption.

Amendment to Art. XI. To amend Art. XI. so that it shall read: "This constitution may be altered or amended at any regularly called meeting of the Association by a vote of *——— of the members present at said meeting: this amendment to be in force from and after its adoption.

Churches throughout the West are invited to elect delegates, selecting persons not already members of the Association. These delegates will not take part in the first meetings of the Association; but arrangements will doubtless be made to receive them to full membership at the earliest possible moment.

WM. L. HIMES, Secy.

---

* This space is left for the insertion of such a proportion as the members may choose.

Appointments.

CONFERENCE REGISTER.

Vermont, Q. M. East Roxbury, Dec. 6-9.
New York, Q. M. Rochester, Dec. 7-9
New York (Q. M.) Rochester, N. Y. Dec. 7-10.
Illinois, DeKalb Dist. Q. M. Afton, Dec. 14-17
Penn. and N. Y. Q. M. Westfield, Pa. Dec. 15-17.
Arkansas, Batesville, Dist. Q. M. Headstream S. H. Dec. 16, 17.
Arkansas, Blue Mountain Dist. Q. M. Flatt Woods, Dec. 30, 31.
Wisconsin, East Dist. Q. M. Webster's Prairie Sauk Co. Wis. Dec. 22-24.
Wisconsin Q. M. Southern District, Adams, Green Co. Dec. 22-24.
Minnesota, Annual Jan. 10-14, 1872.

MICHIGAN.

The second Q. M. of the Southern District of the A. C. Conference of Mich. will be held at S. H. No. 6, Rives Township, Jackson Co. Mich., commencing Wednesday, Dec. 20, to continue over Sunday. Those coming by rail will stop at Leslie, on the Jackson and Saginaw R. R. Strangers will inquire for Theodore Clark, or L. D. Whiting.

J. R. PRESTON, Sec'y.

ILLINOIS.

A series of meetings, at Milroy, Knox Co., commencing Saturday eve. Dec. 16. Lovers of Jesus, in the vicinity, are invited to attend and help in the good work.

C. W. SMITH.

The fourth Q. M. of the DeKalb District will be held with the church at Afton Center, Thursday eve. Dec. 14 and over Sunday. The friends in Afton have large hearts, large houses, and large barns, and will welcome all who come.

Let us rally, God is speaking in judgment to the world, in whirlwind, in earthquake and in fire. Let us prepare ourselves, and give the note of alarm to a wicked world.

E. H. BURRINGTON, Pres't.

H. G. MCCULLOCH, Sec'y.

Blue Ridge S. H., Piatt Co., Br. Langley's, eve. Dec. 5, 6.

Mansfield, Piatt Co. Dec. 7, 8, eve.

Skeelsville, Piatt Co. Dec. 9 to 15. Sabbath the 10th several are to be baptized.

C. C. MARSTON.

INDIANA.

Mich. Conf. W. D. A Quarterly meeting with the church at Sumption Prairie, commencing Dec. 26, and holding over Sunday. A general rally is expected. Come one, come all. Come in the name of the Lord. Come to work for salvation.

D. R. MANSFIELD,
JAMES FERRISS.

WISCONSIN

The second Q. M. of Southern Wisconsin will be held at Adams, Green Co. commencing Friday, eve. Dec. 22, and continue over Sunday. Let those who have recently commenced preaching try to be present; also everybody else that wants to do good or get good.

G. G. GODFREY.

The 2nd Quarterly Meeting of the Eastern District, Wisconsin, will be held (Lord willing) at the North School House, Webster's Prairie, Sauk Co. commencing Friday evening, Dec. 22, 1871 and holding over the Lord's day. The cars run to Baraboo on the new road from Madison, and Kilbourn City, on the Milwaukee and St Paul railway. It will be about seven miles from the former and six from the latter point to the place of meeting. Any who come by R. R. to either point, will be met at the station, if they will communicate in time with Br. F. House, Delton, Sauk Co. Let there be a general rally to this meeting of both ministers and members. Let all the churches in the district send delegates. Brethren Knapp, Jones and Ainsworth, will be a Committee on preaching.

GEO. THOMSON.

IOWA.

S. H. ¼ mile north of Manchester, 2 p. m. Dec. 17.

Greeley, as Br. Gildersleeve may arrange, Dec 26. Elk Creek, Dec. 23, and remain several weeks, as the interest may demand.

F. H. KENNY.

A series of meetings at Arbor Hill, commencing Dec. 17. Br. Philander Nokes will make arrangements for the same.

D. S. CLARK.

Iron Hill, Jackson Co., Nov. 27 to Dec. 26.
Deep Creek, Clinton Co., Nov. 27 to Dec. 2.

C. C. MARSTON.

MINNESOTA.

Good Templar's Hall, Eyota, eve. Dec. 9, and at 2½ p. m. on Sunday, the 10th.

Bliss S. H., 10½ a. m. Sunday, Dec. 10, and at St. Charles in the evening.

S. C. WELLCOME.

The tenth Annual Meeting of the A. C. Conference of Minnesota will be held at Winona, Wednesday to Sunday, Jan 10-14, 1872, in the chapel, corner of Broadway and Winona St.

EDWIN T. HIMES, Sec'y.

NEW YORK.

Brockport, Dec. 6.
East Shelby, Dec. 7.
Lockport, Dec. 8.
Buffalo, 283 Eagle St., 3 and 7 p. m., Dec. 10.
Milford, Chaut Co., Dec. 11.
Beman's Point, Dec. 12.

JOHN T. ONGLEY.

The SECOND Q. M. for the current year of the New York Advent Christian Conference will be held (D. V.) with the church in the city of Rochester, Thursday Dec. 7, and over Sunday. A general invitation is extended. IMMEDIATE ATTENTION IS ASKED TO THE APPOINTMENT OF DELEGATES AND TO THE TAKING OF THE QUARTERLY COLLECTIONS BY THE VARIOUS CHURCHES.

Our extended mission work this season with the tents has left A DEBT OF OVER $150 upon us, which should be lifted at once, lest the mission preachers suffer this winter for lack of summer wages.

Dear brethren: Come up again to the feast. Bring in your tithes and offerings. And while you open your treasures to the work, open also your hearts to the Lord for the prosperity of Zion and for the soon-coming of Israel's king.

The opening discourse will be given by Br. Milton R. Miles.

D. COGSWELL, Pres't.

WM. E. BROWN, Sec'y.

PENNSYLVANIA.

The first Q. M. of the A. C. Conf. of Northern Pennsylvania and Southern N. York will be held at Westfield, Tioga Co. Pa. commencing Friday eve. Dec. 15, to continue over Sunday,

J. W. TAYLOR, Prest.

A. H. BRIGGS, Sec'y.

MISSOURI.

Empire, Dec. 10.
Ringgold (meet Br. McClure) Dec. 17.
Ailanthus, Dec. 24.
Union church, Dec. 31.

A. F. DUGGER.

ARKANSAS.

The Advent Christian Quarterly Conference, Blue Mountain District, will be held at Flatt Woods, Masonic Hall, Saturday and Sabbath eve. Dec. 30, and 31.

J. S. BROWN.
T. J. BISHOP.

The Quarterly Meeting of the Advent Christian Conference Batesville Dist. will be held Saturday and Sabbath, Dec. 16, and 17 at the Headstream S. H.

J. P WILLIAMS.
LEWIS ROBINSON.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 40c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy, by Wm. Sheldon. 217 pp. Paper covers, 50c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 40 pp. 10c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable, Prebendary of Cork, Ireland. Irrefutable arguments.

Advertisements.

"THE LIVING AGE has no equal in any country."—*Phil Press.*

"It stands at the head of nineteenth century literature."—*Chicago Evening Journal.*

"The best periodical in America."—*Rev. Theo. L. Cuyler.*

LITTEL'S LIVING AGE.

Issued every Saturday, gives fifty two numbers of sixty four pages each, or more than

Three Thousand Double-Column Octavo Pages of reading matter yearly; and is the only compilation that presents, with a satisfactory completeness as well as freshness, the best Essays, Reviews, Criticisms, Serial and short Stories, Poetry, Scientific, Biographical, Historical, and Political Information, from the entire body of Foreign Periodical Literature, and from the pens of the

ABLEST LIVING WRITERS.

It is therefore indispensable to every one who wishes to keep pace with the events of intellectual progress of the time, or to cultivate in himself or his family general intelligence and literary taste.

EXTRACTS AND NOTICES

"Were I, in view of all the competitors that are now in the field, to choose, I should certainly choose THE LIVING AGE."—Rev. Henry Ward Beecher.

"In no other single publication can there be found so much of sterling literary excellence."—New York Evening Post.

"The best of all our eclectic publications."—The Nation. N. Y.

"The ablest essays, the most entertaining stories, the finest poetry of the English language, are here gathered together."—Illinois State Journal.

"For thinking people, the best of all the eclectic publications, and *the cheapest*.... It is a monthly that *comes every week*."—The Advance, Chicago.

"It gives to its readers more than three thousand double-column octavo pages a year, of the most valuable, instructive, and entertaining reading of the day. 'History, biography, poetry, wit, science, politics, criticism, art,—what is not here?' It is the only compilation that presents with a satisfactory completeness, as well as freshness, the best literature of the almost innumerable, and generally inaccessible, European quarterlies, monthlies, and weeklies,—a literature embracing the productions of the ablest and most cultured writers living. It is, therefore indispensible to every one who desires a THOROUGH COMPENDIUM of all that is admirable and noteworthy in the literary world."—Boston Post.

Published weekly at $8. a year, FREE OF POSTAGE.

Address Littell & Gay, Boston.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works cor. Water St. and Maiden Lane, N. Y. or 16 Dearborn St., Chicago, Ill. [n14-4jan38

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to *both* journals, $2.50 a year.

FREE. Sample copies of the *Bee Keeper's Journal and National Agriculturist.* The finest paper of its class in the world. Every Bee keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage.

H. A. KING & CO.,
14 Murray St., New York city.

N. B.—THE TIMES and Journal one year, if paid in advance, $2.75.

FIRE EXTINGUISHER.

Over 800 actual fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance companies reduce rates where it is introduced. Invaluable for private residences, school houses, hotels, warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing, please say where you saw this advertisement.

F. W. FARWELL, Sec'y.,
122 Washington St., Chicago.

For sale at this office.

THE ILLUSTRATED DOMESTIC BIBLE

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in manner that make it an exceedingly valuable acquisition to the family circle, and to all Bible students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A Family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,800 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding—Marbled Edge	$10 00
" " —Gilt Edge	12 00
Turkey Morocco —Full Gilt	16 00

Sent by express on receipt of the price.

Address: Advent Times, Buchanan, Mich.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

THE CLOW REAPER.

This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis., was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty*. The Clow Reaper was marked *forty*, or perfect by the committee. The other machines ranged from 5½ down to 21½. This machine is specially admirable for its light draught which saves horseflesh: it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for low rising and raising the cutters. For the facilities for turning and backing. It can be used as a mower as well as a reaper. No cog-wheels are used to drive the sickle. It has had fewer accidents from breakage than any other machine.

USUAL PRICE, $160.00;

but the machine presented to THE TIMES office will be SOLD FOR ONE HUNDRED & TWENTY DOLLARS! If taken soon.

For any further information, address:

J. V. HIMES, Buchanan, Mich.

Annual Meeting
Western A.C.P. Asso

LIBRARY COPY
AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 20. BUCHANAN, DECEMBER 12 1871. WHOLE NO. 400.

Re Printing

Contents.

Preacher's Experience, F. Burr; The Kingdom of Christ, Rev. H. A. Barclay, in Interior; Come, Memories of Patmos 153

Poetry; Our Pulpit; Sermon, by Rev. J. C. Ryle, B. A., England 154

Seeing a Vain Vision 155

Brief Editorials; Meeting of the W. A. C. P. Association; Notice; Dedication of Zion's Chapel; Is the Prophecy Fulfilled; The World on Fire 156

A Delicate Subject; Editorial Gleanings; The Advent Times 157

Editor's Journal; Correspondence 158

Correspondence; Brief Extracts; Conference Minutes 159

Business Agent's Department: Notices; Appointments; Prospectus, Advertisements 160

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Dec. 12, 1871.

Preacher's Experience.

Having read with much interest those articles in THE TIMES relating to the ups and downs of a preacher's life, I would like to write some things that I have learned by experience which are profitable to me, and may be interesting to others.

In the first place, while there is considerable difference in the elements and influences that surround the preacher in different localities East or West, yet I find the same general characteristics are required in all localities to constitute a true minister of Christ. The outside deportment which is but the shuck may vary according to circumstances, but the spiritual desires and workings, which answer to the meat, must always be the same among all classes and in all circumstances.

A person, to be a true minister, must possess great powers of mental and moral endurance and resistance, while at the same time he must be both able and willing to bend to opposing elements ofttimes, that he may preserve his labor and his influence. Such a property in matter is called *toughness.* A preacher must be spiritually *tough.* And if he is not naturally tough enough to bend and not break, his contact with storms and tempests will be apt to break him. Some ministers are so brittle that they fly all in pieces at the least storm or wind of opposition. Such need toughening or tempering. *God deals with no one so directly as with those whom he chooses as his ministers.* Remember this. He requires them to go through a peculiar spiritual discipline, such as no one in any other vocation can either understand or experience, and if they can or will not bend, then they must break. They are set apart especially for his use, and they must take what he sends them, and if they take it patiently, well: if not, they must suffer more than necessary because they resist. Let every new minister remember that he must cultivate spiritual *toughness.* When he meets strong opposition to the truth or right, he must keep down the spirit of contention in his heart, and "in meekness instruct those that oppose themselves." With the ignorant and willful he must be kind and patient, and if the truth seems to suffer, and the enemy to triumph for a little, yet the preacher must wait upon God, and not break into contention and abuse but bend to the storm, and then when God sends victory, and peace, and sunshine, which he surely will, no ruins will need to be repaired.

Another thing. Father Kingsley once said in an Ill. Conference, "remember, preachers are but crockery. Don't put them on a high shelf lest they fall off and are cracked or broken. Then they will never be so good again. Don't put them under foot to be kicked around among kettles and pails, and get bruised and scratched. Put them right where they can be got at handy and be used and useful." I do not know as I can add anything to that only to say amen!

Another thing he said was this: "Some new preachers need encouraging, and some need *knocking on the head.*" Some may think they get knocks when they do not need them, but let me say that I find in my experience that neither encouragements or knocks ever hurt a true minister. But what is it to encourage a preacher Is it to *flatter* or *praise* him? By no means. To encourage is to nourish and strengthen, and no one gets substantial nourishment and strength by eating sweetmeats and candy. Flattery and open praise are like these, the latter being the sugar and former the poisoned color. What strengthens a preacher is good sound advice and counsel. This is solid food. Give it to him at proper seasons. And let the preacher make a distinction betw[illegible]l and praise, and seek the former in preference to the latter every time. When I went out as a pilgrim from my native State to preach the unsearchable riches of Christ, weak and inexperienced as I was, I found those who were every ready to strengthen me, but they were wise enough not to stuff me with flattery. They told me my faults, they criticised my sermons, but in all my blunders and mistakes they stood by me, and *I never felt alone.* They gave me advice and counsel, and while I labored in Western N. Y. I knew I had friends whose word of reproof was of more value to me than any honey words of flattery that others might give.

Young preacher, fear not sound advice but fear flattery.

Knocks do not hurt a true hearted preacher. Side blows, and back thrusts from pretended friends are hurtful, but solid blows from the front can do no harm. If preachers are heady, or self-willed, they need bringing to their senses if they have any. And if they persist in their own way, it is full proof that God never sent them. If a preacher gets his head full of the pronoun "I," there should always be a place kept open by knocks if need be that self may make room for Jesus.

If any would learn more of preachers experience, they can easily do so by entering into the work themselves.

F. BURR.

FROM the *Methodist Protestant:* "Let us remember that every city in our land, yea, that the whole earth, is 'reserved unto fire against the day of judgment and perdition of ungodly men.' Some men may laugh, at this prediction. So they might have laughed, a month ago, at a prediction respecting the burned city. But whether they laugh or pray, 'the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.'"

The Kingdom of Christ.

The reign of the Messiah will be introduced after his advent. The parable of the nobleman is insignificant with any other interpretation. All evangelical interpreters agree that the nobleman is Christ, and the departure into a far country is his ascension into heaven; the mission is to receive for himself a kingdom, and the return is the coming back of Christ to the earth. No mention is made of a millennium during this period of absence, but the whole time is spent in occupying the pounds, by the servants, and in rebellion against authority, by his enemies. Do we not yet hear the cry, from every part of the world, "We will not have this man to reign over us?" This parable is in process of fulfillment now, and will only be completed when Christ shall return from heaven to administer the kingdom which he has received from his Father. If the return of Christ is not to be literal, the departure was not literal. The ascension of Christ took place while he still remained on the earth.

In connection with this, the parable of the tares and the wheat precludes the possibility of a millennium previous to the coming of Christ. The righteous and the wicked are to remain in the same field until the harvest, which is the end of the world, or (*tou aionos*) of this dispensation. The loftiest flight of imagination, as well as the most consummate sophistry in reasoning, must fail to find in these parables the realization of the glorious kingdom of our blessed Lord, except in recognizing the pre-millennial and personal advent of Christ.
forth the doctrine of the final judgment in the destruction of the enemies, and the burning of the tares, gratuitous assumption is manifest. Nothing is said about the wicked being brought out of their graves to be judged.

In Daniel, we find predictions which plainly set forth the coming of the kingdom of God immediately after the destruction of other wicked governments. The image of Nebuchadnezzar contains all the forms of government which are to exist until the destruction of the nations by the power of God. Language cannot reveal any truth more clearly than that five kingdoms, exercising almost supreme control over the earth, are to arise in succession, and that they are to be succeeded by a kingdom which the Most High shall set up, which is to be eternal in duration. The kingdom of Babylon—the hammer of the whole earth—was succeeded by the Medo-Persian. The Medo-Persian by the Grecian. The Grecian by the Roman. Rome Pagan gave place to Rome Papal. The latter is the city which exercises control over the kings of tha earth. No controversy is held about the existence of these kingdoms, and it is strange that men will accept, as literal, the language spoken of, the first four, or more properly, five, and confuse the mind by denying a literal interpretation to the language spoken of the sixth. "In the days of these kings (the ten represented by the ten toes of the image) shall the God of heaven set up a kingdom which shall never be destroyed." The stone cut out of the mountain without hands was to smite the image on the feet and break them to pieces, and destroy the whole image.

In all these predictions of Daniel, which, under different symbols, occupy a large portion of his prophecy, we find that no time elapses between the destruction of earthly kingdoms and the setting up of the kingdom of God, which is to endure forever. From these passages, and from many others which might be quoted, the following facts appear:

1. That the present condition of affairs will continue until the coming of Christ.
2. That the kingdoms of the world are not to be absorbed, but destroyed.
3. They are to be overthrown by the Lord, at his coming.
4. That the kingdom of God is to be set up on the earth.

It will be necessary to inquire more particularly by what means the world is to be subjected to Christ. It is not to be done by the preaching of the gospel. In the Apostolic Commission the opposite of this is indirectly taught, for a part only were to believe, and a part remain in unbelief. "Many are called, but few chosen." The Church is to continue a little flock, as sheep in the midst of wolves, but never to exercise control until the ushering in of the kingdom of our Lord. The elect of God are the chosen ones who are gathered out of the world, even out from among the nations: but they do not constitute nations; When the disciples asked Christ the question, "What shall be the sign of thy coming, and of the end of the world?" he said, among many other things, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14. There is not the most remote hint of the conversion of the nations by the gospel, but simply that the publication of it to the whole earth is one of the signs preceding the coming of Christ. Dr. Jacobus, in his comments on Mark 13: 10, says:

The gospel has yet to be preached universally for a testimony. And the universal diffusion of it by modern Christian missions is now a leading sign of the end.

How joyous the strains of many gospel ministers, while setting forth the glorious work of preaching the gospel and bringing in necessary connection with it the reign of the Messiah on the earth. The mistake is in connecting them together by a link which the Scripture does not furnish. God has raised up a ministry to preach the gospel for the saving of souls and the building up of the Church, but does not promise that the nations will be converted by this instrumentality.

Look at facts and judge whether the Church, with all its corruption, is the destined instrument of subjugating the nations, or whether the Lord himself will do the work. Nearly six thousand years have passed and the Church has been a little flock. Even now the ratio of nominal professors is little greater than the first century of the Christain era. Yet it should be many hundred times greater. If the Church had gathered in the majority of the race now living still we have no evidence that it will not be reduced to small limits, as it has been many times in the history of the world. Many nations have risen, flourished and fallen, but no nation has ever been absorbed by the Church. The indications are that the kingdoms now in existence will still continue to be the kingdoms of this world, until [illegible] whose right they are [illegible] possess them.

Analogy proves that this dispensation will end in destruction. God's plan of providence does not change. The patriarchal dispensation was terminated by the flood, by which the whole world was destroyed except the family of Noah. The Mosaic dispensation with the only true government that has ever existed on the earth; having only the laws of heaven for guidance and God for their king, was terminated with most terrible judgments, which cut off the great mass of the people and left a few of God's elect to mourn over the ruins.

Now we see the significance of the language of Christ in answer to the disciples, when they asked what shall be "the sign of thy coming" and of the end of this world or dispensation, He said, "as the days of Noe were, so shall also the coming of the Son of man be." "Likewise as it was in the days of Lot, so shall the coming of the Son of man be." If this dispensation shall not end in disaster then God's plan will be changed and this language is insignificant. Then, as formerly, a "remnant shall be saved," and the great mass shall perish. The post-Millennial Adventists claim these passages as referring to the judgment, but they fail to show any intervening period for the reign of Christ. If this present dispensation is to terminate like the two preceding ones, a millennium previous to his coming is absolutely impossible.—*Rev. H. A. Barclay, in Interior.*

Come!

God grant we may not be in darkness that that day should overtake us as a thief! Rather, as we now listen to the latest voice of the great 'Testifier,' the last toll of the advent-bell, the last 'Memory of Patmos,' let it sound to us like strains of seraphic music floating on a midnight sea. Let it ring in our ears blended comfort and warning; tempering prosperity, mitigating adversity, moderating the world's ambition, subordinating to holiness, preparing for Paradise. Whatever may be the antecedent or intervening events to which we have alluded, let the second coming itself tower above them all, in the glorious distance, like some colossal Alp, with plain and valley and lowlier mountain between, but rising peerless in the blue horizon, its gleaming top golden with heavenly sunlight, and from its eternal snows and hidden fountains sending forth ten thousand streams of hope and joy, to refresh the dwellers in the valley of tears. Bright and morning star! Harbinger of eternal day! who will not bid thee welcome? who will not help, in the noblest sense, to—

"Ring in the Christ that is to be!"

"The Spirit says, COME!" The divine agent, whose own "coming," as the Paraclete or Comforter, was declared by the departing Savior to more than indemnify the Church for her Redeemer's absence, hails the advent which is to crown and consummate his own work as the glorifier of Christ. "The Bride says, COME!" the ransomed church on earth, longing for the bridal day of perfected bliss,—the ransomed church in heaven, saints, martyrs, departed friends who have fallen asleep in Jesus—take up the antiphonal strain, and cry, COME! A groaning creation, weary of the bondage of sin and sorrow, and longing to go forth from its leper-couch walking and leaping and praising God, cries, COME! Can we take up one of the multiplying echoes, and, blending our prayer with the sons of God, give willing response to the apostle's closing invocation, "and let him that heareth say COME?" In lowly rejoicing confidence, can we include ourselves in the sublime words of another faithful 'Watcher' for this glorious Day-spring:—"For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord!" "AMEN! EVEN so, COME, LORD JESUS!"—*Memories of Patmos.*

A WRITER in Guthrie's *Sunday Magazine* for October says: "God has closed the canon of Scripture, we can expect no other revelation save the one, 'Surely I come quickly:' and with the premonitory signs thereof, earth seems now to shake and the heavens to tremble."

Annual Meeting
Western A. C. P. Asso

LIBRARY COPY
AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

Re [illegible]

VOL. IX.---NO. 20. BUCHANAN, DECEMBER 12 1871. WHOLE NO. 400.

Contents.

Preacher's Experience, F. Burr; The Kingdom of Christ, Rev. H. A. Barclay, in Interior; Come, Memories of Patmos......153

Poetry; Our Pulpit: Sermon, by Rev. J. C. Ryle, B. A., England......154

Seeing a Vain Vision......155

Brief Editorials; Meeting of the W. A. C. P. Association; Notice; Dedication of Zion's Chapel; Is the Prophecy Fulfilled; The World on Fire......156

A Delicate Subject; Editorial Gleanings; The Advent Times......157

Editor's Journal; Correspondence......158

Correspondence; Brief Extracts; Conference Minutes......159

Business Agent's Department; Notices; Appointments; Prospectus, Advertisements......160

Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, DEC. 12, 1871.

Preacher's Experience.

Having read with much interest those articles in THE TIMES relating to the ups and downs of a preacher's life, I would like to write some things that I have learned by experience which are profitable to me, and may be interesting to others.

In the first place, while there is considerable difference in the elements and influences that surround the preacher in different localities East or West, yet I find the same general characteristics are required in all localities to constitute a true minister of Christ. The outside deportment which is but the shuck may vary according to circumstances, but the spiritual desires and workings, which answer to the meat, must always be the same among all classes and in all circumstances.

A person, to be a true minister, must possess great powers of mental and moral endurance and resistance, while at the same time he must be both able and willing to bend to opposing elements ofttimes, that he may preserve his labor and his influence. Such a property in matter is called *toughness.* A preacher must be spiritually *tough.* And if he is not naturally tough enough to bend and not break, his contact with storms and tempests will be apt to break him. Some ministers are so brittle that they fly all in pieces at the least storm or wind of opposition. Such need toughening or tempering. *God deals with no one so directly as with those whom he chooses as his ministers.* Remember this. He requires them to go through a peculiar spiritual discipline, such as no one in any other vocation can either understand or experience, and if they can or will not bend, then they must break. They are set apart especially for his use, and they must take what he sends them, and if they take it patiently, well: if not, they must suffer more than necessary because they resist. Let every new minister remember that he must cultivate spiritual *toughness.* When he meets strong opposition to the truth or right, he must keep down the spirit of contention in his heart, and "in meekness instruct those that oppose themselves." With the ignorant and willful he must be kind and patient, and if the truth seems to suffer, and the enemy to triumph for a little, yet the preacher must wait upon God, and not break into contention and abuse but bend to the storm, and then when God sends victory, and peace, and sunshine, which he surely will, no ruins will need to be repaired.

Another thing. Father Kingsley once said in an Ill. Conference, "remember, preachers are but crockery. Don't put them on a high shelf lest they fall off and are cracked or broken. Then they will never be so good again. Don't put them under foot to be kicked around among kettles and pails, and get bruised and scratched. Put them right where they can be got at handy and be used and useful." I do not know as I can add anything to that only to say amen!

Another thing he said was this: "Some new preachers need encouraging, and some need *knocking on the head.*" Some may think they get knocks when they do not need them, but let me say that I find in my experience that neither encouragements or knocks ever hurt a true minister. But what is it to encourage a preacher Is it to *flatter* or *praise* him? By no means. To encourage is to nourish and strengthen, and no one gets substantial nourishment and strength by eating sweetmeats and candy. Flattery and open praise are like these, the latter being the sugar and former the poisoned color. What strengthens a preacher is good sound advice and counsel. This is solid food. Give it to him at proper seasons. And let the preacher make a distinction betw[illegible] and praise, and seek the former in preference to the latter every time. When I went out as a pilgrim from my native State to preach the unsearchable riches of Christ, weak and inexperienced as I was, I found those who were every ready to strengthen me, but they were wise enough not to stuff me with flattery. They told me my faults, they criticised my sermons, but in all my blunders and mistakes they stood by me, and *I never felt alone.* They gave me advice and counsel, and while I labored in Western N. Y. I knew I had friends whose word of reproof was of more value to me than any honey words of flattery that others might give.

Young preacher, fear not sound advice but fear flattery.

Knocks do not hurt a true hearted preacher. Side blows, and back thrusts from pretended friends are hurtful, but solid blows from the front can do no harm. If preachers are heady, or self-willed, they need bringing to their senses if they have any. And if they persist in their own way, it is full proof that God never sent them. If a preacher gets his head full of the pronoun "I," there should always be a place kept open by knocks if need be that self may make room for Jesus.

If any would learn more of preachers experience, they can easily do so by entering into the work themselves.

F. BURR.

FROM the *Methodist Protestant:* "Let us remember that every city in our land, yea, that the whole earth, is 'reserved unto fire against the day of judgment and perdition of ungodly men.' Some men may laugh, at this prediction. So they might have laughed, a month ago, at a prediction respecting the burned city. But whether they laugh or pray, 'the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.'"

The Kingdom of Christ.

The reign of the Messiah will be introduced after his advent. The parable of the nobleman is insignificant with any other interpretation. All evangelical interpreters agree that the nobleman is Christ, and the departure into a far country is his ascension into heaven; the mission is to receive for himself a kingdom, and the return is the coming back of Christ to the earth. No mention is made of a millennium during this period of absence, but the whole time is spent in occupying the pounds, by the servants, and in rebellion against authority, by his enemies. Do we not yet hear the cry, from every part of the world, "We will not have this man to reign over us?" This parable is in process of fulfillment now, and will only be completed when Christ shall return from heaven to administer the kingdom which he has received from his Father. If the return of Christ is not to be literal, the departure was not literal. The ascension of Christ took place while he still remained on the earth.

In connection with this, the parable of the tares and the wheat precludes the possibility of a millennium previous to the coming of Christ. The righteous and the wicked are to remain in the same field until the harvest, which is the end of the world, or (*tou aionos*) of this dispensation. The loftiest flight of imagination, as well as the most consummate sophistry in reasoning, must fail to find in these parables the realization of the glorious kingdom of our blessed Lord, except in recognizing the pre-millennial and personal advent of Christ.
forth the doctrine of the final judgment in the destruction of the enemies, and the burning of the tares, gratuitous assumption is manifest. Nothing is said about the wicked being brought out of their graves to be judged.

In Daniel, we find predictions which plainly set forth the coming of the kingdom of God immediately after the destruction of other wicked governments. The image of Nebuchadnezzar contains all the forms of government which are to exist until the destruction of the nations by the power of God. Language cannot reveal any truth more clearly than that five kingdoms, exercising almost supreme control over the earth, are to arise in succession, and that they are to be succeeded by a kingdom which the Most High shall set up, which is to be eternal in duration. The kingdom of Babylon—the hammer of the whole earth—was succeeded by the Medo-Persian. The Medo-Persian by the Grecian. The Grecian by the Roman. Rome Pagan gave place to Rome Papal. The latter is the city which exer[illegible] control over the kings of the earth. No controversy is held about the existence of these kingdoms, and it is strange that men will accept, as literal, the language spoken of, the first four, or more properly, five, and confuse the mind by denying a literal interpretation to the language spoken of the sixth. "In the days of these kings (the ten represented by the ten toes of the image) shall the God of heaven set up a kingdom which shall never be destroyed." The stone cut out of the mountain without hands was to smite the image on the feet and break them to pieces, and destroy the whole image.

In all these predictions of Daniel, which, under different symbols, occupy a large portion of his prophecy, we find that no time elapses between the destruction of earthly kingdoms and the setting up of the kingdom of God, which is to endure forever. From these passages, and from many others which might be quoted, the following facts appear:

1. That the present condition of affairs will continue until the coming of Christ.
2. That the kingdoms of the world are not to be absorbed, but destroyed.
3. They are to be overthrown by the Lord, at his coming.
4. That the kingdom of God is to be set up on the earth.

It will be necessary to inquire more particularly by what means the world is to be subjected to Christ. It is not to be done by the preaching of the gospel. In the Apostolic Commission the opposite of this is indirectly taught, for a part only were to believe, and a part remain in unbelief. "Many are called, but few chosen." The Church is to continue a little flock, as sheep in the midst of wolves, but never to exercise control until the ushering in of the kingdom of our Lord. The elect of God are the chosen ones who are gathered out of the world, even out from among the nations: but they do not constitute nations; When the disciples asked Christ the question, "What shall be the sign of thy coming, and of the end of the world?" he said, among many other things, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14. There is not the most remote hint of the conversion of the nations by the gospel, but simply that the publication of it to the whole earth is one of the signs preceding the coming of Christ. Dr. Jacobus, in his comments on Mark 13: 10, says:

> The gospel has yet to be preached universally for a testimony. And the universal diffusion of it by modern Christian missions is now a leading sign of the end.

How joyous the strains of many gospel ministers, while setting forth the glorious work of preaching the gospel and bringing in necessary connection with it the reign of the Messiah on the earth. The mistake is in connecting them together by a link which the Scriptures does not furnish. God has raised up a ministry to preach the gospel for the saving of souls and the building up of the Church, but does not promise that the nations will be converted by this instrumentality.

Look at facts and judge whether the Church, with all its corruption, is the destined instrument of subjugating the nations, or whether the Lord himself will do the work. Nearly six thousand years have passed and the Church has been a little flock. Even now the ratio of nominal professors is little greater than the first century of the Christain era. Yet it should be many hundred times greater. If the Church had gathered in the majority of the race now living still we have no evidence that it will not be reduced to small limits, as it has been many times in the history of the world. Many nations have risen, flourished and fallen, but no nation has ever been absorbed by the Church. The indications are that the kingdoms now in existence will still continue to be the kingdoms of this world, until [illegible] whose right they are [illegible] them.

Analogy proves that this dispensation will end in destruction. God's plan of providence does not change. The patriarchal dispensation was terminated by the flood, by which the whole world was destroyed except the family of Noah. The Mosaic dispensation with the only true government that has ever existed on the earth; having only the laws of heaven for guidance and God for their king, was terminated with most terrible judgments, which cut off the great mass of the people and left a few of God's elect to mourn over the ruins.

Now we see the significance of the language of Christ in answer to the disciples, when they asked what shall be "the sign of thy coming" and of the end of this world or dispensation, He said, "as the days of Noe were, so shall also the coming of the Son of man be." "Likewise as it was in the days of Lot, so shalt the coming of the Son of man be." If this dispensation shall not end in disaster then God's plan will be changed and this language is insignificant. Then, as formerly, a "remnant shall be saved," and the great mass shall perish. The post-Millennial Adventists claim these passages as referring to the judgment, but they fail to show any intervening period for the reign of Christ. If this present dispensation is to terminate like the two preceding ones, a millennium previous to his coming is absolutely impossible.—*Rev. H. A. Barclay, in Interior.*

Come!

God grant we may not be in darkness that that day should overtake us as a thief! Rather, as we now listen to the latest voice of the great 'Testifier,' the last toll of the advent-bell, the last 'Memory of Patmos,' let it sound to us like strains of seraphic music floating on a midnight sea. Let it ring in our ears blended comfort and warning; tempering prosperity, mitigating adversity, moderating the world's ambition, [illegible] to holiness, preparing for Paradise. Whatever may be the antecedent or intervening events to which we have alluded, let the second coming itself tower above them all, in the glorious distance, like some colossal Alp, with plain and valley and lowlier mountain between, but rising peerless in the blue horizon, its gleaming top golden with heavenly sunlight, and from its eternal snows and hidden fountains sending forth ten thousand streams of hope and joy, to refresh the dwellers in the valley of tears. Bright and morning star! Harbinger of eternal day! who will not bid thee welcome? who will not help, in the noblest sense, to—

"Ring in the Christ that is to be?"

"The Spirit says, COME!" The divine agent, whose own "coming," as the Paraclete or Comforter, was declared by the departing Savior to more than indemnify the Church for her Redeemer's absence, hails the advent which is to crown and consummate his own work as the glorifier of Christ. "The Bride says, COME!" the ransomed church on earth, longing for the bridal day of perfected bliss,—the ransomed church in heaven, saints, martyrs, departed friends who have fallen asleep in Jesus—take up the antiphonal strain, and cry, COME! A groaning creation, weary of the bondage of sin and sorrow, and longing to go forth from its leper-couch walking and leaping and praising God, cries, COME! Can we take up one of the multiplying echoes, and, blending our prayer with the sons of God, give willing response to the apostle's closing invocation, "and let him that heareth say COME?" In lowly rejoicing confidence, can *we* include ourselves in the sublime words of another faithful 'Watcher' for this glorious Day-spring:—"For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and to shall we ever be with the Lord!" "AMEN! EVEN SO, COME, LORD JESUS!"—*Memories of Patmos.*

A WRITER in Guthrie's *Sunday Magazine* for October says: "God has closed the canon of Scripture, we can expect no other revelation save the one, 'Surely I come quickly:' and with the premonitory signs thereof, earth seems now to shake and the heavens to tremble."

Psalm. 16.

Lord, keep me ; for I trust in thee :
  To God thus was my speech,
Thou art my Lord, and unto thee
  My goodness doth not reach :

To saints on earth, to th' excellent,
  Where my delight's all placed,
Their sorrows shall be multiplied
  To other gods that haste.

Of their drink offerings of blood
  I will no offering make ;
Yea, neither their very names
  Up in my lips will take.

God is of mine inheritance
  And cup the portion :
The lot that falles is to me
  Thou dost maintain alone.

Unto me happily the lines
  In pleasant places fell ;
Yea, the inheritance I got
  In beauty doth excel.

I bless the Lord, because he both
  By counsel me conduct ;
And, in the seasons of the night,
  My reins do me instruct.

Before me still the Lord I set :
  Sith it is so, that he
Doth ever stand at my right hand,
  I shall not moved be.

Because of this my heart is glad,
  And joy shall be exprest
E'en by my glory ; and my flesh
  In confidence shall rest.

Because my soul in grave to dwell
  Shalt not be left by thee ;
Nor wilt thou give thine Holy One
  Corruption to see.

Thou wilt me shew the path of life :
  Of joys there is full store
Before thy face ; at thy right hand
  Are pleasures evermore.

—*Stroudwater's Paraphrase.*

Our Pulpit.

What Time is It?

BY THE REV. J. C. RYLE, B. A., ENGLAND.

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13: 12.)

These words ought to come home to our consciences like the blast of a trumpet. They ought to rouse our sleeping minds to a sense of the eternal realities which are before us. They call upon us to lay aside all trifling, lingering, and carelessness about our Christianity. They summon us to a close walk with God.

I. You have here *the present condition of the world*,—It is night.

II. You have *the condition of the world which is yet to come*,—It will be day.

III. You have *the particular time in which our lot is cast*,—The night is far spent, and the day is at hand.

IV. You have *the duty of all believers who know the time*,—They ought to cast off the works of darkness, and to put on the armor of light.

Upon each of these four points I have something to say.

1. First of all let us consider

THE PRESENT CONDITION OF THE WORLD.

The Apostle Paul calls it "night." "The night," he says, "is far spent."

I have no doubt that word seems strange to some persons. They think it wonderful that the year 1871 should be called "night." They are living in days of learning, science, civilization, commerce, freedom and knowledge. They see around them things which their forefathers never dreamed of,—railways, manufactories, gas, electricity, steam engines, education for all, and cheap books. I know it all, and am thankful for it. Nevertheless I say that in the things of God the world is still in a state of "night." I believe that God looks down on this globe of ours as it rolls round the sun, and as he looks upon it, he pronounces it "very dark." I believe that the angels go to and fro, and make report of all they see on our earth, and their constant report is, "very dark." And I am sure that believers in the Lord Jesus in every land are of one mind on the subject. They cry and sigh for the abominations they see around them. To them the world appears "very dark."

Is it not dark

IN HEATHEN LANDS?

There are two-thirds of the whole world in open rebellion against God and his Christ. Two out of every three inhabitants of the globe have no Bible, no gospel, no knowledge, no faith, no hope. They are cruel, deceitful, immoral, unclean, earthly, sensual, devilish, idolatrous, superstitious. Surely that is night.

Is it not dark *in many professedly Christian countries?* There are two-thirds of all the professing Christians on earth who are unsound in the faith. Their religion is not simply Scriptural. They have added to it many things which are not found in the Bible. They have left out of it many things which the Bible has plainly commanded. There are millions who give honor to the Virgin Mary and dead saints instead of Christ. There are millions of baptized people who know nothing of the Bible, and have not the slightest idea of the salvation contained in the gospel. Surely that is night.

It is not dark in

OUR OWN COUNTRY

at this present day? How much of sin there is in Protestant Britian and America, and how little of God! How much of open infidelity, heathenish ignorance, drunkeness, irreligion, swearing, cheating, lying, covetousness is weekly crying against us before the Lord of Hosts! How many people go to no place of worship at all! How many go to church merely as a matter of form! How few are really in earnest about the salvation of their souls! How few have any evidence to show of a saving faith in Christ, and a real work of the Spirit in their hearts! Surely even among ourselves it is night.

Is there not *much darkness under the eyes of every true believer?* Go to the most godly, quiet, and orderly parish in our land at this moment. Ask any well-informed child of God residing in it, how many true Christians it contains, and what is the proportion of the converted to the unconverted. Mark well the answer he will give. I doubt if you will find a parish where one third of the people are converted. And if such be the report of parishes which are like the green tree, what must be the state of things in the dry? Surely it is night.

Reader, it is useless to deny these things. Humbling as it may be to the pride of human nature, the word of the Apostle is strictly true,—

THE TIME PRESENT IS NIGHT

An unconverted man may not perceive it. A graceless man may not comprehend it. The blind eye sees no difference between noon and midnight. The deaf ear makes no distinction between discord and sweet music. The mortified limb has no feeling either of heat or cold. But I do believe that God's children can enter into the meaning of the expression. The people of the Lord Jesus Christ find by experience that it is night.

It is a *cold time* time to believers. They meet with much chill to dampen their zeal, and little to cheer warm hearts. They have to put up with many crosses and disappointments. They see iniquity abounding, and their own love is apt to become cold. And why? It is night.

It is a *lonely time* to believers. They find little company on the way that leads to heaven. Here and there they fall in with one who loves the Lord Jesus, and lives by faith. A few of God's children may be found in one town and a few in another. But on the whole the children of the world seem like the Syrian army, which filled the country, and the children of God are like a few scattered sheep in a wilderness. And why? It is night.

It is a *dangerous time* to believers. They often stumble, and scarcely discern their path. They often

STAND IN DOUBT,

and know not which way to turn. They sometimes see not their tokens, and lose sight of their landmarks. At best they travel on in continual fear of enemies. And why? It is night.

Reader, I ask you to ponder these things. If time present be night, you will not wonder if we ministers warn Christians to watch and pray. You will count it no strange thing if we tell you to live like soldiers in an enemy's country, and to be always on your guard.

Reader, sit down and ask yourself whether you find this world in which you live to be night or day. Is time present a time of conflict or a time of ease? Do you feel that your best things are here in this life, or that your best things are yet to come? I offer these questions to you as a test of your spiritual state. I place them before you as a guage and measure of your soul's condition. I tell you plainly, if you never found this world a wilderness and place of darkness, it is an evil sign of your state in the sight of God. The true believer will find the words of his crucified Lord to be strictly true, "In the world ye shall have tribulation." (Jno. 16: 33.) The

TRUE BELIEVER,

like his Lord and Master, will be made "perfect through sufferings." The true believer will mourn over the world he lives in, as a world in rebellion against its rightful King. Sin will grieve him. Ungodliness will make him heavy of heart. Like Lot in Sodom, his righteous soul will be daily vexed with much that he sees and hears. He will long for the time when the day shall dawn, and the shadows flee away. For the present he will feel it is night.

II. Let us consider, in the second place, the condition of the world which is yet to come. The Apostle Paul calls it "day."

The world we live in is not to go on always as it does now. The darkness of sin, ignorance, and superstition is not always to cover the earth. The sun of righteousness shall one day rise with healing in his wings. The Lord Jesus shall come again with power and great glory, [illegible] shall return as a morning without clouds, and then it shall be day."

There is a time coming when the devil shall be bound, and shall no longer rule in this world. (Rev. 20: 1, &c.) Sin and all its consequences shall be cast out. The groaning creation shall at length be refreshed. (Acts 3: 19.) The wicked shall be shut up forever in their own place. The saints of the Most High shall at length possess the kingdom. There shall be a new heaven and a new earth, wherein shall dwell righteousness. Surely that will be "day."

There is a

TIME COMING

when believers shall have joy and gladness, and sorrow and sighing shall flee away. Every tear shall be wiped, every cross laid down, every anxiety removed, every bitter cup taken away. Persecution, temptation, sickness, mourning, parting, separation, and death, shall be at an end. Surely that will be sunshine. It will be "day."

There is a time coming when the whole family of Christ shall be gathered together. They shall rise from their narrow beds, and each put on a glorious body. They shall awake from their long sleep refreshed, strengthened and far more beautiful than when they lay down. They shall leave behind them in their graves every imperfection, and meet without spot or wrinkle, to part no more. Surely that will be a joyful morning. It will be "day."

There is a time coming when believers shall no longer see through a glass darkly, but face to face. They shall see as they have been seen, and know as they have been known. They shall cease to wrangle and dispute about outward matters, and shall think of nothing but eternal realities. They shall behold their crucified Lord and Savior with the eye of sense, and no longer follow him by faith. They shall see one another free from all corruption, and misunderstand one another's motives and conduct no more. Surely that will be "day."

I see here

GREAT COMFORT

for every believer in Christ who reads these pages. *There is a day before you, a glorious day.* You sometimes feel now as if you walked in darkness and had no light. You have often a hard battle to fight with the world, the flesh, and the devil. You sometimes fancy you will never win your way home, and must faint by the way. Your flesh and heart are ready to fail. You are sorely tempted to give up, and to sit down in despair. But take comfort in the things yet to come. There is a good time before you. Your day is yet to dawn.

I see here great reason why many professing Christians should tremble and be afraid. There are many, too many I fear, to whom the time to come will be anything but day. There are many whose happiness is evidently all below whose treasure is all on earth, whose brightest time is now, and whose gloomier prospects are hereafter. The further they look on, the darker everything appears. Old age looks dark,—sickness looks darker still,—death and judgment look darkest of all!

Beloved reader, if this be your case, I warn you plainly there

MUST BE A CHANGE.

Your views, your tastes, your inclinations, your affections must be renewed and transformed. You must learn to view the world that now is, and that is to come, in a very different light. Go and sit at the feet of Jesus, and ask him to teach you this lesson. Ask for the enlightening Spirit to annoint your eyes that you may see. Ask for the veil to be taken away, that you may behold everthing in its true colors.

I know well that Satan labors hard to prevent men thinking of a better world than that in which we live. He strives to turn away their eyes from the coming day. He would fain persuade them that it is impossible to do their duty in this life, and at the same time to set their affections on things above. He whispers to people that we ministers want them to become gloomy hermits, or fanatical misanthropes, and that if they listen to us they will become unfitted for all the relations of life. Against all suggestions of Satan, I warn

EVERY READER TO BE ON HIS GUARD.

I bid no one neglect the duties of his station, or forsake the post which God has called him to fill. I encourage no one in moroseness and churlishness, as if there was nothing to be thankful for in this world. I praise no one who refuses his affections to those with whom he is united by love, friendship, and relationship. I only ask that the believer in the New Testament should live by a New Testament standard,—that he should look for the coming of the day of God, and wait for the Son of God from Heaven, and love his Lord's appearing.

Reader, I abhor all extravagance and fanaticism on the subject of things to come. I have no opinion of any religion which makes a man neglect his business, or cease to love wife, children, relatives and friends. I only ask that we should take Scriptural views of things as they yet will be. I ask that we should see our present evils and mourn over them,—that we should see our future good things and long for them. Let us honestly confess that sin is around us, long to be delivered from its presence. Let us honestly confess that holiness is one day to spread over the earth, and long for it to come. Let us never be ashamed to allow that it is "night," and that we want it to be "day."

Tell me, can that man really hate sin, who does not desire to see it

SWEPT AWAY FROM THE EARTH?

Can that man love holiness who does not long for the time when all shall know the Lord? Can that man be truly united to Christ by faith who does not wish to see Christ, and to be with him? Can that man be a saint who does not thirst after the unmixed company of just men made perfect? Can that man be in earnest who daily prays, "Thy kingdom come," and yet is content that the world should go on as it is without any change? Oh! no! no! These things are impossible. God's true children will want to be at home. They will wish for the day.

Reader, if you wish to be saved, you must learn to view time present as "night," and time to come as "day." You must learn to regard the other side of Jordan as the home of your soul, and this side as a desert land. Time present must be your wilderness, your battle-field, your place of trial,—time to come must be your Canaan, your rest, your Father's house,—or else you had better never been have born.

III. In the third place, let us consider the particular time in which our lot is cast.

The Apostle Paul tells us, when he says, "The night is far spent, and the day is at hand." I believe these words mean that the last order of things has arrived,—the last stage in the history of the church has come. The law and the prophets have done their work. The Messiah promised at the fall has appeared, and provided a

COMPLETE SALVATION.

The revelation of God's will has been made. The way of life has been laid open to all mankind. No further message from heaven to earth is to be expected before the end. No more books of Scripture are to be written. We have reached the last watch of the night. We have nothing to expect now but the sunrise and the morning.

Reader, these words, which were true eighteen hundred years ago, are, if possible, more true at the present time. They are words which should come home with increasing power to the church of Christ every year,—"The night is far spent: the day is at hand."

I am one of those who think "the day" may not be so far off as some seem to suppose. I am unable to put away the idea of the Lord's return in glory as an event which "of course" cannot be in our times, as some men say. I rather think I see tokens of the sun being near the horizon. At all events I desire to keep in special remembrance Jame's words, "The Judge standeth before the door,—the coming of the Lord draweth nigh," and Peter's words, "The end of all things is at hand." (Jas. 5: 8, 9; 1 Pet. 4: 7.)

I am no prophet, and may easily be mistaken. I may die, and you may die, before Christ comes, and the day dawns. But I appeal to

EVERY THINKING MAN

whether there are not "signs of the times" which deserve serious attention. I ask him to notice the things going on in the world and to consider well what they are intended to teach.

Does any reader ask what I mean by "signs of the times?" Let him weigh well the six following points, and he will see what I mean:

1. What shall we say to the *missions to the heathen* which have been set on foot in these latter days? Seventy years ago the Protestant churches seemed thoroughly asleep on the subject of missions. There was hardly a missionary sent forth to the heathen from the whole of Great Britian. The idea of preaching the gospel to savages and idolaters, was ridiculed. The first promoters of missions were treated coldly by many who ought to have known better. But now the feeling is completely changed. We are employing hundreds of missionaries in every quarter of the globe. And what saith the Scripture, "The gospel of the kingdom shall be preached in all the world *for a witness* unto all nations: and then shall the end come." (Mat. 24: 14.)

2. What shall we say to the surprising *interest taken in the Jewish nation* in these latter days? Seventy years ago to be a Jew was a taunt and a by-word and a proverb. No man cared for the souls of the children of Abraham. They were people despised, and scorned, and trampled under foot. It might truly have been said, "This is Zion, whom no man seeketh after." (Jer. 30: 17.) But now the feeling is

COMPLETELY CHANGED.

The spiritual interests of the Jews are a subject of deep concern to true Christians. The civil rights of Jews are cared for even to an extreme. The very city of Jerusalem has weight in the councils of kings. Yet what saith the Scripture? "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102: 13-16.)

3. What shall we say to the wonderful *spread of knowledge and communication between nations* in these days? Seventy years ago to find a poor man who could read, was rather an uncommon thing. In a few years a man who cannot read will be a rare sight. Seventy years ago there were few who ever travelled beyond the bounds of their own county. Now every one can move in every direction, and our population is like a swarm of bees disturbed. Steam navigation and railways have

ALTERED THE CHARACTER OF SOCIETY.

Time and space are made nothing of. Seas, mountains, and rivers are no longer obstacles. God separated the nations in the day of Babel. Man is working hard to make them one again. And what saith the Scripture? "Shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12: 4.)

4. What shall we say to the *wars and shaking of nations* which we have seen in these last seventy years? The mightiest empires on earth have been shaken to their very foundations. Kings, and princes, and great men, have been driven from their high position by scores, and been made wanderers on the face of the earth. There has been no accounting for it by any human reasoning. These movements have taken place in the face of increased knowledge, civilization, and desire of peace. The shock came from beneath. And what saith the Scripture? "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." (Mat. 24: 7, 8.)

5. What shall we say to the increased attention to unfulfilled prophecy, which has appeared in these latter days? Seventy years ago there were few who paid any attention to the subject. The passages in Scripture which speak of things to come were comparatively neglected, or perverted with curious ingenuity from their simple meaning. Now, on the contrary, the current of public feeling runs strongly in favor of prophetical study. Books on the subject are eagerly bought up. Lectures on the subject are listened to with increased attention. And what saith the Scripture? "The words are closed up and sealed till the time of the end." (Dan. 12: 9.) The words seem unfolding. The seal seems breaking.

CAN THE END BE FAR OFF?

I see in these words the strongest motives for diligence in the work of doing good to souls. Let us make more haste to spread the gospel over the world. Let us take more pains in endeavoring to sow truth at home. Let us labor, if possible, to pluck more brands from the burning. The time is short. The night is far spent. The day is at hand.

I see in these words the strongest consolation for the believer in Christ Jesus. Oh! for the heart to lay hold on it more and more!

Yet a little while, and believers shall part forever with disease. The sick and wearied ones, who have mourned over their seeming uselessness to the church,—the weak and infirm, who have had the will to work, but not the power,—the feeble and bed-ridden, who have waited long-drawn years in quiet chambers, till their eyes know every crack and speck on their walls,—all, all shall be set free. They shall each have a glorious body like their Lord's.

Yet a little while and mourning believers shall part forever with their tears. Every wound in their hearts shall be completely healed. Every empty place and gap in their affections shall be entirely filled up. They shall find that those who have died in the Lord were not lost, but gone before. They shall see that infinite wisdom arranged every bereavement, by which one was taken and another left. They shall magnify the Lord together with those who were once their companions in tribulation, and acknowledge that he did all things well, and led them by a right way.

Yet a little while and believers shall no more feel they are alone. They shall no longer lament that they see so

FEW TO SPEAK TO,

as a man speaketh with his friends,—so few who are of one mind, and travel with them in the one narrow way. They shall be united to the general assembly and church of the first born. They shall join the blessed company of all the believers of every name, and tongue. Their eyes shall at length be satisfied with seeing. They shall see a multitude of saints that none can number, and not one wicked person among them.

Yet a little while, and working believers shall find that their labor was not in vain. The ministers who have preached and seemed to reap no fruit,—the missionaries who testified of the gospel, and none seemed to believe,—the teachers who poured into children's minds line upon line, and none seemed to attend,—all, all shall discover that they have not spent their strength for nought. They shall find that the seed sown can spring up after many days, and that sooner or later in all labor there is profit.

IV. And now, in the last place, let me speak of the particular duty of all believers connected with the truths we have just considered. That practical duty is put before us in plain words, "Let us therefore cast off the works of darkness, and let us put on the armor of light."

Reader, I love to observe how closely the doctrine of Christ's second coming and kingdom is bound up with

PERSONAL HOLINESS.

I marvel that any can regard the second advent and reign of the Lord Jesus as merely speculative matters, or denounce them as unprofitable subjects. To my own mind they seem eminently practical, or else I have read my Bible to very little purpose.

Does not the Apostle Paul say to the Phillippians, "Let your moderation be known unto all men: the Lord is at hand." (Phil. 4: 5.) Does he not say to the Collossians, "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth." (Col. 3: 2-5.) Does not he bid the Hebrews to "Exhort one another, and so much the more as ye see the day approaching." (Heb. 10: 25.) Does not Peter say, "We look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." (2 Pet. 3: 13, 14.) These texts appear to me to speak with no uncertain voice. I know not how their force can be evaded. They make the coming of Christ, and the day of glory, an argument for increased holiness. And it is just in the same way that Paul says, "Let cast off the works of darkness, and let us put on the armor of light."

Reader, how are you to "cast off the works of darkness?" Listen to me and I will tell you. You ought to lay aside everything in your life and habits which

WILL NOT BEAR THE LIGHT

of Christ's appearing. You ought to make it a principal of conscience to do nothing you would not like to be found doing when Jesus comes again to gather his people together. This is a searching test, indeed. The application of it must be left to every man's own heart. Each must judge for himself. Each must prove his own works. Each must set up an assize within him, and honestly bring his ways to a trial. Oh! for a will to deal fairly and justly with in ourselves! Oh! for a daily readiness to judge ourselves that we be not judged of the Lord, and to condemn ourselves that we be not condemned at the last day!

Try all your employment of time by the test of Christ's second coming. Place in this balance your amusements, your books, your companions, your manner of conversation, your daily behavior in all the relations of life. Measure all by this measure—"The night is far spent and the day is at hand. Am I living as a child of the night, or as one who looks for the day?" Do this, and you will cast off the works of darkness.

But how are you to put on the armor of light? Listen to me once more, and I will tell you. You ought to

AIM AT EVERY GRACE AND HABIT

which becomes a believer in Christ, and a child of God, and a citizen of a heavenly kingdom. You ought not to leave eminent holiness and spirituality to a few, as if none but a few favored ones could be eminent saints. You ought to labor to wear the armor of light yourself, the girdle of truth, the breastplate of righteousness, the helmet of hope and the sword of the Spirit. (Eph. 6: 15-17.) Wherever you may live, and whatever may be your trials—however great your difficulties, and however small your helps—nothing should prevent your aiming at the highest standard, to behave like one who believes that Christ is coming again.

You should resolve, by God's help, so to live, that the day of Christ shall find you needing as little change as possible. You should seek to have tastes so heavenly—affections so spiritual,—a will so subdued—a mind so unworldly, that when the Lord appears you may be thoroughly in tune for his kingdom. Verily it was a fine saying of Dr. Preston, on his death bed, "I go to change my place but not my company."

Ah! reader, I fear that some believers will be far less ready for the day of Christ than others. I suspect that some will have a more abundant entrance into paradise than their brethren—more boldness, more confidence, more felt readiness for the company of their Lord. Oh! that every one into whose hands this address may fall, may so

WALK WITH GOD

that like Enoch he may be translated from a lower degree of communion to a higher—from walking by faith, to walking by sight. This would be putting on the armor of light.

Let there be light in your heart continually; Christ dwelling there by faith,—felt, known, and experienced by your soul. Let there be light in your life continually: Christ reflected there, followed, imitated, and copied. Seek to be a light in the world and nothing less—a bright light, a clear light, a light that men can see afar off. Do this and you will put on the armor of light.

Live as if you thought Christ might come at any time. Do everything as if you did it for the last time. Say everything as if you said it for the last [illegible]. Read every chapter in the Bible as if you did not know whether you would be allowed to read it again. Pray every prayer as if you felt it might be your last opportunity. Hear every sermon as if you were hearing once and forever. This is the way to be found ready. This is the way to turn Christ's second appearing to good account. This the way to put on the armor of light.

And now perhaps this address has fallen into the hands of some careless, thoughtless, unconverted person. Reader, are you that man? Then, remember these words, "The night is far spent, and the day is at hand."

WHAT ARE YOU DOING?

You eat, you drink, you sleep, you dress, you work, you buy, you sell, you laugh, you read, but you DO nothing for your soul. Hell is opening its mouth for you, and you are careless. Christ is coming to judge the world, and you are unprepared. Time hurries on, and you are not ready for eternity.

Oh! awake to a sense of your danger, and repent this day. Awake and call upon your God, before it is too late to pray. Awake and seek the Lord Jesus Christ, before the door is shut, and the day of wrath begins. Alas! you may be thought wise and clever in this world, but living as you do you act the part of a madman.

But perhaps this address has fallen into the hands of one who is

UNDECIDING AND HALTING BETWEEN TWO OPINIONS.

Reader are you that man? Then remember these words. "The night is far spent and the day is at hand."

What are you doing? You hear, you listen, you wish, you desire, you mean, you intend, you hope, you resolve, but you go no further. You see the ark, but you will not go in. You see the bread of life, but you do not eat it. You wait. And yet time gets on. The devil is saying over you, "I shall have this soul before long." Oh! come out from the world, and linger no more. Take up the cross. Cast away vain excuses. Confess Christ before men. Beware, I say, lest you make up your mind too late. Again I say beware.

But perhaps this address has fallen into the hands of some true believer. Reader are you that man! Then remember these words, "The night is far spent, and the day is at hand."

I ask you to live as if you believed the words we have been considering, and to show the world you think them true. The nearer you draw to home, the

MORE WAKEFUL

you ought to be. The more you realize the second personal coming of the Lord Jesus, the more lively ought your Christianity to be.

I remember when I was a school-boy I could wake up, however tired with a long journey, when I began to draw near home. Soon as I saw the old hills, and trees, and chimneys, the sense of wearines was gone, and I was all alive. The prospect of soon seeing much loved faces, the joy of thinking of a family gathering, all this was able to drive sleep away. Surely it ought to be the same with us in the matter of our souls. The night is far spent, and and the day is at hand. Yet a little while, and he that shall come will come and will not tarry. Then let us cast off every work of darkness. Let us put on the whole armor of light. Let us be ashamed of our past drowsiness. Let us awake, and sleep no more.

Seeing A Vain Vision.

A correspondent of the *Providence Journal* gives an outline of a sermon preached at Martha's Vineyard Camp-meeting, Aug. 26th, by Rev. Edgar F. Clark, of Providence, R. I. The congregation, we are told, "was highly entertained," and during the latter part of the discourse there "were frequent outbreaks of laughter at its pungent satires." His text was Mat. 6: 10, "Thy kingdom come." No one well instructed in "the things pertaining to the kingdom of God" could teach such notions as are some of those to which he gave utterance. Think of a Methodist minister thus entertaining a "large" audience:

"The condition of the times indicates the success of the gospel. The spread of knowledge, the growth of invention, even the improvements of military agents, are hastening the result. By-and-by some one will invent a military weapon by which one can destroy 500,000, and then war must cease. The history of this gospel, also points to this consummation. Christianity has passed successively through the eras of contempt, persecution and favor, and is now passing out of the era of literary criticism. The majority of the thinking young men in Germany are tending towards orthodoxy. The Bible teaches that the stone cut out of the mountain shall fill the whole earth. Among the features of this kingdom, one will be that death shall be destroyed. Even its pains shall cease. It will be thought no harm to administer anaesthetics to relieve the pain of those who are dying in a state of prepation. The terrors of death especially will be taken away. When the kingdom of God is fully established, this world will be enjoyed. The dark ages originated the idea that a Christian must be gloomy, and the shadow of that darkness still lingers. The time is coming when it will be a man's duty to visit the White Mountains, if he can, as much as go to church. Again, when this kingdom is set up, sin will be very odious and dictating. The day is coming, too when religion will be a matter of pleasure. At first, people were led to God by terror. After that was the reign of duty. Many have the notion that, to become a Christian, one must give up the pleasures of this life. But religion will soon be considered lovely in itself. Any one who can tell of it will be welcome. [The prevailing disregard of old men as ministers was here rebuked.] The day is coming when people will repent and come to God with smiles."

When "the angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand" in one night the slaughter was deemed prodigious, but Mr. Clark's "military weapon by which one can destroy 500,000 thousand," throws the angel of the Lord in the shade! It is true we had read the Psalmist's invitation, "Come, behold the works of the Lord, what desolations he hath made in the earth! He maketh the wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Ps. 46: 7, 9), but we never dreamed that "the improvements of military agents are hastening this result," and that the instrumentality that Jehovah will employ to make "wars to cease" will be an infernal machine that by one fell swoop annihilates half a million! But Mr. Clark knows, of course, for he speaks with positiveness.

If "the majority of the thinking young men in Germany are tending towards orthodoxy," then we have been sadly misinformed heretofore, or the number of "thinking young men" bears a small proportion to the thoughtless.

But criticism is unnecessary. We have simply copied the report for the purpose of indicationg the vagaries into which men plunge when they leave the word, and give loose reign to fancy. Mr. Clark's mode of the establishment of the kingdom of God is very different from the manner of its introduction as revealed in the Scripture; and the state of things when it is set up will be very different from what he anticipates. Be not deceived: we must still "through much tribulation enter the kingdom of God" (Acts 14: 22.) Christ's terms of discipleship will be unchanged while the age lasts: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk. 9: 23). A repentance that knows nothing of "godly sorrow" for sin—that has less to do with tears than "smiles"—will be found at last acceptable to God as was Israel's act of putting the ark of God on a new cart when it ought to been borne by the Levites.—*Advent Herald.*

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR

TUESDAY AFTERNOON, Dec. 12, 1871.

OUR friends will rejoice with us, to learn that Edwin, whose serious illness was announced last week, is now in a fair way to recovery.

A LETTER from Br. Fassett and some other interesting matter came to hand too late for this week's paper. Look out for something good next week.

DON'T neglect to call the attention of your friends to the support of THE TIMES. We never needed additions to our subscription list more than now; and the paper was never more likely to do good than now. Help it and you will help forward the truth. Help now!

WE observe in the San Francisco Eve. *Bulletin* of Nov. 25, (Saturday) the following notice:

> Central Presbyterian church, Tyler street, between Taylor and Jones.—Preaching at 11 a. m and 7½ p m by the pastor, Rev. T. M. Cunningham. Subject of evening discourse: "Is there a Hell?" or the doctrine of Eternal Punishment.

We hope there was some competent note-taker on hand, representing some one of the city papers, so that Eld. Fassett may have at least a synopsis to predicate a reply upon. We understand that Constable's pamphlet has excited considerable healthy interest in San Francisco in the views he so ably promulgates. Dr. Cunningham is said to be a man about forty years of age, and much abler than Dr. Scott, who vouchsafed a series of discourses on "Eternal hell-fire" for the benefit of the Adventists last winter. The more discussion on this subject the more light; and if the debate is in proper temper, the better for the truth.

MEETING OF THE W. A. C. P. ASSOCIATION.

ANNUAL MEETING FOR 1871.

The Association met in the A. C. Chapel on Green St. Chicago, Wednesday p. m. Dec. 6, 1871 Eld. Wm. Sheldon, Vice President in the chair.

Business Committee: F. Burr, A. S. Calkins, O. S. Knapp. The session was spent in general discussion. On Thursday morning, the Secretary's report was read and accepted. When Eld. Himes, the President arrived and took the chair. The amendments to the constitution proposed in THE TIMES were taken up for consideration, and pending the discussion, the Association adjourned.

On Friday the proposition which had been made to set aside the action already taken for a change in the basis of membership and effect the change by the formation of a new Association was taken into consideration. The plan was to form a new Society, whose membership should consist *solely* of delegates from the churches, and for the Trustees of the present Association to lease all its present effects to the new society for a long term of years.

The reports of the Committee on a Constitution for the new Society were thoroughly canvassed, but it was finally decided to adhere to the plan already proposed and now in process, and give it a fair trial. Only two members dissented from this course.

J. Hilliard, S. C. Raymond, and F. M. Berry were appointed a committee to nominate officers for the coming year, and presented the following names.

For President: J. V. Himes.
For Vice-President: D. R. Mansfield.
Eor Secretary: W. L. Himes.
For Treasurer: L. P. Fox.
For Auditor: O. S. Knapp.
Publishing Commmittee: A. S. Calkins, L. H. Davis, D. Mathewson.
For Editor of TIMES: Joshua V. Himes.
Editorial Committee: N. Field, H. G. McCullock, L. C. Collins.

Br. Knapp declining to serve, Br. F. Burr was nominated in his place, and the nominees were then unanimously elected.

The amendments to the Constitution proposed in THE TIMES, were then adopted as follows:

ART. XII. Sec. 1. The stock of this association is hereby made transferable, by the transfer of the certificate issued therefor, endorsed in blank by the original holder, his heirs, executors or administrators; and the entering of such transfer upon the books of the Association. The date of said entry of the transfer shall be the date of the transfer.

Sec. 2. This article shall take effect and be in full force from and after its adoption.

Amendment to article XI. To amend Art. XI. so that it shall read: "This constitution may be altered or amended at any regularly called meeting of the Association by a vote of five-sixths of the members present at said meeting: this amendment to be in force from and after its adoption.

On motion of Br. Burington the Association tendered their thanks to the Church in Chicago for the hearty welcome and hospitality we had received. Adjourned. WM. L. HIMES, Sec'y.

SECRETARY'S REPORT.

At the last annual meeting of this Association it was adjourned to meet in the late fall or early winter of 1871, at such a time and place as the officers might select. Previous to that time our annual session had been held in connection with a campmeeting in the State of Illinois. For various reasons it was deemed best to give up the General campmeeting of the Association, and leave the field to be occupied by the State Conference.

There is a prejudice existing against 'business meetings" of our Conferences and other societies that cannot be too strongly deprecated. If men should be '*not* slothful in business,' in their worldly relations, how much more should they be diligent in that which relates to the spread of the gospel of the kingdom, and the gathering of souls to Christ. It should be established as a principle, that either our Conferences and Associations should be dissolved, and every thing be left to irresponsible individual action; or, else, they should be faithfully attend, and the necessary time for deliberation be freely afforded for every matter at all worthy of consideration. And of all unkind things, nothing can be more so than for brethren to neglect to attend our Religious Business Meetings and then find fault, and withhold sympathy and support, because while those present have acted according to their best judgment, they have not met the wishes of the absentees. And it is as true of a cause as of an individual that neglected business tends to ruin.

The primary object of our gathering at this time is to transact the business of our Association. In order to do this intelligently it will be necessary that we have a clear statement of its work during the sixteen months since the last report, and also of its present condition and future prospects. And first we shall call your attention to the Treasurer's Report.

[This did not reach the printer in season for this week's paper.]

THE TIMES, our weekly paper, is the principal publication of the Association, and in spite of some adverse influences it is in a prosperous condition. The receipts for subscription have been larger than in any previous year. At the present time we are printing about 4,300 copies a week.

The Association should candidly consider at this session the alternative of an increase in the price, or the adoption of the "pay in advance" system. It would perhaps be better to have a large free list, and fewer dilinquents than at present. Our free list the past year amounted to $470. We have taken pains to send to none who were not worthy; and believe that in almost or quite every instance the gift of the paper has been a genuine missionary investment.

Our losses by dilinquents have been seven hundred dollars. In these cases persons take the paper from the office for one or more years, and have the reading of it; and finally when a bill of from one to six dollars has accumulated, stop the paper and refuse to pay arrearages. Of course the law is with us: but we have no disposition to seek redress by it. We prefer to suffer the wrong. It is a question for consideration at this time, whether it will not be better for us on the whole, to have a list of 3,000 *paying* subscribers, than a much greater one made up largely of dilinquents. Our present list should bring us in nearly $8,000 a year instead of $5,400. We observe from the last report of the Treasurer of the Eastern Society, that the dilinquents upon their list are in about the same or even a greater proportion. Would it not be better to provide a fund to pay for the papers sent to the poor and in missionary fields, and adopt the advance pay system as a rule, even though the list of subscribers should be somewhat reduced thereby?

The *Quarterly* has been suspended for the present. Of the causes which led to this we need not here speak. Suffice it to say that we hope to resume its publication within another year. The two volumes published are universally acknowledged to be one of the most valuable contributions Advent literature has yet received. Those who have the set should preserve it carefully, as they will not be easily replaced.

The Good Way has been published occasionally, and in time we hope to issue it regularly each month. At present our means are not adequate to the expense, if we also continue our donations of tracts and books. There are times and exigencies for the use of every means of spreading abroad the truth. Sometimes it is by preaching, or by conversation; again it is by a card, a paper, a tract, a book, or a periodical regularly provided for a season. The wise workman will use each and all of these as opportunity and discretion may indicate.

The present demand for printed matter for free distribution was never exceeded. Some of our more valuable books have been desired for this purpose. As it was impossible for us to provide them *gratis*, we have issued a cheap edition of Eld. Whitmore's work upon the *Doctrine of Immortality*, putting it at so low a price that the poorest could afford to have at least one copy to lend or give away. Besides, we have given away many copies of this valuable publication, more particulary in new fields in the South and on the Pacific, and where we have heard of persons inquiring into or partially interested in our faith. Of course all this work is, upon the whole, a financial loss to the Association; but we anticipate returns in the way of new converts to the faith, and new friends and supporters of the gospel. "The liberal soul shall be made fat," is as true of individuals in associated capacity, as of single persons. We are in an immense and ever widening field, which it is simply impossible to supply with living preachers. The press is our only remaining resource, and even where the ministers go it can greatly aid them. Where they cannot go, its work is indispensable. Much has been said about this matter in time past, and some are fully awake to the importance, and the necessities of the case. But no one can realize the demand for printed matter for missionary work until they visit one of our publishing offices, and read the pressing calls from every quarter. We have no doubt that ten thousand dollars could be judiciously expended in the coming year in this direction alone. Of course we may not hope to receive this amount; but we do pray that God by his Spirit will so impress his people with a sense of the importance of the truths we publish relating to Jesus' advent, that "all the tithes may be brought in," from every church, household and individual, that God may be proved by us as he never has been before.

The story of the change of our printing press has been told at large in the columns of THE TIMES and need not be rehearsed here. Suffice it to say that by the liberality of Brn. C. S. Sherman, N. W. Wait, S. P. Clark, H. D. Sharpe, W. T. Doremus, B. F. Brownwell, and C. R. Griggs, $1,200 of the sum necessary to effect the change has been provided for. The remaining $200 has been pledged or paid, in; and the whole amount is furnished by a very few persons. The cause generally has not been burdened, yet we have an excellent new press, worth $2,200, and warranted to last for years. We cannot repress an anxiety that it should be kept running, at least, every day, continually turning off publications to warn all who will read of the events soon coming upon the earth, and instruct them in the truth of God's word concerning the nature and future destiny of man.

He is a careless observer who fails to see that this last is one of the vital questions of the hour. It crops out everywhere. Let a newspaper open a column for "Queries," and straightway the editor is pressed with questions upon the duration of sin and suffering, the nature of death, the immortality of the soul, etc. Let a minister announce that he will speak from topics selected by the people, and immediately these are pushed upon his attention. One thing is certain, the old theological theories of these questions being forsaken; and even those who endeavor to retain them are busily engaged in remodeling their structure, to meet the irrepressible demand for a change of some kind. Men are seeking for light, and many are captured by false but popular systems of spiritism or restorationism, or an infidel materialism. Thousands stand ready to embrace the simple Bible truth if we will but reach them before their minds have been perverted by some taking error, some specious satanic counterfeit of the truth. Every man of us should cry aloud—if not literally, at least by unflagging exertions in conversation, correspondence, preaching or sustaining preachers, and scattering printed matter with a judicious, but at the same time liberal hand.

We ought perhaps to mention that when about August of last year, it became necessary that we should have new type for THE TIMES that Br. E. Wolcot gave us $300, while others made up the other $100 which we expended for this object.

And it should also be mentioned that Br. L. C. Collins not only gave us the manuscript of his valuable treatise upon the Parable of Luke 16, but also gave with it a liberal sum to pay for making the plates; a generous gift, that ought to be, like the work itself, widely known and appreciated. We have published new editions of Eld. Sheldon's works, and one new book from his pen—*The Life Beyond Death*, of 144 pages. These have all been more or less widely scattered by sales and gifts. The total of our various publications for the sixteen months past, is upwards of three million pages. Some of the works remain upon our shelves; but new editions will be demanded soon of Collins', Whitmore's, and Sheldon's writings, besides our old tracts, and some new ones by Fassett, Taylor and others.

Our work presses us. The demands upon our resources as a society are inordinate. Perhaps what we need most of all is a fresh baptism of the Holy Spirit of God, as individuals, and as a people, to give us more of the mind that was in Christ, and fill our souls with the love of the business he left for us to do—go into all the world and preach the gospel to every creature—instead of which we hardly tell it at home. There is a lack of concentration of forces and aim; we need closer union in a common purpose. We need to be so imbued with the Spirit of God that personal matters and feelings will be forgotten, or sunk out of sight in the presence of the responsibilities of our mission. Let every man woman and child work, each in their place, and all together; without envyings, without strifes, or jealousies; and for a common purpose—the dissemination of the gospel of the kingdom, and the preparation of a people to meet our coming Lord. Let us make use of every gift, in every department, and heartily sustain and co-operate with all our opproved public servants, whether working in the pulpit or at the desk. In behalf of the Board.

Notice.

I am confined to my bed unable to even raise my head from my pillow, and can only dictate this to a friend who writes for me. I wish to say that I thank my correspondents for their kindness, but can neither arrange to meet their calls nor answer their letters in any other way than this, for some time to come. Pray for

EDWIN T. HIMES.

Winona, Minn. Dec. 9.

Dedication of Zion's Chapel.

Within the last year the Advent Christian church at Springville, Wis. resolved to build for themselves a place of worship. The church was not large, or rich, yet they felt the need of a place of worship and resolved to raise means and build. Br. P. W. Hough, their minister, took hold with them in good earnest, and not only influenced the people to give, but set a good example by giving liberally himself.

A building committee, consisting of Phillip Bouffleur, Seth Hamilton, and Daniel Faver was chosen, who have worked hard, and carried the thing through to completion, showing what faith and works will do when put together. The result is a neat, convenient sanctuary of twenty-four by forty feet, which is arranged to accommodate some two hundred worshippers. It is not only being a blessing to the people, but an ornament to the village. It has a bell, which is important for calling the people together for their various meetings. The building committee reported a debt of about three hundred dollars; and about one hundred was raised towards paying this.

The services were opened by Eld. Hough, who read the hymns, and Scriptures, and offered prayer. Sermon by Eld. J. V. Himes, from 1 Tim. 1: 15. "What a friend we have in Jesus." The house was crowded, and union, and the best spirit manifested. May prosperity attend Pastor and people.

ONE WHO WAS THERE.

Note From San Francisco.

ED. TIMES: There was a copious shower, or succession of showers, yesterday; and the rain and wind were severe at church-going hours. But Mrs. Fassett had good audiences. She preached on "The finished work of Christ." Her texts were from John's gospel, chs. 17 and 19: "I have finished the work which thou gavest me to do." "It is finished." She discoursed on the former in the morning; appointing the latter for the evening's sermon. One was on the work fulfilling the law; the other was on the work of submission. The morning discourse was a lucid and impressive review of the law that has been, and a discernment of the law particular that had been fulfilled in Christ. The necessity of a sacrificial offering before Christ, as indicated from the day the Lord God prepared skins for the Adamite and his wife; as shown in the preferred offering on Abel's altar; as proved by the directions to Noah concerning the clean easts and the satisfaction declared ver the incense of his offering; as daily told in the ritual afterwards rescribed for tabernacle and temple; —all these were brought out in a procession of Scripture narrative, and gical reasoning unto Christ who uperseded the law, so that the whole eaching of the morning must always emain with the favored auditors. It was a well clinched discourse.

Twelve were to have been baptised at Vallejo, by Eld. Fassett, yesterday. Whether the storm prevented the ceremony, for the day, or not, I do not now. Eld. Howell says it is "a *enuine work*" in Vallejo.

The legislature of the State meets at Sacramento next Monday. It is a ity that there is no campaign organised for that city, in behalf of the Advent church. This winter is to be an auspicious time—it "looks." A.

Is The Prophecy Fulfilled?

BY THE REV. J. WESLEY HORNE.

PROPHECY.

In the second chapter of Paul's second epistle to the Thessalonians, from the first to the fourth verse, inclusive, is recorded the following startling prophecy: "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not shaken in mind, or be troubled, neither by spirit, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped or called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

FULFILLMENT

Walking slowly and meditatively up the grand nave of St. Peter's at Rome, through marvellous groups of statuary on the right hand and on the left, and passing, after a lingering delay, the celebrated bronze canopy—ninety-two feet in height, and supporting a golden cross ninety-five feet higher—the whole upborne by four richly gilded spiral columns, under the great dome and over the high altar of white marble, and the tomb of St. Peter, surrounded by eighty-nine ever-burning lamps—you come at length to the Tribune, containing the Cathedra Petri of Bernini, enclosing, as it is said, the veritable episcopal chair of St. Peter.

The conception of the artist which is embodied in this Tribune is, to my mind, at once one of the boldest and most blasphemous of human inventions. A foundation of polished marble—partly black, partly red—sweeps round with the curve of the chancel. On this platform, at suitable distances from each other, stand four collossal figures in bronze, heavily gilt, and flowing robes. These figures represent the Church on earth. The right hand of each as extended to receive a foot of the Cathedra Petri, or Throne of St. Peter—which is itself shining with golden tapestry—and to help support it on high. Then, from above, descending as it were from the bending heavens, volumes of golden clouds roll down, and touching the throne from behind, assist to sustain it lifted up between heaven and earth.

Beside the throne there stand guardian figures, and over it are angels holding "the keys of the church," and the Pope's tiara. Meanwhile, among the volumes of clouds, are cherubim and seraphim, and all the host of heaven, exulting at the elevation of the papal power over every other power of the universe; and the Holy Spirit, the Heavenly Dove, gives the sanction of the divine presence; while the beams of his glory stream out in every direction, and away beyond the sphere of the angels!

While you stand gazing with awe and admiration, which you cannot, if you would, hinder from arising, you catch the grand conception of the idolatrous artists work: it is that of a church militant and the church triumphant uniting and vieing with each other to lift up and sustain the throne of the vicegerent of Christ above every other "throne, and dominion, and principality, and power" in the world.

Now, it is known long to have been decreed in the Papal church that if any one of the popes should be so favored of heaven as to continue twenty-five years in the Pontificate, to him should be granted the special honor of a grand jubilee; and that, arrayed in his garments of purple and gold, with a golden chain about his neck, and a ring of authority on his finger, he should have the opportunity, as Vicar-General of Christ, of ascending the throne of St. Peter, in St. Peter's at Rome; and there, "sitting in the temple of God," with cross and crown, crook and crosier, mitre and scepter, of giving his blessing, as Holy Father, to the thousands upon thousands that might be gathered to do him homage, amid the peal of organs, and blare of trumpets, and shoutings of multitudes, and pomp and pageantry of church and State.

It seems too bad, in this connection, to mention that right there, under the very shadows of the gorgeous Tribune, I was told that the so-called "ancient, wooden, episcopal chair of St. Peter," enclosed in the Cathedra Petri, is believed to be nothing better than an old wooden chair of Mohametanism brought from Constantinople, in one of the many forages made by the church.

At any rate, the thing would be only in keeping with the bronze statue of Jupiter near the transept on the right—mended toward the head so as to make a statue of St. Peter, whose brazen toe has been well nigh kissed away by the lips of the faithful.

Did any of them ever hear of Madame de Stael's excuse for this and other deceptions of the holy Mother Church? "We shame not," says that profound critic in *Corinne*, "in pagan trophies which art has hallowed. The wonders of genius always awaken holy feelings in the soul, and we pay homage to Christianity in tribute to all the best works that other faiths have inspired." Well might "Oswald smile at this explanation." So do we.

Descending from the Tribune, appears on the left the chapel in which sat the late Œcumenial Council, bearing on its front the inscription: "*Docete omnes gentes ecce ego vobiscum, omnibus diebus, usque et consummationem sæculi.*

The chapel does not look large in the surrounding magnitude of the mighty church, but it easily accommodated, with its full quota of paintings and marbles, and altars and organs, the most august body of gorgeously robed divinity that could be assembled in Christendom. It is a most remakable and memorable fact, chronicled by the reporters, for the public press at the time, that when the great Council came to vote on the question of Papal Infallibility, at the very hour of the day, clouds and darkness unprecedented overspread the city, out of which shot fierce lightnings and burst roaring thunders, completely drowning the voices of the voters: and that when the record of the result reached was to be read, so greatly the darkness deepened that torches had to be introduced to illuminate the fearful scene and render the reading possible.

But the bull of infallibility was issued, and in a day or two the Emperor of the French—"the eldest son of the Church"—declared war against Prussia. We know the sequel. The Italian army breached the walls of the Eternal City, and took possession of the capital of the Papacy; the Prussian army forced its way to Paris and took possession of the French Empire. Did not the hand of God smite the one and the other—the blaspheming Papacy and the empire which supported it—at the same moment, and did not the two Babylons—the city and the temporal power—fall together?—*J. W. Horne, in Methodist.*

An Appeal to Christians.

We have glanced through Scripture and gathered up the sum of its testimony as to the events which are impending. And now with all these predictions before us, what is to be the effect of the inquiry on our souls? Shall we not look into these things, and prayerfully and patiently inquire whether we have as yet understood God's mind respecting them? When he speaks so constantly and impressively of judgment, can we have been right in taking it for granted that the gospel would silently progress, Christianity gradually spread, and the world's condition continually improve, till the millennium should commence? And can we think of these things—can we look at the unconverted around us hastening unconsciously to destruction, without being moved? Can we behold the worldling like a man in a boat drifting down a rapid stream, with his back to the danger, entertaining himself, as he looks up the river, with all the gay, pleasant objects which are flitting past him, whilst each moment bears him onward to the falls, where he must ere long be dashed to pieces, without attempting to rescue him from the overthrow? Can we think of such a doom as awaits the world in which we sojourn, and not weep over its guilty condemned inhabitants? Did Jesus weep over one city, and say, "If thou hadst known, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," and shall not our hearts melt—shall not our tears flow, for a whole world that lieth in wickedness, and daily ripens for destruction?

The hour of judgment, near as it may be, has not yet come. The door of mercy still stands open: yea, as yet it opens into the scene of those heavenly delights and bridal glories which Christ and the church shall share, ere he comes forth from the wedding to execute vengeance on his foes. And shall we not use the opportunity to sound forth the gospel of God's grace? Shall we not warn and entreat our poor fellow-sinners, and earnestly beseech him, as the apostle Paul did, to be reconciled to God? Knowing the judgments which await the world around us, knowing that grace has rescued us from these judgments, and that when they are executed we ourselves shall be with him who executes them, is it possible that we can selfishly enjoy the thought of our own security, and leave the poor world unrewarded, the grace of Christ and the Father's love unproclaimed, or poor sinners uninvited—*unurged*—UNINTREATED to flee to the shelter of his open arms? O for more earnest love to Christ and deeper compassion for poor souls.

Brethren, the time is short. The moments glide rapidly away. Soon will the only opportunity be gone that we shall ever have of confessing our Master, and seeking his glory, in our midst of a world which either rejects him openly, or the more decidedly rejects him in reality, for owning him in appearance and in word. May his own Spirit animate us. May our hearts be soft, and tender and humble. May the communion with him cause the fountains of compassion for those around us to gush forth. May souls be gathered to his arms of mercy. May his people be stirred up to pray, and watch and labor. May we humble ourselves, and stir up and exhort one another, and so much the more as we see the day approaching!—*From a Tract.*

The World On Fire.

It is stated that during the great conflagration of Chicago, there were those who in their terror believed that the end of the world had come, and that the general conflagration of the world had commenced and was even then raging.

No doubt many would regard the expression of their excited imagination, with emotions akin to merriment; and still, there is no evidence, that the approach of that event will be marked by any indications of a more terriffic character, than what they saw, and what is so simultaneously occurring all over the country, and perhaps the world.

So much has been said within a generation past, with regard to this awful and interesting event, by those who assumed to know the time, that while their prophecies in relation to the dates have failed, many have come to look upon the event itself as little more than a myth. But we have reason to believe, that the words of our Savior, and the prophets and apostles upon this matter, are as true and literal, as those with regard to the deluge, in connection with which they are given, with the assurance that the latter should come with as little observation as the former—in which none then living, saw any signs of the approach of such an event; but were engaged in their accustomed business and pleasure—marrying, and giving in marriage until the day that it came upon them,

It is probable that the most of those who really believe in, and are looking for the destruction of this world by fire, in accordance with Scripture, that —"The day of the Lord will come like a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up"—are expecting that it will be brought about by what we consider supernatural causes; but of this there is no evidence, and perhaps no probability, since a little chemical change in the element, which compose earth, and water, would produce combustion. And such change may be imperceptibly going on; or it may be hastened by these very events which are transpiring in different parts of the world producing the signs spoken of in the Scripture, the fire, and smoke, the darkness of the sun, the redness of the moon, earthquakes in divers places, with the general fulfillment of prophecy, knowledge going to and fro in the earth, etc., etc.

To those who have perished in the calamities of the last few days, it is of little account, whether it was in connection with a general or a local conflagration—whether by themselves alone, or in company with the world's inhabitants, and the same may be said of us, as to the manner of our taking off.

We know that we live in a century of wonders, and in which the events of a former age are crowded into a brief decade; that with the increased momentum, a crisis must be reached, and though it may come as a thief in the night, we are assured that the believer need not be taken by surprise. They have but to heed the counsels of the Savior to watch and be ready, knowing that the end of this world may come to them at any moment; and that while the ungodly are anticipating it with terror, they look upon indication of its approach with deep interest and joy, knowing that their redemption draws near.

The object of revealing the fact of such an event, was not to terrify; but that it might serve as an admonition to faithfulness and sobriety; as the apostle adds "Seeing then, that all these things shall be dissolved what manner of persons ought ye to be, in all holy conversation and godliness."—*Cor. Am. Baptist.*

A Delicate Subject.

Mr. Editor: No one who has carefully considered the present necessities of the world, and the very great demand of the age for such a type of Christianity as can accommodate itself to the times, will fail to perceive the sad influence almost everywhere exerted on the enterprises of the church by a class of persons generally denominated "fogies," "croakers." The press, and the religious press especially, is under the most solemn obligations to so mark, if possible, these disturbers of human progress, that their power over others shall be paralyzed, and that they shall be kept in a kind of petrified state during their earthly sojourn, being regarded by all the living, as they justly deserve to be, simply as relics of other years.

It is worthy of notice that, with the wonderful improvements which every day is making in the doctrines, the spirit and the life of the disciples of the once despised Nazarene, these "croakers" are rapidly becoming more numerous and meddlesome. Neither reverence for the sacred ministry, subordination to the officers in Zion, nor respect for wealth and position, seems to awe them into silent submission. They presume to find fault with most of the ways in which money is raised for adorning our places of worship; they pronounce much that is done to make the house of God attractive to the world an unjustifiable extravagance; and they not only refuse to join in fashionable amusements, but they even express doubts in relation to the influence of such amusements on the cause of Christ.

Another very palpable characteristic in these "croakers" is that they rarely, if ever, become leaders in any important effort; but whether this is owing to the fact that they will not, or that they cannot lead, in the present refined state of society, it is not easy to determine. It cannot be denied, however, that they often aid others in *doing*, when the thing done is far from being in harmony with *their* choice.

Nor should it be overlooked that these "croakers" are, on the whole, persons of rigid Christian deportment, conscientiously walking according to old precedents in the church, and that they find very many inspired examples to justify a large portion of their conduct. Indeed, their is reason to believe that in the line of faultfinding they have followed the prophets, the apostles and their gracious Redeemer, at a becoming distance, a distance which could not be increased without sacrificing fidelity to their convictions of truth. But without further wearying your readers with incidents connected with these unfortunate people, permit me to suggest that they may either be quieted, or at least deprived of influence, by branding them with the refined and Christ-like name of "croakers;" and futhermore, that by introducing this epithet into our pulpits, and into the assemblies of the saints, we shall secure the peace if not the purity of many of our churches.—*Am. Baptist.*

EDITORIAL GLEANINGS.

Br. Hough has been hindered from attending some of his appointments by the serious illness of his wife, who is now recovering. ——Eld. Wm. Sheldon left Chicago on a missionary trip to Alabama. The prospect for a good work there is bright.——Three members were received by the Chicago church last Sunday evening.——Br. F. D. Cole is coming West this month. We heartily commend him to churches and brethren everywhere. He can be addressed at Buchanan, care of this office.——Br. W. J. Burnell is laboring with the Minneapolis church. They are zealous, cheerful and determined to hold on and hold out.——Br. Geo. Wright is recovering from sickness. Will soon be able to work again.——The revival in Vallejo, Cal. under the labors of Br. and Sr Fassett with Br. and Sr. Reed led to the immersion of some ten or twelve souls, besides other good results.——We have a letter from Br. Bowman, who has received fifty-two members to the church in three months past, and is still working. God bless him and them.

THE ADVENT TIMES.

1872.

THE TIMES, the only periodical published by Advent Christians West of Rochester, N. Y., will enter upon its eighth year in 1872. Its success in the past has been flattering, and its managers intend that in the future it shall deserve even greater prosperity and more rapid growth.

A leading feature of the paper for at least six months, will be a discussion between the Editor, and Eld. Clark Braden, a noted debater of the Disciple church. Each paper will contain an article from each of the debaters—an affirmative and reply.

The discussion will be based upon the Scriptures, and involve (1) the nature of man; and (2) the future reward and punishment—questions of vital moment and intense interest, as every person who has felt the popular pulse well knows.

In the first proposition Eld. Braden affirms the endless conscious existence of the spirit of man.

In the second the editor of THE TIMES will affirm the unconscious state of the dead, and the resurrection their only hope.

In the third he will affirm that literal destruction is the doom of the finally impenitent, while eternal life is the gift of God through Christ.

In the fourth and last proposition Eld. Braden affirms that the final punishment will consist in banishment from God and the society of all pure beings, in a state of endless conscious existence.

The person who wishes to read both sides of this question in condensed, pithy form, will hardly have a better opportunity.

Besides the above, the Editor will furnish his "Journal," or narrative of the progress of Adventism in the parts he may visit, with incidents of travel, experience, the past history of the cause, and its present prospects.

The editorial department will be kept up, and filled with articles upon live questions, and "the present truth" in all its features. The signs of the times, fulfillment of prophecy, and everything indicative of "the last times" will receive due attention.

We have many able correspondents, whose contributions have greatly strengthened THE TIMES in the past, and we anticipate even better things from them in the future.

The pages devoted to letters and extracts, and accounts of travel and missionary work must necessarily grow in interest as the field widens, and we have more workers, more writers, and more to narrate.

THE TIMES is not a "NEWS" paper; yet it will continue to give a weekly digest of the more important events of the day, at home and abroad—a terse record of the signs of the times, and indications of the approaching crisis of the world.

We shall give the news concerning Adventism all over the world, in brief, so far as we can obtain it.

We shall occasionally give pieces of music and illustrations that will interest all.

Finally, THE TIMES will, we think, *deserve*, and we know it needs, five hundred paying subscribers at once! Shall we have them?

Reader: Do you take THE TIMES? If not, subscribe for it at once. Try it a year, or for six months, at least. $2 a year; $1 for six months.

Address: Joshua V. Himes, Buchanan, Mich.

Re. Pr. Hough

Correspondence

EDITOR'S JOURNAL.

TUESDAY, Nov. 23. One day at home. It was a busy day, yet a very pleasant one. Things at the office are going on well, and God is with us.

I was happy to meet Br. James H. Whitmore, on a visit to us. He is author of the work on *Immortality*, one so much read and called for by the people. It is deservedly esteemed as the best work yet published on the subject. Br. W., I learn has in preparation another work upon the question of the destiny of the wicked. He has been almost persuaded to leave all pastoral duties for a time, and finish it. But the calls for pastoral work have been such that as yet he has not been able to leave this department of labor; and his new field in Rochester will demand for the present all his time and energies. But we shall have the work in good time; and when it shall be published it will greatly aid in clearing away the mists of the dark ages that has beclouded this momentous subject.

I am glad for the church in Rochester, and congratulate them on their good fortune in securing the labors of Br. Whitmore. They cannot fail to rise and prosper under his faithful work. And now after thirty years of wandering from place to place in the city to worship, let them all unite with their new pastor, to secure to themselves a permanent home where they can meet till the Master comes. This can and should be done. Towards night I took the cars for Chicago.

On the way I met Sr. Janes in the car, on her way home from Mich. She has had a good rest, and regained her health, and returns for work in the gospel field in Iowa. She will be welcomed home. Put up with Br. F. Burr, I found him well, and doing well in the church. The great conflagration affected them somewhat, but not materially as to their numbers, or determinations to keep at work as a church. Br. B. has just had a visit from Eld. J. Blain, who is now four score years old, quite well and vigorous. He is zealous in the propagation of the views of Mr. Dunn, an English author, who has written a work on the future age in which he argues, that *most* of the race will be saved either in this age, or the one to come. This idea is quite congenial with the feelings of Eld. B. and he is zealous in its propagation. This new view sets aside his former work, and preaching, and tends to unsettle the minds of those whose convictions on the subject of life and death have not been settled by thorough examination. Br. Burr invited him to preach, without any restriction, and advised those who wished, to get and read his pamphlet. This was right. Let us be kind and liberal. But in showing a liberal spirit towards those who may differ from us, it is not to be understood that we are prepared to receive every phase of doctrine that comes up. Many of us opposed the the truth we now teach for a time from early education and denominational influences, without making a full examination. We then felt that we had a reason (though it seems it was not a good one) for rejecting the doctrine. But we can't say now that we did not examine the Bible on the life and death question. We have had all the help, and all the time for the examination that we could ask, and have embraced the truth in the full light of the word shining upon us. And if we did not get it, it was not God's fault or our own. I believe we did "come to the knowledge of the truth" on this question. Broad is the way that leadeth to destruction, and *many* [not few] walk in it: because strait is the gate, and narrow is the way which leads unto life, and *few* [not many] there be that find it. (Mat. 7: 13, 14.) This teaching of Christ concerning the numbers of the saved and the lost in final, with me. Jesus knew, as the great prophet of God, and it is safe to follow him. It is not at all desirable to be "ever learning and never able to come to the knowledge of the truth." But to "hold forth that which is good." "Be settled and grounded in the truth." To "be steadfast and unmovable and always abounding in the work of the Lord" is desirable.

FRIDAY, Nov. 24. Took leave of Br. Burr and family, and came by rail, to Sparta, Wis., some 230 miles, and at midnight was welcomed by Dea. Barker to the hospitalites of warm hearts, room, and couch, which I was thankful for on this cold winter night. Rest is welcome to the weary, and never more so to me, than to-night.

SATURDAY, Nov. 25. Br. and Sr. Barker made arrangements to convey me to Springville, some thirty-two miles, as there was no stage. In the mean-time I had a short call from Br. S. W. Thurber, pastor of the church here. He is well, and is doing well for the church. He is liked much, and by all.

At 10 a. m. Br. John Palmer, took me to Springville. It was a cold tedious ride in an open buggy. After being so long in the sunny South, it was rather a severe test to my mortal system to ride nine hours in the face of a cold wind that smacked strongly of "zero." But on arrival we were kindly received by Br. Philip Bouffleur, the principal merchant of the place, and we soon forgot the exposure of the way, in the warm parlor and genial hospitality of the family. Eld. P. W. Hough, was a little way out of town, and so I could not see him till morning.

Springville lies about thirty miles south of LaCrosse. It is an old town, but small, containing some three hundred inhabitants. There is a Methodist chapel, and the new Advent house which is to be dedicated on the morrow.

SABBATH, Nov. 26. Met Br. Hough this morning. It was a dull cold day; but the people flocked in and crowded the new chapel. I spoke to them upon 1 Tim. 1: 1, 15. "It is a saying worthy of all acceptation that Jesus Christ came into the world to save sinners." I showed that the chapel was built to carry out the plan of saving sinners, and of preparing a people for the coming of the Lord. The truth was received. The chapel is located on the high ground north of the village. It has a belfry and bell. The house is twenty-four by forty feet, and accommodates over two hundred souls. It is well lighted, and heated, and very comfortable, and easy both to speak and sing in. It is a model of neatness. economy, and beauty, in which the citizens of Springville may justly rejoice.

The church here is small, but full of life and enterprise. Br. Hough speaks to them once a month, and is very much liked. The prospects of the cause here are good. A collection to aid in paying the balance due on the chapel, amounted to one hundred dollars. I spoke in the p. m. and at night, to crowded audiances, who seemed to drink the truth down like water, great solemnity, and hope of good. Br. Hough is greatly rejoiced at the cheering prospect. We have had a glorious feast all day, and it is to continue over next Sabbath.

A FRAGMENT.

[The following fragment of the Editor's "Journal" came to hand, after its long wanderings in the United States mail bags, who knows where? just in time for this number of the paper. Some other of the Editor's letters were lost, including one business note. W. L. H.

THURSDAY, Oct. 5. Took leave of Br. Bickle, at the *Cove* and rode on to Flattwood, in company with Br. Rosebraugh, and Br. Elliott, of the Disciple church. We had an interesting conversation on the way about the faith, and soon we were at our place. At the post office I was introduced to many leading men of the place and vicinity, who were anxious to hear me on the Advent doctrine. The post master was very kind. He has a tannery here lying in ruins, from which before the war he made $2 000 a year in gold. He said that he could do as well now if he had a partner and could start the business again. Things are coming up in this country; but the marks of the war are everywhere apparent. As to farming the low lands are rich, and productive, but not healthful. The high lands are rich also, and well wooded; good fruit and grain country, and very healthy.

I spoke at 11 a. m. on the soul. I gave the Bible testimony, and made the Platonic philosophy look as bad as it deserved. It is a fable, at best. At 4 p. m., I spoke on the state of the dead. Several preachers were out, and one made an attempt to take notes. But as about all I said was Scripture, he held up after a little. Their *theory* was well riddled, and what course they will take remains to be seen. The *people* have got the light if their teachers have not. Br. Bishop, with whom I put up, is a faithful man, and very active and keeps the truth before the people here, and the cause is progressing. Br. S. F. Anderson was also with us, who is a prominent Baptist.

FRIDAY, Oct. 7. Clouds and wind, with signs of rain, and we have thirty miles to ride. Took an early start. Elder Rosebraugh, had to return home, and he left me in the care of Br Anderson, as my guide. As we passed on, the country became more wild, rough and mountainous, more like West Virginia, reminding me of my journey with Br. Silas Whitney last year in that State. Br. Anderson called my attention as we passed at the foot of one mountain, to a place called "the Mire Hole." We rode up to it. It is a place of about twenty-five feet in diameter. When cattle pass over it they sink into the mud and mire to die. The cannot get out, and none can well help them. How deep it is, or what is the cause of it is not known. So far, as they have sounded it they find only the bones of the dead animals in the mud.

At noon we stopped at Br. A. Cypert's, a well-to-do industrious farmer, who welcomed us. Being unexpected we enjoyed a plain meal, with them, of corn bread, milk and meat. I enjoyed the corn bread and milk much. It was a good common sense dinner. The only apology they made was, that they had no *coffee*, which is constantly used in this country. We now had twelve more miles, of the longest kind, I do not know how they measure them over the mountains, with every crook, wind and turn, through the valleys and creeks. But we got to the end of our journey just befose sunset, well jaded out. I find here a grocery store, a Masonic Hall, and a chapel, with six or eight log houses, most of which have no window, except the door, or the openings between the logs to let in the light. This is a center for the gathering of the people for miles around. But they have no *saloon;* the people are temperate. Dr. Fletcher, of Covington, Ky. visited this place some years ago, with others in the vicinity, and preached the gospel of the kingdom, with much success. He was very much liked, and in the language of these people he was a "powerful smart man." A Br. Percy also held forth afterwards, and gathered a church. But he has moved away, and in the absence of living teachers, a healthy organization the cause has died out. I do not find any one left, and so put up with Br. Baker, of the M. E. church, an excellent man.

SATURDAY, Oct. 7. I learn by my host that the notice of my meetings for to-day was given out, and will be widely spread. We have a clear day, the clouds of yesterday having passed off.

At 11 a. m. I preached among others to a number of preachers who seemed to be in an accord with what I had said, upon the two advents of Christ. I told some of them at the close, that we might differ on the time of his coming and the restitution, which I should treat upon to-morrow. They said they meant to hear me through, and see.

Eld. Stephen Treat, the Disciple minister invited me home to dinner, where we had an exchange of views. We found ourselves believing alike on most points, and with a better understanding I think he would be with me in all except his view of baptism. Like myself, he was converted and joined the Christian connection, in the East before A. Campbell's day. He has a deep Christian experience, and enjoys what many Disciple preachers scout as fanaticism. Some men of this stamp whom I have met seem to make their view of the *law of pardon*, the all in all of their religion. A good baptism of the Spirit and love of Christ I think would make a change in them for the better.

This p. m. and night I have got some rest, except that I have had to sing and talk all I ought to do. This missionary work is constant service, and it wears upon one. But I am enjoying the best of health. Yet I sometimes almost feel sad, when I think of home, and the thousands of our Israel in the more favored portions of the lands, with whom I have labored and taken sweet counsel. But in the hardships of pioneer life we have the sweet hope of a full reward when Jesus comes. And even now in the log cabin, where I write, I am blessed of him. I am content.

From Jabez Barnum, Jefferson Co. Kas.

Of Advent brothers and sisters scattered throughout the land, I would ask the question, Is our cause worth supporting? If so, how is it to be done? Have we as *individuals* nothing to do only to fold our hands in idleness in the great Redeemer's cause? We must *work* while the day lasts: the night will soon come when no man can work for the salvation of the fallen race. You all know the necessities of the publishing interest. And right here I will tell you how we can lift it out of embarrassment and clear our own consciences, and feel much richer by so doing. Let every one send from five cents up to $5 according to their ability, as the Lord has prospered them. This little contribution would probably average fifty cents for each contributor, and give a sufficient sum to supply all the present necessities. I am poor as to this world's goods, but rich in faith and in the promises of the blessed Redeemer. I take some consolation in the promise that the poor of this world shall be heirs of the kingdom. I have tried to help others to the light of the gospel. Now brethren and sisters try my plan: take hold in earnest, and you will see what great results will be accomplished from union of small things.

From Andrew Organ, Fillmore, Co. Minn.

I want to say a few words to the dear friends of the Advent cause. My soul rejoices in the glorious truths you believe and advocate. How often I have longed for the time when I could meet with those of like precious faith! I often see notices of meetings in THE TIMES which are held from ten to fifteen miles from here; but I am unable to leave home to attend at such a distance at present. I have a desire that some of the brethren in this region should visit this locality and preach the gospel of the kingdom. But this is a hard place. Sometimes I have spoken to the people in this vicinity the truths of God's word; but they are so unpalatable they are not received. I stand almost alone in defence of the truth. I have been a member of the M. E. church thirty-five years this fall, most of the time as either a steward or leader. But now they hardly recognize me as anything. I am often surprised at the opposition (if not hatred) they manifest to these glorious truths. Still it is what we might expect.

From C. W. Stevenson, Labette Co., Kas.

I really begin to feel acquainted with you, and there is a new love springing up in my heart for all the brethren. Although I am away off here in an out of the way place and have never been blessed with hearing the truth as it has fallen from the lips of an Advent minister, I feel that I have been signally blessed. I had never so much as heard of the glorious Advent truths of which THE TIMES is ever so full until last March, when an awakened brother sent me Eld. Grant's work, together with L. C. Collins's *Address*. These came from Eastern Michigan. After I began this perusal my mind became greatly perplexed, and I felt like casting from me as dangerously hetrodox anything that was not strictly in sympathy with my much coveted immortal-soul-ism opinion, But now, thanks be to the giver of every good and perfect gift, I feel that my faith and hope are on a *material* foundation, and I dearly love that which I had been taught to hate. Though I am not a member of any church I have ever tried to live a faithful follower of the meek and lowly Jesus. I am not ashamed to be called an Adventist since its has a meaning precious to me.

THE TIMES is the only friend I have in the faith here, with one exception, a young man who embraced the truth at the same time with myself. We are each trying in our feeble way to spread what we firmly believe to be emphatically Christ's gospel. Last spring I saw him thrust from the "Union" Sunday school simply because he asked a strictly Bible question, which if answered properly would forever *kill* the notion of man's immortality. People out here seem to fear rather than love the approach of truth. Their motto seems to be "Evil be thou my good."

From Eld. E. T. Hines.

I take this opportunity to answer through THE TIMES several letters and inquiries. During the past season through over work my health has been gradually undermined and a run of Remittant fever from which I am now recovering has admonished me that I must relinquish a part of my labor, and in future take more rest. I trust I shall be able to still speak on the Sabbath and attend to the pastoral duties assigned to me; and while I retire from the mission field in which I have spent a large portion of my time it is with feelings of sadness; for I think of the many isolated ones who have been continually crying, "Come over and help us." I shall have to give up my purposed winter campaign; and those to whom I have made promises concerning meetings will have to seek help elsewhere. I am not weary of the service of my Master. I can testify to his goodness and mercy, and trust by his assisting grace ever to be found at my post doing my whole duty. Remember me at the throne of grace.

From C. C. Marston.

I have been in Jackson Co. Iowa, holding meetings at Esgates and Iron Hill for nearly three weeks. Some good has been done. The cause all through this section was once in a flourishing condition. But the "glory has departed" measurably. Our time being necessarily limited at both places, all we could do by the help of the Lord was to labor for the recruiting of the church. This I feel assured was in a degree accomplished. It is necessary to get the church out of the way before sinners will move. Some made the "good confession" at Iron Hill and are waiting an opportunity to be baptised. The brethren are encouraged and by proper effort the cause will again rise and prosper as heretofore. I formed a very close attachment for the dear saints in this region. May the Lord bless them for their labor of love towards me and mine.

At Deep Creek, Clinton Co., the meeting commenced Tuesday eve. Nov. 28, in the midst of a furious snow storm. On the preceding eve. an M. E. divine lectured on "Annihilationism not of the Bible." The intention of the effort was to silence and annihilate Adventism. But it certainly was a very *puerile* effort. He very indignantly referred to the *Doctrine of Immortality* by J. H. Whitmore. Said he "had read it twice *carefully;* and could find fault with the whole of it." He is surely a hard case. He also spoke of "Mr. Himes" as a "dangerous fellow," and closed his personalities by referring to *me* as a renegade, travelling through the country scatter-

Ms. Eld. Hough

Correspondence

EDITOR'S JOURNAL.

THURSDAY, Nov. 23. One day at home. It was a busy day, yet a very pleasant one. Things at the office are going on well, and God is with us.

I was happy to meet Br. James H. Whitmore, on a visit to us. He is author of the work on *Immortality*, one so much read and called for by the people. It is deservedly esteemed as the best work yet published on the subject. Br. W., I learn has in preparation another work upon the question of the destiny of the wicked. He has been almost persuaded to leave all pastoral duties for a time, and finish it. But the calls for pastoral work have been such that as yet he has not been able to leave this department of labor; and his new field in Rochester will demand for the present all his time and energies. But we shall have the work in good time; and when it shall be published it will greatly aid in clearing away the mists of the dark ages that has beclouded this momentous subject.

I am glad for the church in Rochester, and congratulate them on their good fortune in securing the labors of Br. Whitmore. They cannot fail to rise and prosper under his faithful work. And now after thirty years of wandering from place to place in the city to worship, let them all unite with their new pastor, to secure for themselves a permanent home where they can meet till the Master comes. This can and should be done. Towards night I took the cars for Chicago.

On the way I met Sr. Janes in the car, on her way home from Mich. She has had a good rest, and regained her health, and returns for work in the gospel field in Iowa. She will be welcomed home. Put up with Br. F. Burr, I found him well, and doing well in the church. The great conflagration affected them somewhat, but not materially as to their numbers, or determinations to keep at work as a church. Br. B. has just had a visit from Eld. J. Blain, who is now four score years old, quite well and vigorous. He is zealous in the propagation of the views of Mr. Dunn, an English author, who has written a work on the future age in which he argues, that *most* of the race will be saved either in this age, or the one to come. This idea is quite congenial with the feelings of Eld. B. and he is zealous in its propagation. This new view sets aside his former work, and preaching, and tends to unsettle the minds of those whose convictions on the subject of life and death have not been settled by thorough examination. Br. Burr invited him to preach, without any restriction, and advised those who wished, to get and read his pamphlet. This was right. Let us be kind and liberal. But in showing a liberal spirit towards those who may differ from us, it is not to be understood that we are prepared to receive every phase of doctrine that comes up. Many of us opposed the the truth we now teach for a time from early education and denominational influences, without making a full examination. We then felt that we had a reason (though it seems it was not a good one) for rejecting the doctrine. But we can't say now that we did not examine the Bible on the life and death question. We have had all the help, and all the time for the examination that we could ask, and have embraced the truth in the full light of the word shining upon us. And if we did not get it, it was not God's fault or our own. I believe we did "come to the knowledge of the truth" on this question. Broad is the way that leadeth to destruction, and *many* [not few] walk in it: because strait is the gate, and narrow is the way which leads unto life, and *few* [not many] there be that find it. (Mat. 7: 13, 14.) This teaching of Christ concerning the numbers of the saved and the lost in final, with me. Jesus knew, as the great prophet of God, and it is safe to follow him. It is not at all desirable to be "ever learning and never able to come to the knowledge of the truth." But to "hold forth that which is good." "Be settled and grounded in the truth." To "be steadfast and unmovable and always abounding in the work of the Lord" is desirable.

FRIDAY, Nov. 24. Took leave of Br. Burr and family, and came by rail, to Sparta, Wis., some 230 miles, and at midnight was welcomed by Dea. Barker to the hospitalites of warm hearts, room, and couch, which I was thankful for on this cold winter night. Rest is welcome to the weary, and never more so to me, than to-night.

SATURDAY, Nov. 25. Br. and Sr. Barker made arrangements to convey me to Springville, some thirty-two miles, as there was no stage. In the mean-time I had a short call from Br. S. W. Thurber, pastor of the church here. He is well, and is doing well for the church. He is liked much, and by all.

At 10 a. m. Br. John Palmer, took me to Springville. It was a cold tedious ride in an open buggy. After being so long in the sunny South, it was rather a severe test to my mortal system to ride nine hours in the face of a cold wind that smacked strongly of "zero." But on arrival we were kindly received by, Br. Philip Bouffleur, the principal merchant of the place, and we soon forgot the exposure of the way, in the warm parlor and genial hospitality of the family. Eld. P. W. Hough, was a little way out of town, and so I could not see him till morning.

Springville lies about thirty miles south of LaCrosse. It is an old town, but small, containing some three hundred inhabitants. There is a Methodist chapel, and the new Advent house which is to be dedicated on the morrow.

SABBATH, Nov. 26. Met Br. Hough this morning. It was a dull cold day; but the people flocked in and crowded the new chapel. I spoke to them upon 1 Tim. 1: 1, 15. "It is a saying worthy of all acceptation that Jesus Christ came into the world to save sinners." I showed that the chapel was built to carry out the plan of saving sinners, and of preparing a people for the coming of the Lord. The truth was received. The chapel is located on the high ground north of the village. It has a belfry and bell. The house is twenty-four by forty feet, and accommodates over two hundred souls. It is well lighted, and heated, and very comfortable, and easy both to speak and sing in. It is a model of neatness. economy, and beauty, in which the citizens of Springville may justly rejoice.

The church here is small, but full of life and enterprise. Br. Hough speaks to them once a month, and is very much liked. The prospects of the cause here are good. A collection to aid in paying the balance due on the chapel, amounted to one hundred dollars. I spoke in the p. m. and at night, to crowded audiances, who seemed to drink the truth down like water, great solemnity, and hope of good. Br. Hough is greatly rejoiced at the cheering prospect. We have had a glorious feast all day, and it is to continue over next Sabbath.

A FRAGMENT.

[The following fragment of the Editor's "Journal" came to hand, after its long wanderings in the United States mail bags, who knows where? just in time for this number of the paper. Some other of the Editor's letters were lost, including one business note. W. L. H.

THURSDAY, Oct. 5. Took leave of Br. Bickle, at the *Cove* and rode on to Flattwood, in company with Br. Rosebraugh, and Br. Elliott, of the Disciple church. We had an interesting conversation on the way about the faith, and soon we were at our place. At the post office I was introduced to many leading men of the place and vicinity, who were anxious to hear me on the Advent doctrine. The post master was very kind. He has a tannery here lying in ruins, from which before the war he made $2 000 a year in gold. He said that he could do as well now if he had a partner and could start the business again. Things are coming up in this country; but the marks of the war are everywhere apparent. As to farming the low lands are rich, and productive, but not healthful. The high lands are rich also, and well wooded; good fruit and grain country, and very healthy.

I spoke at 11 a. m. on the soul. I gave the Bible testimony, and made the Platonic philosophy look as bad as it deserved. It is a fable, at best. At 4 p. m., I spoke on the state of the dead. Several preachers were out, and one made an attempt to take notes. But as about all I said was Scripture, he held up after a little. Their *theory* was well riddled, and what course they will take remains to be seen. The *people* have got the light if their teachers have not. Br. Bishop, with whom I put up, is a faithful man, and very active and keeps the truth before the people here, and the cause is progressing. Br. S. F. Anderson was also with us, who is a prominent Baptist.

FRIDAY, Oct. 7. Clouds and wind, with signs of rain, and we have thirty miles to ride. Took an early start. Elder Rosebraugh, had to return home, and he left me in the care of Br Anderson, as my guide. As we passed on, the country became more wild, rough and mountainous, more like West Virginia, reminding me of my journey with Br. Silas Whitney last year in that State. Br. Anderson called my attention as we passed at the foot of one mountain, to a place called "the Mire Hole." We rode up to it. It is a place of about twenty-five feet in diameter. When cattle pass over it they sink into the mud and mire to die. The cannot get out, and none can well help them. How deep it is, or what is the cause of it is not known. So far, as they have sounded it they find only the bones of the dead animals in the mud.

At noon we stopped at Br. A. Cypert's, a well-to-do industrious farmer, who welcomed us. Being unexpected we enjoyed a plain meal, with them, of corn bread, milk and meat. I enjoyed the corn bread and milk much. It was a good common sense dinner. The only apology they made was, that they had no *coffee*, which is constantly used in this country. We now had twelve more miles, of the longest kind, I do not know how they measure them over the mountains, with every crook, wind and turn, through the valleys and creeks. But we got to the end of our journey just befose sunset, well jaded out. I find here a grocery store, a Masonic Hall, and a chapel, with six or eight log houses, most of which have no window, except the door, or the openings between the logs to let in the light. This is a center for the gathering of the people for miles around. But they have no *saloon;* the people are temperate. Dr. Fletcher, of Covington, Ky. visited this place some years ago, with others in the vicinity, and preached the gospel of the kingdom, with much success. He was very much liked, and in the language of these people he was a "powerful smart man." A Br. Percy also held forth afterwards, and gathered a church. But he has moved away, and in the absence of living teachers, a healthy organization the cause has died out. I do not find any one left, and so put up with Br. Baker, of the M. E. church, an excellent man.

SATURDAY, Oct. 7. I learn by my host that the notice of my meetings for to-day was given out, and will be widely spread. We have a clear day, the clouds of yesterday having passed off.

At 11 a. m. I preached among others to a number of preachers who seemed to be in an accord with what I had said, upon the two advents of Christ. I told some of them at the close, that we might differ on the time of his coming and the restitution, which I should treat upon to-morrow. They said they meant to hear me through, and see.

Eld. Stephen Treat, the Disciple minister invited me home to dinner, where we had an exchange of views. We found ourselves believing alike on most points, and with a better understanding I think he would be with me in all except his view of baptism. Like myself, he was converted and joined the Christian connection, in the East before A. Campbell's day. He has a deep Christian experience, and enjoys what many Disciple preachers scout as fanaticism. Some men of this stamp whom I have met seem to make their view of the *law of pardon*, the all in all of their religion. A good baptism of the Spirit and love of Christ I think would make a change in them for the better.

This p. m. and night I have got some rest, except that I have had to sing and talk all I ought to do. This missionary work is constant service, and it wears upon one. But I am enjoying the best of health. Yet I sometimes almost feel sad, when I think of home, and the thousands of our Israel in the more favored portions of the lands, with whom I have labored and taken sweet counsel. But in the hardships of pioneer life we have the sweet hope of a full reward when Jesus comes. And even now in the log cabin, where I write, I am blessed of him. I am content.

From Jabez Barnum, Jefferson Co. Kas.

Of Advent brothers and sisters scattered throughout the land, I would ask the question, Is our cause worth supporting? If so, how is it to be done? Have we as *individuals* nothing to do only to fold our hands in idleness in the great Redeemer's cause? We must *work* while the day lasts: the night will soon come when no man can work for the salvation of the fallen race. You all know the necessities of the publishing interest. And right here I will tell you how we can lift it out of embarrassment and clear our own consciences, and feel much richer by so doing. Let every one send from five cents up to $5 according to their ability, as the Lord has prospered them. This little contribution would probably average fifty cents for each contributor, and give a sufficient sum to supply all the present necessities. I am poor as to this world's goods, but rich in faith and in the promises of the blessed Redeemer. I take some consolation in the promise that the poor of this world shall be heirs of the kingdom. I have tried to help others to the light of the gospel. Now brethren and sisters try my plan: take hold in earnest, and you will see what great results will be accomplished from union of small things.

From Andrew Organ, Fillmore, Co. Minn.

I want to say a few words to the dear friends of the Advent cause. My soul rejoices in the glorious truths you believe and advocate. How often I have longed for the time when I could meet with those of like precious faith! I often see notices of meetings in THE TIMES which are held from ten to fifteen miles from here; but I am unable to leave home to attend at such a distance at present. I have a desire that some of the brethren in this region should visit this locality and preach the gospel of the kingdom. But this is a hard place. Sometimes I have spoken to the people in this vicinity the truths of God's word; but they are so unpalatable they are not received. I stand almost alone in defence of the truth. I have been a member of the M. E. church thirty-five years this fall, most of the time as either a steward or leader. But now they hardly recognize me as anything. I am often surprised at the opposition (if not hatred) they manifest to these glorious truths. Still it is what we might expect.

From C. W. Stevenson, Labette Co., Kas.

I really begin to feel acquainted with you, and there is a new love springing up in my heart for all the brethren. Although I am away off here in an out of the way place and have never been blessed with hearing the truth as it has fallen from the lips of an Advent minister, I feel that I have been signally blessed. I had never so much as heard of the glorious Advent truths of which THE TIMES is ever so full until last March, when an awakened brother sent me Eld. Grant's work, together with L. C. Collins's *Address.* These came from Eastern Michigan. After I began this perusal my mind became greatly perplexed, and I felt like casting from me as dangerously hetrodox anything that was not strictly in sympathy with my much coveted immortal-soul-ism opinion, But now, thanks be to the giver of every good and perfect gift, I feel that my faith and hope are on a *material* foundation, and I dearly love that which I had been taught to hate. Though I am not a member of any church I have ever tried to live a faithful follower of the meek and lowly Jesus. I am not ashamed to be called an Adventist since its has a meaning precious to me.

THE TIMES is the only friend I have in the faith here, with one exception, a young man who embraced the truth at the same time with myself. We are each trying in our feeble way to spread what we firmly believe to be emphatically Christ's gospel. Last spring I saw him thrust from the "Union" Sunday school simply because he asked a strictly Bible question, which if answered properly would forever *kill* the notion of man's immortality. People out here seem to fear rather than love the approach of truth. Their motto seems to be "Evil be thou my good."

From Eld. E. T. Hines.

I take this opportunity to answer through THE TIMES several letters and inquiries. During the past season through over work my health has been gradually undermined and a run of Remittant fever from which I am now recovering has admonished me that I must relinquish a part of my labor, and in future take more rest. I trust I shall be able to still speak on the Sabbath and attend to the pastoral duties assigned to me; and while I retire from the mission field in which I have spent a large portion of my time it is with feelings of sadness; for I think of the many isolated ones who have been continually crying, "Come over and help us." I shall have to give up my purposed winter campaign; and those to whom I have made promises concerning meetings will have to seek help elsewhere. I am not weary of the service of my Master. I can testify to his goodness and mercy, and trust by his assisting grace ever to be found at my post doing my whole duty. Remember me at the throne of grace.

From C. C. Marston.

I have been in Jackson Co. Iowa, holding meetings at Esgates and Iron Hill for nearly three weeks. Some good has been done. The cause all through this section was once in a flourishing condition. But the "glory has departed" measurably. Our time being necessarily limited at both places, all we could do by the help of the Lord was to labor for the recruiting of the church. This I feel assured was in a degree accomplished. It is necessary to get the church out of the way before sinners will move. Some made the "good confession" at Iron Hill and are waiting an opportunity to be baptised. The brethren are encouraged and by proper effort the cause will again rise and prosper as heretofore. I formed a very close attachment for the dear saints in this region. May the Lord bless them for their labor of love towards me and mine.

At Deep Creek, Clinton Co., the meeting commenced Tuesday eve. Nov. 28, in the midst of a furious snow storm. On the preceeding eve. an M. E. divine lectured on "Annihilationism not of the Bible." The intention of the effort was to silence and annihilate Adventism. But it certainly was a very *puerile* effort. He very indignantly referred to the *Doctrine of Immortality* by J. H. Whitmore. Said he "had read it twice *carefully;* and could find fault with the whole of it." He is surely a hard case. He also spoke of "Mr. Himes" as a "dangerous fellow," and closed his personalities by referring to *me* as a renegade, travelling through the country scattering the seeds of Atheism, etc. He warned the people against giving of their means to support any such pernicious system. His *argument* was simply a rehash of some of the main points made by Bartlett, Byers, Landis and others on the popular side of this question. I announced that I would review it, and thus notwithstanding the storm a large attendance was secured in the begining of our meeting and a good interest awakened. His effort to kill us turned to our advantage—praise the Lord? I leave the meeting here in the midst of a ripe interest. I ought to stay longer, but my appointments ahead are such that I cannot. God bless the dear brethren here and build them up. There is good chance for church extension in this community. They need a faithful and efficient pastor. May the Lord send them one.

From E. Wentworth, Galesburg, Ill.

I am a member of Dr. Edward Beecher's church. He preached this morning. He read Rev. 19 and 20, and preached from three texts, selected from different parts of the New Testament. His preaching was on the signs of the near future, when the angel standing on the clouds will thrust in the sharp sickle and reap the earth, for the harvest is now ready. The present generation stands connected with the last signs of the coming one. I wish that you could have heard him: you would have called him an Adventist, in regard to the fulfillment of prophecy.

[We understand that Dr. Beecher agrees with us as to the time we live in; but he looks for the spiritual rather than personal coming of Christ. Ed.]

From B. F. Cordray, Lakeville, Ind.

I have been listening for several nights to so-called orthodox preaching; and I heard nothing said of the blessed hope of Jesus' coming, or the resurrection of the dead. It was nothing in the singing but "A never-dying soul," going to heaven at death. The preaching corresponded with the singing. One preacher said he was saved forty years ago. I thought within myself that he had better be out of this place; for I could not see how a man could be saved, and yet danger all around him. It all sounded as though there was a crack in the bell. It had not the right jingle. May God open the eyes of the people that they may see, ere it is too late, and be saved at last in the coming kingdom, is the prayer of one who is still looking for Jesus' appearing and kingdom.

From Alex. McClure, Meadville, Pa

I have been a believer in the Lord's personal coming since '43. I was burned out on Monday morn of Chicago fire, at three a. m., by an incendiary. I am left in debt, and getting old, fifty-seven years. But hope to live to see the glorious advent of our Lord. I do earnestly desire the coming of the day of God. Never did I long for it more than now. I groan for the redemption of the body. The world has lost its charms. I ask an interest in the prayers of my brethren and sisters in Christ that God may be near me in my hour of trial.

I often look back to the many scenes of joy in worshiping with those I love. I can never forget when the light broke in on my mind, when I first heard the glorious truth of our coming King in the big tent in '43, under your preaching with Br. George Storrs, in Cincinnati. How many changes since that time, and disappointments have tried the faith of God's waiting ones. But the end is near, and we shall soon greet each other in the better land.

From Francis Wenz, Cincinnati, O.

I do not claim to have immortality in this present nature: it is the gift of God. I apprehend the Holy Scriptures to teach that by patient continuance in well doing I am to seek for honor, and glory, immortality and eternal life. "The wages of sin is death, but the gift of God is eternal life, through our Lord Jesus Christ."

While writing these few lines, I am put in mind of the glorious meeting we had yesterday, and particularly in partaking of the emblems that represent the death and suff[illegible] our Lord, who suffered for [illegible] example for us, that we [illegible] his steps; who did no sin, [illegible] any deceit found in his mouth. I am thankful to God that I through his grace, he is of God made unto me wisdom, righteousness, sanctification and redemption. And through him I expect to be changed from mortality to immortality, and then I shall be like Christ; for we shall see him as he is. Well might the apostle call it "that blessed hope, the glorious appearing of Jesus."

From P. G. Marsh, Lanesville, O.

If as some affirm, God places within man a deathless spirit at his creation, which is a part of God, as such it must of course be a good spirit. Reason asks, when an evil spirit gets possession of man: where does he get it from; and what becomes of the one God gave him at creation? One says the spirit returns to God who gave it, which can only be applied to such as have God's spirit. When a wicked man dies, with a wicked spirit, where did that come from and where does it go to. He certainly has lost his good spirit, if he ever had any: and if so who can prove God ever gave to man a good spirit, or a part of himself. I love the truth as well as ever. When I reflect on the enjoyment there must be for those who receive eternal life, I wonder if it can be my happy lot to be among the blest. Oh! what a warfare in this life! How much to overcome. I do try, and by the grace of God mean to overcome and at last sit down in the refreshing shades of the earth purified.

From Virgil Hunt, Ancona, Ill.

I have sent several copies of The Times to different persons on the "three months plan." One of them has become an out and out *Adventist.* He says he found a great many things in the Bible he never knew was there before. He is a member of the M. E. church. I wish I could send 100 copies on the same plan this winter. But as I cannot do so much, I am willing to do what I can in spreading the truth of Adventism; for I believe it to be the doctrine of the Bible; and that is the reason why I am an Adventist, and am not ashamed of my name.

From Mary A. Cleaver, McHenry, Co. Ill.

I take great pleasure in reading The Times, especially on the Lord's day, for it is all the preaching we have at present. I thank the Lord that he ever directed me to the Advent chapel in Chicago. My name is on the Baptist church book in Waukegan; but they will not give me a letter unless I join a church of the same faith. But I cannot believe that when I die I shall go to a sky kingdom; for I cannot find it any where in the Bible that we get our reward at death. I believe the dead sleep in the grave until the resurrection; and I think there is proof enough in the one chapter of the eleventh of John. I have prayed ever since I have lived here that the Lord would send his servants to this place to preach on the second coming of our Lord. Br. M. McCullock has preached to us several times within the last year, and I wish he could come and preach to us *every* Lord's day. I lend my paper to the neighbors, and live in hopes the doctrine will spread.

From L. C. McAdams, Huron Co. Mich.

I can say to-day I am more determined than ever to put my whole trust in Jesus, ever calling upon him for that spiritual strength that I need to overcome the evil that is in the world, I feel that it is a time when the children of God should be awake, and up and doing while the day lasts; for it seems to me that we are living in the last days. I often ask myself, am I doing all I can for the cause of Christ and to save sinners. As to many our means are small, but we are willing to do all we can. We are but few in number, and have been laboring under dark clouds of late; but thank God he is ever ready to hear the cries of his children; and we take courage to watch and pray more earnestly for those things we need. It is our prayer, that when Jesus comes he may find us a waiting people.

From Jabez Barnum, Jefferson Co. Kas.

I can hardly hold my peace when I think of so many like myself that hear no gospel truth except what we get from the Bible and our weekly visitor and preacher from The Times office. I have not heard or seen an Advent preacher for fourteen years past; and I don't know of an Advent believer within fifteen miles of where I live. But sometimes in conversing with my neighbors, especially those that read the Bible, they acknowlege that many of our views are Bible facts. We must do all we can by personal effort and tracts and papers; for thousands may be reached in this way who cannot be in any other, the field is so large and the laborers so few. Let us all do our duty in spreading the gospel far and wide, that when the heavens open and the King of kings descends from heaven accompanied with holy angels, you can clap your hands for joy and hear the welcome plaudit, "Well done, thou good and faithful servant."

From Frances Wright, Crooked Creek, Ind.

The hope of future glory grows brighter, and my spirit is much refreshed, since the grove meeting at Br. Towsley's. The voices of the brethren and sisters still ring in my ears. The language of Canaan which was spoken there, and the beautiful songs of Zion, enraptured my soul with delight. Yes, it makes me feel like saying with the Psalmist, "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men." The little band of waiting ones are still watching and praying for the coming of our Lord. We have the usual amount of opposition, with the rest; but that only serves to make us more diligent and fervent in our walk and conversation. For we know that "these light afflictions which are but for a moment will [illegible] t for us a far more exceeding [illegible] al weight of glory." I find [illegible] the greatest comforts in the w[illegible] a attending the prayer meetings. Let no trifle keep you away. Let your light shine, and while you work out your own salvation, pray for others. Talk to them of the goodness of God, of a Savior's love, and invite them to go with you.

Brief Extracts.

Br. Jno. W. Falwell, Monroe Co. Ohio. You have now sent me the paper five years, and have sent me five packages of tracts. When I began to read I was a full believer in the popular theology, on the nature of man, and other questions opposed to Adventism. To-day I am an Adventist. Besides this, two years ago you wrote me, to keep on as I was then working, and I would see fruit. And I have seen it. There are at least, two families, now, who are heartily Adventists. Indeed they are accused of making the doctrine a hobby; but they say they are so full of it, that it gushes right out. We mean to hold on and contend earnestly for the faith——————Br. A. B. Cushing, Barford, P. Q. Myself and wife have recently embraced the views that you advocate, and for holding and advocating them, were turned out of the Baptist church here. And my dear brother, you cannot think, at least I cannot express, what a blessing we had for days after our expulsion. We had a little foretaste of the joy and blessedness there is in suffering for Christ's sake. We thank the Lord that they did just as they did. I told them the Lord did not give me such great light as he did, in so peculiar a manner, to have me hide my light under a bushel. And I promised them and my Lord also, that I would let my light shine. I am scattering Whitmore's, Collins', Sheldon's and other works; and I do think The Times is one of the best mediums to get the truth before the people. *Pray for us.* ——————Sr. R. Maloy, Three Rivers, Mich. I am making my papers preach in this place. There are a good many reading them, and say they do not believe in the hell as it used to be preached, but still believe in torment forever. *I* do not think that is any better.——————Sr. M. E. Osterhout, Byron, Ill. I have received the paper and tracts you sent, but words will fail to express the happiness I feel in reading their contents. I am surrounded with the light literature of the day; but to me, one of your papers is worth more than they all. I have commenced distributing tracts, and I pray earnestly that the truth may sink deep in the heart of some, dispelling the errors that have so long held them in darkness. How I wish some earnest worker would come here and preach to the people. Some there are, I think, who would embrace the truth.——————Br. T. H. Rupel, Sumption's Prairie, Ind. *I* truly have not felt so well and so much like worshipping God as *I* have for the past few months. The signs are thickening fast, and his appearing is very near. So we (who are Christ's) may lift up our heads and rejoice, for our redemption draweth nigh. "Thy kingdom come," is my prayer.——————Br. G. W. Kimball, Iowa. We have some splendid "Infidel" meetings in Toronto. At last they call us "infidels." We believe and teach the Bible. Advent preachers have been presenting the word, and the light is shining more and more at every meeting and every day.——————Br. A. M. Gladding, Monroe, Wis. Some of the people in this region are beginning to believe that Bible truth alone will do for a foundation in the judgment, which so many believe to be near. God help us all to arouse to a more engagedness in his cause; and may the careless be aroused, and find no rest until they find it in a hope in the Redeemer. I try to talk with my neighbors about our hope while visiting and calling among them, and Br. Adrian has held some good meetings in this vicinity. Sr. Sarah A. Simms, Manchester: Advent doctrine was altogether new to me until within the last two years. Through the kindness of a neighbor (with much reluctance on my part), I was persuaded to read your paper. Then, after hearing a few sermons from Br. Calkins and Sr. Prescott, I was led to read the Bible in a new light. I am now taking the paper for myself, and feel as though I cannot do without it. The Christian's hope (as set forth in its pages) is all the comfort I have in this world. Most of my family have fallen asleep. But the blessed hope of a glorious immortality in a future world cheers my heart and enables me to rejoice, even while passing through this vale of tears.——————Sarah J. Adamson, New Jersey: I often wish when I read the accounts of the happy meetings of the Advent people in different places, that I could have the privilege of once more mingling with them, and enjoy their fellowship. But I am deprived of that privilege, and as I cannot meet with them, it is a comfort to me to read from week to week their letters. As I cannot see their faces or hear their voices, I can read my paper every Sunday and think of you. I long for that glad, glorious day when we shall meet all those we love.——————J. H. Mills, Dallas Co., Iowa: I embraced the doctrine of the destruction of the wicked more than ten years ago, but did not make up my mind to be an Adventist in full until some five years ago. Since then I have lived isolated. I have circulated Advent publications, and preached every summer, more or less: this past summer once in two weeks regularly. Have been hoping every year to attend a conference and camp-meeting, but have not hitherto been able. I hope yet to mingle with those of like precious faith.——————Sr. A. Wynkoop, Mayfield, Mich.: I wish I could offer some inducement for you or any of the Advent ministry to come and preach to us. There are no Adventists, save myself and sister and her husband. Last fall I had anticipated much in hearing Br. Bower, when we learned from Br. Skinner that he was to be at Wexford. But owing to his ill-health did not come then. By his letter in The Times I see that he has been there, and I am disappointed. I have not heard an Advent sermon since I was at the camp-meeting at DeKalb, two years ago. My preaching is The Times and my Bible, my precious Bible. I am looking for Jesus, and long to see him. May I not be among those who will call on the rocks and mountains to fall on them.

Conference Minutes

Indiana.

SOUTHERN DISTRICT, Q. M.

The second Q. M. convened at Medora, Jackson Co., Nov. 23.

Br. D. R. Mansfield was on hand, and opened the meeting in gallant style, and preached the word with acceptance and in much assurance, and when the undersigned arrived, on Saturday, he found the church awake, and citizens generally inquiring, Are these things so? The meeting was continued, Elds. Mansfield and Cass preaching alternately until Saturday night, at which time one lady gave her heart to the Lord and her name to the church, and the meeting closed at full tide.

So deeply was the church and community interested that Br. Mansfield was solicited to return at an early day, and hold a meeting of days, which he consented to do, and appointed Dec. 22, as the time. All are requested to take due and timely notice.

Medora is the place of residence of our aged fried, Br. West Lee Wright, whose poetic genius is known to fame. He eats poetically, sleeps poetically, talks, thinks, and sings poetically. He rhymes any subject. Here are his sons, James P., David, and several others. David preaches for the church. James practices law. Others are in business.

The country is rich, people intelligent, willing to investigate and accept the truth.

All things considered, I count the meeting a success, and when our dear Lord returns I am confident he will find a people here ready to say, "This is our God; we have waited for him, and he will save us. This is our Lord, and we will be glad and rejoice in his salvation."

We missed familiar faces from other points. But I suppose we cannot all meet at all times in this changeful earth, ardently as we may desire so to do. May we all meet in the kingdom.

C. H. Cass.

Michigan.

EASTERN DISTRICT, Q. M.

Held at Lapeer, beginning Nov. 2?. Members present: Elds. A. D. Mackie, Dr. F. Drummond, R. Crandell, E. H. Durand, A. M. B. Graham, and J. M. Snook. Brn. W. C. Hicks, J. Mars[illegible], Beals, Anderson, Wood, Talmage, Macomber, Ball, Sharrard, Br. Deming, of Christian church, and others.

The old Business Committee was continued. One was added to the Devotional Committee.

Br. Talmage was received as delegate from the church at Almer.

Churches at Elk, Brockway Center, Berlin, Columbus, Dearborn, Mt. Clemens, Can, Campbell's Corners were represented by delegate or preacher, and church at Speaker by letter.

In the reports of the brethren, most regreted that they had not been able to labor as much as they would have liked.

The Committee reported in favor of ordaining Br. W. C. Hicks, which was done on Sunday by Brn. Drummond, Mackie, and Snook.

The following resolution was passed:

Resolved, That we recommend to the Michigan Conference that they recommend to the National Conference the propriety of suggesting some course of reading for our young ministers.

We also recommend that this Quarterly District canvass the propriety of procuring a new top for "Antioch" tent; and act upon it at the next Q. M. The owner of the tent as it is proposes to give it to the Conference if they will re-top it.

The brethren in Lapeer have a very nice chapel, 24x48, 14 ft. post, built in four weeks, and cost about $500. It was dedicated to the Lord and his service on Sunday morning, Eld. Mackie preaching the sermon.

Br. Deming, of the Christian Conference, was with us during the meeting, and preached the word to us on the nature of man.

Brn. Mackie and Durand remained with the church to continue the meeting.

Adjourned after agreeing to meet at Lapeer again at the next Q. M.

J. M. Snook, Sec'y.

Southern Illinois.

Proceedings of a preliminary meeting for the purpose of forming an Advent Christian Conference of Southern Illinois, held near Mount Joy, Johnson Co. Ill. Nov. 18, 1871.

Called to order by Eld. J. V. Himes, Nov. 18. Eld. J. S. Lawver was elected President.

We then proceeded to consider the proposition to unite with the Advent Christian Conference of Central Illinois. After mature deliberation and discussion it was decided that it was not expedient to do so, that the wants of the cause required the formation of an independent organization.

On motion the Chairman appointed a committee which made the following nominations for permanent officers.

For President, Eld. J. S. Lawver, Secretary, Eld. T. H. Thomassen, Treasurer, G. J. Calhoun.

Committee on Constitution: J. S. Lawver, F. A. Childs, Thos. G. Calhoun.

Committee on Camp Meeting: J. S. Lawver, F. A. Childs, John McCoy.

On motion the above nominations were confirmed; after which impressive and timely remarks were made showing it to be the duty of every member to work with a zeal to prepare a people for the blessed Master, to preach, distribute tracts, and a holy conversation and godly walk.

There being no further business before the meeting, adjourned to meet at the call of the President.

T. H. Thomassen, Sec'y.

Our Book and Tract Column

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth, earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 10c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of infidels. By H. L. Hastings. 15c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Dec. 12, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

[illegible] the doctrine of the personal advent of Christ as an event "nigh at hand" [illegible] and the saints' inheritance in the earth [illegible] the unconscious state of the dead [illegible] literal resurrection [illegible] final destruction of the wicked [illegible] and entire consecration to God on the part of [illegible], and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. R. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

"Good Tidings."

The [illegible] for "Conference Book" has now appeared with the above title. Send for a copy. $1 in cloth. 50c. in paper, post-paid.

That Reaper.

Will not the ministry call the attention of farmers to the fine chance we offer them to obtain a good Reaper at a low price? Help us sell this machine, and you will help the cause in so doing.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers are are needed to ensure success.*

The Minstrel.

A new edition of the *Minstrel* is now ready, and orders for copies in paper or cloth covers will be promptly filled. In paper covers, $1.50 a dozen. In flexible cloth, $2.50 a dozen, post-paid. Single copies in paper, 15c. In cloth, 25c.

The Proposed Chart.

We confess to but little faith, at first, that our ideal of a complete prophetic chart could be realized. But we knew that many desired such a map of prophecy, and so made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. Shall we have the needed names?

John S. Lawver, M. S. Gear, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, L. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Aurora (Ill.) church, C. Libby (pd.), R. H. York, Wm. M. Hall, J. C. Stone, W. E. Brown.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $125. See advertisement.

Nothing Better.

It is generally agreed that there is no better work upon the question of the nature of man than *The Doctrine of Immortality*, by James H. Whitmore. We have been selling the work at a very low price in order to procure for it the widest possible circulation; but have not sold less than one dollar's worth at single orders. It has occurred to us that many, perhaps, would like a single copy, or two copies, who would not wish more than that. Therefore, we give notice that we will send the book by mail, post-paid, to any address (in the United States or Canada) for TWENTY-FIVE CENTS. Who will avail themselves of this liberal offer?

Sheldon's Latest Volume.

Sheldon's new book, *The Life Beyond Death*, is now ready. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre-paid, on reception of the price. A liberal discount by the quantity. We have incurred considerable expense to bring his work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one-quarter will be made by the dozen; one-third for twenty five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

Advent Almanac and Year Book.

We propose to issue about the first of January a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent-Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained; with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists; and we trust no such family will do without it. The price will probably be 10 or 15c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Pledges.

The undersigned agree to pay the sums affixed to their names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H Hubbard, $5,00; S Pike, 10,00; B P Betts, 5,00; Thos Davidson, 5,00; O E Merrill, 5,00; H W Norville, 5,00; F A Childs, 25,00 pd.); Jas P Morse, 1,00; A C Huntoon, 5,00; A Brother, 5,00; A Brother, 100,00; A Friend of THE TIMES, 25,00; V Hunt, 5,00; G Shurtleff, 5,00; E Holder, 2 50; J F Huber, 5,00; R Mann, 5 00; Mary L Hunt, 5,00; L S Conner, 11 E Cheney, 1,00; O N, $2; S Nye, $25; Cascade (Iowa) church, $10 00; L H Ferrell (pd.) $10.00.

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon?

RESPONSES.

Previously acknowledged......$[illegible].19

A B Fabrick	$1.00	L H Ferrell	$10 00
E M Liddle	.50	P F Rambo	1.00
A C Spencer	1.00	A Gilmore	5.00
A Morrison	2.00	S W Sage	5.00
Ann Gilmore	5.00		

To Correspondents.

C. W. PITCHER. We cannot find N. E. Pierce at Cascade at all. Is that his P.O.?....W. BRANCH. The four are sent to Bridgeport regularly....J. S. ANDERSON Will send....KEENE, N.H. THE TIMES sent to W. Tenny, and S. Love at this P. O. is returned by the P. m.; both paid in advance. Will the one who paid for them say what we shall do with the rest of the time due them?

Letters Received,
TO SATURDAY, NOV. 18.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J N Porter
G T Adams
J W Weltner
B F Thompson
P Bowen
N N Thompson
C C Marston
M A Tibbets
R G Fletcher
J O M Hewett
M Martin
J Harmon
H M Jones
B F Jacobs
I C Andrus
S Hail
C Ostrum
M S Reed
J F Seltzer
S F Hunt
J S Ames
P Swan
D W Sage
A Hale
J Perkins
J Keaton
C Evans
A A Phelps
J Chapman
J W Connor
R Y Holmes
S M Hayens
J Lowrey
P F Rambo
A Branch
N M Allen
T Sloan
J B Patten
C F Sweet
J Maxim
E Burkholder
M B Thompson
E Clark
W N Lamb
L C Bacon
E D Kendfield
H Welty
J D Goodrich
J S Russell
T Sloan
N Field
E Wood
E Lister
G A Bingham
L D Quimby
A F Dagger
J H Mills
W P Talley
N Wilson
V Hunt
T Fry
W Wight
S O Bowman
C W Pitcher
"A" (3)
E S Robbins
J Pine
E W Macomber
H W Konkle
L C Collins
H J Munson
S E Pearl
J H Anderson
H Bernard Jr
R Moser
P W Hough
S E Wood
C Decatur
S Weese
C J Robinson
D W Rauk
K S Scott (2)
M E Rawlins
S T Allyn
A B Fabrick
W I Williamson
R Beardsly
E M Liddle
M Vibbard
L D Monroe
Z Ladd
S K Gibson
J Weltner
M Pierando
N E Pierce
I Chalker
H F Williams
J P Rapel
S Bates
L P Cole
G A Brown
J M Snook
H Seaton
R Prince
W K Bates
J Mountmiller
A Gilmore
J M Irion
M L Skeels
C C Marston (2)
J F Linville

Books and Tracts by Mail.

O N Whitford
C S Shaw
M Berk
J W Vanderwood
H Elliott
J O Connor
I Flinville
H Post
E Darly
J A Smith
S Wesson (2)
N Wilson
S A Newall
R Moser
D W Bank
E M Liddle
K W Macomber
James Mallory (3)
R S Dutton (4)
Jacob Snood
A S Case
P M Underwood
J H Stannard
S N Shepard
H Welty (2)
J G Larimore
W Larimore
J Balch
R Mann
D H Mansfield
J S Brisley
Dr Mayhew
A Gilmore
N O Moore
J A Smith
J C Shaw
J M Grover
Isaac Boddy
T E Boyce
B H Osborn
P Sawyer
J C Connor
Wm J Smith
Col J A Fagg
D D Davis
E J Ashton
Dr Beard
Mr Trout
H C Hunt
Mrs Sallie Buchanan
Mrs T Crain
A C Herron
Miss Alice France
M Vaughn
Alfred Clark
T J Bishop (3)
F Weus
Mrs S Rogers
N D More
D Q Kent
C A Sumner (3)
A B Cushing
E A Bowe
R Prince
M M Maxwell
E Burkholder
J Maxim
J S Ames (2)
H M Jones
J B Folwell (3)
W Frall
J O M Hewett
J M Inlan
W L Skeels (2)
M A Tibbets
J M Tozier
A Mrs Graham
S A Bremner
J S Nowlin (2)
H N M Raymond
J Catlin
C W Hall
A B Cushing (3)
S W English (2)
A W Shafer
E Tate
J B Covey
T Sloan
J L Hassell (3)
C H Weltner
H Peterbaugh
P Lampher
H A Little
H McDonald

Express

J H Whitmore J S Lawver J B Brown A E Rathbun

Notices, Etc.

P. O. Address.

Minneapolis, Minn. until Jan. 1 1872.

W. J. BURSELL.

Notice.

The friends in Dorchester, Minn. wish a visit from Br Job. Brown.

WM. J. BURSELL.

Notice.

Those desiring my services in protracted meetings, will please address me at once at Brownsville, Houston Co. Minn.

JOB BROWN.

Notice.

Having withdrawn all my engagements with churches as pastor, I am at liberty to attend to calls for protracted or other meetings. Those desiring my services can address me at Amboy, Lee Co. Ill.

D. S. CLARK.

Minnesota.

If persons intending to attend the Annual Conference at Winona, via the W & St. Peter R R will write me the station where they wish to purchase their tickets I will endeavor to arrange for excursion tickets which will be half-fare, and good until the Monday after the close of the meeting. E. T. HIMES, Winona, Minn.

Notice.

I will sell at a low figure, to any Advent preacher, who comes properly recommended, three lots of land—40, 80, or 120 acres. The land is 1½ miles from the Railway station, and has buildings, orchards, and sufficient water. My object is to procure in our midst a man of God, who will preach the word, regardless of popularity, to the Advent church in this region.

Further information can be obtained of

WM H. HULS, Rockbridge, Ohio.

Appointments.

CONFERENCE REGISTER.

Hutchinson District, Minn. Q. M., Bear Creek, Dec. 29-31.

Western District, Wis. Q. M. Brunswick, Eau Claire Co. Feb. 1-4.

Sumption's Prairie, Q. M., Ind. Dec. 28.

Illinois, DeKalb Dist. Q. M. Afton, Dec. 14-17

Penn. and N. Y. Q. M. Westfield, Pa. Dec. 15-17.

Arkansas, Batesville, Dist. Q. M. Headstream S. H. Dec. 16, 17.

Arkansas, Blue Mountain Dist. Q. M. Flatt Woods, Dec 30, 31.

Wisconsin, East Dist. Q. M. Webster's Prairie Sauk Co Wis. Dec. 22-24.

Wisconsin Q. M. Southern District, Adams, Green Co. Dec. 22-24.

Minnesota, Annual Jan. 10-14, 1872.

MICHIGAN.

The second Q. M. of the Southern District of the A. C. Conference of Mich. will be held at S. H. No. 6, Rives Township, Jackson Co. Mich., commencing Wednesday, Dec. 27, to continue over Sunday. Those coming by rail will stop at Leslie, on the Jackson and Saginaw R. R. Strangers will inquire for Theodore Clark, or L. D. Whiting.

J. B. PRESTON, Sec'y.

INDIANA

Mich. Conf. W. D. A Quarterly meeting with the church at Sumption Prairie, commencing Dec 28, and holding over Sunday. A general rally is expected. Come one, come all. Come in the name of the Lord. Come to work for salvation.

There will be teams at South Bend to meet those coming on the Niles & South Bend R. R., at 10.25 a. m. Mich. Southern R R East, 12.30 p. m., and Peninsula R. R. West, 3.30 p. m.

D. R. MANSFIELD,
JAMES FERRISS.

ILLINOIS.

The fourth Q. M. of the DeKalb District will be held with the church at Afton Center, Thursday eve. Dec. 14 and over Sunday. The friends in Afton have large hearts, large houses, and large barns, and will welcome all who come.

Let us rally, God is speaking in judgment to the world, in whirlwind, in earthquake and in fire. Let us prepare ourselves, and give the note of alarm to a wicked world

E. H. BURINGTON, Pres't.
H. G. MCCULLOCK, Sec'y.

Skeelsville, Piatt Co. Dec. 9 to 15. Sabbath the 10th several are to be baptized.

C. C. MARSTON.

WISCONSIN

Black River Falls, Eve. Jan 29.
Wrightsville, as Br. Chase may arrange, Jan. 30.
Augusta, Shaven's S. H. Jan. 31

P. W. HOUGH

The Second Q. M., in the Western district of Wisconsin will be held with the church in Brunswick, Eau Claire Co. Feb. 1, and over Lord's day. Let us have a grand rally of warm hearts, with sweet words for each other, and noble testimonies for Jesus. Come the first day.

P. W. HOUGH.

The second Q. M. of Southern Wisconsin will be held at Adams, Green Co. commencing Friday, eve. Dec. 22, and continue over Sunday. Let those who have recently commenced preaching try to be present; also everybody else that wants to do good or get good.

G. G. GODFREY.

The 2nd Quarterly Meeting of the Eastern District, Wisconsin, will be held (Lord willing) at the North School House, Webster's Prairie, Sauk Co. commencing Friday evening, Dec. 22, 1871 and holding over the Lord's day. The cars run to Baraboo on the new road from Madison, and Kilbourn City, on the Milwaukee and St Paul railway. It will be about seven miles from the former and six from the latter point to the place of meeting. Any who come by R. R. to either point, will be met at the station, if they will communicate in time with Br. F. House, Delton, Sauk Co. Let there be a general rally to this meeting of both ministers and members. Let all the churches in the district send delegates. Brethren Knapp, Jones and Ainsworth, will be a Committee on preaching.

GEO. THOMSON.

IOWA.

S. H. ½ mile north of Manchester, 2 p. m. Dec. 17.

Greeley, as Br. Gildersleve may arrange, Dec 20.

Elk Creek, Dec 23, and remain several weeks, as the interest may demand.

F. H. KENNY.

A series of meetings at Arbor Hill, commencing Dec. 17. Br. Philander Nokes will make arrangements for the same.

D. S. CLARK.

MINNESOTA.

The fourth Q. M. of the Hutchinson District, will convene at Bear Creek, Friday, Dec. 29, and hold over Sunday. General attendance is solicited. We look for a good time. Come up to the feast, filled with the Spirit.

L. R. WOOD Sec'y.

The tenth Annual M[illegible] of the A. C. Conference of Minnes[illegible] be held at Winona, Wednesday to Sunday, Jan 10-14, 1872, in the chapel, corner of Broadway and Winona St.

EDWIN T. HIMES, Sec'y.

PENNSYLVANIA.

The first Q. M. of the A. C. Conf. of Northern Pennsylvania and Southern N. York will be held at Westfield, Tioga Co. Pa. commencing Friday eve. Dec. 15, to continue over Sunday,

J. W. TAYLOR, Prest.
A. H. BRIGGS, Sec'y.

MISSOURI.

Ringgold (meet Br. McClure) Dec. 17.
Ailanthus, Dec. 24.
Union church, Dec. 31.

A. F. DUGGER.

ARKANSAS.

The Advent Christian Quarterly Conference, Blue Mountain District, will be held at Flatt Woods, Masonic Hall, Saturday and Sabbath eve. Dec. 30, and 31.

J. S. BROWN.
T. J. BISHOP.

The Quarterly Meeting of the Advent Christian Conference Batesville Dist. will be held Saturday and Sabbath, Dec. 16, and 17 at the Headstream S. H.

J. P WILLIAMS.
LEWIS ROBINSON.

Our Book and Tract Column

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth, earthy; the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of the Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth: each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist? each 8 pp. The 2,300 Days; The Sabbath, Everlasting Punishment 24 pp. The Everlasting Dominion 20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address 16 pp. Questions on Immortality—8 pp. The Apocalypse Symbolic; The Next Dispensation 72 pp. The Reign of Messiah—48 pp. Restitution—32 pp.

Tracts for distribution—by express, 1,000 pp. for $1 or mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with commendations of its great merits. 300 pp. Cloth. $1, paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with [illegible] references, and remarks to aid in [illegible] to Bible truth. By J. V. Himes. 160 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 25c. single, $2 25 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation, with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 175 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment By Wm. Sheldon. 100 pp. 20c.

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.
[illegible] 10c.
A [illegible] in two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul' Mythology and Theology vs. Bible. 10c.
Last-day Tokens No. 2 25c.
[illegible] of print at present.]
[illegible] 5c.
The [illegible] Messages of the Apocalypse. 15c; postage, 2c.
[illegible] of the Coming One. 8c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post paid, for $1 35.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. [illegible] express.

[illegible] GREEK CONCORDANCE. With [illegible] index. $5 by express

[illegible] LEXICON. By Liddell & Scott A [illegible] $7 50, by express.

PRINTED NOTICES FOR PUBLIC MEETINGS. [illegible] place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. [illegible] can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or The Principal Texts relating to the Persons, Places and [illegible] in the Holy Scriptures; [illegible] and useful tables. 45c. Postage, 5c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures, with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is It? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons; an examination of its origin, [illegible] and politics. 15c, post-paid.
The above five works, by Eld. M. Grant in one vol. [illegible] The 5 of four in one vol.—large type [illegible] Spiritualism Unveiled, [illegible] View of the Personality of God, [illegible]

THE VOICE OF THE CHURCH. [illegible] By D. T. Taylor Cloth $1.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy, by Wm. Sheldon. 217 pp. Paper covers, 50c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post paid

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis By Mrs. H. V. Reed. 25c. post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 224 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1; postage, 16c. Single volume 60c.; postage, 8c.

Advertisements.

"THE LIVING AGE has no equal in any country."—*Phil Press.*

"It stands at the head of nineteenth century literature." *Chicago Evening Journal.*

"The best periodical in America."—*Rev. Theo. L. Cuyler.*

LITTEL'S LIVING AGE.

Issued every Saturday, gives fifty two numbers of sixty four pages each, or more than

Three Thousand Double-Column Octave Pages of reading matter yearly; and is the only compilation that presents, with a satisfactory completeness as well as freshness, the best Essays, Reviews, Criticisms, Serial and short Stories, Poetry, Scientific, Biographical, Historical, and Political Information, from the entire body of Foreign Periodical Literature, and from the pens of the

ABLEST LIVING WRITERS.

It is therefore indispensable to every one who wishes to keep pace with the events or intellectual progress of the time, or to cultivate in himself or his family general intelligence and literary taste.

EXTRACTS AND NOTICES

"Were I, in view of all the competitors that are now in the field, to choose, I should certainly choose THE LIVING AGE."—Rev. Henry Ward Beecher.

"In no other single publication can there be found so much of sterling literary excellence."—New York Evening Post.

"The best of all our eclectic publications."—The Nation, N. Y.

"The ablest essays, the most entertaining stories, the finest poetry of the English language, are here gathered together."—Illinois State Journal

"For thinking people, the best of all the eclectic publications and *the cheapest*. It is a monthly that *comes every week*."—The Advance, Chicago.

"It gives to its readers more than three thousand double-column octavo pages a year, of the most valuable, instructive, and entertaining reading of the day. 'History, biography, poetry, wit, science, politics, criticism, art,—what is not here?' It is the only compilation that presents with a satisfactory completeness, as well as freshness, the best literature of the almost innumerable, and generally inaccessible, European [illegible] the [illegible] of all that is [illegible] in the literary world."—Boston Post.

Published weekly at $8 a year, FREE OF POSTAGE.
Address [illegible], Boston

GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works cor. Water St, and Maiden Lane, N. Y. or 16 Dearborn St., Chicago, Ill. [n14-13jan23

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To *new* subscribers to *both* journals, $2.50 a year.

FREE. Sample copies of the *Bee Keeper's Journal and National Agriculturist*. The finest paper of its class in the world. Every Bee-keeper should have it. Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage.

H. A. KING & CO.,
14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

BABCOCK
FIRE
EXTINGUISHER.

Over 500 actual fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance companies reduce rates where it is introduced. Invaluable for private residences, school houses, hotels, warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing, please say where you saw this advertisement.

F. W. FARWELL, Sec'y.,
122 Washington St., Chicago.

For sale at this office.

THE ILLUSTRATED DOMESTIC BIBLE

In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in a manner that make it an exceedingly valuable acquisition to the family circle, and to all Bible students.

1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A Family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,400 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding - Marbled Edge. $10 00
" " —Gilt Edge 12 00
Turkey Morocco —Full Gilt 16 00

Sent by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

THE CLOW REAPER.

This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis., was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty*. The Clow Reaper was marked *forty*, or perfect, by the committee. The other machines ranged from 24½ down to 11¼. This machine is specially admirable for its light draught—which saves horseflesh; it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for lowering and raising the cutters. For the facilities for turning and backing. It can be used as a mower as well as a reaper. No cog-wheels are used to drive the sickle. It has had fewer accidents from breakage than any other machine.

USUAL PRICE $160.00;

but the machine presented to THE TIMES office will be

SOLD FOR ONE HUNDRED & TWENTY DOLLARS!

If taken soon.

For any further information, address:
J. V. HIMES, Buchanan, Mich.

Advent Christian Times.

LIBRARY COPY
AURORA COLLEGE

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 21. BUCHANAN, DECEMBER 19, 1871. WHOLE NO. 401.

Contents.

The Year-Day Theory: Is It Correct? W. N. Pile, Herald of Life; Appropriateness, J. H. Whitmore; Rich Man and Lazarus 161
Poetry: California—Vallejo, O. R. Fassett; Crusoe and Friday, C. S. Branch; A Dialogue, J. Maxim 162
A Short Criticism, O. D. Gibson; Evening Talks With My Neighbors, No. 4, J. S. Lawver; Not Quite Universal, but General, N. Field; Our Cause, M.; For Sabbatarians, O. R. Fassett; Specific for Minister's Sore Throat 163
Brief Editorials; The Tide Rising; An Attempt to Hold Up Obsolete Theology; To the Ministers in the West; Adventist Post Proscribed; Among the Dead 164
The Times; Prosecution; Scientific American; The New York Tribune 165
Poetry; Editor's Journal; Correspondence 166
I Don't Know, G. E. Merrill; Watching and Waiting, E. E. Munson; To the Brethren, Mary A. Tibbets; The Christian Resurrection; Spiritism an Antidote to Suicide; Book and Tract Column 167
Business Agent's Department; Book Notices; Obituary; Marriages; Notices; Appointments; Advertisements 168

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Dec. 19, 1871.

The Year-Day Theory: Is It Correct?

That God has given us numerical prophecies all are agreed. They are designed for our instruction and improvment we ought to admit, else, it seems to us, we charge infinite wisdom with folly. That very much depends, in our investigations, upon a right answer to the question [illegible] the head of this article all must [illegible] at a glance. If, in symbolic prophecy, it is correct to reckon "each day f[illegible] a year," then it is proved that either the prophetic periods have nearly run their course, or we are many centuries from their termination. If, on the other hand, the year-day theory is incorrect the prophetic periods may not yet have commenced, and the past has been wholly misunderstood.

We have examined the argument brought *against* the "year-day" theory, but have failed to see their force, while we must regard the evidence in its *favor* as amounting to a demonstration.

1. A "day for a year" is a divinely established principle. Num. 14: 34, "After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquites, even forty years." Ezk. 4: 5, 6, "For I have laid upon thee the *years* of their iniquities, according to the number of the *days*, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have *appointed thee each day for a year*." Notwithstanding the evidence which these passages furnish in support of the "year-day theory," it is sometimes urged that as God has expressly stated in these passages that a day represents a year, therefore, in other places where no such explanation is given, a day does not mean a year. But, we ask, is this sound reasoning? If so, it amounts to this, that a term used symbolically is *always* explained. If this is disproved it deprives the objection of all its force. The book of Revelation is confessedly a book of symbols. Now suppose we were confined to that book for an explanation of its symbols, how much encourgement would there be to its study? We read of a "dragon," of "beasts," "women," "earthquakes," "seals," "trumpets," "vials," etc. Does this book furnish an explanation of all the symbols? No. Why? Because their explanation may be found in the previous writings of the inspired penman. We go to Daniel for an understanding of symbolic "beasts" and "horns," and to other books for that of the remainder. A principle, once established by an author, does not need continual repetition, but becomes a rule to be applied throughout his work except when good evidences of an exception exists.

2. The appropriateness of symbolizing years by days may be perceived, because they are *analogous* periods of time, a single revolution of the earth in a day being taken as the representation of the annual revolution of the same. On a principle much the same our geographers construct our maps; making an inch or part of an inch represent miles, or hundreds of miles.

This analogy between "days" and "years" is also seen in the fact that the same Hebrew word is rendered both ways. The Hebrew word for day is *yom*; plural, *yomeem*. Gesenius says: "Sometimes *yomeem* marks a definite space of time, viz., *a year*; . . . as in English several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, measures." Aaron Pick says: "The Hebrew word for year is *shonoh*, which, as well as the plural, is generally used to express an *incomplete* year. . . . Whenever *yomeem* is used for year or years, it expresses a *full* year or years; as Gen. 41: 1; 1 Sam. 21: 7."

Here the fact is recognized that even separated from prophecy, under certain circumstances, the same Hebrew word which is translated *days*, sometimes is correctly rendered *years*. We will give a few illustrations. In Lev. 25: 29 the Hebrew is "a year of days," for which we have "a full year." In Num. 9: 22 "days" is rendered "a year." In Jud. 21: 19 the words "from days to days" is rendered "yearly." In 1 Sam. 1: 3, "the sacrifice." These instances might be multiplied but they are sufficient. "Day" and "year" in the Bible sustain the same relation to each other that they do in nature—one is miniature of the other.

3. The "year-day theory" is proved by the fulfillment of one of the prophetic periods. Dan. 9th chapter gives us the famous prophecy of the seventy weeks. This period is divided into three—one of "seven weeks" one of sixty-two" and one of "one week." This period of seventy weeks begins at the "going forth of the commandment to restore and build Jerusalem," and reaches not only to the time when "Messiah" was "cut off," but embraces a week for the confirmation of "the covenant." We shall here essay no exposition of this prophecy as such; but we cannot forego remarking that any theory, to command even *respect*, must give these weeks a successive application. It requires little sagacity to see that the idea that hundreds of years elapse between the termination of the sixty-ninth and the commencement of the *seventieth* is unreasonable. The question with us now is, What do these weeks signify? Are they simply weeks of days, or do they mean weeks of *years?* We answer it seems to us that every one who believes that Jesus is the "*Messiah*" must admit these to be weeks of years. The reason is obvious; because to make them mean weeks of *days* is to prove the prophecy false, while the year-day theory applied to these weeks furnishes one of the strongest proofs of Jesus' Messiahship. Again: the division of "seven weeks" is devoted by the prophecy to the building of the street and wall, etc. We need only remark that a period of about forty-nine *years* (not days) was consumed in this work.

The opposers of the year-day theory," in order if possible to escape the crushing evidence against them, tell us that these "weeks" are not ordinary ones but "*hebdomads*," or periods of *seven*, and may apply to hours, days, months or years, the event marked as their terminal point alone determining which is referred to, and that in this case the event has proved them to be *hebdomads* of years. But supposing the word employed is an unqualified *hebdomad*, still it is conceded that "weeks" is "seven days." *Hebdomad* is from the Greek *hebdomas* (*seven*) which is used by the septuagint to translate into the Greek the Hebrew word *shevuoth*, translated *weeks* in our English version. Webster defines *hebdomad*: "A week; a period of seven days." He defines *hebdomadal*: "weekly; consisting of seven days, or occurring every seven days." We learn from this, therefore, that the weeks of Daniel are *hebdomad of days* and the events have proved that they were year-days. Adam Clarke says on Dan. 9: 24: "The Jews had *sabbatic years* (Lev. 25: 8) by which their years were divided into *weeks of years*, as in the important prophecy, each week containing *seven* years. The seventy weeks, therefore, here spoken of, amounts to four hundred and ninety years."

The idea of weeks of years is older than Daniel's prophecy. Gen. 29: 28, "Fulfill her *week*, and we will give thee this also for the service which thou shalt serve with me yet *seven other years*. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to his wife also."

This method of expression was common also among the later Jews and Greeks. Did one say to another, "in three weeks will be the jubilee," he would be understood as saying, that that feast was twenty-one years distant. Thus a certain Greek wrote to his friend, "On this day I am just eleven weeks old." Now this was simply saying in other words, that, on that day, he completed his seventy-seventh year. No confusion followed this mode of speech. No difficulty occurred in understanding it.

4. The connection of the prophetic periods with *symbols* evidences the "year-day theory." There is a "fitness of things" in all the divine arrangements. "Beasts," "heads," "horns," etc., in Daniel are confessedly symbols. Why then should not the periods connected with them be *symbolic?* We make in the Revelation, "the temple," "the city of Babylon," "the holy city," "the altar," "the Gentiles," "the witnesses," "the sackcloth," "the woman," "the dragon," "the beast," "the Euphrates," "the locusts," *etc.*, to be symbols. Now if we depart from this, and make the "hour," "days," "months," an exception, we should feel the necessity of giving some strong and satisfactory reason for so doing, and this we are not able to do.

The work contemplated in the prophecies, with which periods are connected, prove the "*year-day theory*" correct.

The 2300 days of Dan. 8: 13, 14, consist of two parts, one of the "daily sacrifice," and the other "the transgression of desolation." The context, as well as the rest of Daniel's prophecy, shows that the work of "desolation" is the Roman power. But if these days are to be applied literally, they will not reach to the rise of that power, much less to its desolation. And if these days are to be fulfilled as literal days in the future, it follows that all the "desolation" which the church has suffered from the Roman power during the centuries past is overlooked. Is there a desolation yet to come upon the church of a comparatively few days in duration which is so great as to have completely eclipsed from the prophet's eye the awful work of the past? Let him believe it who can.

The time of the little horn's persecuting work is given as a time, times, and the dividing of time. The period is explained in Rev. 11: 6, 14, to be 1260 days. But are these days literal? No. The desolating work lasted 1260 years. The Saracenic "locusts" were allotted "five months" in which to do their work. A month in Revelation is thirty days. Thus the forty-two months of chapter eleven are equivalent to the 1260 days of the same chapter. The work of the Saracens occupied 150 years. That of the Turkish hordes was to fill the space of "an hour, a day, a month and a year." It continued 391 years and fifteen days. The "beast like a leopard" was to "continue" or "make war forty-two months." This beast had "seven heads" that ruled as its representative in successive order. (See ch. 17.) Each one of these heads "continued" longer than forty-two literal months. The beast and its heads "continued" and "made war" forty-two months of years. Need we any farther proof than these facts afford?

The Roman power, in its various forms, is the great and interesting one of prophecy. God has given us beasts, heads, horns, etc., for its symbolization, and periods to limit its duration, and that theory which uproots these periods from their proper place and carries them off in the future is calculated to destroy faith in the correctness of our position, and thus throw us off our guard and watch. The Roman power is crumbling to its fall. This is unmistakably true! Christ must soon come for its utter destruction. Therefore, the periods which limit its duration must soon end, and Daniel, with all the people of God, stand in their "lot at the end of the days." Let us walk in the "old paths."—*W. N. Pile, Herald of Life.*

Appropriateness.

Nothing can be more appropriate than appropriateness itself, by which is meant the faculty of saying and doing the right thing in the right way and at the right time. A few words on this subject in relation to preaching may not be considered inopportune. A sermon may be well arranged, learned, logical and even eloquent, and yet lack appropriateness, without which it is not "meat in due season."

Preachers should give heed to Paul's admonition to Timothy, and study to shew themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. A sermon may lack appropriateness for various reasons. It may be too long, or too short; too refined in expression for some audiences, and too coarse for others; its delivery may be too rapid, or too slow; too tame, or too energetic. The preacher may speak too loud, or too low; he may gesture too much, or too little.

It is not my purpose, however, at this time to offer any suggestions as to the composition or delivery of sermons. These are very important subjects, but my present object is to call attention to inappropriateness that arises from other and extrinsic causes. Many sermons lose their proper effect from being inopportunely delivered. All must admit that a sermon that would be appropriate at one time might be very inappropriate at another time. What would be thought of a church choir that should sing at a Thanksgiving or Christmas service:

"Hark! from the tomb a doleful sound?"

Not less inappropriate would be a sermon on the "Melchisedek Priesthood," or "Rationalism," or "The Catholic Question," delivered during a revival, or at a time when the devotional element of a continued meeting was steadily rising. No surer way of killing a good and growing interest is known than to introduce a topic entirely discordant to the tone and temper of the meeting.

It is a fact much to be regretted that there should be preachers anywhere willing and anxious to press merely speculative questions to the exclusion of subjects of vital importance. Very much depends on choosing an appropriate subject. The preacher, in making his choice, should take into consideration the time, the place, and the occasion. If called upon during a continued meeting to preach, he would generally do well to choose a subject in harmony with the prevailing tone of the assembly. This course would make for peace and unity of sentiment without which the highest success can never be reached. They who preach self-denial to others should practice what they preach. A very useful exercise of this virtue would be for the preacher to refrain from preaching his favorite sermon whenever such sermon would be inappropriate to the occasion. Small sermons that are appropriate do more good than great ones that are inappropriate. "A word fitly spoken is like apples of gold in pictures of silver." "A word spoken in due season how good is it!" J. H. WHITMORE.

Rich Man And Lazarus.

Having been strengthened in our view of the Rich Man and Lazarus by real or imagined success in convincing others, we carried Eld. L. C. Collins' new work on the subject for some weeks before reading it. Out of respect to both the author and the donor—Mr. Wm. L. Himes—we at length commenced its perusal. It did not require a second reading to convince us that our old views must be given up. The author lays a sure foundation for his argument by first giving an able exposition of "*sheol*" and "*hades*." He then annihilates opposing theories, answers seeming objections, and expounds the Parable in a very logical and convincing manner.—*H. A. King, Editor and Publisher of Bible Banner.*

Sensible Suggestion.

One of our correspondents suggests that the editor of a paper is a better judge of what is appropriate for publication than any one else. Those who are least capable of expressing their thoughts intelligently, are apt to be the most sensitive if they are not allowed to speak first. They need to heed the poet's advice: "Hold on—Hold in—Hold out!"—*Banner.*

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 21. BUCHANAN, DECEMBER 19, 1871. WHOLE NO. 401.

LIBRARY COPY AURORA COLLEGE

Contents.

The Year-Day Theory: Is It Correct? W. N. Pile, Herald of Life; Appropriateness, J. H. Whitmore, Rich Man and Lazarus 161
Poetry; California—Vallejo, O. R Fassett; Crusoe and Friday, C. S. Branch; A Dialogue, J. Martin 162
A Short Criticism, O. D. Gibson; Evening Talks With My Neighbors, No 4, J. P. Lawver; Not Quite Universal, but General, N. Field; Our Cause, M.; For Sabbatarians, O. R. Fassett; Specific for Minister's Sore Throat 163
Brief Editorials; The Tide Rising; An Attempt to Hold Up Obsolete Theology; To the Ministers in the West; Adventist Food Proscribed; Among the Dead 164
The Times; Prospectus; Scientific American; The New York Tribune .... [illegible]
Poetry; Editor's Journal; Correspondence 166
I Don't Know, J. F. Merrill; Watching and Waiting, E. E. Munson; To the Brethren, Mary A Tibbets; The Christian Resurrection; Spiritism an Antidote to Suicide; Book and Tract Column 167
Business Agent's Department; Book Notices; Obituary; Marriages; Notices; Appointments; Advertisements 168

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, Dec. 19, 1871.

The Year-Day Theory: Is It Correct?

That God has given us numerical prophecies all are agreed. They are designed for our instruction and improvment we ought to admit, else, it seems to us, we charge infinite wisdom with folly. That very much depends, in our investigations, upon a right answer to the question at the head of this article all must see at a glance. If, in symbolic prophecy, it is correct to reckon "each day for a year," then it is proved that *either* the prophetic periods have nearly run their course, or we are many centuries from their termination. If, on the other hand, the year-day theory is incorrect the prophetic periods may not yet have commenced, and the past has been wholly misunderstood.

We have examined the argument brought *against* the "year-day" theory, but have failed to see their force, while we must regard the evidence in its *favor* as amounting to a demonstration.

1. A "day for a year" is a divinely established principle. Num. 14 : 34, "After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquites, even forty years." Ezk. 4 : 5, 6, "For I have laid upon thee the *years* of their iniquities, according to the number of the *days*, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have *appointed thee each day for a year.*" Notwithstanding the evidence which these passages furnish in support of the "year-day theory," it is sometimes urged that as God has expressly stated in these passages that a day represents a year, therefore, in other places where no such explanation is given, a day does not mean a year. But, we ask, is this sound reasoning? If so, it amounts to this, that a term used symbolically is *always* explained. If this is disproved it deprives the objection of all its force. The book of Revelation is confessedly a book of symbols. Now suppose we were confined to that book for an explanation of its symbols, how much encourgement would there be to its study? We read of a "dragon," of "beasts," "women," "earthquakes," "seals," "trumpets," "vials," etc. Does this book furnish an explanation of all the symbols? No. Why? Because their explanation may be found in the previous writings of the inspired penman. We go to Daniel for an understanding of symbolic "beasts" and "horns," and to other books for that of the remainder. A principle, once established by an author, does not need continual repetition, but becomes a rule to be applied throughout his work except when good evidences of an exception exists.

2. The appropriateness of symbolizing years by days may be perceived, because they are *analogous* periods of time, a single revolution of the earth in a day being taken as the representation of the annual revolution of the same. On a principle much the same our geographers construct our maps; making an inch or part of an inch represent miles, or hundreds of miles.

This analogy between "days" and "years" is also seen in the fact that the same Hebrew word is rendered both ways. The Hebrew word for day is *yom*; plural, *yomeem*. Gesenius says: "Sometimes *yomeem* marks a definite space of time, viz., *a year*; ...as in English several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, measures." Aaron Pick says: "The Hebrew word for year is *shonoh*, which, as well as the plural, is generally used to express an *incomplete year*....Whenever *yomeem* is used for year or years, it expresses a *full* year or years; as Gen. 41: 1; 1 Sam. 27: 7."

Here the fact is recognized that even separated from prophecy, under certain circumstances, the same Hebrew word which is translated *days*, sometimes is correctly rendered *years*. We will give a few illustrations. In Lev. 25 : 29 the Hebrew is "a year of days," for which we have "a full year." In Num. 9: 22 "days" is rendered "a year." In Jud. 21: 19 the words "from days to days" is rendered "yearly." In 1 Sam. 1: 3, "the sacrifice." These instances might be multiplied but they are sufficient. "Day" and "year" in the Bible sustain the same relation to each other that they do in nature—one is miniature of the other.

3. The "year-day theory" is proved by the fulfillment of one of the prophetic periods. Dan. 9th chapter gives us the famous prophecy of the seventy weeks. This period is divided into three—one of "seven weeks" one of sixty-two" and one of "one week." This period of seventy weeks begins at the "going forth of the commandment to restore and build Jerusalem," and reaches not only to the time when "Messiah" was "cut off," but embraces a week for the confirmation of "the covenant." We shall here essay no exposition of this prophecy as such; but we cannot forego remarking that any theory, to command even *respect*, must give these weeks a successive application. It requires little sagacity to see that the idea that hundreds of years elapse between the termination of the sixty-ninth and the commencement of the *seventieth* is unreasonable. The question with us now is, What do these weeks signify? Are they simply weeks of days, or do they mean weeks of *years?* We answer it seems to us that every one who believes that Jesus is the "Messiah" must admit these to be weeks of years. The reason is obvious; because to make them mean weeks of *days* is to prove the prophecy false, while the year-day theory applied to these weeks furnishes one of the strongest proofs of Jesus' Messiahship. Again: the division of "seven weeks" is devoted by the prophecy to the building of the street and wall, etc. We need only remark that a period of about forty-nine *years* (not days) was consumed in this work.

The opposers of the year-day theory," in order if possible to escape the crushing evidence against them, tell us that these "weeks" are not ordinary ones but "*hebdomads*," or periods of *seven*, and may apply to hours, days, months or years, the event marked as their terminal point alone determining which is referred to, and that in this case the event has proved them to be *hebdomads* of years. But supposing the word employed is an unqualified *hebdomad*, still it is conceded that "weeks" is "seven days." *Hebdomad* is from the Greek *hebdomas* (*seven*) which is used by the septuagint to translate into the Greek the Hebrew word *shevuoth*, translated *weeks* in our English version. Webster defines *hebdomad*: "A week; a period of seven days." He defines *hebdomadal*: "weekly; consisting of seven days, or occurring every seven days." We learn from this, therefore, that the weeks of Daniel are *hebdomad of days* and the events have proved that they were year-days. Adam Clarke says on Dan. 9: 24: "The Jews had *sabbatic years* (Lev. 25 : 8) by which their years were divided into *weeks of years*, as in the important prophecy, each week containing *seven* years. The seventy weeks, therefore, here spoken of, amounts to four hundred and ninety years."

The idea of weeks of years is older than Daniel's prophecy. Gen. 29: 28, "Fulfill her *week*, and we will give thee this also for the service which thou shalt serve with me yet *seven other years*. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to his wife also."

This method of expression was common also among the later Jews and Greeks. Did one say to another, "in three weeks will be the jubilee," he would be understood as saying, that that feast was twenty-one years distant. Thus a certain Greek wrote to his friend, "On this day I am just eleven weeks old." Now this was simply saying in other words, that, on that day, he completed his seventy-seventh year. No confusion followed this mode of speech. No difficulty occurred in understanding it.

4. The connection of the prophetic periods with *symbols* evidences the "year-day theory." There is a "fitness of things" in all the divine arrangements. "Beasts," "heads," "horns," etc., in Daniel are confessedly symbols. Why then should not the periods connected with them be *symbolic?* We make in the Revelation, "the temple," "the city of Babylon," "the holy city," "the altar," "the Gentiles," "the witnesses," "the sackcloth," "the woman," "the dragon," "the beast," "the Euphrates," "the locusts," etc., to be symbols. Now if we depart from this, and make the "hour," "days," "months," an exception, we should feel the necessity of giving some strong and satisfactory reason for so doing, and this we are not able to do.

The work contemplated in the prophecies, with which periods are connected, prove the "year-day theory" correct.

The 2300 days of Dan. 8: 13, 14, consist of two parts, one of the "daily sacrifice," and the other "the transgression of desolation." The context, as well as the rest of Daniel's prophecy, shows that the work of "desolation" is the Roman power. But if these days are to be applied literally, they will not reach to the rise of that power, much less to its desolation. And if these days are to be fulfilled as literal days in the future, it follows that all the "desolation" which the church has suffered from the Roman power during the centuries past is overlooked. Is there a desolation yet to come upon the church of a compartively few days in duration which is so great as to have completely eclipsed from the prophet's eye the awful work of the past? Let him believe it who can.

The time of the little horn's persecuting work is given as a time, times, and the dividing of time. The period is explained in Rev. 11: 6, 14, to be 1260 days. But are these days literal? No. The desolating work lasted 1260 years. The Saracenic "locusts" were allotted "five months" in which to do their work. A month in Revelation is thirty days. Thus the forty-two months of chapter eleven are equivalent to the 1260 days of the same chapter. The work of the Saracens occupied 150 years. That of the Turkish hordes was to fill the space of "an hour, a day, a month and a year." It continued 391 years and fifteen days. The "beast like a leopard" was to "continue" or "make war forty-two months." This beast had "seven heads" that ruled as its representatives in successive order. (See ch. 17.) Each one of these heads "continued" longer than forty-two literal months. The beast and its heads "continued" and "made war" forty-two months of years. Need we any further proof than these facts afford?

The Roman power, in its various forms, is the great and interesting one of prophecy. God has given us beasts, heads, horns, etc., for its symbolization, and periods to limit its duration, and that theory which uproots these periods from their proper place and carries them off in the future is calculated to destroy faith in the correctness of our position, and thus throw us off our guard and watch. The Roman power is crumbling to its fall. This is unmistakably true! Christ must soon come for its utter destruction. Therefore, the periods which limit its duration must soon end, and Daniel, with all the people of God, stand in their "lot at the end of the days." Let us walk in the "old paths."—*W. N. Pile, Herald of Life.*

Appropriateness.

Nothing can be more appropriate than appropriateness itself, by which is meant the faculty of saying and doing the right thing in the right way and at the right time. A few words on this subject in relation to preaching may not be considered inopportune. A sermon may be well arranged, learned, logical and even eloquent, and yet lack appropriateness, without which it is not "meat in due season."

Preachers should give heed to Paul's admonition to Timothy, and study to shew themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. A sermon may lack appropriateness for various reasons. It may be too long, or too short; too refined in expression for some audiences, and too coarse for others; its delivery may be too rapid, or too slow; too tame, or too energetic. The preacher may speak too loud, or too low; he may gesture too much, or too little.

It is not my purpose, however, at this time to offer any suggestions as to the composition or delivery of sermons. These are very important subjects, but my present object is to call attention to inappropriateness that arises from other and extrinsic causes. Many sermons lose their proper effect from being inopportunely delivered. All must admit that a sermon that would be appropriate at one time might be very inappropriate at another time. What would be thought of a church choir that should sing at a Thanksgiving or Christmas service:

"Hark! from the tomb a doleful sound?"

Not less inappropriate would be a sermon on the "Melchisedek Priesthood," or "Rationalism," or "The Catholic Question," delivered during a revival, or at a time when the devotional element of a continued meeting was steadily rising. No surer way of killing a good and growing interest is known than to introduce a topic entirely discordant to the tone and temper of the meeting.

It is a fact much to be regretted that there should be preachers anywhere willing and anxious to press merely speculative questions to the exclusion of subjects of vital importance. Very much depends on choosing an appropriate subject. The preacher, in making his choice, should take into consideration the time, the place, and the occasion. If called upon during a continued meeting to preach, he would generally do well to choose a subject in harmony with the prevailing tone of the assembly. This course would make for peace and unity of sentiment without which the highest success can never be reached. They who preach self-denial to others should practice what they preach. A very useful exercise of this virtue would be for the preacher to refrain from preaching his favorite sermon whenever such sermon would be inappropriate to the occasion. Small sermons that are appropriate do more good than great ones that are inappropriate. "A word fitly spoken is like apples of gold in pictures of silver." "A word spoken in due season how good is it!" J. H. Whitmore.

Rich Man And Lazarus.

Having been strengthened in our view of the Rich Man and Lazarus by real or imagined success in convincing others, we carried Eld. L. C. Collins' new work on the subject for some weeks before reading it. Out of respect to both the author and the donor—Mr. Wm. L. Himes—we at length commenced its perusal. It did not require a second reading to convince us that our old views must be given up. The author lays a sure foundation for his argument by first giving an able exposition of "*sheol*" and "*hades.*" He then annihilates opposing theories, answers seeming objections, and expounds the Parable in a very logical and convincing manner.—*H. A. King, Editor and Publisher of Bible Banner.*

Sensible Suggestion.

One of our correspondents suggests that the editor of a paper is a better judge of what is appropriate for publication than any one else. Those who are least capable of expressing their thoughts intelligently, are apt to be the most sensitive if they are not allowed to speak first. They need to heed the poet's advice: "Hold on—Hold in—Hold out!"—*Banner.*

"Trust."

"Sorrow may be for a night, but joy cometh in the morning." —Bible.

Traveller on life's journey dreary
Sorrowful, afflicted, weary,
Naught in all the world to cheer thee,
Kiss the rod.

O'er life's transient night of sorrow,
There shall break the glad to-morrow,
Trust in God.

Trust in his almighty power
In thy saddest, darkest, hour,
When the clouds the blackest lower,
Look above.

See the bow of promise o'er thee,
Glowing with the glad sweet story,
God is love.

He thy keeper, never sleeping,
But around thee ever keeping
Watchful care, then cease thy weeping,
Never fear.

He thy footsteps still attending
Thy defenceless head defending,
God is near.

—Mrs Harriet Hodson.

Communications.

California—Vallejo.

We have just closed a protracted effort in this city with good success, though not as great as we could have desired. Eld. Reed and wife assisted us, and it seemed like old times to labor together as in former years. They are true yoke-fellows in the gospel; and we anticipate great pleasure in laboring in the field while we tarry on this coast.

The brethren have hired a hall, formerly used for dances, etc., and connected with it was a saloon, and Bowling Alley. The good citizens of the town are glad of its conversion to meeting purposes, save some envious and jealous sectarians; and in this humble place the Advent truths and Adventists find a refuge and a platform from which the faith is proclaimed. It is a free place where no compromise is to be made, or yokes imposed, hindering the free proclamation of the word of God. The little church were greatly edified and strengthened by the prophetical, doctrinal, and practical discourses, and religious meetings held during the fortnight of the continuance of the effort; and some sinners were converted to the truth and to God, while others were enlightend, and the good seed of the kingdom sown in their hearts yet to spring up, from which a future harvest will be gathered.

The first Sundy of our meeting Nov. 19, I baptized one candidate, in the Bay, while a large congregation stood upon the shore as witnesses of the ordinance. It was an occasion of great interest. Yesterday (Sunday the 26th) about a dozen more candidates were to have been baptised, but a severe storm of wind and rain prevented, which prevailed all day making the Bay to boisterous to attempt the administration. The ordinance is postponed until next Lord's day when Eld. Reed will attend to it.

Our meetings were well attended most of the time. A rain set in during the first part of our effort which hindered for two days much of a gathering. The streets are impassible for pedestrians after a rain of a few hours, except those who are prepared to carry with them large quantities of mud, with rubbers tied upon the feet, or otherwise fitted to encounter the inconvenience of travel. "Adobe" is the name given to this mud, and it is descriptive of the worst kind of mud I ever saw! We also closed our meetings under a driving storm of wind and rain which began early Sunday morning, accompanied with thunder and lightning, which is seldom experienced here. The thunder in this region is usually in the bowels of the earth! but this we have not had as yet since we came. The grading of the streets, and the lack of side-walks, which are now in process of building are detrimental to the comfort of foot-travelers in time of rain, so that our last meeting, when we anticipated a larger congregation than ever and a most happy season at the water side, was greatly broken in upon.

In one view our meeting appeared a defect, but in another a victory. It has been a hard fought battle against the powers of darkness, unbelief, and sectarian bigotry; but thank God some souls have been plucked from the burning. The seed is also sown for a future harvest I have no doubt.

Eld. Grant is expected at Vallejo, Dec. 30, when another effort will be put forth to save men. Some interest is awakened in the community to know how the clergymen of Vallejo will meet Eld. Grant, who were apparently so cordial in co-operation at his first coming. They have preached against the doctrine of the Advent since; call it "All bosh!" or something else as bad; and slander him by affirming that "he does not believe in the Divinity of Christ." The Baptist minister is an exception, who favored us with his presence occasionally in our meetings.

HINDRANCES

There are formidable barriers raised against the truth on this coast since Eld. Grant was hear. The churches are organizing against the spread of the truth, and doctrine which they are pleased to call "heresy." And the clergy have given out that they mean to "put down this Jack-Ass Doctrine." They may for a while apparently triumph, as did the Jewish Church at the first advent of the Messiah, but the fate of that church and nation is sure to come upon them and those they influence, namely, "be broken to shivers," and "wither" forever! Adventists are being excluded from the synagogue because of their faith; while drunkards and other sinners are allowed church fellowship! Religion is at a low ebb, and vital piety almost a thing unknown, while a religious form under great extravagance prevails. Alas! for Christianity!

The Roman Catholics are strong, and formidable, and their priests forbid the attendance of their people upon our meetings. On the Catholic Church at Vallejo, there is in front, cut in marble, the following inscription "If any man hear not the church, let him be a heathen and publican."

Infidelity is organized, defiant, and flushed with success, having its center at San Francisco. Atheists, Deists, Spiritists, Apostates who are Sadducees, and Skeptics of all grades, meet in one general conclave to hunt down Christ and the Bible. For three weeks or more "the Atonement" was up for three wise ones to discuss, and their conclusion may not be hard to guess. Now "the Bible" is sharing the same fate. Speakers from different parts of the States ventilate their opinions on the platform of Dashaway Hall. But these mortal efforts will prove as abortive as similar ones of this class in the past history of our world, and the doctrine" without shedding of blood there is no remission;" which has survived *six thousand years* of hostile opposition beginning with the martyred Abel, will outlive these puny efforts; and the Bible will continue to be *the Book par excellence* above all their proud and furious attacks, until these men die covered with confusion as did their predecessors, or the Lord appear to consign them in judgment to the ignominy of oblivion! I should think that this class of men would be discouraged when they read the history of the past and see both Christ and the Bible surviving, as the rocks amid ocean's surging and dashing billows, all efforts to destroy them. I want Christian men everywhere who love Jesus and the Bible, to unite in prayer that God will break into the ranks of these enemies of the truth, and of themselves, and confound their heaven-daring efforts, and bring some of them, at least, to give glory to him, and make them the trophies of his grace.

ENCOURAGEMENTS.

The Advent faith is beginning to be examined, studied, and embraced by many on this coast, and a people will be gathered out of the multitude who will look for, and welcome our Lord at his coming.

There is no locality when the Advent truths can be more widely diffused among different nationalities than here. There are representatives of nearly all tribes and nations of men on this coast. The gospel light, on the coming kingdom, shining brightly here will light up both hemispheres before its setting; and the "isles of the sea" will hear of the coming of the glorified King! There must be an unflinching effort on this whole coast to illuminate the people who now sit in the darkness and shadow of death. Men of God must come here from the East filled with faith and the Holy spirit to do this work, a God must raise up laborers in the very midst of this people to herald the advent of our triumphant Lord. This land should be flooded with Advent tracts and publications in different languages. Brethren come over and help us. The Lord is at hand!

O. R. Fassett.

Crusoe and Friday.

As the story goes, there was one Robinson Crusoe who was wrecked on a lonely island. And as he tells us he made many ineffectual attempts to escape, also he succeeded in capturing a parrot and a few goats which he utilized; and still later he caught a savage heathen that had fled from some one of the tribes that came to his lonely shores to celebrate a great victory or to put to death a victim or victims they had captured in their wars.

Now let us suppose that Robinson Crusoe had never seen or heard tell of the Bible, or word of God, and we are quite sure his man that he caught, named Friday, never had. Suppose, for argument's sake, that God had descended, as he did to Moses and the children of Israel, and handed the Scriptures to Robinson. He calls his man Friday, opens the book, and begins to read. He reads along until he comes to Gen. 1: 27, and finds that God created man in his own image, and then how he made him out of the dust of the ground, and how God placed man in the beautiful garden of Eden, and how man was allowed the freedom of the garden with the exception of the Tree of Knowledge of Good and Evil. "Thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." And he continues reading until he comes to where the serpent tells the help-mate that God had given to Adam (Gen. 3: 4), "Ye shall not surely die." Crusoe little thinks as he and his man Friday sit there drinking in the pure and unperverted word of God that his friends at home and orthoxdy at large are teaching and believing the same falsehood, viz. that man is immortal, and can never die; and as regards duration of being, man is equal with God!

He reads that Eve partook of the forbidden fruit and gave to the man, and how God drove them out of the garden (Gen. 3: 24). "So he drove out the man, and placed at the East of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life, lest he put forth his hand and take also of the tree of life, and eat and live forever." Also, that Adam died, notwithstanding the assertion of the serpent to the contrary (Gen. 5: 5): "And all the days that Adam lived were nine hundred and thirty years, and he died."

Crusoe loves to read the book Divine. His heart is being warmed, and the man Friday looks on with wonder and is amazed when he is told of the great God of the universe. The being that Friday worshipped sinks away, and is little thought of. He reads along until he comes to Ps. 146: 4, "His breath goeth forth, he returneth to the earth: in that very day his thoughts perish." He now turns to the New Testament. He reads of the goodness of God and how he gave his own Son to die for the sins of the world. And that through his Son we may have eternal life. Although man dies, he reads that God will "raise him up at the last day." And if he has kept the commandments as laid down in the book, he will be raised immortal, to die no more. He is melted to tears. Oh, how he longs to tell the glad tidings to his friends far, far away! His heart is burning with the love of God. He reads that "the wages sin is deat [illegible] om. 6: 23). But the gift of God is eternal life through Jesus Christ our Lord. And he continues to read. He sees the two great promises God has made,—life and immortality to his followers on the one hand, and everlasting death and destruction on the other.

Crusoe believes it—he does not dispute it, believing it to be the word of God. Mind, he has no orthodox commentaries to refer to. So he takes the plain truth. He there does not need a D. D. that has studied for years to extort and twist and try the Elasticity of the Bible to its utmost; but Crusoe reads the two simple words life and death—not life and misery!

But look! a vessel is in sight. He signals the ship. They take him on. He is filled with joy. He is going once more to his dear friends. But the dearest thought in his mind is his book that was given to him in such a miraculous manner; the book that has comforted him and made him happy in the love of God in so many lonely hours. He arrives home. His friends and neighbors gather in, and after asking many questions and quiet is restored, Crusoe with joyous and sparkling eyes brings out the book; tells how it was delivered to him, and how happy it has made him. He begins to read the precious promises that are made to those who obey God's word. He reads from Rom. 6: 23; John 10: 28; John 3: 16; 2 Pet. 2: 12: 2 Thes. 1: 9; Gal. 3: 5; John 4: 14; 5: 9–12; 28: 24; 6: 40; Eccl. 3: 19–21; 1 Cor. 15: 46–56; Gen. 2: 7–17; 3: 4; 3: 22–24; 5: 5; Job. 4: 17–20; Is. 2: 22; Gen. 7: 21–23.

When he has finished reading his friends ask him if he believes that. He is struck with surprise to think that any should doubt such plain language. They tell him that man, saint or sinner, is *already* immortal, independent of the gift of God; that man is to suffer to all eternity in unutterable misery and torment in hell-fire: that man *never dies;* that before the body is cold, if good, he is in the presence of God; and if he died in his sins, he has gone to hell to burn forever and ever. They tell him that there is none that believe the doctrine that he has received, with the exception of a handfull of Adventists; and God does not say what he means, or mean what he says! Imagine if you can the despair and discomfiiure depicted on the poor man's countenance if he can be made to believe them. His hopes have fled, he is bewildered. He says, is this the way God deals with men? He throws down his book in disgust. The Bible that in his loneliness made him so happy, appears to him now as an idle tale. You have a confirmed infidel.

C. S. Branch.

A Dialogue.

Adventist. Good morning, Br. M.; happy to find you enjoying health this morning.

Methodist. Thank you sir; glad to meet you, wishing to have some conversation with you. I understand that you are a "Millerite."

A. What makes you think I am a Millerite?

M. Because I saw you at the camp-meeting the other day.

A. It seems, Br. M., that you were there too, and if being there makes me a Millerite, does it not make you one too?

M. Well, but I did not take any part as you did in the prayer meeting and love feast as it was called.

A. As you profess to be a Christian, why did you not take a part with them?

M. Because I think their doctrines are infidel, and the Bible tells me not to take any part with infidels and unbelievers.

A. If you consider the Second Adventists infidels, why did you go to their meeting?

M. Oh! having heard them called infidels by my Methodist friends, I thought I would go once and hear for myself; and am sorry to say that I think the reports true.

A. Did you hear any infidel or unscriptural doctrines advanced there?

M. I think I did.

A. Did they deny the Bible?

M. Not exactly all of it, but then the main truths of the Bible were twisted to harmonize with their unpopular ideas.

A. What Scripture did they deny or twist, to maintain their "unpopular theology?"

M. They denied the immortality of the soul, the endless torments of the wicked, and the conscious state of the righteous and wicked betweeen death and the resurrection; doctrines plainly taught in the Bible—yes, so plain "that the wayfaring man, though a fool, need not err therein."

A. You say those doctrines are plainly taught in the Bible; will you please to refer me to chapter and verse?

M. Perhaps not now, but I am sure they can be found in the Scriptures of truth, for I have heard our ministers, the best learned and greatest preachers, often speak in their sermons of the "immortal" and "never-dying soul," "endless torment," and "the death that never dies." If such doctrines and texts were not in the Bible, do you think they would not have known it?

A. Before we talk any further, we will adjourn, giving you time to search for such passages as "immortal soul," "never-dying soul," "death that never dies," "endless misery," or "endless hell torments." If you find them, you shall receive from me one hundred dollars cash in hand, at the next interview.

M. All right Br. A. I will search my Bible faithfully and prayerfully, feeling sure that I shall not only come off victorious, but gain one hundred dollars. Adieu, till we meet again to resume this interesting subject.

SECOND INTERVIEW.

A. Good evening, Br. M.; have come to receive the promised hundred dollars I suppose?

M. Well, Br. A., I must confess to you that I have not won it. I searched the Bible, using the best Concordance there is out; and after searching almost night and day for several days, I must frankly confess to you that those words and expressions are not in the Bible.

A. Br. M., what think you now? Who, Sir, are infidels; those who take the Bible as it reads, or those who add to it words "*self-manufactured?*"

M. Br. A., I do freely acknowledge that I was blinded by tradition, as many of my brethren preachers are to-day.

A. Are you now prepared to admit the Bible truths that you heard at the before-mentioned Second Advent camp-meeting?

M. I am. After prayerfully searching the Scriptures, I not only found those passages missing but I found the heart-cheering truth that God is love; the "love worketh no ill;" that that "God is unchangeably good to all;" that "his tender mercies are over all his works;" that he will not keep "his anger forever," because he delighteth in mercy;" hence endless torments cannot be true. If such doctrines had been true, the Bible would have been as full of them as many of our Methodist and Orthodox sermons have been.

A. True, Br. M. Now as you find nothing, or no positive proof of endless torment, etc., what is your present conviction concerning Bible truth?

M. It is that *all* men are mortal and must "seek for....immortality and eternal life," or be forever destroyed "root and branch" in "the lake which burneth with fire and brimstone, which is the second death." I learn by the Bible that "the soul that sinneth it shall die; that the "wages of sin is *death*"—not eternal existence; for "all the wicked" God says "he will destroy" with "everlasting destruction." I read that "the *dead* know not anything"; they "return to dust"; "in that very day their thoughts perish." I now believe the Bible says just what it means, and always means what it says.

A. Have you ever read any of our books or tracts upon these subjects?

M. Never till since our first interview, and they have enlightened my mind and cheered my heart. And my Bible now harmonizes with itself and the character of Christ. It is, as it were, a new book to me.

A. Bro. M., this is the language of every one who has left the heathen tradition of "immortal-soulism" and that "thou shalt not surely die," and have come over to the plain and literal teachings of the Bible. If men go to heaven or hell as soon as they die, and are then all judged and rewarded according to their works, it excludes the necessity of a geneaal judgment, and especially of a resurrection, on which is founded the hope of every true believer.

M. So, Bro. A., it now appears to me; and I shall ever be thankful to God for this blessed interview, which has resulted in my conviction of Bible truth. To God be all the glory. Hallelujah!

J. MAXIM.

A Short Criticism.

"For whosoever will save his life, shall lose it, and whosoever shall lose his life for my sake shall find it." —Mat 16. 25, 2

Here in this verse we find that *life* is the thing to *lose*, or *save*, or *find*, while in the next, without any change of subject, the *soul* is the thing to *lose*, or *exchange*. For what is man profited if he gainh the whole world and *lose* his own *soul*, or what will a man give in *exchange* for his *soul*." Now why this change of *word* without any change of *subject?* if life is the right word in the first case why was soul substituted in the second? But if soul is the right word, why not have used it in both cases? Let us read it that way, and see how it will sound, "For, whosoever will save his soul shall lose it, and whosoever shall lose his soul for my sake shall find it. Ah I see! There was a little *bier*, a little theory at stake. The soul is immortal, it won't do to have it read "If a man would save his soul he shall lose it," not that a man in order to be saved must lose his soul for Christ's sake. That would be absurd. Now let it be noticed, man in this verse is distinct from soul. Soul is had in possession by the man, can be lost and found. Query, "Can one lose a thing, say a watch, and have it in possession at the same time? Every one will answer: No. Then there is a time when a man has no soul, if soul is the right word to use in this text.

Again, if, as some say the soul is the man proper, who is the man that loses his soul? But when we use the word life, all troudle is at an end, all comes naturally and harmonious. "Whosoever shall lose his life for my sake shall find it." To illustrate, take the martyrs; they lost their lives for his sake, and now have no life, they are dead, but they are under this promise—"shall find it." "They dead men shall live." "They that have done good to the resurrection of life." etc. The translators in Lk. 9: 25, have done more justice to this text, for in place of the word soul they put the word himself! "For what is a man advantaged' if he gain the whole world and lose himself, or be castaway." Life is everything to a man. Without it he is dead; and the dead know nothing "His sons come to honor and he knoweth it not, they are brought low and he perceiveth it not of them."

But when he lives again [illegible] a living soul once more, and with the "life more abundantly" *their* estate will be good.

O. D [illegible]

Evening Talks with my Neighbors.

Good evening, Mr. L.—I [illegible] upon you this evening, to [illegible] talk upon the evidences [illegible]tianity.

L. Very well. By your permission we will continue our outside testimony. Hume, the great infidel historian, gave skeptics the key as he thought—"that no testimony can prove a miracle,"—This, skeptics think, is the key that forever closes the Bible. He says, also, that a miracle is a violation of the law of nature, "for the laws of nature are firm and unalterable; therefore a miracle is out of the question."

D. This seems to be against you; is it not?

L. Oh, no! I assert that we believe the testimony before we believe the fact.

D. Please explain.

L. Well. How could our children learn how to avoid poison, and learn what is good for food? Hume says that a miracle is also against our experience. Let us see. The resurrection of Lazarus is not contrary to my experience, any more than a volcano is. I have never experienced it—it is beyond my experience. So might a native of the Torrid Zone say to me should I go there and tell him that the water gets so hard in my own country that men and horses can walk on it, that it was against his experience; "I have never seen it—therefore I will not believe it."

D. Go on. I like your "Advent" reasoning style.

L. You recollect, Doctor, that there was a time when the laws of magnetism were against man's experience. And had one then arisen from the dead and told us that magnetism did suspend the law of gravitation in many instances, and that a person could hold up a large magnet and that a piece of iron would fly up to it from the earth, it would not have been believed.

D. True there was a time when this seemed contrary to the laws of nature, according to our experience. But not so now.

L. Was the making and the wheeling into existence this planet of ours (the earth) done by the laws of nature?

D. Oh! I see now where Hume erred, in saying that a miracle was a violation of the laws of nature.

L. How?

D. It was only a *deviation.*

L. Correct, correct; a deviation, not a violation; for are not you a miracle? or did you come by chance? If by chance, why have arms, legs, eyes, nose, ears, etc., etc.?

D. That calls to my mind a story of a little girl who asked her Father—"Papa, why are the little chickens (just out of the shell) all covered with little fine hairy feathers?" "Oh," says her Father, "I guess they come by chance!" "But," says the little girl, "*they* are all alike!" However, had I lived in the second century or so near to the time of miracles, then I might be more sure of it.

L. Are your County Records not true because they were made before you were born?

D. Certainly not.

L. Can you dispute the record that was made nearly one hundred years ago, July 4, 1776, about our independence, any more than you could those made 1800 years ago.

D. I cannot.

L. Every body believes the testimony that Julius Cæsar invaded England, and Hannibal, Italy. The man of seventy is the same that he was at twenty years of age, although the particles of his body may have changed many times. Can he not think back and tell what transpired when he was twenty years old?

D. True. I can think back for twenty years.

L. So the church of Christ. This Bible is the same record made 1,800 years ago. Though the librarians die they hand this record down to us from generation to generation, the record itself does not change. They are like our family Bibles, handed down to us from our great grandfathers: the same reading that they were then one or two or more hundreds of years ago. Has there ever been a record like the Bible record; so carefully guarded and taken care of in all the world? Look at the Tischendorf manuscripts: how jealously they were watched by the monks of Sinai.

D. What was the use of miracles?

L. I will illustrate.—Suppose that a patriarch was to appear at my house attired in the garb of a prophet or ancient patriarch, and say to me, I want your farm to build thereon a temple, and I am commissioned to ask you to vacate it for this purpose, etc. What would you do?

D. Why I would ask him for some signs of authority?

L. Well, suppose he was to point his staff towards the sun, and say, "Sun stand thou still for the space of twelve hours," and you saw by your clock and by your labor that the sun *did* stand still: would you feel like giving up your farm?

D. Surely, surely!

L. So in the days of Christ the church in its infancy needed supernatural aid. So in the beginning of creation it needed supernatural power to produce the oak trees. Now they come by heaven's established laws.

D. Mr. L. my faith is growing, in this Christ, who, you say, is soon coming personally. I desire to know more of him. Please call again. Good evening.

J. S. LAWYER.

Not Quite Universal, but General, Salvation.

The new doctrine now being promulgated, that all men will finally be saved, except a few who sin against the Holy Spirit, is to say the least of it a very near approach to Universalism. The authors and inventors of the extraordinary theory of the gospel, use Universalist texts and undertake to prove it by Universalist logic. They may all therefore be considered as belonging essentially to the same theological school. One writer says:

> "We have no idea that any large portion of those who live in what is called 'Christendom' have ever heard the gospel as it came from Christ and his apostles. They have heard a corrupted message by professed teachers of the gospel; and multitudes of them for centuries, have had no means of determining what the true gospel is; and been really in a great darkness, as the darkest pagans now are or ever were. All such will yet hear the gospel *in its purity*, sometime and somehow."

If all this be true, then what is the use of preaching to the multitude a corrupted gospel? Better let them alone until the next age when they will have infallible teachers. Better vacate all the meeting houses and sell them for secular purposes; stop the publication of all religious papers and tracts, and let every man shift for himself. According to the view, the people in Christendom would be just as well off without preachers as with them.

It also follows from these premises that the Bible is worthless to the masses in Christendom, without infallible expounders of its contents. Putting it in every man's hands, thereby giving him the gospel in its purity as it came from Christ and his apostles, and the opportunity to study for himself, is not sufficient to enlighten his understanding, without a Paul or Peter to explain it to him!!

Translating the Bible into two hundred languages and dialects, and sending it by ship-loads to every part of the habitable globe, that all nations may read in their own vernacular, the story of the cross, and learn the conditions of salvation, has been a waste of money and labor. Unless some divinely inspired teacher goes with the gospel to every individual and explains it to him, "with the Holy Spirit sent down from heaven," it would, according to the new theory, be unjust in God to let him die eternally for not believing and obeying it! The logical conclusion of the whole matter is, that the multitudes in Christendom cannot, and never could, with the Bible in their houses, "determine what the true gospel is." !!!

Reader, are you prepared to admit this dangerous and demoralizing conclusion? Are you willing to sheathe the sword of the Spirit—acknowledge that no man teaches the gospel in its purity, stop the publication of the Bible, and cease all efforts for the conversion of sinners? We may as well do this, if we are only converting people to "a corrupted message!"

N. FIELD.

Our Cause.

Our cause is the "Lord's cause," because we verily believe that he has raised up and appointed us specifically to herald the "present truth"—the 'gospel of the everlasting kingdom' to this generation, who are soon to behold the judgment scenes, as portrayed in the Bible, his word, "which liveth and abideth forever." And while we go forth to this work, at his bidding, we cannot acquit ourselves as '*faithful*' if we "shun to declare the whole counsel of God, whether men will hear or whether they will forbear." In doing this it is requisite that "the whole armor be buckled on, for the time *is* when men have departed from *the* faith, giving heed to "seducing spirits" [so-called spiritual manifestations, or spiritualism] and doctrines of devils," [the natural immortality of man, etc]. With these there are delusions, monstrosities, and absurd philosophies, "science falsely so called," which "if it were *possible* would deceive the very elect."

All this, in taking our stand positively for God and the Bible, we have to confront, and contend against, however strong or popular they have, or may become. But, thank God, "he that endureth unto the *end* shall be saved."

Dear brethren and sisters, waiting and watching unto prayer for the glorious appearing of our blessed Lord, do not the evidences become stronger and stronger, that we really *are* in the very midst of the events of the last days, that has been so clearly portrayed in the prophetic word? And does not our faith and love grow stronger? And shall not our *zeal* as those to whom God has committed a special and most sacred message and work, become more and more evinced by activity and sacrifices? If we *indeed* believe what we claim and profess, it *will* be so. It *must* be so. To be otherwise is a reproach and libel.

Thank God. We feel that he is by his own good Spirit, and in his own good ways, leading many of his waiting ones to feel a deeper and more earnest sense of the importance of the time, and of the work he has committed to our hands. And although from the prophecy of the Bible itself, we cannot expect the multitudes to turn unto the Lord, and his truth, any more than they did at the preaching and warning of Noah, yet we have this consolation: "Fear not *little* flock for it is your Father's good pleasure to give you the kingdom." And while probation yet lingers, may we not hope, to "comfort the feeble minded," "support the weak," being "patient towards all," and if possible "snatch *some* brands from the burning?" May the Lord help us.

While our hearts are drawn out in earnest love to God and solicitation for our fellows, let us inquire: *What are the duties and privileges of us all?*

1. *To consecrate all to God and his cause;* even "presenting our bodies a living sacrifice holy and acceptable unto him; for it is our reasonable service."

Brother, or sister, in the 'blessed hope,' have *you* "obeyed from the heart that form of doctrine which was delivered you." If so, thus far it is well. If you have not, remember that Christ has said, "If you love me, keep my commandments!" And when he went to John to be baptized [immersed] of him, although John protested that Christ had no need to be baptized, he met the objection declaring, "It becometh us to fulfill *all* righteousness." And mark, the approval of the high and holy Father. "And having been immersed Jesus went up immediately from the water; and lo, the heavens were open to him, and he saw the Spirit of God descending as a dove and coming upon him. And lo! a voice out of heaven saying: This is my beloved Son, in whom I am well pleased." Can you doubt for a moment the divine authority of this rite? Christ would have us obey and follow him.

But perhaps an equivocating theology has taught you that many '*forms*' of *this* 'doctrine' may be instituted and practiced, and it is all right if your *conscience* is satisfied. But we protest in the name of the Lord against such perversions of the divine word. The Scriptures say not that anything will do or answer that *satisfies your conscience*, but it says "*baptism* [immersion] is the answer of a good conscience toward God." And why? Evidently, because he has divinely appointed it, declaring his *good* pleasure in his well beloved Son's observance of it. Brother or sister, "obey from the *heart this* form of doctrine," and receive the divine approval. "If ye love me keep my commandments!" Do *all* for Christ. Delay not. Do as the beloved Paul did. "Confer not with flesh and blood." "Why tarriest thou?" "Arise, be immersed." Don't wait for a "*revival*," or to have the minister urge the duty. *Prepare your heart before God*, and demand it at the hand of one whom you may choose. And the good Lord give you much grace, and a great blessing in obedience. Amen.

M

For Sabbatarians.

1. Prove that Saturday in the calendar for A. D. 1871, calculated to mean time for Boston, Pittsburg, or any other point in the United States, is the Sabbath-day commanded to be observed, and which was observed by the church under the law, B. C.

2. Prove that any man, anywhere now living on the globe, is keeping the *fourth commandment* as given in the Decalogue (Ex. 20: 8–11), and as interpreted in the law. (Ex. 35: 2, 3.) Give the place of his residence and his name.

3. Prove that the *fourth commandment* in the Decalogue is anywhere commanded to be kept in the reversed statutes of Jehovah, or New Testament, under which we are now living. (Mat. 7: 24–20; Acts 3: 22, 23; Heb. 1: 1, 2; 2: 1–4; Jas. 4: 12.)

Until the above is proved, the Law Teachers of the present day must be considered as having "*the mark*" of the class of whom Paul speaks: "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." (1 Tim. 1: 7.)

O. R. FASSETT.

Specific For Minister's Sore Throat.

Fluid Ext. of Colosoula, 1 oz. Pure soft water, 1 oz. Dose: A teaspoonful five times a day.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TUESDAY AFTERNOON, Dec. 19, 1871.

ONE of the last places to economise—in your family p aper; almost any thing can be better spared.

Mr. Louis Napoleon is justly referred to in a late editorial in the N. Y. *Tribune* as "this gelatinous incapacity."

It was a saying of the good Archbishop Leighton: "It is better to be meekly in error than to be furiously orthodox."

A FINE Christmas or New Year's present. Send your neighbor, or friend, or your child away from home THE TIMES for a year.

G. VIBNOT P. H. V says the world is not getting worse. After such an assertion from a man with such a ponderous title we know of but one course to pursue: smother our convictions, and bow meekly to superior wisdom.

Is Solomon in heaven? is the subject of a column and a half article in an exchange The conclusion reached is, that he is in heaven. We only remark it is a curious thing that Solomon should ascend to heaven, and David be denied a passage there. (Acts 2: 34.)

THE *Bible Banner* for December has come to hand, and holds out special inducements for the coming year. We trust the Publisher may soon be in a condition to carry out the liberal plans he proposes for its circulation everywhere. Let it be planted in every town and village in the land, to attract attention to Bible truth.

IT is a great misfortune, say the *Interior*, fo, a man of some talent, a great deal of energy and a rapidly acquired popularity, to be afflicted with the "big-head" disease so severely as to make the "I" the thread on which he hangs all the sayings of his discourse. It is proposed to alter the old hymn,

"Blow ye the trumpet, blow!"

into this:

"Blow *your own* trumpets, blow!"

ELD. Mathes understood Br. Green to propose a vote of thanks to him for his 'impartial and dignified' presiding at the Harrisonville debate. Inasmuch as Eld. M. gave notice on assuming the chair that he would *decide no question of order*, it is hard to see where the 'impartiality' would come in. What Br. Green really said was—'for his kindness in presiding over this discussion.' Its of no particular consequence, but we thought it well to make a note of the matter.

THE Rochester (N. Y.) *Democrat* devotes considerable space to a report of the late Advent Conference in that city in the usual not over clear style of newspaper reports of religious assemblies. That journal admits that "a spirit of candor and sincerity seemed to pervade both the preaching and the audience." Sermons by Br. Cogswell and Srs. Jennings and Stoddard are highly spoken of. The *Democrat* concludes that the 'Adventists have evidently gained a footing in the State, for good or for ill, not entirely unenviable; but they are said to be most numerous in New England. Their zeal for their peculiar cause, if it be not entirely according to knowledge, is terrible in earnestness—to use a strong adjective—and none but a stoic can but admire their ardor and venerate their vim in prosecuting their work.' On the whole the Conference must have been quite satisfactory in its results to both Br. Whitmore and his congregation.

DR. EWER of New York has obtained some notoriety by his proclamation of "Protestantism a failure"—a statement which like many falsehoods had a grain of truth in it. Of late he preached from Psalm commencing, "Mine eyes look upon thee."

Midnight darkness, he says, is brooding over the world at this present time. Men are sunk in spiritual ignorance and blindness, while society is rotten to its very center. On every side we look we see political and social corruption abounding in our States and cities, while untold murders of both body and soul are being daily committed in our midst. The friends of God and truth are few in number; but a minority of one on the side of truth is more than equal to the marshaled hosts in the ranks of error. Though the gathering clouds of midnight are hovering around we must not despair; for through the gloom faint traces can be perceived of the opening light.

—After telling so plain a truth something good might be expected of him: but what do we receive? What is the promised, or 'perceived' ray of light? Simply *Ritualism!* One of the weakest theological follies of the age!

A FRIEND sends us an "elegant extract" from the *Morning Star*, concerning Adventism. We presume there is no misrepresentation of Adventism or Adventists so gross or so mean that that journal would decline to publish it. We will just notice the most probable of the two items in the extract referred to:

We heard one of the Second Adventists try to explain the passage: 'For if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him.' He told us that all who had died were in their graves, soul, body and all; that the "Lord would not bring any one with him, but would bring the keys of the graves in which they were, and unlock the graves and take them out." And yet he urged us to 'take the Scriptures *as they read*.'

—The Adventist was undoubtedly caricatured, but let us see how wide of the mark he really was: 'For if we believe that Jesus *died* and *rose again*, EVEN so them also that sleep in Jesus will God bring with him.' The words 'even so, were no doubt deliberately left out by the scoffer. He evidently believes in taking the Scriptures as they *don't* read And if they do not read to suit him he can leave out a few words occasionally. After this exposure we may be pardoned for disbelieving his other story.

IT is only a little while since that in two Romanist Cathedrals in New York, upon the same Sunday sermons were preached upon the end of the world. In St Patricks Cathedral "the very Rev. Dr. Starrs V. G." discoursed of the general judgment. He advised all to be ready for it, and warned the wicked that "everlasting torture" was their certain doom unless they repented before that day should overtake them. In St. Francis Xavier's church Father Merrick inquired whether "the end of the world is at hand." The reporter says he represented that we were "on the very verge of the general smash-up." The priest himself, after detailing the signs of the times

Asked if the end might not be very near after all. When all was disorder and confusion among nations, the Pope a prisoner, and corruption and infidelity rampant, the anti-Christ might come as the dictator to subject all, and then would come Christ to conquer his enemies, then the end when justice would be made manifest, and the good receive their reward, and the wicked their punishment for eternity. The reverend preacher closed by earnestly exhorting his hearers to so live as to be ready for the "final call," come when it might.

THE TIDE RISING.

There are ebbs and flows of feeling and action in all human enterprises. The politician cannot keep his constituents always at the point they occupy just before election. Reformers are obliged to resort to general meetings to agitate the public mind and force attention to the desired point. And in the church, whatever may be our opinions as to what *should be*, we must all admit that but few maintain the high tide in both feeling and action steadily from season to season, from one year's end to another.

For a time the interest of the West in its Publishing Association has been somewhat at an ebb. That is, considering our growth in numbers, and our work the first five years after our organization, there has been a relative falling off. Instead of gaining six or seven, or even nine hundred subscribers in a year, we have had to be content with the addition of from two to three hundreds *per annum*.

There have been a variety of causes for this. Undoubtedly the great fall in the prices of produce, which so largely reduced the incomes of most of our patrons, was the chief cause of this falling off. Men who have not been at all reduced to poverty have felt straitened by the reduction of their income, and the stopping of papers, particularly religious papers, seems to be one of the most natural economies in the world. But it is *poor* economy, as many are beginning to find out. There are a multitude of things that can be better spared from the house than the weekly paper.

Another reason for the falling off in the relative growth of our list is that we cannot afford to offer premiums and gifts to subscribers as others can. Many, with no unfriendly spirit to us at all, have introduced other papers in order to secure a Sewing Machine, a Dictionary, or some other really valuable consideration. This is all right; we have no fault to find; and we only speak of it right here to suggest to all of our subscribers that they go to work for a premium, to be paid in printing THE TIMES on better paper, and making its contents more valuable and interesting than ever.

We asked for 500 new subscribers a short time since. We ought to have a thousand within six months. We appeal particularly to the ministry to help us. One brother wrote recently —"I make it a point to make a special appeal for THE TIMES wherever I go." We knew that before he wrote. For from every place he visits we almost invariably receive a list of new subscribers. Others go from place to place, and we have excellent reports of the results of their labors, but no subscribers to THE TIMES. If ten or a dozen members are added to a church, ought not *some* of them at least be added to *the body* at large? Should not our common interests be cultivated as well as those of a local character? It seems to us that they should.

That THE TIMES is to live and be sustained is not an open question: that was settled long ago. But the point is whether it shall be raised by a rising tide of feeling, energy and material aid to a level where its usefulness shall be vastly increased! Why not? Our own opinion is that if all who are really interested in the cause would take hold of the matter, we might as well as not have a circulation of eight or ten thousand copies a week. One new name from each of our present subscribers would effect this result. Some cannot get one. Others can get twenty. Who will try to bring about so desirable a result as doubling the circulation of THE TIMES the coming year? We think the tide is rising. We shall watch with interest to see if we are right.

AN ATTEMPT TO HOLD UP OBSOLETE THEOLOGY.

A correspondent in San Francisco sends us the following sketch of a discourse in that city, already briefly alluded to by us:

Dr. Cunningham's text was Mat. ch. 28, concluding with the verse on "everlasting punishment." There was nothing really new in his argument, and yet it was a fesh way of putting some things. They hang and hurrah immensely on the word 'annihilation.' He said "hell-fire" was *conscious misery, i. e., not* literal fire, but "ungratified appetite, remorse," etc., "gnawings of conscience." "Everlasting fire" was applied to the agent. Was it to be supposed that the object which the agent acted upon would be annihilated and the agent continue on and on, etc? He said the devil was divinity abused!! All moral creatures or agents have a spark or element of the divine in them. Would God destroy a part of his own nature? or reabsorb to himself a part poisoned by affiliation with evil? [Right here I would inquire if God would keep a part of himself or his nature in eternal 'affiliation' with aggressive evil?] He used Dives and Lazarus in the usual orthodox way—never touched the *nature* of man by any argument; but assumed that an immateriality was the real man, etc. Of course!

—We do not see just what the defenders of orthodoxy are going to do. If they keep still, our views grow and thrive; and if they oppose, they involve themselves in palpable absurdities that set those who were indifferent before to thinking. On the whole, we think they had better keep still. But can they? We mean to do our part in forcing them to meet the issue. Who will help?

TO THE MINISTRY IN THE WEST.

We never needed your sympathy, co-operation and prayers more than now. And in no way—next to your own especial work, of which nothing can take the place—can you help the common cause in which we are engaged so much as by efforts to enlarge our subscription list. Will you not institute inquiries among the churches and in the fields where you labor, as to who do and who do not take THE TIMES; and urge upon all the importance of not only taking it, but paying for it in advance?

Call attention to it in some of your public services; and in fields that you can only visit occasionally show them how they can have a weekly preacher for about *six mills* a day, or four cents a week.

Introduce THE TIMES largely among your people, and you will find better support and more intelligent and appreciative audiences as the result. Try it!

ADVENTIST POOR PROSCRIBED.

Our attention has been called to certain facts in regard to the sufferers by the fires in Eastern Michigan, by the following letter. Read and judge for yourselves of the power of sectarianism in these enlightened days:

Brethren and sisters: I want to ask if it is a crime to preach Advent doctrine. "Why do you ask that?" I will tell you. When the news of the terrible fires were spread abroad the people everywhere arose to our relief and sent supplies and clothing in such quantities as would have made all reasonable people truly grateful. But some have received an abundance, while others lack. For this there are various reasons. I can only answer for myself. The reason I am denied aid is, that I "preach such doctrine." Well, how do I know that? Because they were asked why they did not give me such things as I needed at Port Hope. The reply was, "Because he is preaching such doctrine." Well, was the reply, does he not preach the truth? And the answer was that I had no business meddling with those things, but might preach as other preachers do. One would indeed think the time had indeed come when "men will not endure sound doctrine, but turn away from the truth, and be turned unto fables." O Lord, open their eyes that they may see, turn and repent before it is too late."

There is the simple story. We confess to not a little indignation in reading it. We have made no especial appeal through our columns in behalf of Adventists particularly, because we knew that all through the West our people had done their full proportion in contributing to the general fund for the relief of both Michigan, Wisconsin and Chicago. A considerable sum could be wisely disbursed in Chicago and Eastern Michigan. Winter with much sickness, sorrow and suffering is still before us. If any have a mind to give, especially for our proscribed brethren and sisters, we will see it faithfully applied for their relief.

TREASURER'S REPORT

Of the W. A. C. P. Association for the year ending July 31, 1871.

RECEIPTS.

Cash on hand, Aug. 1870,	$ 118 56	
For Advent Times,	5,509 23	
Cash sales of books & mdse	1,954 32	
Cash rec'd on acc't, chiefly for mdse sold on credit	1,269 66	
For publishing fund,	1,018 19	
To purchase new type,	400 00	
To " " press,	305 70	
For Advent Quarterly,	278 89	
For Iowa Tent,	125 00	
Loan without interest,	100 00	
For job work,	67 10	
Total,		$11,141 65

EXPENDITURES.

Foreman's salary, setting type, and press work,	$2,788 65	
J. W. Butler & Co. for paper,	3,218 73	
Others for paper,	119 96	
Marder, Luse & Co. for type and plates,	615 70	
E. D. Mansfield for services as clerk,	520 00	
J. V. Himes on acc't.	416 09	
W. L. Himes services	297 93	
Hands in binding and mailing,	202 70	
For postage,	431 81	
On account of new press,	350 00	
Principal and interest on debt,	[illegible] 15	
Holmes, Adams, Sumner, Hastings, Wellcome, and others for mdse,	815 06	
For Iowa Tent,	200 00	
General expenses: Freight, $172,40, Express $90, Wood 123,92, Oil 12,85, Binding cloth $16, Expense of clerk to Amboy and Chicago 20,90, Building fires one winter $10, Lumber 20,27, Fire Extinguisher $20, Osborn (paint, oil, glass) 12,94, Chases $15, Belting $20, Desk and furniture 25,80, Taxes 9,54, Drayage 19,75, Telegrams, 11,40, Work on machinery and new pieces, 28,28, Soap 4,75, chimneys, files, wrench, shovels, stationery, lamps, drafts glue, muslin, paste brushes, pens, pails, shades, screws, nails, pencils, P. O. Drawer, Legal advice, lock, wicks, zinc, stamp, benzine, alum, boxes, etc., etc.	700 28	
Cash on hand July 31, '71	490 55	
Total,		$11,141 65

SUPPLEMENTARY REPORT

For four months ending Nov. 30, 1871.

RECEIPTS.

Cash on hand Aug. 1, '71,	490 55	
For Advent Times,	1,863 88	
For new press,	[illegible] 25	
For publishing fund,	606 01	
Loan without interest,	300 00	
For Quarterly,	6 78	
For Iowa Tent,	[illegible]	
For job work,	121 67	
For binding,	34 03	
Sales of books, etc.	[illegible]	
Received on account,	623 37	
Total,		$5,549 29

EXPENSES.

Foreman's salary, setting type, and press work,	$1,074 14	
J. W. Butler & Co. for paper,	1,494 30	
Same for paper,	35 00	
Marder, Luse & Co. for type and plates,	180 75	
E. D. Mansfield services,	180 00	
For new press,	450 00	
J. V. Himes on account,	200 92	
W. L. Himes services,	173 90	
On debt,	165 00	
Postage,	131 67	
Help in binding & mail,	64 42	
Holmes, Hall, Sumner, Wellcome, and others merchandise,	253 39	
Freight and express,	24 44	
General expenses,	71 69	
Set of rollers,	30 40	
Osborn for oil,	4 64	
Cash on hand Nov. 30, '71	885 63	
Total,		$5,549 29

D. R. MANSFIELD, Treasurer.
O. S. KNAPP, Auditor.

SUPPLEMENTARY REPORT.

November 30, 1871.

ASSETS.

Our building, machinery, type, and furniture, at a very low estimate, are worth	$ 8,000 00
Books, tracts, etc., and stock on hand,	1,400 00
Due on account, good,	1,272 00
Due on TIMES, good, estimated,	1,000 00
	$11,670 00

These figures are a low estimate.

LIABILITIES.

Due on accounts (about),	$1,500 00
Debt bearing interest,	750 00
Due on press and machinery,	825 00
	$3,075 00

Our Tract Fund the last sixteen months cost $858,82. Our Poor List, $508. Our "Dilinquents" about $600. W. L. H.

Among The Sleepers.

Last week at our Teacher's meeting we studied the lesson for the following sabbath together. It was a lesson on the Ten Virgins, and one which I scarcely thought men would dare to so distort as to make it teach anything but the duty of watching, and making preparation for the coming again of the Son of man. I had looked forward to this lesson as one in which the cry would again be heard, "Behold the Bridegroom Cometh!" When we allow our mind to be filled with the distracting things of the world; when our life seems set in grooves, and we drift silently around our vision so filled with the present, and our thoughts occupied with the great questions, "what shall I eat and, wherewithal shall I be clothed?" that we do not see how rapidly we are progressing toward the great events of threatening magnitude that are already coming up, ahead and casting their shadows across our pathway; at such times we too often allow slumber to touch our eyelids and make them heavy, while we think that all things continue as they were; where is the promise of his coming? how reproaching it is then, and how it wakes one to a newness of life, when, with a few of the faithful, watching servants of our Lord we talk over his coming who is to reign forevermore. But such a privilege is not often granted the writer. We passed through the lesson, and in sombre colors had presented to us the folly of those who slept, knowing that their vessels were unprovided with oil, against his coming when they were certain he would come sooner or later. After this preface we listened to our pastor's exhortation about how careful we should be to warn men of the approach of death, which is here pictured to us as the coming of the Bridegroom, and if they are not prepared when he comes, the door of heaven (?) will be shut upon them forevermore. The lesson was about to close, when one brother who could not bear the idea of such an interpretation going unchallenged longer, administered a rebuke that it is to be hoped made a good impression at least on some. He said it is indeed sad to think of those who slumbered and slept, and we may ever presume that they talked among themselves before sleep overtook them, saying, he will not see me very soon, for although he told us that we might expect him about this hour, and we know he always keeps his word; still we believe he does not reckon time as we do and therefore we can safely sleep for awhile.

I can imagine them saying to one who would urge upon them the duty of watching—"Go away, you are laboring under a delusion, in fact you are fanatical and a disturber of our rest.' Nevertheless, the brother continued, "how fortunate it would have been if some friend had been near, one who loved the coming One and his appearance, to constantly keep them aware of the danger of sleeping and to speak to them of the joy that would be theirs if they remained awake, watching and longing for the one who was nigh at hand, and who has said, Blessed is that servant whom his Lord when he cometh shall find watching.' They would probably have treated their friend with contempt, (as they are treated today who dare to say 'the coming of the Lord is nigh') and they would have been suspected of teaching an untruth; heresy, may be." These quiet remarks made a perceptible impression upon the listeners, and looks of intelligence passed from one to another indicating the thought that if expressed in words would have been—Oh this is one of these Adventists who believes that Jesus is really coming to earth again, and that very soon. But no one said anything. The message was an unpleasant one, and though some felt how deserved the words were, yet they concluded if there was any truth in the warning, surely our pastor would have sounded the note of preparation—but he sees no cloud in the horizon which indicates any change in world's affairs—so while the Bridegroom tarried they all slumbered and slept.

Brethren, if there is any sign of the times that is convincing beyond a doubt that the coming of Christ is an event we may expect at any moment, it is the fact that over all alike, wise and foolish, sleep has settled deep and heavy, and the time has come when faith in a second coming of the Master. has almost died out, except here and there, where a faithful one is watching and praying and longing for the coming Bridegroom. There is no sound along the line; no warning cry is heard, no signal comes from those who cry peace, peace; all things continue a they were, and it may fairly be said that when we look at the small proportion of the hopeful ones, truly all slumber and sleep, and this being the case we should be more than ever watchful, and though men reject us and say "that is your hobby," yet the insinuation should be a spur in our heel to ride this hobby, always with moderation, but with yet more zeal and fidelity. We may well remember that one of whom the Evangelists testify, that "he went throughout every city and village preaching and showing the glad tidings of God" and whose last verbal message to man announces the glorious truth's "behold I come quickly."

"The church has waited long, her absent Lord to see;
And still in loneliness she waits, a friendless stranger she.
Age after age has gone, sun after sun has set,
And still in weeds of widowhood she weeps a mourner yet.
Come then, Lord Jesus, come!"

C. R. S.

A new treatise on precious stones declares that after all, mankind if wise, will say of precious stone, the most valuable as well as useful stone in the world is the grindstone.

The Rev. Dr. Butler, a missionary from India said upon a recent visit to this country, that with every opportunity for observation in foreign lands, he had "never heard a hearty laugh from a woman outside the pale of Christianity' and that he had never seen among them a happy female face."

Yes—trust. What is the preparation for lying down? It is to lie down. What is the preparation for getting up? It is getting up. There is no preparation for serving God. but to trust God All you have to do is to lay your head upon his bosom—to rely upon his providence.—*Beecher.*

Whatever religious teachers we have if their instructions do not accord with God's Word, we are bound to reject them. If even an angel from heaven preach any other gospel unto us, he is accursed. Not only does he shut himself out from the kingdom, but all his deluded followers will be shut out with him.

God did not take up the three Hebrews out of the furnace of fire, but He came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angels to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but he gave him a sufficiency of grace to sustain him.

Many lose the opportunity of saying a kind thing by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling. If you fail to give them expression the moment they rise, they effervesce, evaporate, and are gone. If they do not sour, they become flat, losing all life and sparkling by keeping. Speak promptly when you feel kindly.

If any of you idle professors can really prove that you belong to yourselves, I have nothing more to say to you: but if you profess to have a share in the redeeming sacrifice of Christ, I am ashamed of you if you do not go to work the very moment the signal is given. You have no right to waste what Jesus Christ bought "with a price."

EDITORIAL GLEANINGS.

By order of Br. G. Thomson, we have sent 100 copies of his "Who are Sadducees?" to Br Bowman for distribution in South Carolina. They will do good there.——The Sacramento, Cal. *Record* announces Advent meetings in that city this winter, for 'several days, which, we trust, means *weeks.*——Disease is doing its worst among our laborers. We have just learned that Br. P. A. Smith, in Florida, is slowly recovering from sickness that nearly cost his life.——Br. S. Baldwin has been preaching three miles North of Corydon, Iowa, where five soul's have embraced Christ.——A clergyman in Wisconsin writes us: 'I know that many are reading all they can get upon this subject (life and death), and I am almost daily receiving letters from both ministers and laymen of different denominations, and so I know that the people are interested. I came into the theory some years ago from my own study of the Scriptures in the original, and I find nothing to lead me to change my mind. I have been driven out of my denomination, but most of my church went with me. I feel a deep interest in the subject, and may sometime write out some thoughts for publication.——Br. J. H. Whitmore baptised two souls in Genesee River, Rochester N. Y. on Sunday week ——We understand that Br. Fenn's, friends propose to relieve him of the necessity of giving himself to some secular pursuit in order to provide for his family, and, will see that he is sustained in the work of the ministry. He could not well be spared from the gospel vineyard. We need more laborers; not to discharge those already in the service. ——Brn L. H. Davis and C. W. Smith are laboring at Milroy, Ill.——Br. Gibson says that 'the shepherds at Salisbury (Ill.) are greatly alarmed lest their flocks should believe a dead man to 'be dead,' and 'that torment to the wicked will not endure to all eternity.' We hope the flocks will escape from such shepherds.——Br. D. R Mansfield recently spent eleven days with Br. Scott in Floyd Co., Ind Some ten soul's were added to the church.

The Times.

At Home.

The Romanists of England have arranged to convert all the negroes of the Southern States into Roman Catholics. At least they have organized a mission for that purpose and seem sanguine of success.

The Chicago *Tribune* boldly asserts that the Methodist church has been of late years a part of the political apparatus for filling the public offices of the country. 'This' it says 'is perfectly notorious.' If it is true that church had best beware. It may gain great honor in the political field; but it will surely "fall from grace."

Chicago recently held a city election, and supposed she had put her affairs in the hands of honest men. It appears there is some mistake about the matter. The Common Council can be bought up at $300 a member—so the *Tribune* intimates.

The scenes in the Senate of the United States since the commencement of the present session of Congress have been any thing but creditable to that body or the nation. A proposition for a standing committee on retrenchment and reform met with violent opposition on purely political and partizan grounds; and there is not strength enough in public opinion to put a stop to the disgraceful private caucusing and public bickering which are at present our national shame. One would think Senate Chamber had become the arena for personal and political controversies rather than the place for wise and prudent legislation.

ABROAD.

The Prince of Wales is now recovering.

Some 5,000 persons died of small-pox in London during the late epidemic. At least 10,000 have been maimed, disfigured or reduced to beggary by the disease.

A letter from Egypt says that the entire East is restless under the cholera scourge. Alexandria, which is the great highway to and from India, threatens to disseminate the cholera around the globe.

Seventy-five Mohammedan pilgrims from Algeria to Mecca were recently drowned in the harbor at Alexandria. The vessel they were in was run down by a steamer. Many of them were sunk by the weight of the gold about their persons.

Paraguay, from whence such dismal news was regularly received for long years, though conquered is still rebellious. Her Dictator is dead, but she stubbornly resists in making her conquerors as much trouble as possible. Several persons were killed in a late riot.

The last census of Japan gives the number of inhabitants at 34,785,321, of which 1,872,959 are engaged in literature and the military service, and 31,951,821 belong to the trading and working classes. The number of priests of Buddha amounts to 244,869, and that of priests of Sintu to 163,140. The receipts of the Government are estimated at 61,118,438.

The Pope is in trouble. He does not really want to stay where he is, but he cannot go any where else. The question, however, has been debated, and the majority of the Cardinals in secret conclave some time back decided to ask his Holiness to leave the city. The Pope replied, asking where he could go. The Cardinals proposed the Austrian Tyrol, but Pius IX. refused to take refuge on the territory of a power considered to be his greatest enemy. Malta was then suggested, but also declined on account of England being a Protestant power, and of the inconvenient situation of the island. The Pope expressed a preference for France, if compelled to leave Rome, but pointed out how difficult would be his position amid the political agitations to which France is subject.

Prospectus,

THE NEW YORK

TRIBUNE,

For 1872.

The consolidation of Italy as long fragmentary and impotent but now powerful State with Rome as its capital; the humiliation of France through a series of crushing defeats, ending with the siege and capitulation of her proud and gay metropolis; the expulsion of the Bourbons from the Spanish throne, and the substitution for them of a scion of the most liberal among the royal houses; the virtual absorption of the kingdoms of Saxony, Wurtemberg, Bavaria, with Baden, Hesse, the Hanse Towns, &c., under the headship of Prussia into the triumphant and powerful empire of Germany; and the arming of Russia to reassert her preponderance in the councils of Europe, or to prosecute her often postponed but never relinquished designs on the great city founded by Constantine and the vast but decaying and anarchial dominion of the Sultan, all combine to invest with profound interest the ever changing phases of our tidings from the Old World. The Tribune, through trusted correspondents stationed at all points of Europe where great movements are in progress or imminent, aims to present a complete and instructive panorama of events on that continent, and to mirror the prolonged struggle between middle-age Feudalism and Ecclesiasticism on the one hand and Nineteenth-Century skepticism and secularism on the other. Recognizing a Divine Providence in all that proceeds and is, it looks hopefully on the great conflict as destined (like our own recent convulsion) to evolve from strife, disaster, and seeming chaos, a fairer and happier future for the toiling masses of mankind.

In our own country a war upon corruption and rascality in office has been waged in our City, whereby the government of our State has been revolutionized through an initial triumph of Reform which surpasses the most sanguine anticipations. It is morally certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, rebuking venality, exposing robbery, wresting power from politicians by trade, and confiding it in those worthiest and fittest to wield it. To this beneficent and vitally needed Reform, The Tribune will devote its best energies, regardless of personal interest or party predilections, esteeming the choice of honest and faithful men to office as of all New Departures the most essential and auspicious.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Color has divested our current politics of half their bygone intensity. However parties may henceforth rise or fall, it is clear that the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his own limbs and sinews—the equality of all citizens before the law—the inability of a State to enslave any portion of its people—the duty of the Union to guarantee to every citizen the full enjoyment of his liberty until he forfeits it by crime—such are the broad and firm foundations of our National edifice; and palsied be the hand which shall seek to displace them! Though not yet twenty years old, the Republican party has completed the noble fabric of Emancipation, and may fairly invoke thereon the sternest judgment of Man and the benignant smile of God.

Henceforth the mission of our Republic is one of Peaceful Progress. To protect the weak and the humble from violence and oppression—to extend the boundaries and diffuse the blessings of Civilization—to stimulate Ingenuity to the production of new inventions for economizing Labor and thus enlarging Production—to draw nearer to each other the producers of *Food* and *Fabrics*, of Grains and of Metals, and thus enhance the gains of Industry by reducing the cost of transportation and exchanges between farmers and artisans—such is the inspiring task to which this Nation now addresses itself, and by which it would fain contribute to the progress, enlightenment of our race. To this great and good work The Tribune contributes its zealous and persistent efforts.

Agriculture will continue to be more especially elucidated in its Weekly and Semi-Weekly editions, to which some of the ablest and most successful tillers of the soil will steadily contribute. No farmer who sells $500 worth of produce per annum can afford to do without our Market Reports, or others equally lucid and comprehensive. If he should read nothing else but what relates to his own calling and its rewards, we believe no farmer who can read at all can afford to do without such a journal as The Tribune. And we aspire to make it equally valuable to those engaged in other departments of Productive Labor. We spend more and more money on our columns each year, as our countrymen's generous patronage enables us to do; and we are resolved that our issues of former years shall be exceeded in varied excellence and interest by those of 1872. Friends in every State! help us to make our journal better and better, by sending in your subscriptions and increasing your Clubs for the year just before us!

TERMS OF THE TRIBUNE.

Daily Tribune, Mail Subscribers, $10.00 per annum.

Semi-Weekly Tribune, Mail Subscribers, $4 per annum. Five copies or over, $3 each; an extra copy will be sent for ever club of ten sent for at one time; or, if preferred a copy of Recollections of a Busy Life by Mr. Greely.

TERMS OF THE WEEKLY TRIBUNE.

To Mail Subscribers.

One Copy, one year, 52 issues....$3.
Five Copies, one year, 52 issues.. 9.

To One Address, all at one Post-Office.	To Names of Subscribers, all at one Post-Office.
10 Copies....$1.50 each	10 Copies....$1.60 each
20 Copies.... 1.25 each	20 Copies.... 1.35 each
50 Copies.... 1.00 each	50 Copies.... 1.10 each
And One Extra Copy to each Club.	And One Extra Copy to Each Club.

Persons entitled to an extra copy can, if preferred, have either of the following books, postage prepaid: Political Economy, by Horace Greeley; Pear Culture for Profit, by P. T. Quinn; The Elements of Agriculture, by Geo. E. Waring.

Advertising Rates.

Daily Tribune, 30c., 40c., 50c., 75c., and $1 per line.

Semi-Weekly Tribune, 25 and 50 cents per line.

Weekly Tribune, $1, $3, and $5 per line.
According to position in the paper.

In making remittances always procure a draft on New, York or a Post-Office Money Order, if possible. Where neither of these can be procured, send the money, but always in a registered letter. The registration fee has been reduced to fifteen cents, and the present registration system has been found by the postal authorities to be nearly an absolute protection against losses by mail. All Postmasters are obliged to register letters when requested to do so.

Terms, cash in advance.
Address The Tribune, New York.

Scribner's Monthly,

AN ILLUSTRATED MAGAZINE.

EDITED BY J. G. HOLLAND.

Author of "Bitter-Sweet," "Kathrina," "Timothy Titcomb's Letters," &c.

This magazine, which has risen so rapidly in public favor, has now been

GREATLY ENLARGED,

and will be still further improved during the coming year.

Arrangements have been perfected to secure the best illustrations, and the most eminent contributors [illegible] Scribner for 1872 will be unsurpassed in literary as well as artistic excellence by any periodical of its class in the world.

The January number will be especially attractive, and will be worthy of preservation as an example of the excellence of American art.

A series of papers by Mr. Gladstone, Prime Minister of England, will shortly appear; also an able discussion of the National Banking System of this country, a new story by Mrs. Oliphant is promised, &c., &c.; while every number will be rich in shorter stories, illustrated articles of popular science, poems, essays, editorials and reviews, &c., &c.

The subscription price is $4.00 per year, payable in advance.

To enable all parties to commence with the series which we are sure will be worthy of careful preservation, we will send to any dealer or new subscriber, the 12 numbers of Volumes I. and II. for $1.66, or the 14 numbers prior to January, 1872, for $4.50. The whole will contain

MORE THAN 3,000 PAGES,

more than 360 brilliantly written articles, and nearly 300 completed stories, tales of adventure, wit and humor, poems, &c., &c., combining with these the ablest editorials and the most beautiful illustrations, some of them said by the critics to be fully equal to the work of Gustave Dore.

The cheapest, choicest, and most charming gift books for the family.

A WHOLE LIBRARY IN ITSELF FOR ONLY $5 50.

We quote, as fairly representing the general sentiment of the newspaper press in regard to the Monthly, the following from the Buffalo *Commercial Advertiser:*

"*Scribner's Monthly* is a splendid success. It has taken its place in the front rank of the periodicals of the world. In the beauty of its typographical appearance, the perfection of its illustrations, the variety of its reading matter, and the vigor of its editorials, and its general good and moral influence, it is a publication of which America should feel proud."

Remit in checks or P. O. money orders.
For sale by all dealers.
SCRIBNER & CO., 654 Broadway, N. Y.

SCIENTIFIC AMERICAN FOR 1872.

Twenty-Seventh Year.

This splendid weekly, greatly enlarged and improved, is one of the most useful and interesting journals ever published. Every number is beautifully printed on fine paper, and elegantly illustrated with original engravings, representing new inventions, novelties in mechanics, manufactures, chemistry, photography, architecture, agriculture, engineering, science and art. Farmers, mechanics, inventors, engineers, chemists, manufacturers, and people of all professions and trades will find the *Scientific American* of great value and interest. Its practical suggestions will save hundreds of dollars to every household, workshop and factory in the land, besides affording a continual source of valuable instruction. The editors are assisted by many of the ablest American and European writers, and having access to all the leading scientific and mechanical journals of the world, the columns of the *Scientific American* are constantly enriched with the choicest information.

An official list of all the Patents issued is published weekly.

The yearly numbers of the Scientific American make two splendid volumes of nearly 1,000 pages, equivalent in size to 4,000 ordinary book pages. Specimen copies sent free. Terms—$3 a year, $1.50 half year; Clubs of ten copies for one year, $2.50 each, $25.00, with a splendid premium to the person who forms the club, consisting of a copy of the celebrated steel-plate engraving, "Men of Progress."

In connection with the publication of the Scientific American, the undersigned conduct the most extensive agency in the world for procuring *Patents.*

The best way to obtain an answer to the question—Can I obtain a Patent? is to write to Munn & Co., 37 Park Row, New York, who have had over twenty-five years' advice. No charge is made for opinion and advice. A pen-and-ink sketch or full written description of the invention, should be sent.

For instructions concerning American and European Patents, Caveats, Re-issues, Interferences, Rejected cases, Hints on selling Patents, Rules and proceedings of the Patent Office, The new Patent Laws, Examinations, Extensions, Infringements, etc., send for Instruction Book, which will be mailed free, on application. All business strictly confidential.

Address: MUNN & CO., Publishers of the Scientific American, 37 Park Row, New York.

THE ADVENT TIMES.

1872.

The Times, the only periodical published by Advent Christians West of Rochester, N. Y., will enter upon its eighth year in 1872. Its success in the past has been flattering, and its managers intend that in the future it shall deserve even greater prosperity and more rapid growth.

A leading feature of the paper for at least six months, will be a discussion between the Editor, and Eld. Clark Braden, a noted debater of the Disciple church. Each paper will contain an article from each of the debaters—an affirmative and reply.

The discussion will be based upon the Scriptures, and involve (1) the nature of man; and (2) the future reward and punishment—questions of vital moment and intense interest, as every person who has felt the popular pulse well knows.

In the first proposition Eld. Braden affirms the endless conscious existence of the spirit of man.

In the second the editor of The Times will affirm the unconscious state of the dead, and the resurrection their only hope.

In the third he will affirm that literal destruction is the doom of the finally impenitent, while eternal life is the gift of God through Christ.

In the fourth and last proposition Eld. Braden affirms that the final punishment will consist in banishment from God and the society of all pure beings, in a state of endless conscious existence.

The person who wishes to read both sides of this question in condensed, pithy form, will hardly have a better opportunity.

Besides the above, the Editor will furnish his "Journal," or narrative of the progress of Adventism in the parts he may visit, with incidents of travel, experience, the past history of the cause, and its present prospects.

The editorial department will be kept up, and filled with articles upon live questions, and "the present truth" in all its features. The signs of the times, fulfillment of prophecy, and everything indicative of "the last times" will receive due attention.

We have many able correspondents, whose contributions have greatly strengthened The Times in the past, and we anticipate even better things from them in the future.

The pages devoted to letters and extracts, and accounts of travel and missionary work must necessarily grow in interest as the field widens, and we have more workers, more writers, and more to narrate.

The Times is not a "news" paper; yet it will continue to give a weekly digest of the more important events of the day, at home and abroad—a terse record of the signs of the times, and indications of the approaching crisis of the world.

We shall give the news concerning Adventism all over the world, in brief, so far as we can obtain it.

We shall occasionally give pieces of music and illustrations that will interest all.

Finally, The Times will, we think, *deserve*, and we know it needs, five hundred paying subscribers at once! Shall we have them?

Reader: Do you take The Times? If not, subscribe for it at once. Try it a year, or for six months, at least. $2 a year; $1 for six months

Address: Joshua V. Himes, Buchanan, Mich.

The Autumn Evening.

Behold the Autumn evening light,
It melts in deepest gloom;
So calmly Christians sink away,
Descending to the tomb.

The winds breathe soft, the withering leaf
Scarce whispers from the tree;
So gently flows the parting breath
When good men cease to be.

How beautiful on all the hills
The evening light is shed;
'Tis like the peace the Christian gives
To mourners round his bed.

But soon the morning's happier light
The glories shall restore;
The eyelids, that are sealed in death
Shall wake to close no more.

—W. O. PEABODY.

Correspondence.

EDITOR'S JOURNAL.

Monday, Nov. 27. I have been looking over a sermon by a late popular minister, Walter Colton, on the "dignity, destiny and danger of the soul," from Mk. 8:37, 38. I find it in the *Pulpit*, p. 316. He assumed first that the soul was an immortal entity, encased within the man. And of its destruction he says:

"The destruction of which the soul is in danger is *total*—extending to all its powers and capacities. Were all its other faculties at an immense remove from the pit of perdition, and the imagination only doomed to hover around this place of unalleviated suffering, with what representations of sorrow would it confound the peace of the soul! The sight of an execution will live long and frightfully in the mind of the spectator. He still sees the miserable victim of justice suspended from the scaffold, and still hears his coffin rumble down the untimely grave. If the violent extinction of animal life will so haunt and distress the mind of the spectator, what would those sighs, and groans, and unavailing lamentations do which crowd the world of wo? Even in such a situation the soul must be inconceivably miserable.

"What, then, must be its anguish when itself becomes the sufferer?—when the spectator becomes the victim!—when all these appalling representations of agony form in endless reality through its every sense!—when every capacity is full and overflowing with unmingled sorrow!—when every effort at relief ends in a gushing sense of utter helplessness!—when every recollection only deepens its distress,—every anticipation only strengthens its despair,—and every sensation only brings with it a crushing consciousness of utter ruin!

"The world where it once dwelt is changed—its busy myriads are gone,—its palaces and towers are in the dust,—and the knell of time alone is heard through its lifeless desolation. All is as one empty grave! The soul is thus left to its own unspoken, unpitied misery—abandoned of all sympathetic beings—and impassably confined within the burning circle of its quenchless agony!

"The scorpion, begirt by flame, can destroy itself: but this self-destructive power is not a property of the soul. *Essentially immortal*, it will and must survive, though it survives only to part for death. The destruction of the soul is, therefore, not only *total*, extending to all its powers and capacities, but it is *eternal*. This is the darkest and wildest feature of its doom. It might, perhaps, brave itself to the wrenching tortures of its rack had it but the most distant prospect of relief: it might, still, perhaps, endure its sufferings could they but cease when as many *centuries* have elapsed as there are *particles* that *composed the globe*. It might then watch in its pangs for the numbering of the *last lingering sand*; but there is no such reprieve, even in the farthest future. This globe might roast away, though but one particle were to perish in a thousand centuries, yet the lost soul would even then be but in the infancy of its wo!"

The above horrible rhetoric is founded upon the fabulous idea of the immortality of the soul. The Bible teaches that the soul is the *man*. Christ asks what shall it profit a man, if he gain the whole world and lose *himself*. (Lk. 9:25; comp. Mat. 10:28.) He calls the punishment of the wicked "destruction of soul [life] and body in gehenna." And Paul (2 Thes. 1:7, 8) declares it to be the punishment of "everlasting destruction." This we can understand. But who can comprehend the philosophy of Mr. Colton, or the Platonic doctors? They talk of the soul as an essence, as an immaterial phantom, living without actual organic existence, without form, or place of being. And yet in this mystical existence this phantom is said to live and suffer the indescribable horrors forever. It is about time the religious world were done with such fearful nonsense.

Dined with Br. Wm. A. Morse, an old believer, whom I saw last in Buffalo, N. Y., a long time since. He said his household still cling to the faith. I spoke at night on the peace of the gospel, and the way to attain it. Br. Hough followed with interesting remarks. The spirit of the meeting is good.

Tuesday, Nov. 28. Quite a number have written for me to visit and give lectures in all this part of the State. I deeply regret that it is not in my power to comply with their kind, pressing invitations at this time.

Br. Hough had to leave to-day for home, so I have the work of the week on my hands alone. I have spoken twice to-day from Mal. 3:16, 17, in the p. m. I urged the church to take hold of the work and help me—almost every soul in the house spoke or prayed. Signs of good. At night spoke from Ps. 37:9–11. The destinies of the "meek," and of the "evil doer." The first will live forever in the abundance of peace; the last be cut off, and cease to be. Deep solemnity, and some hearts were touched.

I received a note to-day from an old friend in Wisconsin, who used to hear me thirty years ago. He says I must come to his place and preach. He wants to hear again on the Abrahamic inheritance, the coming and kingdom of Christ, the prophetic periods and signs of the times. These all have a strain of music for his ear, and their melody will never be lost till lost in the louder strains of the world to come.

Wednesday, Nov. 29. Spoke this p. m. from Mat. 5:1–14, and at night 1 Cor. 15:29–38. A deep interest both in the church and among the unconverted, but no break. It is hard for men to loose their grip on this world.

Thursday, Nov. 30. Thanksgiving day. We all went to the M. E. church at 11 a. m., and heard Mr. Medd, a Yorkshireman. He gave us a "Yankee" dish in Yorkshire style. He said some good things. The Adventists are not held in high esteem by the Methodists here; so I was not noticed.

Among the notices given out at the close of the services was one for the M. E. Ministerial Conference, with a list of subjects. Some of them indicated what is up among the people in this section. "The intermediate state of the dead." "Do the wicked commit sin in hell." "Sadduceeism of the Seventh-day Adventists." "The relation of circumcision to baptism." These with other subjects show that our Methodist watchmen have some perception of the tendencies of the times. Somebody thinks, with Paul, that the "dead sleep in Christ," while *they* teach that the dead are in glory. And others think that circumcision has nothing to do with baptism, and *they* are anxious to show that sprinkling takes the place of circumcision. And then somebody believes with the Sadducees, that dead men are unconscious, and so they are to be branded as Sadducees—a false charge! But the people will believe the truth when they hear it, in spite of this kind of opposition.

I spoke in the p. m. from Phil. 4:6–9, "In everything give thanks," etc. And at night from 1 John 3:8, on the destruction of the work of the devil, or the extinction of evil, at the second advent, when the "seed of the woman is to bruise the serpent's head." The *bruising the head* can mean nothing short of the extinction of the devil and his seed, and works. One came to Christ, and many are convicted.

Friday, Dec. 1. We have good sleighing, with the mercury nineteen degrees below zero. I have visited some to-day. I learn that the late Eld. Yates Higgins, and Eld. Wm. Sheldon once resided here, and preached to this people with acceptance. The people speak kindly of them. I spoke in the p. m. on Heb. 10:35–39, exhorting all to hold fast the beginning of their confidence, steadfast to the end. We live in days of backsliding. There is no end to this in all the churches. But few live in the full sunshine of the Savior's face.

Saturday, Dec. 2. At the close of the afternoon meeting seven were added to the church. And two have confessed Christ who have not yet been immersed. We had our best meeting this p. m. At night the house was crowded, and there was great seriousness and attention.

Sabbath, Dec. 3. Had a full attendance, though it was a stormy day. One more received to the church. Good interest, and many just ready to break down and come to Christ. But duty calls me to other fields. I have had a very pleasant time with this people. They are an intelligent community. I became acquainted with many excellent families and received their hospitalities. Among them I may speak of Brn. Favor, Hamilton, and Morse. I put up with Br. Philip Bouffler, of the M. E. church, whose generous hospitality I shall not forget. He has done much to help the church. The Lord bless this people, and still prosper the labors of Eld. Hough among them, as in the past.

Monday, Dec. 4. Br. Jerome Favor took me to Sparta. We had a cold ride—over thirty miles, and the mercury twenty degrees below zero. I suffered intensely, but got through without freezing. At sunset we arrived at Br. Banker, in Sparta, where we had a warm and kind reception, and were soon comfortable. Br. and Sr. Thurber, Dr. Mosely and others came in, and we had a social season, talking over old times in the East and new times in the West, relating to the cause. Eld. Thurber had just got a note from my son Edwin, in which he said he intended to leave for Buchanan to-day, if able. But he was weak, and it was doubtful. I feared for my son, he had worked himself down so low. Yet I hoped for the best, and that his useful life might be continued. On arrival in Chicago next morning I found that a telegram had been received announcing that he was dying. My wife and Sr. Mansfield were in the city, waiting for the train north, which we took together, with sad hearts, supposing we were going to our child's funeral. We had no hope that it could be otherwise, except a feeling, such as sometimes comes over one, that it was not so. But this was no evidence. Yet we mingled a gleam of hope with despair. We had one comfort: our Edwin had been faithful, and filled up his life with noble actions; and if taken away, he would soon come forth in the resurrection of the just. But on arrival at Winona we found that Edwin still lived. Oh! how grateful to God we were for his mercy in sparing our dear child. What a different face this fact put on everything. It was to us like a resurrection from the dead. We were soon in the house, congratulating the wife, children, and friends, and, best of all, our son himself. Before I left him at night he seemed to have more strength, and told me that he had felt all the time when conscious, that all was well, living or dying. He was happy and resigned, and in the hands of his Savior; while at the same time his wife was supported by divine grace, with her three little ones looking up to her for care and support.

At 5 p. m., having done my duty to my children, I again took the cars for Chicago, to attend the meeting of the Publishing Association. And here I met Elds. Sheldon, Calkins, D. Mathewson, Burr, Burington, H. G. McCullock, and others, all at work, and was greatly disappointed in not seeing many others whom I hoped to meet at this time. We spent the day in discussions of vital questions connected with the cause. At night Br. Mathewson gave us an excellent sermon on working out our own salvation. It was very instructive, and comforting. It was the first time I had heard him. And I was obliged to say to him, in justice, that he had done me good. Br. Mathewson is now a Western man. He likes us and we like him, and he is whole souled in the work of the Western field. God is blessing his labors. This is the kind of men we need, and the kind we invite to share with us the toils, the joys and sorrows of Western life.

Friday, Dec. 8. We spent the day and evening in earnest consultation and in business, and at night adjourned.

Eld. H. G. McCullock spoke at night, and cheered all hearts. He has recovered his health, and is now in the work as in former times. He was one of the first from the East, in 1861, to commence anew the good work in the West, after all the previous organizations in Illinois had failed. He with Brn. Spencer, Calkins, Clark, and others, now see that their labor was not in vain.

Saturday, Dec. 9. The General Ministerial Conference met at the chapel at 10 a. m., when I gave an Address, which was followed by interesting and very important remarks by Elds. Burr, Mathewson, McCullock, W. L. Himes, Hilliard, and others. It was really the best feast we had yet enjoyed. The attendance was small. The members live over a wide extent of territory, and many could not meet the expense of travel. But it was resolved to keep it up, and rally for fuller meetings in the future.

Came home at night. Among my letters I found the third pressing invitation I have received to visit the Pacific Coast. The appeals are so earnest, so kind, and withal so sensibly urged, that I hardly know how to refuse. I shall go by and by, when the right time comes.

Sabbath, Dec. 10. Have spoken to-day to the church in Buchanan, a kind of Jerusalem to me. We had a good day. My topics were practical. One, on not being weary in well doing (Gal. 6:9); the other, "It is good always to be zealous in a good thing" (Gal. 4:18). I struck kindly out in earnest at the sleepy, lazy Christianity of these last times. On the whole we had a good stirring up to the work of the Lord. It was good to be there. The people turned out largely, and the spirit of the meeting seemed to indicate a good time for a protracted effort. We hope to see a gathering of souls to Christ ere long in Buchanan.

From Samuel Horsecroft, Sussex, England.

I received the books and tracts, and was very glad of them. Thanks for your kindness. We send a little to help you, I hope soon to hear that the $1,000 dollars of debt is wiped out. We would send more but must also attend to the little cause here, and care for the sick, etc.—I see some one writes for "more gravy;" but I think you set a good meal—both meat and gravy. At all events there is enough to make a good Christian give up one of his meals, if necessary, to read about the blessed cause of Christ and and the progress it is making. It does us all good to read about it.

From R. Mann, Schenectady, N. Y.

The time has expired that I subscribed for The Times, but you did not stop it, for which I feel more than obliged. My prayer is, that God may bless you in all your labors. Your paper has been a blessing to me and my family. It has enlightened our minds; but I still wish more light on the truth; and I find it in The Times. I have Whitmore's *Immortality*. It has brought me to see that I have no immortality, save through Jesus Christ. I wish you to send me more books, for which I enclose the money.

From C. C. Marston, Piatt Co., Ill., Dec. 11, '71.

I am now engaged in a second preaching tour through this country. I have never spent a more enjoyable and to appearances profitable week since I have been preaching "the present truth," than the one that I am now spending with this people. Adventism is a new doctrine to most of the people here. Some have heard of it, but very few have examined it for themselves. There was much prejudice and very strong opposition from the sects; but withal there was a good interest to hear, and it is very evident that the meetings have produced a general spirit of inquiry and investigation. This is a good omen, and if they were attended with no other good result they would not be entirely lost. I preached two nights at Blue Ridge. Here my opposition was from Universalists. They claimed the second advent was in the past. Their principal proof text was Mat. 10:28. It did not require much time to destroy this fortification, however. The first ten verses of the 17th chapter, and the 1st ch. of 2 Peter explains *how* it was that "*some*" who were standing with Christ, in Mat. 16:28, did "not taste of death till they saw the Son of man coming in his kingdom." They saw him in "*vision*" on the mount of transfiguration, It was a miniature picture of what the kingdom would be when finally set up, presented to Peter, James and John in vision.

The pastor stated at the close of the meeting that he had been preaching to the people that "*that they were now already in the new Jerusalem*," spoken of by John in Rev. 21. He said he was a seeker for the truth and wished me to take up this subject the next eve, and show from the Bible whether he has preached the truth or not. I consented. The house was well filled, and I had good liberty in showing by Bible exegesis that the kingdom is not yet organized, and that the New Jerusalem the capital of God's kingdom is not yet established in the earth. The truth shined brightly and a good impression was made. At the close I sold some books, tracts, etc., and took a few *trial* subscribers for The Times.

I next went to Mansfield. This is a station on the J. B. & W. R. R. Here the Episcopalians hold the sway, and I found them, to say the least, very hide-bound in their religious principles. The first night an uneducated and unprincipled bigot tried to disturb the peace of the meeting. He became very wrathy and declared that I had falsified the word of God, and said the way I read Scripture was just like a dog *chasing a weasel around a stump*. This is a fair specimen of his argument. With the candid minds present his conduct was perfectly disgusting. A leading Episcopalian lady, however, went to him after service and said she "felt more like shaking hands with him now than ever." In the language of a good sister, "I admire (?) her taste in selecting associates."

The second night we had a very pleasant and satisfactory meeting. The people were much interested and many expressed their desire to hear more. But my time engaged and I must go on. Saturday night the meeting commenced at Skeels, with a live interest. Sunday a. m. I preached on baptism, after which a large crowd gathered on the banks of the rolling stream to witness the baptism of four believers in Christ. It was a grand and solemn scene. It was my first experience in baptizing when it was necessary to cut the ice. I never enjoyed a baptismal service more in my life. It was a season of special interest. The people were held perfectly spellbound. A deep and solemn impression was made upon the people who witnessed it. Baptizing by the primitive mode—*immersion*—is a new thing in all this country. We believe it will have an abiding effect. At night I preached, by request, from Lk. 23: 42. Our house was thronged to its utmost, and profound attention was given to the word. The people were perfectly astonished at the symmetry and invaluerbleness of God's word when properly understood. An M. E. brother said to me after meeting "it's so beautiful; so harmonious," etc. The truth is spreading and gaining ground in all this region. Praise the Lord.

The people of Farmer city on the road towards Bloomington have heard of our meetings and are very anxious to hear for themselves. I have consented although, I am very much fatigued, to give them two discourses on my way home. They have tendered me the use of the "Cnristian" meeting house, and promised me a large attendance and as many questions and objections as I can answer. I anticipate a lively time. In the name of the Lord I go to sound the warning trumpet of God's last message to perishing humanity. I love this work. The longer I am engaged in it, the greater is my attachment for it. I feel however my insufficiency and great weakness, but my trust is in the Savior, and my "sufficiency is of God."

I Don't Know.

A few years ago, when I was a teacher in the Sabbath school, I had an occasion to ask one of my scholars this question (it being the lesson): "Are you a Christian?" The answer was "I don't know." Yet the person referred to professed religion. How many there are, who are in the same situation as the person above alluded too. They profess to be lovers of the Lord, and even talk in meeting. But you ask them *directly*, "Are you a Christian?" and what do they say? Well, if they don't say, "I don't know," they imply as much by saying, "I trust I am." "I think I am." "I hope I am," etc. Oh! how many there are who are in this doubting position. It ought not so to be. But we ought so to live, that instead of these doubts and fears, we should *know* whose we are, and with Paul say, "I know in whom I have believed."

It is the Christian's privilege to know whose he is. Some may ask, "How can we know?" I answer in the first place, that the book of *Inspiration*, will inform us. Let us see. John in his first epistle (3: 13, 14.) says: "Marvel not my brethren, if the world hate you. You *know* that we have passed from death unto life [How?] because we *love* the brethren." Again (ch. 5: 1, 2, 3.): "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we *know* that we love the children of God, when we love God, and keep his commandments, and his commandments are not grievous."

There are other passages that I might quote as evidences, of our acceptance of God. But this is sufficient, I think, to show us that the Scriptures teach how we may know whether we are his children or no. Do we fulfill the requirements? If so, according to the word, we are the children of God.

But, is there no other evidence? Yes, there is; we have the evidence within ourselves; that is, we have "the Spirit bearing witness with our spirit" that we are his. How blessed it is to have the Spirit of the living God bearing witness with our spirit that we are his children, so that we can call God our Father. Let us (those of us that have it) cherish it, and not do any thing to cause it to depart from us. Let us dwell in God, and God in us; "for God is love and he that dwelleth in love dwelleth in God, and God in him. There is no fear in love, but perfect love casteth out fear. He that feareth is not made perfect in love."

How is it? Have we perfect love that casteth out fear? All of us that have doubts of our acceptance of God, let us examine ourselves, and see if we have this love, and, also, have the Spirit of God bearing witness with ours. If we have it, thank God! If not, seek for it; and we shall receive it; and then our peace will be like a river.

G. E. MERRILL.

Watching and Waiting.

"Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh." (Jas. 5: 8.)

How important to each is the question: Am I watching and waiting? As we peruse the Scriptures the exhortations is often and earnestly repeated. We as a people profess to be waiting for our absent King. Do we live consistently with our profession? It is a solemn inquiry.

We greatly need to search our hearts. Are they pure in the sight of God? Should we not always remember that beloved and cheering promise, 'The meek shall inherit the earth'?" Now we sincerely believe this to be our final Eden home. Oh! will we be accounted worthy to abide with Christ forever? As we journey along lifes pathway, amid its cares and perplexities, we often feel that we have done wrong—that we in an unguarded moment, yielded to the deulsive snares of evil. Then what a blessed privelege to know that there is One, ever ready to forgive, love, and pity. As the balm of consolation comes so sweet to our wounded hearts we are nerved afresh for life's battle.

Look where we will, we see sin abounding. Truly we are living in those days when "the love of many shall wax cold." What are the masses of professed Christians? Are they instant in season, with good words and works? Alas, we fear too many, are seekers of pleasure. They have energy and zeal that would be truly commendable in a good and noble cause, in times of fairs, festivals, etc., but go with me to the prayer, and social meeting; are they there with earnest and loving hearts, beseeching sinners to repent, and adorning their profession by godly lives and conversation? Nay we find them not there. Could such hail with joy their coming Lord?

But there are some faithful ones, who are striving by his grace for a home in his kingdom. Be patient, "and he that will come shall come." Let us redouble our diligence, as we behold the signs which herald the glorious advent. Let us work while the day lasts. And now dear brothers and sisters, as we seem to be nearing home, let us each do all we can, that *others* may see the truth, and become partakers of the blessed hope; that they with us may rejoice as the great day of judgment approacheth. That many may be found watching, and waiting, when Jesus comes. And that I may be one of that number, is the prayer of your sister who earnestly prays, 'Thy kingdom come.'

"Hallelujah amen, hallelujah again,
In a little while we shall be there;
Oh! be faithful, be hopeful, be joyful till then,
And a crown of bright glory we'll wear."

F. E. MUNSON.

Crawford Co. Kas.

To The Brethren.

As the "Press" is so willing to work, it seems rather a pity that it should not be kept busy by those who are so much interested in the great truths it utters, and the pure religious progress it is trying to foster in the busy world around us. I will therefore, add a few thoughts which perhaps will give variety to the work already on hand. We, here at Volga, are also busy heart and hands in the completion of our new house of worship, from whose free walls shall go forth the glad tidings of the Savior's coming to set up his "everlasting kingdom" upon the new earth, which has long ago been promised to the saints. For Daniel says in his prophecy "that the time came that the saints possessed the kingdom." Surely that will be a glorious period for which many of us are looking and waiting with blessed expectation of entering through the pearly gates into the city. These with others are the precious truth we are as Adventists trying to teach, and such is the stronghold of prejudice and early training upon the minds of many that they turn away from the truth as it stands recorded in the sacred page, still willing to cling to the traditions of men, "creeds, confessions of faith," rather than the plain declarations of Christ and his apostles.

But notwithstanding all this we are having various kinds of influence. Some are receiving "the love of the truth," others are "searching the Scriptures to see if these things are so." And we have in a great degree united the sects together. Baptists can now walk with Presbyterians and Methodists, seemingly regardless of the little non-essential of baptism, about which they were so tenacious. Well, this is not the first union, of which I have heard, on similar principles. Pilate and Herod were once made friends because of their enmity to Christ, and though they succeeded in cruciifyng him, yet I do not think the opposition of modern times will destroy the doctrine he taught and left behind for our faith and practice.

Thus, we are joyous and happy as we move steadily on in the promulgation of the truth as taught by Christ and his disciples and the early fathers. Our house is up and we are hoping for weather to finish it. We also hope the dear friends interested in us will send the expected help as it is quite an undertaking for a few to build a house of worship. The few however with the Divine blessing will build it. Yet if those in sympathy and faith with us will send us some token of remembrance in the way of material aid it will be most gratefully received by the few who are doing so nobly. We as a church newly organized on the principles of a pure gospel feel very grateful to God for his great mercy toward us, in so signally opening the way for us, and giving us sympathy and aid where we least expected it.

MARY A. TIBBETS.

The Christian Resurrection.

Christ and the apostles assure us that all that are in their graves shall come forth, that the vile bodies of the righteous—the bodies of their humiliation—shall be changed, and made like unto the glorious body of our Lord Jesus Christ—changed from corruption to incorruption; from dishonor to glory; from weakness to power; from the animal to the pneumatic state, highly refined and sublimated. As the glorified body of Christ in his ascension was developed out of the identical body which was laid in the tomb. and rose from it; so, as our ascenion will take place in the moment of our resurrection, our glorified bodies shall be developed out of the bodies which were laid in the graves, cast into the sea, or otherwise disposed of, after death.

"The greedy sea shall yield her dead,
The earth no more her slain conceal."

Hence the ancient creeds speak of the resurrection of the body—some of them use the word *flesh—sarx, caro, for soma, corpus.* This has been the established doctrine of the Catholic Church in every age. Our Burial Service recognizes it, from beginning to end—so do our catechisms, institutes, sermons, hymns, etc.

Some may think that it makes no difference whether the gases and earths which shall constitute the material frame after the resurrection shall be the identical particals that constituted it when laid in the grave provided they are so combined that the resurrection-dody shall bear some resemblance to the body before death: and be adapted to the same spirit by which that body was *informed.* Perhaps not. But perhabs it does make a difference. The great law of congruity may require just such a personal identity as that which is involved in the construction of the resurrection-body out of the same materials which entered into the body at death: and, for this reason, the great miracle that shall be wrought in the last day is styled a resurrection—a getting up again—and not the creation of a new body. Divine omnipotence and omniscience can collect the scattered atoms of the body, refine and exalt them, and so compound them that every form and feature shall be heavenly and divine. It will afford us satisfaction to know that the material elements of our immortal bodies are the same which we possessed when our spirits were united to them in our life upon the earth. No matter how they were degraded by sin, by disease, by corruption, by mixture with other bodies. He who is able to subdue all things unto himself, shall change them, and make them like His own. As Donne quaintly says:

"As men of China, after an age's stay,
Do take up procelain, where they buried clay,
So at this grave, her limbeck, which refines
The diamonds, rubies, sapphires, pearls, and
mines,
Of which this flesh was, her soul shall inspire
Flesh of such stuff, as God, when His last fire
Annuls this world, to recompense it shall
Make and name them th' elixir of this all."

—*Nashville Advocate.*

Spritism an Antidote to Suicide.

Professor Huxley sent the following answer to an invitation:

Sir: I regret that I am unable to accept the invitation of the council of the Dialectical Society to co-operate with the committee for the investigation of "spiritualism; and for two reasons: In the first place, I have no time for such an inquiry, which would involve much trouble, and (unless it were unlike all the inquiries of the kind I have known) much annoyance. In the second place I take no interest in the subject. The only case of "spiritulism" I have had the opportunity of examining into for myself was as gross an imposture as ever came under my notice. But, supposing the phenomena to be genuine, they do not interest me. If anybody would endow me wite the faculty of listning to the chatter of old wo- and curates in the nearest cathedral town, I should decline the privilege, haveing better things to do. And if the folk in the spiritual world do not more wisely and sensibly than their friends report them to do, I put them in the same category. The only truth I can see in the demonstration of the truth of "spiritualism" is to furnish an additional argument against suicide.

Better live a crossing-sweeper than die and be made to talk twaddle by a medium hired at a guinea a seance.

I am sir etc., T. H. HUXLEY.

Robert Hall defines fanaticism as "such an overwhelmig impression of the ideas relating to the future world as disqualifies one for the duties of life."

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell, The Penalty of Sin, [illegible], Heaven and Hell Before Judgment, The Second Advent. The Key of Truth—each 16 pp.—Time is Short—Be Ready. The Only Hope; The Personal Coming. Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days. The Sabbath. Everlasting Punishment—24 pp. The Everlasting [illegible]—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to [illegible]—12 pp. Questions on Immortality 8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—24 pp.

Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers in to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single. $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is It? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c, post-paid.
The above five works, by Eld. M. Grant, in one vol. [illegible] post paid. The first four in one vol. large type [illegible] paid. [illegible] Unveiled, [illegible] with [illegible] View of the Personality of God. [illegible]

THE VOICE OF THE CHURCH, [illegible] Kingdom of the Redeemer; or, a history of the Doctrine of the Reign of Christ on Earth, [illegible] hundred extracts from the works of more than three hundred of the most noted [illegible] Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor [illegible] $1.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 130 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy, by Wm. Sheldon. 217 pp. Paper covers, 30c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wardell. [illegible] pp. 10c.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seventh Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 25c
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 3. 20c.
[Tokens Nos. 1 and 2 are out of print at present.]
Revelation [illegible]
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 6c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 35.

ENGLISHMAN'S HEBREW Con-cordance, with English and Hebrew index. $20 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $2 50, by express.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. [illegible]

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

EMPHATIC DIAGLOTT; contain-ing the original Greek text of the New Testament, with an interlineary word for word English translation, a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 464 pp. 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid

THE NEW TESTAMENT. Amer-ican Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1: postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c, a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth. 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 234 pp. 75c. post-paid, $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1 postage, 16c. Single volume 50c.; postage, 8c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 5c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 15c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Des-truction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c post paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; be-ing a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 25c post paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 25c.

FEW SAVED; or, The Awful Con-dition of the World. 15c.

ADVENT KEEPSAKE; or, a Bi-ble text for each day of the year. 45c, post-paid

THE NATURE AND DURATION of Future Punishment. By Henry Constable. Prebendary of Cork, Ireland. Irrefutable arguments.

THE HARMONIUM: Being an ex-position of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edi-tion of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 50c.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students [illegible]. Cloth, $2; leather $2 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, [illegible], Restitution, Reign of Christ, Millennium, [illegible] Israel, etc. By Wellcome and Goud. 460 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly [illegible], Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 20c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Dec. 19, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" the personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm Sheldon, VICE PRESIDENT; D R Mansfield, TREASURER; O R. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,
To whom all communications should be addressed.

ALL WE COULD GET.

We were compelled to use three reams of poor paper this week. We delayed one day hoping to procure something better, but in vain. Those who receive the poor sheets will please make allowances for the circumstances of the case. We hope such an exigency may not occur again.

"Good Tidings."

The long looked for "Conference Book" has now appeared with the above title. Send for a copy. $1 in cloth 75c. in paper, post paid

That Reaper.

Will not the ministry call the attention of farmers to the fine chance we offer them to obtain a good Reaper at a low price? Help us sell this machine, and you will help the cause in so doing.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers are* are needed to ensure success.

The Minstrel.

A new edition of the *Minstrel* is now ready, and orders for copies in paper or cloth covers will be promptly filled. In paper covers, $1.50 a dozen. In flexible cloth, $2.30 a dozen, post paid. Single copies in paper, 15c. In cloth, 25c.

Detroit.

Traveling Adventists stopping in Detroit will find Mr. Lind at the corner of Tenth and Labore Sts., who can give information concerning Adventism in that city.

Question Papers.

For a variety of reasons we shall not be able to publish the Question Papers for Sunday Schools this year. If time continues we will do so by another year. tf

Association Notice.

A few persons have made no response to our request for the return of their shares for transfer. Will they please write as soon what they will do? Direct W. L. Himes, Buchanan, Mich.

Wanted.

We will be be obliged to any one who will give us the following P. O. Addresses.

W. R. Howe, Kansas, Eliz Collins, formerly of Troy, N Y; E. P. Burdett, formerly of Hancock Co. Ill.; J. S. Wheeler and C. M. Polley of Wisconsin. tf

Nothing Better.

It is generally agreed that there is no better work upon the question of the nature of man than *The Doctrine of Immortality*, by James H. Whitmore. We have been selling the work at a very low price in order to procure for it the widest possible circulation; but have not sold less than one dollar's worth at single orders. It has occurred to us that many, perhaps, would like a single copy, or two copies, who would not wish more than that. Therefore, we give notice that we will send the book by mail, post-paid, to any address (in the United States or Canada) for TWENTY-FIVE CENTS. Who will avail themselves of this liberal offer?

Sheldon's Latest Volume.

Sheldon's new book, *The Life Beyond Death*, is now ready. It is one of the author's happiest efforts.

Pp. 164. Price, 25c. Sent by mail, pre-paid on receipt of the price. A liberal discount by the quantity. We have incurred considerable expense to bring this work before the public in an attractive form; and we trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one-quarter will be made by the dozen; one-third for twenty five, and one half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

Advent Almanac and Year Book.

We propose to issue about the first of January a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent-Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained; with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists; and we trust no such family will do without it." The price will probably be 20 or 25c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

To Correspondents.

MARIA B. THOMPSON. You will see the date on your paper is changed to '72, and the $2 is credited to TIMES of tract. 10....J. LEONARD. We cannot give prices, etc., when we do not know them ourselves. "Study of the Bible" is $1.00....V. HUNT. It was a mistake in names—not intentional. Please excuse. Have sent TIMES as directed ...L. M. WOOD of Minn. Can any one give us this brother's P. O. Address... J. CHAISER. Thank you for the tracts....J. MARTIN. Will attend to all in good time....L. C. BACON. It was all rec'd and used as directed. Sorry for mistake in name ...J. H. WELTNER. We will send a reasonable quantity if you will send money for postage. To those unable to pay we charge cost; about 1300 pages for $1....M. A. TIBBETS. We would both rejoice to come, and may yet if the Lord opens the way. ...J. L. RUSSELL. We sent tracts to you and the other party also....H. M. JONES. Have ordered "B. K. Journal." Thank you....C. C. MARSTON. Rec'd with $2.10. ..R. H. GRESHAM. Have sent as you so very kindly suggested ...J. R. S. MOWREY. Rec'd paper. Thank you ...M. M. MAXWELL. The book was sent Dec. 7... A. J. FOSDICK. We have no account against you. You can return if you please.... M. R. SAYRE. We think you have done nobly. Thank you....J. CARVER. Will send to them all another three months. Come down and see us when you can. BOYLAN'S GROVE. No name, but contents attended to. Thank you....C. P. DAVENPORT. It will be half a dollar.....M. B WAKEMAN. What is his name? ...W. CONNELL. Will wait ...C. MATTHIAS Be kind enough to send us your P. O. Address.

New Press.

R J Arnot $2.50; P W Hough 50c; C Heller $1.73; A C Dunham $1.00; C P Davenport $1.00; N C Miller $1.00.

Communications.

G E Merrill N Field O R Fassett M A Tibbets E S Willard J R Preston C C Marston B Mathias N Field P W Hough W Greene H Campbell T B Weaver J R Preston J D Jones.

RESPONSES.

Previously acknowledged $361,19

J Hull	$1.00	J C Allen	1.00
D Barker	1.00	Mrs R Allen	1.00
H M Jones	1.00	Miss J C Allen	1.00
E B Hilliard	65	H R King	1.00
H H Potter	2.00	J C Thomas	50
L A Burdick	1.00	B F Workman	5.00
A B Cushing	2.00	W Wyatt	2.00
R Allen	5.00	Walter Goodwin	05
H Landon	10.00	Olive "	05
R Spottswood	15	Norman "	05
E A Lake	25	Amy "	05
J J Cox	1.00	Nina "	05
E J Child	1.25	H F Munson	1.50
R H Evans	1.00	A M Sidwell	7.50
J Barnfield	25	M E Sidwell	1.00
S A Lake	2.00	F E Munson	1.00
M K Sayre	5.00	E Wolcott	7.20

Pledges.

The undersigned agree to pay the sums affixed to their names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H Hubbard, $5,00; S Pike, 10,00; B P Butts, 5,00; Thos Davidson, 5,00; G E Merrill, 5,00; H W Norville, 5,00; F A Childs, 25,00 (pd); Jas P Morse, 1,00; A C Hueston, 1,00; A Brother, 5,00; A Brother, 150,00; A Friend of THE TIMES, 25,00; G Shurtleff, 5,00; H Holder, 2,00; J F Huber, 5,00; R Mann, 5,00; Mary L Hemy, 5,00; L S Conner, 1; E Cheney, 2,00; O N, $2; S Nye, $25; Cascade (Iowa) church, $10.00; L. H. Ferrell (pd.) $10.00; R. Visser, 1,00; H. M. Jones, 5,00; J. Lowry, 5,00; R. H Evans, 2, 0.

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon.

The Proposed Chart.

We confess to but little faith, at first, that our ideal of a complete prophetic chart could be realized. But we knew that many desired such a map of prophecy, and so made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. Shall we have the needed names?

John S. Lawyer, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Barr, the Chicago church, D. O. Hink, I. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. E. Brown, M F Wistrom.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $120. See advertisement.

Letters Received,

TO SATURDAY, DEC. 16.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

C D Nichols
V Hunt
T J Williams
J R Preston
C A Sumner
L C Collins
H H Potter
W Murphy
E B Ellis
W L Winslow
C A Stewart
J E Andrus
C B Branch
C C Marston
W N Morrells
H R York
G Thompson
J B Larabee
R Mann
L A Burdick
W K Hathaway
L Watson
S A Simms
N Field
O R Fassett (2)
J Carver
S M Witham
E J Child
C P Davenport
P J Bowman
O C Smith
A S Graves
E S Brastow
H Campbell
S Dodge
J R Walrod
A W Griggs
B F Workman
M M Curliss
J H Whitmore
M M Maxwell
W C Hicks
W Wyatt
K Cole
R Huff
H S McCulloch
A B Cushing
P Hartle
M Benjamin
H D Peckham
M J P Thing
J C Kingsley
H Harrington
A Bruce
E M Kent
H Landon
J M Stouffer
W C Edwards
R Spottswood
P W Hough
G Higgins
E W Patten
J C Allen
E C Daniels
J B Weaver
R J Arnot
L C McKinstry
R H Evans
J Barnfield
S A Lake
A J Fosdick
J G Watson
P Williams
S Hale
P Hitchcock
S M W McGowan
S B Maber
J M Sprinkle
M K Sayer
W Good
G W Bight
P V Fonkle
S J Goodwin
J F Adair
W J Barnell
M J James
E A Lake
J A Parr
A W Tucker
G Dean
G W Green
J Boyd
H R King
C Heller
L Billings
W Connell
C M Hullenbeck
P A Smith
J A Oldfather
A C Dunham
E Chamberlain
T Fry
I C Thomas
J O M Hewett
J P Smith
C A Sumner
J J Cox
E Temple
E Temple
J Grice
I Halerow
Lizzie Clpell
O Hickok
Susan Rayland
E Leer
C Crawshaw
S Walters
M F Wistrom
S E Pearl
J S Huntington
Eld S A Chaplin
H J Munson
M L Taylor
J McMichael
J Loucks
F E Arnold
Peter Hobart
A H P Wilson
C W Smith
B F Gilbert
C P Dow
S W Sprague
I E Andrus
N C Miller
C Ewing
J S Lawyer
J O M Hewett
H W Norville
S Winchester
J W Lawton
C S Hesse
I C Wellcome
C Lee
L H Davis
J H Whitmore
L C Collins

Books and Tracts by Mail.

C A Branch
P Thurtle
S Hammond
C C Kent
S Baldwin
A Armour
F Barr
Weaver and Kilby
S B Maber (2)
J Wint
P A Smith
W C Edwards
P J Bowman
J M Sprinkle
P V Fonkle
W C Hicks
J R Smith
J Duffield
I B Weaver
C Heller
R B Dutton (4)
S O Moore
D Burkholder
A Scott
J Chapman (2)
L Watson
V Hunt
C A Stewart
G B Hilliard
T J Williams
J E Andrus
J Eaton
B Vlaene
P S Bowman (2)
J S Kingsley (4)
J C Weltner (2)
R Mann
E B Ellis (2)
F Barr
I C Thomas
E E Tibbets
J W Webster
M Fernside (2)
L Watson
P Heller
O D Gibson
R Spottswood
M A Tibbets
J W Aldrich
J M Young
E Wolcott
A B Cushing
H H Potter
J Lowrey
J Cowles
H Ellis
S Bowman
C H Hamor

Express.

H A King

Book Notices, Etc.

THE BIBLIOTHECA SACRA AND THEOLOGICAL ECLECTIC for October has come to hand. This unrivalled Quarterly, containing about 200 pages of reading matter, making a volume of 800 pages yearly and presenting standard discussions in the sphere of Christian literature, should be in the hands of every preacher; and many of our more intelligent laymen would find its articles a great help to them in their religious investigations. Dr Barrows continues in the present number his articles on Revelation and Inspiration, and Dr. Park his on the three Fundamental Methods of Preaching. These are worth to any minister the yearly price of the Quarterly. The other articles in the number for October are Pre-Historic Literature; Instinct; the Divine Agency in the Establishment, Administration, and Triumphs of Christ's Kingdom; Reply to Dr. Fisk on Rom. 5: 12-21; Perkin's Tuscan Sculptors; Editorial Correspondence; and notices of recent publications. Research and criticism, as developed in this excellent publication, are doing much towards purifying and extending Biblical learning. We have here the latest and ripest thought of Christian scholarship.

THE GREAT ENGLISH QUARTERLIES: The Leonard Scott Publishing Co's reprint of the London Quarterly Review for October fully equals any of the other numbers of the valuable series of periodicals which that house has so long been engaged in supplying to the reading public. The interest and variety of its contents may be seen from the following brief enumeration: 1. Spiritualism and its recent Converts; 2. Byron and Tennyson; 3. Beer, Brewing, and Public Houses; 4. Guicciardini's Personal and Political Records; 5. Continued Mismanagement of the Navy; 6. Industrial Monopolies; 7. Jowett's Plato; 8. Army Administration and Government Policy; 9. The Commune and the Internationale. It is claimed by the publishers that the periodicals issued by them do not fail to discuss the most interesting and important events of the day in a comprehensive manner, nearly approaching historical completeness; and, taking this closing number of the year as a specimen, this claim has a solid foundation, for there is hardly any division of the great army of readers but will find some subject in the above brief list which has occupied its attention during the past year.

Those desirous of making a good selection of periodicals for the coming year are unhesitatingly recommended to take one or all of the series issued by the Leonard Scott Publishing Company, and which now consists of the London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine, and which are furnished either separately or together at the following low scale of prices, less than half the cost of the originals:

Terms of Subscription.—Any one Review, $4; any two, $7; any three, $10; all four, $12; Blackwood's Magazine, $4; Blackwood and one Review, $7; Blackwood and two Reviews, $10 Blackwood and three Reviews, $13; Blackwood and four Reviews, $15.

Obituary.

EVANS At Stillwell, Laporte Co. Ind., Nov 21, 1871, at the residence of his son-in law, H. J. Winchell John Evans; in his 82d year.

He and his wife had lived together for sixty years, lacking only a few days; had raised a family of seven children, and his was the first death in the family. A good man, a kind husband, and beloved parent; after his long life he now rests till the resurrection. Services by the writer. D. MATHEWSON.

CHIVALIER Little Esther, daughter of A. and L. M. C. Chivalier, died Nov. 15, 1871; aged 8 weeks, 5 days.

She fell asleep so quietly that her mother did not know when she died. She sleeps to awake in the new earth bright, to die no more.

Esther sleeps but not forever:
There will be a glorious dawn;
Then we'll meet to part, no never,
On the resurrection morn.

Sermon by the writer. F. H KENNY.

MARTINE. At Long Point, Ill., Oct. 27, 1871, of diptheria, Charlie, son of Shults and Meda Martine; aged 2 years, 9 months, 25 days.

Yes, our darling is gone. He was a most affectionate child, but that dread enemy, death, snatched him from our embrace. We hardly knew that he was sick until he was gone. We are left to mourn. Oh! with what fond recollection do we look back and recall his many little childish ways; for he was all life. I mean, with the help of God, to live so that I may meet him in the kingdom. M. MARTINE.

Marriages.

GRAHAM—BRAZIE. At Lapeer, Mich., Tuesday, Dec. 12, 1871, at the residence of the bride's father Nathan D. Brazie, Esq., by Eld. E. H. Durand, Eld. A. M. B. Graham, of Flint, Mich., and Miss D. Allie Brazie.

WILEY—FERRILL. At Cross Plains, Iowa Co. Wis., Dec. 6, 1871, by Eld. Geo. Thomson Mr. Lyman Wiley, of Cameron Co. Pa., and Miss Maria Ferrill, of the former place.

TWO HUNDRED STORIES For Children. By T. M. Preble. Nineteenth thousand. Illustrated. 264 pp. 75c. post-paid; $6 a dozen. One of the best books for children ever published. Never fails to interest.

YOUNG PILGRIM STORIES. By "Uncle Pilgrim." Just the thing for our young folks. Two vols. $1 postage, 16c. Single volume 50c.; postage, 8c.

Notices, Etc.

Notice.

I will sell at a low figure, to any Advent preacher, who comes properly recommended, three lots of land —40, 80, or 120 acres. The land is 1½ miles from the Railway station, and has buildings, orchards, and sufficient water My object is to procure in our midst a man of God, who will preach the word, regardless of popularity, to the Advent church in this region.

Further information can be obtained of
Wm B. HULL, Rockbridge, Ohio.

Appointments.

CONFERENCE REGISTER.

Iowa and Missouri, Third District, Q. M. Ailanthus church, Dec. 22-24.

Wisconsin, East Dist. Q. M. Webster's Prairie, Sauk Co Wis. Dec. 22-24.

Wisconsin Q. M. Southern District, Adams, Green Co. Dec. 22-24.

Sumption's Prairie, Q. M., Ind. Dec. 29.

Arkansas, Blue Mountain Dist. Q. M. Flatt Woods, Dec 30, 31.

Hutchinson District, Minn. Q. M., Bear Creek, Dec. 29-31.

Minnesota, Winona District, Q. M. at Winona, Jan. 10.

Minnesota, Annual Jan. 10-14, 1872.

Western District, Wis. Q. M. Brunswick, Eau Claire Co. Feb. 1-4.

Illinois, Annual Meeting, Rochelle, Ogle Co., Jan 18.

MICHIGAN.

The second Q. M. of the Southern District of the A. C. Conference of Mich. will be held at S. H. No. 6, Rives Township, Jackson Co. Mich., commencing Wednesday, Dec. 27, to continue over Sunday. Those coming by rail will stop at Leslie, on the Jackson and Saginaw R. R. Strangers will inquire for Theodore Clark, or L. D. Whiting. J. R. PRESTON, Sec'y.

ILLINOIS.

Afton, Sabbath, Dec. 24. C. W. SMITH.

Rochelle, Ogle Co., Sabbath, Jan. 7, and part of the next week, if desired.
Amboy, Lee Co., Sabbath, Jan. 14.
Forreston, Ogle Co., Jan. 15, 16, eve., as Br. Geer may arrange
Elida, Winnebago Co., Jan. 17-26, as Br. Spotswood may arrange. C. C. MARSTON.

The Northern Ill. A. C. Conference will hold their next annual session at Rochelle, Ogle Co., commencing Thursday, Jan. 18, 1872. The ministers and delegates of the several churches are earnestly requested to be present.
S. B. MABEY, Sec'y. N. W. SPENCER, Pres't.

INDIANA.

Mich. Conf. W. D. A Quarterly meeting with the church at Sumption Prairie, commencing Dec. 29, and holding over Sunday. A general rally is expected. Come one, come all. Come in the name of the Lord. Come to work for salvation.

There will be teams at South Bend to meet those coming on the Niles & South Bend R. R., at 10.35 a. m. Mich. Southern R. R. East, 12.30 p. m., and Peninsula R. R. West, 3.30 p. m.

D. R. MANSFIELD,
JAMES PERKINS.

WISCONSIN.

Black River Falls, Eve. Jan. 29.
Wrightsville, as Br. Chase may arrange, Jan. 30.
Augusta, Shaven's S. H. Jan. 31.
P. W. HOUGH.

The Second Q. M., in the Western district of Wisconsin will be held with the church in Brunswick, Eau Claire Co. Feb. 1, and over Lord's day. Let us have a grand rally of warm hearts, with sweet words for each other, and noble testimonies for Jesus. Come the first day.
P. W. HOUGH.

The second Q. M. of Southern Wisconsin will be held at Adams, Green Co. commencing Friday, eve. Dec. 22, and continue over Sunday. Let those who have recently commenced preaching try to be present; also everybody else that wants to do good or get good. G. G. GODFREY.

The 2nd Quarterly Meeting of the Eastern District, Wisconsin, will be held (Lord willing) at the North School House, Webster's Prairie, Sauk Co. commencing Friday evening, Dec. 22, 1871 and holding over the Lord's day. The cars run to Baraboo on the new road from Madison, and Kilbourn City, on the Milwaukee and St Paul railway. It will be about seven miles from the former and six from the latter point to the place of meeting. Any who come by R. R. to either point, will be met at the station, if they will communicate in time with Br. F. Howe, Delton, Sauk Co. Let there be a general rally to this meeting of both ministers and members. Let all the churches in the district send delegates. Brethren Knapp, Jones and Ainsworth, will be a Committee on preaching. GEO. THOMSON.

IOWA.

Greeley, as Br. Gildersleve may arrange, Dec 21.
Elk Creek, Dec. 22, and remain several weeks, as the interest may demand. F. H. KENNY.

MINNESOTA.

The tenth Annual Meeting of the A. C. Conference of Minnesota will be held at Winona, Wednesday to Sunday, Jan 10-14, 1872, in the chapel, corner of Broadway and Winona St.

The new chapel will be dedicated on Saturday, Jan. 13, at ten o'clock, a m.

SPECIAL NOTICE.

Arrangements have been made for the sale of excursion tickets on the Winona and St. Peter R. R. from Owatonna and Winona Junction. Tickets will be sold ONLY on Wednesday, Jan. 10, but will be good to use during the week, and to return Monday, Jan. 15. If there are any friends at other stations that desire excursion tickets, let them notify me at once.

EDWIN T. HIMES, Sec'y.

The Fourth Q. M. of the Winona District will be held in the Advent Chapel in Winona in connection with the Annual Conference, commencing Jan. 10 It is hoped that there will be a general attendance Let there be delegates from every church and all others that can attend. The Lord is at hand. S. C. WELLCOME, Sec'y.

Crisis please copy.

Vowles S. H., St. Charles, 6½ p. m. Dec. 24; 6½ p. m. at Utica station.
Stone S. H., Viola, 6½ p. m. Dec. 30, and 10½ a. m. Dec. 31.
Murphy S. H., 2½ p. m. Dec. 31, and Bently S. H. in the evening.
Hough S. H., Eyota, 10 a. m. Jan. 7.
Bliss S. H., 2½ and 6½ p. m. same day.
S. C. WELLCOME.

The fourth Q. M. of the Hutchinson District, will convene at Bear Creek, Friday, Dec. 29, and hold over Sunday. General attendance is solicited. We look for a good time. Come up to the feast, filled with the Spirit.
L. R. WOOD Sec'y.

MISSOURI.

Ailanthus, Dec. 24.
Union church, Dec. 31. A. F. DOBSON.

Greenfield, Dade Co., Dec. 31, and continue as long as the interest may demand, and as Br. W. J. Davis may arrange. L. H. DAVIS.

The third Q. M. of the third District of the Iowa and Missouri Conference will be held with Ailanthus church, commencing Friday evening before the fourth Sunday in December. Let there be a general rally of all in the district. Let every church be represented in Conference. Br D O. Hink is requested to attend, and Br. John Hughes of Davis Co , also. Let none of the ministering brethren fail to come. A. F. DOBSON.
JOHN BLIVEN, Sec'y.

NEW YORK.

Regular meetings are held by church at 128 West 24th St., New York city; three times on Monday, Wednesday, and Friday evenings.
T. J. COX.

ARKANSAS.

The Advent Christian Quarterly Conference, Blue Mountain District, will be held at Flatt Woods, Masonic Hall, Saturday and Sabbath eve. Dec. 30, and 31.
J. H. BROWN.
T. J. BISHOP.

Advertisements.

A GREAT CHANCE FOR AGENTS. Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever, sample free, so there is no risk. Address at once Hudson River Wire Works cor. Water St. and Maiden Lane, N. Y. or 16 Dearborn St , Chicago, Ill. [916-tjan8

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St . New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $1.75. To new subscribers to *both* journals, $2.50 a year.

FREE. Sample copies of the *Bee Keeper's Journal and National Agriculturist*. The finest paper of its class in the world. Every Bee-keeper should have it Agents wanted, on liberal terms. Send for circulars, and you will learn something to your advantage. H. A. KING & CO., 14 Murray St., New York city.

N. B.—THE TIMES and *Journal* one year, if paid in advance, $2.75.

BABCOCK FIRE EXTINGUISHER.

Over 800 actual fires put out with it. More than $4,000,000 worth of property saved from the flames during the past year. The Government has adopted it. All leading railroads use it. Insurance companies reduce rates where it is introduced. Invaluable for private residences, school houses, hotels, warehouses, and all buildings where life and property are in danger from fire. Send for "Its Record."

In writing, please say where you saw this advertisement.
F. W. FARWELL, Sec'y.,
122 Washington St., Chicago.

For sale at this office.

THE ILLUSTRATED DOMESTIC BIBLE

"In this excellent edition of the Holy Scriptures the following features are combined and concentrated, in manner that make it an exceedingly valuable acquisition to the family circle, and to all Bible students.
1. Seven hundred Superior Wood Engravings.
2. Thousands of Marginal References.
3. The fine steel maps.
4. Numerous Improved Readings.
5. A Corrected Chronology.
6. A brief exposition of each chapter.
7. The poetical books in poetic form.
8. Questions which bring out thought.
9. An arrangement for reading the Bible in one year.
10. A Family Record.
11. Openings for sixteen photographs.
12. A quite full Concordance.

The work contains nearly 1,400 pages; clear type; on fine paper; excellently bound.

It makes one of the finest Family Bibles ever published.

PRICES.

Morocco Binding—Marbled Edge	$10 00
" " —Gilt Edge	12 00
Turkey Morocco —Full Gilt	16 00

Sent by express on receipt of the price.
Address: Advent Times, Buchanan, Mich.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

THE CLOW REAPER.

This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis., was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty*. The Clow Reaper was marked *forty*, or perfect by the committee. The other machines ranged from 24½ down to 21½. This machine is specially admirable for its light draught—which saves horseflesh; it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for lowering and raising the cutters. For the facilities for turning and backing. It can be used as a mower as well as a reaper. No cog-wheels are used to drive the sickle. It has had fewer accidents from breakage than any other machine.

USUAL PRICE, $160.00;
but the machine presented to THE TIMES office will be
SOLD FOR ONE HUNDRED & TWENTY DOLLARS!
If taken soon.
For any further information, address:
J. V. HIMES, Buchanan, Mich.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 126 pp. 25c.

ADVENTISM. In two parts. I. *Its* Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 217 pp. Paper covers, 50c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resumé and argument. By Eld. J. Wendell. 60 pp. 15c.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.---NO. 22. BUCHANAN, DECEMBER 26, 1871. WHOLE NO. 402.

J. A. Pearson 138 No Clark St.

Contents.

Body and Mind, No 2, J. H. Whitmore; Beginning to understand Him, N. Field 169
Advent—poetry, Holiness; What is It? H. Munger; A Wail of Despair, G. W. Green; Longing, E. H. Willard; Signs of an Impending Conflict between Austria and Russia; Cuba 170
The Attractions of the Closet, M. A. Tibbets; To Smoke or Not to Smoke; Our King, J. R. Preston; Conference Minutes 171
Brief Editorials; An Apology; The Natural Sense, No. 2 172
Earth and Man; From California, D. D. Reed; Sabbath Dialogues, O. D. Gibson; Editorial Gleanings; The Advent Times 173
Western Ministerial Conference 174
Conference Minutes; Our Book and Tract Column 175
Business Agent's Department; Marriages; Obituaries; Book Notices, Markets, Notices, Appointments, Advertisements 176

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Dec. 26, 1871.

Body and Mind.—No. 2.

In the following passage Dr. Maudsley calls attention to the fact that the human countenance is capable of expressing a variety of more complex emotions than animals are capable of. "Those who would degrade the body, in order, as they imagine, to exalt the mind, should consider more deeply than they do the importence of our muscular expressions of feeling. The manifold shades and kinds of expressions which the lips present—their gibes, gambols, and flashes of merriment; the quick language of a quivering nostrils; the varied waves and ripples of beautiful emotion which play on the human countenance, with the spasms of passion that disfigure it, all which we take such pains to embody in art—are simple effects of muscular action, and might be produced by electricity or any other stimulus, if we could only apply it in suitable force to proper muscles.... Fix the countenance in the pattern of a particular emotion—in a look of anger, of wonder, or of scorn—and the emotion whose appearance is thus imitated will not fail to be aroused. And if we try, while the features are fixed in the expression of one passion, to call up in the mind a quite different one, we shall find it impossible to do so. This agrees with the experiments of Mr. Braid on persons whom he had put into a state of hypnotysm; for, when the features or the limbs were made by him to assume the expression of a particular emotion, thereupon the emotion

WAS ACTUALLY FELT

by the patient, who began to act as if he was under its influence. We perceive then that the muscles alone are not the machinery by which the mind acts upon the world, but that their actions are essential elements in our mental operations. The superiority of the human over the animal mind seems to be essentially connected with the greater variety of muscular action of which man is capable: were he deprived of the infinitely varied movements of the hands, tongue, larynx, lips and face, in which he is so far ahead of the animals, it is probable that he would be no better that an idiot, notwithstanding he might have a normal development of brain."

In his second lecture Dr. Maudsley treats of idiocy and cerebral development. "Among Europeans the average weight of brain is greater in educated than in uneducated persons; its size, other circumstances being equal, bearing a general relation to the mental power of the individual. Dr. Thurman concludes, from a series of carefully compiled tables, that while the average weight of the brain in Europeans is 49 oz., it was 54.7 oz., in ten distinguished men; and Prof. Wagner found a remarkably

COMPLEX ARRANGEMENT

of the convolutions in the brains of five very eminent men which he examined .... The native Australian, who is one of the lowest existing savages, has no words in his language to express such exalted ideas as justice, love, virtue, mercy; he has no such ideas in his mind, and cannot comprehend them. The vesicular neurine which should embody them in its constitution and manifest them in its function has not been developed in his covolutions; he is as incapable therefore of the higher mental displays of abstract reasoning and moral feeling as an idiot is, and for a like reason. Indeed, were we to imagine a person born in this country, at this time, with a brain of no higher developme[illegible] the brain of an Austrailian sa[illegible] or a Bushman, it is perfectly cert[illegible] that he would be more or less of [illegible] imbecile."

The following table is compiled from Dr. Thurman's paper "On the weight of the human brain," in the *Journal of Mental Science*, April, 1866.

BRAIN-WEIGHTS OF DISTINGUISHED MEN.

	Ages.	Oz.
1. Cuvier, Naturalist	63	64.5
2. Abercrombie, Physician	64	63
3. Spurzheim, Physician	56	55.06
4. Dirichlet, Mathematician	54	53.6
5. DeMorny, Statesman and Courtier	50	53.6
6. Daniel Webster, Statesman	70	53.5
7. Campbell, Lord Chancellor	80	53.5
8. Chalmers, Preacher	67	53
9. Fuchs, Pathologist	52	52.9
10. Gauss, Mathematician	78	52.6
Average of ten distinguished men	50-60	54.7
Brain weights of average European men	20-60 60-70	49 47.1
Average brain weight of male negroes		54.3

It may be proper to add that the average weight of the adult male brain is ten per cent. greater than that of the female—100 : 90. The brains of the Hottentot, Bushman, and Australian are, so far as observation goes, of less weight than those of negroes. These facts and figures show that mental power depends upon cerebral development. To set forth the essential unity of body and mind has been a chief object of Dr. Maudsley's lectures. Against the speculations of the metaphysician, he opposes the stern logic of facts. To the unfounded assertion that mind is a separate and independent entity he shows that when a shock imparted to the mind through the senses causes a violent emotion, it produces a real commotion in the molecules of the brain. It is not that

AN INTANGIBLE SOMETHING

flashes inward and mysteriously affects an intangible metaphysical entity; but that an impression made on the sense is conveyed along nervous paths of communication, and produces a definite physical effect in physically-constituted mind-centers.... To reckon the highest operations of mind to be functions of a mental organization is to exalt, not to degrade, our own conception of creative power and skill.... I know not why the Power which created matter and its properties should be thought not to have endowed it with the functions of reason, feeling, and will, seeing that, whether we discover it to be so endowed or not, the mystery is equally incomprehensible to us, equally simple and easy to the Power which created matter and its properties.... By rightly submitting the understanding to facts, it is made evident that, on the one hand, matter rises in dignity and function until its energies merge insensibly into functions which are described as mental, and, on the other hand, that there are gradations of mental function, the lowest of which confessedly do not transcend the functions of matter. The burden of proving that the

DEUS EX MACHINA

of a spiritual entity intervenes somewhere, and where it intervenes, clearly lies upon those who make the assertion who need the hypothesis."

In an appendix devoted to the consideration of the limits of philosophical inquiry and the theory of vitality, Dr. Maudsley has given two of the finest essays ever written on the subjects named. In 1868 the Archbishop of York delivered an address to the members of the Edinburgh Philosophical Institution. This address which contained a violent and unreasonable attack upon materialism was published under the title of: The Limits of Philosophical Inquiry. Dr. Maudsley has reviewed the Archbishop in the most masterly manner. His defence of materialism, at once fair, manly, and conclusive, has provoked much hostile criticism, but no spiritualist has been able to show that his positions are untenable. In reviewing the Archbishop of York our author treats the subject of materialism, from a theological as well as from a scientific stand-point.

It might be well if

ALL THEOLOGIANS

who inveigh so fiercely against materialism as subversive of true religious faith, would read and candidly consider Dr. Maudsley's admirable essay.

Speaking of a common but most mischievous assumption concerning materialism which had been put forward with a great show of confidence by the Archbishop, he very truly says:

"Another error, or rather set of errors into which the Archbishop plunges, is that he assumes positive science to be materialistic, and materialism to involve the negation of God, of immortality, and of free will. This imputation of materialism which ought never to have been so lightly made, it is quite certain that the majority of scientific men would earnestly disclaim.

Moreover, the materialist, as such, is not under any logical constraint whatever to deny either the existence of a God, or the

IMMORTALITY OF THE SOUL,

or free will. One is almost tempted to say that in two things the Archbishop distances competition: first, in the facility with which he loses or dispenses with the links of his own chain of reasoning; and secondly, in his inability to perceive, when looking sincerely with all his might, real and essential distinctions, which are not broadly, and almost coarsely, marked. If the edge of a distinction be fine, if it be not blunt as a weaver's beam, it fails seemingly to attract his attention. Whosoever believes sincerely in the doctrine of the resurrection of the body, as taught by the Apostle Paul, which all Christains profess to do, must surely have some difficulty in conceiving the immortality of the soul apart from that of the body; for if the Apostle's preaching and the Christain's faith be not vain, and the body do rise again, then it may be presumed that the soul and it will share a common immortality. So far, then, from materialism being the negation of immortality, the greatest of the Apostles, the great Apostle of the Gentiles, earnestly preached materialism as essential to the life which is to come. There is as little or less justification for saying that materialism involves of necessity the denial of free will. The facts on which the doctrine of free will is based, are the same facts of observation, whether

SPIRITUALISM OR MATERIALISM

be the accepted faith, and the question of their interpretation is not essentially connected with the one or the other faith; the spiritualists may consistently deny, and the materialist consistently advocate, free will. In like manner, the belief in the existence of God is nowise inconsistent with the most extreme materialism, for the belief is quite independent of the facts and reason on which that fact is founded. The spiritualist may deny God the power to make matter think, but the materialist need not deny the existence of God, because he holds that matter may be capable of thought. Multitudes may logically believe that mind is inseparable from body in life or death—that it is born with it, grows, ripens, decays and dies with it, without disbelieving in a great and intelligent Power who has called man into being, and ordained the greater light to rule the day and the lesser light to rule the night.

* What an unnecessary horror hangs over the word materialism! It has an ugly sound, and an indefinite meaning and is well suited, therefore, to be set up as a sort of moral scare-crow; but if it be closely examined, it will be found to have the semblance of something terrible, and to be empty of any real harm. In the assertion that mind is altogether a

FUNCTION OF MATTER,

there is no more actual irreverence than in asserting that matter is the realization of mind; the one and the other proposition being epually meaningless so far as they postulate a knowledge of anything more than phenomena. Whether extension be visible thought, or thought invisible extension, is a choice of words, and not a choice of conceptions. To those who cannot conceive that any organization of matter, however complex, should be capable of such exalted functions as those which are called mental, is it really more conceivable that any organization of matter can be the mechanical instrument of the complex manifestations of an immaterial mind? Is it not as easy for an omnipotent Power to endow matter with mental functions as it is to create an immaterial entity capable of accomplishing them through matter? Is the Creator's arm shortened, so that he cannot endow matter with sensation and ideation? It is strangely overlooked by many who write on this matter, that the brain is not a dead instrument, but a living organ, with functions of a higher kind than those of any other bodily organ, inasmuch as its organic nature and

STRUCTURE FAR SURPASS

those of any other organ. *What, then, are those functions, if they are not mental? No one thinks it necessary to assume an immaterial liver behind the hepatic structure, in order to account for its functions. But so far as the nature of nerve and the complex structure of the cerebral convolutions exceed in dignity the hepatic elements and structure, so far must the material functions of the brain exceed those of the liver.*

Trace the gradual development of the nervous system through the animal series, from its first germ to its most complex evolution, and let it be declared at what point it suddenly loses all its inherent properties as a living structure, and becomes the mere mechanical instrument of a spiritual entity. In what animal, or in what class of animals, does the immaterial principle abruptly intervene and supersede the agency of matter, becoming the entirely distinct cause of a similar, though more exalted order of mental phenomena?" Immaterialists would do well to answer these pertinent questions, instead of contenting themselves with a repetition of the stale and illogical arguments which form the common stock of all spiritualists, the Archbishop of York not excepted.—*J. H. Whitmore in Bible Banner.*

Beginning to Understand Him.

My old friend, George Storrs, did not long positively deny the resurrection of the dead. He was very confident that there would none be raised but the saints of God. He could not see any necessity or justice in resurrecting [illegible] human being who died out of Cl[illegible]t. He still says he believes in the non-resurrection of the *wicked*. But who are the wicked according to his views? He says on p. 17 of his pamphlet:

"Whoever has this gospel proclaimed to them and rejects the message and its requirements, has then the character properly denominated *wicked*, [illegible] dying in that state, 'shall not see life'—will live no more forever."

That this class is comparatively very few he proves on p. 48. After saying that no very large number even in Christendom ever heard the true gospel as it came from Christ and his apostles, but on the the contrary only a corrupted message, he says:

"There is but one sin known in the gospel which excludes men from life; that is, *unbelief*, or a rejection of God's message of love and life, *attended by the Holy Ghost sent down from heaven.* That the gospel is corrupted and is not preached as Christ commissioned his disciples to preach it, needs no other proof, in these days, than the fact that very few are found who preach it '*with the Holy Ghost sent down from heaven.*' This work is to be renewed in the ages to come."

Here, then, we clearly see that there can be but very few wicked people in our day; yes, and but very few since the days of the apostles. As the pure gospel has not been preached to the world, except by very few preachers, it would be unjust to damn men for not believing a false or corrupted message preached by the many. And if it can be shown that no man since the days of the apostles, not even Mr. Storrs himself, has preached the gospel with the "*Holy Ghost sent down from heaven,*" then the conclusion is inevitable that there have been no wicked people, no wilful rejectors of the gospel since the apostles' times.

It is simply absurd for any man to claim to preach the gospel "with the Holy Ghost sent down from heaven." That was an apostolic gift, and all we are required to do is to RE-PREACH what the inspired apostles preached.

EVERY CREATURE.

My good brother, whose sincerity is undoubted, in the second chapter of his pamphlet defines "every creature," "all the families of the earth," "all people," to mean every individual of the human family, past, present, and future, and therefore applies the oath and promise of God to Abraham accordingly. He says that "all must be blessed with the knowledge of God'slove to them, and so have a chance to *believe* the good news." There seems to be no question in his mind, from his quotations and explanations of the above phrases, that the covenant to Abraham embraces all men in every age. Indeed, to prove this is the very object for which he wrote the pamphlet in question. If the promise is limited to every one who has had, or will have the faith of Abraham, or who are in his Seed—Christ—then there is no difference between us; and hence his pamphlet is useless,—for it would prove nothing but what all Christians, except Universalists, admit.

But in the first paragraph of the fourth chapter he talks differently. He is by no means positive that he is right in the application of the Abrahamic covenant. Hear him:

"We are not disposed to be too positive as to its covering all who have lived and died without the knowledge of God's merciful provision for their eternal life; yet we are inclined to the idea that it does."

After all, then, it is a [illegible] matter of opinion that the [illegible] covers all mankind who have [illegible] died in ignorance of the gospel! The most that he can be sure of is, that it it very doubtful. He is inclined to the *idea*, however, that it does. The matter being thus unsettled in his own mind, why all this ado about the promise and oath of God to Abraham? Why make a hobby of a matter of opinion?

N. FIELD.

Advent.

THE FIRST AND SECOND COMING.

He came not with his heavenly crown, his sceptre clad with power;
His coming was in feebleness, the infant of the hour;
An humble manger cradled, first, the virgin's holy birth,
And lowing herds compassioned there the Lord of heaven and earth.

He came not in his robe of wrath, with arm out-stretched to slay;
But on the darkling paths of earth to pour celestial day,
To guide in peace the wandering feet, the broken heart to bind,
And bear upon the painful cross the sins of human kind.

And thou hast borne them, Savior meek! and, therefore, unto thee,
In humbleness and gratitude, our hearts shall offered be;
And greenly, as the festal bough that on the altar lies,
Our souls, our bodies, all be thine, a living sacrifice!

Yet once again thy sign shall be upon the heavens displayed,
And earth and its inhabitants be terribly afraid;
For not in weakness clad thou com'st, our woes, our sins to bear,
But girt with all thy father's might, his vengeance to declare.

The terrors of that awful day, oh! who shall understand?
Or who abide, when thou in wrath shall lift thy holy hand?
The earth shall quake, the sea shall roar, the sun in heaven grow pale;
But thou hast sworn, and will not change, thy faithful will not fail.

Then grant us Savior, so to pass our time in trembling here,
That when, upon the clouds of heaven thy glory shall appear,
Uplifting high our joyful heads, in triumph we may rise,
And enter with thine angel-train, thy temple the skies!

—*From Bp. Doane.*

Communications.

Holiness: What is it?

I feel while many are honestly trying to inspire the church with new zeal to become holy, they will put out smaller lights that never can attain to what some claim to be the standard, or what some think they must attain to in order to be saved. The difficulty lies in defining the position, as some will be thrown over the mark as far as they consider others back of coming up to it. Forty-one years ago our Methodist church had set meetings to pray for holiness. Some would profess to get it, and, no doubt, got all they needed for the time. Others prayed for weeks, and never got what the former class told them *they* had, and what they could have if they did not ask amiss. Such strange expressions and high state of religious enjoyment put others back, so that put few dare attend the holiness meetings, so called. And a decension soon followed in the church, and many were discouraged, which need not have been if the thing had been properly defined or understood, by taking into the account the different dispositions or temperment of mind, experience and circumstances, etc.

I recollect an old man, a diligent seeker ofter this great blessing some others, he believed, had obtained. And he tried, and cried, and prayed; but gave up that he could not get any further than "a justified state" as it was then called. But the blessing of holiness was far ahead of being justified by faith and works. At least it was so represented. This man finally came to the wise conclusion, that if he could not come up to that high standard claimed by others, he *would not* do as some did—give up entirely,—but "would be a second class Christian," as he styled it. He attended meetings, helped support all the institutions of the church, and felt justified, and under no condemnation, but was not sanctified, or wholly consecrated, as others made him believe they were. He felt poor every time he prayed, and told God of his poverty, while some others had great joy and to spare. Yet he held on to his "second class religion."

In a few years those the most peaked in their denunciations against the second class were, all but two or three, without any religion at all. Some denounced the Bible, and went overboard; yet *this* man lived, and died in triumph, leaving this testimony: God gives grace according to our day; and dying grace when it is needed. The thorn in his flesh, or an ugly wife and his quick temper did not hinder him from enjoying "a second class religion."

I am satisfied that circumstance and temperament of mind will prevent some people, and good people too, from coming up to a level *in enjoyment with* others, even the individual Christian does not always feel alike. None will doubt this but a fanatic. It is a known fact ten dollars will make some people more boisterously happy than one hundred will others. It is measurably so in religious matters. Some are susceptible of more joy or sorrow under the same circumstances than others. Paul says he dare not use other men's measure. He says it is not wise to do so.

Now I do not write this to lower the standard of Christianity, but to save if possible some weak ones under peculiar trial, from throwing themselves among, or giving up as others have done. All cannot be rich in this world's goods, even with equal chances. Neither can all come up to the same standard of knowledge and education in the same school. It is so in the school of Christ. It cannot be otherwise, with our different constitutions and abilities. There are different classes in every department of life. Let every one see that he is under grace, ready to do duty when made plain. God will not judge us for not getting one hundred bushels to the acre in harvest if the ground is not capable of such crop. And if we have to put up with the "second class religion" we may and ought to feel reconciled to God and his providences, and satisfied with his promises, so we can lie down at night feeling no condemnation, but a calm resting in God, though without the *ecstasy* of joy some others profess.

This I have felt for months past, yet I dare not say I am as holy as God is holy—as the standard is now being raised. Without defining properly, it will certainly work injury to the second class, though not so designed by the first class. We hope they will write and define more fully what they mean by holiness: whether it is any thing more than to do as well as we can under our different circumstances, and feel the joy of God's salvation daily, and love not the world in its spirit, but Jesus' coming the best of all. We shall not be judged by how we feel, or how we die—whether in the hospital or palace—but by what we have desired to do. Even if we have not done all right, evil being present with us, through grace we shall be saved, which is the gift of God. And what we lack God will aid at the revelation of Jesus Christ. So he says, and so I believe.

If some are in "the second class," and run away from school because some are better scholars than we are, but press on, and make the little we have go as far as we can; and like the man referred to, we may have something in the harvest. All that have this hope in them will show it, and will live in this world as strangers, not mixing up with the political strife of these last days. Such as do, have not the real hope. God is allowing the agents of the devil to preach to us a sermon on the vanity of having riches, and fine houses, and other things. Fire will consume them soon, and us with them, unless we are ready to be caught up, away from it. The Lord help the strong to bear the infirmities of the weak. While you eat strong meat, others cannot do so.

HIRAM MUNGER.

A Wail of Despair.

In the *Christian Standard* of Sept. 16, I find a letter from the pen of Eld. B. U. Watkins, of the Christian church, in regard to a discussion at Thomas Fork, Meig County, Ohio, between a Mr. Scott and a Mr. Harvey, on the kingdom. Mr. Harvey affirmed that "*Christ's kingdom was established* the first Pentecost after his resurrection," which Mr. Scott denied. From the reading of Mr. Watkins' letter, one would naturally infer that Mr. Scott is an Adventist, but the following wail is conclusive:

> "The terrible declaration that *man has* NO *soul, and Christ* NO *kingdom*, has yet to be met. The question is pushed upon us. It is too revolting to be sought after; but, as a painful duty, we must accept the question and overthrow its pretentions, and expose its skepticism."

The emphasis is Mr. Watkins'. Observe, he says, "the question has *yet* to be met." And *how* does Mr. Watkins propose to meet it? Why, by attributing to us, "the terrible declaration that man has NO soul!" When men have to resort to downright misrepresentation to sustain a theory, it should be accepted as evidence that the theory is false. Who ever heard an intelligent Adventist assert that "man has NO soul?" True, Adventists deny the natural immortality of the soul; but is that equivalent to affirming that man has NO soul at all? Certainly not. Upon the same principle I might affirm that Mr. A. has *no* horse, because his horse is not a *white* horse!

The reader need scarcely be told that Mr. Watkins knows better than to attribute this sentiment to us. In an article from his pen, published in the *Standard* of Sept. 15, 1866, I find the following remarkable declaration: "If we are to depend upon the classic use of the word *pneuma*,[1] we might be easily driven to the wall in our attempt to prove a deathless nature in man." Verily, Mr. Watkins progresses in meeting "the terrible declaration that man has NO soul!" Try again, Mr. Watkins! G. W. GREEN.

---

[1] The Greek for Spirit.

Longing.

"I am sick of love;" my soul fainteth for his long delay. "Make haste, my beloved, and be thou like to a roe, or a young hart, upon the mountains of spices." (Cant. 8: 14)

"Bridegroom of the weeping spouse,
Listen to her longing vows;
Listen to her widowed moan;
Listen to creation's groan.
Bid, O, bid thy trumpet sound,
Gather thine elect around,
Gird with saints thy flaming car,
Summon them from climes afar,
Call them from life's cheerless gloom,
Call them from the marble tomb;
From the grass-grown village grave,
From the deep dissolving wave,
From the whirlwind and the flame,
Mighty Head, thy members claim."

These first breathings of the espoused church, from the gifted Charlotte Elizabeth, are the best expression of my longing soul in view of that day. When I look upon this "groaning creation" as I feel it in myself, and see it in my husband, and in my children, and in my friends, and in the lower order of creation, I am pained in my spirit, and groan and sigh in the bitterness of my soul for the "restitution" promised at the coming of the "Spouse." "Amen. Even so, come, Lord Jesus." E. S. WILLARD.

P. S. Anew do I feel before the Lord that every trial of my life has worked for my good; therefore do I praise God in my heart more for the bitter than for the sweet of my life, for it is a greater test of his loving heart to men. "O my Father, if this cup may not pass away from me, except I drink it, *thy will be done*,"—is a safe position for the soul. E. S. W.

Signs of an Impending Conflict Between Austria and Russia.

To a great degree Austria, during the past five years, has followed a policy of non-intervention. With Andrassy's accession to office this policy will cease. To maintain it would be directly opposed to his temper and character. The Germans and Hungarians form very different estimates of Andrassy's character; the former have always considered him a crafty, rather unscrupulous, ambitious man; the latter maintain that his most prominent qualities are restless energy, self-confidence, and determination. The two estimates are not directly antagonistic on any point, and they agree in depicting a man not likely to be tied down by precedents or guided by other people's views. It is principally to Count Andrassy's nomination as Minister of foreign affairs that I ascribe the sudden belief in the possibility of a Russian war. Doubtless this belief is based on other grounds also; but the subject would not have attracted the attention and importance now attached to it if Beust had remained in office. Since 1866 I have not heard the probability of a war with Russia so openly and freely discussed in Vienna, not in clubs and society only, but in the Government offices. The disastrous Bohemian campaign taught the Austrians that modern wars cannot be brought to a successful issue without long and arduous preparation; the chiefs of the army learned on that occasion, that guns, rifles, and ammunition cannot be obtained from empty arsenals, nor clothing and other supplies from exhausted depots; and they learned by experience that horses admirably adapted for drawing plows or country carts, made but indifferent cavalry chargers, even with a fortnight's drill. Consequently, ever since the seven weeks' war steady and quiet preparations have been going on in all the military departments. Accumulations of warlike stores have been gradually made, and all needed alterations and prpearations, which required no great outlay of money, have been carefully conducted. These preparations received a stimulus at the beginning of the Franco-Prussian war, when it was discovered that, notwithstanding all that had been done, the army was really quite unprepared for a campaign; and that a special loan, at an excessive rate of interest, must be contracted in order to obtain hastily, and consequently on unfavorable terms, the stores and equipments which would be needed at once, if instead of being localized, the war became a general one.

When it became evident that the war would not spread beyond the frontiers of the two countries engaged, the necessity for immediate readiness ceased, and the efforts relaxed. But notwithstanding, the steady preparations, which had continued from Sadowa to Sedan, were persevered in to the full extent that the funds set aside for military purposes would allow. If the preparations for an early war with Russia were merely the subject of private conversation here—if they were mere makers of gossip or of press reports—I would not attach such importance to them. An Austro-Russian war has so long been prophesied as one of the certainties of the future, in this capital; the topic is so useful to editors in the dull season, and speculators on the Bourse, and so frequently resorted to by both parties that I would not mention the subject here if I had not learned positively that preparations are actually pushed on. For instance, I have learned on undoubted authority that two contracts which the government had made for warlike stores—one contract is for mitrailleuses—have been considerably modified. By the terms of the contracts as they were originally made the government had the right to shorten the time within which the articles were to be delivered, on condition of paying an increased price for the articles contracted for. This condition has been enforced and the delivery is to be made in March instead of September of next year. Now, as Austria is not precisely overflowing with surplus funds, as the contracts in both instances are for *matarial* which is absolutely useless except for purposes of war and as the country has hitherto been satisfied to make its preparations and collect its stores as economically as possible, merely using for that purpose surplus funds, I am inclined to believe this sudden deviation to ways of extravagance is indicative of the belief in certain quarters that these stores and material may be needed sooner than was originally anticipated.

The public doubtless founds its belief in an early war chiefly on Count Andrassy's nomination as Minister of Foreign Affairs, for it has always been an article of faith with Austrians that Beust's succession by Andrassy, who is avowedly the Austrian statesman best acquainted with the policy and designs of the Czar and his ministers, would be indicative of serious complications with Russia. Many reasons, good or bad, tend to increase the belief here that Russia, especially since the defeat of France, a year ago, has been busily preparing for a formidable campaign. Count Nooikopp's sudden recall to St. Petersburg, presumably to confer with the Czar on the object and effect of Andrassy's nomination; the unsettled state of France; the ill feeling which exists in Italy against that country, and which may bring about innumerable complications; the recent troubles in Croatia and the military frontier, which are alledged to have been caused by Russian agents; and even the visit of the hereditary Grand Duke to America, are looked upon here as sources of uneasiness. The report that Servia has contracted an alliance with Russia; that the latter country has furnished the principality with money and guns; and that the Czar has just received the Servian Prince with marked and significant attention, also serves to excite a little anxiety and to foster the belief that a great change is to be made in the foreign policy of the country.—*Vienna Correspondent N. Y. Times.*

Cuba.

While the authorities at Havana are asking us to believe that three thousand of the most influential insurgents have united in humble protestation of sorrow for their rebellion, gratitude for the restoration of Spanish rule, and admiration of the soldierly virtues of Valmaseda, we have a terrible description of what the Spanish rule really is, from the pen of a lady who passed two years within the insurgent lines. Mrs. Luaces tells the awful story with an earnest simplicity more impressive than passionate denunciation. Accustomed as we are to narratives of barbarity in Cuba, this picture of the massacre of women, children, and helpless invalids is enough to make us stand aghast. Savages never showed more barbarity than the Volunteers of the unfortunate island. The pioneers of the Indian wilderness never suffered worse tortures than the wretched non-combatants whom Spanish soldiers found within the insurgent lines. Men were bayoneted and hacked to death under the eyes of their wives and children. Prisoners were butchered to save the trouble of transportation. In one place seven women and five children were decapitated. In another a woman was chopped to pieces with her new-born child. Four men who had taken no part in the insurrection were crucified, wearing crowns of thorns. A young man dying of consumption was carried out of the house in a chair and shot through the head, the bullet entering the body of his mother. He was the last of five brothers, all massacred by the Volunteers. Two ladies, with four children, were cut to pieces, and a fifth child, two years of age, was thrown alive into their burning house. A young lady, suspected of carrying letters to the insurgents, was first searched and then ordered to pass in review before the Governor of Puerto Principe and a number of his officers, with nothing on her person but a single undergarment.

For outrages such as these—and they are only specimens of a long series—there is no forgiveness. The Volunteers may crush out the insurrection, but it will only be by making the insurgent district a desert, and putting the whole patriot population to the sword. If peace ever should be built upon the foundation of these villainies, it would be a shame and a misfortune to the civilized world. Humanity blushes that such deeds should be done under the flag of a power which calls itself one of the family of nations; and the question day after recurs, whether it may not be the duty of Christendom to interfere and stop a butchery which is not war, but murder. We cannot stand idly by while a fair island is overrun by barbarism. There is a point at which it may be our moral obligation to stay the murderers' hand. Has not the time almost come?—*N. Y. Tribune.*

The Attractions of the Closet.

Beauty is fading, health and friends uncertain, wealth precarious, and all things else of an earthly character stamped with blight and decay. But amidst all the wreck of our earthly hopes, the disappointment of dearest and most fondly cherished prospects, one pearl of infinitely great price has been spared to cheer the gloom of our earthly journey. And this is the closet; the place where we may bow alone with God. The sacredness and solitude of its quiet retreat has comforted and made happy the pathway of millions upon millions in their onward march through the wilderness of this world. All are strangers to real and true happiness who have not learned the power of its attractions.

Nothing, however great in value, brilliant or magnificent, can form a substitute, or approach to an equivalent for the joy and peace found in the sacred enclosure of the closet. It was the delight of the ancient worthies since the world began. Isaac of old in whose seed all the world should be blest, in the quietude of eventide sought the open field where he could walk alone and commune with God. Jacob, though a wanderer from his father's house, in the loneliness of his journey to Padan Aram—ascended his night-long prayer, while angels were sent to be his companions, and he was able to inscribe on the place—"The house of God and the gate of heaven," in remembrance of the Bethel he there enjoyed. Peter, the humbled and courageous disciple, retired to the airy roof of his sea-side lodging to hold noon-day communion with his blessed Redeemer, where the messengers of Cornelius found him. And Saul also, (afterwards Paul) as he lay in blindness in the house of Judas, in his new-born penitence poured out his soul in earnest prayer, in answer to which Annanias was sent with words of cheer and could call him "brother."

"The Man of sorrows," too, our blessed Savior, wrestled in agonizing prayer all night to God. The starry canopy above and the silent earth beneath witnessed his fervent pleading for strength to bear the sins of a guilty world in his own body on the painful cross. Nor were his prayers in vain, as are not those of all his sincere followers, for in that dread hour of mortal agony, angels were sent to minister to him and strengthen him for the great conflict before him, and he was enabled to say—"Thy will, not mine be done!" And this being the hightest point of Christian excellence, his prayer was heard; the struggle endured, and the victory won. What an example for imitation left behind by our suffering Lord for his children to follow. No matter how severe our conflicts, how heavy our trials, the battle is not won nor the victory obtained until we are all able to say with our blessed Savior, thy will be done.

And this will always be the result of continued fervent prayer. Where is the child of sorrow whose heart has not been made to beat quicker with joy and gladness, as he has made a deposit of his heavy and bitter load of grief? The prison has lost its gloom, the sick-bed its weariness and distress; indigence, want and misery all have at times changed their garb of poverty for the bright robe of hope and cheerful submission under the ponderous weight of life's checquered pathway. And this gracious privilege of prayer is one among the prominent blessings of the Christian that will accompany him all through life's journey; filling his heart with joy and gladness, enabling him to look forward with delight to the time appointed when his Lord shall come with the long-promised mansions to bestow upon his waiting children the gift of eternal life and a glorious immortality with all the redeemed. Then, as disciples of Christ, let us continue to pray, ever and always, in the closet, the family, the social circle of the sanctuary, living lives of continued devotion and prayer, ready to hail our blessed Redeemer when he shall come with all the holy angels. And if we "fall on sleep," our flesh shall rest in hope, for Jesus will redeem us from the power of the grave. And if we are alive and looking for his appearing, we shall be able to say, "Lo this is our God, we have waited for him and he will save us."

Mary A. Tibbets.

To Smoke or Not to Smoke.

The use of tobacco is an evil, or it is not an evil. In the enormous and increasing consumption of this plant it has become a question of very great importance what effect upon the general standard of health is produced by it. The agitation of this subject has been increased during the last two years, and pamphlets, essays, and lectures have developed in full strength the arguments for and against tobacco using. As smoking is the most popular and most powerful method by which the stimulant effect of the plant is obtained, it is principally upon this habit that the battle is waged.

We have from time to time presented some of the arguments on both sides of the question, our object being to assist in arriving at truth in so important a matter; and though our confirmed taste for smoking and the natural desire to find it a harmless practice have led us to peruse, with peculiar care, all that has been said in its favor, we avow that neither reading nor experience has convinced us that the general use of tobacco is other than an unmitigated evil.

The *Dublin University Magazine* for September of the present year contains by far the most comprehensive review of the subject that has met our notice, and it is the purpose of this article to place some of the facts, stated in this paper and gleaned from the experience and observation of a very large number of eminent physiologists and pathologists, before the American public in a more prominent manner than they would otherwise appear.

Every page of this remarkable paper is so replete with references that from it might almost be compiled a bibliography of the history, uses, and abuses of "the weed."

The first thing that forces itself upon our attention is the enormous consumption of tobacco. The *Food Journal* states that as much money is spent upon tobacco in England as upon daily bread, yet England undoubtedly consumes less of this narcotic, in proportion to its population, than Germany or the United States. The consumption in England has very nearly doubled in twenty years. The annual consumption in Asia, Europe, America, and Australia, as computed by the eminent German statistician, Ausland from the most reliable data obtainable, is not less than 970,000,000 pounds. This affords food for comment, but we will confine ourselves to facts and authorities.

M. Barral, who made the official report on specimens of tobacco exhibited at the Paris Exposition, in his surprise at the footings of his estimates of annual production, remarks: "The enormous figures which have passed before the reader's eye testify to the facility with which people fall into excessive expense for the gratification of a pleasure which has for its principal aim to kill time and to stupefy the mind."

The active principles of tobacco are nicotine, a concrete oil called tobacco camphor, and an empyreumatic oil. The two last are active poisons, but not so deadly as the first, which according to Taylor, is one of the most virulent poisons known. One drop of it kills a rabbit in three minutes and a half. We need not quote other authorities on this point, as all agree with Taylor as to the character of these substances.

The disease called locomotorataxy, which is a general paralysis of the nerves, is a disease that was unknown forty years ago. Now it has become quite common. Martin ascribes its origin and prevalence to the use of tobacco.

Dr. Richardson, himself a smoker, says: "Smoking produces disturbances—(*a*) in the blood, causing undue fluidity, and change in the red corpuscles; (*b*) in the stomach, giving rise to debility, nausea, and, in extreme cases, sickness; (*c*) on the heart, producing debility of that organ and irregular action; (*d*) on the organs of sense, causing, in the extreme degree, dilatation of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina; with other and analogous symptoms affecting the ear, namely, inability clearly to define sounds, and the annoyance of a sharp, ringing sound, like a whistle or a bell; (*e*) on the brain, suspending the waste of that organ, and oppressing it if it be duly nourished, but soothing it if it be exhausted; (*f*) on the nervous filaments and sympathetic or organic nerves, leading to deficient power in them, and to over secretion in those surfaces — glands — over which the nerves exert a controlling force; (*g*) on the mucous membrane of the mouth, causing enlargment and soreness of the tonsils—smoker's sore throat—redness, dryness, and occasional peeling off of the membrane, and either unnatural firmness and contraction, or sponginess of the gums; (*h*) on the bronchial surface of the lungs when that is already irritable, sustaining the irritation and increasing the cough."

This authority, however, claims that the diseases caused by tobacco are functional, not organic or specific. This does not matter much, except as encouragement to those who desire to recover from ill health resulting from smoking.

M. Decaisne recognizes a functional disease of the heart (narcotism of the heart) as caused by tobacco, distinct symptoms of which were observed by him in twenty-seven out of thirty-eight boys, aged from nine to fifteen, who smoked more or less.

It is a fact well established that before adult age the use of tobacco produces more serious disturbance than later in life.

M. Beau notices eight cases of *angina pectoris* caused by the use of tobacco.

Professor Lizars records several cases of cancer of the tongue and lips caused by the use of the pipe. The writer has known one such instance, and never wishes to see another example of such terrible suffering resulting from a worse than useless habit.

Dr. Taylor says those who suffer from functional disorders are ready "to attribute the derangements to any other cause than a real one."

Experiments made by Dr. Druhan seem to indicate that tobacco poison in an overdose may produce effects which render even small doses dangerous ever after.

Dr. Corson corroborates the opinion of M. Beau as to *angina pectoris*.

But we will make no further citations. If tobacco has any applications useful to mankind we are satisfied that smoking, chewing, and snuffing are not of them. We may use tobacco to kill the insects which infest our rose-bushes and conservatories; but, if we will continue to poison ourselves with it, let us make no pretences about it. We do it to gratify a depraved appetite from which we are irresolute to break loose. Let us neither belive nor pretend to believe that it is a blessing. If tobacco poisons our bodies, let it not also corrupt our morals and make hypocrites of us.—*Scientific American.*

Our King.

The church of Christ are favored with an unchangeable priesthood. The High Priest is Jesus, once known as the man of Nazareth. In his humiliation he was our prophet. In his exaltation he is our priest. In his future work he will be our king. The seers of old declared him. The prophets dwelt with delight upon the greatness of the prophet God should raise up unto his people. His name was Jesus. He was called the Son of man—the Son of God. He said to Mary: "Wist ye not that I must be about my Father's business?" On another occasion he said: "The Son of man hath power on earth to forgive sins." We see then, that as a prophet he worked understandingly. He was the Son of God. In this work, he testifies, "I and my Father are one." Consider his dignity even in humility. How God-like are all his ways!

But he does not remain on earth, "a man of sorrows and acquainted with grief," for God highly exalted him. He now sits at the right hand of the Father on his throne. There he is [to remain till probation closes. He is still moved by the complaints of suffering mortals, for he has not forgotten the the wilderness, nor the power of Satan to tempt frail humanity. He is a merciful and faithful high priest in things pertaining to God. He sits upon the throne of grace, and will continue there till the time arrives for the revelation of our king.

How glorious will be his advent! Earth will smile in gladness when he comes, and the desert will rejoice and blossom as the rose. Splendor, in comparison with which all earthly pomp fades and dwindles into insignificance, will be witnessed by all who behold him in his glory. He then shall sit upon the throne of *his* glory, and the saved ones will hail him as OUR KING.

Jesus to obtain all this glory, suffered on the tree. "For the joy that was set before him he endured the cross." But he is no sufferer now. Now we are in our trial state, but soon we shall be glorified. What an incentive to action! How glorious the prospect! "We shall be like *him*, for we shall see him as he is." Oh! let us wash and be clean, that when our king shall come he may cloth us with incorruptible garments, and permit us to sit on his throne with him. Let us always be ready to say to our king as did the seer of Patmos—"Come, Lord Jesus!"

J. R. Preston.

Michigan.

NORTHERN DISTRICT Q. M.

Convened in the hall at Hesperia, Nov. 14. Preaching in the evening by Eld. J. Bower, from Prov. 11: 18—To him that soweth righteousness shall be a sure reward. A good beginning. On Friday met at 9 o'clock. Preaching brethren present: Elds. J. Bower, R. Burtenshaw, T. C. Grundy, E. N. Bliss, Wm. Branch, D. Weaver, and E. B. Scott.

Voted, that the committees be appointed by the chair. Wm. Branch, R. Burtenshaw, and D. Weaver were appointed a business committee. Devotional committee: D. Weaver, R. Burtenshaw, and S. Dudley. Ordination Committee: E. B. Scott, Wm. Branch.

T. C. Grundy and E. N. Bliss were presented to the Conference for membership, and their cases referred. T. C. Grundy was received as an ordained Eld. and E. N. Bliss as licenciate.

Churches received: Whitewater, Traverse Co. eleven members; Wm. Pray, Eld; presented by E. N. Bliss.

Bridgeville, Gratiot Co.; nine members.; James Sturgis, Eld. By Wm. Branch.

Wexford, Wexford Co.; twelve members; Albert Brighton Eld. By J. Bower.

Preaching at 2 o'clock p. m., by Wm. Branch, from John 6: 40—"And this is the will of him that sent me; that whosoever seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." Evening, preaching by T. C. Grunday, from Heb. 1: 3—"How shall we escape if we neglect so great salvation." It was good to be there.

SATURDAY. Reports of ministers: J. Bower since last Q. M. has been laboring in Wexford and Gratiot counties. Since the last of September have traveled over 480 miles. Organized one church of twelve members, baptized two souls. Have paid out $26 and received $13. I have rented my farm, and purpose devoting my time to the ministry as much as possible. Feel encouraged to go forward.

E. B. Scott. Since last Q. M. have been laboring at Denver, Hesperia and Leavett. A good interest in each place. Feel that I have done what I could. The day of the Lord will reveal the results. Prospect encouraging.

Wm. Branch. My labors have been confined near St. John's. Found a hard place at Bridgeville, but by the grace of God succeeded in raising up a church of nine members. Have baptised several of late. A church at St. John's of twenty-three members, and good material.

Br. R. Burtenshaw. For the last year my labors have been somewhat scattered. Have visited churches in different places; found a few faithfu ones here and there. Feel like holding fast till Jesus comes.

T. C. Grunday. A year ago the Methodist Conference left me without an appointment. It was the work of an enemy, but the Lord has brought me out four times better than I was before. Praise his name. Then I did [illegible] what Adventism was. But I accidentally came across some of these silent messengers that are doing a mighty work in the world, which set me to thinking. Finally Br. A. D. Abbott came to see me; and finding that he had changed his views in theology, I began to think there was something I had not seen. So I went with him to Hesperia to the Advent meeting, and there I found some of God's children realy enjoying the love of God in their hearts. Here Br. Weaver and Scott gave me some books and tracts, that were the means of bringing me out fully into the truth. Praise God.

Brethren, I am with you fully in this blessed hope, and by the grace of God will assist in sounding the glad tidings. I am an *Adventist!* I prize my Bible more highly, and read it more than ever before. Last Sunday Br. Scott led me down into the water, and I was buried in the likeness of Christ's death. The rest of my days shall be spent in my Master's service.

E. N. Bliss. I have been laboring in Traverse and Wexford counties. The Lord has blessed. I have been on my own hook. But I now feel that I am with you, and will do what I can to build up the cause and bring sinners to Christ.

The subject of sustaining the cause in this new field was discussed at some length, and the following resolution adopted:

Resolved, that believing as we do that Jesus is soon to come, we as a people put forth a greater effort than hitherto to spread this glorious truth and sustain our preaching brethren in the field.

Resolved,, That we will try and do more to enlarge the circulation of our paper, THE ADVENT CHRISTIAN TIMES and thereby help the cause.

At 10 a. m., preaching by R. Burtenshaw, from Acts 2: 30. Refreshing time.

At 2 p. m., preaching by E. N. Bliss, from John 11: 25, and by J. Bower in the evening.

Sunday, preaching by E. B. Scott, T. C. Grundy, and J. Bower. At the close thirty-five sat down to the table of the Lord. This was a time long to be remembered. And thus closed one of the best meetings ever held in this district. We had respectable and attentive audiences all through, notwithstanding other denominations did what they could to keep the people away.

E. B. Scott.

Not many but much, is a maxim of which Rev. E. Taylor, D. D., quoted a good illustration at the Institute at cooperstown, N. Y: Now, I remember Sidney Smith said, when some one asked him what he thought of two speakers: "They remind me of the two hands of a clock, the minute-hand and the hour-hand. The minute-hand moves twelve times as fast, but the hour-hand *means* twelve times as much." Let us all be hour-hands.

No one who studies the present temper of woman can shut their eyes to the fact that there is a decided dimunition among them in reverence for parents' trust in men, and desire for children.—*Saturday Review*

Most controversies would soon be ended if those engaged in them would first accurately define their terms, and then rigthly adhere to their definitions. —*Edwards.*

As daylight can be seen through very small holes, so little things will illustrate a person's character.

The Attractions of the Closet.

Beauty is fading, health and friends uncertain, wealth precarious, and all things else of an earthly character stamped with blight and decay. But amidst all the wreck of our earthly hopes, the disappointment of dearest and most fondly cherished prospects, one pearl of infinitely great price has been spared to cheer the gloom of our earthly journey. And th[illegible] the closet; the place where we may bow alone with God. The sacredness and solitude of its quiet retreat has comforted and made happy the pathway of millions upon millions in their onward march through the wilderness of this world. All are strangers to real and true happiness who have not learned the power of its attractions.

Nothing, however great in value, brilliant or magnificent, can form a substitute, or approach to an equivalent for the joy and peace found in the sacred enclosure of the closet. It was the delight of the ancient worthies since the world began. Isaac of old in whose seed all the world should be blest, in the quietude of eventide sought the open field where he could walk alone and commune with God. Jacob, though a wanderer from his father's house, in the loneliness of his journey to Padan Aram—ascended his night-long prayer, while angels were sent to be his companions, and he was able to inscribe on the place—"The house of God and the gate of heaven," in remembrance of the Bethel he there enjoyed. Peter, the humbled and courageous disciple, retired to the airy roof of his sea-side lodging to hold noon-day communion with his blessed Redeemer, where the messengers of Cornelius found him. And Saul also, (afterwards Paul) as he lay in blindness in the house of Judas, in his new-born penitence poured out his soul in earnest prayer, in answer to which Annanias was sent with words of cheer and could call him "brother."

"The Man of sorrows," too, our blessed Savior, wrestled in agonizing prayer all night to God. The starry canopy above and the silent earth beneath witnessed his fervent pleading for strength to bear the sins of a guilty world in his own body on the painful cross. Nor were his prayers in vain, as are not those of all his sincere followers, for in that dread hour of mortal agony, angels were sent to minister to him and strengthen him for the great conflict before him, and he was enabled to say—"Thy will, not mine be done!" And this being the hightest point of Christian excellence, his prayer was heard; the struggle endured, and the victory won. What an example for imitation left behind by our suffering Lord for his children to follow. No matter how severe our conflicts, how heavy our trials, the battle is not won nor the victory obtained until we are all able to say with our blessed Savior, thy will be done.

And this will always be the result of continued fervent prayer. Where is the child of sorrow whose heart has not been made to beat quicker with joy and gladness, as he has made a deposit of his heavy and bitter load of grief? The prison has lost its gloom, the sick-bed its weariness and distress; indigence, want and misery all have at times changed their garb of poverty for the bright robe of hope and cheerful submission under the ponderous weight of life's chequered pathway. And this gracious privilege of prayer is one among the prominent blessings of the Christian that will accompany him all through life's journey; filling his heart with joy and gladness, enabling him to look forward with delight to the time appointed when his Lord shall come with the long-promised mansions to bestow upon his waiting children the gift of eternal life and a glorious immortality with all the redeemed. Then, as disciples of Christ, let us continue to pray, ever and always, in the closet, the family, the social circle of the sanctuary, living lives of continued devotion and prayer, ready to hail our blessed Redeemer when he shall come with all the holy angels. And if we "fall on sleep," our flesh shall rest in hope, for Jesus will redeem us from the power of the grave. And if we are alive and looking for his appearing, we shall be able to say, "Lo this is our God, we have waited for him and he will save us."

MARY A. TIBBETS.

To Smoke or Not to Smoke.

The use of tobacco is an evil, or it is not an evil. In the enormous and increasing consumption of this plant it has become a question of very great importance what effect upon the general standard of health is produced by it. The agitation of this subject has been increased during the last two years, and pamphlets, essays, and lectures have developed in full strength the arguments for and against tobacco using. As smoking is the most popular and most powerful method by which the stimulant effect of the plant is obtained, it is principally upon this habit that the battle is waged.

We have from time to time presented some of the arguments on both sides of the question, our object being to assist in arriving at truth in so important a matter; and though our confirmed taste for smoking and the natural desire to find it a harmless practice have led us to peruse, with peculiar care, all that has been said in its favor, we avow that neither reading nor experience has convinced us that the general use of tobacco is other than an unmitigated evil.

The *Dublin University Magazine* for September of the present year contains by far the most comprehensive review of the subject that has met our notice, and it is the purpose of this article to place some of the facts, stated in this paper and gleaned from the experience and observation of a very large number of eminent physiologists and pathologists, before the American public in a more prominent manner than they would otherwise appear.

Every page of this remarkable paper is so replete with references that from it might almost be compiled a bibliography of the history, uses, and abuses of "the weed."

The first thing that forces itself upon our attention is the enormous consumption of tobacco. The *Food Journal* states that as much money is spent upon tobacco in England as upon daily bread, yet England undoubtedly consumes less of this narcotic, in proportion to its population, than Germany or the United States. The consumption in England has very nearly doubled in twenty years. The annual consumption in Asia, Europe, America, and Australia, as computed by the eminent German statistician, Ausland from the most reliable data obtainable, is not less than 970,000,000 pounds. This affords food for comment, but we will confine ourselves to facts and authorities.

M. Barral, who made the official report on specimens of tobacco exhibited at the Paris Exposition, in his surprise at the footings of his estimates of annual production, remarks: "The enormous figures which have passed before the reader's eye testify to the facility with which people fall into excessive expense for the gratification of a pleasure which has for its principal aim to kill time and to stupefy the mind."

The active principles of tobacco are nicotine, a concrete oil called tobacco camphor, and an empyreumatic oil. The two last are active poisons, but not so deadly as the first, which according to Taylor, is one of the most virulent poisons known. One drop of it kills a rabbit in three minutes and a half. We need not quote other authorities on this point, as all agree with Taylor as to the character of these substances.

The disease called locomotorataxy, which is a general paralysis of the nerves, is a disease that was unknown forty years ago. Now it has become quite common. Martin ascribes its origin and prevalence to the use of tobacco.

Dr. Richardson, himself a smoker, says: "Smoking produces disturbances —(*a*) in the blood, causing undue fluidity, and change in the red corpuscles; (*b*) in the stomach, giving rise to debility, nausea, and, in extreme cases, sickness; (*c*) on the heart, producing debility of that organ and irregular action; (*d*) on the organs of sense, causing, in the extreme degree, dilatation of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina; with other and analogous symptoms affecting the ear, namely, inability clearly to define sounds, and the annoyance of a sharp, ringing sound, like a whistle or a bell; (*e*) on the brain, suspending the waste of that organ, and oppressing it if it be duly nourished, but soothing it if it be exhausted; (*f*) on the nervous filaments and sympathetic or organic nerves, leading to deficient power in them, and to over secretion in those surfaces — glands — over which the nerves exert a controlling force; (*g*) on the mucous membrane of the mouth, causing enlargment and soreness of the tonsils—smoker's sore throat—redness, dryness, and occasional peeling off of the membrane, and either unnatural firmness and contraction, or sponginess of the gums; (*h*) on the bronchial surface of the lungs when that is already irritable, sustaining the irritation and increasing the cough."

This authority, however, claims that the diseases caused by tobacco are functional, not organic or specific. This does not matter much, except as encouragement to those who desire to recover from ill health resulting from smoking.

M. Decaisne recognizes a functional disease of the heart (narcotism of the heart) as caused by tobacco, distinct symptoms of which were observed by him in twenty-seven out of thirty-eight boys, aged from nine to fifteen, who smoked more or less.

It is a fact well established that before adult age the use of tobacco produces more serious disturbance than later in life.

M. Beau notices eight cases of *angina pectoris* caused by the use of tobacco.

Professor Lizars records several cases of cancer of the tongue and lips caused by the use of the pipe. The writer has known one such instance, and never wishes to see another example of such terrible suffering resulting from a worse than useless habit.

Dr. Taylor says those who suffer from functional disorders are ready "to attribute the derangements to any other cause than a real one."

Experiments made by Dr. Druhan seem to indicate that tobacco poison in an overdose may produce effects which render even small doses dangerous ever after.

Dr. Corson corroborates the opinion of M. Beau as to *angina pectoris.*

But we will make no further citations. If tobacco has any applications useful to mankind we are satisfied that smoking, chewing, and snuffing are not of them. We may use tobacco to kill the insects which infest our rose-bushes and conservatories; but, if we will continue to poison ourselves with it, let us make no pretences about it. We do it to gratify a depraved appetite from which we are irresolute to break loose. Let us neither belive nor pretend to believe that it is a blessing. If tobacco poisons our bodies, let it not also corrupt our morals and make hypocrites of us.—*Scientific American.*

Our King.

The church of Christ are favored with an unchangeable priesthood. The High Priest is Jesus, once known as the man of Nazareth. In his humiliation he was our prophet. In his exaltation he is our priest. In his future work he will be our king. The seers of old declared him. The prophets dwelt with delight upon the greatness of the prophet God should raise up unto his people. His name was Jesus. He was called the Son of man—the Son of God. He said to Mary: "Wist ye not that I must be about my Father's business?" On another occasion he said: "The Son of man hath power on earth to forgive sins." We see then, that as a prophet he worked understandingly. He was the Son of God. In this work, he testifies, "I and my Father are one." Consider his dignity even in humility. How God-like are all his ways!

But he does not remain on earth, "a man of sorrows and acquainted with grief," for God highly exalted him. He now sits at the right hand of the Father on his throne. There he is to remain till probation closes. He is still moved by the complaints of suffering mortals, for he has not forgotten the wilderness, nor the power of Satan to tempt frail humanity. He is a merciful and faithful high priest in things pertaining to God. He sits upon the throne of grace, and will continue there till the time arrives for the revelation of our king.

How glorious will be his advent! Earth will smile in gladness when he comes, and the desert will rejoice and blossom as the rose. Splendor, in comparison with which all earthly pomp fades and dwindles into insignificance, will be witnessed by all who behold him in his glory. He then shall sit upon the throne of *his* glory, and the saved ones will hail him as OUR KING.

Jesus to obtain all this glory, suffered on the tree. "For the joy that was set before him he endured the cross." But he is no sufferer now. Now we are in our trial state, but soon we shall be glorified. What an incentive to action! How glorious the prospect! "We shall be like *him*, for we shall see him as he is." Oh! let us wash and be clean, that when our king shall come he may cloth us with incorruptible garments, and permit us to sit on his throne with him. Let us always be ready to say to our king as did the seer of Patmos—"Come, Lord Jesus!"

J. R. PRESTON.

Michigan.

NORTHERN DISTRICT Q. M.

Convened in the hall at Hesperia, Nov. 14. Preaching in the evening by Eld. J. Bower, from Prov. 11: 18—To him that soweth righteousness shall be a sure reward. A good beginning. On Friday met at 9 o'clock. Preaching brethren present: Elds. J. Bower, R. Burtenshaw, T. C. Grundy, E. N. Bliss, Wm. Branch, D. Weaver, and E. B. Scott.

Voted, that the committees be appointed by the chair. Wm. Branch, R. Burtenshaw, and D. Weaver were appointed a business committee. Devotional committee: D. Weaver, R. Burtenshaw, and S. Dudley. Ordination Committee: E. B. Scott, Wm. Branch.

T. C. Grundy and E. N. Bliss were presented to the Conference for membership, and their cases referred. T. C. Grundy was received as an ordained Eld. and E. N. Bliss as licenciate.

Churches received: Whitewater, Traverse Co. eleven members; Wm. Pray, Eld; presented by E. N. Bliss.

Bridgeville, Gratiot Co.; nine members; James Sturgis, Eld. By Wm. Branch.

Wexford, Wexford Co.; twelve members; Albert Brighton Eld. By J. Bower.

Preaching at 2 o'clock p. m., by Wm. Branch, from John 6: 40—"And this is the will of him that sent me; that whosoever seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." Evening, preaching by T. C. Grunday, from Heb. 1: 3—"How shall we escape if we neglect so great salvation." It was good to be there.

SATURDAY. Reports of ministers: J. Bower since last Q. M. has been laboring in Wexford and Gratiot counties. Since the last of September have traveled over 480 miles. Organized one church of twelve members, baptized two souls. Have paid out $26 and received $13. I have rented my farm, and purpose devoting my time to the ministry as much as possible. Feel encouraged to go forward.

E. B. Scott. Since last Q. M. have been laboring at Denver, Hesperia and Leavett. A good interest in each place. Feel that I have done what I could. The day of the Lord will reveal the results. Prospect encouraging.

Wm. Branch. My labors have been confined near St. John's. Found a hard place at Bridgeville, but by the grace of God succeeded in raising up a church of nine members. Have baptised several of late. A church at St. John's of twenty-three members, and good material.

Br. R. Burtenshaw. For the last year my labors have been somewhat scattered. Have visited churches in different places; found a few faithful ones here and there. Feel like holding fast till Jesus comes.

T. C. Grunday. A year ago the Methodist Conference left me without an appointment. It was the work of an enemy, but the Lord has brought me out four times better than I was before. Praise his name. Then I did not know what Adventism was. But I accidentally came across some of those silent messengers that are doing a mighty work in the world, which set me to thinking. Finally Br. A. D. Abbott came to see me; and finding that he had changed his views in theology, I began to think there was something I had not seen. So I went with him to Hesperia to the Advent meeting, and there I found some of God's children realy enjoying the love of God in their hearts. Here Br. Weaver and Scott gave me some books and tracts, that were the means of bringing me out fully into the truth. Praise God.

Brethren, I am with you fully in this blessed hope, and by the grace of God will assist in sounding the glad tidings. I am an *Adventist!* I prize my Bible more highly, and read it more than ever before. Last Sunday Br. Scott led me down into the water, and I was buried in the likeness of Christ's death. The rest of my days shall be spent in my Master's service.

E. N. Bliss. I have been laboring in Traverse and Wexford counties. The Lord has blessed. I have been on my own hook. But I now feel that I am with you, and will do what I can to build up the cause and bring sinners to Christ.

The subject of sustaining the cause in this new field was discussed at some length, and the following resolution adopted:

Resolved, that believing as we do that Jesus is soon to come, we as a people put forth a greater effort than hitherto to spread this glorious truth and sustain our preaching brethren in the field.

Resolved,, That we will try and do more to enlarge the circulation of our paper, THE ADVENT CHRISTIAN TIMES and thereby help the cause.

At 10 a. m., preaching by R. Burtenshaw, from Acts 2: 30. Refreshing time.

At 2 p. m., preaching by E. N. Bliss, from John 11: 25, and by J. Bower in the evening.

Sunday, preaching by E. B. Scott, T. C. Grundy, and J. Bower. At the close thirty-five sat down to the table of the Lord. This was a time long to be remembered. And thus closed one of the best meetings ever held in this district. We had respectable and attentive audiences all through, notwithstanding other denominations did what they could to keep the people away.

E. B. SCOTT.

Not many but much, is a maxim of which Rev. E. Taylor, D. D., quoted a good illustration at the Institute at cooperstown, N. Y: Now, I remember Sidney Smith said, when some one asked him what he thought of two speakers: "They remind me of the two hands of a clock, the minute-hand and the hour-hand. The minute-hand moves twelve times as fast, but the hour-hand *means* twelve times as much." Let us all be hour-hands.

No one who studies the present temper of woman can shut their eyes to the fact that there is a decided dimunition among them in reverence for parents' trust in men, and desire for children.—*Saturday Review*

Most controversies would soon be ended if those engaged in them would first accurately define their terms, and then rigthly adhere to their definitions. —*Edwards.*

As daylight can be seen through very small holes, so little things will illustrate a person's character.

The Attractions of the Closet.

Beauty is fading, health and friends uncertain, wealth precarious, and all things else of an earthly character stamped with blight and decay. But amidst all the wreck of our earthly hopes, the disappointment of dearest and most fondly cherished prospects, one pearl of infinitely great price has been spared to cheer the gloom of our earthly journey. And this is the closet; the place where we may bow alone with God. The sacredness and solitude of its quiet retreat has comforted and made happy the pathway of millions upon millions in their onward march through the wilderness of this world. All are strangers to real and true happiness who have not learned the power of its attractions.

Nothing, however great in value, brilliant or magnificent, can form a substitute, or approach to an equivalent for the joy and peace found in the sacred enclosure of the closet. It was the delight of the ancient worthies since the world began. Isaac of old in whose seed all the world should be blest, in the quietude of eventide sought the open field where he could walk alone and commune with God. Jacob, though a wanderer from his father's house, in the loneliness of his journey to Padan Aram—ascended his night-long prayer, while angels were sent to be his companions, and he was able to insribe on the place—"The house of God and the gate of heaven," in remembrance of the Bethel he there enjoyed. Peter, the humbled and courageous disciple, retired to the airy roof of his sea-side lodging to hold noon-day communion with his blessed Redeemer, where the messengers of Cornelius found him. And Saul also, (afterwards Paul) as he lay in blindness in the house of Judas, in his new-born penitence poured out his soul in earnest prayer, in answer to which Annanias was sent with words of cheer and could call him "brother."

"The Man of sorrows," too, our blessed Savior, wrestled in agonizing prayer all night to God. The starry canopy above and the silent earth beneath witnessed his fervent pleading for strength to bear the sins of a guilty world in his own body on the painful cross. Nor were his prayers in vain, as are not those of all his sincere followers, for in that dread hour of mortal agony, angels were sent to minister to him and strengthen him for the great conflict before him, and he was enabled to say—"Thy will, not mine be done!" And this being the hightest point of Christian excellence, his prayer was heard; the struggle endured, and the victory won. What an example for imitation left behind by our suffering Lord for his children to follow. No matter how severe our conflicts, how heavy our trials, the battle is not won nor the victory obtained until we are all able to say with our blessed Savior, thy will be done.

And this will always be the result of continued fervent prayer. Where is the child of sorrow whose heart has not been made to beat quicker with joy and gladness, as he has made a deposit of his heavy and bitter load of grief? The prison has lost its gloom, the sick-bed its weariness and distress; indigence, want and misery all have at times changed their garb of poverty for the bright robe of hope and cheerful submission under the ponderous weight of life's chequered pathway. And this gracious privilege of prayer is one among the prominent blessings of the Christian that will accompany him all through life's journey; filling his heart with joy and gladness, enabling him to look forward with delight to the time appointed when his Lord shall come with the long-promised mansions to bestow upon his waiting children the gift of eternal life and a glorious immortality with all the redeemed. Then, as disciples of Christ, let us continue to pray, ever and always, in the closet, the family, the social circle of the sanctuary, living lives of continued devotion and prayer, ready to hail our blessed Redeemer when he shall come with all the holy angels. And if we "fall on sleep," our flesh shall rest in hope, for Jesus will redeem us from the power of the grave. And if we are alive and looking for his appearing, we shall be able to say, "Lo this is our God, we have waited for him and he will save us."

MARY A. TIBBETS.

To Smoke or Not to Smoke.

The use of tobacco is an evil, or it is not an evil. In the enormous and increasing consumption of this plant it has become a question of very great importance what effect upon the general standard of health is produced by it. The agitation of this subject has been increased during the last two years, and pamphlets, essays, and lectures have developed in full strength the arguments for and against tobacco using. As smoking is the most popular and most powerful method by which the stimulant effect of the plant is obtained, it is principally upon this habit that the battle is waged.

We have from time to time presented some of the arguments on both sides of the question, our object being to assist in arriving at truth in so important a matter; and though our confirmed taste for smoking and the natural desire to find it a harmless practice have led us to peruse, with peculiar care, all that has been said in its favor, we avow that neither reading nor experience has convinced us that the general use of tobacco is other than an unmitigated evil.

The *Dublin University Magazine* for September of the present year contains by far the most comprehensive review of the subject that has met our notice, and it is the purpose of this article to place some of the facts, stated in this paper and gleaned from the experience and observation of a very large number of eminent physiologists and pathologists, before the American public in a more prominent manner than they would otherwise appear.

Every page of this remarkable paper is so replete with references that from it might almost be compiled a bibliography of the history, uses, and abuses of "the weed."

The first thing that forces itself upon our attention is the enormous consumption of tobacco. The *Food Journal* states that as much money is spent upon tobacco in England as upon daily bread, yet England undoubtedly consumes less of this narcotic, in proportion to its population, than Germany or the United States. The consumption in England has very nearly doubled in twenty years. The annual consumption in Asia, Europe, America, and Australia, as computed by the eminent German statistician, Ausland from the most reliable data obtainable, is not less than 970,000,000 pounds. This affords food for comment, but we will confine ourselves to facts and authorities.

M. Barral, who made the official report on specimens of tobacco exhibited at the Paris Exposition, in his surprise at the footings of his estimates of annual production, remarks: "The enormous figures which have passed before the reader's eye testify to the facility with which people fall into excessive expense for the gratification of a pleasure which has for its principal aim to kill time and to stupefy the mind."

The active principles of tobacco are nicotine, a concrete oil called tobacco camphor, and an empyreumatic oil. The two last are active poisons, but not so deadly as the first, which according to Taylor, is one of the most virulent poisons known. One drop of it kills a rabbit in three minutes and a half. We need not quote other authorities on this point, as all agree with Taylor as to the character of these substances.

The disease called locomotorataxy, which is a general paralysis of the nerves, is a disease that was unknown forty years ago. Now it has become quite common. Martin ascribes its origin and prevalence to the use of tobacco.

Dr. Richardson, himself a smoker, says: "Smoking produces disturbances —(*a*) in the blood, causing undue fluidity, and change in the red corpuscles; (*b*) in the stomach, giving rise to debility, nausea, and, in extreme cases, sickness; (*c*) on the heart, producing debility of that organ and irregular action; (*d*) on the organs of sense, causing, in the extreme degree, dilatation of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina; with other and analogous symptoms affecting the ear, namely, inability clearly to define sounds, and the annoyance of a sharp, ringing sound, like a whistle or a bell; (*e*) on the brain, suspending the waste of that organ, and oppressing it if it be duly nourished, but soothing it if it be exhausted; (*f*) on the nervous filaments and sympathetic or organic nerves, leading to deficient power in them, and to over secretion in those surfaces — glands — over which the nerves exert a controlling force; (*g*) on the mucous membrane of the mouth, causing enlargment and soreness of the tonsils—smoker's sore throat—redness, dryness, and occasional peeling off of the membrane, and either unnatural firmness and contraction, or sponginess of the gums; (*h*) on the bronchial surface of the lungs when that is already irritable, sustaining the irritation and increasing the cough."

This authority, however, claims that the diseases caused by tobacco are functional, not organic or specific. This does not matter much, except as encouragement to those who desire to recover from ill health resulting from smoking.

M. Decaisne recognizes a functional disease of the heart (narcotism of the heart) as caused by tobacco, distinct symptoms of which were observed by him in twenty-seven out of thirty-eight boys, aged from nine to fifteen, who smoked more or less.

It is a fact well established that before adult age the use of tobacco produces more serious disturbance than later in life.

M. Beau notices eight cases of *angina pectoris* caused by the use of tobacco.

Professor Lizars records several cases of cancer of the tongue and lips caused by the use of the pipe. The writer has known one such instance, and never wishes to see another example of such terrible suffering resulting from a worse than useless habit.

Dr. Taylor says those who suffer from functional disorders are ready "to attribute the derangements to any other cause than a real one."

Experiments made by Dr. Druhan seem to indicate that tobacco poison in an overdose may produce effects which render even small doses dangerous ever after.

Dr. Corson corroborates the opinion of M. Beau as to *angina pectoris*.

But we will make no further citations. If tobacco has any applications useful to mankind we are satisfied that smoking, chewing, and snuffing are not of them. We may use tobacco to kill the insects which infest our rosebushes and conservatories; but, if we will continue to poison ourselves with it, let us make no pretences about it. We do it to gratify a depraved appetite from which we are irresolute to break loose. Let us neither belive nor pretend to believe that it is a blessing. If tobacco poisons our bodies, let it not also corrupt our morals and make hypocrites of us.—*Scientific American.*

Our King.

The church of Christ are favored with an unchangeable priesthood. The High Priest is Jesus, once known as the man of Nazareth. In his humiliation he was our prophet. In his exaltation he is our priest. In his future work he will be our king. The seers of old declared him. The prophets dwelt with delight upon the greatness of the prophet God should raise up unto his people. His name was Jesus. He was called the Son of man—the Son of God. He said to Mary: "Wist ye not that I must be about my Father's business?" On another occasion he said: "The Son of man hath power on earth to forgive sins." We see then, that as a prophet he worked understandingly. He was the Son of God. In this work, he testifies, "I and my Father are one." Consider his dignity even in humility. How God-like are all his ways!

But he does not remain on earth, "a man of sorrows and acquainted with grief," for God highly exalted him. He now sits at the right hand of the Father on his throne. There he is {to remain till probation closes. He is still moved by the complaints of suffering mortals, for he has not forgotten the the wilderness, nor the power of Satan to tempt frail humanity. He is a merciful and faithful high priest in things pertaining to God. He sits upon the throne of grace, and will continue there till the time arrives for the revelation of our king.

How glorious will be his advent! Earth will smile in gladness when he comes, and the desert will rejoice and blossom as the rose. Splendor, in comparison with which all earthly pomp fades and dwindles into insignificance, will be witnessed by all who behold him in his glory. He then shall sit upon the throne of *his* glory, and the saved ones will hail him as OUR KING.

Jesus to obtain all this glory, suffered on the tree. "For the joy that was set before him he endured the cross." But he is no sufferer now. Now we are in our trial state, but soon we shall be glorified. What an incentive to action! How glorious the prospect! "We shall be like *him*, for we shall see him as he is." Oh! let us wash and be clean, that when our king shall come he may cloth us with incorruptible garments, and permit us to sit on his throne with him. Let us always be ready to say to our king as did the seer of Patmos—"Come, Lord Jesus!"

J. R. PRESTON.

Michigan.

NORTHERN DISTRICT Q. M.

Convened in the hall at Hesperia, Nov. 14. Preaching in the evening by Eld. J. Bower, from Prov. 11: 18—To him that soweth righteousness shall be a sure reward. A good beginning. On Friday met at 9 o'clock. Preaching brethren present: Elds. J. Bower, R. Burtenshaw, T. C. Grundy, E. N. Bliss, Wm. Branch, D. Weaver, and E. B. Scott.

Voted, that the committees be appointed by the chair. Wm. Branch, R. Burtenshaw, and D. Weaver were appointed a business committee. Devotional committee: D. Weaver, R. Burtenshaw, and S. Dudley. Ordination Committee: E. B. Scott, Wm. Branch.

T. C. Grandy and E. N. Bliss were presented to the Conference for membership, and their cases referred. T. C. Grundy was received as an ordained Eld. and E. N. Bliss as licenciate.

Churches received: Whitewater, Traverse Co. eleven members; Wm. Pray, Eld; presented by E. N. Bliss.

Bridgeville, Gratiot Co.; nine members.; James Sturgis, Eld. By Wm. Branch.

Wexford, Wexford Co.; twelve members; Albert Brighton Eld. By J. Bower.

Preaching at 2 o'clock p. m., by Wm. Branch, from John 6: 40—"And this is the will of him that sent me; that whosoever seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." Evening, preaching by T. C. Grunday, from Heb. 1: 3—"How shall we escape if we neglect so great salvation." It was good to be there.

SATURDAY. Reports of ministers: J. Bower since last Q. M. has been laboring in Wexford and Gratiot counties. Since the last of September have traveled over 460 miles. Organized one church of twelve members, baptized two souls. Have paid out $26 and received $13. I have rented my farm, and purpose devoting my time to the ministry as much as possible. Feel encouraged to go forward.

E. B. Scott. Since last Q. M. have been laboring at Denver, Hesperia and Leavett. A good interest in each place. Feel that I have done what I could. The day of the Lord will reveal the results. Prospect encouraging.

Wm. Branch. My labors have been confined near St. John's. Found a hard place at Bridgeville, but by the grace of God succeeded in raising up a church of nine members. Have baptised several of late. A church at St. John's of twenty-three members, and good material.

Br. R. Burtenshaw. For the last year my labors have been somewhat scattered. Have visited churches in different places; found a few faithful ones here and there. Feel like holding fast till Jesus comes.

T. C. Grunday. A year ago the Methodist Conference left me without an appointment. It was the work of an enemy, but the Lord has brought me out four times better than I was before. Praise his name. Then I did not know what Adventism was. But I accidentally came across some of these silent messengers that are doing a mighty work in the world, which set me to thinking. Finally Br. A. D. Abbott came to see me; and finding that he had changed his views in theology, I began to think there was something I had not seen. So I went with him to Hesperia to the Advent meeting, and there I found some of God's children realy enjoying the love of God in their hearts. Here Br. Weaver and Scott gave me some books and tracts, that were the means of bringing me out fully into the truth. Praise God.

Brethren, I am with you fully in this blessed hope, and by the grace of God will assist in sounding the glad tidings. I am an *Adventist!* I prize my Bible more highly, and read it more than ever before. Last Sunday Br. Scott led me down into the water, and I was buried in the likeness of Christ's death. The rest of my days shall be spent in my Master's service.

E. N. Bliss. I have been laboring in Traverse and Wexford counties. The Lord has blessed. I have been on my own hook. But I now feel that I am with you, and will do what I can to build up the cause and bring sinners to Christ.

The subject of sustaining the cause in this new field was discussed at some length, and the following resolution adopted:

Resolved, that believing as we do that Jesus is soon to come, we as a people put forth a greater effort than hitherto to spread this glorious truth and sustain our preaching brethren in the field.

Resolved,, That we will try and do more to enlarge the circulation of our paper, THE ADVENT CHRISTIAN TIMES and thereby help the cause.

At 10 a. m., preaching by R. Burtenshaw, from Acts 2: 30. Refreshing time.

At 2 p. m., preaching by E. N. Bliss, from John 11: 25, and by J. Bower in the evening.

Sunday, preaching by E. B. Scott, T. C. Grundy, and J. Bower. At the close thirty-five sat down to the table of the Lord. This was a time long to be remembered. And thus closed one of the best meetings ever held in this district. We had respectable and attentive audiences all through, notwithstanding other denominations did what they could to keep the people away.

E. B. SCOTT.

Not many but much, is a maxim of which Rev. E. Taylor, D. D., quoted a good illustration at the Institute at cooperstown, N. Y: Now, I remember Sidney Smith said, when some one asked him what he thought of two speakers: "They remind me of the two hands of a clock, the minute-hand and the hour-hand. The minute-hand moves twelve times as fast, but the hour-hand *means* twelve times as much." Let us all be hour-hands.

No one who studies the present temper of woman can shut their eyes to the fact that there is a decided dimunition among them in reverence for parents' trust in men, and desire for children.—*Saturday Review*

Most controversies would soon be ended if those engaged in them would first accurately define their terms, and then rigthly adhere to their definitions. —*Edwards.*

As daylight can be seen through very small holes, so little things will illustrate a person's character.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR

TUESDAY AFTERNOON, Dec. 26, 1871.

THE *Advance* thinks it is only the enormous national debt of Europe that keep the nations from war to-morrow. Shall be have an essay upon "National Debts as a means of National Grace," or "National Indebtedness the door to the Millennium?" If running in debt will prevent war let us have the debts by all means.

GEO. MULLER, of Bristol orphan-house fame, spurs himself to duty and loving work for Jesus Christ by the Scriptual motive of the Lord's coming. He himself bears record that the question—"What may I do for the Lord before his return, as he may come soon?" included the motive that forty years ago led to the commencement of what has since proved a gigantic charity.

WHEN we are subjected to such epithets as "infidels," "semi-Sadducees," etc., there is an argument we can use which will always be effective; and that is a blameless Christian life. When people who have heard us spoken of by such names as the above come to know us, if they find us sustaining a Christian character it will cause the lie to rebound to to our good, and we shall be esteemed the more for having been traduced.

OF all the theological mixtures, deliver us from the dose in which the literal second coming is mingled with the notion of going to heaven at death. He must have a wide mouth who would swallow it. If saints at death enter upon reward in the presence of God, freed from a prison-house-body, to float in ecstatic disembodied bliss, the prospect of return to earth for judgment and to be re-caged cannot seem any thing less than—absurd. People believe it because they suppose they must—they think it is written in God's Book. Ah! if they would but search for themselves and learn the truth, instead of trusting to tradition and assertions of others, hat light would illumine their minds!

ADVOCATES of the *Resurrection* of the body should be careful what arguments they use against 'materialists.' One writer in the *Advent Herald* objects to *materialism* that it makes the resurrected man *a new creature!* Very well! Admit it for argument's sake. Then what becomes of your loved dogma of the resurrection of the body—instead of the body rising, we have the *creation* of a *new* body just like the old one! And is *that* a resurrection? The same correspondent says, "God said that Abraham and Isaac lived in spirit—which was evidence that he will raise their bodies again;" in which he falls into two slips; first attributing to God words he never uttered; and second stultifying himself by saying "raise their bodies again," instead of saying—"create new bodies" for the recaging of their souls!

ONE of the latter day doctrines is that of Mrs. Woodhull, the women that Theodore Tilton is striving to elevate as the standard of female character. In a course of a late lecture in New York she remarked:

> Free love will be an integral part of the religion of the future. The legitimate sequence of social freedom is free love, or freedom of the affections. "And you are a free lover?" *Yes, I am a free lover!* [Loud hisses.] I have an *inalienable, constitutional* and *natural* right to love whom I may, to love as *long* or as *short* a period as I can, *to change that love every day* if I please, [renewed hisses], and with that right neither you nor any law you can frame have any right to interfere; and I have further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but, as a community to see that I am protected in it. I trust that I am fully understood, for I mean just that and nothing less!

—Could any thing be more atrocious and vile?

THE orthodox journals are quietly detailing the following out of old heathen philosophy, revamped by Emerson, without a word of explanation or protest:

> Of immortality the soul, when it is well employed, is incurious. It is so well that it is sure it will be well. It asks no questions of the Supreme power. 'Tis a higher thing to confide that if it is best we should live,—'tis higher to have this conviction than to have the lease of indefinite centuries, and millenniums, and æons. Higher than the question of our duration is the question of our deserving. *Immortality will come to such as are fit for it,* and he who would be a great soul now. It is a doctrine too great to rest on any legend, that is, on any man's experience but our own. It must be proved from our own activity and designs, which imply an interminable future for their play.—*Emerson.*

—They can publish heathen ideas without note or comment; but let one pen the sentence—"Immortality can be obtained only through Christ," and obtain circulation for it in their columns if he can.

THEOLOGIANS, like children, sometimes tell tales out of school. Br. Clark of the *Methodist Recorder* puts on record the following point against immaterialism made by a "heathen Chinee."

> The Chinaman, heathen as he is, sometimes asks the Christian hard questions. Sometime since there was a death in a prominent family of one of the churches, and, according to the fashion in aristocratic life, the surviving members of the household were absent from the sanctuary for the two Sabbaths succeeding the funeral. The whole family were changed in apparel, and now wore somber black, and the old home was made the more desolate and gloomy by these artificial observances. A Chinaman well acquainted with the circumstances, and knowing that the departed was a Christian lady, and that her relatives professed the same faith, inquired why it was that so much grief followed the change which had made a saint immortal! If heaven is so happy a place, and the eternal home of all believers, why should all these emblems of sorrow mark the going thither of any soul set free? And then the hardest question of all: "What for do the rest of the families who no sick stay away the two Sundays from the church?"

A WRITER in the *Christian Observer* thinks if modern "literature be infused, inflamed and animated with the essence of war; if military men are exalted, while far abler and better men are thrown aside; if military men and military themes constitute the subjects of glowing eulogies and splendid applause; if military science is taught and a military spirit engendered and perpetuated in national schools, erected and supported for that object, and if all this is to be sustained by the military frenzy of the church, the inevitable conclusion is that apparently, we are farther from the banishment of war, and the reign of peace, then when Cæsar mounted the throne of the old Roman world."

—And he is quite right if 'the reign of peace' is to come about by a temporal millennium. No wonder the friends of that fable begin to be discouraged—their prospect is gloomy enough. Those who look for the literal return of the Prince of Peace to establish everlasting peace may however look up, and lift up their heads. They are right, as the multiplying tokens all signify.

A STRAY copy of the "Minutes of the 47st Annual Meeting of the Apple Creek Association of United Baptists," in Western Central Illionis has found its way to our table. Among others items of business we find the following:]

> '*Resolved*, That as the report gave forth that Mt. Pleasant church [at Medora, Ill.] holds in her communion members believing and teaching the doctrine of Materialism, that a committee of five ministers be appointed by this body to examine into the facts and report accordingly at its next session.'

—If we are rightly informed there are in the church referred to a goodly number by the pastor who hold Advent views. Would that the entire Association could be induced to candidly investigate the subject. In the 'Principles of Union,' we find the following article: "We believe that the end of the world is approaching, and the time when God hath appointed, in which he will judge the world by that man whom he hath ordained, Christ Jesus; which judgment will fix the eternal state of all men." This is wholsome doctrine, and much to be commended. Would that our Baptist brethren of this Association could clearly perceive the related truths concerning the nature and destiny of man. Perhaps many of them may yet do so.

AN APOLOGY.

Those whose business relations have not been specially affected by the Chicago fire can have little idea of the delays and disappointments arising from the disarrangement of the channels of business by the terrible disaster. Not only immense stocks of goods destroyed, some of which cannot be replaced for months, but the railroads were flooded with free and other freight to supply immediate necessities—receiving more than they could handle. This affects us seriously in the matter of transportation of paper. But the great difficulty has been to get paper at all, last week we sent out about 1,500 copies of THE TIMES printed upon what in ordinary times we would have disdained to use for wrapping paper. But it was that or nothing. This week our paper is detained on the railroads and is therefore three days late.

We have dealings in Chicago in two leading items—paper and printing material. The houses with which we deal—and by the way we can commend them heartily to the public—are J. W. Butler & Co., in paper; and Marder, Luse & Co., for all kinds of printing materials. They have used every exertion to fill our orders, and have only failed in what business tact and energy could not accomplish.

We had ready for the printer several tracts and pamphlets, besides our Almanac and year-book. But we could not get the paper anywhere, and at any [illegible], within reach the prices for [illegible]ing or electrotyping were [illegible]ous. We have waited patiently, thinking we might by extra exertions yet catch up, but in vain.

Our Almanac will be late. We shall issue it as soon as possible; but it will be late. New tracts are delayed, and so are new editions of old ones. Collins' *Address* is loudly called for. Paper for it and other things has been on the way for several weeks, and is expected daily.

This, in brief, is our situation. We have not lost our energy, but have been contending with unusual taxes upon it. We beg the forbearance of our friends everywhere. Things are getting in better shape all the time, and we expect soon that business will be "running in the old ruts" and with the usual regularity.

As to the TIMES, we mean to keep it out of the ruts except the rut of Adventism. If that is a rut at all it is the old groove worn by the apostles and early church, and we are happy to follow in their ways. They looked for their Lord as the very chiefest of all events and all pleasures. THE TIMES will inculcate the same idea. Its name indicates its mission;—that we live in the time of the advent—and the signs of the times should be eagerly watched and carefully recorded. THE ADVENT TIMES will do it; and in such a spirit as will prove that we may be thoroughly Adventist, and yet "CHRISTIAN."

But we have wandered from the subject. We meant only to explain to our friends that we are not dilatory, or negligent in our business; but have been pestered, delayed, disappointed and hindered by circumstances we could not control. We trust our friends will bear with us, and give a new lift in sympathy and aid, to help over the difficult spot. There are great things before us. And should the Lord come at any moment he will not be displeased, nor we feel the worse in meeting him, because he finds us "devising liberal things." Let us take large views, strike for great things, make noble sacrifices, and the reward, here and hereafter both, is sure.

CAPITOL STREET

RINK!!

A New Thing On Wheels!

LAST NIGHT OF THE

METHODIST

FESTIVAL

Sheet and Pillow Case

PARTY!!

The Sheet and Pillow Case Party proposed by a large number of the best skaters in Vallejo is similar to that held in Napa a few weeks since. Attractive affair!! Lots of Fun!!!

Skating by the Sheet and Pillow Case Brigade, at 9 o'clock sharp. The Frisbie Guard Band in attendance. Exhibition room still open.

TICKETS, to Festival and use of Skates 50 Cents,

Children's Party on Sat.

At 9 o'clock. Admission and use of Skates. 25 Cents.

—The above is a *verbatim* copy of a hand-bill circulated by the Methodist Church of Vallejo, Cal. We have no comments, except to say that we are forcibly reminded of a passage where Paul speaks of "lovers of pleasure."

ADVENT.

We have a good word for the Episcopal church. In the closing month of each year it has a season called "Advent," containing four Sundays. On these Sundays the clergy are expected to direct their attention particularly to the subject of the Advent, and this is the evident reason why there are so many Adventists in sentiment in that church. We would not desire Adventism to be established by law,—by no means; but we do wish every minister in every church could be required to study the subject and speak upon it at least four times in a year. A flood of light would break upon their minds, and through them upon the church.

The New Testament is full of it; the early church found unspeakable joy in contemplating and proclaiming it; and now it is only the few that declare the Lord's personal return as a matter of much moment; and to be very much in earnest about it is to subject one's self to the suspicion of heresy. But let us walk in the old paths. The old wine is best. "I come quickly!" was never sweeter language in all the eighteen centuries gone by than in the closing days of this year. Never could the waiting few more heartily join in John's "Amen; even so, come, Lord Jesus!" This is *the* hope! This the only hope! This is "that blessed hope!" Receive it in the love of it. It will purify the heart, and sanctify spirit, soul and body, and keep you blameless until the hope is lost in the realization. Jesus' coming was the theme of the apostolic church. Let it be yours.

THE NATURAL SENSE.—NO. 2.

In a former article we showed that the decree referred to in Dan. 9:25, if we are to accept "the natural sense" of the language could be no other than that of Cyrus to "restore and build Jerusalem;" and the application of the prophecy to other decrees only introduces discord and contradiction where harmony should exist, and indeed was, when we allow the natural sense to prevail.

We now propose to bring the passage to a further test by common sense. It has been assumed that the sixty-nine weeks, and the sixty-two weeks and the one week of this passage are each integral parts of the greater period of seventy weeks, mentioned in v. 24. Is this the natural sense? Let us inquire. The seventy weeks are first mentioned, and are said to be cut off [from the 2300 days] upon "thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Without going into an exegesis of all these items, we simply remark that the most natural sense seems to be that within the first seventy weeks of the symbolic 2300 days, all these things would be accomplished.

Here we have one complete and definite proposition; and following it we find three others. We will quote the passage in full, and without the unnatural divisions introduced by the Roman monk's "verses."

"Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks and three score and two weeks The street shall be built again and the wall even in troublous times And after three score and two weeks shall Messiah be cut off but not for himself And that people of the Prince that shall come shall destroy the city and the sanctuary and the end thereof shall be with a flood and unto the end of the war desolations are determined And he shall confirm the covenant with many for one week and in the midst of the week he shall cause the sacrifice and the oblation to cease and for the overspreading of the abominations he shall make it desolate even until the consummation and that determined shall be poured upon the desolate."

We have purposely omitted all punctuation in the above quotation. We will now give its separate propositions, as they appear to us, and leave it to each reader to decide whether it seems to them the natural construction. And first we have the following:

"Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks and three score and two weeks."

2. "The street shall be built again, and the wall, even in troublous times; and after three score and two weeks shall Messiah be cut off, but not for himself."

3. "And the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

The first proposition is clear. The Jews were in captivity; their city was in ruins. When the edict was issued for the restoration and rebuilding of Jerusalem, they might begin to count, and in sixty-nine symbolic weeks, or 483 years, Messiah the Prince should appear. To this the facts correspond. Cyrus gave the decree B. C. 488, and in B. C. 5, Messiah was born in Bethlehem of Judea.

The second proposition declares the rebuilding of the city and the wall: and after sixty-two weeks—sixty-two weeks from when? Evidently from the completion of "the street and the wall." Where else? Could it be clearer that the building of the city and wall is mentioned as an era from which the period named (sixty-two weeks) is to date? What are the facts? The walls of the city were completed in B. C. 406. If we add 434 years to this we are brought to A. D. 29 as the termination of the sixty-two weeks. About six months "*after*" this, in A. D. 30, the Messiah was "cut off," crucified by his own people. And in this the Scripture was fulfilled.

3. "And the people of the Prince that shall come shall destroy the city and the sanctuary." There can be no dispute that this people is the Roman people, and the Prince their prince. And they did destroy the city and the temple, and "the end thereof was with a flood." "And he shall confirm the covenant with many for one week." Who is "he?" Imagine one acquainted grammar but unacquainted with any exposition of this passage, asked this question. Would he not say, "I must read the preceding context to find the antecedent? And would he not say, "the Prince of the people that should come" is the grammatical antecedent of the pronoun "he?" Could he conceive any reason for violating this natural and grammatical sense, and passing over this antecedent, and making a parenthesis of the passage relating to him, and making the cut-off Messiah the confirmer of the covenant? And when he learned the facts that the Romans began the war which broke in pieces the Jewish nation in A. D. 65; and that it continued seven years; and that in A. D. 70 Jerusalem fell, and the sacrifices of the Temple worship did then cease and have never since been resumed; would he not feel morally certain that he was right, and that the Roman Prince was positively the predicted agent for fulfilling the covenant? Most certainly he would.

Then it might be said to him—"We know the facts seem to correspond with the prediction in a very apt manner; but *what covenant did the Roman prince confirm?* What covenant had he made with them?" Then allusion would be made to "the new covenant" long promised by God, and confirmed in Jesus Christ. And *this* was the covenant referred to, that Christ preached personally three and a-half years; was then slain, the great anti-typical sacrifice, and so "caused the oblation and sacrifice to cease" by fulfilling them. And then his *disciples* preached the remaining three and a-half years, among the Jews confirming his word and covenant.

But he would reply: this all seems unnatural. I do not learn that *this* covenant was 'confirmed' by Christ in any other act than his death as the appointed victim, after the fashion of Eastern covenants: and he did *not* cause the sacrifices to cease, while the other prince *did*. Is there no other covenant to which this might refer?

If he were then cited to Deut. ch. 29 (please read), and should carefully re-read Dan. 9:26, 27, and then hear the story from Josephus of how Moses' denunciations were literally fulfilled in that dreadful seven years of war, would he, *could* he doubt that his first impression as to the natural and grammatical antecedent of the pronoun "he" in v. 27 was correct? We cannot conceive that he could.

We have, seen, in this chapter, four distinct periods clearly mentioned: Seventy weeks, reaching to the last war of the Jews, commencing A. D. [illegible].

Sixty-nine weeks, from Cyrus' decree to the birth of Messiah.

Sixty-two weeks, from the completion of the wall until just previous to the crucifixion.

One week, including the greatest and the final war upon the Jews, ending in their dispersion, never again to be reassembled as a nation.

EARTH AND MAN.

The *Watchman and Reflector* calls attention to one of the plainest doctrines of the Bible in the following terms:

The subject of the essay read by Rev. D. Weston before the Pastoral Conference at South Abington was "The Common Destiny of Earth and Man." The essay was an able one, and though long, it was listened to with deep interest, and its publication was unanimously requested. The following is an imperfect sketch of it:

1. The earth and man were made for each other.

The earth is physically adapted to man. It was prepared for him by the constant workings of the forces of nature through the pre-adamic ages. No higher personage than man, says Agassiz, is to be expected on earth. So, too, it is adapted to his intellectual nature. Man is a kind of mediator between God and the lower animals. His duplex [?] organization adapts him to be God's vicegerent. Earth is thus man's *habitat*.

2. Man was originally pure, and the earth was adapted to him in his purity. Both were "good." The earth was (1) a place of great beauty and fertility; (2) a place for the natural, pleasant and healthful exercise without weariness of man's powers; (3) a place where God manifested his presence and man freely communed with him; (4) a place where man, if he had not sinned, would have been immortal. This immortality would have been dependent on God; still man was designed for it. All this was true of the earth inside of Eden, whatever may have been its condition outside.

3. Man fell by sin; and the earth partook of his curse.

The climax of this for man was death; not physical only, but that of his whole life in God. But as the curse on man is found to be deep and universal beyond what might be inferred from the original terms, so it is found to be with the curse on the earth. The discord between man and earth is as the discord between man and God. Proofs of a fallen world are found in the vegetable creation, but still more in the animal. Witness the low character of some of the latter; their sufferings from each other, and from man; their decay and death.

Is this view in harmony with the doctrine of the imputation of Adam's sin to his posterity? The question is, if the present condition of the lower creation is dependent on man's sin, how was it before Adam? There was the same law of perverted tendencies in pre-adamic times as now.

Some have explained this as a result of the fall of angels. But God's language to man was, "Cursed be the ground for *thy* sake." Others have declared it inexplicable, or have referred it to the soverign will of God. But the earth was cursed for *man's* sake. Our own view is that this shadow which rested on our world in the pre-adamic age was but an adumbration of man's sin. Eden represented what the whole world would have been if Adam had remained pure. From the beginning God adapted every thing to the condition into which Adam's sin would place it. Death entered into God's plan. This view, it will be seen, inclines to the supralapsarian.

Man and the earth are to be raised together from their degraded state. As the earth partakes of the fall in Adam, so it is to partake of the deliverance in Christ. This restoration is at first partial in respect both to earth and man, but it will at last be complete in respect to both.

4. Will the restored and glorified earth be the abode of glorified man?

The deliverance together implies their future and eternal union.

It is evident from the views of the essayist, and from the writings of many distinguished modern thinkers, that the present tendency of Christian opinion respecting the future condition of the earth and of the relation of the saved to it, is back to that of the ancient church. We were sorry that there was no time for the discussion of the essay by the members of the Conference. We hope it will be published and receive the attention of the press. Its discussion will be timely, for the minds of many are unsettied on the subject.

—Were it not for the spiritualizing of God's word there would be but one opinion on this subject, and that the earth is to be the final inheritance of the redeemed. But we notify the *Watchman* and its essayist that their doctrine will never be popular until the notion of going to heaven at death is exploded. People will never see any consistency or beauty in leaving heaven for earth. On the other hand if the true doctrine of the future inheritance is preached, it will stimulate inquiry, and direct thought to the topics of the nature of man, his condition in death, and the nature and object of the resurrection. And inquiry on these subjects tends as naturally to overthrow immaterialism as does water to run down hill.

From California.

Br. Fassett and wife, with myself and wife have been holding meetings in Vallejo for a few weeks past. The The Lord was with us and blessed his own word and truth, to the salvation of many. A number of sinners converted. One Catholic woman was brought from darkness into God's marvellous light. I never saw a greater change. You can see the religion of Jesus all over her face. Her countenance is full of joy and her heart is glad. Thanks be to God for a Gospel that breaks the sinner's heart and heals it again. We baptized nine, and others go forward the next opportunity. About three thousand people were on the banks to witness this beautiful ordinance, emblematic of the death and resurrection of our blessed Lord, and also of our resurrection if we sleep in Jesus when he comes

The good work is still progressing in that place. A number more stand ready to join us. It is a blessed people, sound in the faith, and great grace rests upon them. There are seven different nations represented in the church and in preaching the word there we get the truth before some of the nations of the earth.

We all feel to thank God that he ever sent Br. and Sr. Fasset to this coast. The Lord is with them and they are not afraid to preach the whole truth. Sr. Fassett draws large crowds and is doing a good work. We do not believe in whipping the devil round the stump; but drive him out of his hiding place and then put God's great hounds of truth after him and let all the people see him, and fly to Christ for salvation. Let us be honest before God and preach the whole truth, and let the people know what is coming so they can prepare to meet the end. I am well aware the devil is willing for us to preach Christ and him crucified, repentance and faith, holiness and sanctification: all this the devil is willing for us to preach and so are all the churches; and for all this you can remain in the church; but preach the coming of Christ, the resurrection of the dead, and no life out of Christ, and it will set the devil and all his host to hopping, and out of the church you must go! The old falsehood the devil told in Eden—"Thou shalt *not* surely die," is the foundation of most false doctrines that have existed since.

I have been an Adventist about thirty years, and with my long experience, I find the best way is to preach the plain truths of God's word all out straight, so the people can understand. Men are perishing for lack of knowledge. And shall we withhold the word of life from them? We can go out to preach sanctification and experimental religion, and raise a great hue and cry, and excitement, and after we are gone a few months you can hardly see a trace of it. We Adventists have a present truth to preach, and the cross and reproach and persecution goes with it, *and the crown also at the end!* Let us be valiant for God's great truth, and then a good work will follow us.

D. D. REED.

Santa Clara, Cal.

Sabbath Dialogues.

W. Good morning, Br. C. I have called to talk with you a little, as I learn you are not a sabbath keeper.

C. Why, yes, I am trying to keep *one sabbath.*

W. Well, which is it? God's holy day, or the mark of the beast—Pope-Sunday?

C. Well, brother, I will tell you. It is not a weekly sabbath I am trying to keep, but a daily rest, or sabbath. It is the one that Paul speaks of in Heb. 4, which is to rest from my own works as God did from his. Sabbath means rest, or ceasing from works; see Heb. 4:10.

W. Then you are not keeping God's holy day that he gave man at the creation to keep forever?

C. Well, no; I can not say that I am; for I do not know of such a day being given to man at that time.

W. Why, do we not read that God "hallowed and *sanctified*" the seventh day? Sanctify means to set apart. So God set that day apart for man.

C. That God sanctified or set apart that day *with himself* as a rest day, is true, but that he gave it to man to keep, is an assumption, as there is no such record.

W. But does not Christ say the "sabbath was made for *man?* So it must have been given there. To be in order for *all* men it must begin with man.

C. *All* men! It does not say it was made for *all men*, but that *it* was made for man, and not man for *it.* Now I say it was made for Israel after the flesh. Were they not *men?* And this was 2,600 after creation.

W. What! no sabbath law before Moses' day? Does not God in the Decalogue (Ex. 20.) speak of the sabbath as if it had been known before, when he says, "*Remember* the sabbath day to keep it holy?

C. That does not necessarily follow from that expression, for *remember* means especially, From this time onward. But then, the sabbath was given some eighteen days before, or fifteen days before they came to Mt. Sinai, while yet in the wilderness of Sin. Here God introduced the sabbath. (Ex. 16.) Here is the first introduction among men that the record gives. Now there is a cause for every thing, and no other people ever had the same cause or reason with them.

W. What! had not all men the same reason as *they*, when God assigns the reason, or cause, as his resting from his labor? Therefore all men should rest on that day.

C. Nay, Br. W., you make a great mistake on this point. You do not seem to distinguish between the reason why God gave a *day* to be kept, and the reason why he gbae them the *seventh* for that day in preference to either of the six. Now Ex. 20. only gives the reason why the *seventh* is sabbath day, or rest day, and that is because he rested the seventh. But the reason why he gave them a day to keep is given in Deut. 5:15, and is, "Remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore (for this reason) the Lord thy God commandeth thee to keep the sabbath day." Their servitude in Egypt was one continual work and no rest. So it seems as a best reminder of that fact, and their mighty deliverance therefrom, God gives them its contrast,—a day in which they are to do *no* work.

W. Now, brother, I have always understood the reason why God enjoined a sabbath to be kept, was because he rested from his works.

C. So have many others; but you see that it is not so. You will notice God lays stress on the matter: "*six* days shalt thou work; but the *seventh* is the sabbath." He then gives that as the reason that he did so; therefore that should be *their* rest day.

W. And you say *why* a day was given at all was to remind them of servitude in Egypt and deliverance from the same?

C. Certainly. So the record reads.

W. And you think there was no sabbath before that?

C. Well, to the record again; this will give us some light on that point. Moses says, "The Lord our God made a covenant with *us* in Horeb" (of which the sabbath was a part.) He made *not* this covenant with our fathers, but with *us*, even *us*, who are all of us here alive this day." (Deut. 5:2, 3.) You see no other people before them, no not even their fathers, had the sabbath to keep, from the fact that cause is always before effect; hence before deliverance from bondage there was no cause. Here was its origin.

W. You may be right as to the time when it was introduced, but that has nothing to do with our obligations to keep it. Since the law has been given and the sabbath is a part of the same, it must be binding upon us, for the law can not broken.

C. That depends whether we are the same people, or have the same cause as they. If not, then it is not binding on us. If we have not the cause then we are not affected by it.

W. I see where you are; but I think you will find it a harder task to shew the sabbath law ended, than you did to find its origin, for Jesus said: "Heaven and earth shall pass, but not one jot or title of the law should fail till all was fulfilled." Again, : "I come not to destroy the law or the prophets, but fulfil."

C. Very well; what do you understand that text to prove?

W. I understand by it that Christ was not to do it away, but to live up to it, and enforce it on others.

C. Now Webster says destroy means to *demolish* and *ruin*, or in other words, to *spoil* or *break*; like my having a contract with you to do a piece of work in a given time. If I do *not* do it, I destroy, ruin, or break the contract. If I *do* the work in the given time I fulfill the contract; and, of course, the contract is at an end, and is not destroyed, either. So Christ fulfilled the covenant, or law, which brought it to an end. Hence Paul says, (Rom. 10:4) "For Christ is the *end of the law* for righteousness, to every one that believeth." Let me give a few more texts on this point. Paul says God made promises to Abraham of an inheritance, and then adds: "The law which was four hundred and thirty years after could not destroy the promise; for if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? (what is its use?) It was added (to the promises four hundred and thirty years after they were given) because of transgression, (how long?) till the seed should come to whom the promise was made." (Gal. 3.) This *seed*, v. 16, he shews, is Christ. He came eighteen hundred years ago, when the law came to an end,—was added no longer.

W. Br. C., I wish you to understand that there are *two* laws spoken of in the New Testament; the one was done away by Christ; the other was confirmed and established. You get those texts which speak of the going away of the law of Moses, and apply them as though they referred to the law of God also; which cannot be.

C. I do not understand any such thing. There is no such distinction made. It is all called "the law," in the singular number, and is never put in the plural. If so, where?

EDITORIAL GLEANINGS.

We hear rumors that Adventism is making inroads upon the Winnebrennarians at a rate unpleasant to the members of that body. We have seen a letter from an Iowa minist er that shows a clear head as well as sound heart on this subject. And the news from the late "Pennsylvania Eldership" is quite animating. What to do with the Materialists was a most perplexing question. They thrive if left alone; and thrive still more if interfered with. It *is* a difficult case surely. ——We learn that the Publishers of the American Edition of Constable's work on Future Punishment are getting out the third thousand of that book. Of course they do not publish so many in order to give them away—they are *selling*. A good sign!——Br. L. H. Little of Rose Hill, Johnson Co., Mo., will welcome any Advent preacher passing that way.——S. E Mabey reports a good interest at Rochelle, Ill. One converted at his meeting there.

THE ADVENT TIMES.

1872.

THE TIMES, the only periodical published by Advent Christians West of Rochester, N. Y., will enter upon its eighth year in 1872. Its success in the past has been flattering, and its managers intend that in the future it shall deserve even greater prosperity and more rapid growth.

A leading feature of the paper for at least six months, will be a discussion between the Editor, and Eld. Clark Braden, a noted debater of the Disciple church. Each paper will contain an article from each of the debaters—an affirmative and reply.

The discussion will be based upon the Scriptures, and involve (1) the nature of man; and (2) the future reward and punishment—questions of vital moment and intense interest, as every person who has felt the popular pulse well knows.

In the first proposition Eld. Braden affirms the endless conscious existence of the spirit of man.

In the second the editor of THE TIMES will affirm the unconscious state of the dead, and the resurrection their only hope.

In the third he will affirm that literal destruction is the doom of the finally impenitent, while eternal life is the gift of God through Christ.

In the fourth and last proposition Eld. Braden affirms that the final punishment will consist in banishment from God and the society of all pure beings, in a state of endless conscious existence.

The person who wishes to read both sides of this question in condensed, pithy form, will hardly have a better opportunity.

Besides the above, the Editor will furnish his "Journal," or narrative of the progress of Adventism in the parts he may visit, with incidents of travel, experience, the past history of the cause, and its present prospects.

The editorial department will be kept up, and filled with articles upon live questions, and "the present truth" in all its features. The signs of the times, fulfillment of prophecy, and everything indicative of "the last times" will receive due attention.

We have many able correspondents, whose contributions have greatly strengthened THE TIMES in the past, and we anticipate even better things from them in the future.

The pages devoted to letters and extracts, and accounts of travel and missionary work must necessarily grow in interest as the field widens, and we have more workers, more writers, and more to narrate.

THE TIMES is not a "NEWS" paper; yet it will continue to give a weekly digest of the more important events of the day, at home and abroad—a terse record of the signs of the times, and indications of the approaching crisis of the world.

We shall give the news concerning Adventism all over the world, in brief, so far as we can obtain it.

We shall occasionally give pieces of music and illustrations that will interest all.

Finally, THE TIMES will, we think, *deserve*, and we know it needs, five hundred paying subscribers at once! Shall we have them?

Reader: Do you take THE TIMES? If not, subscribe for it at once. Try it a year, or for six months, at least. $2 a year; $1 for six months

Address: Joshua V. Himes, Buchanan, Mich.

Conference Minutes

Western Ministerial Conference.

Met at the Advent chapel in Chicago, Dec. 10, at ten o'clock a. m. The following address was read by the President, Eld. J. V. Himes.

THE PRESIDENT'S ADDRESS.

Brethren: I congratulate you on our meeting together to-day. After a lapse of thirty-one years from our first Conference in Chardon St. chapel, Boston, Mass., on the shore of the Atlantic, we meet in the metropolis of the great Interior. We can look back with wonder and gratitude upon what "God hath wrought." The people that was then thrown into the sea produced a circle whose widening wave has extended to every shore. The light on the coming kingdom gleaming from the torch of prophecy has touched and glanced on every land. The Jew and the Gentile alike have heard the loud clear voice of prophecy declaring—"Behold he cometh with clouds, and every eye shall see him!"

The proclamation was just made in the East, and from that point extended chiefly North and West. The South was not open to us, and hence very little was done in that direction. New England and the Middle States, with the Canadas, were the most favored fields, and received the truth. Some of the present North-western States were then territories, or open lands where the Indian and buffalo held dominion.

The Western States east of the Mississippi heard the truth in the early part of our history, but to only a limited extent. At a later date books and tracts, with papers, were circulated, and self-denying missionaries and colporteurs proclaimed the truth, when believers and churches began to be multiplied, and at length State Conferences were organized, and the movement began to assume a position of power for good.

At this period of its progress some elements of discord were introduced by certain parties from the East. Among which was the seventh-day, on the Jewish sabbath dogmas, their clairvoyant oracle as authority for religious faith equal to the word of God itself, and of fresher date. Another class embraced and taught with more or less positiveness modified forms of English Millennarianism. The Adventists as a body, however, stood firm. They could not receive the new views; and although some were led astray by them, the most remained true and faithful.

About 1861, after many trials and struggles, the cause began to assume a new aspect in Illinois, and in some other States; and in 1864 a weekly paper was started, and a general Publishing Association was organized, with a view to unite the whole strength of the West in proclaiming more widely and effectually the gospel of the kingdom. Since then, by unity, industry and liberal sacrifice, and the blessing of God, we have been raised to a position of power and great usefulness in his cause. While he has, also, laid upon us new responsibilities.

We have met to counsel together to find how we may best discharge the duties of our position, in view of the hastening judgment. The great field of the North and Southwest contains more than twelve millions of souls. As yet but few of these have been reached by the living voice of the missionary, or by the press. But the voice from heaven proclaims to us, Go preach to these multitudes my gospel; especially "this gospel of the kingdom." God in his providence seems to have assigned to us the Western field. He has planted us in the great Interior, and bids us occupy, and carry the gospel to the Pacific, and organize to the Western shore of the continent, should there be time before his glorious coming.

OUR PRESENT CONDITION.

The present state of the Advent cause in the West is one of considerable prosperity. There is an upward and onward tendency. There is a healthy growth in the churches and conferences, while new ones are being constantly added. The last year has witnessed the increase of ministers, churches and conferences over any former period.

But this increase would not be a blessing without unity. All healthful growth is connected with the unity of the parts. The life and the prosperity of the church consists in its union with Christ, and the members with each other in the spiritual and divine life. But to this is to be added unity in plans of labor, all working to one point, and for one object. Such a church will stand firm and will prosper mid all opposing obstacles. They will prosper and prevail in the truth and in the Lord.

But I must here add with prosperity and unity, we also enjoy by the blessing of God a state of spiritual life and blessedness. There is in all the churches much prayer and hungering and thirsting after righteousness. Our people have no sympathy for the church feasts and festivals of the day. There is a tendency to the higher life in Christ, and a desire for a full preparation to meet him at his coming. With this theme is added a longing for the salvation of souls. And the labor for souls is manifest in frequent conversions. With this spiritual life in the membership and ministry, there is hope of good. And laboring with this spirit a people will be prepared for the Lord's glorious advent.

OUR NUMBERS.

Of our numbers we cannot boast being yet a small people. Those who have estimated the number without the statistics have sometimes greatly erred. Friends have estimated too high, and opposers too low. No reliance can be placed upon general estimates. Two classes of Adventists may be numbered. One live in the churches. These cannot be properly numbered as being of us. They belong to other bodies, and there they give their money and influence. The class that we can fairly number are those who are with us out and out, not in name, only, but in heart, personal presence, and material aid. When we count these we shall find the number to be small. It will be the "little flock." And their greatness, power and success is all of God. We are indeed a small people with great hearts, great truths, great hopes, and great faith. And we look for a great and glorious kingdom, and for a home with the great multitude which no man could number.

OUR CONFERENCES.

We now have one Conference in Michigan, one in Ohio, one in Indiana, three in Illinois, one in Iowa, besides the Christian Conference of Advent believers, one in S. W. Iowa and N. W. Missouri, one in Wisconsin, one in Minnesota, and one in West Virginia. While the body in Pennsylvania and New York have expressed strong sympathies for us. We have no positive statistics, except in Michigan. They have 27 preachers, 55 churches, 1,300 members. We could make a general estimate of other States, but think it wiser to wait and get correct data. We may safely reckon upon thousands of believers, with over two hundred preachers. These are actual, reliable members. They are workers in the Lord's vineyard.

With the com[illegible]ll number of workers [illegible] is remarkable to see ho[illegible] m[illegible] [illegible]een done. It is "not by might nor by power, but by my spirit saith the Lord."

OUR POSITION.

In relation to prophetical truth we hold a special position, different from the Christian world. We believe the prophetic history of the world is nearly filled up, and that the prophetic periods are nearly run out, and that we are near the judgment. We cannot, therefore, look for the conversion of the world. We are obliged to reject this popular idea. We look upon it as unscriptural, and impossible. Because when Christ does come the world will be as it was in the days of Noah.

As Christ will remain in the "Holy of Holies" till his work, as our High Priest, is done, and as he "comes the second time without sin [a sin offering] unto salvation," it follows that the mystery of God will then be finished, and the day of probation end. The next dispensation is one in which Christ and his saints are glorified. His work of both prophet and priest being finished, he now reigns as king in his kingdom—The kingdom that "shall not be destroyed;" the kingdom which has "no end." It is a kingdom that comes after the stone has smitten the "image" and "ground it to powder;" after all the kingdoms of earth have passed away, and no place is found for them. The kingdom of God for which we look fills the whole earth. At its setting up Christ comes in the clouds of heaven and rewards every man according to his works.

God has given the world three dispensations. The Patriarchal, the Jewish, the Christian. The next dispensation or state will be eternal. They that are counted worthy to obtain "that world," shall be as the angels of God, and die no more. In the next dispensation there is to be no generation or corruption. There is no probation. There is no death. The subjects of this dispensation have been redeemed out of every kindred, tongue, people, and nation. They are the resurrected and translated ones. They have put on immortality and become the actual possessors of the kingdom which shall not be destroyed, the kingdom under the whole heaven. This is the new heaven and new earth, in which the righteous shall dwell. It is a state of unmixed immortality.

If there is anything clear and undoubted in the New Testament, it is this, that the work of redemption is finished at the second coming of Christ. At that time Paul looked for his crown, with all "that love his appearing." "When the Chief Shepherd shall appear, ye shall receive the crown of glory that fadeth not away." "And when Christ who is our life shall appear, then shall ye also appear with him in glory."

The New Testament must be the expounder of the old. The new is the later, greater, and final light. And by this we are instructed with regard to the closing dispensation of mercy to man. If there had been another dispensation of probation for Jew or Gentile, Christ would have told us; or the apostles with the Spirit given them would have preached it. But no such revelation has been made, and failing to find it in the New Testament, it would be neither wise or safe to build theories from Old Testament prophecies to contradict the new.

Our position as to time is clearly seen in the fulfillment of prophecy. Nothing remains in the image but the smiting by "the stone." The "sixth trumpet" has sounded, and the second wo is past, and "the third wo cometh quickly." The sixth seal has been opened, and the seventh is to be opened as the next event in the prophecy. And the signs in the sun, moon and stars, with the distress of nations with perplexity show that we may look for the Lord to come soon. The prophetic periods also, all terminate within a circle of a few years, at most. And we now stand amid the blazing light of the omens of the last day.

ON DOCTRINAL TRUTH.

Without going into the whole theory or range of gospel truth, I will here give some of the points that distinguish us as a people. These may be summed up as follows:

1. The absolute mortality of man.
2. The only hope of the future life is through Christ our Life-Giver, in the resurrection.
3. The residence and home of the saints is the earth renewed, when the new heavens and new earth are given in the restitution.

With these views, and others already referred to, we continue in well doing, seeking for glory, honor, immortality. We expect at the last trump that this mortal will put on immortality, and death be swallowed up in victory.

In relation to the wicked, they are to come forth from the grave, to be judged and punished with literal and everlasting destruction: and this will take place at the second advent, when Christ is glorified in his saints.

D[illegible] OUR POSITION.

We [illegible] a faithful testimony against [illegible]rrible doctrine of eternal torment, [illegible]reached in the orthodox pulpit. We should show the falsity of the dogma by the word of God, and proclaim the true doctrine, the wages of sin is death, and *not* eternal life in torture.

We should bear a faithful testimony against the doctrine that holds out a hope for the lost in a future dispensation. It is a hazardous thing to risk our eternal existence on the unscriptural idea of a future probation. "There is no knowledge or wisdom, or device, in the grave whither thou goest." "*Now* is the accepted time, and *now* is the only day of salvation."

We must give the last message of God to a dying world. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." (Rev. 14:6, 7.) This angel symbolizes a class of religious teachers who are to proclaim this message. If we are right in our position and views of prophecy, then we are without doubt a part of that ministry who are to give this message. We are bound to show that the prophecies respecting the papal power have been fulfilled; that the judgment has set upon it, and that its dominion over the kings of the earth is now taken away; that his power has been taken from him, as revealed in Dan. 7:25. And this being proved the next grand event is the coming of Christ, the final judgment on all men, and the setting up of the kingdom under the whole heaven.

These things are to be preached as solemn realities, and not mere speculations. The anti-christ has fallen. His temporal power is gone. He is no more to-day than a priest of Rome, even though the head bishop of that church. He that once ruled the world and held sovereigns in subjection to his will, is now powerless. He has appealed to all the potentates of the earth for help and for restoration in vain. Not a single government has answered his prayer for help. He has literally come to his end, and none to help him. In one day this great hierarchy has come to nought, and the head of this once terrible power sits in the dust, bewailing his calamities. What next? The coming of Christ, to destroy "the man of sin" by the brightness of his coming.

We are a missionary people, and must cultivate and encourage every means to spread the light and truth. Let the proclamation be sounded in every city, town, and hamlet. Christ is coming! Christ is coming to judgment! Prepare, prepare for the judgment!

The press must also continue to speak out on this solemn theme. The weekly messenger, the books, tracts, and fly-sheets, should all be freighted with the message—"The hour of judgment is come!" Special efforts should be made to call out men and women to enter into this work of spreading the tidings—"Behold he cometh!" And the faithful heralds of the cross should be sustained and kept in the field for continual labor.

Finally. Let us all renew our covenant with God to carry on this work. Let us consecrate ourselves anew to-day. Let us divest ourselves of worldly policy, and of that which is esteemed among men, and the praise and honor of God. Let us work for God like Noah, regardless of public opinion. The world is blind. The church is backslidden, and seeks worldly ease, and sits in darkness. Let us come out of all worldly influences, and dedicate all to God, and live for the judgment. Let us not only consecrate all our powers of mind, but also our worldly substance as it may be needed to spread the truth. Give for the truth. Pray for its success, and if need be, let us be willing to die for it.

Let us wake up to a greater boldness in the Lord. Rouse the slumberers. Call out every element that can be made to act for God and truth. Let us organise the living elements, and put every element of power in its place for action. Let none stand in another's way. Every man at his post, all work, and all work in harmony. What one builds, let the other strengthen; save all we gain, push into larger fields, and let the cry be, "Yet more, yet more, my God!" Agonize, struggle in prayer! Press on in the work! Press the battle to the gate. Let us organize victory, and not die childless.

All can do something. Let us do that something for Christ. Let us do it in his sweet, loving spirit. And while we contend earnestly for the faith, let us speak the truth in love. Let us, like Stephen, even amid the the fiercest opposition of our foes, be filled with faith and the Holy Spirit.

The President was followed by Eld. Frank Burr in a telling address. We give the substance of it:

ELD FRANK BURR'S ADDRESS.

Mr. Chairman: With your permission, I would like to speak a few moments this morning in an informal manner upon a subject that presses upon my mind and heart at this time with more than ordinary force—I mean, the subject of the NECESSITY OF A CONSECRATED MINISTRY.

It seems to me there never was a time in the history of the church when there was more need of entire consecration on the part of its ministers than at the present time. With all the allurements of fleshly facinations that beset the church on every side, with all the opposing theories that partake more of intellect than affection, with all the underhanded trickery and duplicity of false friends to meet and contend with, there is certainly a great need on the part of the church of some divine antidote or power to meet the opposition, and stem the tide that otherwise would overwhelm all spirituality and devotion, and corrupt the hearts of the children of God.

This antidote and power are only found in the spirit of Christ, whose indwelling power must be so complete and full, as to effectually debar an entrance to all influences that are evil and corrupting. Christ and purity must be stamped on every motive and every action. But how shall a church be pure and holy except its ministers be first consecrated? And how shall we be consecrated without a divine annointing? We may talk of the glorious appearing of our blessed Savior, and the reward of the inheritance for the faithful, but how shall a people be kept ready for these scenes unless we bring down to them from heaven a consecrating power so strong as shall subdue and render powerless every worldly fo? And how shall we bring this to the people if we do not possess it ourselves? The necessity of entire consecration is evident, but do we, as ministers rist *feel* it, is the question. We admit the *necessity* of giving up all hrist, but *are* we thus given up? Christ first, and the world last? e, is Christ *all?*

my own part, I feel that Christ be *all* in my heart and work. I hat the power must be of God, ot of myself. I see around me ossing and heaving billows of yinterests, and I know the power ercome is in Christ. It seems that the last great effort of Satan send his emimssaries forth with uth devoid of the power of Christ, us deceive men with an intellect-lvation. We have come to that

We must meet it squarely. We show that *truth* and *faith* and a ided *hope* are *morally powerless* ut Christ! We must show show urselves. We must be the very we preach. We must have a ospel, and a true faith, and a true but we must also of necessity the *power of Christ* in the Holy *or we die.* There is no half-way g place in this matter. We are last hour of time. Is it a time neyards, and oliveyards, and ly ease? Can we serve God and non?

let us as ministers of Christ, ng a judgment message to a judg-bound world, see to it that our do not belie our words. May go our last hold upon this world, crucified with our blessed Lord. while Satan makes his last on-t to overthrow faith by a mock anity, let us throw *ourselves* into ach and let the world know a heart work in Christ, a power and to keep pure from all the inating influences of an ungodly

us not shrink for one moment e pain or privation of such a ration. Let the baptism come. he circumcision of the heart e be ours. Let truth, and faith, pe be living powers in us, and e as ministers let go this world r, and lead out a people to stand l alone in this hour of peril. not farms, or merchandise, or y honor stand for one moment way to prevent this great work. may the Spirit of Israel's God s to see these things in the light ity, and give us the unwavering e to go forth as those expecting from this world, but moved by r divine, in the midst of adverse to ever say by our lives, "Behold wer of our God and of his "

arks of a deeply interesting er were made by nearly all pre-d the Conference adjourned to of the chair.

McCulloch, Sec'y, *pro. tem.*

New York.

QUARTERLY MEETING.

econd Q. M., of this Confer-the current year, met with the n Rochester on Thursday eve., and closed the following Sun-

d delegation was present at meeting, and we had an inter-cial season—warm testimonies rm hearts that love Jesus and aring. After which Br. M. gave the opening discourse se words: "And take heed to es lest at any time your hearts charged with surfeiting and ness and cares of this life, and ay come upon YOU *unawares.* snare shall it come on all them ll on the face of the whole Watch YE therefore and pray hat *ye* may be accounted wor-cape all those things that shall pass, and to stand before the an."

morning a business meeting in which, by vote, President ll appointed as Devotional committee, N. McCulloch, B. F. Brownell and Wm. E. Brown; to prepare business, J. H. Whitmore, A. C. Newell, and R. C. Brown.

The following delegates with their quarterly offerings were received, viz: R. C. Brown, So. Butler, $10; Robt. Staff and Lauren Grinnell, East Shelby, $8.75; A. Riggs, Lockport, $7; N. McCullock and D. T. Cooper, Rochester, $6.25; James Morris, Springwater, $4.07; S. Beeman, Honeoye, $3.15; A. Bowers, Alton, $1.50; B. W. Keith, Dansville, $6; B. F. Brownell, Brockport, $5; Sr. St Clair, Knowlesville, $3.05; A. E. Bowe, Darien; D. Miller, Conquest; 14 delegates, 12 churches, $54.77.

The following resolution passed:

Resolved, (1) That we earnestly request each church or society cooperating with this body, to hereafter take timely measures to be constitutionally represented at each meeting. (2) That the interests of our inc,easing mission work, imperatively demand that each church be prompt to send in the quarterly collections, and that as liberal in amount as the Lord hath prospered them.

TREASURER'S REPORT.

On hand Aug. 31, 1871	$40.05
Rec'd from B. C Simonds, G. A. Miller, J. Phelan, Sr. M. Wardwell, and the church at Shelby	$12.00
Of the Secretary from delegates	44.13
	$96.18
Sept. 12, paid Tent Master	$25.00
Oct. 9, " " "	70.00
	$95.00
Bal. on hand	1.18

R. C. Brown, Treas.

The following ministers gave interesting, and in the main, encouraging reports of their labors the last quarter: Mils, Whitmore, Gove, Greenman, Wells, Sweet, Srs. Stoddard and Jennings, Blain, Newell, Hobbs, Moore, Stevens, Barbour, Vreeland, Ingmire and Cogswell.

A letter was read from Br. W. A. Fenn, and a resolution passed as follows:

Resolved, That this Conference deeply regret the apparent necessity that has led Br. W. A. Fenn to engage in secular pursuits for a season; and that we still cherish towards him that brotherly love that will warmly welcome him back to our councils and to our active labors in the promulgation of gospel truth.

TENT MASTER'S REPORT.

W. A. Fenn	Cr	
By 27 days with tent	$54.00	
Traveling expenses	3.70	
		$57.70
	Dr	
To cash by W. E. Brown	$27.70	
" " " " " "	20.00	
		47.70
		$10.00
A. A. Phelps	Cr	
By 79 days with tent	$158.00	
Paid help and exp.	162.24	
		$320.24
	Dr	
To collection by self	$176.36	
" cash by W. E. Brown	40.86	
" tracts 6.38 and a lantern	7.63	
" cash by W. E. Brown	50.00	
		$274.79
		45.42
M. R. Miles	Cr	
By 11 days with tent	22.00	
	Dr	
To cash by W. E. Brown	11.00	
		11.00
W. E. Brown	Dr	
By traveling expenses	10.83	
Paid A. A. Phelps	90.80	
" W. A. Fenn	47.70	
" A. P Moore	12.00	
" M. R. Miles	11.00	
By expenses at Le Roy	15.24	
" " " Port Byron	15.37	
		$202.94
	Cr	
To cash at Le Roy	66.79	
" " from Treasurer	25.00	
" " at Port Byron	39.46	
" " from Treasurer	70.00	
		$201.25
		1.69
New York A. C. Con.	Dr	
To A. A. Phelps	$220.24	
" W. A. Fenn	57.70	
" M. R. Miles	22.00	
" J. W. Taylor	15.00	
" A. P. Moore	22.00	
W. E. Brown traveling ex.	10.83	
" Expenses at Le Roy	15.26	
" " " Port Byron	15.37	
		$478.36
	Cr	
By A. A. Phelps' collect'ns	$176.36	
" Le Roy "	66.79	
" Port Byron "	39.46	
" cash from Treasury	95.00	
" tracts and lantern	7.63	
		$385.24
		93.14
Due A. A. Phelps	$45.45	
" W. A. Fenn	10.00	
" A. P. Moore	10.00	
" J. W. Taylor	15.00	
" M. R. Miles	11.00	
" W. E. Brown	1.69	
		$93.14

This amount was raised by collections and the delegates' sums, and the above bills paid, besides paying $28.80 for the hall and advertising, and a balance (too small to be divided among the preachers as usual) of 18.27 left for the treasury.

On motion the President appointed as a committee on ordination, B. P. Stevens, A. C. Newell and M. R. Miles.

The following joint resolution passed:

Resolved, (1) That the Secretary be requested to collect and arrange for publication the statistics of this Con. and present the same for the consideration of the next Q. M. (2) That in order to assist the Secretary in carrying out the foregoing resolution, each church co-operating with us be requested to forward to him the name of its minister (or ministers), the number of its [*living*] members' its services, when where and how held, and such other information as may be of interest or necessary to carry into practical effect the tabulation of our Conference statistics.

Br. J. E. Wells was appointed to fill a vacanep in the protracted meeting committee occasioned by Br. Fenn's absence from the State. Br. A. C. Newell was appointed to give the opening address at our next meeting; B. P. Stevens, alternate.

We had preaching from the following brethren and sisters during the session, and as the texts may be of interest as showing the general features of the meeting I give them:

Br. Greenman: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things God hath prepared for those that love him."

Sr. M. L. Stoddard: "Despise not prophesying.'

Wm. Ingmire: "And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. *The night is far spent,* THE DAY *is at hand:* let us therefore cast off the works of darkness and put on the armor of light."

B. P. Stevens: "But the judgment shall sit and they shall take away his dominion to consume and to destroy it unto the end."

C. F. Sweet: "And judgment is turned away backward and justice standeth afar off: for truth is fallen in the street and equity cannot enter."

D. Cogswell: "But *man* dieth and wasteth away, yea MAN giveth up the ghost and where is he?

Dr. Barbour: subject: "The Commune or International Society and its overthrow of the governments of Europe as brought to view in prophecy."

Sr. E. S. Jennings: "Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand are pleasures forevermore,"

There were eighteen ministers present during the Conference but the time did not admit of so many sermons. All however took part in the singing praying and exhortaiton.

There was much good feeling and joy in the countenances of all the lovers of Jesus and his coming, at the increasing evidences of its nearness. We had several excellent social meetings, some earnest prayers, good singing and general good cheer. We were glad to see Br. J. C. Smith from the East who also love the appearing of Jesus, and waits for his coming kingdom. The meetings on Sunday were held in Corinthian hall which was half or more filled—even that being a large audience. Two were baptised at noon, and 247 partook of the Lord's supper in the p. m. A the close of the evening six arose to confess Jesus and to start in his service. The brethren in Rochester have been greatly encouraged and it is believed great good was done in the name of the Lord. The place of the next meeting was not decided upon in the press of other matters. Let the invitations be sent in to the President *early.*

Wm. E. Brown, Sec'y.

Iowa.

MANCHESTER DISTRICT.

The first Q. M. of this district of the Iowa A. C. Conference met at Spring Branch, Nov. 23. A good representation of delegates and members present. Officers chosen for the year: President: A. S. Lewis of Elk Valley; Secretary: Sr. M. J. Janes, of Strawberry Point; Treasurer: Sr. M. V. Plank, of Spring Branch.

Reports of ministers and churches showed a will to live, and to do for God. Br. Kenny read a letter from a brother who has not as yet joined the Conference, which greatly cheered our hearts.

In view of the wants of the cause, the question of circuit preaching came up, and after due deliberation the following committee on circuit preaching were appointed: M. V. Plank, S. Bradhurst and Br. Beddo. The report of Committee being called for, the following preamble and resolution was read and unanimously adopted:

WHEREAS, we believe it to be for the advancement of the cause to make the most of the labor and to divide it among us as equally as possible; therefore,

Resolved, that we recommend that the churches in this Q. M. unite in maintaining circuit preaching; and to accomplish this object we further recommend that each church in this district at the earliest possible moment appoint a committee to solicit and collect funds for the purpose of sustaining such preaching one half of the time. It shall also be the dutp of this committee to ascertain the day and hour their respective churches can have a house of worship, and inform the Secretary (at Strawberry Point, Iowa) without delay; that the arrangement may be perfected at the earliest possible moment; and we call upon our ministers to cooperate with us in this desirable object, that the cause may be built up and souls saved.

The following resolution was also unanimously adopted:

Resolved, that this Conference recommend that each member subscribe for THE TIMES, and interest himself in getting his friends and neighbors to subscribe and thus aid in the good work of letting our light shine and spreading the good news of the coming kingdom.

Adjourned to meet with the Elk Valley Church, at the Otisville S. H., Thursday eve. before the first full moon in Feb. '72. The meeting was characterized by unity and love and will prove a blessing to all who had the privilege of sharing there.

Martha J. Janes, Sec'y.

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—84 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—78 pp. The Reign of Messiah—48 pp. Restitution—36 pp. Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,300 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c: $1 50 a dozen; flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 100 pp. 20c.

THE DAYS IN WHICH WE LIVE. 10c.
An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 3. 25c.
[Tokens Nos. 1 and 2 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.
The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 30.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $10 by express.

ENGLISHMAN'S GREEK CONCORDANCE. With both Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. Price, $7 50, by express.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 317 pp. Paper covers, 50c.

THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Wendell. 48 pp. 10c.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation: a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 12c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp,* without the music, in large, clear type. Cloth. 75c. single; $7 a dozen. Leather, $1 single; $9 50 a dozen.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added much important History, Statistics and Tables, making a book of great value to all Bible students and teachers. Cloth, $3; leather $2 50

THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Goud. 400 pp. $1 25 by mail.

A TREATISE ON MATT. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. 25c.

CHRISTIAN BAPTISM—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. 20c.

ISRAEL AND THE MILLENNIUM. A valuable exposition of the Scriptures. 25c.

THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c. post-paid.

THE NATURE AND DURATION of Future Punishment. By Henry Constable, Prebendary of Cork, Ireland. Irrefutable arguments.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $5, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures; With maps and useful tables. 40c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL: What is it? 5c; by mail, 7c.
THE SPIRIT: What is It? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons: an examination of its origin, morals, doctrines and politics. 15c. post-paid.
The above five works, by Eld. M. Grant—in one vol. 40c. post-paid. The first four in one vol.—large type—35c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 35c.

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth $1.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis, By Mrs. H. V. Reed. 40c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 30c.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Dec. 26, 1871.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

"Good Tidings."

The long looked for "Conference Book" has now appeared with the above title. Send for a copy. $1 in cloth. 50c. in paper, post-paid.

That Reaper.

Will not the ministry call the attention of farmers to the fine chance we offer them to obtain a good Reaper at a low price? Help us sell this machine, and you will help the cause in so doing.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

The Minstrel.

A new edition of the *Minstrel* is now ready, and orders for copies in paper or cloth covers will be promptly filled. In paper covers, $1.50 a dozen. In flexible cloth, $2.20 a dozen, post-paid. Single copies in paper, 15c. In cloth, 25c.

Detroit.

Traveling Adventists stopping in Detroit will find Br. Lind at the corner of Tenth and Labore Sts., who can give information concerning Adventism in that city.

Association Notice.

A few persons have made no response to our request for the return of their shares for transfer. Will they please write us soon what they will do? Direct W. L. Himes, Buchanan, Mich.

Wanted.

We will be be obliged to any one who will give us the following P. O. Addresses,

W. R. Howe, Kansas; Eliz. Collins, formerly of Troy, N. Y.; E. P. Bardett, formerly of Hancock Co. Ill.; J. S. Wheeler and C. M. Polley of Wisconsin. tf

Nothing Better.

It is generally agreed that there is no better work upon the question of the nature of man than *The Doctrine of Immortality*, by James H. Whitmore. We have been selling the work at a very low price in order to procure for it the widest possible circulation; but have not sold less than one dollar's worth at single orders. It has occurred to us that many, perhaps, would like a single copy, or two copies, who would not wish more than that. Therefore, we give notice that we will send the book by mail, post-paid, to any address (in the United States or Canada) for TWENTY-FIVE CENTS. Who will avail themselves of this liberal offer?

Sheldon's Latest Volume.

Sheldon's new book, *The Life Beyond Death*, is now ready. It is one of the author's happiest efforts.

Pp. 144. Price, 25c. Sent by mail, pre-paid on reception of the price. A liberal discount by the quantity. We have incurred considerable expense to bring his work before the public in an attractive form; and trust it will be liberally circulated, as it deserves to be. Don't be without it, to read, and to lend.

A discount of one-quarter will be made by the dozen; one third for twenty five, and one-half for one hundred copies, for distribution. We wish to get the book before the people, and offer these low rates as an inducement to purchasers.

Advent Almanac and Year Book.

We propose to issue about the first of January a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent-Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained; with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists; and we trust no such family will do without it. ☞ The price will probably be 10 or 12c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Harvey's Exchange Bank.

Among the sterling results of individual integrity and enterprise, encouraged by a settled purpose which animates all successful undertakings, is an institution located at No. 70 West Lake street, and known as Harvey's Exchange Bank and Commission House.

In a commodious structure like that occupied by this well-known firm, it is barely possible that the peculiar demands of an exchange bank and commission merchandise could meet a more favorable disposition, each particular feature being adapted, it would seem, to favor such an end.

The interests involved in a business of the nature alluded to are many and complicated, and in their multiplicity insist upon an unusual discrimination and practical experience, with any quantity of industry in subserving the desires briskly executed of patrons.

All of these desiderata in the proper prosecution of an exchange bank and commission merchandise are guaranteed in Mr. Harvey, whose standing in the community is deservedly high.

The Proposed Chart.

We confess to but little faith, at first, that our ideal of a complete prophetic chart could be realized. But we knew that many desired such a map of prophecy, and so made the proposition to publish if a sufficient number of subscribers could be obtained. The response is encouraging. Shall we have the needed names?

John S. Lawver, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, I. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. E. Brown, M F Wistrom.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $150. See advertisement.

Letters Received,

TO SATURDAY, DEC. 23.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A Robbins
E S Jennings
F W Haskell
C Hitchcock
Y Simmonds
F A Bruce
B H Albee
W T Sutton
W Green
J Perssons
L S Palmer
D Foore
W F Irwin jr
C S Blackman
C W Wyllys
C L Jones
C M Gifford
M A Tibbetts
J M Stouffer
W Kay
L C Collins
L S Conner
E F Cook
G W Crosby
L Battolph
H Welty
S Morrett
H Holkins
E Severton
C Prescott
B M Talbot
W F Talley
T J Morgan
C J Blackman
F McLean
H Richardson
J F Williams
E Metzger
S Field
J W Elliott
P W Hough
M Pierando
S E Mabey
J W McClellan
C A Sumner
C C Brand
L H Little
J McKinley
E W Huson
J W Farrow
C W Pitcher
N Brier
E K Smith
I C Wellcome
G E Whipple
A J Vaughan
J McLane
J Smith
J House
S K Gibson
Z Wood
C Hinn
E Orr
A Farrow (2)
H Peppel
John Griffith
Alice Trowbridge
A M Lemar
C L Ives
E Haff
S P Whitney
J G Scott
C S Branch
J M Byler
H L Woodward
S Campbell
A Simpson
D W Lansent
F Johnson
T Allyn
E B Scott
A B Cushing
G W Lawson
W L Winslow
C R Stouffer
Jas Piggot
I E Miller
M L Hunt
J C Bywater
D O Hink
C L Foster
W H McComber
G W Rossiter
E West
Ed Everett
L Record
J W Willett
A F Dugger
E A Marsh
O D Gibson
C Rice
B R Parks
W Dunbar
S C Wheeler
J Harmon
L J Palmer
H B Seavy
S H Withington
C C Marston
C E Barnes
W C Hall
N Macon
C Decature
J O M Hewett (2)
C R Davenport
W E Brown
L F Cole
E H Durand
S W Sibley
G T Adams
H C Tinman
F Burr
N Field
S F Anderson
S E Mabey
J S Alexander
J R Preston
J D Jones
S B Mabey
W T Baker
T W Raymond
J M Jewett
W C Micks
A S Williamson
Mira Dana
F E Davis
S F Shepherd
W Cater
W Wood
I K Lombard
R Harley
W Johnston
F S Lyman
A A Phelps
T Rosebury
A J Stone
D D Reed
A Larkin
E S Rathbun
A Angel
N J Sade
A J Marsh
J B Hunt
C C Marston

Books and Tracts by Mail.

A H Morrison
W Knowles
B J Goodwin (4)
B M Talbot
J S Scott
J W Haskell
S Mowett
S E Mabey
J W Elliott
H Pepple
J C Cramer
J Smith (2)
A M Simon
P Allyn
S C Wheeler
D O Hink (3)
F McLain
F M Raymond
M N Bliss
A Farrow
E Geer
E B Scott
E H Burlington
J E Arnold
J McKinley
M A Tibbetts
J G Huntington
S Winchester
A B Cushing (3)

RESPONSES.

Previously acknowledged........................$490.99

A. O. Williamson....	$ 05	Sr. Prince...........	$1 00
R. Metzger............		E. K. Smith.........	60
Mira Dana.............	1 00	S. Campbell.........	60
M. Boyd...............	1 00	E. S. Foster.........	1 00
F. L. Foster...........	50		

To Correspondents.

L. RECORD. There was no balance....P. W. HOUGH. Yours of Dec. 4, to Chicago, only reached us Dec. 23, which will explain delay....ELD. N. C. MILLER. Wrote you at Valparaiso, Dec. 20....A. F. DUGGER. Thank you for the noble lists of new subscribers....T. J. MORGAN. Thank you. Will give it....M. A. TIBBETTS. The tunes are scattered through half a dozen books. We cannot get the right to publish them ...W. E. BROWN. We are positive they were sent. Will send again if you can get the names. Several packages of books for you were returned from that office—LeRoy....S. P. WHITNEY. We think not less than $300 nor over $350.

Pledges.

The undersigned agree to pay the sums affixed to their names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H Hubbard, $5,00; S Pike, 10.00; B P Betts, 5.00; Thos Davidson, 5.00; G E Merrill, 5.00; H W Norville, 5.00; F A Childs, 25.00 (pd); Jas P Morse, 1.00; A C Haselton, 4.00; A Brother, 5.00; A Brother, 150.00; A Friend of THE TIMES, 25.00; G Shartleff, 5.00; R Holder, 2.50; J F Huber, 5.00; R Mann, 5.00; Mary L Hunt (pd), 5.00; L S Conner, 1; E Cheney, 2.00; O N. $3; S Nye, $25; Cascade (Iowa) church, $10.00; L. H. Ferrell (pd.) $10.00; R. Visser, 1.00; H. M. Jones, 5.00; J. Lowry, 5.00; R. H Evans, 2.00; R. W. Wilson (pd), $25.

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon.

Fifty Cents Extra.

M L Hunt.

Communications.

M. E. Orr, C. Keach, J. D. Jones.

Marriages.

MELIN—McDOWELL. By Eld. Wm. McCullock, at his residence, Dec. 23, 1871, Mr. Joseph Melin, of Groveland, LaSalle Co. Ill., and Miss Alice A. McDowell, of Long Point, Livingston Co. Ill.

KEILER—JORDON. At the residence of the bride's mother, in Volga, Jefferson Co. Ind., Dec. 10, 1871, by Eld. Lemuel Record, Mr. George Keller, of Vernon, Jennings Co. Ind., and Miss Transylvania Jordon.

Obituary.

WINSLOW. Another Christian soldier has dropped from the stage of life. Moses Winslow, of Mt. Sterling, Ill., died Dec. 7, 1871. Br. Winslow was an old settler, and a resident of this place and vicinity for many years; and a strong and noble philanthropist. He held firmly the Advent faith and hope in the doctrine of immortality by a resurrection of the dead. Much respected and esteemed by his numerous acquaintances, all feel the loss of his valuable association. He has left a family and a worthy companion, who mourn in tears of grief the bitter loss of him who was their best earthly friend, shield and protector. His age was three score and one. Funeral services were at the Baptist church. ABEL LARKIN.

WHITE. Fell asleep in Jesus, in Surry, N. H., Nov. 4, '71, my wife's mother, Mrs. Abigail White; aged 75 years, 5 months.

The deceased was formerly a resident of Shrewsbury, Vt., where she embraced the Advent faith under the labors of Eld. French, twenty-five or more years ago. She has ever since maintained the faith with peculiar steadfastness and integrity. During her sickness, which was a cancer in the stomach, and very distressing, her faith and hope were very bright and clear. She prayed for each surviving member of her family, calling them by name, that they might meet her at Jesus' coming in peace. She often sang the line, "Glory to God, I am at the fountain drinking!" and often repeated the beautiful verse—"I would not live alway," &c. Also, "Fly swifter round ye wheels of time."

I think if I ever knew a Christian, she was that person, as many others could testify, some of whom are readers of THE TIMES. Thus the righteous fall; but shall it be said, "And no man layeth it to heart?" Nay, verily, for "Blessed are the dead that die in the Lord, they do *rest* from their labors," and a crown awaits them at his appearing. Even so, come, Lord Jesus.

Services by Eld. Henry Pratt. O. D. GIBSON.

Crisis please copy.

KINGSLEY. In Mayfield, DeKalb Co. Ill., Nov. 7, Clara, daughter of Br. M. B. and Sr. M. Kingsley; in the 13th year of her age.

For sweetness and gentleness of disposition, Clara was only surpassed by the loveliness of her person. By her innocent and winning manner she endeared herself to every one who knew her. We expect to meet her where cruel death will never come to rob us of our loved ones.

The students of the Grammar Department, in the school she attended, hearing of her death, offered the following resolutions:

WHEREAS, Miss Clara Kingsley, a recent member of the Grammar Department of the Sycamore Graded School, and well known to many of us, has been by the providence of God suddenly called from our midst, Therefore,

Resolved, That in her early death we have lost a dear friend; our school a faithful, earnest student; and though gone from among us, she shall still live in our hearts and memories.

Resolved, That to the family of our friend in this hour of their deep affliction, we tender our heartfelt sympathy.

Resolved, That these resolutions be published in the Sycamore *Republican*.

By order of the School.

MISS L. J. HANSCOMB, Teacher.

W[illegible] of comfort by the writer, from the passage, "D[illegible] swallowed up in victory."

H. G. MCCULLOCH.

CO[illegible]WAY. In Rochelle, Oct. 29, Frank, son of Br. J. [illegible]away; aged 6 months.

Sermon by the writer. H. G. MCCULLOCH.

WYLLYS. In South Grove, Ill., Dec. 18, Br. George Wyllys; aged 60 years.

Br. Wyllys was in his usual health up to the moment of his death. All the warning they had of his decease was the throwing up of his hands and the exclamation, "Oh!" and our dear brother passed away. He has been identified with the Adventists for many years. He came to this country when it was comparatively new, and for many years did not hear an Advent sermon. Still he maintained his integrity, and when God raised up a people here, he was with them heart and hand. We shall miss him sadly; miss him, but not forever. The Sun of righteousness will soon arise, and drive away the shadows that gather so darkly around this sad world. The resurrection morning with all its glories bright, will bring our loved ones to our embrace, on that blest shore of immortality. Pray for his afflicted family.

Sermon by the writer. H. G. MCCULLOCH.

Book Notices, Etc.

WE have received from I. C. Wellcome specimens of a new tract—*The Faithful Watchman*, by J. R. Macduff. It is a good thing, and can be had of I. C. Wellcome, Yarmouth, Me., at $1 the 100, or 20c. a dozen.

The Markets.

Chicago, Saturday eve., Dec. 23, 1871.

Gold—109¾.

Flour—Dull. No inquiry except for low grades. We quote for White winters, $7 25@8 25. Spring extras, $6 50@7 00. Superfine, $4 75.

Wheat—Very quiet. Speculators not operating. No. 1 Spring, $1 21½. No. 2, $1 18; closed at $1 18½.

Rye—Market quiet. No. 2, 68½c.

Barley—Firmer and more inquiry. No. 2, 61½@62c. No. 3 48@49c.

Oats—Very little call. No. 2, 32@3?c. on 'Change. From store, 35c.

Potatoes—By car load on track, Ohio and Michigan growth, $1 ℔ bushel. From store, $1 15 ℔ bushel.

Butter—Prime roll, 20@23c. Jars, 20@22c. Firkin, 10@17c.

Eggs—Fresh, 27@28c. Limed, 24@26c.

Cheese—Western factory, 12@13c. New York factory, 15@16c.

Live Hogs—Active, $4 00@4 50 for prime. Common grades, $3 50@4 00. Dressed Hogs—$4 50@5 00.

Fruits—Apples ℔ bbl., $3 00@4 00, for fine. Dried Apples, 8@10c. ℔ ℔. Demand good.

Vegetables—Onions, 70@80c. ℔ bushel. Beets, 75@85c. ℔ bushel.

Poultry—In great demand. Turkeys, dressed, 15@18c. ℔ ℔. Geese, dressed, 12@14c. Chickens, dressed, $3@4 ℔ dozen. Ducks, $4@4 50.

Game—Mallard Ducks, $4 ℔ dozen. Prairie Chickens, $5 50@5 00 ℔ dozen. Quail, $1 00@1 50 ℔ dozen. Squirrel, 1 25 ℔ dozen. Rabbits, 1 50. Wild Turkeys, 2 00@4 00. Venison, hind quarters, 15@16c. Buffalo, 10@13c.

The markets for the past week have been remarkably dull, except for poultry, which has sold freely on arrival; in fact the demand has twice exceeded the supply.

Notices, Etc.

Notice.

Churches, or individuals, desiring my services as an Instructor in vocal music, or as a Minister, are hereby informed that I am now at liberty to travel, and give lessons in music, or preach, as may be desired.

Please address, G. W. GREEN, Box 16, Memphis, Clark Co., Indiana.

Discussion.

I expect, the Lord willing, to hold a discussion in Farmer City, Dewitt Co. Ill., Jan. 2, 3 and 4, with Rev. S. K. Hallam, pastor of the Christian church in said place. The questions are:

1. *Resolved*, That man in death is subject to an utter extinction of conscious existence. *Marston* affirms.
2. *Resolved*, That God has a kingdom on the earth at the present time. Hallam affirms.
3. *Resolved*, That the punishment of the wicked will consist in the extinction of their conscious existence; *Marston* affirms.

There are to be *three* two hour sessions on each proposition. C. C. MARSTON.

Notice.

I will sell at a low figure, to any Advent preacher, who comes properly recommended, three lots of land —40, 80, or 120 acres. The land is 1½ miles from the Railway station, and has buildings, orchards, and sufficient water. My object is to procure in our midst a man of God, who will preach the word, regardless of popularity, to the Advent church in this region.

Further information can be obtained of

WM. H. HULS, Rockbridge, Ohio.

Appointments.

CONFERENCE REGISTER.

Minnesota, Winona District, Q. M. at Winona, Jan. 10.

Minnesota, Annual Jan. 10-14, 1872.

Western District, Wis. Q. M. Brunswick, Eau Claire Co. Feb. 1-4.

Illinois, Annual Meeting, Rochelle, Ogle Co., Jan. 18.

ILLINOIS.

Rochelle, Ogle Co., Sabbath, Jan. 7, and part of the next week, if desired.

Amboy, Lee Co., Sabbath, Jan. 14.

Forreston, Ogle Co., Jan. 15, 16, eve., as Br. Geer may arrange.

Elida, Winnebago Co., Jan. 17-26, as Br. Spotswood may arrange. C. C. MARSTON.

The Northern Ill. A. C. Conference will hold their next annual session at Rochelle, Ogle Co., commencing Thursday, Jan. 18, 1872. The ministers and delegates of the several churches are earnestly requested to be present.

S. B. MABEY, Sec'y. N. W. SPENCER, Pres't.

INDIANA.

Mich. Conf. W. D. A Quarterly meeting with the church at Sumption Prairie, commencing Dec. 28, and holding over Sunday. A general rally is expected. Come one, come all. Come in the name of the Lord. Come to work for salvation.

There will be teams at South Bend to meet those coming on the Niles & South Bend R. R., at 10.35 a. m. Mich. Southern R. R. East, 12.20 p. m., and Peninsula R. R. West, 3.30 p. m.

D. R. MANSFIELD,
JAMES FERRISS.

WISCONSIN.

Black River Falls, Eve. Jan. 29.

Wrightsville, as Br. Chase may arrange, Jan. 30.

Augusta, Shaven's S. H. Jan. 31.

P. W. HOUGH.

The Second Q. M., in the Western district of Wisconsin will be held with the church in Brunswick, Eau Claire Co. Feb. 1, and over Lord's day. Let us have a grand rally of warm hearts, with sweet words for each other, and noble testimonies for Jesus. Come the first day.

P. W. HOUGH.

IOWA.

Elk Creek, Dec. 23, and remain several weeks, as the interest may demand. F. H. KENNY.

MINNESOTA.

The tenth Annual Meeting of the A. C. Conference of Minnesota will be held at Winona, Wednesday to Sunday, Jan 10-14, 1872, in the chapel, corner of Broadway and Winona St.

The new chapel will be dedicated on Saturday, Jan. 13, at ten o'clock, a. m.

SPECIAL NOTICE.

Arrangements have been made for the sale of excursion tickets on the Winona and St. Peter R. R. from Owatonna and Winona Junction. Tickets will be sold ONLY on Wednesday, Jan. 10, but will be good to use during the week, and to return Monday, Jan. 15. If there are any friends at other stations that desire excursion tickets, let them notify me at once.

EDWIN T. HIMES, Sec'y.

The Fourth Q. M. of the Winona District will be held in the Advent Chapel in Winona in connection with the Annual Conference, commencing Jan. 10. It is hoped that there will be a general attendance. Let there be delegates from every church and all others that can attend. The Lord is at hand. S. C. WELLCOME, Sec'y.

Crisis please copy.

Stone S. H., Viola, 6½ p. m. Dec. 30, and 10½ a. m. Dec. 31.

Murphy S. H., 2½ p. m. Dec. 31, and Bently S. H. in the evening.

Hough S. H., Eyota, 10 a. m. Jan. 7.

Bliss S. H., 2½ and 6½ p. m. same day.

S. C. WELLCOME.

The fourth Q. M. of the Hutchinson District, will convene at Bear Creek, Friday, Dec. 29, and hold over Sunday. General attendance is solicited. We look for a good time. Come up to the feast, filled with the Spirit.

L. R. WOOD, Sec'y.

MISSOURI.

Union church, Dec. 31. A. F. DUGGER.

Greenfield, Dade Co., Dec. [illegible], and continue as long as the interest may demand, and as Br. W. J. Davis may arrange. L. H. DAVIS.

The third Q. M. of the third District of the Iowa and Missouri Conference will be held with Ailanthus church, commencing Friday evening before the fourth Sunday in December. Let there be a general rally of all in the district. Let every church be represented in Conference. Br. D. O. Hink is requested to attend, and Br. John Hughes of Davis Co., also. Let none of the ministering brethren fail to come. A. F. DUGGER.

JOHN BLIVEN, Sec'y.

NEW YORK.

Regular meetings are held by church at 138 West 24th St., New York city; three times on Monday, Wednesday, and Friday evenings.

T. J. COX.

ARKANSAS.

The Advent Christian Quarterly Conference, Blue Mountain District, will be held at Flatt Woods, Masonic Hall, Saturday and Sabbath eve. Dec. 30, and 31.

J. B. BROWN.
T. J. BISHOP.

Prospectus,

Weekly Edition of the New York Daily Witness.

On Saturday, Dec. 16, was issued the first number of a weekly edition of the New York Daily *Witness*, at two cents per copy, or one dollar per annum.

It will be an eight page paper, and filled somewhat as follows:

One page of choice serial story, beginning with "Nellie's Dark Day," illustrated.

Two pages of family reading, literary, religious, scientific, etc., with stories and anecdotes for the young.

Two pages articles and extracts from the daily press and religious weeklies on the topics of the day.

Two pages editorials, reviews, and summaries of news.

One page advertisements.

Condensed reports of the money, produce and cattle markets brought up to Friday night, will be given weekly.

The whole will present a most attractive and instructive addition to the literature of the family circle.

Advertisements not inconsistent with the character of the paper, will be inserted for ten cents per line each insertion.

N. B. The first two numbers will be circulated extensively gratuitously.

All orders and remittances to be addressed to

JOHN DOUGALL, Daily Witness, New York.

WEEKLY

CHICAGO TRIBUNE.

ONE DOLLAR PER YEAR,

IN LARGE CLUBS.

Prospectus for 1870.

The Weekly Chicago Tribune, for the year 1872, will consist of first-class original and selected matter, embracing the latest news by telegraph and mail, down to the hour of going to press, editorials, correspondence, reports of the proceedings of Congress and the legislatures of the Western States, and of important public meetings and political speeches, financial and commercial intelligence, reports of the grain, provision, lumber, dry-goods, cattle and general markets, notices of new publications, and other literary and miscellaneous intelligence. It will also contain weekly summaries of information concerning the work of

REBUILDING CHICAGO,

And restoring its former greatness after its late devastation by fire.

The year 1872, it will be remembered is a

PRESIDENTIAL YEAR,

And the campaign will, in all probability, be as exciting as any that has transpired since the outbreak of the late war. The Chicago TRIBUNE will uphold and defend the principles of the Republican party with its accustomed vigor and earnestness. Our platform consists of:

Equal and exact justice, at the ballot-box and before the law, to all men, without distinction of race or color.

Amnesty for all political offences connected with the rebellion.

A tariff for public revenues only.

Preservation of the public lands for actual settlers under the homestead and pre-emption laws.

Opposition to monopolies of every description, and to corruption in every form.

Such reform of the civil service as shall make men and fitness, instead of partizan zeal or personal favoritism the test of preferment to Federal offices.

Our readers, and the public generally, are so well acquainted with the tone and quality of the Chicago TRIBUNE, that we need not enlarge upon that subject. Near the close of the 25th year of our existence as a public journal, we had the misfortune, in common with a large majority of the business community of Chicago, to be burned out losing thereby the most commodious newspaper building in the United States, and being deprived, temporarily, of the use of our extensive printing machinery. We have commenced rebuilding in our ruined edifice on a more enduring plan than before, and we have effected arrangements for the use of machinery which practically gives us the same facilities that we possessed before the fire. Upon occupation of our new building and machinery THE TRIBUNE will be issued as an octavo and contain eight pages of reading matter.

THE WEEKLY TRIBUNE will be published regularly as heretofore each Wednesday evening upon the following

Terms—Payable in Advance.

WEEKLY:	
Single copy, one year	$ 2.00
Five copies, one year	7.50
Ten copies, one year	12.00
Twenty copies, one year, and an extra copy to getter-up of club	20.00
Fifty copies, one year, and a copy of daily one year to getter-up of club	50.00
TRI WEEKLY:	
Single copy, one year	$ 6.00
Five copies, one year	27.00
Ten copies, one year	50.00
DAILY:	
Single copy, per annum	$12.00
SUNDAY EDITION:	
Single copy, per annum	$2.50

Send for poster and sample copies.

TRIBUNE CO., Chicago, Ill.

No publication of above Prospectus will be acknowledged unless ordered direct from our office.

Advertisements.

THRESHING MACHINE.

FOR SALE. A first-class Threshing Machine. Good as new—never used. Cost over $600. Will be sold, in an emergency, for $550. Warranted as represented. N. B. Must be sold soon, if sold at the above figure. (tf) Address, A. J. STONE, Hesperia, Mich.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works cor. Water St. and Maiden Lane, N. Y. or 16 Dearborn St., Chicago, Ill. [m14-1jan28

THE CLOW REAPER.

This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis., was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty*. The Clow Reaper was marked *forty*, or perfect, by the committee. The other machines ranged from 26¾ down to 21½. This machine is specially adapted for its light draught—which saves horseflesh: it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for lowering and raising the cutters. For the facilities for turning and backing. It can be used as a mower as well as a reaper. No cog-wheels are used to drive the sickle. It has had fewer accidents from breakage than any other machine.

USUAL PRICE, $160.00;

but the machine presented to THE TIMES office will be

SOLD FOR ONE HUNDRED & TWENTY DOLLARS!

If taken soon.

For any further information, address:

J. V. HIMES, Buchanan, Mich.